Proceedings of the Sixth Worldwide Forum on Education and Culture
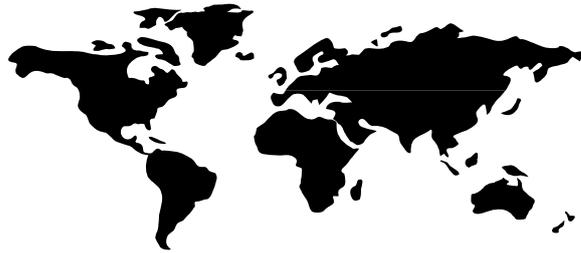
"Re-forming the classroom: What teachers can do to connect living and learning"

Rome, Italy
29-30 November 2007

Founder/Director
Dr. Bruce C. Swaffield, School of Communication & the Arts
Regent University, Virginia Beach, USA

Program cover artwork by Gian Carlo D'Ascenzi of Rome, Italy

"Paesaggio toscano" © 2003 by Gian Carlo D'Ascenzi ~ Studio D'Arte, Via della Paglia 12, Roma

The papers contained in the proceedings were selected in a juried review for special presentation at the Forum. The manuscripts included herein have not been modified or altered, other than to conform to certain formatting as required by the editorial committee. It is the expectation of the organization that each paper should reflect the language, tone, style and diction of the individual presenter.

For more detailed information on the **Worldwide Forum on Education and Culture**, please see www.theworldwideforum.org

Sixth Annual Worldwide Forum on Education and Culture
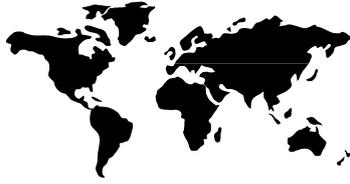
~Trilussa Palace Hotel~
Rome, Italy

Join teachers, researchers and scholars from around the world to explore the theme of "Re-forming the classroom: What teachers can do to connect living and learning." The sixth annual Forum will take place in Rome, Italy, on November 29 and 30, 2007.

Designing new methods of teaching to meet the demands of both the classroom and society will be the primary focus of this year's meeting. Organizers of the Forum invite diverse and unique presentations on a wide variety of topics, especially those that emphasize the interaction and connection between learning and living. Papers on all levels of education are welcomed and encouraged.

Proposals should demonstrate an eagerness to share innovative practices and research with others who have a common concern for expanding educational and cultural opportunities for all people. Sessions and presentations are welcome in the following areas and disciplines:

▪ Humanities
▪ Art and music
▪ Foreign languages
▪ Social and applied sciences
▪ World religions
▪ Health and wellness
▪ New media technology
▪ Teacher licensure
▪ Multiculturalism
▪ English as a second language
▪ Continuing education

Deadline for the submission of individual proposals and panels is June 29, 2007. Please send an abstract of 200 to 250 words to Dr. Bruce C. Swaffield at brucswa@regent.edu.

~ Thursday 29 November 2007

9:00-9:30 Welcome and opening ceremonies
Ambassador Gaddi H. Vasquez, United States Representative to the **United Nations** Organizations in Rome
Mr. Gian Carlo D'Ascenzi, **International Artist and Painter**
Bruce C. Swaffield, Director, **Worldwide Forum**

9:45-10:15 "Connecting living and learning: Teachers' perceptions on the value of industry placement" *Annamarie Schuller* and *Roberto Bergami* **Australia**

Coffee break

10:45-12:30 "Influencing children's lives through Fulbright alumni collaboration: Is it our mission?" *Dr. Ana Gil-Garcia* **Illinois**

"Decolonizing pedagogy in the American classroom: Social justice and democracy in marginalized urban settings" *Lucia Buttaro* **New York**

"The intersection of class, race and culture within an urban part-nership" *Verona Mitchell-Agbemadi* **Minnesota**

"Students write their way to a better world: The learning for a cause project" *Michael Sweet* **Canada**

"VBU: The first e-learning project focused on developing the entrepreneurial spirit in Romania" *Mihaela Alexandra Ionescu* **Romania** and *Stefan Stanciu* **Romania**

Lunch break

2:00-3:45 "Role-playing toward reality" *Beth Jorgensen* **Michigan**

"Seeing is not always believing" *Sophie Lavieri* **Canada**

"Have fun teaching idioms with drawings and videos" *Rocsana Radulescu* **Romania**

"Life is life" *Dilek Turan Eroglu* **Turkey**

"Dying and death: Universal human experiences" *Louis Silverstein* **Illinois**

4:00-5:45 "Getting ready for the return of critical thinking, learned discourse and scientific investigation: Coming to an educational institution near you" *Ann Whitaker* and *Wayne Landerholm* **Illinois**

4:00-5:45 "Self-development of English language teachers in the Bangkok metropolitan area" *Saovapa Wichadee* **Thailand**

"The online master programs: A pioneer project for Romanian higher education" *Stefan Stanciu* and *Mihaela Alexandra Ionescu* **Romania**

"Critical teacher education: Reframing how we prepare teachers for culturally diverse and urban schools" *Anthony Collatos* and *Mary Johnson* **California**

"The Danube remains" *Nesrin Eruysal* **Turkey**

~ Friday   30 November 2007

8:30-10:15   "Re-forming the classroom: What is the ivory tower to do? Or the impact on training education professionals" *Zaida Cintron* **Illinois**

"Strategies for developing excellence in early childhood teachers' methods of teaching and encouraging literacy and second language learning with young children" *Elizabeth Landerholm, Patricia Makris, Bonnie Buonicore-Branson* and *Yi Hao* **Illinois**

"Using learning logs to activate metacognition through reflection" *Mustafa Kurt* **Cyprus**

"Transcultural translation processes: Enabling translators and inter-preters to function as language mediators and culture brokers by promoting critical cultural awareness" *Iris Guske* **Germany**

Coffee break

10:45-12:30 "The best of both worlds: Designing and utilizing a state-of-the-art language classroom/lab at Indiana University Northwest" *Adrian M. Garcia* **Indiana**

"Italian Canadian adolescent speech: Analysis and pedagogical implications" *Biagio Aulino* **Canada**

"Tolerance as a personal resource of communicative competence development" *Inna V. Atamanova* **Russia**

"Third language through first language – Shifting the paradigm" *Muhammad Rashid Hafeez* and *Aijaz Ahmed Gujjar* **Pakistan**

"Factors affecting the students' satisfaction on self-study computer language at Bangkok University" *Nuttanuch Munsakorn* **Thailand**

Lunch break

2:00-3:45   "Action research focus as evidence of EFL classroom problem areas (the case of novice teachers)" *Danuta Gabrys-Barker* **Poland**

"The discursive construction of English language learners' motiva-tion: A multi-level perspective" *Mingyue Gu* **China**

"Creating positive cultures through EFL" *Yingchun Li* **United Kingdom**

"Connecting English language learners to cross-cultural method-ology" *Alfonso Nava* **California**

"Creating and sustaining a small bilingual high school" *Sandra Liliana Pucci* and *Jesus Castellon* **Wisconsin**

4:00-5:45 "Interaction between learning film and living film" *Ala Sivas* **Turkey**

"Panic room – Teaching and the classroom in popular film culture" *Anthony Barker* **Portugal**

"Teaching economics using popular films and fiction" *Milica Z. Bookman* **Pennsylvania** and *Aleksandra S. Bookman* **New York**

"What if fiction turns into reality?" *Handan Girginer* **Turkey**

"Developing classroom communities: Collaboration between professional programs and teacher training" *Barbara A. Temple* and *Jennifer P. Courtney* **North Carolina**

"Expanding the panorama: Using education and communication to connect learning and living" *Bruce C. Swaffield* **Virginia**

■ In addition, the Worldwide Forum on Education and Culture would like to welcome the following scholars: Jill L'Heureux of the Academy for Educational Development; Mubarak Al-Braik of King Faisal University; Virginia Ramirez of John Brown University; and Viviana Castellon of East Los Angeles College.

➲ **Presentations made at the sixth congress begin on the next page** ➲

Tolerance as a personal resource of communicative competence development

Inna V. Atamanova
Tomsk State University, Tomsk, Russia

Abstract

Foreign language learning research is one of the central issues in Russia nowadays. Specialists in the field of psychology, pedagogy and applied linguistics are interested in finding innovative ways of developing communicative competence of language learners. The age of globalization requires competencies other than mere efficiency. It is necessary both to communicate meanings and to understand meaning making.

The sociocultural theory of mind, originally conceived of by L.S. Vygotsky, seems to be a promising approach to the problem of communicative competence. The core statement of the theory is that the human mind is mediated. In other words, humans use symbolic tools (numbers, music, language, etc.) to establish a relationship between themselves and the world. Thus, foreign language learning can lead to changing one's mental system, including the reformation of identity. To learn language means to learn how to construct, exchange and interpret symbols created by others.

Bakhtin's concept of dialogism enables us to underline the importance of interaction while communicating. Integrating Vygotsky's theory and Bakhtin's concept, we consider the development of communicative competence as a process of constructing new mediational tools through a language being learnt.

In this case tolerance as a readiness to understand others, their norms and beliefs, their way of living, helps language learners to develop their communicative competence. Thus, we find tolerance to be one of the personal resources of language learning.

Introduction

There is a growing interest among specialists of different fields in finding innovative ways of communicative competence development in foreign language learning. Moreover, in the age of globalization the concept of communicative competence requires to be considered as a more sophisticated phenomenon.

The purpose of this paper is to present some theoretical perspectives that are helpful in understanding of the process of foreign language learning and communication in a foreign language. Sociocultural theory of mind originally formulated by Lev Vygotsky regards language as a psychological tool of the human mind development. So to learn a foreign language means to learn how to construct, exchange and interpret symbols created by others. According to Mikhail Bakhtin, the other is very important in the process of communication. His concept of dialogism enables us to highlight the role of interaction while communicating.

To communicate with others it is necessary to be tolerant and patient. Thus, tolerance as a readiness to understand others, their norms and beliefs, their way of living helps language learners to develop their communicative competence.

Communicative competence as a scientific category in language education

As a starting point let's consider the concept of communicative competence, the most debated item at present. The matter is that this term is employed by scholars in different fields, so it possesses specific meanings in psychology, education, applied linguistics, etc. And even in the field dealing with language learning and teaching there are many various definitions of what competence is. Besides, terms *competence* and *competencies* are widely used by specialists. To view competence narrowly in terms of abstract knowledge or in a broader way of ability to use language or even as a more complicated phenomenon–that is the question.

It is generally acknowledged that the distinction between linguistic competence and performance was originally made by N. Chomsky in the middle of the 1960s. Rod Ellis (1994) points out that,

> according to Chomsky, competence consists of the mental representations of linguistic rules that constitute the speaker-hearer's internal grammar… Performance consists of the use of this grammar in the comprehension and production of language (Ellis 1994: 12-3).

Further development of the term concerned in the frameworks of competence-based education has broaden sufficiently its meaning, enriching it on the one hand and making it more and more intricate on the other. Now we have a great deal of interpretations of competence and a number of competencies.

The analysis of a large number of works published in Russia as well as abroad on the problem of competence and competencies enables Irina Zimnaya (2003) whose professional interests are concerned with a great variety of psychological problems to reveal 3 stages of becoming the competence approach in education, namely: a) 1960-1970–introduction of competence as a scientific category, exploration of different kinds of competence (or competencies) in language education and introduction of communicative competence (D. Hymes) to reflect communicative character of language; b) 1970-1990–further distinction between interpretations of competence and its components (competencies), usage of these terms in different fields: language education, psychology, communication and management, competencies are considered as goals of education; c) since 1990–competence has been characterized as an integral category requiring complex consideration.

Having studied numerous interpretations of competence and competencies Zimnaya (2006) comes to the conclusion that the concept of competence includes such components as cognition, motivation, values, emotions and volitional regulation, in other words, it is broader than knowledge or a skill or ability. She defines competence

> as an actual integral personal quality that is formed, as a based on knowledge, intellectually and personally determined socio-professional characteristic of the individual (Zimnaya 2006: 23).

Claire Kramcsh (2006) also pays attention to the necessity of a more complicated understanding of communicative competence in language education. Referring to Hymes's (1972) interpretation of communicative competence and

Breen and Candlin's (1980) ideas of communication and language learning Kramcsh notes that originally

> CLT [Communicative Language Teaching] had an ambitious educational agenda, based on a functional understanding of language (what language does rather than what it says), a dialogic view of the speech situation and an ethnographic conception of the sociocultural context (Kramcsh 2006: 250).

However, in the last 25 years communicative competence, in Kramcsh's opinion, has been reduced to operational goals: exchanging information effectively, problem solving, completing assigned tasks and producing measurable results.

Recent publications are demonstrating an increasing interest of researchers as well as educators of different countries in the problem of communicative competence as a more sophisticated phenomenon. The constructs of 'transcultural competence' (Seidl 1998), 'intercultural communicative competence' (Alptekin 2002), 'competence in language learning' (Millrood 2004), 'intercultural competence' (Rollin and Harrap 2005), 'symbolic competence' (Kramcsh 2006) highlight a tendency in language education that takes into account the complexity of the concept of communicative competence conceiving it as an integral characteristic and viewing language and culture as inseparable.

In fact, in real life it is impossible to divide communicative competence into several components. If we know some linguistic structures, it means that we know how to use them and we do this in an appropriate way, and we experience some feelings while communicating. In other words, it is impossible to separate cognitive aspects from behavior and emotions. Besides, we have values and expectations that also affect our communication. As for competence itself it is not stable, it is dynamic. It has a vector of development which is influenced by our motivation. Thus, we believe that communicative competence is an integral personal characteristic providing effective interaction with others.

A Vygotskian perspective on communicative competence development in foreign language learning

Sociocultural theory of mind originally formulated by Lev Vygotsky seems to be profitable in solving the problem of communicative competence development in language education.

The core statement of the theory is that the human mind is mediated through artifacts created by human culture(s). In other words, humans use symbolic tools (numbers, music, language, etc.) to establish a relationship between themselves and the world. As James Lantolf (2000) notes,

> Vygotsky conceived of the human mind as a functional system in which the properties of the natural, or biologically specified, brain are organized into a higher, or culturally shaped, mind through the integration of symbolic artifacts into thinking (Lantolf 2000: 1-2).

Language in this perspective is considered as a psychological tool of the human mind development and the most important one. In his fundamental work *Thinking and Speaking* Vygotsky argued that thinking and speaking are dialectically interrelated. To understand psychological nature of speaking and

thinking it is necessary to define the unit of analysis. For Vygotsky, it is the word meaning that contains both a linguistic form and an element of thinking. Being parts of the whole and dialectically united, speaking and thinking are to be considered as inseparable, as Vygotsky explained, otherwise it is impossible to explore 'inner relationships between thought and speech' (Vygotsky 2002: 266).

Almost 10 year research of thinking and speaking in childhood enabled Vygotsky and his colleagues to formulate the main principles of mental development. The ideas of mediated mind, internalization, inner speech, zone of proximal development (ZPD) are well-known to SLA researchers working in the frameworks of the sociocultural theory (see, for example, Lantolf 2000). However, as Lantolf remarks, 'such explorations lead to a view of learning and teaching which in many respects is very different from theories currently in favor in the mainstream SLA literature' (Lantolf 2000: 1).

In spite of the fact that Vygotsky himself investigated children's mental development, his ideas have been successfully applied to second language learning (McCafferty 1998, Ohta 2000). A Vygotskyan perspective allows all the complexity of language development, even in the case of adult learning, to be explained. Ohta comments that

> through social interaction, L2 constructs (whether vocabulary, grammatical structures, etc.) appear on two psychologically real planes, first the interpsychological or 'between people' plane, which is developmentally prior to the intrapsychological, or mental, plane… These planes of functioning are dynamically interrelated, linked by language which mediates social interaction on the interpsychological plane and mediates thought on the intrapsychological plane (Ohta 2000: 54).

The question remained, is there any difference between second language learning and foreign language learning? There is no definite answer. Some researchers suppose that they are different, because second language is acquired to be used as a means of communication in communities where people speak some other mother tongues. Foreign language is learnt for specific purposes and does not play an essential role in a society. Other experts prefer to distinguish between 'acquisition that takes place in 'educational settings' (such as schools) and that which takes place in 'natural settings' (such as streets or the work place)' (Ellis 1994: 700).

In the case of Russia, English is a foreign language which is learnt in classrooms as a compulsory school or university subject. Moreover, our teachers or instructors are non-native speakers of English and most of them have never been to any English-speaking country. But being great enthusiasts they have been learning all their lifetime through books, films, seminars conducted by native speakers or via the Internet. Most of our students have a rare opportunity to speak English out of the classroom. Does the process of language learning in the foreign language classroom depend on that fact whether the teacher is a native or non-native speaker? Is the Vygotskyan perspective able to explain it? That is an open question.

We suppose that the sociocultural theory might be useful in understanding the peculiarities given above. Vygotsky himself distinguishes between foreign language acquisition in schooling and that of mother tongue or L1. Nevertheless, he refers both phenomena to one and the same class of speech development processes. He views the difference in the fact that foreign language learning at school is grounded on L1 speaking and thinking which have been sufficiently

developed when we begin to study a foreign language. Vygotsky draws an analogy between foreign language acquisition and concept formation. He believes that concepts and foreign language structures (vocabulary, grammar, etc.) are first acquired owing to the work of thinking, i.e. on the mental plane and only after that they are ready to be used on the interpsychological plane (Vygotsky 2002). Therefore, the Vygoskyan perspective enables us to shed light on the process of foreign language learning. But the question requires further consideration.

Bakhtin's interpretation of dialogue and communication

What can help our students to develop their communicative competence? The answer is obvious–communication. But what is communication? Do we communicate only while speaking? What about writing or reading, or inner speech? According to Mikhail Bakhtin, any utterance is 'a product of social interaction' (Bakhtin 2000: 428). He claims to consider dialogue not only in a narrow sense–when people speak to each other, but in a broader way–any text is oriented to others, so any utterance, oral or written possesses communicative features. Dialogue is a key concept in all Bakhtin's writings. Human life itself is dialogic by its very nature, so, according to Bakhtin, to live means to participate in dialogue.

> I realize my self and become myself only in exposing myself to the other, through the other and owing to the other… Human existence itself (both outer and inner) is the deepest communication. To be means to communicate… To be, it means to be for the other and come to oneself through the other (Bakhtin, cited in Shotter 1996: 108).

For Bakhtin, it is through the utterance that the language enters our life and we use the language in various human activities. So any utterance is personally determined and reflects the individuality of a person who is speaking or writing. On the other hand, 'every utterance is a link in a very complicated chain of other ones' (Bakhtin 1986: 261). It is impossible to divide participants of a communicative act into 'speakers'–active–and 'hearers'–passive–because the process of communication requires activity of both the speaker–in producing an utterance–and the hearer–in understanding of this utterance and a suitable reaction to it through his/her own utterance or action. In other words, 'speakers/hearers collaboratively produce utterances which they jointly own' (Ohta 2000: 51).

The other in the process of communication is very important. Bakhtin notes that our own experience in speaking or writing is developed by means of utterances of the others, i.e. we acquire words of the others' utterances rather than words of a language (Bakhtin 1986). Moreover, while communicating in oral or written form we need to be understood by the others, so the essential feature of the utterance is 'its addressivity, i.e. its orientation to the other' (Bakhtin 1986: 290)

Such interpretation allows us to look upon the process of communication as that of meeting with the other, especially in the case of a foreign language. As Svetlana Ter-Minasova says, 'a word in a foreign language is a path to the world of another culture, other beliefs and other perception of the reality' (Ter-Minasova 2003: 11). She supposes that in order to communicate with others (as representatives of different cultures) it is necessary to be tolerant and patient.

Tolerance as a scientific category and its role in the process of foreign language learning

We think that even in a foreign language classroom tolerance as a personal characteristic can be of great assistance. While learning foreign languages Russian students find out many things they do not understand or do not like. For example, some of my students learning English ask me from time to time: 'Who thought up these rules? Why is it so? Is anybody able to pronounce 'th'? Isn't it possible to remember when we should use this or that phrase?' It means that they are not ready yet to accept all the unique features of the language being learnt. Being tolerant with respect to a foreign language and being ready to perceive its beauty and uniqueness is likely a way of developing one's communicative competence.

It is worth mentioning that tolerance as a scientific category is widely used by specialists of a great number of disciplines. As a result, this concept possesses its specific meaning in various fields. Ethics considers tolerance as a norm of civilized compromise between different cultures and a readiness to accept other views. Experts in the field of politics believe that tolerance is a readiness of the authority to allow views which are different from the mainstream ones to exist in the society. Philosophers interpret tolerance as a world view parameter characterizing an active attitude to the other. Psychologists find tolerance to be a tendency to positive interaction, a readiness to accept something that you do not like in favour of mutual understanding between different social groups (Asmolov 2003, Soldatova 2003, Syrov 2003, Bondyreva 2004, Bogomaz 2007).

Analyzing tolerance as a linguistic-cultural category Mikhailova points out two essential components: attitude (the willingness to accept something you may not agree with) and behaviour (the lack of violence). As an attitude, tolerance is based on the opposition between 'one's own' and 'other' and not between 'good' and 'bad'. Being tolerant is possible only in the situation of disagreement when there is a tension between the adherence to one's own views and the acceptance of the other ones. As behaviour, tolerance involves the activity of a person, his/her responsibility for the goals of this activity and means of reaching them (Mikhailova 2003).

Many researchers link tolerance with openness, empathy and thinking flexibility of the individual.

Conclusion

In conclusion we would like to present the following model: **tolerance** towards the foreign language–**communication** in the foreign language–**communicative competence**. What does it mean? Tolerance towards the foreign language is a readiness to understand characteristic features of the language, norms and beliefs of representatives of this new culture, their way of living. The role of the teacher in this case is very important, because he or she is a mediator between two cultures. We should teach our student to be tolerant to the language. It is necessary to help them to perceive the uniqueness of the new language and stimulate them to communicate in the language as much as possible.

Communication in the foreign language in its broader sense, oral or written, in or out of the classroom, helps to develop thinking and speaking in this language. For example, in Russia, English is a foreign language which is learnt in classrooms as a compulsory school or university subject. Most of our students have no necessity to speak English out of the classroom, so without a great

desire or need to communicate it is impossible to expect any progress in their communicative competence.

Communicative competence in this case is based on the development of thinking and speaking in the foreign language. It involves the whole number of different aspects: cognitive, emotional and behavioral as well as values and motivation. In other words, it is a personally determined characteristic which provides effective interaction with others.

As a result, communicative competence development probably leads to tolerance to the other culture because it enables us to exist on two different mental planes based on our mother tongue and the language we are learning.

References

Alptekin, C. (2002). "Towards intercultural communicative competence in ELT", *ELT Journal*, 56 (1), pp. 57-64.

Asmolov, A.G. (2003). "Практическая психология и проектирование вариативного образования в России: от парадигмы конфликта–к парадигме толерантности", *Вопросы психологии*, 4, с. 3-12.

Bakhtin, M.M. (1986). "Проблема речевых жанров", в М.М. Бахтин: *Эстетика словесного творчества.* Москва: Искусство, с. 250-296.

Bakhtin, M.M. (2000). "Марксизм и философия языка", в М.М. Бахтин: *Фрейдизм. Формальный метод в литературоведении. Марксизм и философия языка. Статьи.* Москва: Издательство Лабиринт, с. 349-486.

Bogomaz S.A. (2007) "Верификация предположений относительно природы толерантности (на примере жителей городов Сибири)", в П.Л. Карабущенко и Л.В. Баева (ред.): *Россия и Восток: проблема толерантности в диалоге цивилизаций*. Астрахань: Издательский дом Астраханский университет, с. 325-327.

Bondyreva, S.K. (2004). "Иное в этническом самоопределении и общекультурном определении", *Мир психологии*, 3, с. 19-23.

Breen, M. and Candlin, C. (1980). "The essentials of a communicative curriculum in language teaching", *Applied Linguistics,* 1, pp. 89-112.

Ellis, R. (1994). *The study of Second Language Acquisition*. Oxford: Oxford University Press.

Hymes, D. (1972). "On communicative competence", in J. Pride and J. Holmes (eds.): *Sociolinguistics*. Harmondsworth: Penguin Books, pp. 269-283.

Kramsch, C.J. (2006). "From communicative competence to symbolic competence", *The Modern Language Journal*, 90, pp. 249-252.

Lantolf, J.P. (2000). "Introducing sociocultural theory", in J.P. Lantolf (ed.): *Sociocultural theory and second language learning.* Oxford: Oxford University Press, pp. 1-26.

McCafferty, S.G. (1998). "Nonverbal expression and L2 private speech", *Applied Linguistics,* 19 (1), pp. 73-96.

Mikhailova O.A. (2003) "Толерантность и терпимость: взгдяд лингвиста", в Н.А. Купина и М.Б. Хомяков (ред.): *Философские и лингвокультурологические проблемы толерантности*. Екатеринбург: Издательство Уральского государственного университета, с. 99-111.

Millrood, R. (2004). "Компетентность в изучении языка", *Иностранные языки в школе*, 7, с. 31-36.

Ohta, A.S. (2000). "Rethinking interaction in SLA: Developmentally appropriate assistance in the zone of proximal development and the acquisition of L2 grammar", in J.P. Lantolf (ed.): *Sociocultural theory and second language learning.* Oxford: Oxford University Press, pp. 51-78.

Rollin, H. and Harrap, A. (2005). "Can E-learning foster intercultural competence?", Brookes eJournal of Learning and Teaching, 3 (1), pp. 1-8.

Seidl, M. (1998). "Language and culture: Towards a transcultural competence in language learning", *Forum for Modern Language Studies*, 34 (2), pp. 114-129.

Shotter, J. (1996). "М.М. Бахтин и Л.С. Выготский: Интериоризация как «феномен границы»", *Вопросы психологии*, 5, с. 107-117.

Soldatova G.U. (2003). *Практикум по психодиагностике и исследованию толерантности личности*. Москва: Московский государственный университет.

Syrov, V.N. (2003). "Нарративность и толерантность", в О.Ф. Русакова (ред.): *Дискурс толерантности в глобальном мире*. Екатеринбург: Издательство Уральского государственного университета, 3, с. 51-54.

Ter-Minasova, S.G. (2003). "Можно ли построить Вавилонскую башню?", в С.К. Гураль (ред.): *Язык и культура в Евразийском пространстве.* Томск: Издательство Томского государственного университета, 1, с. 10-11.

Vygotsky, L.S. (2002). "Мышление и речь", в Л.С. Выготский: *Психология*. Москва: Издательство ЭКСМО-Пресс, с. 262-509.

Zimnaya, I.A. (2003). "Ключевые компетенции–новая парадигма результата образования", *Высшее образование сегодня*, 5, с. 34-42.

Zimnaya, I.A. (2006). "Компетентностный подход. Каково его место в системе современных подходов к проблемам образования?", *Высшее образование сегодня*, 8, с. 20-26.

Connecting living and learning:
Teachers' perceptions on the value of industry placement.

Annamarie Schuller, Monash University & Chisholm Institute, Melbourne, Australia

Roberto Bergami, Senior Lecturer, School of Applied Economics, Institute for Community, Ethnicity and Policy Alternatives, Victoria University, Melbourne, Australia

Abstract

Worldwide, the current trend in education favours teaching practices that incorporate approaches designed to deliver industry-ready graduates to the labour market. In following this trend, therefore, current industry practices and the study of the latest industrial processes gain increased prominence.
In the Vocational Education and Training (VET[1]) sector in Australia, one approach has been to encourage industry placements for VET teachers, as part of a wider agenda to broaden teaching skills, develop networks, and connect the classroom learning activities to industrial processes.

---

[1] In Australia VET education is competency based training (CBT), largely offered through the publicly funded Technical And Further Education (TAFE) institutes.

An industry placement requires a teacher to be seconded to a relevant industry host organisation for a pre-determined period of time to undertake specific tasks agreed to beforehand.

The benefits of an industry placement are many and include:

- the development of a community of practice incorporating the key stakeholders: teacher, host industry organisation, educational institution and students;
- the additional skills potentially acquired by the teacher through the placement experience;
- the teacher's potential contribution to improving the host industry organisation's processes;
- the ability to incorporate additional and more up-to-date educational and learning material into the classroom learning environment.

For the industry placement to be successful though, firstly the teacher must be committed to this activity from the onset.

This paper reports on a scoping study of VET staff teaching business studies at two public education organisations in Melbourne, Victoria Australia. This study was conducted by a written survey and its principle aims were to:

- gather information about teachers' perceptions on industry placement, and
- analyse the findings of this study against the previously developed Schuller-Bergami Concept: Theory into Practice - Industry Placement model, and comment on the relevance of this model to this particular study.

It is acknowledged that further research in this area is warranted, however the data from this study is useful at least in a preliminary sense. The responses generally indicate positive perceptions about the notion of industry placement, but also highlight institutional and logistical difficulties that perhaps prevent a more widespread occurrence of such placements.

Introduction

In the Vocational Education and Training (VET) sector in Australia, there is an expectation that public Technical and Further Education (TAFE) will produce 'industry-ready' graduates. It is generally accepted that industry-ready means that students will have some practical knowledge of particular processes that are used in the broad industry sector relevant to their discipline of study. For TAFE institutes, to be able to meet the industry-ready expectation, there is an implied body of knowledge that must exist within the teaching staff associated with the particular course in question. This requirement is commonly referred to as 'teacher currency'. Teacher currency implies up-to-date knowledge of contemporary industry practices and processes. It is recognised and acknowledged that due to the multiplicity of subjects that VET teachers typically teach during the course of any one semester, teacher currency is indeed a challenge. Therefore, one approach to the up-skilling and updating of teachers' skills may be through an industry placement.

This paper reports on the major findings of a pilot study conducted across two public VET institutes in Australia. 506 surveys were evenly distributed across each institute, with a total response rate of 112, or approximately 22%.

The two main objectives of this pilot study were to:

- Gather information from teachers who had not experienced industry placement and seek their perceptions about the potential value such a

placement experience may provide on professional, personal, and teaching and learning platforms; and

- Establish whether there was a correlation between these findings and a previously developed conceptual model (Schuller and Bergami, 2006).

Although the survey sought information about teachers with prior and/or no prior industry placement experience, the focus of this paper is on the perceptual value of such a placement from teachers who have not experienced this before, and consequently discussion will be limited to this cohort.

The Main Findings of the Survey

Human Ethics approval and agreement to conduct this research was obtained from both organisations prior to the beginning of the project. The pilot study was conducted through a written survey administered to the business schools of each institute. Responses to the surveys were voluntary and anonymous. Discussion on these responses will follow later in the next section of the paper, in the context of the conceptual model mentioned above. Percentages have been rounded off to integers.

Of the responses received, 96 (86%) reported no prior industry placement experience and of these, 51 (53%) expressed interest in a future industry placement opportunity. Participants were asked to provide up to five motivational factors for pursuing a future industry placement experience and these are summarised in Figure 1 below. It can be observed that by far the single most cited motivational factor is 'gaining knowledge and using technologies in industry', with a score of 40 (20%). The 'working with/getting to know industry trends and thinking', 'making industry contacts/networks' and 'duties/relevance/conditions of the placement' were all closely represented with respective scores of 24, 21 and 20. 'Change of job position/variety/new experience/challenge/fun' was the next preference with a score of hits, whilst 'knowledge to class/bridge gap between TAFE and industry' rated in sixth place with a score of 11 (6%).

Figure 1: Motivation for pursuing a future industry placement
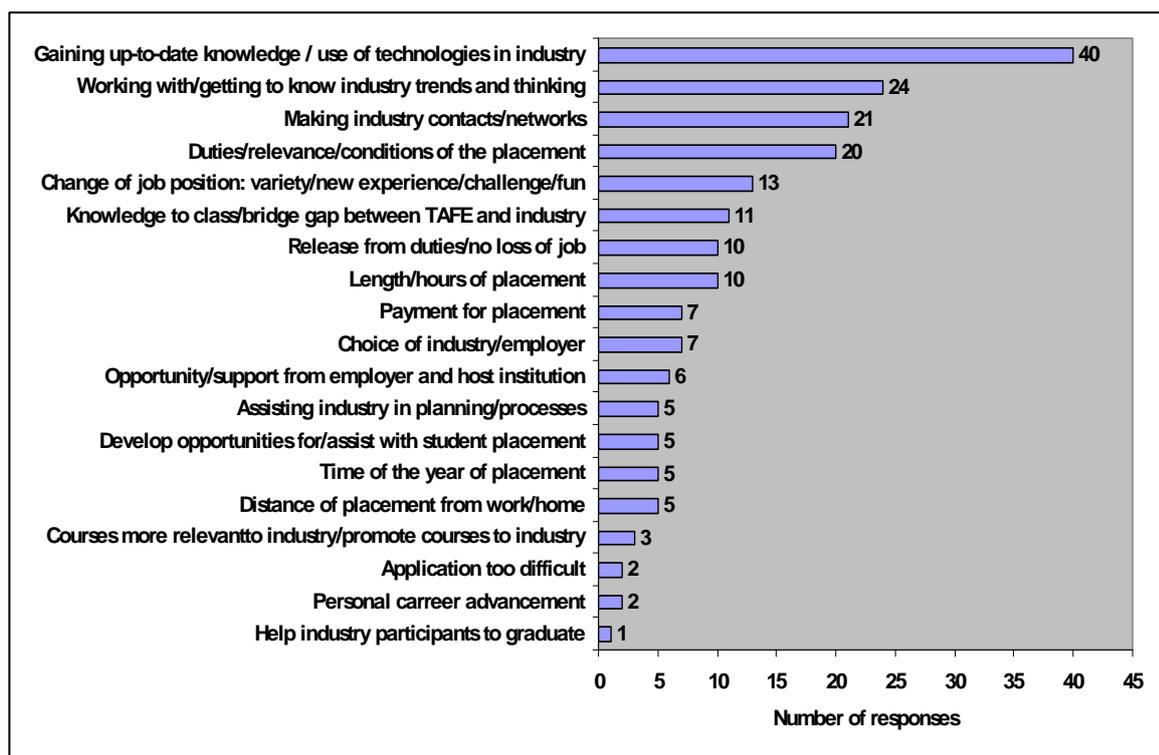
Respondents were asked to identify any barriers they perceived in being able to pursue a future placement. Approximately 41% identified barriers and the majority of these seemed to be related to organisational operations, as shown in Figure 2 below.

Figure 2: Perceived barriers to future industry placement opportunities
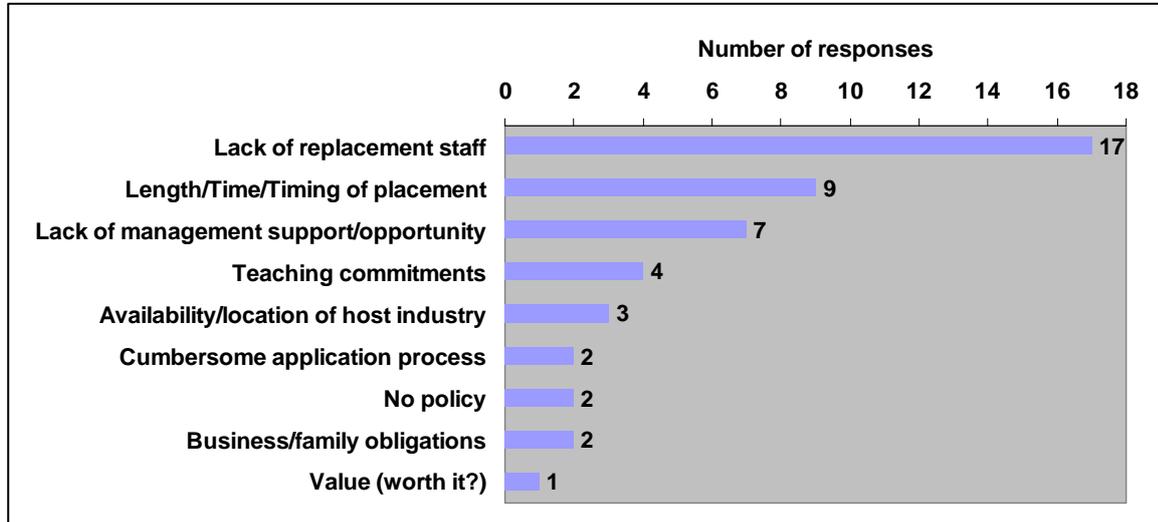

Of the 47 responses received to this question, the '*lack of replacement staff*', as a barrier for the industry placement to occur, represents about 36%, with the '*length/time/timing of placement*' reported as the next barrier (18%) and this is followed by '*lack of management support*' at approximately 15%.

Although just above half of the respondents expressed an interest in a future industry placement experience, surprisingly 77% were not aware of the conditions attached to such placements and this in itself may have biased some responses, although this is not known to be the case, for certain, in this pilot study.

The responses relating to the question regarding the desired duration of the placement are shown in Figure 3. The authors assumed that teachers would opt for a placement providing maximum release to industry, that is, a full semester release from teaching. This assumption was based on the notion that teachers would be able to integrate into the host organisation more effectively by being full- time participants for a period of six months. The responses, however, provide a different picture.

Figure 3: Desired duration of placement
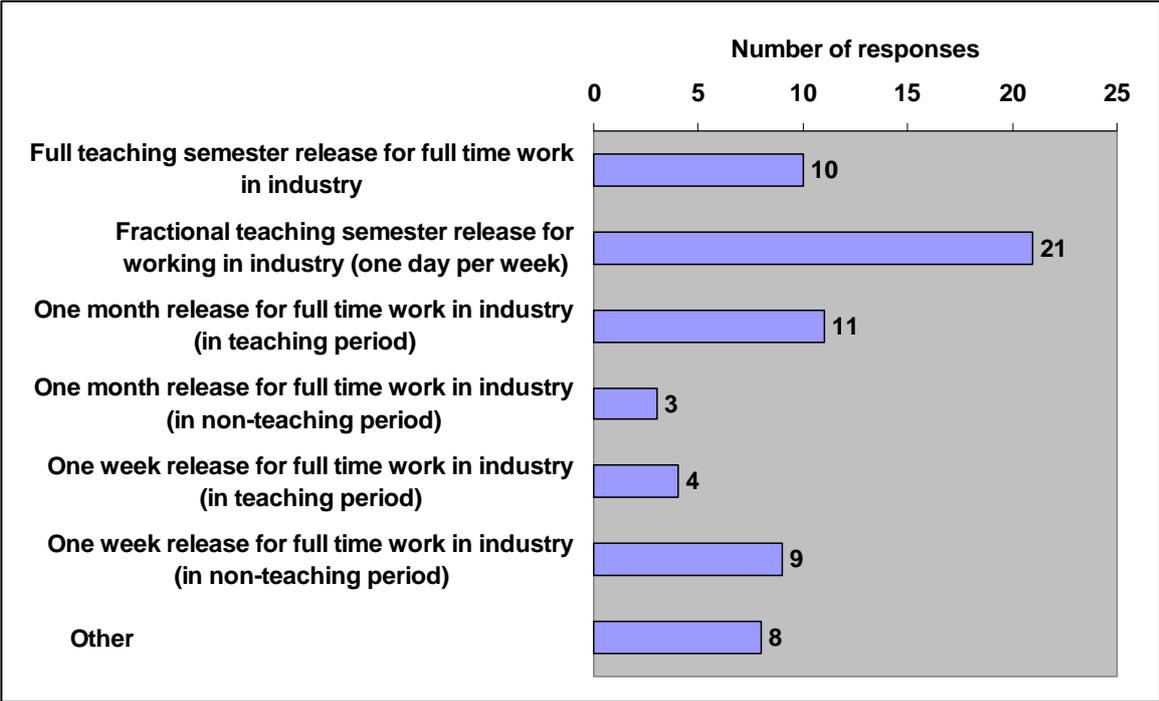
The most desired type of industry placement was the '*fractional teaching semester release (one day per week)*' that recorded 21 responses (32%), twice as many hits as its nearest rivals: '*one month release for full time work in industry (in teaching period)*' with a score of 11 (17%) and '*full teaching semester release for full time work in industry*' with a score of 10 (15%).

Finally, respondents were asked to identify up to five personal benefits they may derive as a result of the industry placement experience. The responses are summarised in Figure 4 below. There were 116 responses to this question, and significantly 87% of benefits were recorded in the top three responses. These were, in order of priority, '*new knowledge/skills/keep up-to-date with industry trends/technology*' with a score of 47 (41%), '*bring industry practice/knowledge to classroom*' with a score of 28 (24%) and '*networking/connecting with industry*' with a score of 26 (22%).

Figure 4: Personal benefits to be derived from an industry placement

Number of responses

Benefit	Responses
New knowledge/skills/keep up-to-date with industry trends/technology	47
Bring industry practice/knowledge to classroom	28
Networking/connecting with industry	26
Self-improvement/confidence/motivation	5
Use industry as a resource (case studies, guest speakers)	4
Develop opportunities for student placement and employment	2
See gaps in industry	1
Promote TAFE to industry	1
Additional pay	1
Experience working with a highly reputable firm	1

It is now appropriate to consider the conceptual model mentioned earlier, before discussing the results of the pilot study.

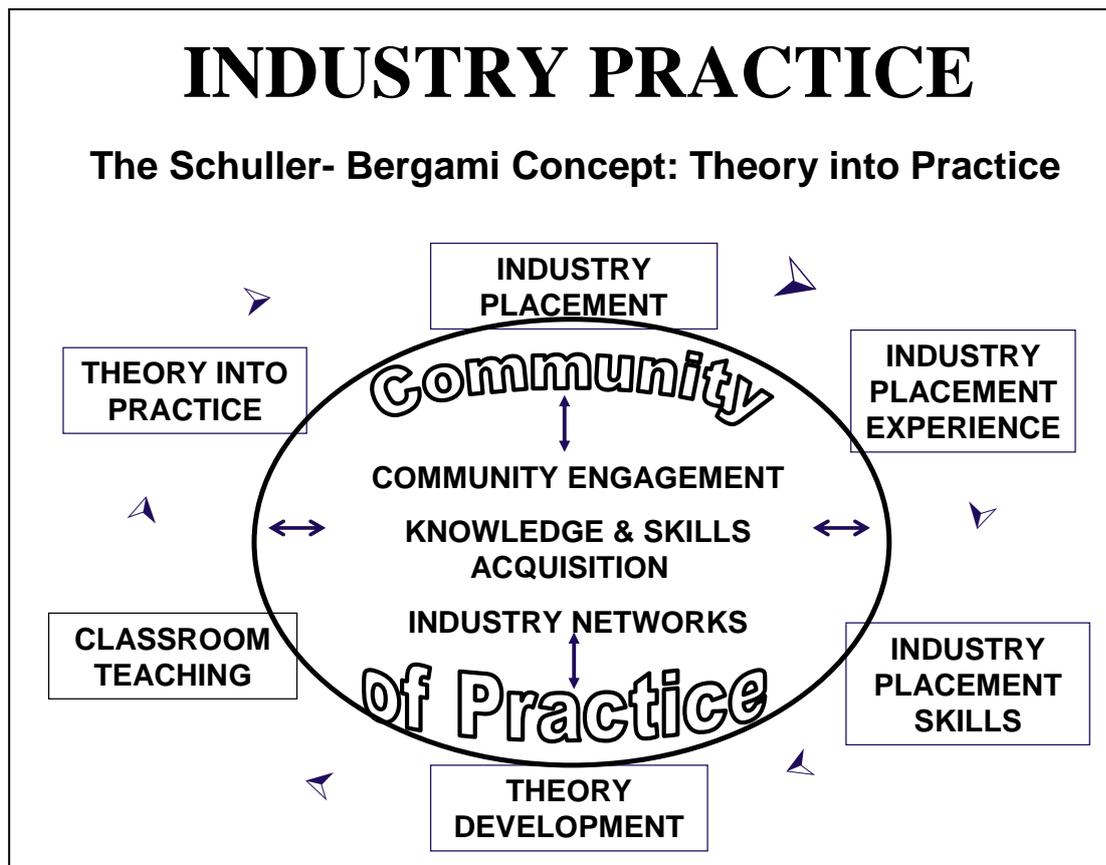**The Schuller-Bergami Concept: Theory into Practice**

The Schuller-Bergami (2006) model was developed as a theoretical basis for explaining possible benefits arising from a VET teacher engaging in an industry placement experience. Aspects of teaching, learning and the development of the wider concept of communities of practice form part of the model, as shown in Figure 5 and discussed below.

As a result of an industry placement experience, a teacher is expected to gain experience and skills on-the-job that will provide an enhanced understanding of current practices, therefore teacher currency in industry. As a result of this, the teacher will be able to examine these practices against existing theories and determine whether these are appropriate to contemporary processes, or whether new ones may need to be developed.

Theories are, of course, commonly used in the classroom to explain industrial processes, but can equally be used as a tool for understanding and potentially enhancing such processes. The development of any theory can be incorporated into new classroom material to assist with teaching and learning. In this way there is a cross flow of information between industry, the teacher and the students.

Gains from one industry placement experience can be carried into any subsequent placement, and so the cycle starts again.

Figure 5: Schuller-Bergami Concept : Theory into Practice

INDUSTRY PRACTICE

The Schuller- Bergami Concept: Theory into Practice

INDUSTRY PLACEMENT

INDUSTRY PLACEMENT EXPERIENCE

THEORY INTO PRACTICE

Community

COMMUNITY ENGAGEMENT

KNOWLEDGE & SKILLS ACQUISITION

INDUSTRY NETWORKS

of Practice

CLASSROOM TEACHING

INDUSTRY PLACEMENT SKILLS

THEORY DEVELOPMENT

Within the centre of the circle, it can be observed that through the industry placement experience, there is the development of a Community of Practice (CoP), that appears to correlate with the principles described by Lave and Wenger (1991, p. 98):

> *In using the term community, we do not imply some primordial culture sharing entity. We assume that members have different interests, make diverse contributions to activity, and hold varied viewpoints. In our view, participation at multiple levels is entailed in membership in a community of practice. Nor does the term community imply necessarily co-presence, a well-defined, identifiable group, or socially visible boundaries. It does imply that participation in an activity system about which participants share understandings concerning what they are doing and what that means in their lives and their communities.*

The primary stakeholders in this community are identified as the host industry, the educational organisation (teacher's employer), the teacher and the students. Each of these stakeholders has something to gain from the networks that can be developed between the teaching staff and industry that ultimately flow into better classroom instructional material, access to industry guest speakers and the possibility of the teacher being asked by industry, to assist in their industrial processes through on-site education and training of the labour force.

There are number of characteristics that give effect to successful placement. Firstly, they need to be tailored to the needs of industry, the educational institution and the teacher. Secondly, commitment from all three groups is also critical, with each behaving in a respectful and trusting manner to all (Mittendorf et al 2006) – as a CoP without these attributes cannot exist. Thirdly, placements require the teacher to be given a meaningful role where they can make a genuine contribution and feel as though they are a part of the firm (Meadon, 1990). Fourthly, the placement should not be too short in duration, because "true learning often proceeds slowly" (Gela 2004, p. 8) and as such, time must be given to the process of transforming new information into useable knowledge to benefit the CoP in the long run.

As Lave and Wenger (1991) point out, a CoP is a rather fluid concept, and one that does not sit easily beside the classical hierarchy of an organisational structure, with predetermined reporting lines, position descriptions and accountabilities. Indeed one of the key stakeholder groups, the student cohort, will always be a transient participant. Their contribution will only be that of a 'legitimate peripheral participant' to the CoP whilst engaged in their course of study. Legitimate peripheral participation (Lave & Wenger 1991) views learning as a situated activity, and

> provides a way to speak about relations between newcomers and old-timers …it concerns the process by which newcomers become part of a community of practice … and the meaning of learning is configured through the process of becoming a full participant in a sociocultural practice (p. 29)

At the end of the program, the existing cohort will leave and a new cohort will join. Hopefully the exiting student cohort, after having entered the workforce, will contribute in some way to the CoP, either as a mentor to other students, or as a resource, in some other way, such as an ex-student guest speaker. Henderson (2007) argues that community cohesion is a necessary component to foster reciprocity and social engagement within a CoP, as

> it is essential that participants are given opportunities to do things together (mutual engagement) and thereby to explore and shape both practice and identity (p.168).

The teacher plays a central role in the development of the CoP and is therefore the best person to "broker a community regime of participation" (Henderson 2007, p.171), and maintain a rhythm of contribution to ensure the long term sustainability of the CoP.

The findings from the pilot study, as they relate to the Schuller-Bergami model, are discussed in the next section.

Teacher perceptions – Do they align with the model?

According to responses from this pilot study, some of the main reasons for teachers to contemplate an industry placement included:
- gaining knowledge and using technologies in industry,
- working with/getting to know industry trends and thinking,
- making industry contacts/networks, and
- knowledge to class/bridge gap between TAFE and industry.

These appear to support the elements of the CoP, as shown in Figure 5, that is, community engagement, knowledge and skills acquisition, and industry networks. Given the high focus placed on learning what industry does, (an essential feature of VET teaching), and given that the respondents were teachers, it is argued, therefore, that there are two predominant reasons for pursuing an industry placement. These are:

1. Teachers want to develop themselves professionally to be more knowledgeable, and
2. Teachers want to increase their knowledge to teach better.

In support of the first reason, one can refer to the first of the three dot points above, that confirm the relevance of the '*industry placement experience*' and '*industry placement skills*' boxes as shown in Figure 5. Additionally, as shown in Figure 4, the biggest personal benefit identified by teachers (41%) was 'new knowledge/skills/keep up-to-date with industry trends/technology', and 'connecting/networking with industry' (ranked third).

In support of the second reason, the last dot point above claims that teachers want to bring back additional knowledge to the classroom and here again, there is support for the '*classroom teaching*' box in Figure 5. The survey responses shown in Figure 4 provide additional support to the notion that teachers wish to improve their teaching practices, as 'bringing industry practice/knowledge to the classroom' was identified as the second highest personal benefit to be derived from an industry placement experience.

The '*theory development*' and '*theory into practice*' boxes in Figure 5, can probably be linked to the duration of the placement, insofar as learning in the workplace and making a meaningful contribution are concerned. If the placement is too short, and/or the position does not align with the teacher's needs, then it is unlikely that a cross fertilisation of ideas will take place. Under such conditions, it is also unlikely that, as Gela (2004) suggests, any deep learning will take place, because it takes time to assimilate new information, process it and come up with new ideas. The findings reported in Figure 3 appear to support this notion, as teachers themselves are not looking for some "quick fix", but rather they overwhelmingly opt for a one day per week placement over a six month period. This approach allows the teacher an opportunity to get to know the host industry organisation at a deeper level, form more personal links and networks that are likely to have greater longevity, simply because relationships take time to be nurtured.

Conclusion

The data collected from this study paints a perceptually positive picture on VET teacher placement in industry, as a means of professional development and enhancing teaching and learning.

However, there are some concerns on the relative ignorance reported about the conditions of industry placements. Additional concerns are highlighted in relation to the difficulties in actually making the actually happen, with reasons cited as 'lack of management support' and/or 'the unavailability of replacement teaching staff'. These are organisation wide issues and if industry placement is to be effective, then clearly these barriers will need to be addressed in the future.

The findings of this pilot study have been useful in testing the Schuller-Bergami model by using perceptions from VET business teachers in Australia. Although the sample and response rates provided reasonable data to test the model, a more extensive study is required for more rigorous testing. It became apparent from the completed surveys received, that there is scope for personal interviews with teachers, to gather richer data and a greater array of perceptions. It may also be useful in any future research, to have a more diverse sample across a greater range of educational organisations.

References

Gela, B 2004, *Deep Change: Professional Development from the inside Out*, Scarecrow Education, Maryland, USA

Henderson, M 2007, 'Sustaining online teacher professional development through community design', *Campus Wide Information Systems*, vol. 24, no. 3, pp. 162-173

Meadon, L 1990, 'Review of a Company's Teacher Secondment Programme', *International journal of educational management*, vol. 4, no. 4, pp. 27-8

Mittendorf, K, Geijsel, F, Hoeve, A, de Laat, M & Nieuwenhuis, L 2006, 'Communities of Practice as Stimulating Forces for Collective Learning', *Journal of Workplace Learning*, vol. 18, no. 5, pp. 298 - 312.

Lave, J & Wenger, E 1991, *Situated Learning: Legitimate Peripheral Participation*, Cambridge University Press, New York, USA.

Schuller, A, Bergami R 2006 *Expanding the profession – industry placement for teachers*, Proceedings of the Fifth Worldwide Forum on Education and Culture, 1 - 2 December, John Cabot University, Rome, Italy, pp.13-20. Available at: http://www.regent.edu/acad/schcom/faculty/swaffield/Proceedings_FifthForum.pdf, Accessed 5 January 2008.

DECOLONIZING PEDAGOGY IN THE AMERICAN CLASSROOM: SOCIAL JUSTICE AND DEMOCRACY IN MARGINALIZED URBAN SETTINGS

Lucia Buttaro
Adelphi University
GARDEN CITY, NEW YORK, U.S.A.

Abstract

The decolonizing pedagogy proposed in this chapter sets out to assist students to actively reflect, critique and work against the existing forms of discrimination and exploitation in the United States while simultaneously

preparing them for the concrete exigencies of its educational and/or professional spaces. It is a pedagogical approach that is anticapitalist, antiracist, antisexist, anticolonial, and antihomophobic. It understands that the dominant curricular design, instructional practice, and forms of assessment in schools function to sustain and reproduce neocolonial domination, capitalist exploitation, a difference of domination and the ideological frameworks that sustain these. It argues for a pedagogy that challenges the dominant practices of schooling and makes schools concrete sites for the developing of critical consciousness in the interests of working class, indigenous and non-white peoples.

KEY WORDS: decolonization, pedagogy, colonialism, advocacy, equality, social justice, participatory democracy

INTRODUCTION

A basic premise for the call for a decolonizing pedagogy is that the dominant economic, cultural, political, judicial and educational arrangements in contemporary "American society" are those of an internal neocolonialism produced by the mutually reinforcing systems of colonial domination and capitalist exploitation that have organized social relations throughout the history of the United States.

The dominant condition characterizing social existence in the United States is defined as a colonial one because there continues to be a structured relationship of cultural, political, and economic domination and subordination between Europeans, on the one hand, and the indigenous and non-white peoples, on the other. What's more, this relationship continues to serve primarily the interests of a dominant white, English-speaking and Christian population. From this perspective, it is understood that people (the children in the South Bronx, East Harlem, Westbury and Roosevelt, Long Island) live in internal domination and capitalist exploitation because they engage in and instantiate in the very production and reproduction of their material existence and its cultural expression; the past, the present and future condition of the differing groups in the United States is materialized in the practice of their everyday lives, through the labor and mundane displacements of their very bodies (the children whose parents who continue to work two and three minimum wage jobs, perform jobs that are considered "unwanted" by most Americans, etc.). It is also understood, however, that people do not simply choose to engage in processes and practices that make and remake their condition; they engage in everyday activity and relate to others in the production and reproduction of their social existence with the weight of a colonial and capitalist past squarely on their backs and sharply on their minds. Those circumstances can be changed instead of merely reproduced and made anew, the very practice that makes possible people's existence and instantiates their dominion, exploitation, and difference holds the potential to radically transform them. Mere practice, however, will not lead to this transformation; it must be practice that is grounded in a critical consciousness of the current circumstances and the very possibilities of their transformation. Therefore, the very idea that social reality can be transformed **through praxis** – guided action aimed at transforming individuals and their world that is reflected on and leads to further action – is very important to the conception of a **decolonizing pedagogy**.

An important goal is to get the students to understand that action in the world is largely determined by the way we see ourselves within it, and a correct perception necessitates an ongoing reflection on our world and our positioning

within it. This understanding of the malleability of social reality and the transformative potential of human practice finds clear expression in Freire's (1990) pedagogy of the oppressed:

> "Just as objective social reality exists not by chance, but as the product of action, so it not transformed by chance. If men [/women] produce social reality (which in the "inversion of praxis" turns back upon them and conditions them), then transforming that reality is an historical task, a task for men [/women]. […] The latter, whose task it is to struggle for their liberation together with those who show true solidarity, must acquire a critical awareness of oppression through the praxis of this struggle. One of the gravest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge men's' [/women's] consciousness. Functionally oppression is domesticating. To no longer be prey to its force one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it" (p. 36).

Although history and social science courses (together with technology are seemingly ideal and most immediately relevant for addressing the history and current manifestations of internal neocolonialism, a call for decolonizing pedagogical praxis across the curriculum is necessary. All curricular subject matter (social sciences, the humanities, and the natural sciences, can be used to examine neocolonial conditions or can be engaged in a manner that addresses the neocolonial production, utilization and/or effects of its related bodies of knowledge. Whether we engage students in the learning of mathematics, history/social studies, language arts **(in the native tongue and in English**), chemistry, arts, physics or vocational skills, the content of our pedagogy examines, highlights and discusses the mutually reinforcing systems of neocolonial and **capitalist domination** and exploitation in the United States. The proposed pedagogy also necessarily addresses how working-class indigenous and non-white teachers and students are assaulted by multiple and mutually constitutive forms of violence in the various dimensions of their daily lives. In this way, a decolonizing praxis seeks to provide students a very rich theoretical, analytical and pragmatic toolkit for both individual and social transformation.

Backlash politics and pedagogies in California, New Mexico, Texas, Arizona and New York remind us that the effects and institutional arrangements of yesterday's colonialism persist and are clearly manifest in the social, cultural and linguistic domination of millions in American society – who are forced to divest their accents, identities and knowledge in pursuit of educational opportunity, millions for whom a cultural holocaust continues as they struggle for social justice and equality. We believe that our challenge is to interrogate the narratives that commemorate Euro-supremacy in the Americas, to resist the current backlash politics and pedagogies by historicizing and exposing their origins, intents, and effects and to construct a pedagogy that assists students from dominated groups to cross from the times and spaces of corporal genocides and cultural holocaust in the past, through the times and spaces of social , cultural and linguistic domination in the present and to a time and space of social justice in the future. Such pedagogy is possible and can flourish in the academic programs we can develop for students from migrant farm workers' backgrounds and other poor children in our after-school programs. This decolonizing perspective ruptures the status quo of inequality and makes room for social justice in the present.

Although our decolonizing perspective acknowledges that the past isn't the present, it argues that the former can neither exist nor be understood outside of

the latter. It is impossible for social subjects to be disconnected from time and space; their being in the world can not be detached from and unaffected by the chronologies and spacialities of their cultural-historical (Cole, 1996) existence – an existence in which the present is directly born from and sustained through cultural practices inherited from the past. My colleagues and I, of course, do not argue that we are living the actual colonial domination or capitalist exploitation of the 17th, 18th and 19th centuries. Many of the practices and processes of early colonial domination and capitalist exploitation have been altered, abandoned, or legally terminated, but essential features of that domination and exploitation continue to structure the economic, social, political, and cultural relations between differing groups in contemporary "American" society. What's more, the corporal genocide and cultural annihilation of indigenous and nonwhite peoples is far from over. Although the sounds of the dismantling of educational and linguistic rights implied by aforementioned propositions loudly remind us of the ongoing annihilation, the sight and smell of decomposing corpses along the US-Mexico border force us to recall the continuing genocide (Eschbach, 1999).

In contemporary times, brown bodies die at the altars of Western colonialism's economic, political, and cultural arrangements in smaller proportions and from different causes than in past centuries, but they continue to be sacrificed nonetheless. It is in response to the sacrificial slaughters in the social spaces of the border, the workplace, the classroom, and in the mind that we call for a decolonized existence. In response to the backlash pedagogies we currently encounter, we specifically propose the politics and praxis of a decolonizing pedagogy.

Research has shown that standardized models of public education do not effectively address the needs of many students; particularly those who face forms of social marginalization. Studies relate a host of complex inter-related personal-familial, school-related and societal variables contributing to the lack of fit between students and schools (Spruck & Powrie, 2005; Stringfield & Land, 2002; Audus & Williams, 2002; Manning & Baruth, 1995). It is crucial to address the needs of disenfranchised students who leave school due to multiple social and educational barriers (De la Rosa, 2005; Jeffires & Singer, 2003; Saunders & Saunders, 2002; Kallis & Saunders, 1999; Kellmayer, 1995;Manning & Baruth, 1995; Rayurd, 1995).

DEFINING THE COLONIAL EXISTENCE IN THE UNITED STATES

The social condition in the United States is defined as a colonial one because there continues to be a structured relationship of cultural, political, and economic domination and subordination between Europeans, and indigenous non white peoples. This relationship continues to serve primarily the interests of a dominant White, English speaking, and Christian population. It is an internal colonial condition because the colonizing/dominant and colonized/subordinate populations coexist and are often integrated, and even share citizenship within the same national borders. This internal colonial condition is perpetuated by capitalism and capitalist social relations – a capitalism that Almaguer discussed as advanced monopoly capitalism and we currently see as global capitalism (McLaren & Frahmandpur, 2000; Stromquist & Monkman, 2000). It is also understood that people do not simply choose to engage in processes and practices that make and remake their condition; they engage in everyday activity and relate to others in the production and reproduction of their social existence with the weight of a colonial and capitalist past on their backs and in their minds.

Those circumstances can be changed instead of merely reproduced and made anew; the very practice that makes possible people's existence and instantiates their domination, exploitation, and difference holds the potential to radically transform them. Mere practice alone will not lead to this transformation. The idea that social reality can be transformed through praxis – guided action aimed at transforming individuals and their world that is reflected on and leads to further action – is fundamentally important to our conception of decolonizing pedagogy.

Our action in the world is largely determined by the way we see ourselves within it, and a correct perception necessitates an ongoing reflection on our world and our positioning within it. Freire (1990) argues for an educational practice that engages with the oppressed in a reflection that leads to action on their concrete reality. He calls for a pedagogy that makes oppression and its causes the objects of a reflection that will allow the oppressed to develop a consciousness of "their necessary engagement in the struggle for their liberation" (1990, p. 33). Building on Freire, we argue that "critical consciousness is developed through the struggle against internal neocolonialism in the spaces of both the classroom and the larger social context" (p. 20), and we insist that educators bear a responsibility to initiate, assist, and nurture the development of this consciousness. The decolonizing pedagogy we call for is informed by a theoretical heteroglossia that utilizes theorizations and understandings from various fields and conceptual frameworks to unmask the logics, workings, and effects of internal colonial domination, oppression, and exploitation in our contemporary contexts. At the moment the most significant have been postcolonial studies (Said, 1978; Aschcroft, Griffiths & Tifflin, 1995; Mongia, 1996; Moore-Gilbert, 1997; Gandhi, 1998; Singh & Schmidt, 2000), spatial theory (Foucault, 1980, 1986; Soja, 1989, 1996; Lefebvre, 1991; Spain, 1992; Keith & Pile, 1993; Rose, 1993; Ligget & Perry, 1995; Daniels & Lee, 1996; Hamnett, 1996), critical pedagogy (Giroux, 1981, 1983, 1988; Apple, 1982, 1990; McLaren, 1988, 1995, 1997, 1998; Leistyna, Woodrum & Sherblom, 1996; Wink, 1997), critical race theory, Crenshaw, 1995; Delgado, 1995; Delgado & Stefancic, 1997; Solorzano, 1997, 1998; Solorzano & Yosso, 2000) and cultural-historical activity theory of learning and human development (Vygotsky,, 1978; Wertsch, 1985, 1991; Cole & Engestrom, 1993; Cole, 1996; Engestrom, Miettinen & Punamaki, 1999; Gutierrez, 2000; Gutierrez, Baquedano-Lopez, & Tejeda, 2000; Moll, 2000).

The great majority of the children, in the school in The Bronx, whether recent immigrants, second generation, or later, could be considered as either working class or poor, and very likely to remain that way (Lopez, Popkin, & Tellez, 1996; Ortiz, 1996; Treiman & Lee, 1996). The Latino/a population nationally are also overwhelmingly working class and low income. Let's consider just two national indicators: In 2002, 28% of the Latino/children younger than 18 (school age) lived below the poverty line level (compared to 9.5% for Whites); and 21.4% of Latinos were living in poverty (7.8% for Whites) (Ramirez & de la Cruz, 2002). In a study done on Latinos in Los Angeles by Ortiz (1996); this sociologist concluded that, given existing structural and economic conditions, this population would remain permanently in the low working class. Whether her prediction is right or not, the point is that this low social class status is more or less stable, a more or less "fixed" structural condition of Latinos in urban settings. This socioeconomic standing, as is well known, has major implications for the schooling of children (Lee & Burkman, 2002).

Themes of democracy and social justice are of primary importance in alternative models seeking to address the learning needs of socially marginalized students. As Goldstein & Selby indicate, "our schools and communities are still

divided by discrimination" (2000, p. 17) which makes mainstream school structure and its practices disempowering for many students.

The rapid spread of new technologies in the home and workplace, and as the bases for economic development, has had a differential impact on the wealthy versus the poor. The use of computers in schools reflects the stratification of the system, with the wealthier schools doing the most interesting intellectual work with the technology. Similarly, the use of the internet, for example, is mostly a middle class phenomenon, hardly influencing working class life and work; and even when social class is taken into account, there are differential uses of this resource by different ethnic groups. Few studies are available that analyze successful applications of technological solutions to the schooling of Latino/a children. The issue remains not how to adapt the technology to existing circumstances but, rather, how to use the technology to create fundamentally new circumstances for the children's schooling.

Students' cultural world and their structural position must be fully apprehended, with school based adults deliberately bringing issues of race, difference and power into central focus. This approach necessitates the abandonment of color-blind curriculum and a neutral assimilation process. The practice of individualizing collective problems must also be relinquished. A more profound and involved understanding of the socioeconomic, linguistic, sociocultural, and structural barriers that obstruct the mobility of Mexican youth needs to inform all caring relationships (Delgado-Gaitan & Trueba, 1991; Phelan et al, 1993; Stanton-Salazar, 1997). "Authentic caring cannot exist unless it is imbued with and motivated by such political clarity" (p. 109).

ADVOCACY IN THE LATINO COMMUNITY

On a national level, Latino/as have created organizations such as National Council of La Raza and ASPIRA to provide research, advocacy, political lobbying, and dissemination of information on and about Latino/conditions in the United States. Latinos/as have a long history of organizational development, especially labor unions, to support their communities (Acuna, 1981). Historically, many Latino/a political movements have "used the family to symbolize the need for unity, strength and struggle with adversity" (Bonilla-Santiago, 1992, p. 25). For example, the Chicano movement of the 1970s held the concept of family unity as a core principle to promote individual and community improvement (Lopez, 1977 as cited in Alarcon et al, 1993). On the community level, we find movements and community activism to uplift Latino/neighborhoods. These forms of resistance rely on core Latino/a values and forms of knowledge to fight for social justice. Often, community programs become an extension of family (Rivera, 1999). Pizarro (1999) states that "Chicano/o epistemology [is] based on love, family, and the need for justice [and] suggests a new way of understanding of how our society is organized" (p. 72). El Barrio Popular Education program in New York (Rivera, 1999) utilized Spanish language literacy (also critical pedagogy and popular research) to help low-income Puerto Rican and Dominican women gain critical awareness of oppressive social structures affecting their families and communities. In East Los Angeles, Castaneda (1997) documented the creation of a community based high school that incorporated the cultural concept of dignidad (dignity) in carrying out its central mission with students and the surrounding community. The school provided a wide range of services for Latino/a youth and families, and had active community participation in governance, curriculum, and personnel. In Puerto Rico, Capella Noya (1997) described the "community-based, culturally responsive strategies" used in an educational program geared to assist

low income teenage mothers (p. 75). The program helped young women empower themselves with the support of a caring community of women, who collectively were learning to envision a more just social reality. Pardo (1990) documented the community activism of Mexican American mothers in East Los Angeles. She found that the women used their traditional responsibilities as nurturers of children and families to network with other women who were concerned with quality of life issues in their communities. The mothers developed linkages between existing networks, like church groups, school parent councils, and neighborhood watch groups, to fight against the proposed waste incinerators and prisons being brought into their neighborhoods. According to Pardo, the mothering role was transformed into community caring where concern for family and community meshed into one motivating entity.

Research accounts show how Latino/a family forms may contain variable structures and diverse household compositions (Vega, 1995). Nevarez LaTorre (1997) found household-based networks that were maintained on the value of confianza (trust) between neighborhood residents. Hurtado (1989) found Mexican American mothers developed survival skills situated around family concerns "such as, sustaining informal networks of support" across multiple households, and "organizing for political and social change" (p. 852). Thus, Latino/a families build extended kinship structures and adapt their organization to fight racial and economic oppression (Baca Zinn, 1995).

EQUALITY AND SOCIAL JUSTICE

Scholars of color and those interested in social justice and equity need to challenge several mainstream assumptions about our youth and schools in order to impact action, social justice, and equity sooner rather than later. Educationally based assumptions needing challenge include: (1) the United States as a meritocratic system; (2) the notion that racism has been "solved"; (3) educational tracking as neutral; and (4) the purpose of schooling as assimilation (Cochran – Smith, 2003).

Schools can be tools of social reproduction, replicating the inequitable social structures in society (Willis, 1977). Similarly, they often promote assimilation with narrow assumptions of Anglo-conformity embedded in the processes of schooling (Spring, 1994). Conversely, however, schools also can be loci of change wherein inequitable social and cultural structures and practices are challenged, resisted, refused, co-opted, and altered (Levinson & Holland, 1996).

Additive schooling is about seeing language and ethnic identity as assets that "figure precisely in what it means to be educated in U.S. society" (Valenzuela, 1999, p. 270). It is about the maintenance of community and culture and at the same time expanding one's ability to engage fully in additional cultures and communities. In contrast, subtractive schooling, the most common historical practice imposed on Latinos in American public schools, promotes an assimilative process wherein minority children abandon their first languages and cultures as they acquire the dominant language and culture. This practice thereby cuts off Latinos' ability to communicate and participate across cultural and language boundaries. Furthermore, it prevents the possibilities of building on the strengths of one's first culture and language.

Ogbu (1978) explains why some groups achieve more success in our schools, according to one's membership in cultural groups that are either "involuntary" or "voluntary" minorities. The former include African Americans, Native Americans, Mexican Americans, and Puerto Ricans; the latter include most Asian immigrant groups and Cubans (among others). Voluntary minorities came

to the United States voluntarily and have maintained a dual frame of reference (to the United States as well as to their country of origin), and are better able to react to discrimination and develop or maintain a sense of independence from U.S. cultural and social dynamics. Involuntary minorities are American by virtue of conquest or involuntary migration such as slavery. Their cultural identity is developed in opposition to mainstream U.S. cultural norms, including a stance toward the relevance, or irrelevance of schooling. In many ways Ogbu's model helps us to understand why Cuban Americans do so well in school whereas Mexican Americans and Puerto Ricans do less well, although he does not explain why Mexican Americans are considered involuntary immigrants when the majority in the United States now, numerically, are here because of voluntary immigration and not conquest (descent from peoples in the Southwest when it was the northwest region of Mexico). Researchers will continue to investigate further how these historical legacies shape contemporary educational opportunity and sociocultural dynamics that interact with school experiences.

DROPOUTS OR PUSH OUTS?

The conversations I have had with youth in the South Bronx showed recurring themes. Youth felt excluded in the current educational system; there was a lack of understanding in the school system of the complexities of youth's lives; and youth who felt marginalized were over represented in the number of "dropouts". Informal discussions with youth expanded these concerns. Youth talked about feeling overwhelmed with school work and many had been socially promoted without "learning" the concepts. These students felt pushed through and they commonly reported "feeling stupid" when describing their educational experience. Youth expressed being labeled and marginalized based on aspects of their backgrounds, identities and lifestyles. They also alluded to the educational structure as not suited to their reality.

Educators in their everyday practice come face-to-face with the challenges of youth who leave school before completing high school (De Broucker, 2006; Willms, 2003; Wotherspoon & Schissel, 2001; Manning & Baruth, 1995; Bernard, 1997). Many factors impact students' ability to stay and succeed in school, factors which span individual, familial, peer and school and socio cultural contexts. Economic hardships, family challenges, student disinterest in curriculum, mental health issues, forms of social discrimination, peer challenges, ineffective pedagogical practices, disconnection to school culture, interpersonal conflict and lack of classroom supports are some of the variables linked to lack of student engagement and success in school (Wrigley & Powrie, 2005; Stringfield & Land, 2002; McGee, 2001; Manning & Baruth, 1995; Donmeyer & Kos, 1993; Hixson & Tinzman, 1990).

SPANISH SPEAKING STUDENTS AS DEFICIT?

Migrant education needs to be created in some schools to expand the school's responsibilities. High absenteeism and transient behavior characterize the migrant Latino child. The itinerant lifestyle was/is not compatible with conventional school expectations. The itinerant patterns that characterize our nation's migrant workers, the essential gatherers of fresh fruit and vegetables, had supposedly shortchanged their children's life experiences. The school, at times, neither understands nor accepts these worker's lifestyles. Usually travel is associated with broadening one's knowledge of the world; however, a migrant farm worker's traveling experiences and knowledge are not recognized or valued.

"They've only seen the world from the back of a migrant worker's truck" said one report. Most school programs adopted a clinical view, that is, they viewed the child as without any strengths, inflicted with a sickness to be cured, with only symptoms of weakness and with deficiencies that need to be compensated for. Nobody denies the fact that immigrants to this country need to learn English, but must they be humiliated and dehumanized because of their language and culture? A child comes to school willingly and ready to learn. She/he comes with a wealth of knowledge based on his/her cultural and linguistic assets. So, to continually "blame the victim" is a one-sided argument. Rosen and Ortego (1969) reported that poorly trained and unsophisticated teachers with cultural biases and profoundly ignorant notions concerning how language is learned were tragically too common in the schools. This is still seen today in 2007 in many schools around New York City and the suburbs as well. Prior to the 1960's, and unbeknown to many, the education of Latinos consisted primarily of district segregated schools with limited human and material resources, where discrimination was rampant, teachers held low expectations of Latino/a students, schools were saturated with exclusionary policies and practices, and the curriculum was irrelevant to their lives (Arias, 1986; Carter & Segura, 1979; Donato, 1999: Romero, Hondagneu-Sotelo, & Ortiz, 1997; San Miguel, 1987). We must resist and continue to right all the wrongs; we must prevail and plant seeds for the generations to come; we must unite in our efforts to construct and maintain a just society; we must act or we will perish by our own lack of courage; but our own collusion, or by our own will to remain as part of the status quo.

BLENDING DIVERSITY WITH LANGUAGE AND UNITY: SOCIAL JUSTICE AND DEMOCRACY IN EDUCATION

It is reasonable to accept the idea that social unity is an important concern for any society. The question is: Can social unity be attained only through monoculturalism and monolingualism? Those who adhere to the "melting pot" view of the United States would appear to answer this question with a "YES". According to this view, everyone should reject "foreign" cultural characteristics and quickly assimilate into the majority culture (Rodriguez, 1999). For the assimilationsists, one culture fits all. There have been many voices raised against this monolithic view of U.S. culture (Banks, 2002; Banks & McGee Banks, 2001; Garcia, 2001; Ovando & Collier, 1998). The multiculturalists believe that pluralism is an inherent feature of U.S. society from its very founding to the present. For the multiculturalists, E Pluribus Unum is not merely a slogan to be placed on the currency of the nation but a logo that aptly describes a basic feature of the nation in all its historic and contemporary diversity.

Those people who are seen as not susceptible to assimilation are regarded as targets for destruction, enslavement, or erasure (Menchaca, 1997). Teaching in this context adopts a subtractive stance (Valenzuela, 1999). The goal is to extract and subtract from students all "foreign" language and cultural elements and replace them with "superior" elliptic Euro-Anglo language and culture. The curriculum is infused with Euro-Anglo American history and culture and there is the systematic erasure of the histories, languages, and cultures of all other groups across the land (Macedo, 1994; Menchaca, 1999; Padilla, 1995; Perez, 1999).

The view that every child has a right to quality education and that schools must ensure access and quality is essential to discourse on rights based democracy and social justice (Leder, 2006; Rogers & Oakes, 2005) Dei et al

state, "it has been documented that in North American schooling contexts, resources are unevenly distributed related to race/ethnicity, gender and socio-economic class such that social inequities are continually reproduced" (2000, p.3). Thus, for a large number of people, "participating in today's mainstream schooling is not only problematic, it is impossible" (2000, p.2). It is crucial to consider the many challenges identified by youth – the hours that school operate are not flexible enough , there are too many students per classroom, there are too many restrictions, the effort required is intimidating, course content does not connect to their lives, they feel labeled and unable to get supports they need with their studies. Community issues of poverty, hunger, drug use/abuse, homelessness/unstable housing and isolation from family comprised another intersecting tapestry equally crucial to youth disengagement from school.

PARTICIPATORY DEMOCRACY AND SOCIAL JUSTICE

A construct of democracy to include within educational discourse is the need for "authentic democracy" as opposed to "false democracy" (Loder, 2006). The distinction stems from notions to explore democracy more broadly as "a way of life" and a "moral way of living" as articulated by educators like John Dewey. Some central notions are "how we live and work and talk together .. [is].. embedded in and builds upon how we develop and practice skills of making everyday decisions, communicating our interests and listening to others, and respecting differences of perspectives and peoples" (Effrat & Schimmel, 2003, p. 4). Concepts of "inclusive" and "deliberative democracy" assert the value of difference and the importance of constructing our individual and collective lives from dialogue and decision-making as influenced by multiple perspectives and social relations.

Lacking real democratic engagement are schools which identify youth by deficit-based labels such as "at risk", "droup out" and "juvenile delinquent". Schools which concentrate on youth behavior modification, personal-social rehabilitation, conformity, curriculum "basics", rote learning, skills-based approaches and job readiness programs also lack deep democratic engagement (Schutz & Harris, 2001; Wotherspoon & Schissel, 2001;McGee, 2001; Raywid, 1995). When youth become positioned as diverse learners and knowledge constructors who are given authentic voice and agency to shape their learning experience deeper notions of democracy become enacted.

Youth learn in different ways, have different needs, thrive in different environments, or respond differently to various approaches. There should be no judgement placed on the issues that youth face, or on the youth themselves. Rather than think "How can we provide an educational option that would help 'fix' these issues/youth?", the teachers and I took the approach that youth who have complex lifeworlds require educational options which reflect the reality of their lives.

YOUTH AS EXPERTS OF THEIR OWN LIVES

Reframed as "the experts in their own lives" rather than as mere recipients of educational goods, youth facing forms of systemic marginalization know how these inequalities shape their daily lives (both in and out of school) and what is required to break down these systemic marginalization practices. We all understood that full participation in their own learning would enable youth to respond creatively, in partnership with educators and the community, to their lives as learners.

Participatory perspectives view learning as a relational process rather than as something that is given or done to students' (Daloz, 1986) thereby positioning teachers and students as collaborators in knowledge construction (Lincoln & Guba, 2000; Bray, Lee, Smith & Yorks, 2000; Heron & Reason, 1997). With youth situated as experts in their lives, learning becomes a political act "where dominant knowledge is deconstructed and new knowledge is constructed" (Berry, 1998, p. 45). Youth strengths, resilience, resources, agency, voice and lived knowledge, moreover, become centralized in the learning process (Kim, 2006; Cassidy & bates, 2005; Pasco, 2003; Fine, 1991). An alternative learning environment which, to use Berry's phrase, immerses youth "in an epistemological world … of their [own] making" rather than one which is predominately upheld by the authority of "teachers and textbooks" (1998, p. 42).

While alternative schools began in the 1960's as a progressive, democratice movement (Schutz and Harris, 2001; Kellmayer, 1995; Raywid, 1995), many alternative schools designed for marginalized students, (increasingly prevalent in the 1990s) have fallen short in centering themselves within participatory democratic and social justice educational discourse (McGee, 2001; Schutz and Harris, 201; Dunbar, 1999; Raywid, 1995). Others have failed to make explicit how their programs are explicitly attempting to engage rights-based, representation and participatory democratic educational principles and practices.

Youth who were involved became researchers during the second half of the 2006-2007 academic year. Not only did the youth experience the empowerment and voice as leaders, but we witnessed the power of their social justice and democratic principles being lived in practice – youth serving as educational change makers and experts in their own lives.

DEMOCRACY IN EDUCATION AS A COMMUNITY ISSUE

As learning comes to be viewed, more broadly, "as life" and pedagogy as a "complex conversation", the boundaries separating education and the community (i.e. life) become blurred. Investing meaningful time and resources in fostering meaningful connections with youth, and in supporting their voice, are central aspects of their work. What youth portray to the school community is often very different than what they are willing to reveal to university professors. For example, many youth would share with me that they acted out and skipped school as a mechanism to protect themselves because they were seeking to hide the reality that they don't understand what's happening in the classroom. We were, moreover, explicitly engaged with the challenges of poverty, drugs, violence, homelessness, and sexual exploitation which were the "norm" in the lives of many youth.

CONCLUSIONS

How can educators and community members address the complex lifeworlds and educational needs of marginalized youth without positioning the principles and practices of democracy and social justice at the center of these efforts? This is a question that must be addressed when developing innovative educational alternatives. In this chapter, I have examined how those engaged in a democratic participatory process of creating both an educational context and curriculum for learning. In this innovation, youth were recognized as experts and offered the opportunity to engage in their own voice in ways which are essential

to their empowerment and success as learners. In promoting the full participation of relevant groups, we discovered the significance of framing education as a community issue. We engaged in a diversity of democratic and social justice process including rights-based, representational and participatory perspectives and practices. Alternative programs which center youth's voice and complex lifeworlds offer innovative opportunities to engage justice and democracy. In taking up this opportunity, we moved from educational reform to educational transformation.

REFERENCES

Acuna, R. (1981). *Occupied America: A history of Chicanos*. 2nd ed. New York: Harper and Row.

Alarcon, N., Castro, R. Perez, E., Pesquera, B., Sosa, Riddell, A., & Zavalla, P. (1993). *Chicana critical issues*. Berkeley, CA: Third Woman Press.

Apple, M. W. (1982). *Education and power*. Boston: Ark paperbacks.

Apple, M. W. (1990). *Ideology and curriculum*. (2nd. Ed.) New York: Teachers College
       Press.

Arias, B. (1986). The context of education for Hispanic students: An overview. *American Journal of Education, 3*, 25-56.

Ashcroft, B. Griffiths, G. & Tifflin, H. (Eds.). (1995). *The post-colonial studies reader.* New York: Routledge.

Audus, R., & Willms, J. D. (2002). *Engagement and dropping out of school: A life-course perspective.* Applied Research Branch Strategic Policy Human Resources Development Canada. Hull, Quebec: HRDC Publication Center.

Banks, J. A. (2002). *An introduction to multicultural education*. Boston:, MA: Allyn and bacon.

Banks, J. A. & McGee banks, C. A. (Eds.), (2001). *Handbook of research on multicultural education.* San Francisco: Jossey-Bass.

Bernard, B. (1997). *Turning it around for all youth: From risk to resilience*. ERIC/CUE Digest, No. 126, 1-7 (ERIC Clearinghouse on Urban Education, ED412309).

Berry, K. S. (1998). Nurturing the imagination of resistance: Young adults as creators of knowledge. In J. L. Kincheloe & S. R. Steinberg (Eds.), *Unauthorized methods: Strategies for critical teaching* (pp. 43-55). New York: Routledge.

Bonilla-Santiago, G. (1992). *Breaking ground and barriers: Hispanic women developing effective leadership*. San Diego, CA: Marin Publications.

Bray, K. S. Lee, J., Smith, L., & Yorks, L. (2000). *Collaborative inquiry in practice.* London: Sage Publications.

Capella Noya, G. (1992). Proyecto aurora: Building a community of women. *Education and Urban Society, 30(*1), 75-89.

Carter, T. P. & Segura, R. D. (1979). *Mexican Americans in school: A decade of change*. New York: College Entrance Examination Board.

Cassidy, W. & Bates, A. (2005, November). "Dropout" and "push-outs": Finding hope at a school that actualizes the ethic of care. *American Journal of Education*, 66-102.

Castaneda, L. (1997). Alternative to failure: A community-based school program for Latino teens. *Education and Urban Society, 30*(1), 90-106.

Cochran-Smith, M. (2003, April). Equity and accountability issues in teacher education. In J. A. banks & C. A. McGee banks (Chairs), *Diversity, accountability and equity. Findings and insights from the second edition of the Handbook of Research on Multicultural Education.* Presidential invited session at the annual meeting of the American Educational Research Association, Chicago, IL.

Cole, M. (1996). *Cultural psychology: A once and future discipline*. Cambridge, MA: The Belknap Press of Harvard University Press.

Cole, M. & Engestrom, Y. (1993). A cultural-historical approach to distributed cognition. In G. Salomon (Ed), *Distributed cognitions: Psychological and educational considerations* (pp. 1-46). New York: Cambridge University Press.

Crenshaw, K. (1995). Mapping the margins: Intersectionality, identity politics, and the violence against women of color. In N. G. Kimberley Crenshaw, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement*. New York: New Press.

Daniels, S., & Lee, R. (1996). *Exploring human geography: A reader*. New York: Halstead Press.

Daloz, L. (1986). *Effective teaching and mentoring: Realizing the transformative power of adult learning experiences*. Thousand Oaks, CA: Jossey-Bass.

De Broucker, P. (2005). *Without a paddle: What to do about Canada's young dropouts.* Ottawa: Canadian Policy Research Networks.

Delgado, R. (1995). The imperial scholar: Reflections on a review of civil rights literature. In N. G. Kimberley Crenshaw, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement.* New York: New Press.

Delgado-Gaitan, C., & Trueba, H. (1991). *Crossing cultural borders: Education for immigrant families in America.* New York: Falmer Press.

Delgado, R. & Stefancic, J. (Eds.). (1997). *Critical white studies: Looking behind the mirror.* Philadelphia: Temple University Press.

De la Ossa, P. (2005). Hear my voice: Alternative high school students' perceptions and implications for school change. *American Secondary Education, 34*(1), 24-39.

Donato, R. (1999). Hispano education and the implications of autonomy: Four school systems in southern Colorado, 1920-1963. *Harvard Educational Review, 69*, 117-149.

Dunbar, C. (1999). African American males and participation: Promising inclusion, practicing exclusion. *Theory into Practice, 38*(4), 241-246.

Effrat, A. & Schimmel, D. (2003). Walking the democratic talk: Introduction to a special issue on collaborative rule-making as preparation for democratic citizenship. *American Secondary Education, 31*(3), 3-15.

Engestrom, Y., Miettinen, R. & Punamaki, R. (Eds.). (1999). *Perspectives on activity theory.* New York: Cambridge University Press.

Eschbach, K. (1999). *Death at the border. International Migration Review, 33*(2).

Fine, M. (1991). *Framing dropouts: Notes on the politics of an urban high school*. Albany: State University of New York Press.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977.* (Colin Gordon, Ed.). Pantheon Books: New York.

Foucault, M. (1986). Of other spaces. *Diacritics, 16*, 22-27.

Freire, P. (1990). *Pedagogy of the Oppressed*. (M. B. Ramos, Trans.). New York: Continuum.

Gandhi, L. (1988). *Postcolonial theory: A critical introduction*. New York: Columbia University Press.

Garcia, E. (2001). *Hispanic education in the United States: Raices y alas*. New York: Rowan and Littlefield.

Giroux, H. A. (1981). *Ideology, culture, and the process of schooling*. Philadelphia: Temple University Press.

Giroux, H. A. (1983). *Theory and resistance in education: A pedagogy opposition*. New York: Bergin & Garvey Publishers.

Giroux, H. A. (1988). *Schooling and the struggle for public life: Critical pedagogy in the modern age.* Minneapolis: University of Minnesota Press.

Goldstein, T. & Selby, D. (2000). Introduction. In T. Goldsteing & D. Selby. (Eds.), *Weaving Connections: Educating for Peace, Social and Environmental Justice.* Toronto: Sumach Press, 11-26.

Gutierrez, K. (2000). Teaching and learning in the 21st Century. *English Education, 32*(4), 290-298.

Gutierrez, K., Baquedano-Lopez, P. & Tejeda, C. (2000). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture, and Activity,6*(4), 286-303.

Hamnett, C. (1996). *Social geography: A reader*. New York: Arnold.

Heron, J. & Reason, P. (1997). A participatory inquiry. *Qualitative Inquiry, 3,* 274-294.

Haron, P. & King, D. (1985). *Expert systems*. New York: Wiley

Hurtado, A. (1989). Relating to privilege: Seduction and reflection in the subordination of white women and women of color. *Signs: Journal of Women in Culture and Society 41*(41), 833-855.

Jeffries, R. B. & Singer, L. C. (2003). Successfully educating urban American Indian students: An alternative school format. *Journal of American Indian Education*, 42(3), 40-57.

Kallio, B. R., & Sanders, E. T. W. (1999). An alternative school collaboration model. *American Secondary Education, 28*(2), 27-36.

Keith, M. & Pile, S. (Eds.). (1993). *Place and the politics of identity*. New York: Routledge.

Kellmayer, J. (1995). How to establish an alternative school. Thousand Oaks, CA: Corwin Press.

Kim, J. (2006). *A narrative inquiry into the lives of at risk students in an alternative high school: The experienced curriculum and the hidden curriculum*. Proquest.

Lee, V. & Burkam, D. (2002). *Inequality at the starting gate: Social background differences in achievement as children begin school*. Washington, DC: Economic Policy Institute.

Lefebvre, H. (1991). *The production of space* (D. Nicholson-Smith, Trans.). Cambridge: Blackwell. (Original work published in 1974).

Leistyna, P. Woodrum, A. & Sherblom, S. A. (Eds.). (1996). *Breaking Free: The transformative power of critical pedagogy.* Cambridge, MA: Harvard Educational Review, Reprint Series No. 27.

Levinson, B. A. & Holland, D. (1996). The cultural production of the educated person: An introduction. In Bradley A. Levinson, Douglas E. Foley, and

Dorothy C. Holland (Eds.), *The cultural production of the educated person: Critical ethnograhies of schooling and local practice*. Albany: SUNY Press.

Ligget, H. & Perry, D.C. (Eds.). (1995). *Spatial Practices: Critical explorations in social/spatial theory.* Thousand Oaks, CA: Sage.

Lincoln, Y. & Guba, E. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In N. Denzin & Y. Lincoln (Eds.). *Handbook of qualitative research* (2nd edition). London: Sage Publications, 163-188.

Loder, T. (2006). Why can't we leave public schools behind: The inseperable legacy of public education and American democracy. *Educational Researcher 35*(5), 30-35.

Lopez, D., Popkin, E., & Tellez, E. (1996). Central Americans: At the bottom, struggling to get ahead. In R. Waldinger & M. Bozorgmehr (Eds.), *Ethnic Los Angeles* (pp. 279-304). New York: Russell Sage Foundation.

Macedo, D. (1994*). Literacies of power: What Americans are not allowed to know*. Boulder, CO: Westview Press.

Manning, M. L. & Baruth, L. G. (1995). *Students at risk*. Boston: Allyn and Bacon.

McGee, J. (2001). Reflection of an alternative school administrator. *Phi Delta Kappan, 82*(8), 588-591.

Mclaren, P. (1988). On ideology and education: Critical pedagogy and the politics of education. *Social Text* (19&20), 153-185.

Mclaren, P. (1995). *Critical pedagogy and predatory culture: Oppositional politics in a postmodern era*. New York: Routledge.

Mclaren, P. (1997). *Revolutionary multiculturalism: Pedagogies of dissent for the new millennium.* Boulder, CO: Westview Press.

Mclaren, P. (1998). *Life in schools: An introduction to critical pedagogy in the foundations of education*. 3rd Ed. New York: Longman.

McLaren, P. & Frahmandpur, R. (2000). Critical multiculturalism and globalization: Transgressive pedagogies in gringolandia. In C. Tejeda, C. Martinez, & Z. Leonardo, (Eds.), *Charting new terrains of Chicana (o)/Latina (o) Education*. Cresskill: Hampton Press.

Menchaca, M. (1997). Early racist discourses: Roots of deficit thinking. In R. Valencia (Ed.), *The evolution of deficit thinking*. New York: Falmer Press.

Menchaca, M. (1999). The Treaty of Guadalupe Hidalgo and the racialization of the Mexican population. In Jose F. Moreno (Ed.), *The elusive quest for equality: 150 years of Chican0/Chicana education* (pp. 3-29). Cambridge, MA: Harvard Educational Review.

Moll, L. (2000). Inspired by Vygotsky: Ethnographic experiements in education. In C. Lee & P. Smagorinsky (Eds.), *Vygotskian perspectives on literacy research: Constructing meaning through collaborative inquiry* (pp. 256-268). New York: Cambridge University Press.

Mongia, P. (Ed.). (1996). *Contemporary postcolonial theory: A reader*. New York: Arnold.

Moore-Gilbert, B. (1997). *Postcolonial theory: Contexts, Practices, Politics*. New York: Verso.

Nevarez la Torre, A. (1997). Influending Latino Education: Church-based community programs. *Education and Urban Society,30*(1), 58-74.

Ogbu, J. (1978). *Understanding cultural diversity and learning. Educational Researcher 21,* 8, 5-14, and 24.

Olson, M. (2000). Curriculum as a multistoried process. *Canadian Journal of Education, 25*(3), 169-187.

Ortiz, V. (1996). The Mexican-origin population: Permanent working class or emerging middle class? In R. Waldinger & M. Bozorgmehr (Eds.), *Ethnic Los Angeles* (pp. 247-278). New York: Russell sage.

Ovando, C. J. & Collier, V. P. (1988). *Bilingual and ESL classrooms: Teaching in multicultural contexts* (2nd ed.). New York: McGraw-Hill.

Padilla, A. M. (1995). . Thousand Oaks, CA: Sage Publications.

Pardo, M. (1990). Mexican American women grassroots community activists: "Mothers of East Los Angeles." *Frontiers, 11*(1), 1-7.

Pasco, R. J. (2003). *Capital and opportunity: A critical ethnography of students at risk*. Lanham MD: University of Press of America..

Perez, E. (1999). *The decolonial imaginary: Writing Chicanas into history.* Bloomington: Indianan University Press.

Phelan, P. , Davidson, A. L. & Yu, H. C. (1993). Students' multiple worlds: Navigating the borders of family, peer, and school cultures. In P. Phelan & A. L. Davidson (Eds.), *Renegotiating cultural diversity in American schools* (pp. 52-88). New York: Teachers College.

Pizarro, M. (1999). "Adelante!": Toward social justice and empowerment in Chicano/a studies. In L. Parker, D. Deyhle, & S. Villenas (Eds*.), race is … race isn't: Critical race theory and qualitative studies in education* (pp. 53-82). Boulder, CO: Westview Press.

Raywid, M. A. (1995). Alternatives and marginal students. In M. Wang & M. Reynolds. (Eds.), *Making a difference for students at risk: Trends and alternatives*. Thousand Oaks, CA: Corwin Press, 119-155.

Ramirez, R. & de la Cruz, P. G. (2002). *The Hispanic population in the United States: March 2002*, Current Population Reports, P20-545. Washington, DC: US Census Bureau.

Rivera, K. (1999). Popular research and social transformation: A community-based approach to critical pedagogy. *TESOL Quarterly, 33*(3), 485-500.

Rodriguez, R. J. (1999). *In search of high academic achievement: The policy drive to end social promotion.* Washington, DC: national Council of La raza, 1-5. (http://nclr.policy.net/proactive.

Romero, M., Hondagneu-Sotelo, P. & Ortiz, V. (Eds.). (1997). *Challenging fronteras: Structuring Latina and Latino lives in the U.S.* New York: Routledge.

Rose, G. (1993). *Feminism and geography: The limits of geographical knowledge*. Minneapolis: University of Minnesota Press.

Rosen, C. L. & Ortego, P. D. (1969). Problems and strategies in teaching the language arts to Spanish speaking Mexican Americans. ERIC (ERIC Document Reproduction Service No. ED025368).

Said, E. (1978). *Orientalism: Western conceptions of the Orient.* London: Penguin.

San Miguel, G. (1987). The status of historical research on Chicano education. *Review of Educational Research, 57*(4), 467-480.

Saunders, J. A. & Saunders, E. J. (2002). Alternative school students' perceptions of past [traditional] and current [alternative] school environments. *The High School* Journal, 85(2), 12-23.

Schutz, A. & Harris, I. (2001). The fragility of community and function: A snapshot of an alternative school in crisis. *Encounter: Education for Meaning and Social Justice, 14*(1), 39-53.

Singh, A. & Schmidt, P. (2000). *Postcolonial theory and the United States: Race ethnicity and literature.* Jackson: University Press of Mississippi.

Soja, E. (1989). *Postmodern geographies: The reassertion of space in critical and imagines places.* Cambridge, UK: Blackwell Publishers.

Soja, E. (1996). *Third space: Journeys to Los Angeles and other real and imagined places.* Cambridge, UK: Blackwell Publishers.

Solorzano, D. (1997). Images and words that wound: Critical race theory, racial stereotyping, and teacher education. *Teacher Education Quarterly, 24,* 5-19.

Solorzano, D. (1998). Critical race theory, racial and gender microaggressions, and the experience of Chicana and Chicano scholars. *International Journal of Qualitative Studies in Education, 11*, 121-136.

Solorzano, D. & Yosso, T. (2000). Toward a critical race theory of Chicana and Chicano education. In C. Tejeda, C. Martinez, & Z. Leonardo (Eds.), *Charting new terrains of Chicana (o)/Latina (o) Education*, Cresskill: Hampton Press.

Spain, D. (1992). *Gendered spaces*. Chapel Hill, NC: The University of North Carolina Press.

Spring, J. (1994). *Deculturalization and the struggle for equality; A brief history of the education of dominated cultures in the United States*. New York: McGraw-Hill.

Spruck, H., & Powrie, J. (2005). "*Finally, I'm getting it": Report on the national youth literacy demonstration project*. Literacy BC 2005.

Stanton- Salazar, R.)1997). A social capital framework for understanding the socialization of racial minority children and youths. *Harvard Educational review, 67*(1), 1-40.

Stringfield, S. & Land, D. (Eds). (2002). *Educating at-risk students: One hundred-first yearbook of the national society for the study of education, Part II*: Chicago: The University of Chicago Press.

Stromquist, N. P. & Monkman, K. (Eds.). (2000). *Globalization and education: Integration and contestation across cultures*. Landham, MD: Rowman & Littlehead.

Treimen, D. & Lee, H. (1996). Income differences among 31 ethnic groups in Los Angeles. In J. baron, D. Grusky, & D. Treiman (Eds.), *Social differentiation and social inequality: Essays in Honor of John Pock* (pp. 37-82). Boulder, CO: Westview.

Valenzuela, A. (199). *Subtractive schooling: U.S. - Mexican youth and the politics of caring*. Albany: SUNY Press.

Vega, W. (1995). The study of latino familes: A point of departure. In R. Zambrana (Ed.), *Understanding Latino familes* (pp. 3-17). Thousand Oaks, CA: Sage Publications.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes.* M. Cole & U. J. Steiner (Eds.). Cambridge, MA: Harvard University Press.

Wertsch, J. (1985). *Vygotsky and the social formation of mind*. Cambridge, MA: Harvard University Press.

Wertsch, J. (1991). *Voices of the mind: A sociocultural approach to mediated action*. Cambridge, MA: Harvard University Press.

Willis, P. (1977). *Learning to labour: How working class kids get working class jobs*. Franborough, England: Saxon House.

Willms, J.(2003). *Student engagement at school: A sense of belonging and participation*. Report for the Organization for Economic Cooperation and Development.

Wink, J. (1997). *Critical pedagogy: Notes from the real world.* New York: Longman.

Wotherspoon, T. & Schissel, B. (2001). The business of placing Canadian children and youth "at risk". Canadian Journal of Education, 26(3), 321-339.

What if Fiction turns into Reality?

Handan Girginer
Anadolu University, Turkey

Today, English is the language of the sky. Pilots and air traffic controllers from different parts of the world share the same language, that is English, in an effort to provide clear communication.

In the aviation, world general/ standard/ everyday English is called 'plain English.' English is the basis for 'Airspeak', the particular language used between pilots and air traffic controllers. The term 'Airspeak refers to formal air communication language between pilots and air traffic controllers. According to Robertson (personal communication, December 22, 1997) this term builds on the word 'Newspeak' coined from George Orwell's well –known novel '1984'.

In the aviation world pilots and air traffic controllers integrate words in a unique way to communicate. They feel responsible for millions of people when they are choosing the words they use in the sky. As passengers, while eating, drinking and watching movies on a plane flight, we do not consider the complicated communication that takes places between pilots and air traffic controllers.

The linguistic characteristics of English such as, ambiguity, homophony, native language interference and repetition, all contribute to the problems that both pilots and air traffic controllers face (Cushing, 1994).

The language used between pilots and air traffic controllers differs from plain English in that it requires the consistent use of specifically formulated terms. This consistent use has great importance since any substitution of non-technical terms can cause misunderstanding and therefore, even air disasters. Misunderstandings between the control tower and pilots have been an important factor in air accidents. Therefore, The International Civil Aviation Organization (hereafter ICAO) was formed in 1944 (Illman, 1989, p. 24) and required a standard and unambiguous language system for communication between pilots

and air traffic controllers. To meet this need, a successful semi-artificial international language, known as the 'lingua franca' of pilots and air traffic controllers was created (Robertson, 1988). Since I have been teaching English a number of prospective pilots and air traffic controllers, the safety issues related to the use of ICAO terminology is of both professional and personal interest to me.

Communication between pilots and air traffic controllers is critical; language-based miscommunication problems have caused terrible disasters around the world. Some of these problems are based on varying meanings of a word since words may have different meanings in plain English and Airspeak. Because of this, Ragan (1994) and Robertson (1988) claim that a good level of English proficiency is necessary before studying Airspeak.

Cushing (1994, p.94) explains "the five components of language understanding." According to him, these are: vocabulary, grammar, meaning, context and general knowledge. General knowledge is related to real-life knowledge. Although pilots and air traffic controllers have to use standard terminology, they should possess the knowledge of real-life expressions of the language.

Cushing (1994) gives the transcribed data of an aircraft accident in which Spanish pilots insisted on speaking plain, 'everyday' English instead of using Airspeak. The pilot did not use proper terms and said "running out of petrol" (lines 2, 5, and 12) which the air traffic controller did not understand and, as a result, responded, "Is that fine with you and your fuel" in line 13. In this incident, the pilot and copilot spoke in their native language, Spanish, and the controller insisted on using a vernacular form of English. The copilot could not choose the proper term 'emergency' and the exchange between the pilot and the controller resulted in language- based miscommunication and a terrible crash. The following recording was cited in Cushing (1994, pp. 44-45).

1   Pilot to copilot (in Spanish): Tell them we are in an emergency.
2   Copilot to controller (in English): We're running out of fuel.
3   Pilot to copilot: Digale que estamos en emergencia?
4   Copilot to pilot: *Si, senor, ya le dije*.
5   Copilot to controller (in English): We'll try once again. We're running
6   out of fuel
7   Pilot to copilot (in Spanish): I don't know what happened with the runway.
8   Copilot to pilot (in Spanish): I didn't see it
9   Copilot to pilot (in Spanish): I didn't see it.
10   Pilot to copilot (in Spanish): [Advise the controller that] We don't have fuel.
11   Copilot to controller (in English): Climb and maintain 3,000 and, ah, we're
12   running out of fuel, sir.
13   Controller to copilot (in English) Is that fine with you and your fuel?
14   Copilot to controller (in English) I guess so. Thank you very much.

Aircraft ran out of fuel, and 73 people aboard died, including three crew members in the cockpit. Cove Neck, New York, 25 January 1990.

The pilots should have used "minimum fuel" or "emergency fuel" or "in an emergency." After the crash, the national Transportation Safety Board and

Federal Aviation Safety reviewed the poor use of correct terms (USA Today, Feb. 22, 1990).

Regarding Airspeak, Ragan (1994) claims that plain English is as important as Airspeak/Aviation English. Pilots and air traffic controllers need knowledge of plain English. The following story illustrates this:

A group of Russian aviation officials visiting our university told us of the need for their air traffic control personnel to receive English language training. They spoke of a controller at an air field in Russia who was trying to give an English-speaking pilot clearance to take off. However, there was a dog on the runway, and although the controller had been trained in the English of air traffic control, he was unable to communicate to the pilot what the problem was. It seems that the phrase 'dog on the runway' had not been part of his training, as it is not found in official International Civil Aviation Organization description of air traffic control phraseology. The Russian officials emphasized the need for general English for their Controllers.

(Ragan, 1994, TESOL Matters, 4, 7.)

Communication in Airspeak requires a wide range of language use and proficiency. As this example demonstrates , even the word 'dog', an easy word learned at the beginning level of language study. Ragan (1994) states that students who study Airspeak- ESP need a foundation in plain English.

Thus, in order to provide students with that foundation in plain English, the English Speaking Course at the School of Civil Aviation is designed to improve the speaking and listening skills of learners.

This course is designed to help students develop their spoken English through audio and video recordings. The aim of the course is to enable the students to learn how to communicarte in English in different social settings with a reasonable degree of fluency, accuracy and intelligibility for their future careers

With this aim in my mind, I decided to design emergency situations that the students of the flight training and air traffic control departments might encounter in their professional working lives. In order to be able to tackle with these emergency situations, students should have a good command not only of Airspeak but more importantly, also of plain English.

What can the teacher of air trafic control and flight training students do to connect living and learning in an English Speaking Skills Course?

While I was teaching general English to prospective pilots and air traffic controllers, I talked to them about language-based problems and aircraft crashes that had occured due to the poor use of plain English. After studying language-based air accidents, I carried out a brainstorming session with my students to find out about any emergency situations that the students could recount. I then talked to the instructors who train pilots and air traffic controllers working at the Aviation School and pilots who work for airline companies to learn more about problems occuring during flight and emergency situations requiring the use of plain English. After listing numerous events, I talked to my students about these emergency situations and they practised them in class. Later, I found out about

other similar real-life events through the Internet and then I prepared scenarios.
I designed role-plays matching one pilot training student with an air traffic
control student. The students performed scenarios in the second mid-term exam.
After the exam, the students acted out the same scenarios again, and the I tape-
recorded the pairwork. All the students in the class listened to the tape-
recordings and made any necessary corrections to their pronunciation, word
choice, and grammar.

List of the Unexpected Situations
Engine failure
Power cut
Adverse weather conditins
Fire on the plane
Landing gear failure
Icing
Lack of fuel
Leakage (fuel/water/oil)
Bird striked
Hijacking
Poisoning
Pregnancy, heart attack, DVT and PE
Loss of cabin pressure
Political issues
Refugees
Violence/Fighting aboard the plane

The incidents are based on real-life events but the details contained within each
scenario have been changed.

Here are the headlines and websites of real events I based my scenario on.

- JetBlue Flight Lands Safely
  Thursday , September 22, 2005
  http://www.foxnews.com/story/0,2933,170076,00.html

- JetBlue Emergency Landing: LAX 050921
  http://www.airlinesafety.com/editorials/JetBlueLAX.htm

Student A: You are the captain of Turkish Airlines 1476 flying from Istanbul to
Bangkok. Shorly after taking off from Atatürk International Airport, the
pilot is unable to retract the plane's nose gear. The pilot informs ATC and
wants maintenance personnel to consider the problem. They, however, are
unable to correct the position. The intended destination of the flight is
Bangkok. Obviously, it cannot fly that far with the landing gear extended,
so the pilot has no choice but to fly in the Eskisehir airspace for about 3
hours to burn off fuel on board, so that it can be landed safely. Talk to the
Air Traffic Controller at the tower of Eskisehir Anadolu Airport.
Explain the problem and request the necessary emergency vehicles
(ambulance/fire/security) and related staff to be ready at the airpot
using plain/daily English.

Student B: You are in the tower of Eskisehir Anadolu Airport. The captain of
        Turkish 1476 calls you to inform about a problem occuring during the
        flight. Shorly after taking off from Atatürk International Airport, the
        pilot is unable to retract the plane's nose gear. The pilot informs ATC and
        wants maintenance personnel to consider the problem. They however,are
        unable to correct the position. The intended destination of the flight is
        Bangkok. Obviously, it cannot fly that far with the landing gear extended,
         so the pilot has no choice but to fly in Eskisehir Area for about 3 hours to
         burn off fuel, so that it can be landed safely. Talk to the captain of Turkish
        1476 help him using plain/daily English.

- Food poisoning on Jetstar flight
  PASSENGERS on a Jetstar flight from Australia were quarantined at
  Honolulu today after 10 passengers suffered food poisoning.
  September 25, 2007
  http://www.theaustralian.news.com.au/story/

- Jetstar passengers suffer food poisoning
  September 25, 2007
  Article from: AAPBy Greg Roberts
- http://www.airlinemeals.net/forum3/viewtopic.php?id=248

Student A: You are the captain of Tweetybird 1952
        You are on a flight from London to Ankara. The passengers who chose
        the in-flight chicken-meal became ill. Imagine, a Jumbo full of sick
        people with huge lines in front of the lavatories. It is a nightmare and
        chaos reigns on the plane. You should request necessary airport
        vehicles, such as ambulances and medical crew such asdoctors and
        nurses. Talk to the
        Air Traffic Controller in the tower of Ankara Esenboğa Airport. Explain
        the problem and get help using plain /daily English.

Student B: You are in the tower of Ankara Esenboğa Airport.
        Tweetybird 1952's captain calls you to inform about a problem on board.
        The problem is that passengers who chose the in-flightchicken-meal
        became ill. Imagine, a Jumbo full of sick people with huge lines in front of
        the lavatories. It is a nightmare and chaos reigns on the plane.The captain
        requests necessary airport emergency vehicles and staff to be ready on
        the ground. Talk to the captain of Speedbird 1952 and help him using
        plain/daily English.

- Israeli unintentionally visits Teheran
  May 5, 2007 23:52 Updated May 6, 2007 22:23
  By JPOST.COM STAFF
  http://abcnews.go.com/International/WireStory?id=3146143&page=1
- Israeli Spends Several Hours in Iran
  Sunday, May 06, 2007
  http://1158munich.blogspot.com/2007/05/israeli-lands-in-iran-due-
  to.html
- Israeli survives - and enjoys – accidental layover in Iran. Guards: 'We
  know you're Israeli, but you don't have to worry`
  http://www.jpost.com/servlet/Satellite?cid=1178198616295&pagename=
- Israeli lands in Iran due to malfunction in plane

Israeli passenger spends several hours at Tehran airport after his Turkish Airlines flight is forced to land there due to technical problem. 'They treated me very well and invited me to visit again,' man says
http://www.ynetnews.com/articles/0,7340,L-3396127,00.html

Conclusion

As we all know and as the title of the conference suggests, connecting learning and living is a necessity for successful language teaching. In my case, this was especially important since my students are prospective pilots and air traffic controllers. To make this connection I prepared scenarios based on real-life emergency situations.

In order to be able to deal with the emergency situations previously listed. Pilots andA ir Traffic Controllers need both Airspeak and plain English as earlier mentioned. In addition, there is a new ICAO requirement for controllers and pilots involved in international operations to demonstrate a minimum level of English language proficiency which will take effect in 2008. While strict adherence to ICAO phraselogy is crucial, pilots and controllers must also be able to express themselves in plain language when circumtances call for it (Scope, 2004, JAA, 2006).

I believe that if the conciousness of students is raised by showing them that what we do in class is directly related to what they will be doing in real life situations, everything we do in class will make more sense to them and encourage motivation.

REFERENCES

Alatas, Z. (2004). New provisions for English language proficiency are expected to improve aviation safety. Scope, 3, 15

Cushing, S. (1994). Fatal Words: communication clashes and aircraft crashes. Chicago: The University of Chicago Press.

ICOA. (1985). Procedures for air navigation services. Rules of the air and air traffic services (Doc 4445-RAC/501)

JAA(2006). Notice of proposed amendment (NPA) comment form. NPA-FCL 26- Language proficiency

Ragan, P. (1994). Subject specialism and general English in Aviation ESP. TESOL Matters, 4 (4), 7

Robertson, F., 1988. Airspeak: Radiotelephony communication for pilots. Prentice Hall International, Hertfordshire.

The online master programs – a pioneer project for the Romanian higher education

PhD Professor Ştefan STANCIU
Academy of Economic Studies, Romania
National School of Political Studies and Public Administration (NSPSPA), Romania

PhD Senior Lecturer Mihaela Alexandra IONESCU
National School of Political Studies and Public Administration (NSPSPA),
Bucharest, Romania

Abstract

Our work is meant to introduce a pioneer project of online Master's Degree courses in the Romanian academic space, courses which are to be graduated with a diploma of a Master's Degree (in Romania, these courses are a form of professional specialization or reorientation).We propose two approaches: a presentation of the project and an analysis of the results of this project seen from the point of view of work ethics at the level of pre-academic teaching. Our analysis is itself the result of our direct implication in implementing this type of programs – which have already had a three year tradition – and is focused not only on the impact the project had on the Romanian academic teaching but also on its effects on the quality of the Romanian social life (the impact analysis has been made on a population of undergraduates and graduates of the Master's Degree in Educational Management). We would like to mention that the main reason for having chosen this specific course is the fact that it is meant to the teachers in the pre-academic level of teaching, who have a great responsibility in forming the future adults.

1. Introduction

The e-learning industry has experienced a large development lately. This "boom" was predicted by numerous studies on educational research (Eduventures, Boston, 2004; Sloan Consortium, 2004).

Our work is meant to introduce a pioneer project of online Master's Degree courses in the Romanian academic space, courses which are to be graduated with a diploma of a Master's Degree (in Romania, these courses are a form of professional specialization or reorientation).

We propose two approaches: a presentation of the project and an analysis of the results of this project seen from the point of view of work ethics at the level of pre-academic teaching. Our analysis is itself the result of our direct implication in implementing this type of programs -which have already had a three year tradition - and is focused not only on the impact the project had on the Romanian academic teaching but also on its effects on the quality of the Romanian social life (the impact analysis has been made on a population of

undergraduates and graduates of the Master's Degree in Educational Management). We would like to mention that the main reason for having chosen this specific course is the fact that it is meant to the teachers in the pre-academic level of teaching, who have a great responsibility in forming the future adults.

2. Context, history and presentation

In 2004, when the Faculty of Communication and Public Relations from The National School of Political Studies and Public Administration (NSPSPA) in Bucharest launched the first online Master's Degree courses there was no legislative context to offer a support for this type of courses. Moreover, both the state and private universities had, as the only alternative to the traditional form, the Long Distance Learning form (LDL). But the LDL doesn't meet with all the needs of the students and teachers as well: aspects of the didactic methodology, contents, the direct communication student-teacher, frequency etc.

The e-learning platforms in the universities destined to LDL were not able to provide the students with courses and seminars in real time (now and here). On the other hand, there were, at the moment, certain providers of online short-term courses. They could but give to their students' graduation certificates, not academic diplomas. The people who wanted to have access to postgraduated online courses (either for formation or for progress) with a diploma, didn't have any offer in this respect, at least not from the universities.

There were some other factors which encouraged us in our effort of implementing the project: the growing number of the people using the Internet as a possible consequence of Romania's integration in the European Union, the exigencies of the multinational trusts and of the employers, the existing European initiatives (France and Sweden had successfully implemented programs of this type), the success the short-term online courses had and, last but not least, the presence of such projects on the agenda of the Romanian public authorities.

In 2004, the Faculty of Communication and Public Relations launched an e-learning project based on new technologies, project presented under the chapeau "First Time in Romania: online Master's Degree courses". Being an absolute novelty in Romania, the project was meant not only to bring the e-learning inside the Romanian academic world, but also to directly induce quality changes in order to support the reform in education and , thus, to influence the quality of the social, professional and economic life. In fact, the project is seen as an e-learning and an e-education performance which is to keep the personalized attention on the student, on their needs. In fact, the main target is to transmit the students a *modus vivendi* along with the specific knowledge.

The objectives of the project shaped around the idea of personalizing the information for the student, of facilitating the access for the student without time costs for learning resources, of having a high quality interaction, a flexible learning schedule, a good integration of the student's knowledge in the real problems they encounter, in making the student more responsible within education – to be able to choose, evaluate and retain the information etc., of inducing a certain relaxation in the relation teacher-student (in the Romanian universities the most common type of relation professor-student is the one based

on authority, that is why a change of perception is more than necessary), of stimulating and encouraging creativity by involving the student in real situations.

The directions of the specializations for the Master's Degree courses have been chosen taking into account the profile the work market has in Romania, interests of the economic, social, cultural background. More precisely, the growing number of the people using the Internet, the integration of Romania in the European Union, the pressure the multinational trust and the employers tend to have on the work market, the success the short-term online courses had and, last but not least, the interest shown by the Romanian public authorities to the development of certain domains.

Therefore, three types of MA have been structured: the MA in the management and communication in business, MA in the management of projects, MA in educational management and institutional communication.

The Master's Degree courses for the Management and communication in business addressed to managers, those who graduated academic studies in economics, business people and to all those interested in developing a business activity, introduces a marriage between theory and practice on the premise that the study of the management and of the communication in business was performed, at the academic level, without taking into account the common elements of the two domains (*Evaluation Report Master Program in Management and communication in business*, 2007). A good collaboration between the professors and some professionals in the field lead to the elaboration of a curriculum specific to the Romanian life and realities. The first course, "Business in Unstable Environment" meant a direct correlation with the Romanian market, still in transition, concentrating on the possibilities of development the firms have, in periods or zones seen as "difficult" in this socio-economical space (www.comunicareonline.ro).

The MA in project management of appeared as a necessity of having specialists in this type of management, perceived as a national priority when one of the keys of the development of Romania is mainly the capacity of absorbing the funds coming from the European Union. As a member of the Union, Romania should and must be able to access the funds by gaining the finances and successfully sustaining projects. The project management is, equally, an organisational strategy more and more adopted by organisations of any type-private, public, more or less important – as a consequence of a new awareness that projects are a source of competitiveness. The management of projects has left the ground of the micro-economy, specific to simple industries, and moved towards a macro-economical strategy through which the contemporary societies give an answer to a more and more complex world.

In this context, the MA in project management aims to: professionalize the management of projects in Romania; form and train specialists in implementing the projects financed by EU; form specialists in implementing the projects of development of the Romanian companies; promote the project management as a macro-economical strategy; make grow the importance of the management of projects inside the Romanian organisations as well as its social relevance; develop the research dedicated to the management of projects in Romania;

develop the consultancy inside the project management (*Evaluation Report Master Program in Project Management*, 2007).

An MA in educational management and institutional communication has been proposed for several reasons. The process of formation of people in position of authority in the Romanian system of education has been almost totally neglected at the academic level. The permanent formation of the teachers for acceding to a position of authority (head teachers, inspectors etc.) is organised in the institutions belonging to the pre-academic level, without any other form of training at the academic level. As a consequence, the professional formation of this important segment in the Romanian teaching and education has been sporadic and hasn't been a strategic objective for the academic teaching.

The European Documents consequent to Lisbon process see as a major priority to have a compatibility between the educational offer and the need on the work market. To achieve this, it is necessary that the professional study and training, including the academic one, should be focused on concrete results, namely on competences (defined as operational corpus of knowledge, professional attitudes and behaviour which are to be used in a certain professional domain). It is something more than necessary if you consider the fact that in many countries (including Romania) standardised systems of competences for occupations and professions are still in function. In Romania we have occupational and professional standards, as well.

In the last years, many European universities have already started to define their results in terms of qualifications and competences which are to be valued on the work market. In Romania this redefining of the results in new terms is still very young, although, in our view, it absolutely necessary.

The Faculty of Communication and Public Relations together with The Institute of Educational Science have already begun the process of re-formulating the curriculum for the universities, for the moment only for the Master's Degree studies. In the near future, another reorientation is to deal with the diploma study cycle (university studies) and the doctoral and post doctoral ones. The focus on the master studies is motivated through their immediate utility on the work market.

In this context, the importance and role of the master studies could be defined on the following coordinates: a higher degree of efficiency in using the resources for education; a growth in the quality of education; an obvious necessity in professionalizing the managerial career as a result of the double process of the globalisation and decentralisation of education.

Professionalism and permanent specialisation on the specific domain of the educational management in the pre-academic system is beneficial and opportune due to the following general factors: a better management of the educational system is to be realised through a higher quality of the managerial act; new premises for a natural process of decentralisation in leading and taking decisions are created with results in a better integration in the local community-

this fact being one of the priorities in the pre-academic system of education to insure a good correlation with the standards of the European system and in the context of the status of a member, which Romania has now; a support of competences to transform the Romanian teaching from a close self sufficient system into a system opened to all needs of social development (*Evaluation Report Master Program in Educational management and institutional communication*, 2007).

The success of these forms of Master's Degree courses, in percentages, is illustrated by the graphics below.

Another commentary could be relevant for the importance of the online Master's Degree courses: although in the beginning the public were more like heterogeneous, starting with the second year, they have been more homogenous on the basis that the people attending the courses work in the domain of the master studies, have a certain connection with it or have activities complementary to the domain.
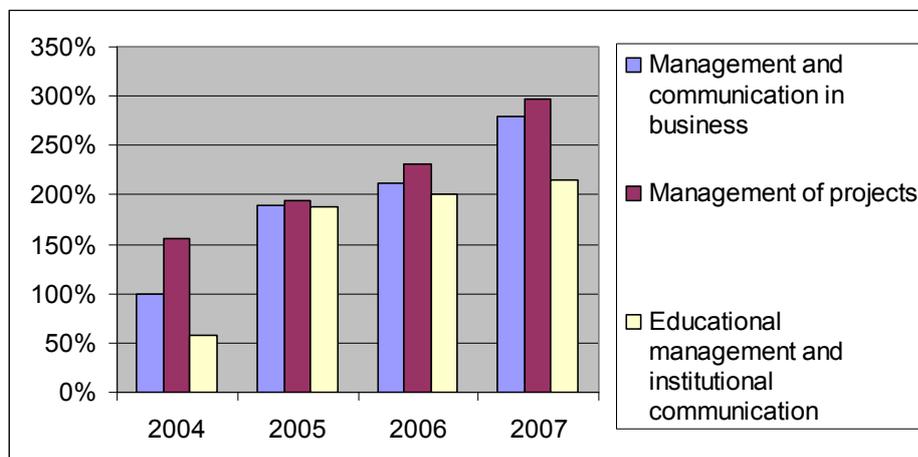
3. Case Study. Work Ethics in Romanian school organizations

The school organisations have a difficult mission: to form individuals for a good social and professional integration. This mission is performed inside a system with limits affecting the main direction of education. They are limits of strategy and of context. All these being taken into account, we decided to have an investigation on quality among the people attending the master studies in educational and institutional communication. The investigation focused on aspects of ethics of work in school organisations at the pre-academic level in order to settle the objectives to come of the master courses, to transmit certain competences and ethical behaviour and considering that the teachers are the strategic factors in the formation of an individual for those components which are vital for the social, economical and cultural life.

Work ethics requires an individual or group to refer to certain tasks related to the professional framework. By work ethics one should understand the

morality of the approach and completion of professional tasks and duties, the type of community relations and interactions, the theory and practice of work valorization; it refers specifically to the Human Resources Ethics (Stanciu, 2007a).

Nowadays, the work ethics does not include only the work quality but also an "intelligent organization and a proper management of the work force" (Heintz, 2005).

3.1. Methodology

This is a qualitative research. The survey was conducted during 2005-2007. The research method used was the interview. The research technique used was the individual, semi-structured interview. We have chosen this technique because it allowed us to integrate date from the reference literature, previous relevant studies and our own educated guesses.

We have created an interview guide with 30 questions focused on specific issues related to the teacher's ethics. Based on the interview guide we have studied the validity of several work ethics dimensions, of the desirable teacher's ethical conduct, and the degree to which the work ethical behavior of the Romanian teachers has been influenced by *the downshifting* (www.hr-romania.ro, 2005) or by the resistance to change.

There were 350 individuals in the surveyed group. They were of different ages – between 26 and 60. 32% were 26 to 35, 40% were 36 to 45, 20% were 46 to 55, and 8% were over 56. The group included only primary and secondary education teachers from all over the country. 80% were female, 20% male. 4% have 1-2 years of work experience, 4% between 2-5 years, 28% – 5-10 years, 18% – 10-15 years, 16% – 15-20 years, 30% – over 20 years. 32% are part of the higher management (principals), 36% –lower management (heads of departments), 32% have no management position. As for the level of qualification: 4% were pedagogic high-school graduates, 34% – B.A. graduates, 32% – M.A. graduates, 30% – postgraduates; in addition, 8% have a doctoral degree. The teaching experience of the interviewed covers a wide span of values: 8% have taught between 1 and 5 years, 28% – 5-10 years, 12% – 10-15 years, 20% – 15-20 years, 16% – 20-25 years, and 16% have over 25 years of teaching experience (Stanciu, 2007a).

3. 2. Results and discussions

We have validated a list of dimensions and sub-dimensions (*op. cit*.): *the ethics of approach and achievement of professional duties*; *the manner of interaction with the community the school is part of, and with the students* (collegiality, solidarity, competitiveness, sensitiveness, sense of justice and equity, objectiveness, deontology, respect for others, trust, optimism, altruism, sincerity, understanding, fairness, politeness, appropriate behavior, loyalty); *human resources ethics* – lifelong learning, work regulation, job responsibility, professional pride*); the role and ethical duties of the teachers* (the code of ethics); *how the teachers view the work ethics; the specificity of the managerial approach of work from an ethical perspective* (positive environment, management style, organizing and control abilities, fair evaluation of personnel, fair rewards, participative management, moral profile, applying the ethical

professional standards).

Taking into consideration the research method used we have done a qualitative processing of data also using quantitative values; the quantitative values have been acquired through the quantification of opinions, attitudes, behavior, beliefs, values, sentiments, expressed in the subjects' answers to the questionnaires.

The dimension analysis of the interview acquired data showed that, related to the morality of the approach and to the task achievement the vast majority of the respondents (96%) consider that the teacher profession requires exemplary conduct. The dominant values were: sense of duty (28%), diligence (22%), perseverance (18%), self-commitment (13%). This attitude towards work ethics correlates with the fact that the vast majority considers that teachers should be examples for their students; as a result they should be the first to set the new generation with a positive mind-set towards work and chosen career (Stanciu, 2007a).

As for the manner of school's interaction with the community, as declared, 84% considered that the school, as part of their community, should get more involved in shared activities and participation in solving together community and school issues. Still, an important percentage (32%) said that this would be an idea situation; unfortunately, the schools they work for do not have a direct relationship with the community. The causes for this are generated both by the community and the schools, and they reveal more a mentality issue than an institutional one. But, 62% of the respondents stated that, at a personal level, they have a good relationship with the community, and they are involved in common activities, which has a positive effect for the student, who are both community and school members; school and community thus create a coalition for informal education and individual development.

For almost all of them, passion for work was essential, especially since, in their opinion, for teachers, taking pride in their profession reaches high levels. Being a teacher is considered both a pride and an honor. But, in the same time, they see themselves as a professional category less and less respected by the society, or respected only at a declarative level. Therefore, issues concerning the image of the Romanian educational system have emerged. Although they take pride in their profession, 31% said they would not recommend it to a young fellow as a future career; 34% recommended it only if the young fellow had got vocation and does not expect high wages.

Lifelong learning is considered by 93% of the teachers as being essential to any teacher who respects his/her profession and works passionately. But teachers encounter financial restraints even here.

92% of the respondents stated that for this profession the rewards are mostly moral – students' appreciation and educational achievements. Majority of the respondents said that this kind of the reward is the only one that matters and really repays the work delivered. On the other hand, the issue of the material reward is more complex. The small wages within the educational system generate permanent frustration for teachers – they worry constantly for their day-to-day living, for the lack of proper lifelong training, for the lack of ability to really enjoy their spare time, etc. Therefore their answers reveal that not the

money in itself is important and motivating, but the feeling of safety and high self-esteem it brings, thus perceiving their work as having a higher quantifiable value. The inadequate retribution of their work is precise cause for the depreciation of their profession, and teachers, because of their poor life standards, lose the respect of the new generation of students, who have been raised believing in the importance of money and in the social respect wealth can provide.

89% of the teachers believe that this profession is not socially valorized and 34% consider that this is one of the major issues of the society in the present.

As for the relation with the students, there is a larger variety of opinions. 22% among them agreed that these relations should be strictly connected with the didactic activity. 35% considered that the teacher should also be a friend, and 41% considered that, besides teaching, the educator should also be an educational and a personal development mentor for the student. 8% believed that the teacher needed to also be a parent; this opinion seemed to be the result of real situations teachers were confronted with: they talked about children left without parents as the latter had gone to work abroad (Stanciu, 2007a).

The study also reveals the problem of the violence of students towards their teachers. Most of them (73%) considered that there were exceptional cases which the media transformed into a phenomenon.

The majority of teachers accepted the fact that the student-teacher relationship changed during the past years. The values that should fundament these relations are: 37% – mutual respect, 21% – communication and cooperation, 17% – partnerships, and 13% – tolerance. 82% agreed on the fact that the educator should be both a transmitter of knowledge and a personality modeler (Stanciu, 2007a).

As for the intrinsic motivation of the schooling profession, 28% thought that the love for the children is the primary motivator, 23% – social status, 20% – were happy they could shape personalities, and for the 15% the need to be creative was the most important motivator.

The most important personality features of a teacher should be: fairness (32%), love for children (21%), professionalism (20%), and creativity (15%).

The qualitative and quantitative data presented reveal that teachers have a high level of respect for their profession, but they consider that the present society does not valorize enough the profession of educator. The motivation is predominantly intrinsic, more moral and less material. Teachers have a strong sense of professional value and ethics; they appreciate professional deontology as well as the social and moral values. Therefore their work behavior is the result of the *downshifting*. In the same time, they agree that the present society does not put enough value on their work; moreover its values are noxious for the students, thus making their task harder (Stanciu, 2007a).

4. Conclusions

In conclusion the dimensions followed in the survey are found in the practice of teaching and they are part of the teachers' work and their relationship with the students, with the community and colleagues. The data reveal that in the present time society this profession is subject to transformations and change of values.

We consider that the results of the present investigation can be used as a marker for building a Code of Ethics for teachers in primary and secondary education (Stanciu, 2007a). At the moment there are only two sets of statements in the Statute of the Teaching Staff, in the section referring to the "Rights and obligations of the teachers, school managers, tutors and evaluators".

References

Berger, A.A. (2000). *Media and communication Research Methods*. London: Sage Publications, Inc.

Heintz, M. (2005). *Etica muncii la românii de azi* [*Work Ethics in Romania*]. Bucureşti: Curtea Veche.

Iosifescu, Ş. (coord.) (2001). *Management educaţional pentru instituţiile de învăţământ* [*Educational management for school organizations*]. Bucureşti: ISE-MEC.

Quinn, J.F. (1983). "The work ethic and retirement". In Barbash, J., Lampman, R.J., Levitan, S.A. and Tyler, G. (Eds.), *The work ethic: A critical analysis*. Madison, Wisc.: Industrial Relations Research Association, pp. 87-100.

Raport de autoevaluare a masteratului in managementul proiectelor [*Evaluation Report Master Program in Project Management*]. (2007). Bucharest: NSPSPA.

Raport de autoevaluare a masteratului in management educational si comunicare institutionala [*Evaluation Report Master Program in Educational management and institutional communication*]. (2007). Bucharest: NSPSPA.

Raport de autoevaluare a masteratului in management si comunicare in afaceri [*Evaluation Report Master Program in Management and communication in business*]. (2007). Bucharest: NSPSPA.

Simion, D.; Ionescu, M.A. and Stanciu, St. (2007). *Profit din comunicare. Comunicarea în practica managerială* [*Profit from Communication. Communication in Management Practice*]. Bucuresti: Printech.

Stanciu, St., Ionescu, M.A. (2005). *Cultură şi comportament organizaţional* [*Organizational Culture and Behaviour*]. Bucureşti: Comunicare.ro.

Stanciu, St. (2007a). "Work Ethics in Organizations in Romanian Primary and secondary Education. A Human Resources management Approach". In Proceedings of International Conference on Business Excellence ICBE-2007. In *Review of Management and Economical Engineering* (special issue), Vol, 6, no.6, pp. 324-329.

Stanciu, St. (2007b). "Le localisme et l'universalisme des pratiques managériales face à la globalisation". In *Globalization and Policies of Development*, Proceedings of the International Conference on Globalization and Policies of Development, Bucharest: Comunicare.ro, 2007, pp. 79-86.

Weber, M. (2005). *Etica protestantă şi spiriitul capitalismului* [*Protestant Ethics and Capitalism Spirit*], Bucureşti: Humanitas.
www.comunicareonline.ro
www.osf.ro/bop/2005/Noiembrie/06-munca.pdf (04.01.2006).
www.hr-romania.ro/index.php?m=3&u=66&a=1388 (06. 01. 2006

CAN CRITICAL THINKING BE TAUGHT?

Ann Whitaker, Ph.D.
Northeastern Illinois University
Chicago, Illinois

A college instructor, using the Socratic method (question-and-answer method of philosophizing), was engaged in a lively classroom discussion with the students regarding the philosophical aspects of why public schools were established in America. After several student responses one female student quickly but firmly stated looking directly at the instructor: "Let me tell you something. I don't want to **think** I just want **you** to **give** me the answers."

The Sophists who were the first speech teachers and the forerunners of lawyers influenced Socrates. They taught *rhetoric*, the art of speech and persuasion. Under their tutorship, students learned how to argue and persuade. They did not institute a school of philosophical thought, but were instrumental in developing teaching practices for learning skills in oral communication.

Socrates followed the Sophist tradition in that he promoted free intellectual inquiry. He perceived his role as a consummate seeker of the truth and teacher of wisdom. He thought that the study of philosophy was necessary for all intelligent men. And yet, he was also practical, believing that philosophy was useful for acquiring wisdom and proper conduct.

Socrates formulated the *dialogue* or *dialectic*, a questioning process. The *Socratic method* is essentially a technique whereby discussants pursue the implications of a statement, its truth or its falsity, until they discover some new knowledge. His incessant questioning and criticism of faulty thinking, however, did not always win him admirers or converts to his cause.

What can we learn from the above student's statement regarding her unwillingness to **think** critically? Does this student's response reject Dewey's "new education that emphasizes the freedom of the learner"?
 Perhaps we can infer from the above student response that progressive education favored the individual over the knowledge base in curriculum and instruction. The emphasis was that education works best when the student's interests are considered and when actual performance results from learning. The learner, according to Dewey, progressively organizes education.

Can critical thinking be taught? Paul and Elder suggests that critical thinking is the art of thinking about thinking in such a way as to require the thinker to be skilled in analytic, evaluative, and creative thinking. They argue
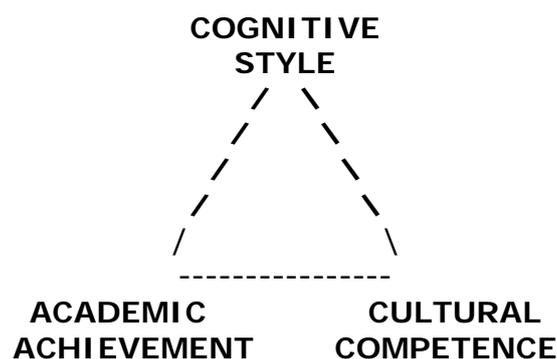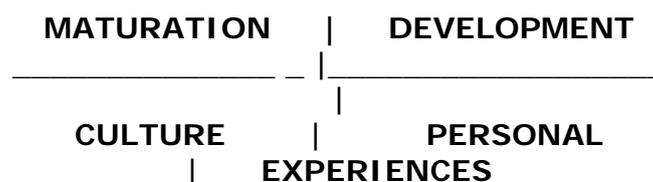
that creativity requires the expansive empowerment of sound critical thought. Furthermore, critical thought requires the will to create and improve.

Paul and Elder's argument that critical thought requires the will to improve can be seen in the dialectic process of Socratic teaching. Using the Socratic method the students give a view, the teacher asks questions that get them to see the inadequacies in their views, and they are then motivated to formulate substantive positions.

According to Paul and Elder there are several elements of thought: purpose of thinking (goal, objective); question at issue (problem, issue); information (data, facts, observations, experiences); interpretation and inference (conclusions, solutions); concepts (theories, definitions, axioms, laws, principles, models); assumptions (presupposition, taking for granted); and implications and consequences.

Most students are encouraged by their instructors to think critically, analytically, and practically. The ability to think in this manner can be related to knowledge (cognition), practice, maturation, development, cultural relevance, and personal experiences. Each of these entities helps the students to develop concepts, strategies, and skills to think critically.

CRITICAL THINKING VARIABLES

```
    MATURATION    |    DEVELOPMENT
_____ _ |_____
                   |
    CULTURE     |      PERSONAL
           |   EXPERIENCES
```

```
            COGNITIVE
             STYLE
              ╱ ╲
             ╱   ╲
            ╱     ╲
           ╱       ╲
          ╱         ╲
         ----------------
      ACADEMIC          CULTURAL
     ACHIEVEMENT       COMPETENCE
```

RELEVANT LEARNING PEDAGOGY

This cognitive/learning perspective can be seen in Perkins' "Teaching for Transfer" model. The model involves direct application (DA), sequestered problem solving (SPS), and preparation for future learning (PFL).

Transfer is defined as the direct application (DA) of knowledge and measures it in a context of sequestered problem solving (SPS). Sequestered

problem solving (SPS) involves people applying their previous knowledge to solve new problems.

Preparation for future learning (PFL) focuses on evidence for useful learning trajectories; can show the value of a variety of learning activities; highlights the importance of dispositions that affect future learning (critically evaluate new information and change their views); focuses on the importance of allowing people to actively interact with their environments (receive feedback, learning can improve quite dramatically); and can help understand how to maximize a variety of experiences.

Perkins suggests two ways to teach the transfer of knowledge: hugging and bridging. **Hugging** is designed for **low** road transfer and the learning experience is more like the ultimate applications. The tools for hugging transfer include setting expectations, modeling, and problem-based learning.

Bridging is designed for **high** road transfer and involves making connections between what is learned and other applications. This is more cerebral, less experiential. Learners generalize and reflect. The tools for bridging transfer include generalizing concepts, parallel problem solving, and metacognitive reflection.

HUGGING	BRIDGING
setting expectations	anticipating applications
matching	generalizing concepts
modeling	using analogies
problem-based learning	parallel problem solving
coaching in context	metacognitive reflection

It is plausible that critical thinking can be taught. Knowing that one should think critically is not the same as being able to do so. That requires domain knowledge and practice.

Bloom's taxonomy includes the **cognitive** domain and has six objectives: knowledge, comprehension, application, analysis, synthesis, and evaluation. Originally Bloom described these six cognitive objectives as hierarchically arranged from *lower level* (knowledge, comprehension) to *higher level* (application, analysis, synthesis, evaluation), with higher-level objectives building on the lower ones. Thus, the cognitive domain suggests that in problem solving students can learn metacognitive strategies that will cue them to think scientifically.

According to Rest, it seems that the Socratic classroom discussions held over several months can produce small changes that are greater than those found in control groups that do not receive these experiences.

The Kohlberg-Blatt method of introducing cognitive conflict exemplifies Piaget's equilibration (assimilation/accommodation) model. The student takes one view, becomes confused by discrepant information, and then resolves the confusion by forming a more advanced and comprehensive position. This method is also the dialectic process of Socratic teaching.

Dewey discusses the importance of fostering in school good habits of thinking. He further suggests that school can and needs to do for students, so far as their *minds* are concerned, is to develop their ability to think. In this regard, the students become interested in information that does not quite fit into their existing cognitive structures (cognitive conflict) and are thereby motivated to revise their thinking.

Paul and Elder suggests that critical thinking is the art of thinking about thinking in such a way as to require the thinker to be skilled in analytic, evaluative, and creative thinking. They argue that creativity requires the expansive empowerment of sound critical thought.
Additionally, critical thought requires the will to create and improve.

Perkins' teaching for transfer model maintains that students can apply their previous knowledge to solve new problems thus affecting future learning. Thus, one has to evaluate new information and change their view as active interaction with their environment occurs. This interaction with the environment offers feedback and enhances learning.

Insights for education suggest first that critical thinking involves self-knowledge and self-discovery. Socrates' question-and-answer method of philosophizing is preserved by Plato and is still a frequently used pedagogical method today. Plato's method of the dialectic, a form of cooperation, and critical inquiry, originated from philosophical discussions with his teacher Socrates.

Second, Dewey's ideas have become a part of the American intellectual landscape. He is regarded as the 'father' of the modern critical thinking tradition and advocated using scientific inquiry, activity (active learning), experiment, and a child-centered curriculum. Thinking was the method of an educative experience.

Third, critical thinking is an 'active' process where you think things through for yourself, raise questions yourself, find relevant information rather than learning 'passively' from someone else (Dewey).

Fourth, there are metacognitive strategies that, once learned, make critical thinking more likely.

Critical thinking is not a set of skills that can be deployed at time in any context. Critical thinking should be taught in the context of subject matter and the utilization of student experiences can offer an entrée to complex concepts. Teaching students to think critically lies in enabling them to deploy the right type of thinking at the right time.

REFERENCES

Blatt, M.M. & Kohlberg, L. (1975). "The Effects of Classroom Moral Discussion Upon Children's Level of Moral Judgment". *Journal of Moral Education*, 4, 129-161.
Bloom, B.S., Engelhart, M.D., Furst, E.J., Hill, W.H. & Krathwohl, D.R. (1965). *Taxonomy of Educational Objectives: Cognitive Domain*. New York: Longman.
Dewey, J. (1944, 1916). *Democracy and Education*. New York: The Free Press.
Dunn, S.G. (2005). "Plato's Philosophy". In *Philosophical Foundations of Education: Connecting Philosophy to Theory and Practice*. Prentice Hall: New Jersey.
Paul, R. & Elder, I. (2005). *The Nature and Functions of Critical and Creative Thinking*. Dillion Beach, CA: The Foundation for Critical Thinking.
Perkins, D. (1988). "Teaching for Transfer". *Educational Leadership*, 46 (1), 22-32.
Piaget, J. (1970). "Piaget's Theory". In P.H. Mussen (Ed.), *Handbook of Child Psychology* (4th ed.) (Vol. 1). New York: John Wiley.
Rest, J. (1983). "Morality". In P.H. Mussen (Ed.), *Handbook of Child Psychology* (4th ed.) (Vol. 3). New York: John Wiley.
Sharpes, D.K. (2002). "Socrates". In *Advanced Educational Foundations For Teachers: The History, Philosophy, and Culture of Schooling*. RoutledgeFalmer: New York.

**Self-Development of English Language Teachers
in the Bangkok Metropolitan Area, Thailand**

Assoc. Prof. Saovapa Wichadee
Bangkok University, Thailand

Background of the Study

Working as a language teacher, one requires a set of discrete skills-lesson planning, techniques for presenting and practicing new teaching points and for teaching four main skills. According to Richards (2002), it is the teacher's duty to create a desirable classroom climate, to plan a variety of learning activities, to use materials of instruction effectively. The teacher is the person who should be sitting in a field with a group of students and still transmits to them not only his/her knowledge of English language, but also more especially, the desire for them to learn. If this is so, there are a lot of competence, skills, and knowledge that the teacher must possess. That is why these things should be provided through professional development.

Professional development, then, is seen as one way to maintain and enhance the quality of teachers. It includes the largely private, unaided learning from experience through which most teachers learn to survive, become competent and develop in classrooms and schools; as well as informal development opportunities in school and the more formal 'accelerated' learning opportunities available through internally and externally generated in-service education and training activities. (Day, 1999)

In Thailand, we have seen much potential teacher development in universities. They provide many effective professional development programs for their own faculty members and others from different universities. For example, EFL/ESL teachers get together through seminars to exchange ideas, experiences, and to discuss their teaching difficulties. They help each other to solve these problems. So, the most effective cure for teacher anxiety and depression is to find the cause and take some positive actions to remove it. At this point, teachers have been trained to analyze the cause of the problems and ways to solve them. This enables them to realize the role they are playing, to become aware of the approach they are using, and to do their best to improve their teaching process.

However, they sometimes have obstacles to professional development. First of all, most faculties are not available to join those programs as they are fixed with their teaching schedules. Indeed, teachers themselves often feel guilty and uncomfortable about being away from their classrooms for restructuring or self-development activities. They know that administrators view unfavorably anything that draws teachers away from direct engagement with students. (Cambone, 1995)

The administrative policy might be another obstacle to teachers who are trying to transform their practices. Through informal discussions, several teachers stated that sometimes the contents in training or seminars did not suit their needs, but they had to attend these activities due to the requirement of the Faculty. The acquired knowledge did not bring about improvement in the

teaching process. Actually, they wanted to have their own choice in acquiring knowledge.

It has been accepted that an attitude is powerful because it is a prerequisite that can lead to professional learning activities and effectiveness of learning. (Day, 1999)   Meanwhile, knowledge that they receive also has an effect on their attitudes. In other words, most attitudes in individuals are a result of learning from their environment. For example, the teachers who receive training will gather more knowledge and experience fewer difficulties when they teach. They probably develop their positive attitudes and like to welcome new experiences through self-development.

Although teacher development is a key factor to the improvement of the teaching process and helps to improve the learning outcomes of students, there has been little research concerning self-development and attitude toward self-development done in recent years in Thailand. The last analysis occurred in 2002, but the study determined only the use of methods of self-development. (Chantarakart, 2002) There is a need to know more about contents for self-development. Therefore, the researcher is much interested in searching for this in a university level. Especially, it would be quite interesting to see whether there are any self-development differences among groups of teachers classified by their background. Moreover, this research may lead to a better understanding of how the attitude toward self-development relates to teachers' self-development.

Purposes of the Study
 1. study self-development and attitude toward self-development of English language teachers
 2. compare self-development of English language teachers with different background information (gender, age, educational level, teaching experience, type of institution, academic position, job responsibility, and course responsibility)
 3. investigate the relationship between self-development and attitude toward self-development of English language teachers

Literature Review

1. Teacher Development
    According to Richards (2002), teacher development is defined as a continuous process which can lead to doing a better job and to professional growth. It is an expansion of skills and understanding that all teachers should obtain the same way as students need for learning a language. It often involves examining different dimensions of one's own practice as a basis for reflective review, and can be seen as "bottom–up." Swan (1993) states that professional development involves a process of growth and change including an expansion of skills and understanding. This idea is supported by Richards & Lockhart (1995) who indicate that language teaching is not universally regarded as a profession – that is, as having unique characteristics, as requiring specialized skills and training, and as being a lifelong and valued career choice. Likewise, Lange (1990, cited in Suttana 1999) defines development as a process of continual intellectual, experiential, and attitudinal growth of teachers. He believes that all these three aspects are important for development. Also, Day (1999) gives the concept of teacher's professional development as follows:

"Professional development consists of all natural learning experiences and those conscious and planned activities which are intended to be of direct or indirect benefit to the individual, group or school and which contribute, through these, to the quality of education in the classroom. It is the process by which, alone and with others, teachers review, renew and extend their commitment as change agents to the moral purposes of teaching; and by which they acquire and develop critically the knowledge, skills and emotional intelligence essential to good professional thinking, planning and practice with children, young people, and colleagues through each phase of their teaching lives." (p.18)

To sum up, all of the above views look at development as the important factor affecting growth. That is, teachers can achieve ongoing growth through self-development.

According to Bull, (1994) five general principles for effective professional development emerge from this view of overall school improvement:
1. It is school-based. One of the advantages of this approach is that it gets teachers involved in the design and implementation of their own professional development activities, which can be essential to the success of those activities.
2. It uses coaching and other follow-up procedures. Single training sessions with no follow-up are ineffective.
3. It is collaborative. Most schools are organized in ways that isolate teachers from their peers. In this sense, successful development works best as a collaborative endeavor.
4. It is embedded in the daily lives of teachers, providing for continuous growth. That is, continuous learning opportunities need to become part of teachers' everyday working lives and part of every school's institutional priorities.
5. It focuses on student learning and is evaluated at least in part on that basis. Therefore, professional development should be judged primarily by it effects on students. The best way to judge the effects of this development is to conduct some sort of evaluation beyond the standard five-point scale questionnaire used after so many in-service sessions. The evaluation may provide continuous feedback to teachers, track the effect of professional development on teachers and on the school improvement process, and use data to document its effect on student learning.

Gebhard (2005) states that there are some factors which might affect teacher self-development. First, it takes time to observe interaction in the classrooms and to visit other teachers' classes, as well as to write in a journal and to talk to others about teaching.   Second, development requires an ongoing commitment. It is not something that teachers do just while in a teacher education program or at the beginning of a teaching career. In other words, even the most experienced teacher can learn new things about teaching. Third, development is enhanced through problem solving. When teachers recognize problems and work at solving them, they can discover new things about teaching and about themselves. Fourth, development is also enhanced through exploration. Such exploration can be based on each person's interest. For example, one may try the opposite simply to see what happens or trying out an idea because it sounds interesting. Fifth, development is enhanced by paying attention to or reviewing the basics of EFL/ESL teaching. This might happen when one continues to study ways to provide chances for students to interact in

English or ways to manage classroom behavior, materials and media used in an EFL class. Sixth, development is enhanced by searching out opportunities to develop, for example, talking with other teachers about teaching, reading about teaching, attending teaching seminars and workshops, and participating in other activities that provide more chances to reflect on teaching.   Seventh, self-development requires the cooperation of others. It takes others who are willing to observe, listen to, and talk with us. These people include administrators, students, and other teachers.

2. Related Research

Tuppoom (1991) did the research on teacher self-development through analysis of objective classroom data. This study aimed to investigate whether the analysis of objective data can bring about appropriate changes in teacher behaviors and to investigate the teacher's attitude towards this self-development process. The researcher was the subject in this study, which was conducted based on two different aspects. These were (1) nominating strategies and (2) teacher talking time and student talking time. Each aspect was done three times in order to see the progress. The instruments were two kinds of observation checklist sheets, the write-up of data analysis session, and the teachers' diary. The findings can be concluded that the teacher changed his behavior in a positive way after he analyzed and evaluated his own teaching. The teacher's attitude towards this self-development was positive. He got more confident and had powerful internal motivation for self-development.

Bull (1994) did a report on professional development and teacher time, principles, guidelines, and policy options for Indiana University.   The findings indicated that states differed in their approaches to providing time for teachers' professional development. Effective professional development, which   was school-based, used coaching and other follow-up procedures, was collaborative, was embedded in teachers' daily lives and focused on student learning. Four factors of professional development initiatives included leadership, resource and policy support, norms of collegiality and experimentation, and adequate time. The result demonstrated that the most frequent form of professional development for teachers was occasional workshops conducted by outside consultants.

Chaijamroen (1997) did research to investigate faculty members' self-development in private universities in Bangkok using survey method. The data were collected from a sample of 300 faculty members. The research findings were as follows: 1) The mean of the faculty development of private universities in Bangkok concerning their three functional roles, i.e., research, academic services to society, and culture and art maintenance, was low. Yet, a great number of the faculty have never even performed these roles. Relating problems of the faculty development, the mean was at moderate level. 2) The faculty members with different gender, age, experience, and educational level had different opinions on faculty development concerning research, academic services to society, and culture and art maintenance. 3) The faculty members with different age, gender, educational level, experience had different opinions on the problems of faculty development concerning research, academic services to society, and culture and art maintenance.

Research Methodology

     1. Subject
       The subjects who took part in this survey were 217 English language teachers from four government universities, six private universities, two Rajabhat Universities and two Rajamangala University of Technology. They were recruited by means of multi-stage sampling technique.

     2. Research Instrument
       The instrument in this research was a four- part questionnaire which was used to collect the data in order to find out teachers' self-development and the relationship between their self-development and attitude toward self-development.

       The first part gathered personal information from the respondents who are asked to answer the questions on gender, age, educational level, teaching experience, type of university, academic position, job responsibility, and course responsibility. This general background might have something to do with teachers' self- development.

       The second part was a survey of exposure to professional development in terms of method and content. To respond this part, the respondents were asked to check the methods of their professional development that they practiced during the past few years. These are 1) reading textbooks, journals, or research papers 2) conversing or exchanging knowledge with colleagues 3) participating in a training or workshop 4) observing another class or getting a class observation 5) attending a seminar or conference 6) seeing a demonstration from an expert 7) participating in a faculty meeting in order to improve teaching and learning process 8) doing research concerning ELT 9) searching for knowledge related to teaching English on the Internet 10) furthering a study (both in short course or a higher degree. In addition to that, they were asked to rate on ten contents of self-development with the degrees: always, sometimes, and never. These contents included 10 topics as follows: 1) curriculum design   2) assessment, testing, and evaluation   3) teaching materials 4) language skills and linguistics 5) language culture 6) using technology in language teaching 7) teaching activities 8) teaching skills and classroom management 9) theories, methodologies, approaches, and strategies used in language teaching 10) psychological principles applied in language teaching.

       Part three concerns the respondents' attitude towards self-development. Ten statements were prepared for rating in a form of a three-rating scale.

       In part four, the respondents were requested to rate on ten items of contents with a three-rating scale. In this part, they were also asked to rank their effective ways of development in order 1, 2, and 3 and checked how much they thought the development could help to improve their teaching and learning process. Moreover, at the end of this part, they had to tick the reason why they were not able to implement what they got from self-development in teaching process.

Data Analysis

The acceptable statistical significance level was set at alpha (ɑ) < .05. After the receipt of the completed questionnaires, the data were statistically analyzed by using SPSS/Window 12 (Statistical Package for Social Sciences) through the following steps:

1. The data of self-development, attitude toward self-development, and implementation of the acquired were brought to calculate for average means.

2. Then, the means of self-development and attitude were divided into three levels and interpreted in the form of range based on the criterion of $\overline{X} \pm .5SD$.

- The average mean of self-development was 2.23 and standard deviation was .36.

$$2.23 \pm (.5)(.36) \quad \rightarrow \quad 2.23 \pm .18$$

Level of Self- Development	Mean Range
High	2.42-3.00
moderate	2.05-2.41
Low	1.00-2.04

- The average mean of attitude toward self-development was 2.71 and standard deviation was .36.

$$2.71 \pm (.5)(.36) \quad \rightarrow \quad 2.71 \pm .18$$

Level of Attitude	Mean Range
positive	2.90-3.00
neutral	2.53-2.89
negative	1.00-2.52

4. A t-test was used to test the mean scores of two groups of subjects concerning their self-development.

5. A One-way Analysis of Variance (ANOVA) test was used to compare the mean scores of three or more groups concerning their self-development. Then Scheffe was used to test a statistically significant difference in the mean scores of any two groups of the teacher subjects.

6. The researcher used a Chi-Square test to investigate the relationship between self-development and attitude toward self-development

Research Results

1. **Results of Fundamental Analysis**
    1.1 Information of Self-Development of English Language Teachers

Regarding method of self-development, the respondents rated that conversing or exchanging knowledge with colleagues was used the most frequently, followed by reading textbooks, journals, or research papers and participating in a training or workshop. A large majority of respondents stated

that they themselves were the best motivator of self-development. Concerning purposes of self-development, most of the respondents indicated that they wanted to develop their teaching and learning process. Time used for developing themselves the most was during days off or holidays. The majority of respondents stated that their self-development was not enough, believing that the obstacles occurred from many teaching loads and a lot of assigned work. The method of self-development that the respondents considered the most effective was participating in the training or workshop.   Most of them rated the knowledge received from self-development as "rather useful" while stating that students' background knowledge and large class size were obstacles to implementation of the acquired knowledge in teaching.

1.2 Level of Teachers' Self-Development

The average mean of self-development was at moderate level. ($\overline{X}$=2.23) Among ten items of knowledge, the third highest means of self-development were language skills & linguistics, teaching materials, and teaching skills & classroom management respectively. ($\overline{X}$=2.52, 2.51, 2.41) The items of curriculum design and testing were at high level. The lowest mean which was the item of psychological principles applied in language teacher was at low level. ($\overline{X}$= 1.98)

1.3 Level of Attitude toward Self-Development

The average mean of attitude toward self-development was at moderate level. ($\overline{X}$=2.71) Among ten items, the third highest means of attitude toward self-development were items no. 4 (Self-development provides new teaching methods to use with the students, $\overline{X}$=2.83), no. 1 (Self-development helps to have more confidence in teaching, $\overline{X}$ 2.76), and 2 respectively. (Self-development helps teaching more interesting, $\overline{X}$ 2.76). All of the items fell on moderate level. The lowest means falling on the items no. 6, 7, and 10 were at moderate level. ($\overline{X}$ = 2.64)

2. Results of Hypothesis Testing

2.1 Hypothesis 1 compared teachers' self-development with different background information.

Hypothesis 1 was partially accepted because not all variables of background information affected teachers' self-development. According to the results of the comparison of the mean scores of self-development, there was no statistically significant difference found in the teachers' overall self-development in terms of gender, age, working experience, academic title, job responsibility, and course responsibility at level of .05. This means that gender, age, working experience, academic title, job responsibility, and course responsibility had no impact on their self-development. However, differences were found statistically significant at level of .05 in self-development in terms of university type at level of .05. That is, teachers from different type of university had different self-development in terms of curriculum design, testing, teaching materials, language culture, using technology in ELT, and psychological principles applied in ELT.

Table 1 Mean and Standard Deviation of Self-Development of Teachers Classified by University Type

Self-Development	Rajabhat / Rajamangala		Government		Private	
	$\overline{X}$	S.D.	$\overline{X}$	S.D.	$\overline{X}$	S.D.
1. curriculum design	1.72	.65	2.11	.60	2.02	.73
2. assessment, testing, and evaluation	1.74	.50	2.15	.60	2.39	.61
3. teaching materials	2.23	.63	2.59	.50	2.56	.55
4. language skills and linguistics	2.33	.62	2.52	.56	2.59	.57
5. language culture	1.74	.64	2.24	.66	2.08	.65
6. using technology in ELT	2.03	.58	2.34	.56	2.36	.60
7. teaching activities	2.13	.66	2.07	.70	2.21	.58
8. teaching skills & classroom management	2.44	.64	2.35	.59	2.44	.60
9. theories, methodologies, approaches, and strategies used in ELT	1.97	.54	2.13	.65	2.22	.59
10. psychological principles applied in ELT	1.79	.70	1.86	.70	2.12	.63
Total	2.01	.25	2.24	.39	2.30	.35

Mean Range   2.42-3.00 = high
2.05-2.41 = moderate
1.00-2.04 = low

The respondents were classified into three groups: Group 1- Rajabhat University and Rajamangala University of Technology (n=39), Group 2- Government (n= 71), and Group 3- Private University (n= 107).

From Table 1, it was found that teachers from Private University and Government University developed themselves at a moderate level ($\overline{X}$ = 2.30, 2.24). Teachers from Rajabhat and Rajamangala University of technology rated themselves at a low level. ($\overline{X}$ = 2.01)

Teachers from Rajabhat and Rajamangala University of technology developed themselves in teaching skills and classroom management at a high level. ($\overline{X}$ = 2.44), followed by language skill ($\overline{X}$ = 2.33), and by classroom activities and materials. ($\overline{X}$ = 2.23)   The item they rated the least was curriculum design. **(**$\overline{X}$ = 1.72)

Teachers from Government University had self-development at a high level in two items. The highest one was teaching materials ($\overline{X}$ = 2.59), followed by language skills and linguistics. ($\overline{X}$= 2.52) The item that they studied the least was psychological principles applied in language teaching. **(**$\overline{X}$ = 1.86)

Meanwhile, teachers from Private University had self-development at a high level in three items: language skills and linguistics ($\overline{X}$ = 2.59), teaching materials ($\overline{X}$ = 2.56), and teaching skills and classroom management. ($\overline{X}$ = 2.44) The item that was studied to develop themselves the least was curriculum design. ($\overline{X}$ = 2.02)

Due to basic assumption, when the variances were different, the ANOVA test could not be employed. Therefore, the researcher turned to use non parametric test (Kruskal-Wallis test) instead. The results were presented in the following table.

Table 2 Analysis of Kruskal-Wallis Test Classified by Type of University

Self-Development	n	Mean Rank	Test Statistic (p-value)
Overall Mean			
Rajabhat /Rajamangala U	39	69.22	**21.38***
Government U.	71	109.32	
Private U.	107	123.29	
Curriculum Design			
Rajabhat /Rajamangala U	39	85.90	**8.64***
Government U.	71	118.79	
Private U.	107	110.93	
Assessment/Testing			
Rajabhat /Rajamangala U	39	69.08	**30.83***
Government U.	71	104.72	
Private U.	107	126.39	
Teaching Materials	39	83.42	**10.38***
Rajabhat /Rajamangala U	71	115.61	
Government U.	107	113.93	
Private U.			
Language Skills /Linguistics	39	91.51	5.67
Rajabhat /Rajamangala U			

	N	Mean Rank	χ^2
Government U.	71	108.29	
Private U.	107	115.85	
Language Culture			
Rajabhat /Rajamangala U	39	81.31	**13.79***
Government U.	71	123.08	
Private U.	107	109.75	
Using Technology in ELT	39	84.50	**9.49***
Rajabhat /Rajamangala U	71	112.32	
Government U.	107	115.72	
Private U.			
Teaching Activities	39	107.03	1.85
Rajabhat /Rajamangala U	71	102.57	
Government U.	107	113.99	
Private U.			
Teaching Skills	39	112.38	1.25
Rajabhat /Rajamangala U	71	102.92	
Government U.	107	111.80	
Private U.			
Theories in ELT	39	93.01	5.08
Rajabhat /Rajamangala U	71	107.58	
Government U.	107	115.77	
Private U.			
	39		
Psychological Principles	71	93.68	**9.96***
Rajabhat /Rajamangala U	107	99.07	
Government U.		121.17	
Private U.			

*p< .05

The Kruskal Wallis test was used to find out self-development differences in terms of university type. Table 2 reveals that the overall self-development of teachers from the three groups was different at the significance level of .05. That is, Private University was ranked the highest followed by Government University and by Rajabhat University/ Rajamangala University of Technology.

In addition, it was found that there were statistically significant differences among three groups in six items. These were curriculum design, assessment, teaching material, language culture, using technology in ELT, and psychological principles used in ELT.

2.2 Hypothesis 2 investigated the relationship between self-development and attitude toward self-development.

Table 3 Chi-Square Result for Self-Development of English Language Teachers and Attitude toward Self-Development

Self-Development	Attitude			Total
	Negative	**Moderate**	**Positive**	
Low	29	18	29	76
Moderate	22	22	40	84
High	8	16	33	57
Total	59	56	102	217

p<.05

Value	df	Sig (2-tailed)
9.98	4	.04

This hypothesis was accepted. It was found that there was a relationship between English teachers' self-development and their attitude toward self-development at the significance level of $.05$. For teachers with low level of self-development, 29 of them had positive attitude, and 29 of them had negative attitude while 18 of them had moderate attitude towards self-development. For teachers with moderate self-development, about half of them (40) had positive attitude, but they equally had two levels of attitude: negative and moderate. (22/22) Teachers who had high self-development were those who had positive (33), moderate (16), and negative (8) attitude.

Conclusions

The university administrators should review current professional development activities and determine how they can be made more effective. Also, they should provide opportunities for the teachers in setting the plans and projects for professional development to suit their needs. They should have a policy to encourage the teachers to participate in more activities such as in workshop and training. High-quality teacher development not only costs money, it takes a significant amount of time. Therefore, schedules could be modified so that teachers teach four days per week and have one day for developing themselves or attending faculty meetings. In addition, the government should allocate more resources for high-quality professional development.

References

Bull, B. (1994). Professional development and teacher time: Principles, guidelines, and policy options for Indiana. Report. Indiana University.
Cambone, J. (1995). Time for teachers in school restructuring. Teachers College Record, 96(3), 512-543.
Chaijamroen, S. (1997). The faculty development of private university in Bangkok. M.A. Dissertation, Mahidol University.
Chantarakart, J. (2002). Self-development of private primary school teachers in Bangkok. M.Ed. Dissertation, Silapakorn University.
Day, C. (1999). Developing teachers: The challenges of lifelong learning. London: Falmer Press.
Gebhard, J. (2005). Teaching English as a foreign or second language (4 th ed.). Ann Arbor: The University of Michigan Press.
Richards, J. (2002). 30 years of TEFL/TESL: A personal reflection. RELC Journal, 33(2), 1-35.

Richards, J., & Lockhart, C. (1995). Reflective teaching in second language classrooms. (2 nd ed.). Cambridge: Cambridge University Press.

Suttana, J. (1999). Self-development of counselling micro-skills of a self-access counsellor. B.A. Dissertation, King Mongkut's University of Technology Thonburi.

Swan, J. (1993). Metaphor in action: The observation schedule in a reflective approach to teacher development. ELT Journal, 47(3), 242-249.

Tuppoom, A. (1991). Teacher self-development through analysis of objective classroom data. M.A. Dissertation, Mahidol University.

The Social Justice Imagination: A Better World as Possibility

Michael Ernest Sweet

Concordia University - Department of Education

A.C. Benson (1917; 1967) in his essay *The Training of the Imagination* said it best nearly a century ago when he claimed "Imaginative sympathy, that is to be the end of all our efforts" (p. 50) when referring to the aims of education. Earlier in the same essay Benson says:

> I am persuaded that when future generations come to survey our methods and processes of education, they will regard with deep bewilderment the amazing fact that we applied so careful training to other faculties, and yet left so helplessly alone the training of the imaginative faculty, upon which, as I have said, our happiness and unhappiness mainly depend. (p. 41).

Although one might make many coherent and sensible arguments which implicate the imagination in the quest for social justice, I aim to establish one specific claim – that sympathy moves us to act in aid of others in need and, that in doing so, we must engage our moral faculties to make a choice that is socially just. I will establish a link between the imagination and both increased sympathetic and moral sensibilities. Essentially, I argue that when we disregard the imagination we begin to fail to connect our perceptions with our emotions, a primary task of the educated or trained imagination, and, although we may 'see' the suffering of others, we will fail to 'feel into' the suffering; we will fail to be 'moved' to act to prevent or ameliorate it, and we will ultimately fail to bring about a better world. Additionally, I claim that when we do act we must imagine the consequence of our actions, we must deliberate that which is yet to be; that which could possibly be so. It is this deliberation, within a strong moral framework, which will give birth to more socially just decision-making. It is with the fostering and development of the imagination in public schooling that we can move people to both truly feel the suffering of others – to genuinely sympathize – and to make moral decisions in relation to a course of action.

Social Justice: Pinning Down an Elusive Term

Social Justice as Caring

Pining down a concrete definition of social justice is indeed a difficult task. In fact, the concept should be seen as what philosopher's call 'an essentially contested concept'. It is a concept that is arranged and re-arranged by different groups for different purposes, and a concept that is also necessarily in flux due to, and like, its very subject – society. Thus, social justice necessarily becomes a philosophical problem also. Many scholars writing in areas concerned with social justice don't even bother to set down a concrete definition of the term, rather, they engage it loosely and haphazardly splash it about from page to page, time and again. I wish to break this seeming tradition and proceed from the outset with an unambiguous, albeit somewhat personalized, definition. I believe social justice, fundamentally, to be about caring for people, indeed caring deeply about human lives. Although I recognize more technical definitions of social justice such as those connected with the distribution of resources, for example, I remain firm to the belief that in the end we are calling for an acute attentiveness, a profound caring, for human dignity. This definition is one which embraces ideas such as human rights and equality, notions which are often connected with global perspectives of social justice – the making of a just world (Reference.com, 2007). Blades and Richardson (2006) make an argument that conceiving our actions in a global perspective is in itself a moral imperative, since the survival of humanity requires an immediate response to global problems. They assert that the "imaginative space of the public sphere [must be widened] to encourage the development of what Hannah Arendt (1968) calls an ethic of 'care for the world'" (p. 116). The essential claim here is that our fates, as humans, are bound and therefore social justice must encompass humanity not societies. Social justice must be concerned with the care and flourishing of people because they are people. This is the definition I embrace and the one with which I move forward.

The Criticism

The most likely criticism of social justice comes from moral relativists (such as the Sophists) who would claim that there is no objective standard of social justice (Reference.com, 2007). Although one should recognize the difficulties presented by moral codes such as the *Universal Declaration of Human Rights*, it can also be argued that generalizing what promotes the flourishing of a human life and what does not, is a useful conceptual framework. Nussbaum (1995) claims that in our compassionate response to others we are indeed able to generalize about "what is serious damage to a life and what is not" (p. 7). Therefore, my concept of social justice is one which takes into serious account, on a global level, what human actions damage other lives and which does not. Caring deeply about protecting the flourishing of human lives is, to a much greater extent, difficult to criticize from a relativist point of view.

In caring deeply for others we will heed to actions which promote the flourishing of lives and avoid those which ultimately damage lives – such as gross unequal distribution of resources which inevitably leaves many to suffer the dire circumstances of poverty such as hunger, for example. In order to care deeply for others, to recognize what damages a life and what does not, we must imagine each other as fully human, as more than Whitman's "dreams or dots". Thus, in moving forward with this definition of social justice I necessarily

implicate the human mental faculty of imagination. The imagination will come to aid us in what will ultimately unfold social justice throughout human populations – the extending of 'natural' human distaste for the suffering of known persons outward to include the sufferings of those who are foreign.

A Brief History of the Imagination

What is the imagination? How can we possibly come to link such a vague and elusive, arguably rightly unintelligible, concept such as this to concrete ideas about human rights and equality? As Egan (1992) rightly points out, trying to sketch even the briefest history of the imagination is an exigent task because of the centuries of ideas, not always in agreement, which has folded into the concept. In fact, E.J. Furlong (1961) perhaps articulates it best when he states, "A philosopher surveying the territory defined by the term 'imagination' finds it a dense and tangled piece of country" (p. 15). My purpose here, however, is to merely illustrate, and make some accounting for, how we arrive at an understanding of the imagination as a productive faculty capable of novelty and which implicates our emotions in our thinking; a mental faculty which permits us to think of things as possibly being so. This is the notion of imagination that I call upon to help us in our quest toward a socially just world; it is the concept of imagination that I maintain aids us in fostering sympathetic and moral sensibilities.

Imagination and Classical Thought

Classical thinkers such as Aristotle and Plato both conceived the imagination as a reproductive force rather than a productive one. They interpreted the imagination as a faculty of mind that merely copied that which was already in existence in the world (Kearney, 1988). Accordingly, conceived this way the imagination could not produce anything new, anything novel, in short, their conceptions essentially blocked notions such as Egan's which claim it capable of allowing one to think of things as possibly being so; of things which do not exist. In short, it blocks us from entering imaginatively into the lives of others. Thomas Hobbes (1651; 1962) also writes of the reproductive nature of the imagination in his book *Leviathan*. Hobbes likens the imagination to an ocean wave claiming that when we see something, using our senses, it rolls on in the imagination after we cease actually sensing it like a wave after the wind breaks. It would be nearly a hundred and fifty years before the imagination would gain new found power – creativity.

Romantic Thought – An Awkward Adolescence

During the romantic period just about every tenet of the Enlightenment was challenged, imagination as merely a reproductive force was no exception. Coleridge[2], among others, essentially took the imagination as a reproductive faculty and split it up, not denying this ability to present images to the mind's eyes of things that already exist, but also bestowing upon it the power to

---

[2] Although, I do wish to acknowledge the work of Maguire, M. W. (2006) which traces a distinct link between what would become know as the exalted imagination and the writings of post-revolutionary French philosophers Pascal, Rousseau and Tocqueville.

'dissolve and dissipate' these images and transform them within the conscious imagination to *create* that which is not yet – creativity (Egan, 1992).

A closer reading of Coleridge's thoughts from *Biographia Literaria* might, however, present some metaphysical contortions. That is, in splitting the imagination into a reproductive force (one which retains and re-presents sensory images to the mind) as well as a productive force (one which constitutes novelty and creativity) the Romantics, such as Coleridge in this case, constructed an understanding of the imagination that is essentially contradictory. The imagination seems to be at once reproductive but productive, presenting images of what the mind has seen in reality and also that which is yet to be. The Romantics, in essence, ran with the primary and secondary notions of imagination, as per Coleridge, and tangled them into a sort of philosophical knot. In essence, the Romantics opened the ontology of the imagination, but did so in a somewhat uncritical manner. It would take another hundred years or so to work this knot loose enough to gain a grasp on the imagination's true potential, as a constitutive power, in any kind of lucid way.

Modern Thought – Exalting the Imagination

More contemporary scholars such as White (1990); Warnock (1976); Sartre (1972); Greene (2001) and Egan (1992) have exalted the imagination to a powerful mental faculty. They have labored to make metaphysical sense of the concept and to unchain it from image and realign it closely with creativity, novelty, and invention as well as with understanding, sympathy, and compassion. In the end, we have a concept of the imagination which might best be succinctly articulated by Greene (2001) as not only the power to form mental images, but "the power to mold experience into something new, to create fictive situations… the power – by means of sympathetic feeling – to put oneself in another's place" (p. 30). Egan (1995) would add that it should be seen now not merely as a "distinct function of the mind, but is rather a particular flexibility which can invigorate all mental functions" (p. 36).

Although the contribution of these philosophers to the evolution of imagination is complex, extensive, and not entirely in agreement, it is not my purpose here to unfold a detailed account of how the exalted imagination came to be or to justify its philosophical coherence.[3] Rather, my intent is to elucidate how we might come to make use of this generally accepted modern interpretation of the imagination – as exalted – our journey toward a socially just world. Therefore, I move forward with Greene's definition in hand.

Imagination, Sympathy, and Morality

Before we speak of what I will call the social justice imagination; understanding the connections between the imagination, sympathy, morality and emotion might be prudent. Emotion is tied, at a basal level, to the image forming capacity of the imagination. Egan (1992) explains that "when we imagine something we tend to *feel* as though it is real or present, such that it seems our "coding" and "access" to images is tied in with our emotions" (original emphasis, p. 4). Now, let us imagine that we are considering the lives of others, of the poor, for example. Not only should we call up images of our understanding of poverty, we should also stir emotions and these emotions, more often than not,

---

[3] For a comprehensive discussion on the evolution of the exalted imagination, see, Maguire, 2006.

will lead us to a deeper understanding and ultimately, hopefully, action – sympathetic action.

In *A Treatise of Human Nature*, Hume implicates the imagination in acts of both sympathy and morality. He claims that individuals assess the circumstances of others by imagining themselves in the 'others' situation. Philosopher Emery Hyslop-Margison in a contemporary revisiting of Hume's theory cites the following passage from *A Treatise of Human Nature* to elucidate the point:

> For supposing I saw a person perfectly unknown to me, who, while asleep in the fields, was in danger of being trod on by horses, I should immediately run to his assistance; and in this I should be actuated by the same principle of sympathy. (As quoted in, Hyslop-Margison, 2006, p. 26)

I agree with Hume, however, wonder if such action can be increased or decreased in incidence and effectiveness/intensity by way of *training* and *fostering* imaginative development. That is, will people necessarily act in such a way or, do such actions depend on a person's imaginative capacity to enter into the lives of others in a genuine and poignant way? I think a close reading of Hume, in a contemporary context, might suggest the need for a highly developed imaginative capacity. The essential problem with calling upon Hume to substantiate such a claim is articulated by White (1990) when he argues that "Hume's own actual *use* of the concept of imagination and the words 'imagine', 'imagination' and 'imaginary' was both exactly the same as our contemporary use and yet at variance with his theory of imagination" (p. 42).

Remaining faithful to the exalted concept of imagination, I move forward with the assertion that imaginative capacity must be *trained* to elicit such a response consistently and effectively in terms of frequency and intensity. The question now becomes how we might go about training the imagination for this type of sympathetic and moral human response. How we might train someone to enter into the life of another and have a morally appropriate and genuinely heartfelt response.

The Role of Literature

The role of literature is paramount in the training of the imagination. Although literature may be implicated in a multiplicity of ways, I will focus on a twofold account. As Hyslop-Margison points out Adam Smith added an additional component to Hume's account of sympathetic response. Smith's claim involved the reasoned evaluation of the emotional response. Hyslop-Margison (2006) elucidates with the following example:

> If we encounter someone crying helplessly on the street corner, in all probability most of us would be somewhat emotionally moved by the event. If we subsequently discover that the person is emotionally distraught because s/he unintentionally dropped a penny through a drain hole cover, the feelings of sympathy rapidly dissipate as the circumstance does not warrant the observed reaction. (p. 27)

So where does one acquire the rational insight to evaluate such a situation. Do we have a moral code which tells us not to be distraught over certain events? No, but what we do have is literature and, more loosely, stories. Stories fill our lives almost from the moment of birth right through to the very end. It is through stories, whether they be embedded in formal literature or not, that we

collect a stock of moral situations. It is from this moral stock that we draw guidance when confronted by emotional response – real or imagined. This is the fist way in which literature helps to inform our imagination in the task of sympathetic activity.

Secondly, literature can act as a gateway into situations otherwise unknown to us. That is, we may come to have heartfelt emotional/sympathetic responses to situations that we, ourselves, have not witnessed or experienced. In this way, literature can bring us into the lives, imaginatively, of others to acquire a deeper, more meaningful, understanding of 'what others suffer'. A capacity with unmistakable social justice significance. Hyslop-Margison rightly observes that both Hume and Smith assess sympathy as an outcome of imagination – as we do not have access to other minds. In précis to understand each other, to 'feel into' the lives of each other, we must necessarily rely on our imaginative capacity to act as a gateway to the hopes, dreams, fears, emotions and thoughts which would otherwise be noting more than Whitman's 'dreams or dots'.

The Social Justice Connection & Pedagogical Implications

Returning to my conception of social justice as 'caring deeply' about human lives, it becomes somewhat self-evident why the capacity to enter, *imaginatively*, into the thoughts and feelings of others, in a meaningful way, is paramount. By training the imagination in schools we enable students to enter into the lives of others, whose circumstances they may be unacquainted with, and develop a moral and emotional union. This connection will undeniably be of benefit when such students are confronted with civic decisions and social choices. For example, following the recent debate about wearing the hijab in Quebec youth soccer leagues, many of my sport etude students approached me with forthright support for the young lady who was ultimately expelled from her game. In acting to support and defend this young girl my students, categorically Italian and largely unfamiliar with fist-hand Islamic experience, uncovered, by way of entering imaginatively into her situation, their sympathetic and moral connection to someone with life experiences unlike their own. My students imagined what it was like to be this young girl of a different religion within her marginalized context. Through invoking the imagination in this way, they opened up possibilities, vistas for change in public policy; they uncovered new ways of thinking about others; ways of accepting and ultimately erasing 'otherness' altogether. Calling upon the imagination in such a way my students were able to break the myopic constraints of their narrow world view and enter into the perspectives of other cultures; such could extend to other ages, geographic locations, religions and so on. In this way the imagination is unrestricted by the essential poverty of direct experience.

There needs to be a shift in education to make it more humane – socially just. Education alone, when consisting of rational thinking and decidedly bent on abstractions, is not enough. As Elie Wiesel once noted the "designers and perpetrators of Auschwitz, Dachau, and Buchenwald – the Holocaust – were heirs of Kant and Goethe, widely thought to be the best educated people on earth" (Orr, 2004, p. 7). The problem with their education, as Wiesel expands, was that it "emphasized theories instead of values, concepts rather than human beings, abstraction rather than consciousness, answers instead of questions, ideology and efficiency rather then conscience" (p. 8). Although neither Wiesel nor I are likening the Holocaust to social injustice; the quote poignantly illustrates the notion of education as manipulative and/or insufficient in terms of protecting and promoting the flourishing of human life. Education must be designed with care

and, it seems to me, with a reverence for the *mystery* of human life - with careful heed to the human predicament. Instrumental rationality will ultimately come in short of generating human emotional response to a world of suffering children, desperate and destitute mothers and the hundreds of thousands, perhaps millions, of sickening poor. This reminds me of a particular scene from Dickens's *Hard Times* in which character Sissy is reacting to the presentation of statistics in relation to starving deaths by her utilitarian teacher. The claim is that in a town of a million inhabitants only twenty-five are starved to death in the streets each year. This of course is the 'speak' of pure, hard and cold reason. Sissy responds saying, "It must be just as hard upon those who were starved, whether the others were a million, or a million million". Clearly Sissy has a reverence for the human predicament embodied in her imagination of what it must be like *to be* those who starve. Clearly, she has imagined what it might be like to be starved. Sissy's teacher, I would claim, on the other hand, is not the type of educator who is likely to forward a genuine pedagogy of social justice. The teacher is stuck in a vacuum of instrumental rationality – stuck in a place void of imagination, void of the ability to think of things as possibly being so.

Imagination and possibility; imagination and emotion; imagination and "thinking of things as possibly being so" are contemporary understandings of imagination which ultimately become indispensable to notions of social justice. The imagination, as Maxine Greene (1995) asserts, is what will ultimately enable us to:

> Conceive a better order of things… to become able to break with what is supposedly fixed and finished, objectively and independently real. It is to see beyond what the imaginer has called normal and "common-sensible" and to carve out new orders in experience… [we] may become freed to glimpse what might be, to form notions of what should be and what is not yet. (p. 19).

In conclusion, returning to the words of A. C. Benson, "Imaginative sympathy, that is to be the end of all our efforts", we see a true understanding of why he uttered such a claim. Education can be a reproductive or transformative social force; it is in our hands, as educators, to decide its ultimate aim. Should we decide to teach to the imagination and allow, indeed encourage, our students to think beyond the here and now, to break through the taken-for-granted, we may at once permit them to conceive a better order of things – to see a better world as possibility.

References

Benson, A. C. (1917; 1967). The training of the imagination. In A. C. Benson (Ed.), *Cambridge essays on education* (pp. 34-52). New York: Books for Libraries Press.

Degenhardt, M., & McKay, E. (1988). Imagination and education for intercultural understanding. In K. Egan & D. Nadaner (Eds.), *Imagination and education* (pp. 237-255). New York: Teachers College Press.

Egan, K. (1992). *Imagination in teaching and learning: The middle school years.* University of Chicago Press: Chicago.

Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change.* San Francisco: Jossey-Bass Inc.

Greene, M. (2001). *Variations on a blue guitar: The Lincoln center institute lectures on aesthetic education.* New York: Teachers College Press.

Hanson, K. (1988). Prospects for the good life: Education and perceptive imagination. In K. Egan & D. Nadaner (Eds.), *Imagination and education* (pp. 128-140). New York: Teachers College Press.

Hobbes, T. (1651; 1962). *Leviathian.* London: Dent.

Hyslop-Margison, E. J. (2006, January 1). Smith, Hume and the moral imagination: Sympathy and social justice. *Pastoral Care, 24*(4), 26-30.

Kearney, R. (1988). *The wake of imagination.* London: Hutchinson.

Maguire, M., W. (2006). *The conversion of imagination: From Pascal through Rousseau to Tocqueville.* Cambridge, MA: Harvard University Press.

Nussbaum, M. (1995). *Poetic justice: The literary imagination and public life.* Boston: Beacon Press.

Orr, D. W. (2004). *Earth in mind: On education, environment, and the human prospect.* Washington: Island Press.

Reference.com. (2007). *Social justice* (An Encyclopedia Entry Retrieved Through Reference.Com). Retrieved June 11, 2007, from Reference.com: http://www.reference.com/search?q=social%20justice.

Sartre, J.-P. (1972). *The psychology of imaginaion.* London: Methuen.

Warnock, M. (1976). *Imagination.* London: Faber.

White, A. R. (1990). *The language of imagination.* Oxford: Blackwell.

VBU – the first e-learning project focused on developing the entrepreneurial spirit in Romania

PhD Senior Lecturer Mihaela Alexandra IONESCU
National School of Political Studies and Public Administration (NSPSPA), Bucharest, Romania

PhD Professor Ştefan STANCIU
Academy of Economic Studies, Romania
National School of Political Studies and Public Administration (NSPSPA), Romania

Abstract

Although Romania has already got 17 years of experience on the market economy, the maturity of the entrepreneurial spirit has not yet been fully achieved by the employed population. The collectivistic nature of our national culture still induces the assumptions of work in a socialist corporation and planned economy. The dominant mentality still feeds upon ideas as: "life-long learning is an investment of the employee for the benefit of the employer", "the creation and running of a private business has its source in the access to political power".

On this background, the Faculty of Communication and Public Relations (NSPSPA) with the support of a program financed by European Union and PHARE has created in 2003 a center for lifelong learning – Virtual Business University (VBU) – the first e-learning project in Romania. This project was meant to be an Internet-based school, and also an engine for the change of the collective mental state, which could support the maturity of a performance-oriented culture of work and of enterprise based on education. VBU wanted to be a counselor for small and medium enterprisers, having as strategic perspective the development

of the entrepreneurial spirit in Romania, and the encouragement of building new businesses.

This papers intends to explore the degree of compliance of the objectives declared with the results obtained; and the level to which VBU managed to viably and pragmatically contribute to the change of the entrepreneurial mentalities. The paper is also a case study aiming to show in what measure the education improves professional life quality.

1. Introduction

Although Romania has already had 17 years of experience in the free-market economy, the maturing of the entrepreneurial spirit still faces resistance from the working population. Certain tacit assumptions still subsist induced by the collectivist dimension of the Romanian culture, by the work within the great socialist corporation based on the planned economy. The dominant mentality still feeds on ideas such as: continuous education is an investment of the employee for the benefit of the employer, the creation and management of a private business, the entrepreneurial force are provided by the access to political power, etc.

On this background, the Faculty of Communication and Public Relations (FCPR) within the National School for Political Studies and Public Administration (NSPSPA) in Bucharest, as a result of a project co-financed by the EU and PHARE, has created, in 2003, a center for life-long learning and training – the Virtual Business University (VBU), the first concretization of an e-learning project in Romania. This project was not only an online school, but an engine for changing the collective mental, in order to support the maturing of a culture of work and entrepreneurship, focused on performance and knowledge through education. Also, VBU was meant to be a counselor for the small and medium business, having as strategic guidelines the development of the entrepreneurial spirit in Romania, the encouragement of building new business, the support of the employers, employees, and prospective investors.

This paper aims to evaluate the consistency of the stated goals with the final results, how the Virtual Business University has managed to clearly and pragmatically contribute to the changes in the Romanian mentalities concerning entrepreneurship. In the same time, this paper represents a case study that shows how much the education really supports the improvement of the quality of professional life and the broadening of life horizons for the individuals (life horizon means the approaching technique, the paradigm, the referential, and the language).

2. Project history

VBU is a center for lifelong learning in the field of business, offering online classes. VBU study modules are adapted to Romanian educational, social and economic realities, with a permanently updated curriculum to cover the professional needs on the Romanian market, and also the personal development within the Romanian society, a society in transition at all levels.

VBU has instructed, between October 2003 and April 2004, 1300 students from all country regions.
The mission of VBU can be synthesizes in values like:

– Educational and professional excellence;
– Career;
– Quality services;
– Interaction and flexibility;
– Counseling;
– Success.

Among most important VBU objectives are: the promotion of a new educational form, insufficiently exploited in Romanian so far; the offer of quality lifelong distance learning, to answer the needs on the labor market; the strengthening the relevant abilities and competencies for the Romanian business and labor market; the development of the managerial and communication abilities and skills of the target groups members; the support for the setting, the development and the durability of new businesses, learning and assuming the value of social responsibility, learning new values associated to entrepreneurial cultures, supporting the maturation of a new labor culture (of individualist type).

The secondary objectives include: learning the specific theoretical and practical abilities and skills for the field of business, getting the necessary information required by current managerial and entrepreneurial activities.

The VBU educational programs graduates receive a diploma released by the Faculty of Communication and Public Relations (FCPR). The faculty also gives credit for the studied classes in case a VBU graduate decides to follow a Master Program with the FCPR that includes those classes. This is one of the incentives VBU offered to its students in order to persuade them to complete their education at a superior level, so that the mental change could be for real and the value diffusion could be on the long term (since a behavior change is a long-term process, while an attitude change is a short-term one, but not sufficient to also produce action in the desired direction).

All classes are the result of the collaboration of renowned professors and successful business practitioners in Romania.

At the end of the project, VBU started the second stage of the program – starting 2005, it has been offering online lifelong learning classes (nine at the beginning). Each such class was 10 weeks long; each student was able to choose between one to three such classes, depending on his/her interests. The modules included areas such as: business financing (modalities, sources of capital, project management, accounting and fiscal issues); business start kit (the entrepreneur and the business idea, planning and managing, legislative and administrative support for businesses, personnel and human resources management); marketing and communication (image and business communication, public relation techniques, marketing as a basis for business success, business promotion techniques).

The high level of satisfaction among the graduates and the impact of the offered classes encouraged the team to continue the idea even after the end of the main project and of the second stage of the program through offering new classes focused on the specific needs of its clients. Therefore, in 2007 the team has a new program on the roll, focused on: Project Management Essentials; The Financing Plan; Internal Brand Engagement; Marketing projects – the offers; Communication for projects; CSR Situations; Marketing Communication.

VBU activity is supported by the www.uva.ro online platform, a user friendly site, especially created for e-learning.

3. Case study

This project will be analyzed on two levels. First, the sociological investigation focused on the number of objectives achieved and how much VBU contributed viably and pragmatically to the mentality change concerning the entrepreneurship of the public that accessed these programs corelated with the level on which the project really contributed to the quality improvement of the professional life, of the life horizon of the trainees, and of the spread of the new work values.

The second level was reserved for the analysis of the communication strategy and PR from the perspective of determinig the measure in which this was consistent with the mission and programs launched. Here the focus was on the slogans of this campaign, espacially on their influence power and impact.

3.1. Sociological Investigation

3.1.1. Context

Every culture is marked by a series of models, guiding images, and representations to which the members of the society relate in their work, in their social roles and relations (Chombart, P.H., 1970, p. 19).

Work is an important vector in structuring a society and a generator of desired moral behavior. Related to this subject the Opinion Poll done during October 22 – November 4, 2005 by The Gallup Organization shows that 80% of the Romanians consider that non-working people learn to by lazy, 76% consider that one needs to have a job in order to value one's skills, 73% put work on the first place even if it steals their spare-time, 67% see work as a societal duty, 59% believe it would be humiliating to receive money without work (www.osf.ro/bop/2005/Noiembrie/06-munca.pdf, 2006).

The Poll data indicates the importance the subjects show for an individualistic work culture. The same Poll also emphasizes that Romanians perception about themselves, on this subject, is of laziness, as the wait for others to coordinate them, as they are collective-oriented workers, and not individualistic. Moreover, the 2007 Opinion Poll (BOP, 2007) shows that mostly Romanians from small town or village communities were content of their social status, of the community life – as the small communities still cultivate traditional cultural models, a way of life based on hard moral values, modern not postmodern. In the same time, the same Poll reveals that Romanians have a very critical opinion about themselves regarding the work culture. The majority considers that Romanians work better abroad and not in their own country, because inside they are affected by the former communist system and by the present system that does not encourage the individualistic work values. Therefore, there is a discrepancy between what they want to practice and what they practice – between ideal and real.

The VBU project focused exactly on the changing of these perceptions and

on educating the desired behaviour in order to reduce the gap between ideal and real. It is true that the change of some perceptions, attitudes and behaviors cannot be done by a single intervention; macro-level strategic intervention is needed (even involving country branding for building a positive national identity, an identity damaged by communism and transition. However, a new educational concept in the higher education system contributes to change, even at base level, as presented in the following part.

3.1.2. Methodology

The investigation was conducted during march-may 2007. The research method used was the sociological investigation. The research technique applied was the questionnaire.

We have built a survey, which included 25 questions related to the objectives presented above. Based on the survey we investigated and diagnosed the level of VBU objectives achievement. We have to mention here that this was an exploratory research, through which we aimed to confirm several dimensions and work hypothesis that we intend to use in a future longitudinal study regarding this issue.

The investigated population was over 700 subjects. They were between 22 and 45 years. 61% - 21-30 years old, 39% - 31-45 years old. The subjects came from all the major areas of the country. 60% - women, 40% - men. 9% - 1-2 years of work experience, 14% - 2-5 years, 33% - 5-10 years, 18% - 10-15 years, 16% - 15-20 years, 21% are top management, 36% are executive management, 43% have no managing activities. As for the qualification level: 32% have a master's degree, and 2% have doctoral degree.

3.1.3. Results and discussions

First, we have validated a list of dimensions. We will enumerate here the most relevant: the morality of approaching and achieving professional tasks (work discipline, sense of duty, perseverance, thoroughness, and determination); interaction with the community in which the employer company activates; valorization of work; the responsibility of the individuals; the perceptions about work culture before and after graduating from the VBU program; the entrepreneurial work approach, the life-long learning before and after graduating from the VBU program; the life-long learning as training vs. learning as a way of life; flexibility and utility of the e-learning training vs. traditional education.

Following we present several relevant data structured on dimensions:
96% consider that the morality of the approach and the task achievement were very important.
84% considered that the involvement of their company in community issues is essential in a individualistic and entrepreneurial work culture. However, only 21% consider that this interaction really takes place, through clear actions.
62% changed their perception about the work culture toward associating it with individualistic and entrepreneurial values.

The valorization of work represented an unanimously accepted dimension. For almost all of them, passion for work was essential.
64% were positive about the entrepreneurial approach of work; the same

percentage considers lifelong learning as training for the labor market competition, but also training for the critical consolidation of a way of life. Their answers show that life-long learning means information but also character formation.

92% of the subjects agree upon the flexibility and utility of the e-learning vs. traditional education.

Following there are some samples of the survey answers:

I wish to thank you for the printed courses I have received, for the interesting forum chats that I followed with great interest even though I did not manage to participate in all of them.

I have tried to involve myself as much as possible in the projects I had to submit and this was not only an obligation for me but also an enjoyable challenge, which changed me not only that I accumulated information but it also improved my personal and professional life.

Even if the majority of us have some idea about communication, I consider that this course clarified many things in my mind and helped me see the big picture of what image and communication means for a company, regardless its size. Now I see the things differently and I am convinced that everything I learned would prove very useful. Thank you and good luck in your endeavor.

The analysis showed that at least in this stage the VBU program produced a change because it re-educated a perception, changed the type of judgment; it also re-educated a certain attitude because it changed the type of curiosity. The one thing that was not significantly changed was the approach, more exactly the behavior. A change in paradigm, as the VBU wanted, was not achieved. This change is produced only when the following three indicators are achieved: perception, attitude, and approach (action).

3.2. Communication and public relations strategy

The strategy was based on recovering the rich semantic value of both modern and traditional culture and education.

The operational meaning of culture for the strategy was built on two levels: the pre-requisite culture, as "an activity meant to prepare the intelligence for bearing fruit, an activity similar to that of the peasant who cultivates his land" (Marrou, H.I., 1997, p. 438) and the culture as a life style and spiritual ideal. These meanings were transferred as basic indicators for a new labor culture, oriented towards individualism and its values. To these, other dimensions were added, such as: the employees find it natural to defend their own individual interests; managerial policies and practice encourage private initiatives; each member of the organization is individualized (Hofstede, 1996). Education was defined in the terms of the Greek paidea as educatio, doctrina, disciplina, eruditio, studia, litterae, and humanitas (Stanciu, St. and Ionescu, M.A., 2005). In other words, education is a complex whole which includes knowledge, attitudes, and behavior models that the members of a specific society share and transmit, their believes, moral, laws, facts of their private and public lives, customs, and all other abilities and skills learned as a member of that specific society. Education, as a life style, includes sets of dominant social values, which

set the course for the social change, shared linguistic symbols, religious believes, everyday behaviors, scientific recognized intellectual artistic and literary history, traditional formal components, and the climate.

It is true that these meanings have been correlated with the rhythm and the life horizon of the postmodern pearson, based on speed and changes with real time results.

The strategy has followed specific action lines such as: implication in relation to any type of change, based on the idea that a college has the mission to react to any change in the environment, but also to initiate the change, a better understanding of the college based on the analysis and reevaluation meant to produce change in the Romanian collective mental, a better understanding of the publics (vary rarely the universities and colleges have a quasi complete map of their publics and therefore they o not act differentiated – e.g. Hendrix J.A. and Hayes D.C., 2006, have showed that such a map can include over 170 categories of public).

Structuring a communication and PR strategy helped the VBU to differentiate a larger number of publics, a sine qua non for the subtle changes it aimed. These publics acted as a propagation agent for the indirect publics of the modified perceptions and attitudes following the participation in the program. From the perspective of the action directions followed through the strategy of communication and PR, the publics influenced the coworkers and the employers through disseminating the knowledge from VBU on several levels (colleagues and employers of the graduates enrolled in the following modules). The strategy influenced the course offer – classes started to cover also other requested areas of study, for which there was a great need for training on the Romanian market and which after accession to EU have developed into new businesses that require a new type of human capital, not influenced by the socialism.

That is why the slogan for the first two stages in the VBU life was "The success is learned… online". This slogan combined all the elements of the strategic design presented and analyzed above.

The third stage (still in development, based on the same objectives which targets more the behavioral change which the qualitative analysis showed as not achieved) develops under a new slogan: "You can read the horoscope to understand stars… or you can build the career you're dreaming about. Make yourself known". This slogan is more explicit towards the idea of autonomy and individualism. We have noted above in different contexts that in Romania still subsists the idea that having a professional quality of life is a matter of luck. This is why the research team has chosen to counter-attack this idea as directly as possible, based on the present maturity of the publics and emphasizing the success through one's own efforts and self development.

The future longitudinal study will show how this project has gone beyond its limits.

4. Instead of conclusions

Through this analysis we aimed to identify and correct errors (to follow what the publics considered as reality and not what we considered to be reality)

to identify the future guidelines of the college and of the VBU towards an education that integrates not only professional skills and knowledge, but also a way of life.

References

BOP. (2007). "De ce sunt romanii (ne)multumiti" ["Why Are Romanians unhappy?"], Press Release, Soros Foundation,
Retrieved February 2007 from:
www.osf.ro
Chombart, de L. P.H. (1970). Images de la culture [Culture Images]. Paris: Petite Bibliotheque Payot.
Hendrix, J.A. and Hayes, D.C. (2006). Public Relations Cases. Washington DC: Wadsworth Publishing.
Hofstede, G. (1980). Culture`s Consequences: International Differences in Work-Related Values, Newbury Park: CA Sage.
Hofstede, G. (1996). Managementul structurilor multiculturale [Multicultural Structures Management], Bucureşti: Editura Economică.
Ionescu, M.A. (2007). "La globalisation et ses incidences sur la culture corporative, în volumul Globalization and Policies of Development". In Proceedings of the International Conference on Globalization and Policies of Development, Bucharest: Comunicare.ro, 2007, pp. 367-372.
Marrou, H.I. (1997). Sfântul Augustin şi sfârsitul culturii antice [Saint Augustin and the end of ancient culture]. Bucureşti: Humanitas.
Stanciu, St. (2007). "Work Ethics in Organizations in Romanian Primary and secondary Education. A Human Resources management Approach". In Proceedings of International Conference on Business Excellence ICBE-2007. In Review of Management and Economical Engineering (special issue), Vol, 6, no.6, pp. 324-329.
Stanciu, Şt., Ionescu, M.A. (2005). Cultură şi comportament organizaţional [Organizational Culture and Behaviour]. Bucureşti: Comunicare.ro, 2005.
www.osf.ro/bop/2005/Noiembrie/06-munca.pdf, 2006.
www.uva.ro.

Expanding the panorama:
Using education and communication to connect learning and living

by Bruce C. Swaffield, Ph.D.
Regent University, Virginia Beach, USA

From earliest childhood, we imitate those around us. Girls dress up like Mom. Boys try out Dad's tools. We pretend we can do all sorts of things. As Aristotle explained in *Poetics*, this process of imitation, or mimesis (from where

we get the English word mimic) is repeated over and over again throughout our lives.

Through imitation, we learn about our world. We learn about cooking, swinging a hammer, using a vacuum, riding a bike, cleaning a house, when and where to shop for food, even how to act in public and at home – what is acceptable and what is not acceptable.

Yet, when it comes to teaching, especially in secondary schools and college, we abandon the same techniques and methods that have been successful ever since childhood. Suddenly, we ask students to sit quietly at a desk for an hour or more, writing down everything they hear. What learning can take place in such an exchange of information? The material is merely transferred, if you will, from the "haves" (the professors) to the "have-nots" (the students).

Michelangelo never could have sculpted the *Pieta, David* or even the *Slave Figures* if he would have merely watched and listened to his master Ghirlandaio. Nor could he have been a great painter without picking up a brush. Simply looking at works by Masaccio or Giotto never would have developed the skill and precision he needed to paint the Sistine Ceiling. Only after years experimenting, practicing and working (combined with classical training and study) was Michelangelo able to reach the point where he could proceed on his own. For how could he examine Brunelleschi's dome on the Duomo in Florence and design a similar one for St. Peter's. Even then, Michelangelo knew his own limits and talents. "I can build a bigger one," he said, "but not a better one."

And where would Leonardo da Vinci have been without **his** experiments, his imitations, which became practical lessons in learning and formal instruction? Each step of the way, da Vinci was building on his early years. He was imitating the masters he knew and appreciated. He was learning from them by copying them. From the *Mona Lisa* to *The Last Supper* to the *Adoration of the Kings*, da Vinci was learning about perspective, depth, chiaroscuro and composition.

As teachers, all of us want to bring our students to the point where they have "learned how to learn," as novelist James Michener writes in his essay on "When Does Education Stop?" But complete mastery and achievement, similar to that of Michelangelo and da Vinci, come only after years of practical learning, practical understanding and practical imitating.

How did da Vinci learn the art of contrasting light and dark to create depth in his paintings? How did Donatello develop his style of shallow relief sculpting and revive the craft of contrapposto? How did Ghiberti uncover the secret of making the Bronze Doors, "worthy to be the very Gates of Paradise" according to Michelangelo, on the Florence Baptistery? How did Dante, who was baptized in that very same place, come to craft *The Divine Comedy*? He labored, year after year, even in a house just down the street from here, to find the right words, the right rhymes and the right schema to make everything blend together in an epic poem. In doing so, he was imitating the high and powerful style of Homer and Virgil.

What of Bernini, with his towering *baldacchino* and *Chair of St. Peter* in the largest basilica in the world? Or Raphael's *School of Athens* in the Vatican Museum?

All of these artists were imitating the great masters of the classical age, striving to copy and re-capture this golden moment and re-present it in their time. It was a true Renaissance – a rebirth of learning, life and living.

What we need to strive for today in the classroom, with each and every student, is a re-birth (a true Renaissance) of our own learning in the present moment and in the mind of every person in our courses. To do so requires

imitation. By connecting learning and living in simple, practical ways, our students can learn by seeing and doing, not just by listening.

The first thing I did when I taught an interdisciplinary course in Western Civilization was to take the students on a field trip around the campus. I prepare them for this brief journey by explaining that our philosophy, writing, language, clothes and concepts of physical beauty are all deeply rooted in the past, some as far back as the Sumerian civilization 5,000 years ago.

Once we leave the classroom, I point out other influences from the past. First, we go out the back of the building and proceed along a sidewalk. I point down and tell the students of the ancient Romans with their vast network of roads, especially the Appian Way, which spread throughout the whole of Europe and the Mediterranean. We then head toward the front of the campus, where we can observe several church steeples that rise high into the air. I cite some of the many religions we have in modern society and that the first formal religion may have started with the Sumerians. From here, we also can see the center of the small town about a quarter of a mile away. This clustering of buildings is nothing new. Today's model of the city is an imitation of ancient Rome where the forum was the center of daily life. Even the idea of a shopping mall goes back to Rome and the Emperor Trajan. Trajan's three-story market still stands today, just east of the Roman Forum, and it has been refurbished to house modern shops and stores. Still looking toward the main street of town, I point out a lawyer's office, a doctor's office and a bank. Our system of law goes back to Athens, to Cicero and even to the ancient *Code of Hammurabi*; our development of medicine came from the Greeks, namely Hippocrates in the fifth century B.C.; and our modern concept of banking was developed by the Medici family in Florence during the Renaissance.

Before we move on, I show my students many other symbols of the past: the chimneys on all of the buildings and houses that remind us of the system of heating and ventilation which was used in the palace at Knossos; the large clock on top of the courthouse that reflects our emphasis on time and the fact that the calendar was developed by the Romans; the entire town in front of us, with its own independence and government, is reminiscent of Sumer and the concept of city states. Then there is the public library off in the distance that reminds us of ancient Rome, again the Emperor Trajan, and the later rebirth of learning during the Carolingian Renaissance. Finally, the water fountain nearby makes us think of ancient Rome's marvelous system of aqueducts and sewers.

This practical lesson in learning continues back through the campus. Reflections and influences are almost endless: for example, the entire idea of a college is based on what went on in Plato's *Academy*; the main gate of the campus is similar to the *Ishtar Gate* of the ancient Babylonians; the style of the porches and arches on the college's business office date back to the Romans and Etruscans; and the Corinthian columns on the Administration Building were copied from the Greeks and Romans. All around the small campus are lovely shade trees, grass, shrubs and flowers – all of these demonstrate that our appreciation of nature is similar to the Minoans.

As we walk by some of the residence halls, I explain that the idea of multi-storied apartments came from the "insulae" in ancient Rome. Next to a dorm is a track and soccer field. Certainly, when we think of sports we cannot help but remember the Olympics and the first games in 776 B.C.

The last part of the trip involves a visit to the Fine Arts Building, where we go into the ceramics lab. I point out that pottery was first made by the Mesopotamians and that the potter's wheel was developed by the Minoans. Next, we proceed down a long hallway, lined with numerous examples of modern

art, which all began thousands of years ago with primitive cave paintings. Then, we walk onto the stage of the theater and I explain how drama evolved, sometime around 500 B.C., out of religious ceremonies in Greece. Gradually, through the innovations of Thespis, Aeschylus and Sophocles, actors began to interact with a chorus of priestly chants and Greek tragedy was born. Once we are back outside, I call attention to the new dome on top of the college library. Though much smaller, it serves the same aesthetic function as the dome on the Pantheon in Rome, which consists of 5,000 tons of poured concrete. Again, we have the ancient Romans to thank for the invention of cement.

In just 45 minutes, I show students (in practical ways) that the past does not consist simply of ideas, discoveries and developments that came to an end centuries ago. What we have today has been copied, and developed, from the past.

The 21st Century is our Renaissance. It is our time to learn from the past and to imitate what has gone on before. Matthew Arnold once remarked that if the purpose of education was "to know ourselves and the world" then we must "know the best which has been thought and said in the world." In essence, we must relate the past to the present and do so across all boundaries and disciplines.

Our entire process of learning depends on imitation. We learn by copying, emulating and replicating. Each experience in the classroom can be a re-birth, a re-creation, a re-presentation. In everything we do, we must look for practical ways to demonstrate how learning and living are connected. One depends on the other, and both are vitally important in re-forming our classrooms for the future.

**The Impact of Interaction on EFL Learning Motivation:
A Chinese Case Study**

Michelle Mingyue Gu
The Hong Kong Institute of Education

Abstract

There are abundant studies on dyadic interaction between English first language (L1) speakers and English learners. While most studies are concerned about task-based interaction between newly formed dyads and examine the role of interaction in second language acquisition, there seems to insufficient longitudinal research on the construction of learners' identity in systematic interactions in an out-of-class context. Adopting the framework of critical discourse analysis (Fairclough, 2003) and also informed by discourse theory (Laclau & Mouffe, 1985; Philips & Jogensen, 2002), this paper explored the how college English learners' identities were discursively constructed in interactions and how identity and learners' language use were mutually constituted. Learners' identity was found to be constructed through their discursive strategies of establishing oppositions and differences. This paper started with discussing the

constructs that guided the study and then provided an interpretation of the texts from interactions, interviews and diary studies in light of the sociocultural context where the interactions happened.

Introduction

The literature on second language acquisition has identified a fundamental aspect of the learning process as "learners' active involvement in interaction with native speakers or other learners of the target language", because this provides the learners with opportunities to engage in "negotiation of meaning" and thus to receive "negative evidence" (Strambi & Bouvet, 2003, p. 84) which represents "direct or indirect information about what is ungrammatical" (Long, 1996, p. 413). Interaction research, focusing on interactional practices that might facilitate second language learning, evolved from efforts to investigate the conversation adjustment in interaction in the 1980s (Krashen, 1980), through empirical studies to test the interaction hypothesis in the 1990s (Long, 1983a, 1996), to current endeavors to introduce sociocultural theory to the traditional interactionist perspective so as to examine not only the role interaction plays in language acquisition, but also learners' moment-by-moment learning process in collaborative dialogues (Hall, 1997; Lantolf, 2000; Ohta, 2000; Swain, 2000; Swain & Lapkin, 1998).

Most studies of interaction from an interactionist perspective take a quantitative methodology and focus on discovering how interactional features such as focus on form (Doughty & Williams, 1998; Long & Robinson, 1998; Williams, 2001), negotiation of meaning (Long, 1983a, 1983b), recasts (Lyster, 1998), and negative evidence (Long, Inagaki, & Ortega, 1998) facilitate second language acquisition (Brouwer, 2003). Sociocultural perspectives explore how interlocutors assist learners to improve language learning as well as the learning process in interaction. Researchers working within the sociocultural line in interaction research tend to adopt a qualitative approach, which can compensate for the quantitative approach used by interactionist perspective in mapping the learning process. However, despite the development of interaction studies in second language acquisition, there are still limitations to the approach's theoretical assumptions and methodological practices.

Some researchers state that one of the major limitations of studies in interaction is that they have been either psycholinguistic or sociolinguistic in nature and have failed to adequately address both linguistic and social dimensions of interaction. Firth and Wagner (1997, p. 283) have criticized SLA studies' emphasis on "cognitive and mentalistic" dimensions that has led to "a skewed perspective on discourse and communication struggling to overcome an underdeveloped L2 competence, striving to reach the 'target' competence of an idealized native speaker (NS)". Advocating "a holistic, bio-social SLA", Firth and Wagner (1997) state:

> In essence, we call for work within SLA that endeavours to adopt what we have referred to as a holistic approach to and outlook on language and language acquisition, an approach that problematizes and explores the conventional binary distinction between "social" and "individual" (or cognitive) approaches to language use and language learning, that attends to the dynamics as well as the summation of language acquisition, that is more emically and interactionally attuned and that is critically sensitive towards the theoretical status of fundamental concepts (particularly "learner," "native," "nonnative," and "interlanguage"). (p. 296)

Therefore, cognitive and social dimensions of language use should be equally emphasized to achieve an adequate representation of that which underlies language acquisition and use.

In addition, an imbalance in research focus has resulted in widely-held assumptions that construct participants as nonnative speakers[i] or learners rather than as language users in social interaction. As Liddicoat (1997, p. 313) points out, "interaction is accomplished by participants in such a way that it creates and recreates the social relationships between the participants". Thus, interaction research, like studies in other areas in second language acquisition, requires "an increased emic (*i.e.*, participant-relevant) sensitivity towards fundamental concepts" (Firth & Wagner, 1997, p. 286).

Furthermore, most studies are about task-based interaction and don't present a full picture of different contexts. Firth and Wagner (1997) have pointed out that data in most interaction research are skewed towards those elicited in classroom or laboratory settings as the contexts of deliberately designed tasks. Therefore, studies in different locales and task contexts, especially interaction outside laboratory and classroom, are needed to enhance the validity of research findings.

Another limitation is that most interaction studies focus only on the conversational interaction between newly formed dyads. Liddicoat (1997, p. 314) states that "what is missing as a part of the data for the study of interaction in L2 contexts is interaction between people who have a preexisting relationship, and who are interacting for the purpose of engaging in that relationship". Pica (1996) and others (*e.g.*, Long, 1996; Brock, Crookes, Day, & Long, 1986; Schmidt & Frota, 1986) also call for longitudinal studies of interaction and emphasize the necessity and importance of collecting data over the course of several sessions.

In addition to the limitations inherent to the micro context of interaction studies, almost all work on interaction has been carried out within a western educational setting (Mitchell & Myles, 1998). Extensive cross-cultural studies of interaction are needed to investigate the role interaction plays in L2 learning among people of different sociocultural backgrounds.

Also, though an important notion in SLA identity is, few studies have investigated how learners construct their identities in interactions through the "management of their cultural and linguistic belongings" (Spotti, 2007, p. 31). A better understanding of identity in interaction would help us go beyond the focus on language development to critically examine the impacts of cross-cultural interactions on learners.

The above discussion implies that investigating learners' identity construction in an out-of-class interaction context over a prolonged period would not only contribute to the interaction research, but would help illuminate the mediating role of language use in identity construction.

In the following sections, the notions that guide this exploration are discussed. I then introduce the sociocultural context of the PRC where the study is located and the participants, the multiple data collection methods, and the data analysis possess. Learners' discursive construction of identities in relation to interpersonal relationships in the interaction, learners' views towards western cultures and their imagined identities are then examined.

Conceptual Framework
Identity
    Norton (2000; Norton Peirce, 1997) introduced the concepts of identity and power relations into SLA theories. In her study of female immigrants to Canada, Norton (1997, 2000) defined identity as "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (Norton, 2000, p. 5). The notion of identity helped reveal the relationship between the language learner and the social world and learner's changing investment in learning a second/foreign language. Pavlenko (2000) also views a learner's identity as a mediating factor when examining learners' access to linguistic resources and concludes that learner status, race, ethnicity, gender, class, age and social status might mediate a learner's access to linguistic resources, and especially, to interactional opportunities in the second/foreign language. Moreover, as Luk and Lin (2007) have emphasized, a person's identities are not pre-decided, fixed and static but are "highly fluid, sometimes incoherent, fragmented, multiple, and conflicting" (p. 50). Perhaps even more important, identities are performed in situated episodes of talk (Pennycook, 2003). As Pennycook (2003) states, "it is not that people use language varieties because of who they are, but rather that we perform who we are by (among other things) using varieties of language" (p. 528).
    Drawing on the concept of 'imagination', Norton (2001, p. 166) argues that a language learner's imagined membership in the L2 community might "invite one's imagined identity". According to Norton and Gao (2008, p. 5), L2 learners' imagined community not only "offers possibilities for an enhanced range of identity options in the future", but may also be "a reconstruction of past communities and historically constituted relationships". Therefore, a learner's imagined communities and identities shadow his/her relationship with English and influence his/her interaction with the target language speakers.
    In exploring of the discursive construal of identity, I do not see it as a one-way process. Rather, I recognize individuals as social agents who create and change things with their pre-positioning in social events and texts (Fairclough, 2003), and who continuously develop a sense of self in their engagement with the world (Archer, 2000). So identities are socially constructed and individually enacted in distinctive ways.

Culture
Culture is an essential construct in understanding the dyadic interaction between English learners and L1 speakers from different sociocultural backgrounds. Culture, one of the most complex concepts in the English language, has been used in different ways by researchers from different theoretical camps. In common usage, culture includes art, science, technology and value systems. It is composed of values that assign different extents of significance to that which one experiences in life; norms that expect how people will behave; institutions that transmit values and norms; and artifacts that are made by a certain culture and are derived from that culture's values and norms (Hoult, 1969). Today most social scientists believe that the conception of culture should not be singular and should not be placed against nature, recognizing 'cultured' activities in different ways.
    The word 'culture' entails an everlasting tension between the agency and the context, as it falls neither in "organic determination" nor "the autonomy of the spirit", "insisting against the former that there is that within the nature which exceeds and undoes it, and against idealism that even the most high-minded

human agency has its humble roots in our biology and natural environment" (Eagleton, 2000, p. 4-5). In this sense, it is hard to give a fixed definition to culture because, unlike synoptic 'things', it is a dynamic process in a constant state of change and always adapting to new contexts . Viewing culture as a verb rather than a noun (Street, 1993), this study looks at culture as "an active process of meaning making" when interpreting the interaction between English learners and English L1 speakers (Luk & Lin, 2007, p. 35). Discourse is another essential construct that informs this study that aims to link identity and language use. Like culture, discourse is a complex concept and a widely used term in social and educational studies.

Discourse

A related concept that helps us see culture as an active process of meaning making is provided by the notion of discourse. The term 'discourse' has been very widely used across disciplines, including linguistics, critical theory, philosophy and social psychology. In one sense, discourse refers to "all utterances or texts which have meaning and which have some effects on the real world" (Mills, 2004, p. 6). In a second sense, discourse means a group of utterances that are inherently coherent; in this sense, we could talk about a discourse of Christianity, a discourse of globalization, a discourse of femininity, and so forth. A third sense is concerned more with the rules and structures under which utterances or texts are produced than with the utterances or the texts themselves. Nonetheless, these definitions are interrelated and discourse theorists from different theoretical stances often use them interchangeably. Therefore, I do not intend to pin down the meaning of this term narrowly, because taking an open and flexible stance to the meaning of discourse maintains its value as a heuristic tool (Phillips & Jorgenson, 2002).

I draw on Laclau and Mouffe's (1985) view that discourse constructs the meaning of the social world, and that, as "the fixation of a meaning within a particular domain" (cited in Philips & Jorgensen, 2002, p. 26), it is never permanent, but formed and transformed through interaction with other discourses. As a broad social theory, Laclau and Mouffe's discourse theory provides valuable theoretical insights and investigates discourse in a more abstract sense, but it offers little in the way of detailed tools. As a supplement, Fairclough's critical discourse analysis (1992, 2003), which emphasizes the interaction between the individual and the social and offers detailed analytical tools for discourse, is employed in this study. According to Fairclough, discourse is a "[way] of signifying experiences from a particular perspective (1993, p. 138), and is an important form of social practice that "both reproduces and changes knowledge, identities and social relations including power relations, and at the same time is also shaped by other social practices and structures" (1992, cited in Philips & Jorgensen, 2002, p. 65). In a similar vein, Luke (1994) calls for the development of discourse analysis "which attends to larger matters of social structure and retains explanatory power in the analysis of everyday texts and utterances" (pp. 1644-1645).

English Language Learning in the PRC

The Reform and Open Door policy has brought China into a new era of widespread English language learning and teaching. Since its adoption, economic advancement has become the government's foremost concern, and cultural and economic exchanges with western countries have been encouraged. Over the same period, English has become the foreign language of choice and its study and use has rapidly increased, dominating foreign language study in China.

Initially reserved for international business communications, the use of English in China has gradually expanded to include everyday domestic communication between Chinese people. These phenomena seem to prove Pride and Liu's (1988) prediction regarding the spread of English in China, that "the learning process will certainly be speeded up and, in the long run, a foundation can be laid for societal bilingualism in Chinese and English" (p. 68). People's enthusiasm for learning English comes, as well, from their realization of the impact English can have on their career development (Yu, 2007). English proficiency is seen as a precondition for a host of opportunities including admission to and graduation from university, postgraduate studies and studies abroad, employment with foreign-invested companies or in joint ventures and professional career advancement (Hu, 2002; Jeon & Lee, 2006; Ng & Tang, 1997). The importance of English is such that workers with higher English proficiency tend to be paid more (Lii, 2002).

The Study
The participants in this study were two female students learning English as an L2 from a leading university in China. They interacted for the duration of the study with two English L1 speakers who, although were not directly under investigation, nevertheless played a crucial role in the study. With a history of nearly ninety years, the university attended by the Chinese informants is one of the most prestigious comprehensive universities in China. Students are selected strictly according to their performance in the national higher education entrance examination. The two Chinese students were recruited from the English Department. L1 speakers of English of same gender were chosen as the conversation partners for the participants, as it was assumed that a same-sex relationship would be more self-sustaining and culturally congruent in China. L1 speakers of English were recruited at an international school in the city where the university is located. Chinese participants and English L1 speakers all participated in the project on a voluntary basis. At the time the interactions began, the two English L1 speakers, from the U.S., both worked at the international school. By accident rather than by design, both English L1 speakers were from an evangelical community. Table 1 below summarizes the profile of the two participants analyzed in this study and their conversational partners.

Table 1 Biographical Data on Participants and Their Partners

Participants (pseudonym)		Age when the program started	Hometown	Academic background	Occupation	Spoken English level when program started (evaluated by English instructor)
Conversation Pair 1	JOCELYN[ii]	21	A small-sized city in the northern China	Studying at English Department	___	High-intermediate
	Katherine	51	California, USA	College diploma	School counselor at one international school	

					in China	
Conversation Pair 2	LISA	21	A large city where the university is located	Studying at English Department	___	Higher-intermediate
	Karin	24	Missouri, USA	B.A. in Music	Music teacher at one international school in China	___

      The conversational program lasted two academic semesters. JOCELYN met with Katherine every fortnight from early September 2004 to late August 2005, as did LISA and Karin. Both dyads suspended meetings during the summer and winter vacations. It is important to note that as JOCELYN and LISA systematically engaged in the dyadic interaction, they also interacted with other English L1 speakers, whom either were introduced by their language partners or they knew on campus.

      A variety of techniques were adopted to collect data, including interviews, diary studies, and audio recordings. The different sources of data provided different perspectives on the investigation and helped triangulate the findings. The data collected during this project are summarized in Table 2.

Table 2 Data Summary

Data	Method of collection	Language
Interviews (over two years)	Interviews were conducted in Chinese with Chinese participants every four to five months over a prolonged period of two years. The audio-recorded interviews were transcribed and translated by the researcher after each interview. Code: participant's name / interview / date (*e.g.*, JOCELYN, interview 1, Aug 10 2004)	Chinese
Diaries (over two years)	The diaries which were originally written in Chinese were translated by the researcher, while the original version of diaries written in English were kept to retain their distinctive flavor. Code: participant's name / diary / date (*e.g.*, JOCELYN, diary 1, Oct 24 2004)	English (75%) Chinese (25%)
Interaction (over one year)	The audio-recorded interactions were transcribed by the researcher. Code: participant's name / meeting / date (*e.g.*, JOCELYN, meeting 1, Oct 20 2004)	English

      The interviews are semi-structured with open questions to obtain as much rich contextual, historical and individual information from the participants as possible (Patton, 1990). The periodic interviews provided opportunities to confirm and check the themes continually emerging. In spite of the greater

potential for interviews to elicit deeper insights, the presence of an interviewer may also prevent the participant from responding candidly. Furthermore, while the interviewer's questions may encourage the participants to be more articulate, they may, at the same time, restrain the participant from fully presenting their first person voices. Therefore, diaries which enable a language learner to introspectively and/or retrospectively observe her experiences were also used in this study (Allwright & Bailey, 1991; Norton, 2000). JOCELYN and LISA returned their bi-weekly diaries through email, which recorded their experiences and reflections immediately after meeting with their English-speaking partners. They were also encouraged to take timely notes about any critical incidents around English learning they encountered in daily life. Every time I received the participants' diaries, I noted my own reflections in a journal for future analysis. The conversation pairs met every fortnight and conversed in English on whatever topics they were interested in for at least 20 minutes in every session. The participants were responsible for recording the conversation and for sending the recordings back to me through email. The audio-taped interactions present what learners 'do' in real interactions with English L1 speakers captured learners' moment-to-moment development in terms of identity and L2 in use at the interactional level. However, the interactions were only audio-taped and no visual cues such as gestures and facial expressions were available to infer meanings. Therefore, in order to enhance the validity, I cross-referenced the data from interactions with other sources, such as diaries and interviews.

With the help of Nvivo 7, the emerging categories and subcategories in interactions were used for the initial qualitative analysis. Comparisons were made across dyads to elicit some general understanding of interactions, and within dyad to identify the patterns particular for each dyad. Excerpts related to learners' national identity, learners' attitudes towards Western cultures and how English and learners' imagined identities are related were analysed to explore the construction of learners' identities.

Drawing on analytical tools from Fairclough (2003), I examine the construction of identities through deontic modality, epistemic modality and evaluation. Deontic and epistemic modality indicate speakers' certainty with and commitment to necessity, obligation, truth and the reliability of the sources of knowledge in one's claims (Fairclough, 2003). Evaluation involves statements about what is desirable or undesirable, good or bad. The textual analysis of identities is based on Fairclough's (2003) assumption that speakers' self-identification is, to a large extent reflected in what they are committed to in text. It is important to note that, according to Fairclough's (1993, 2003) discourse analysis theory, statements that contain elements that construe intrapersonal identity concurrently construe interpersonal relationships and systems of knowledge and beliefs. The discursive construction of intrapersonal identity through specific linguistic choices in utterances is in the foreground in the following section, for analytical purposes.

Analyzing data from different sources is also a potential solution to criticisms of CDA that all text interpretations are filtered by the analyst's subjectivity (Fairclough, 2003). Therefore, the texts from diaries and interviews are analyzed as the cross-reference to texts in interactions. All excerpts in this paper are translated versions from the original Chinese unless otherwise stated.

Findings

Three key themes related to learners' identity construction in the cross-cultural interactions emerge from the multiple data sources. In particular, learners' national identity, identification with the English language and English

related cultures and the relationship between English and their imaginations will be explored in order to gain more insights into the effect of cross-cultural interaction on the construction of learners' identity and also to have more understanding of the constitutive role discourse takes in identity construction.

Learners' Construction of National Identity in Interactions

In this study, the participants' national identity emerges as a theme and appears to shape and be shaped by the interactions with English L1 speakers. Evidence that interlocutors made different linguistic choices to construct a national identity or an 'us' or 'otherization' discourse in interaction could be found.

JOCELYN, adored American culture in her first and second years in university, which she thought was common to many Chinese college students:

> *To be honest*, two years ago, just like many students, I was crazy about American culture and was eager to know everything about them. It seemed that everything about American is best, and China is so backward compared with it. This feeling is *definitely not good* and sometimes you will feel you are just like an admirer around those proud foreigners. Just as Baiyang, a famous Taiwan writer, *acutely* pointed out that Chinese people lacked confidence in our own culture. I *really* think Chinese people *should* learn to cherish our own cultures (Diary 8, Dec 20 2004, original in English)

The adverbial phrase, "to be honest", may indicate JOCELYN's embarrassment at admitting the fact that she, like many young people in China, used to be crazy about American culture. The adverbial "definitely" again showed her strong commitment to the evaluation that this was "not good". JOCELYN referred to a Chinese writer's voice, to provide intertextual support for her own evaluation. The adverbial "acutely" was a positive evaluation of the writer's comments. Finally, the adverbial "really" reflected that she was highly committed to the desirability and obligation "to cherish our own culture", as did the modal auxiliary "should".

Interestingly, JOCELYN's sense of being Chinese was strengthened after she started interacting with English L1 speakers, especially her conversation partner, Katherine, who was an ardent lover of Chinese culture.

> Since I met Katherine, her enthusiasm *deeply* influences me and leads me to the nearly lost, exactly to say, ignored ancient Chinese culture. I *make* up a decision to follow her example. I will spare time to learn Chinese culture and try to be *a purely complete Chinese*. Now, I am playing PIPA (a traditional Chinese musical instrument). After that, I still have plans to study Chinese handwriting and Chinese painting. Chinese culture is so *dazzling and colorful* that we *have to* spend whole l life studying; we could only touch a tiny part of it. However, I still *believe* that only when *we Chinese* understand and feel proud of Chinese culture, could it gain Westerners' appreciation. (Diary 8, original in English)

The present tense in the above statement expressed JOCELYN's strong affinity with truth, as she said that "her enthusiasm deeply influences me", and "I make up my mind to follow her". JOCELYN's high affinity with the necessity was shown in the use of "have to" instead of 'could', 'might' or 'should'. In the last sentence, JOCELYN used a personalized "I believe" to express her commitment to truth, and also said "we Chinese" to indicate her solidarity with

Chinese-ness and to establish a dichotomy between Chinese and foreigners. Furthermore, her positive evaluation of Chinese culture was shown in the adjectives "dazzling" and "colorful". JOCELYN's national identity as Chinese thus gradually emerged from her statements.

Examples could be also found in interactions. The following excerpt happened when JOCELYN and Katherine were talking about Katherine's interest in Chinese cultures:

Excerpt 1 (JOCELYN and Katherine, meeting 1, Oct 20 2004)
1 JOCELYN: you like Chinese painting?
2 Katherine: yeah I just learnt to paint
3 JOCELYN: this is done by yourself?
4 Katherine: yeah, I have different teachers
5 JOCELYN: oh how long have you been studying Chinese painting?
6 Katherine: five years
7 JOCELYN: *wow you did much better*, *I am a Chinese but cannot do Chinese painting. You are a foreigner*, *but you are studying it*, *you are better than I am*

In turns 1, 3 and 5, JOCELYN posed three questions about Katherine's interest in Chinese culture and her efforts to learn Chinese painting. JOCELYN's national identity was construed in turn 7, when she said "I am a Chinese but cannot do Chinese painting, you are a foreigner but you are studying it, you are better than I". It seemed that instead of viewing it as a personal interest, JOCELYN connected it to the responsibility of a Chinese to maintain his/her mother culture. Katherine's enthusiasm towards Chinese culture made JOCELYN strengthen her sense of being a Chinese. For example, rather than use the first person pronoun 'we' to construct an 'us' community, JOCELYN adopted the third-person pronoun "you" when talking about Katherine's interest, where her national stance was established.

Excerpt 2 (JOCELYN and Katherine, meeting 3)
1 Katherine: I want to come to China ever since I was a little girl
2 JOCELYN: *really?*
3 Katherine: *I love China*
4 JOCELYN: *wow* [laugh] *I am surprised and happy*, when you were young, why you
5 Katherine: wanted to go to China?
6 JOCELYN: yeah
7 Katherine: we even went to Japan when I was young, and *I learnt that China has a great culture*,
8 JOCELYN: *really, that's true*
9 Katherine: when I was a little girl, *I think it is really wonderful*
10 JOCELYN: oh really, *I appreciate that, I am pleased to know it*

In the above excerpt, Katherine's indication that she had been wiling to come to China ever since she was a little girl in turn 1 and her claim of "I love China" in present tense in turn 3, made JOCELYN pleasantly surprised, as reflected in "wow" and "I am surprised and happy" in turn 4. Katherine went on to indicate that, when she was young, she learned that "China has a great culture". JOCELYN responded with high engagement to Katherine's statement by saying "really, that's true". In turn 10, responding to Katherine's reoccurring positive evaluation of Chinese culture, (*i.e.*, "I think it is really wonderful") JOCELYN's national identity was implicitly expressed in the utterance "I appreciate that" and

"I am pleased to know it" with categorical language and without modality or hedge.

JOCELYN thought that Katherine was "nice and kind". However, JOCELYN indicated that she was somewhat disappointed in the fact that she could not discuss deep topics with Katherine and other English L1 speakers. She said,

> *I don't think* I can have very deep conversation with *them* like with *Chinese friends*. Only when we share the same Christian belief, we can talk more deeply. *But* even in belief, there is always a gap. *Actually I like to communicate with Chinese more*. At first I tried to find a way to talk with them about something very deeply as when I talked with *my Chinese good friends*, but they could not do that. *They cannot understand our Chinese culture, situation, and social rules.* Chinese can easily understand what I am talking about, but to Westerners, I must explain a lot. (Interview 5, June 21 2005)

An 'us' and 'them' division was constructed in the above text, for example, "I cannot have very deep conversation with them like with Chinese friends", and "they cannot understand our Chinese culture, situation and social rules". JOCELYN also explicitly indicated that "actually I like to communicate with Chinese people more", in which the present tense and the use of affective verb "like" expressed her high affinity with the statement.

Actually, as early as late 2003, JOCELYN was converted to Christianity under the influence of an English-speaking Christian group. However, JOCELYN admitted that she was not as pious a Christian as her Christian friends were:

> I *am* not a passionately pious believer, whenever I learn something from Buddhism and Confucius, I want to compare them to Christian, for in my heart, they belong to Chinese culture, *they are my root* and I feel much familiar with them. But every time when I read the Bible, I also feel it is quite true. As a result, I *am* confused, usually. (Diary 22, Dec 7 2005, original in English)

JOCELYN used discursive strategies to establish different relationships with Buddhism, Confucius and Christianity in the above excerpt. JOCELYN employed categorical assertion "they are my root" to describe Buddhism and Confucius, while using "I also feel it is quite true" to describe Christianity, in which the adverbial "quite" lowered the degree of certainty. From "they are my root", we could find her strong sense of being a Chinese and the contradictory feelings she, as a Christian, had towards Christianity which she believed was rooted in the western world. The conflict between her identity as a Chinese and that as a Christian emerged.

Therefore, as she communicated more with the English-speaking group, JOCELYN started to ponder on the discourse of Christianity in China.

> They tell me that I *should* take missionary work as my mission. But *I believe* I still need to learn more about Christianity and I cannot persuade others to believe before I still need to think about the belief. But every time when I showed my doubt they would think I was guilty. *I don't think they are sensible in this aspect. Former and modern Western missionary have never given up their efforts of disseminating Christianity in China.* (Interview 5)

JOCELYN didn't feel comfortable when English L1 speakers ask her to "take missionary work as my mission" when she still had a lot of questions about Christianity. JOCELYN gave an unfavorable evaluation of English-speaking Christians' keenness to spread their religious belief in China, saying "I don't think they are sensible in this aspect". JOCELYN's critical reflection on Christianity in China was from a historical perspective, which was evident in the last sentence, in which present tense was used to show her high commitment to the truth that the Western missionaries have been trying to disseminate Christianity in China.

Unlike Katherine, LISA's conversation partner Karin didn't hold very favorable attitudes towards Chinese cultures and living in China. For example, in the following excerpt, Karin compared America and China in the aspect of orderliness and implied her preference to the American way.

Excerpt 3 (LISA and Karin, meeting 4)
1 Karin: yeah, *I think America is more orderly*
2 LISA: orderly?
3 Karin: you know how in China people in China *don't wait in line*, *people just crowd, and kind of push their way* [laugh]
4 LISA: oh, sometimes, maybe, it happened, in the past, but most of the time, nowadays, people are orderly in China

In turn 1, Karin stated that "American is more orderly", though she uses "I think" to moderate the effect. In turn 3, Karin's statements are quite strong, with no hedging or modality, when she describes the queuing problem in China. Responding to Karin's comments that Chinese people "don't wait in line" and "push their ways" in turn 3, LISA showed her doubt. LISA used "sometimes" and "maybe" to hedge "it happened", which reflected her reluctance to accept Karin's negative evaluation on one aspect of the social system in China. LISA also used past tense in "it happened" and "in the past" to emphasize the effect. There is a shift from past to present tense, signaled by "but", which indicated she had more affinity with the later statement that "people are orderly in China" (Yule, 1998).

While LISA interacted with Karin and other members from the Christian English-speaking community, unlike JOCELYN, LISA didn't become a Christian. She said:

I can *feel* Karin *to a certain degree* tries to persuade me to believe in God, although indirectly. *I understand* that the feeling of believing in something is *really appreciable*, but it is *far beyond the imagination of a Chinese person*. You know, Chinese are seldom religious. After all, although I *really appreciate* this kind of belief, and the feeling of having something to trust and of being protected, I *will not* fall back upon the Christian church so easily. Life is not easy for everyone, and *I prefer* to search for the right march *all by myself*. (Diary 4, Dec 5 2004, original in English)

LISA used "to a certain extent" and "feel" to mitigate the attempts of Christian groups to persuade her to believe in Christianity. LISA positively evaluated religious belief, but showed her lack of acceptance by stating that Christianity was "far beyond the imagination of a Chinese person". Here LISA constructed the opposition between being Chinese and believing in Christianity. LISA's strong assertion was also reflected in the personalized and categorical "I will not….." LISA also tried to strengthen the effect of her disagreement with the English

speakers in terms of Christian beliefs, in the personalized statement starting with "I prefer" and through adding "all" before "by myself".

In spite of the fact that LISA didn't have much interest in Christianity, she made efforts to extend their friendship by reading the English version of the Bible for several months "for the purpose of finding out some common topics with Karin" (Interview 4), and initiating topics Karin might have interest in, but the attempt did not seem to be effective. Examples follow.

> **Excerpt 5 (LISA and Kim, meeting 2, Nov 9 2004)**
> 1 LISA: and I want to say another day, now we are learning Bible
> 2 Karin: oh really?
> 3 LISA: yeah Bible I bought one uh Bible, I found it is very what *fantastic*?
> 4 Karin: fantastic
> 5 LISA: fantastic, I think the stories are *very very interesting*
> 6 Karin: mm
> 7 LISA: Ok, last week I read through the story about Bible
> 8 Karin: mm
> 9 LISA: and I know what kind of man Jesus Christ is
> 10 Karin: mm
> 11 LISA: I learn the story
> 12 Karin: what did you learn? What story did you read?
> 13 LISA: how, what, where was he born and what kind of, what, what did he do? And how did he die
> 14 Karin: oh
> 15 LISA: mm, I found him *really a great man*, *really really a great man*
> 16 Karin: mm
> 17 LISA: I, I think it is not strange that so many people admire him, and believe him, to believe him as God and pray him
> 18 Karin: mm
> 19 LISA: yeah
> 20 Karin: yeah

LISA showed her positive attitudes towards Christianity by using words with strong affective effect such as "fantastic", "very very interesting", "really really a great man" in turns 3, 4 and 15. Her efforts did not seem to involve Karin more actively in the conversation, as reflected by Karin's brief response in most turns.

Like JOCELYN, LISA's national identity was constructed in comparison and establishing opposition:

> *I find* that many Americans *are* quite versatile. They can play several musical instruments. I am surprised that they have very good chances to enrich themselves in childhood. When *we* Chinese are young, we are usually under great pressure of finishing lots of homework and passing various exams, and have little chance to nurture hobbies. I have great interest in American education system. *But* I also think Chinese education *is suitable for our* current situation, so it is *unnecessary* to distinguish which is good and which is bad. (Diary 1, Sept 12 2004, original in English)

LISA opened the statement with "I find" and used the categorical "are" to indicate her close affinity with the generalizations that "many Americans are quite versatile" and "can play several musical instruments". LISA's generalized statements highlighted the process of discursive construction involved in establishing systems of knowledge and belief and identities (Fairclough, 2003),

since clearly not all Americans could play several musical instruments, while surely some Chinese youths had the chance to nurture hobbies. Despite her reservations, LISA still provided a positive evaluation of Chinese education, saying it "is suitable for" the current situation. LISA also regarded it "unnecessary" to debate which education system was better. The inclusive pronouns like "we" and "our" constructed an "us" group and an 'other' group, through which LISA's national identity was construed through identification with the former and in opposition to the latter.

> Similarly, we need not to compare which language is better, Chinese or English. That so many people in the world learn English as the second language **is only** because of **globalization**. If Chinese is the core language of globalization, situation will be the same. (Diary 1, original in English)

The categorical assertion here that the dominance of English "is only because of globalization" reflected LISA's wish to defend her constructed identity against the perceived threat of English's popularity. Overall, and consistent with pattern we have observed in JOCELYN's case, this indicates her construction of identity through difference (Connolly, 2002).

It seemed that, despite LISA's efforts to set up a closer relationship with Karin, the distance remained. The culture mix might be one reason, but the other factors such as their personalities, LISA's ambivalent relationship with English, and her uncompromising attitudes towards Christian beliefs, may also play a part.

What are Western Cultures to me?

JOCELYN's relationship with the English language and English related values and beliefs changed, from that of a learner of English and a follower of American cultures and values, to that of a member of an English-speaking Christian group, and then to that of a Chinese who held equal power with English speakers and who was able to reflect critically on the differences between Chinese and Western cultures (Interview 4). We could find indications of this developing process in the following episodes:

> **Excerpt 6 (JOCELYN and Katherine, meeting 2)**
> 1 Katherine: *I think* sometimes the Asian culture put too much value on education, and *they* didn't allow the children to be children, you know
> 2 JOCELYN: *I agree with you, although I age only 21 years old, I felt very hard.* I could only play before going to school. That was a golden age.
> 3 Katherine: since you went to school you were not able to
> 4 JOCELYN: since I was very young, my mother taught me the poems, the Chinese poems,
> 5 Katherine: mm
> 6 JOCELYN: every night my mother will teach me to memorize a Chinese poem
> 7 Katherine: mm
> 8 JOCELYN: and we will memorize together we will recite the poems
> 9 Katherine: *I think that is wonderful*, it helped you develop your ability to memorize something, with practice, to get better. *I think that is really good*. I am thinking American students are allowed to play more, the school golden goal, but they don't put too much emphasis on value
> 10 JOCELYN: oh *you are right* from this point

In the above excerpt, in turn 1, Katherine grouped Chinese culture into a broad Asian sense, thus mitigating the claims she made about Chinese education. She also used the epistemic modality "I think" to weaken the certainty of her claim and the third person plural pronoun "they" to avoid positioning herself and JOCELYN into opposite places. Recognizing Katherine's consideration, JOCELYN didn't present herself as a defender of her country as she might in other situations when Westerners pointed out China's disadvantages. JOCELYN showed her agreement by sharing her own experiences in turn 2. In seeking other interpretations, the possibility that the agreement was a matter of politeness had been excluded as JOCELYN also criticized some aspects of "Chinese education system" in her diary recording her reflection on this particular interaction. Her unfavorable attitude she took on her schooling experience was also reflected by her saying "I felt very hard". The positive evaluation Katherine made in turn 9 ("I think it is wonderful") reflected her appreciation of the Chinese way of education. The use of "they" in "they don't put too much emphasis on value" indicated that Katherine was constructing a division between 'us' and 'others' by referring to American educators as others, whereby her distance as an American from Chinese culture was reduced. JOCELYN agreed with her, saying "you are right" in turn 10, indicating that her previous negative evaluation of the Chinese education system was soothed, and she developed a more balanced view towards Chinese education through exchanging ideas with Katherine.

   Through more discussions with Katherine about educational and social problems, JOCELYN gradually developed a new view of the Chinese and American education systems and societies, without particularly favoring either one. She said:

> *I think that China and American societies both have problems.* In China, the moral education and democracy *are not good*, but in the US, the social problems such as the teenager crimes, drugs and gays or lesbians *are* very serious. I believe that now American education *is very weak* in the fields of science, while China *is very strong* in science education. *So I believe now the two education systems both go to a certain extreme.* Katherine hopes that American education should draw part of children's energy back. I hope that Chinese education should help the children learn more than the textbooks. (Interview 4)

JOCELYN's commitment to the statement was expressed through the use of the present tense in "I think that China and America both have problems". In the second sentence, JOCELYN used the categorical language "are" when pointing out the disadvantages of the Chinese and American education systems, without using hedges such as 'I think' or 'I feel', expressing a high degree of affinity with truth of the claim. In "so I believe now the two education systems both go to a certain extreme", JOCELYN made explicit her affinity with truth of the claim by using "I believe". In the text, JOCELYN also used evaluative words like "not good", "serious", "very strong" and "very weak" to express her degree of commitment to what is good or bad. Positive evaluations were given to American system by indicating its 'democracy' and 'strong moral education', while negative evaluations of the Chinese system were indicated by comments on its 'lack of democracy' and 'weak moral education'. However, JOCELYN gave the Chinese system a positive evaluation for 'being strong in science education' and 'having social harmony', and the American system a negative evaluation for 'being weak in science education' and 'having social problems'. Overall, what JOCELYN viewed as true was that both Chinese and American education systems need

improvement. Her intrapersonal identity was created through her commitments, reflected in her deployment of modality and evaluation, and through a series of identifications and differentiations.

In the process of English learning, JOCELYN developed a stronger sense of being Chinese and reflected on the discourse of Christianity in China. In addition, her perceptions of Chinese and Western cultures became deeper. Instead of choosing one culture as superior, JOCELYN compared them and pointed out their differences. For example, the different attitudes towards accents in China and America made JOCELYN think of the emphasis on collectivism and individualism:

> In China, we have many kinds of accents. So does American. But we have standard accent - Mandarin, while in American they never have a standard American English. If a person is said to have accent, it just means that his accent is different from the speaker's. However, in China, a person's accent is compared or distinguished with the Beijing Dialect. Don't you think it reflects people's different characters? Chinese people *require* a unity or a standard while Americans *emphasize* the individuality. (Diary 11, March 13 2005, original in English)

After describing the different attitudes towards accents among Chinese and American, JOCELYN drew her conclusion in the present tense, using "require" and "emphasize" to construct a strong affinity with truth in these statements. But the interesting point – and one we have seen repeatedly already – was that JOCELYN tended to define the cultures of China and America through comparison and contrast. In the era of globalization, English learners in China tended to see themselves standing between the two dominant discourses: one, a discourse concerning deeply-rooted Chinese culture with its long traditions, and the other, a discourse of modernity that accompanying the spread of the English language. In constantly comparing and trying to identify the pros and cons of the two cultures, learners' identities were shaped as they positioned themselves in relation to broader social discourses.

In contrast to JOCELYN's relatively positive attitudes towards American society and the English-speaking community, LISA favored European cultures and style, shown by her preferring a British accent to an American accent and her desire to study in France. In interactions, raising questions regarding the undesirable side of American society, LISA seemed to hold pre-conceived judgments about America. An example followed.

Excerpt 7 (LISA and Karin, meeting 3)
1 LISA: is there is there beggar in America?
2 Karin: mm,
3 LISA: beggar, what kind of person?
4 Karin: *we call* homeless, people who just live on the sheet, don't have money, live in the street, yeah *America has a lot of homeless people*
5 LISA: a lot of?
6 Karin: yeah, in big city, people don't have job, they live on the sheet, yeah
7 LISA: my teacher told me, told us, when she was in America, she met a person, very young, she asked money from our teacher, our teacher didn't give him, and say, you are standing here to ask money from me? You are capable of any kind of work, so why don't try to work some simple job? Yeah, so *I think they should* go to work and not ask for money in the street
8 Karin: mm, *sometimes it is very hard*, because in order to have a job, *you* must have a telephone number, address, but they didn't have a home,

so they got a stuck, they don't have a home, they don't have a job, they cannot give a job, because they still, they have no phone number, they have no address, they don't have clean clothes, they are not clean, so no one will hire them,

9 LISA: **I think** for some **simple** job, **they can** do, for example, cannot they be a construction worker?

10 Karin: it is the same, in America, **you** must apply, **you** must, even the construction worker, even the cleaner, even the MacDonald's worker, **you** must present yourself. And they can, they really try very hard and they found someone to help them, and **there many people in America who want to help the homeless**, so they will stay here, come and stay here for a while, we will give you a phone number, we will give you an address, we will help you, we will give you vocation, we will give you clean clothes, and then they can go, and get a job. But there are so many people, not so many job, sometimes people are very lazy. I don't know

11LISA: if they **keep homeless**, to sleep in the street, how can they get food or something?

12 Karin: there are some people who give them food. There are some shelters, **people** can go to eat for free.

Similar to JOCELYN, LISA's intrapersonal identity was discursively constructed in her commitment to truth, necessity and evaluation and through identifications and otherizations in the above excerpt. Karin seemed to refuse to use "beggar" to name "the homeless" in America and emphasizes that "we call [them] homeless" because "beggar" has a very negative connotation while "homeless" was less judgmental and less politically charged, something of which LISA is most likely unaware. In turn 7, LISA's commitment to the necessity that the homeless in American tried to support themselves was reflected in her use of "should". In turn 8, Karin explained the complexities behind the "homeless" in America by saying "sometimes it is very hard" to find a job. But in turn 9, LISA continued questioning the real reason for those people's unemployed status by saying "I think for some simple work, they can do", where she implicitly expressed her negative evaluation of these people. LISA had been using "they" to refer to the homeless people in America, in contrast to Karin's reference to both "you" and "they" in turn 10. It seemed that LISA placed the people they are discussing in a totally different group from that which she inhabited, while Karin tried to weaken this effect by showing her understanding, probably because it was an American social problem they were talking about and her country's standing was at stake. Similarly, in turn 11, LISA still used "they" and Karin just referred to the homeless as "people" in turn 12. LISA's unfavorable evaluation towards some aspects of American society was thus reflected and constructed in the above excerpt.

LISA said that although the topics of their conversations on American society and cultures were not as profound as she had expected, she still thought they had taught her some aspects of American life. She said:

Through the conversation, I learn some part of American life. It clearly shows the difference between US and China. Although living there is much advantageous, **US has its own problems. This reminds me that there's no perfect society in this world**, even if the most developed country. **The conversation helps me know the American in details, and enables me to judge America more comprehensively**. (Diary 5, Dec 30 2004, original in English)

LISA's high affinity with her statements about American society was reflected in her comment that the "US has its own problems" in which no modality or hedges were used. The information she gained from the interaction helped her "judge American more comprehensively". LISA mentioned that gaining more understanding of American society deepened her desire to study in France, and reminded her that studying in a foreign country meant not only dealing with language problems but with cultural adaptation (Interview 4).

So far I have examined the construction of learners' relationships with Western cultures in interactions and how their commitment to what was true or not true, good or bad, necessary or unnecessary and desirable and undesirable construes their intrapersonal identities. The following section deals with the relationship between English and learners' future, as construed in their interactions.

English and Imagined Identities

Through imagination, learners experience an ongoing process of identity formation that bridges past, present and future. Learners' imagined identities are constructed in the interaction between individual learners, historical process and social practice. The analysis in this section is focused on how the relationship between English learning and future is constructed through learners' interaction with English L1 speakers.

JOCELYN had a very strong relationship with English, which played a critical role in her realizing her dreams and her being recognized. In the following excerpt, JOCELYN talked about her plan to study in America or Britain.

Excerpt 8 (JOCELYN and Katherine, meeting 5)
1 JOCELYN: the professor professor and I talked about my future,
2 Katherine: mm
3 JOCELYN: and *I think I really want to learn more except English because I think English is just a tool, I really want to know more other knowledge in order to enrich my mind and my background knowledge, I think for a long time I have been quite interested in education*, maybe I have talked about it with you
4 Katherine: mm you talked about it when you are doing research on Christian school in China
5 JOCELYN: yes yes I think that program helped me a lot, and my teacher say if you really want to learn more, maybe I think you can *have a try to apply for the graduate school in American or in Britain*
6 Katherine: mm
7 JOCELYN: my teacher said my my GAP
8 Katherine: GPA
9 JOCELYN: *GPA is good, is very high*, *so if I can have a good score in GRE and TOEFL*
10 Katherine: mm
11 JOCELYN: it is *a great opportunity for me* to apply for a college or a university in the US for graduate study
12 Katherine: what college?
13 JOCELYN: I don't know so right now I just think about it because I have to choose my major, *I think maybe education because I am really interested in it, we have already talked about it, I have a lot of complaints about our Chinese education* [laugh]
14 Katherine: *I think many things need to be fixed in education system*

15 JOCELYN: yeah
16 Katherine: I think there is always a way that you can improve

In turn 3, JOCELYN used "I think" three times to frame her statements, positioning herself closely with the claims she made that she wanted to use English as a tool for her to equip herself with more knowledge. JOCELYN's sense of national identity played a role here in turn 14, in which the present tense in "I have" indicated JOCELYN's high affinity with the statement that she had "a lot of complains about our Chinese education"; however, the use of "our" subtly reflected her strong national identity, even when she was talking about some of her country's disadvantages. Here English skill became an important precondition for her plan and JOCELYN's relationship with the English language was mediated by her wish to study in English-speaking countries. It was found that through imagination, JOCELYN experienced an ongoing process of identity formation in which English was found to play multiple and shifting roles.

English major though she was, LISA didn't see a close relationship between English and her future. She explained why she chose English as her major in the following excerpt:

Excerpt 9 (LISA and Karin, meeting 1, Sept 7 2004)
1 Karin: is your major something you wanted to do?
2 LISA: I studied English, ***I do not like English so much for me to choose English major, I choose this subject, I choose the subjects in this university I am studying in***, because I don't like economics,
3 Karin: economics?
4 LISA: yeah I don't like economics
5 Karin: yes
6 LISA: ***I want to learn advertisement***
7 Karin: mm
8 LISA: my mother don't allow me to do that, because it is so far away, in Nanjing, ***ok you can choose English and choose what you want to do later***, so I live in my hometown.. ***I am thinking about to study abroad***
9 Karin: mm
10 LISA: ***America, England, or France?***
11 Karin: oh
12 LISA: ***because I learn French as my second language***, French is so hard
13 Karin: harder than English?
14 LISA: yeah it is harder
15 Karin: oh
16 LISA: before I learned French, someone said, yeah ***French is the most beautiful language in the world, I think so too***

LISA used modality in turn 1, saying she didn't "like English so much", which indicated that although she had little interest in English, as an English major, LISA didn't want to distance herself too much from English. On the contrary, LISA used present tense, with no modality, to show her strong affinity with the statement that she wanted to learn advertisement in turn 6. LISA's relationship with English appeared to become ambivalent because French was needed if she was to study in France. Her preference to France and French language was demonstrated in turn 16, in which she quoted others' view that "French is the most beautiful language in the world" to legitimate it, and then identified with this view as she explicitly indicated "I think so too". LISA's relationship with

English was constructed in her positive evaluation of French language and culture, and in her negative attitudes towards English and the high affinity expressed through present tense with no compromising hedging devices when she described the process of major choice.

> **Excerpt 10 (LISA and Karin, meeting 5, May 22 2005)**
> 1 LISA: just prepare make preparation for that, June 19th I want to take an exam of French, Band 4 of French
> 2 Karin: French
> 3 LISA: yeah French
> 4 Karin: oh well are you trying to learn French before you go to Europe or?
> 5 LISA: just a second foreign language, *I choose it I think it is useful* and for now if I
> 6 Karin: mm
> 7 LISA: *prepare to go to France for further study it is very useful*, yeah but I need to learn it
> 8 Karin: mm ok
> 9 LISA: further, *very hard*, French is very hard?
> 10 Karin: I think so
> 11 LISA: yeah
> 12 Karin: I don't know much French but I know it is very difficult to understand
> 13 LISA: yeah it is *very complicated* yeah
> 14 Karin: yeah, do you still want to study English?
> 15 LISA: *I need to study English to get my degree*, *but I don't want to study it so much because anyway I will study in France*

LISA's close relationship with French was again reflected in the above excerpt, when she indicated that she would take Band 4 exam of French. In fact, it was unusual for Chinese college students to take French test because most students aimed to pass Band 4 and 6 English exams instead, to ensure a good degree and good job opportunities. When she said in turn 9 that French "is very hard" to learn and in turn 13 that it "is very complicated", the categorical assertion "is" showed her high degree of affinity with truth of her statements, indirectly showing her high degree of engagement with learning French rather than English. In turn 15, LISA's relationship with English was constructed by the linguistic choices in "I need to study English to get my degree, but I didn't want to study it so much because anyway I will study in France", in which "I need to" represents her commitment to the necessity of learning French, while "I don't want to" indicates her negative affection towards learning English. It seemed that LISA's close relationship with and investment in French made her stay an aloof relationship with English.

Discussion and conclusion

This paper examines the discursive construction of learners' identities in the context of dyadic interactions. The findings in the interactions are cross-referenced by the data from interviews and diaries. When analyzing the data, I have remained aware of different possible interpretations and the ambivalence of language, text and discourse, while looking for recurring patterns across texts from different sources in order to reach reliable interpretations.

JOCELYN's identity as a Christian wins her legitimacy in her interaction with Katherine, but through her constantly comparing and constructing two cultures, a lot of opposition emerges. In her discursively constructed oppositions,

JOCELYN set up conflicting identities, such as a Chinese who loves her mother culture, a simultaneous interpreter and so on, as she provides changing evaluations about, and developed different degrees of affinity with the cultures in these two broad categories. JOCELYN says "I am on the edge of Chinese and English cultures" and her appreciation of the Western cultures is always framed by her strong affection towards Chinese cultures. JOCELYN's relationship with English is subtly influenced by her conflicting identities, in spite of the ongoing importance English held for her, in that she discovered politics and value embedded in any language.

LISA doesn't see English as critical in the process of pursuing goals. In interacting with her English-speaking conversation partner, LISA draws on the symbolic resources of her identities as a Chinese girl who loves art, music and history and as a French culture fan to balance the power relations. LISA's identities are constructed in the differences between her own values and the Western values constructed in Karin's utterances. LISA appears to construct her identity through the differences between 'us' and 'others' and by using different pronouns when explaining why English is prevalent across the world, but Chinese is not, a process in which her strong sense of Chinese identity emerges. LISA became aware of the patterns of colonization by the English language throughout the world, and her unwillingness to study in America can be understood as her way of resisting it.

In the situated context of dyadic interaction, although both learners are Chinese by ethnicity, they show different discourse practices, establish different interpersonal relationships with English L1 conversation partners, and construct different intrapersonal identities, which indicate that the identities constructed through dyadic interaction are a process instead of a product, dynamic instead of static and that 'culture' involves an ongoing process meaning construction (Holliday, 1997; Luk & Lin, 2007). For example, JOCELYN utilized her own symbolic resources to balance the power relations with Katherine, and openly indicates her political support for China to establish her Chinese identity. LISA studied the Bible by herself to find some common topics with Karin and initiates questions to make the conversations move on.

On the other hand, the interaction context also exerts influence on learners. The situated context, which is jointly constructed by the interlocutors, impacts on their future goals, values and concerns. Deeply impressed by her conversation partner's (Katherine) strong interest in Chinese culture, JOCELYN established a stronger sense of Chinese identity, while still maintaining favorable attitudes towards some aspects of Western culture. Her friendship with Katherine and the interactional context motivated her to learn more about Western education, society and politics. Through interaction, LISA gained more knowledge about American society, and ideologies, to which she had had no direct previous exposure. Her somewhat aloof relationship with one English L1 speaker and the unfavorable feelings she held towards America to a certain degree pushed her to decide not to study in America.

The analyses of the interaction between language learners and L1 speakers suggest that interaction in the dyadic context might be a potential learning context. However, we should be cautious that although learners have reported to and seemed to have enhanced their fluency, enlarged their vocabulary, increased their confidence in learning English, and learned more about L2-related cultures (JOCELYN, Interview 4; LISA, Interview 4), the frequent moments of negotiating politics, religious beliefs, values and cultures between interlocutors were found to have an impact on the formation of learners' identities, and to influence the ways they engage with the learning communities, and the ways they negotiate and

coordinate with social discourses. This raises the question as to whether the systematic interaction between English learners and English L1 speakers is beneficial in learning a second/foreign language per se, or is really another form of English 'invading' other nations linguistically and culturally? In LISA's case, can we interpret her subtle attitude towards English and her equally subtle relationship with her interlocutor as a learner's counter-measure to the imperialism of English language in China? In the era of globalization and the discourse of Christianity, the meanings embedded with such kind of dyadic interaction between English learners and English L1 speakers need further exploration.

Limitations and future research

Since this is an exploratory case study, I need to be cautious with the interpretations of the data. These participants are English learners from two departments in a comprehensive university, and their conversation partners, all American Christians, work in or are attached to one international school in the PRC. The relative homogeneity of the participants and their partners limits the possibility of generalization, since some phenomena occurring in this study are not likely to be universal among other English learners and among conversation dyads with different backgrounds. In spite of this, however, this study suggests the existence and operation of interesting phenomena that deserve attention of researchers interested in language learners' identity.

It would have been more desirable if the time span to trace changes in interaction had been more that one academic year, in order to present a more reliable picture of change over time and to confirm that what has been observed in this study is not simply unusual behavior on the part of the conversation pairs during these snapshots.

This study has only focused on the oral mode in face-to-face settings. Future research extending the focus to interaction in the written mode, through, for example, asynchronous and synchronous online conversations, will bring more insights into how learners' identity is constructed in text-based online chat as a special form of communication that yields a unique discursive pattern standing between written and oral discourse (Pellettieri, 2000; Salaberry, 2000). Therefore, a comparative study on the various impacts on learners' identity construction between face-to-face interaction and text-based online conversation would be promising.

References

Allwright, D. and Bailey, K. M. (1991). *Focus on the language classroom.* Cambridge: Cambridge University Press.

Archer, M. (2000). *Human agency: The problem of agency.* Cambridge: Cambridge University Press.

Brock, C., Crookes, G. Day, R., & Long M. (1986). The differential effects of corrective feedback in native speaker-nonnative speaker conversation. In R. Day (Ed.), *Talking to learn* (pp. 229–236). Rowley, MA: Newbury House.

Brouwer, C. (2003). Word searches in NNS-NS interaction: Opportunities for language learning? *The Modern Language Journal, 87,* 534-545.

Connolly, W. E. (2002). *Identity\difference: Democratic negotiations of political paradox* (expanded ed.). London: University of Minnesota Press.

Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL Quarterly, 33*, 185-209.

Davies, A. (2003). *The native speaker: Myth and reality.* Clevedon: Multilingual Matters.

Doughty, C. & Williams, J. (Eds.). (1998). *Focus on form in classroom second language acquisition* (The Cambridge Applied Linguistics Series). Cambridge, UK.: Cambridge University.

Eagleton, T. (2000). *The idea of culture.* Oxford: Blackwell.

Fairclough, N. (1992). *Discourse and social change.* Cambridge, U.K.: Polity Press.

Fairclough, N. (1993) Critical Discourse Analysis and the Marketization of Public Discourse:
The Universities. *Discourse and Society, 4*, 133-168.

Fairclough, N. (2003). *Analyzing discourse: textual analysis for social research.* London: New York: Routledge.

Hall, J. K. (1997). A consideration of SLA as a theory of practice: a response to Firth and Wagner. *The Modern Language Journal, 81,* 301-306.

Han, Z-H. (2004). To be a native speaker means not to be a nonnative speaker? *Second Language Research, 20*, 198-219.

Holliday, A. (1997). Evaluating the discourse: the role of applied linguistics in the management of evaluation and innovation. In P. Rea-Dickins & K. P. Germaine (Eds.), *Managing evaluation and innovation in language teaching* (pp. 195-219). Harlow: Longman.

Hoult, T. F. (ed.) (1969). *Dictionary of Modern Sociology.* Totowa, N.J.: Littlefield, Adams.

Hu, G. (2002). Potential cultural resistance to pedagogical imports: the case of communicative language teaching in China. *Language, Culture and Curriculum, 15*, 93-105.

Jeon, M., & Lee, J. (2006). Hiring native-speaking English teachers in East Asia countries. *English Today, 22,* 53-58.

Laclau, E., & Mouffe, C. (1985). *Hegemony and socialist strategy: Towards a radical democratic politics.* London: Verso.

Lantolf, J. P. (2000). Second language learning as a mediated process. *Language Teaching, 33,* 79-96.

Liddicoat, A. (1997). Interaction, social structure, and second language use: a response to Firth and Wagner. *Modern Language Journal, 81*, 313-317.

Lii, H-B. (2002). The profitable English language. *Beijing Review, 45*, 8.

Long, D., & Robinson, D. (1998). Focus on form: Theory, research and practice. In C. Doughty & J. Williams (Eds.), *Focus on form in classroom SLA* (pp. 15-41). New York: Cambridge University Press.

Long, M. H. (1983a). Linguistic and conversational adjustments to non-native speakers. *Studies in Second Language Acquisition, 5*, 177-194.

Long, M. H. (1983b). Native speaker/non-native speaker conversation and the negotiation of comprehensible output. *Applied Linguistics, 4*, 126-141.

Long, M. H. (1996). The role of the linguistic environment in second language acquisition. In W.C. Ritchie & T. K. Bhatia (Eds.), *Handbook of second language acquisition.* (pp. 413-454). London: Academic Press, Inc.

Long, M. H., Inagaki, S. & Ortega, L. (1998). The role of implicit negative feedback in SLA: Models and recasts in Japanese and Spanish. *Modern Language Journal, 82*, 357-371.

Luk, J. C. M. & Lin, A. M. Y. (2007). *Classroom interactions as cross-cultural encounters: Native speakers in EFL lessons.* Mahwah, N.J.: Lawrence Erlbaum Associates.

Luke, A. (1994). Ideology. In R. E. Asherc & J. M. Y. Simpson (Eds.), *The encyclopedia of language and linguistics* (pp. 1642-1645). Oxford: Pergamon Press.

Lyster, R. (1998). Recasts, repetition, and ambiguity in L2 classroom discourse. *Studies in Second Language Acquisition, 20*, 51-81.

Mitchell, R., & Myles, F. (1998). *Second Language Learning Theories.* London: Arnold.

Ng, C., & Tang, E. (1997). Teachers' need in the process of EFL reform in China - A report from Shanghai. *Perspectives: Working Papers, 9*, 63-85.

Norton Peirce, B. (1997). Language, identity, and ownership of English. *TOESL Quarterly, 31,* 409-429.

Norton, B. (2000). *Identity and language learning: Gender, Ethnicity and educational change*. Harlow: Pearson Education Limited.

Norton, B. (2001). Non-participation, imagined communities and the language classroom. In M. P. Breen (Ed.), *Learner contributions to language learning: New directions in research* (pp. 159-171). Harlow, England: Longman.

Norton, B., & Gao, Y-H. (in press in 2008). Identity, investment, and Chinese learners of English. *The Special Issue on Chinese learners, Journal of Asia Pacific Communication.*

Ohta, A. S. (2000). Rethinking interaction in SLA: developmentally appropriate assistance in the zone of proximal development and the acquisition of L2 grammar. In J. P. Lantolf (Ed.), *Sociocultural theory and second language learning* (pp. 51-78). Oxford: Oxford University Press.

Patton, M.Q. (1990). *Qualitative evaluation and research methods.* Newbury Park, CA: Sage.

Pavlenko, A. (2000). Access to linguistic resources: Key variable in second language learning. *Estudios de Sociolinguistica, 1*, 85-105.

Pellettieri, J. (2000). Negotiation in cyberspace: the role of chatting in the development of grammatical competence. In M. Warschauer & R. Kern (Eds.), *Network-Based language teaching: Concepts and practice.* Cambridge: Cambridge University Press.

Pennycook, A. (2003). Global Englishes, rip slyme, and performativity. *Journal of Sociolinguistics, 7*, 513-533.

Phillips, L., & Jorgensen, M. (2002). *Discourse analysis as theory and method*. Thousand Oaks, CA: Sage.

Pica, T. (1996). Do second language learners need negotiation? *IRAL: International Review of Applied Linguistics in Language, 34*, 1-19.

Pride, J. B., & Liu, R-S. (1988). Some aspects of the spread of English in China since 1949. *International journal of the sociology of language, 74*, 41-70.

Salaberry, M. R. (2000). L2 morphosyntactic development in text-based computer-mediated communication. *Computer Assisted Language Learning, 13,* 5-27.

Schmidt, R., & Frota, S. (1986). Developing basic conversational ability in a second language: A case study of an adult learner of Portuguese. In R. Day (Ed.), *"Talking to learn": Conversation in second language acquisition* (pp. 237-326). Rowley, MA: Newbury House.

Sppotti, M. (2007). "What lies beneath?" Immigrant minority pupils' identity construction in multicultural Flemish classroom. *Journal of Language, Identity and Education, 6,* 31-51.

Strambi, A., & Bouvet, E. (2003). Flexibility and interaction at a distance: A mixed-mode environment for language learning. *Language Learning & Technology, 7*, 81-102.

Street, B. V. (1993). Culture is a verb: Anthropological aspects of language and cultural process. In D. Graddol, L. Thompson, & M. Byram (Eds.), *Language and culture* (pp. 23-43). Clevedon, England: BAAL & Multilingual Matters.

Swain, M. (2000). The output hypothesis and beyond. In J. P. Lantolf (Ed.), *Sociocultural theory and second language learning* (pp. 97-114). Oxford: Oxford University Press.

Swain, M., & Lapkin, S. (1998). Interaction and second language learning: Two adolescent French immersion students working together. *Modern Language Journal, 82,* 320-337.

Williams, J. (2001). The effectiveness of spontaneous attention to form. *System 29*, 325-340.

Yu, Y. (2007). *Why do we learn English? The reflection on the upsurge of English learning in China.* Retrieved June 12, 2007, from http://64.233.179.104/scholar?hl=en&lr=&q=cache:Ua2ez7M91jYJ:www.coe.ohio-state.edu/ksamimy/mini_conf/e_proceedings/925%2520presentation%2520and%2520paper/Yang%2520Yu%27s%2520final%2520paper.doc+English,+in+China,+job-hunting

Yule, G. (1998). *Explaining English Grammar.* Oxford: Oxford University Press.

---

[i] Since the constructs of NS and NNS are psychologically, culturally and ideologically value-laden (Cook, 1999; Davies, 2003; Han, 2004), in most sections of this thesis, the terminology L1 and L2 speakers of English will be used instead of native speakers (NSs) and nonnative speakers (NNSs).

[ii] To distinguish from the English L1 speaking conversation partners, I capitalize the names of the two Chinese participants.