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THE CONSTRUCTION OF ENGLISH TEACHER IDENTITY IN BRAZIL: A STUDY IN *MATO GROSSO DO SUL.*

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To my partner Renata, my beloved wife and most dedicated friend I could ever have,
And my children, João Gabriel and Ana Clara, sources of inspiration translated by their smiles and gestures of love and tender.
Love you guys!

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"Like the Americas, identity is always plural. And like the Americas, identity is necessarily, a priori, identity-obsessed parts, syncretic and braided, indeed, self-cannibalizing, as surely as the DNA that flows in our psyches and concatenates our mental projections"

(Bernstein, 1967-68)

RESUMO

O interesse por questões relativas à construção identitária surge na literatura internacional como uma crescente área de investigação, com um número cada vez maior de estudos adotando a abordagem pós-estruturalista ao formular o conceito de identidade no contexto de ensino e aprendizagem de línguas estrangeiras. Pós-estruturalistas alegam que a identidade é uma área de conflito, onde a subjetividade é produzida em uma diversidade de espaços sociais, todos estes estruturados por relações de poder que podem levar um indivíduo a assumir diferentes posições subjetivas, muitas vezes contraditórias (Norton Peirce, 1995; Norton, 2000). Nesta perspectiva, o presente texto traz os resultados de um estudo qualitativo que toma por base os conceitos de identidade, investimento, comunidades imaginadas e resistência (Anderson, 1991; Norton, 2000; Weedon, 1997; Wenger, 1998) para compreender como futuros professores de línguas têm discursivamente construído sua identidade ao longo das suas experiências de aprendizagem e uso de inglês. Os dados foram gerados a partir de um grupo de seis alunos-professores no último ano de um curso de Letras Português/Inglês em uma universidade pública no centro-oeste brasileiro durante o ano acadêmico de 2011, por meio de uma ficha bibliográfica, um questionário aberto, narrativas escritas e entrevistas semi-estruturadas. A análise dos dados foi conduzida de forma qualitativa. Os resultados sugerem que a identidade dos participantes como graduandos, aprendizes/usuários de uma língua estrangeira, e ainda, futuros professores, era uma área de conflito, com posições subjetivas em constante mudança, e por vezes, contraditórias, e que certos contextos sociais e práticas limitaram outras oportunidades de identificação subjetiva. Por outro lado, os resultados apontam que os investimentos realizados nas práticas da língua inglesa reforçaram um profundo senso identitário, permitindo que exercitassem sua agência por oportunidades de prática na língua. Os participantes também demonstraram suas relações com comunidades de prática, fossem estas reais ou imaginadas, envolvendo tanto participação e não-participação, e que suas identidades em construção deveriam ser entendidas na junção do conflito de interesses entre o desejado e o real. Por fim, os resultados sugerem que as identidades são discursivamente construídas e inseridas em práticas e contextos sociais diversificados.

Palavras-chave: Identidade, investimento, comunidades imaginadas, identidades imaginadas, resistência.

ABSTRACT

The interest for issues related to the construction of identity arises in the international literature as an emerging area of investigation. An increasing number of studies adopt the poststructuralist approach to formulate the concept of identity in foreign language teaching and learning. Poststructuralists claim that identity is a site of struggle in a way that subjectivity is produced in a variety of social sites, all of them structured by relations of power which may lead an individual to assume different subject positions, at times contradictory (Norton Peirce, 1995; Norton, 2000). The present text reports on the findings of a qualitative study which draws on the notions of identity, investment, imagined communities, and resistance (Anderson, 1991; Norton, 2000; Weedon, 1997; Wenger, 1998) to understand how future language teachers have discursively constructed their identity along their experiences of learning/using English. Data were generated with a group of six senior student-teachers of a language teacher education undergraduate program at a public university in the middle-west of Brazil during the academic year of 2011, by means of a profile form, an open-ended questionnaire, written narratives and semi-structured interviews. The analysis was carried out in a qualitative way. The findings suggest that the identity of the participants of undergraduate students, learners/users of a foreign language, and at times language teachers were sites of struggle, together with their changing and sometimes contradictory subject positions. Additionally, certain contexts and practices apparently limited opportunities for the participants to identify with particular subject positions. The findings also point out that the investments of the participants in the English practices highlighted a profound sense of self as they exercised their agency in seeking to find opportunities to practice the language. The participants showed that their relation to communities of practice, whether be they real or imagined, involved both participation and non-participation, and that their identities in construction should be understood in the combination of the conflict of interest between the desired and the real. Finally, the findings suggest that identities discursively constructed are embedded within diverse social practices and contexts.

Keywords: Identity, investment, imagined communities, imagined identities, resistance.

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CHAPTER 1

INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

The interest for issues related to the construction of identity arises in the international literature as an emerging area of investigation. According to Block (2007, p. 27), "identities are lifelong processes along which individuals negotiate new subject positions, and shape and are shaped by their sociohistories". Block (ibid) states that identity has become a relevant issue of investigation because the references people have became somewhat dislocated, and reasons for this seem to be related to new subject positions assumed in diverse economic classes, gender, or even race (Block, 2007). Identity also refers to what Butler (2004) calls "norms of recognition[1]" (p. 31), that is, norms that allow an individual to be intelligible to others so that they can ascribe to that person a particular identity. However, there are unequal power relations to deal with, such as economic, cultural and social capitals that both facilitate and constrain interactions with others in the different communities of practice within which individuals engage.

From this perspective, finding a definition for identity has become a complex task. Reasons for this are probably related to differences between theoretical orientations and research traditions that may account for different ways of understanding the referred concept. Norton (2000), for instance, defines identity as the way a person understands her relationship to the world, how such relationship is constructed across historical time and social space, and how the person understands possibilities for the future.

Holliday, Hyde and Kullman (2004) conceive of identity as the ways individuals define themselves, or want to be defined in the social contexts they are part of. For the authors, identity is multi-faceted and shifts constantly. Such diversity in the construction of identity is summarized in the different discourses individuals use in order to influence other people's perceptions of themselves.

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[1] "If there are no norms of recognition by which we are recognizable, then it is not possible to persist in one's own being, and we are not possible beings; we have been foreclosed from possibility." (Butler, 2004, p. 31)

Bhabha (1994) characterizes identity as being unfixed and unstable. According to the author, identity is not constrained to an essence, since an individual does not assume one sole and specific identity. On the contrary, every individual assumes many and diverse identities, such as geographical, social, religious, just to name a few. Even so, all of them are contingent, that is, these identities are unstable and dependent of particular social contexts.

The previous definitions of the notion of identity, in spite of not being definite, suggest that the construct is a multi-layered phenomenon, and as Block argues, "prove to be very difficult to arrive at a strict definition that will be valid for very long" (2007, p. 187). Therefore, an increasing number of studies adopt the poststructuralist approach to the concept of identity in foreign language teaching and learning, and, for example, consider identity "the understanding of who the person is and thinks other people are" (Danielewics, 2001), whereas others call for the notion of 'subjectivity' (Gu, 2010; McKay & Wong, 1996; Weedon, 1997). The notion of 'subjectivity' is defined by Weedon (1997, p. 32) as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world".

In addition, such different perspectives in viewing identity in language learning and teaching may be related to somewhat different theoretical frameworks and research traditions. For example, Morgan (1997) adopts a sociological approach to his conception of identity; Schecter and Bayley (1997) opt for an anthropological approach to the analysis of identity formation; Duff and Uchida (1997) use socio-cultural theories of identity to address differences between American and Japanese teachers; and Leung, Harris and Rampton (1997) work with theories of ethnicity as a way of understanding the extent to which schools in England were adapting to an increasingly bilingual and multilingual student population, just to mention a few.

The perspectives presented above suggest that there seems to be a collapse of boundaries between the social and cultural, which makes it possible to talk of identity as a sociocultural construct embedded in larger social processes, marked by relations of power that can be either coercive or collaborative (Norton, 1997). Such sociocultural conception of identity conceives of the notion as dynamic and constantly changing across time and space, constructed and being constructed by language. In this respect, Pavlenko (2004, p. 54) argues that language is seen in such paradigm as "the locus of social organization and power, and as a

form of symbolic capital as well as a site of struggle, where subjectivity and individual consciousness are produced."

Hall (2006) states that the construction of identity in the post-modernity occurs in a continuing way, within a never-ending process in which aspects related to an individual's belonging to several different social contexts in time and space intertwine to form the person's identity. Such process may lead the subjects to question their own agency and the investments made to be part of those new contexts, in the sense of reassuring their own identity (Norton & Toohey, 2002).

Identity can be said to have, thus, three main characteristics. First, that identity is not a fixed, stable, unitary, and internally coherent phenomenon, but is multiple, shifting, and conflictual (Norton, 2000; Weedon, 1997). Second, identity is not context-free, but is crucially related to social, cultural, and political contexts (Duff & Uchida, 1997). And third, identity is constructed, maintained, and negotiated to a significant extent through language and discourse (Lam, 2000). In this sense, individuals are somewhat affected and influenced by the social contexts they are related to, and the construction of identity seems to stand out the subject positions assumed in the experiences lived within these contexts, such as those of prospective language teachers, in the state of *Mato Grosso do Sul*, Brazil, the participants of this study.

Studies which aim at investigating the construction of identity tend to focus particularly on learners of English as a Second Language (ESL), as opposed to research trying to understand the identity construction process in the context of learners of English as a Foreign Language (EFL). In this respect, Yoshizawa (2010, p. 37) argues that the construction of identity in the latter context may be affected by different social factors, which tend to involve "the EFL environment's distinctive geographic location, social values and ideologies" concerning the relevance of the target language studied, besides some other factors that will be detailed in the Review of the Literature Chapter.

From the perspective of the present study, by dealing with the identity construction of prospective English teachers in a language teacher education program in an EFL context, those involved in the process of learning and teaching seem to be bound to concepts and attitudes which may lead them to changes or (re)adaptations of some of their values, beliefs and behaviors.

1.2 SIGNIFICANCE OF THE RESEARCH

Poststructuralists in the field of Second Language Acquisition (SLA) have been suggesting that the notion of identity, and how it relates to a larger society, particularly affects the way individuals learn a second language. Following Yoshizawa (2010, p. 35), poststructuralists claim that identity is a site of struggle in a way that subjectivity is produced in a variety of social sites, all of them structured by relations of power in which an individual assumes different subject positions which may be in conflict with each other (Norton Peirce, 1995; Norton, 2000). Identity in these terms is understood as diverse, contradictory and dynamic.

In the poststructuralist approach to identity construction, identity is understood as shifting and related to a person's understanding of herself and her positioning with different discourses. According to Norton (2008), such way of viewing identity may challenge language educators to understand how much learners of a second language are invested in classroom communities, and to help them to construct with their students a wider range of identity options.

Poststructuralists take the position that the signifying practices of a society are sites of struggle, and that linguistic communities are heterogeneous arenas characterized by conflicting claims to truth and power (Norton, 2010). Based on such notion, language is not conceived of as a neutral means of communication, but is understood with reference to its social meaning. According to Norton (2010), it is this conception of language that poststructuralists define as 'discourse'. As Miller (2004) states, "identities are discursively constructed, embedded within social practices and broader ideological frameworks" (p. 290), and the understanding that identities are invoked, constructed, and negotiated through discourse seems to be of significant importance for the present study.

In accordance with the notions of language, discourse and identity presented, Norton (2010) argues that foreign language educators and researchers should be aware of examining the social, historical, and cultural contexts in which the foreign language learning and teaching occur, and how those involved in this process negotiate and, if it is the case, resist the diverse positions these contexts may offer them. Based on such assumption, the notions of 'investment', 'imagined communities' and 'resistance' emerge as important constructs in the conduction of the present study.

The construct of **investment** conceives of the foreign language learner as having a complex identity, which changes across time and space, and is reproduced in social interaction, unlike notions of

motivation, which generally conceive of foreign language learners as having unitary and fixed personalities (Norton, 2010). According to Norton (ibid), while motivation can be seen as a primarily psychological concept, investment must be understood within a sociological framework that makes connection between a learner's desire and commitment to learn a foreign language, and the changing identity in construction. The notion of investment conceives of the language learner as having a complex social history and multiple desires, and as a consequence, an investment in the target language can be regarded as an investment in a learner's own identity (Norton, 2000, 2010).

An extension of the relation between identity and investment brings about the concept of **imagined communities** that language learners aspire to when they are learning a foreign language. The notion of imagined community was originally coined by Anderson (1991), who used it to suggest that a nation is socially constructed and ultimately imagined by the people who perceive themselves as part of that group. For the author, "it is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (p. 6). Second/Foreign language researchers take Anderson's concept that communities may be imagined, and apply it to communities that language learners imagine during the process of learning.

Norton (2010) explains that "an imagined community assumes an imagined identity, and the investment of a learner in the target language must be understood within this context" (p. 356). Norton (2000) asserts that learners have different investments in particular members of the target language community, and the people in whom learners have the greatest investment may be the very people who represent or provide access to the imagined community. Norton (2001) argues that second language learners have images of the communities in which they want to participate in the future. These imagined communities have a large impact on their current learning, although the learners are not yet members of such communities. Therefore, the learners' investment is closely connected to their imagined communities and to their future affiliation with the community that they hope to gain access to.

Another relevant concept for the understanding of identity construction in the perspective of the present study is that of **resistance**. Reasons for this seem to be related to the fact that while larger structural constraints and classroom practices may position learners in undesirable ways, learners can resist these positions in innovative and unexpected

forms (Norton, 2010, p. 359). The notions of investment, imagined communities and resistance, as presented so far, seem to be of great relevance for the understanding of the process of identity construction of prospective English teachers, as they deal with the relationship of learners to the target language, including their desire to perform[2] in the language.

Investigations of identity construction have been conducted by numbers of scholars in different contexts, and with varieties of participants. Yet, as already suggested, such studies tend to focus on learners of English as a second language (Norton, 2000; McKay & Wong, 1996; Miller, 2003). The number of studies in the field of language acquisition in different contexts is significantly fewer in number when compared to the ones carried out in the core circle of English speaking countries. Thereby, the present study intends to be an important follow-up in the field of SLA and Applied Linguistics, as such research may inform how student-teachers' investment, imagined communities and imagined identities differ and affect the construction of their identity as users of a foreign language and future language teachers.

By reviewing the existing research and pointing out the gap in the research context, I argue that more studies should be carried out in the context where English is taught as a foreign language in order to examine how imagined communities are created and how such imaginaries affect the process of identity construction. Based on such assumption, it is my intention with this study to understand how the student-teachers in the context of the investigation have discursively constructed their identity along their English experiences of learning and using the language.

1.3 ORGANIZATION OF THE DISSERTATION

The present dissertation is organized in five Chapters. In the current Chapter, I highlighted the significance of carrying out an empirical research which focused on the identity construction of future language teachers in a public university in Brazil to seek to fill in a gap in the literature of applied linguistics concerning the construction of identity in a social context where English is taught as a foreign language

[2] For Clemente and Higgins (2008), to perform in a foreign language means to accomplish interests effectively, and project desired identities in the foreign language. The authors assert that to perform in the language means constructing new, even imagined, identities.

by using the notions of investment, imagined communities, imagined identities and resistance.

In Chapter 2, I present the Review of Literature that informs the study. I draw on the concepts of investment, imagined communities, imagined identities and resistance within a poststructuralist framework. I also present the relevance of such concepts and some of their implications to the field of SLA and applied linguistics.

In Chapter 3, I describe the method I used to carry out the investigation, which includes my most general objective, followed by the general and specific research questions that guided this investigation, and the procedures I adopted in order to generate data. In addition, I describe the criteria used for data selection and analysis.

In Chapter 4, I intend to answer the specific research questions which guided the investigation in the light of the literature reviewed in Chapter 2 through the analysis of the generated data. Finally, in Chapter 5, I conclude the study trying to answer the general research question that motivated the investigation, pointing out the limitations of the study, and offering some suggestions for further research.

CHAPTER 2

REVIEW OF THE LITERATURE

2.1 INTRODUCTION

Interest in identity in the field of applied linguistics, more broadly, and language education, more specifically, is proposed by Norton (2011) to be best understood in the context of a shift from a predominantly psycholinguistic approach to second language acquisition (SLA) to include a greater focus on sociological and anthropological dimensions of language learning, particularly with reference to sociocultural, poststructural, and critical theory (e.g. Block, 2003; Morgan, 2007, Norton & Toohey, 2001; Ricento, 2005).

In reviews of the literature, many scholars cite Norton's work as pivotal in reframing debates on identity (e.g. Block, 2007a; Morgan & Clarke, 2011; Ricento, 2005) and it was in the context of such work, as Zuengler and Miller note (2006, p. 43), that identity was established as a research area "in its own right". Further, as Block (2007a, p. 864) notes, a poststructuralist approach to identity "has become the approach of choice among those who seek to explore links between identity and language learning".

I therefore focus on poststructuralist theories of identity and language learning in framing this review of the literature. Following Norton and Toohey (2011), while much research on identity focuses on second language learning, poststructuralist theory is also of great relevance to foreign language learning (e.g. Kanno, 2008; Kinginger, 2004; Kramsch, 2009; Pavlenko, 2003).

Yoshizawa (2010) states that for the last decade or so, poststructuralists in the field of SLA have been trying to understand what identity is, how it relates to a larger society, and most importantly how it affects an individual's language learning process. Poststructuralists claim that identity is a site of struggle in a way that subjectivity is produced in a variety of social sites, all of which are structured by relations of power in which the person takes up different subject positions which may be in conflict with each other (Norton, 1995, 2000).

An increasing number of studies adopt the poststructuralist approach to formulate the concept of identity in foreign language

teaching and learning. Silva (2010), in a brief review of the literature, presents some of these definitions. According to Danielewics (2001), identity refers to the understanding of who we are and who we think other people are; while McKay and Wong (1996) state that in order to understand the concept of identity it is necessary to consider the concept of subjectivity. In this respect, Weedon (1997) argues that subjectivity defines an individual as changing, dynamic and contradictory over historical time and social space, and suggests that the identity construction occurs through the identification by the individual with particular subject positions with discourses. In this regard, Gu (2010) states that identity consequently will reflect an individual's relationship with the external environment and will be considered as dynamic, multiple and fluid, constructed through the complex and recurrent interactions between the person and the social contexts s/he belongs to.

Silva (2010) points out that different perspectives in viewing identity are somewhat related to the theoretical frameworks and research traditions adopted by those interested in investigating the concept of identity. Morgan (1997), for instance, working within an institutional context, adopted a more sociological approach to his conception of identity; while Schecter and Bayley (1997), whose research focused on the language socialization of a particular group of people with a common linguistic background, adopted a more anthropological approach to their analysis of identity.

Other ways of addressing identity find their basis in the social and cultural theories of identity, such as the work of Duff and Uchida (1997), who working within an institutional context, addressed differences between American and Japanese teachers; whereas Leung, Harris and Rampton (1997) found theories of ethnicity helpful in understanding the extent to which schools in England were adapting to an increasingly bilingual and multilingual student population.

These studies suggest that there seems to be a collapse of boundaries between the social and cultural, which makes it possible to think of identity as a sociocultural construct (Silva, 2010). Following Norton (1997), in this sociocultural perspective, the construction of identity must be understood with respect to larger social processes, marked by relations of power that can be either coercive or collaborative, i.e., while some identity positions may limit and constrain opportunities for learners to listen, speak, read, or write, other identity positions may offer enhanced sets of possibilities for social interaction and human agency.

Given that this section represents a contemporary review of the literature, I focus on Norton's construct of **investment** to the field of SLA. The sociological construct of investment complements the psychological construct of motivation in SLA. Norton, who first introduced this construct (Norton Peirce, 1995; Norton, 2000), was concerned that most psychological theories of language learning motivation did not do justice to the complex identities of language learners, and the often inequitable relations of power they negotiated in different social sites. The construct of investment seeks to make a meaningful connection between a learner's desire and commitment to learn a language, and the language practices of the classroom or community. According to Norton and Toohey (2011), such theorizing has helped to shift contemporary debates on motivation in the field of SLA.

Norton and Toohey (2011) also draw on the theoretical constructs of **imagined communities** and **imagined identities** to better understand SLA, because they believe that a learner's hopes for the future are integral to language learner identity. From this perspective, for many learners, the target language community is not only a reconstruction of past communities and historically constituted relationships, but also a community of the imagination, a desired community that offers possibilities for an enhanced range of identity options in the future. Norton and Toohey complement this notion by stating that, "an imagined community assumes an imagined identity, and a learner's investment in the target language must be understood within this context" (Norton & Toohey, 2011, p. 415).

Agency has also emerged as an important construct through which researchers seek to understand L2 identity and relationships between individuals and the social contexts in which they learn and use second languages. Following Norton and Toohey (2001), the perspective adopted in the study views agents as being able to reflect upon and to seek to create the social arrangements that facilitate the realization of their own interests and ambitions. Gu (2010) states that this active notion of agency enables researchers to explore how learners critically examine the social world, consequently exerting power to maintain or modify it.

Initial studies of learner identity, conducted in countries where English represents a dominant means of communication, focused predominantly on immigrant learners' experiences of studying an L2 in their host countries or other similar locations (e.g. Kanno, 2003; Norton, 1995, 2000; Norton & Toohey, 2001, 2002; Pavlenko, 2001, 2003). Gu

(2010) highlights that the majority of these studies, employing the poststructuralist approach, tend to reveal the multiple, varied and contradictory nature of L2 learners' identities.

Yet, relatively few studies of EFL learners' identity construction in their homeland contexts have been conducted. In the case of mainland China, Gao et al (2002) recently presented a complex picture of the development of three college learners' L2 identities. They argued that EFL learning can be "part and parcel of students' self-identity construction" (Gao et al, 2002, p. 115) and illustrated how individual learners exercised different degrees of agency in the construction of their identity. Gu (2010) also reminds that the general belief that a shift from nationalism to transnationalism is an inevitable consequence of the widespread of English in the process of globalization which has motivated a growing body of research into the impact of English learning on learners' national identities (e.g. Block & Cameron, 2002; Pennycook, 2007; Phillipson, 2008; Risager, 2006).

Mathews (2000) argued that identities are not entities into which one is raised; rather, one assumes an identity and then works on it, and in the following sections, I argue that identities are about negotiating new subject positions at the crossroads of the past, present and future. Individuals are shaped by their sociohistories but they also shape their sociohistories as life goes on. According to Block (2007a), the entire process is conflictive as opposed to harmonious and individuals often feel ambivalent. Block (2007a) reminds us of the unequal power relations to deal with, around the different capitals that both facilitate and constrain interactions with others in the different communities of practice with which individuals engage in their lifetimes, which may impact their identity in construction.

2.2 POSTSTRUCTURALIST THEORIES OF LANGUAGE: IDENTITY AND DISCOURSE

In arguing that language is constitutive of and constituted by a speaker's identity, Norton (2000) takes the position that language is more than words and sentences. The theory that helps Norton to understand the language and identity relationship is associated with the work of critical discourse researchers who have framed their work with reference to poststructuralist theories of language.

Block (2007a) considers poststructuralism at best a vague term, based on the fact that many authors who use it never actually formulate a straightforward definition of it. However, in simple terms, it means the

surpassing of structuralism, defined as the search for "universal and invariant laws of humanity that are operative at all level of human life – at the most primitive and the most advanced" (Ekeh, 1982, p. 128). Block acknowledges that in current social science literature, poststructuralism is about moving beyond the search for such universal and invariant laws of humanity to more nuanced, multileveled and ultimately, complicated framings of the world which surrounds us.

Norton (2010) states that poststructuralist theories of language achieved much prominence in the late 20th century, and are associated, amongst others, with the work of Bakhtin (1981, 1984), Pierre Bourdieu (1977, 1991), Stuart Hall (1997) and Chris Weedon (1997). According to Norton, these theories are built on, but are distinct from, structuralist theories of language, which are associated predominantly with the work of Ferdinand de Saussure (1966). Norton notes that structuralist theories of language emphasized the study of the linguistic knowledge (competence) that allowed idealized speakers/hearers to use and understand language's stable patterns and structures. From this perspective, actual instances of language usage (performance), which could be affected by memory lapses, fatigue, slips, errors, and so on, were not seen as revealing of idealized patterns, and thus were of little interest in the scientific study of language (Norton, 2010).

In Saussure's semiotics, according to Norton (2010), nothing inside the mind or outside language accounts for the arbitrary binding of signifier (a sound or graphic image) and signified (the concept designated) in a sign's operation. In this respect, Morgan (2007) claims that the meanings attached to words/signs are produced within language through differences between other signs in a self-regulating language system. For structuralists, the linguistic system guarantees the meaning of signs (the word and its meaning) and each linguistic community has its own set of signifying practices that give value to the signs in a language (Norton, 2010).

Norton and Morgan (2012) argue that three characteristics of poststructural theory of language are considered particularly relevant for those interested in studies related to identity construction. First, poststructuralism constitutes a set of theoretical stances that serve to critique prevailing assumptions regarding the sources and nature of identity, and the rational, humanist subject of the Enlightenment (e.g. Kramsch, 2009; Morgan & Clarke, 2011; Norton, 2000; Weedon, 1997). Second, poststructuralism critiques the conditions and foundations of knowledge, particularly with reference to its apparent objectivity and universal applicability (Foucault, 1980). And third, poststructuralism

critiques the representational capacities of language and texts, foregrounding their intertextuality, multivocality, and at times, indeterminacy (Norton & Morgan, 2012).

Poststructuralists tend to view language as a vehicle through which differences between and within identity categories (e.g., gender, race, ethnicity, etc.) are created and realized. By extension, for poststructuralists, language is fundamentally unstable, and identities are multiple, contradictory, and subject to change across settings and through interaction (Norton & Morgan, 2012).

According to Norton (2010), one of the criticisms poststructuralists have leveled at this conception of language is that structuralism cannot account for struggles over the social meanings that can be attributed to signs in a given language. That is, while structuralists conceive of signs as having idealized meanings, and linguistic communities as being relatively homogeneous and consensual, poststructuralists take the position that the signifying practices of a society are sites of struggle, and that linguistic communities are heterogeneous arenas characterized by conflicting claims to truth and power. Norton highlights that in this perspective language is not conceived of as a neutral medium of communication, but is understood with reference to its social meaning, in a frequently inequitable world. For poststructuralists it is this conception of language that they define as 'discourse' (Norton, 2010).

One common assumption regarding the study of identity is that "identities are discursively constructed, and are also embedded within social practices and broader ideological frameworks" (Miller, 2004, p. 290). The understanding that identities are invoked, constructed, and negotiated through discourse is therefore quite relevant to the present study, which focuses primarily on identity work at an educational context, such as an undergraduate program.

From this perspective, Weedon (1997) makes reference to subjectivities being reconstituted in discourse. According to the author, discourses "are ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and the relations between them" (Weedon, 1997, p. 105).

Miller (2004) highlights that the complex and dynamic processes involving language, social membership, and identity are central to the position advocated by Gee (1996, cited in Miller, 2004, p. 292), who defines Discourses, with the characteristic capital D, in the following terms:

> Discourses are ways of being in the world, or forms of life which integrate words, acts, values, beliefs, attitudes, and social identities, as well as gestures, glances, body positions, and clothes. A Discourse is a kind of identity kit which comes complete with the appropriate costume and instructions on how to act, talk, and often write, so as to take on a particular social role that others will recognize. (Gee, 1996, p. 127)

Following Miller (2004), through these Discourses a person may construct a range of identities to serve specific purposes, memberships, and contexts. Miller also argues that such identity kits, linguistic repertoires, and routines are designed to make the subject recognizable to others, and effective in their communicative practices.

Norton (1997b) argues that discourse is a particular way of organizing meaning-making practices, as it delimits the range of possible practices under their authority, and organizes how these practices are realized in time and space. Yet, the author contends that "as the social meanings of any given discourse are open to contestation, language itself becomes a site of struggle" (Norton, 1997b, p. 209).

Lam (2000) reminds that poststructuralist theories of discourse and identity suggest that "an individual may participate in a multiplicity of discourses and that these discourses may exist in various relations of complementarity, contradiction, or conflict with one another" (p. 459). Norton (2010) highlights the relevance of taking into consideration the poststructuralist theory of language as discourse as we try to understand the relationship between language and identity.

Norton emphasizes the importance of this notion to understand the relationship between language and identity, suggesting that every time a person speaks, she is negotiating and renegotiating a sense of self in relation to the larger social world, and reorganizing that relationship across time and space. Norton reminds that gender, race, class, ethnicity, sexual orientation, among other characteristics would all be implicated in this negotiation of identity (Norton, 2010).

2.3 POSTSTRUCTURALIST THEORIES OF IDENTITY

Poststructuralist theories of identity have evoked a reaction in applied linguistics, with a considerable number of monographs bringing

important contributions to the field (e.g. Block, 2007b; Blommaert, 2008; Kramsch, 2009; Norton, 2000; Toohey, 2000).

Block (2007a) made a survey of publications that focused on topics such as language learning, language socialization and multilingual language practices, which revealed the impact of poststructuralist approach to identity as a common way of conceptualizing identity in applied linguistics. These books include Norton's (2000) study of immigrant women in Canada; Pavlenko, Blackledge, Piller and Teutsch-Dwyer's (2001) edited collection on language learning and gender; Schechter and Bayley's (2002) study of the language practices and affiliations of Mexican American families in the USA; J. K. Hall's (2002) textbook on culture and research; Kanno's (2003) study of the life stories of Japanese returnees; Miller's (2003) account of the language and socialization processes of immigrant children in Australia; Pavlenko and Blackledge's (2004) collection of papers on the negotiation of identities in different language, cultural and political contexts; Omoniyi's (2004) study of the relationship between sociolinguistic variables such as language and the ongoing construction of identities on the Nigerian/Benin border; Benson and Nunan's (2005) collection of papers on second language learners' accounts of their experiences; and finally, Block's (2006a) own discussion of multilingual identities in London.

Norton (1997) uses the term identity to refer to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future. She takes the position, following West (1992), that identity relates to desire – the desire for recognition, the desire for affiliation, and the desire for security and safety. Such desires, West asserts, cannot be separated from the distribution of material resources in society. That is, people who have access to a wide range of resources in a society will have access to power and privilege, which will in turn influence how they understand their relationship to the world and their possibilities for the future. According to West, it is people's access to material resources that will define the terms on which they will articulate their desires. In this respect, Norton believes that a person's identity will shift in accordance with changing social and economic relations (Norton, 1997).

Bourdieu's (1977) work complements West's because it focuses on the relationship between identity and symbolic power. Bourdieu argues that the value ascribed to speech cannot be understood apart from the person who speaks, and the person who speaks cannot be understood

apart from larger networks of social relationships. Bourdieu argues persuasively that an expanded definition of competence should include "the power to impose reception" (p. 75), which Norton reframed as “the right to speak” (Norton, 1997, p. 411).

Bourdieu argued that, when a person speaks, the speaker wishes not only to be understood, but to be “believed, obeyed, respected, and distinguished” (p. 648). However, speakers’ abilities to command respect are unequally distributed because of the symbolic power relations between interlocutors. Bourdieu reminds the SLA theorist that language cannot be idealized and that we cannot take for granted that good faith will prevail between participants in oral or literate activities. Norton and McKinney (2011) remind that Bourdieu’s foregrounding of power relations in language use has important implications for how language learners are positioned by others, for the opportunities they get to speak, and for the varieties of language that we teach and that they use.

Unlike West and Bourdieu, Weedon (1987) has worked within a *feminist* poststructuralist tradition. Norton (1997) explains that whereas West's work has focused on the relationship between identity and material relations of power, and Bourdieu's on the relationship between identity and symbolic power, Weedon integrated language, individual experience, and social power in a theory of subjectivity. In this theory, the individual is granted greater human agency than in Bourdieu's theory, whereas the importance of language in constructing the relationship between the individual and the social is given greater prominence than in West's theory (Norton, 1997).

In drawing a distinction between coercive and collaborative relations of power, Cummins (1996) complements the work of West, Bourdieu, and Weedon. Cummins explains that coercive relations of power refer to the exercise of power by a dominant individual, group, or country that is detrimental to others and serves to maintain an inequitable division of resources in a society, whereas collaborative relations of power can serve to empower rather than marginalize. As Cummins observes, "the power relationship is additive rather than subtractive. Power is created with others rather than being imposed on or exercised over others" (p. 15). Norton (1997) complements this notion by understanding that relations of power can serve to enable or constrain the range of identities that language learners can negotiate in their classrooms and communities.

Ricento (2005) states that identity is theorized as a contingent process involving dialectic relations between learners and the various

worlds and experiences they inhabit and which act on them. He understands that approaches to identity in SLA research have changed considerably over the past decades, reflecting shifts in the comprehension of "how and why second and foreign language learning takes place, and especially the nature and effects of interactions between the learner and social contexts of learning" (Ricento, 2005, p. 896).

2.3.1 Poststructuralism and subjectivity

In suggesting that the relationship between the individual and the social in the context of second language learning should be reconceptualized, Norton (2000) draws particularly on feminist poststructuralism as represented in the work of Weedon (1997). Feminist poststructuralism explores how prevailing power relations between individuals, groups and communities impact on the life chances of individuals at a given time and place, linking individual experience and social power in a theory of subjectivity (Norton, 2000). Weedon defines subjectivity as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" (Weedon, 1997, p. 32).

Three defining characteristics of subjectivity are of particular interest to language educators: the multiple, non-unitary nature of the subject; subjectivity as a site of struggle; and subjectivity as changing over time. Norton Peirce (1995) reminds that most definitions of the individual in SLA research presuppose that a subject has an essential, unique, fixed, and coherent core. Poststructuralism, on the other hand, depicts the individual as "diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centered" (Norton Peirce, 1995, p. 15).

Following Norton Peirce (1995), the conception of subjectivity as a site of struggle reinforces the position that subjectivity is multiple and contradictory. According to the author, subjectivity is produced in a variety of different social sites, all of which are structured by relations of power in which the person takes up different subject positions, and some of these positions may be in conflict with others (Norton Peirce, 1995). Weedon (1987) complements this notion by stating that "the political significance of decentering the subject and abandoning the belief in essential subjectivity is that it opens up subjectivity to change" (p. 33). That is, not only are such characteristics socially constructed, but they change over historical time and social space (Norton, 2000).

Norton and Toohey (2011) understand that a conceptualization of subjectivity as multiple, nonunitary and dynamic leaves room for the view that individuals need not be locked forever in particular subject positions. The authors explain that,

> Although some contexts and practices may limit or constrain opportunities for learners to listen, speak, read, or write, other contexts and practices may offer enhanced sets of possibilities for social interaction and human agency. (Norton & Toohey, 2011, p. 417)

In poststructuralist terms, an individual's subjectivity is defined as multiple, contradictory, and dynamic, changing across historical time and social space. Norton (2011b, in press) highlights that the individual's subjectivity should be better understood in relational terms, and the subject positions would be constructed within diverse discourses or sites of practice.

2.4 SOCIAL THEORIES OF LANGUAGE LEARNING

Language learning and the identities of learners should be understood as a relation of mutual engagement because learners are not only learning a linguistic system; they are learning a diverse set of sociocultural practices, often best understood in the context of wider relations of power, as already presented. Norton Peirce (1995) contends that many SLA theorists have drawn artificial distinctions between the language learner and the language learning context. According to her, the individual is described with respect to a host of affective variables such as the motivation to learn a second language. She reminds of Krashen (1982), who has hypothesized that comprehensible input in the presence of a low affective filter would be the major causal variable in SLA. In Krashen's view, this affective filter comprises the learner's motivation, self-confidence, and anxiety state. Norton Peirce adds that, in this perspective, "the personality of the individual has been described as introverted or extroverted, inhibited or uninhibited, field dependent or field independent" (Norton Peirce, 1995, p. 10).

Norton highlights that due to the dichotomous distinctions between the language learner and the social world, there are disagreements in the literature on the way affective variables interact with the larger social context (Norton Peirce, 1995). Some of these

disagreements in relation to Krashen's ideas would include considering motivation and social context as inextricably intertwined (Spolsky, 1989); viewing motivation and anxiety as a subset of self-confidence (Clement, Gardner & Smythe, 1989), and recognizing that self-confidence arises from positive experiences in the context of the second language (Gardner, 1985).

Norton Peirce (1995) reminds that other theories of SLA focus on social rather than individual variables in language learning. But the social frequently refers to group differences between the language learner group and the target language group, such as Schumann's acculturation model (1976). In this model, where there is congruence between the second language group and the target language group, what Schumann (1976) terms 'social distance', there would be enhanced language learning. On the other hand, where there is great social distance between two groups, little acculturation is considered to take place, and the theory predicts that members of the second language group will not become proficient speakers of the target language (Norton Peirce, 1995).

Norton contends that in the field of SLA, theorists have not adequately addressed why it is that a learner sometimes seems to be motivated, extroverted, and confident and sometimes unmotivated, introverted, and anxious; why in one place there may be social distance between a specific group of language learners and the target language community, whereas in another place the social distance may be minimal; why a learner can sometimes speak and other times remains silent (Norton Peirce, 1995).

One of Norton's central arguments is that SLA theorists have not developed a comprehensive theory of social identity that integrates the language learner and the language learning context. Furthermore, they have not questioned how relations of power in the social world affect social interaction between second language learners and target language speakers (Norton Peirce, 1995).

Norton argues that SLA theory needs to develop a conception of the language learner as having a complex social identity that must be understood with reference to larger, and frequently inequitable social structures which are reproduced in day-to-day social interaction. From this perspective, Norton (2000) takes the position that language is not conceived of as a neutral medium of communication, but is supposed to be understood with reference to its social meaning.

In the 1970s and 1980s, as already mentioned, applied linguistics' scholars interested in second language identity tended to draw

distinctions between social identity and cultural identity. Norton and Toohey (2011) highlight that while social identity was seen to reference the relationship between the individual language learner and the larger social world, as mediated through institutions such as families, schools, workplaces, social services, and law courts (e.g. Gumperz, 1982), cultural identity referenced the relationship between an individual and members of a particular ethnic group (such as Mexican and Japanese) who share a common history, a common language, and similar ways of understanding the world (e.g. Valdes, 1986).

Norton Peirce (1995) initially examined identity as a social construct as opposed to a cultural construct because she debated whether theories of cultural identity could do justice to the heterogeneity within the groups encountered and the dynamic and changing nature of identity observed in her research. Norton and Toohey (2011) point out that in more recent years, the difference between social and cultural identity is seen to be theoretically more fluid, and the intersections between them considered more significant than their differences.

The notion of sociocultural identity seems to be more appropriate to poststructuralist studies combining the concepts of culture and identity to better understand the particularities ingrained in the formation of new subject positions in the contemporary world.

2.4.1 Sociocultural theories of language learning

Sociocultural theories draw on L. S. Vygotsky's (1978, 1987) insights into the social nature of learning but also on the work of more contemporary theorists who have extended and modified his ideas (e.g. Wertsch, 1998; Rogoff, 2003). Vygotsky (1978) argued that humans act on the world with physical and symbolic tools, and emphasized the importance of language as symbolic tool, proposing that children gain "increasing control over the mediational means made available by their culture, including language for interpersonal (social interaction) and intrapersonal (thinking)" (Lantolf, 2000, p. 6). Norton and Toohey (2011) complement that idea by suggesting that learning is a social process in which culturally and historically situated participants engage in culturally valued activities, using cultural tools, developing the sorts of behaviors required for participation, and in so doing, change the activities and the tools.

Vygotsky's sociocultural theory views language in a manner fundamentally different from traditional SLA conceptions of language. Whereas traditional psycholinguistics views language as a conveyor of

an already formed thought, sociocultural theory views language as a tool of the mind, a tool that contributes to cognitive development and is constitutive of thought. Lantolf and Pavlenko (1995) clarify that even though Vygotskian sociocultural theory does not deny a role for biological constraints, "development does not proceed as the unfolding of inborn capacities, but as the transformation of innate capacities once they intertwine with socioculturally constructed mediational means" (p. 109). Zuengler and Miller (2006) state that these means are the socioculturally meaningful artifacts and symbolic systems of a society, and amongst them language would be the most important one.

Zuengler and Miller (2006) also draw attention to the fact that a considerable number of second language researchers have drawn on select concepts from Bakhtin's philosophical writings to fold them in with other sociocultural frameworks, given Bakhtin's view of the fundamentally social nature of language and his metaphor of appropriation to conceptualize how people take others' utterances in coming to own a language.

Bakhtin (1981) stresses the sociality of intellectual processes in claiming that "language, for the individual consciousness, lies on the border between oneself and the other" (p. 293). Zuengler and Miller (2006) point out that 'dialogism' is one of the key concepts in Bakhtin's writings which is frequently invoked in SLA research. The notion refers to the mutual participation of speakers and hearers in the construction of utterances and the connectedness of all utterances to past and future expressions. Bakhtin viewed our use of language as an appropriation of words that at one time "existed in other people's mouths before we make them our own" (1981, p. 293–294). Within this perspective, Toohey (2000) describes language learning as a process in which learners "try on other people's utterances; they take words from other people's mouths; they appropriate these utterances and gradually these utterances come to serve their needs and relay their meanings" (p. 13).

Like language socialization, 'situated learning theory', to which I now turn, emphasizes the role of social identity and relationships as well as the historical and practical conditions of learning a language. Zuengler and Miller (2006) mention that situated learning, which is most remarkably recognized by Lave and Wenger's (1991) notion of 'community of practice', has not been positioned as the primary learning theory in SLA research. Lave and Wenger highlight that they could have adopted a socialization model, but they found that the apprenticeship model helped them conceptualize "learning in situated ways, that is, in

the transformative possibilities of being and becoming complex, full cultural-historical participants in the world" (p. 32).

Lave and Wenger (1991), working within an anthropological framework, are centrally concerned with the relationship between learning and the social situation in which it occurs. Through a process named by them as 'legitimate peripheral participation', newcomers interact with old-timers in a given community setting and become increasingly experienced in the practices that characterize that community. Norton (2000) understands that this notion is useful in the field of SLA because it focuses on the local analysis of communities and insists that learners should be conceptualized as members of social and historical collectivities, and not as isolated individuals.

Norton (2000) also draws attention to the fact that Lave and Wenger's notion of 'legitimate peripheral participation' calls for closer examination of the conditions for learning and for the appropriation of practices in any given community, recognizing that particular social arrangements in any community may constrain or facilitate movement toward fuller participation. As Lave and Wenger (1991, p. 100) note:

> The key to legitimate peripheral participation is access by newcomers to the community of practice and all that membership entails. But though this is essential to the reproduction of the community, it is always problematic at the same time. To become a full member of a community of practice requires access to a wider range of ongoing activity, old-timers, and other members of the community; and to information, resources and opportunities for participation.

According to these sociocultural theories of language, learning is a process of becoming a member of a community, and for Swain and Deters (2007), this process involves "developing the ability to communicate through the language and behavior that are deemed acceptable by the community" (p. 823). The authors state that these orientations highlight the social situatedness of learning, and conceive of learning as "becoming an active, full participant in a particular community, which necessarily involves constructing identities in relation to these communities" (p. 824).

In contrast to mainstream SLA conceptions of learner identity, as suggested before, Norton (1997) argues that the social identities of language learners are multiple, sites of struggle, and subject to change.

Norton's work also examines the crucial role of power relations in the social interactions between language learners and target language speakers. Following Bourdieu's (1977) use of economic metaphors, that is, cultural, social, and symbolic capitals, Norton developed the concept of *investment*, which conceives of learners as having a complex social history and multiple, sometimes conflicting, desires, thus, problematizing the traditional notion of motivation in SLA theory. This construct will be discussed in more details in the next section.

2.4.2 Identity and investment

When Norton conducted her research with immigrant women in Canada (Norton , 2000), she observed inconsistencies in the predictions made by studies of motivation in SLA, on the one hand, and what she found from careful ethnographic observation of language learners, on the other. As mentioned before, most motivation studies at that time framed motivation as a fixed characteristic of individual language learners, and hypothesized that learners who failed to learn the target language did not, for various reasons, have sufficient (or appropriate) desire to learn the language. Norton and Toohey (2011) point out that these studies of SLA were not concerned with power relations between language learners and target language speakers, as they conceived of language learning as mainly an individual accomplishment. For this reason, Norton developed the notion of investment to complement constructs of motivation in the field of SLA to better understand the relationship between language learner identity and language learning commitment.

The conception of investment is best understood with reference to the economic metaphors that Bourdieu (1977) uses in his work – in particular the notion of *cultural capital*. Bourdieu and Passeron (1977) use the term cultural capital to reference the knowledge and modes of thought that characterize different classes and groups in relation to specific sets of social forms. They argue that some forms of cultural capital have a higher exchange value than others in a given social context. In this regard, Norton argues that if learners invest in the target language, they do so with the understanding that "they will acquire a wider range of symbolic and material resources, which will in turn increase the value of their cultural capital" (Norton Peirce, 1995, p. 17). Norton emphasizes that learners expect to have a good return on that investment, which may give them access to resources considered by them as unattainable thus far.

Norton and Morgan (2012) highlight that unlike the construct of motivation, which often conceives of the language learner as having a unified, fixed, and ahistorical personality, the construct of investment conceives of the language learner as having a complex identity, changing across time and space, and reproduced in social interaction. Further, while motivation can be seen as a primarily psychological construct (Dornyei, 2001), investment must be seen within a sociological, poststructuralist framework, and seeks to make a meaningful connection between a learner's desire and commitment to learn a language, and the learner's changing identity.

Norton (2010) mentions that the construct of investment provides for a different set of questions associated with a learner's commitment to learning the target language. According to her, instead of asking for the extent to which a learner is motivated to learn the target language, the researcher should ask about the learner's investment in the target language practices of a certain classroom or community. From this perspective, a learner may be a highly motivated language learner, but may nevertheless have little investment in the language practices of a given classroom or community, which may for example be racist, sexist, elitist or homophobic. Norton and Toohey (2001) state that despite being highly motivated a learner could be excluded from the language practices of a classroom, and in time positioned as a poor or unmotivated language learner.

The construct of investment has triggered considerable interest in the field of applied linguistics and language education. Some examples of these studies include McKay and Wong (1996), who have drawn on the construct of investment to explain the English language development of four Mandarin speaking students in grade 7 and 8 in a California school, noting that their investment in the target language were related to their needs, desires, and negotiations as students. In another example, Angelil-Carter (1997) found the concept of investment useful in understanding the language development of an English language learner in South Africa.

Skilton-Sylvester (2002), drawing on her research with four Cambodian women in adult ESL classes in the United States, has argued that traditional views of adult motivation and participation do not adequately address the complex lives of adult learners, and that an understanding of a woman's domestic and professional identities is necessary to explain their investment in particular adult ESL programs; whereas Haneda (2005) has drawn on the construct of investment to understand the engagement of two university students in an advanced

Japanese literacy course, concluding that their multimembership in differing communities may have shaped the way they invested in writing in Japanese.

In another example, Potowski (2007) uses the construct of investment to explain students' use of Spanish in a dual Spanish/English immersion program in the United States, noting that even if a language program is well-run, a learner's investment in the target language must be consistent with the goals of the program if language learning is to meet expectations. Cummins (2006) has drawn on the construct of investment to develop the notion of the identity text, arguing that the construct has emerged as "a significant explanatory construct in the second language learning literature" (p. 59). According to Cummins (2007), identity text describes "the products of students' creative work carried out within the pedagogical space orchestrated by the classroom teacher" (p. 235). Cummins highlights that learners invest their identities in the creation of these texts "which can be written, spoken, visual, musical, dramatic, or combinations in multimodal form", and that "the identity text holds a mirror up to students in which their identities are reflected back in a positive light" (Cummins, 2007, p. 235).

With reference to foreign language learning, Kinginger (2004) documents the experiences of a young American woman called Alice, who, over a four-year period, negotiated many facets of her identity in her struggle to learn French, both in the USA and in a study abroad experience in France. Kinginger addresses the identity changes that Alice underwent as she sought to reconcile an 'imagined' France with her mixed language learning experiences, concluding that Alice's efforts towards French language competence were clearly an investment in social identity.

Norton explains that the notion of investment presupposes that when language learners speak, they are not only exchanging information with target language speakers but they are "constantly organizing and reorganizing a sense of who they are and how they relate to the social world" (Norton Peirce, 1995, p. 18). Following Norton, an investment in the target language is also an investment in a learner's own social identity, which is constantly changing across historical time and social space.

It is no coincidence that investment is an economic metaphor (Dörnyei, 2001). According to Pittaway (2004), learners must acquire capital that they can redeem for a profitable return. Pittaway mentions that this return can be acceptance into an L2-medium community of

practice (Ricento, 2005). He also suggests that investment is a process of provisioning learners with access to power, which can consist of the requisite cultural and symbolic capital that will enable them to claim the right to speak. Moreover, according to Sharkey (2003), empowered learners will continue to advance toward becoming legitimate speakers as their identities develop during their language learning experiences.

According to Norton, the construct of investment signals the complex relationship between language learner identity and language learning commitment. She highlights that if learners invest in learning a language, they do so with the understanding that their social and economic gains will enhance the range of identities they can claim in a particular community (Norton, 2011a, in press).

2.4.3 Investment is not the same as instrumental motivation

Norton Peirce (1995) states that in the field of second language learning, the concept of motivation is drawn primarily from the field of social psychology, where attempts have been made to quantify a learner's commitment to learning the target language. She highlights the works of Gardner and Lambert (1972) and Gardner (1985), who have been particularly influential in introducing the notions of instrumental and integrative motivation into the field of SLA. In their work, instrumental motivation references the desire that language learners have to learn a second language for utilitarian purposes, whereas integrative motivation references the desire to learn a language to integrate successfully with the target language community.

Such conceptions of motivation could not represent the complex relationship between identity, language learning and relations of power that Norton has been investigating in her study of immigrant women in Canada. In her view, the construct of investment rather than motivation more accurately indicates “the socially and historically constructed relationship of learners to the target language and their sometimes ambivalent desire to learn and practice it” (Norton Peirce, 1995, p. 17).

It is important to draw attention to the fact that the notion of investment as advocated by Norton is not equivalent to instrumental motivation. While instrumental motivation generally presupposes a unitary, fixed, and ahistorical language learner who desires access to economic capital, the notion of investment tries to seize the relationship of the language learner to the changing social world, taking into consideration her social identity and multiple desires.

The difference between investment and motivation can also be traced back to the subjects of the pioneering studies for each construct. Daniel Pittaway (2004) describes some of the differences which involved the origins of these constructs. He mentions that Gardner and Lambert (1972) examined the attitudes of Anglophone high school teenagers toward learning French in Canada, working from within a quantitative, empirically grounded research framework. He also stated that the focus of their research became the individual's orientation toward the L2 and the L2 community. From this perspective, "the L2 community becomes something that learners can voluntarily enter or leave at their own discretion, determined largely by their integrative orientation to do so" (Pittaway, 2004, p. 206).

Pittaway asserts that the subjects involved in Norton Peirce's (1995) study were marginalized adult immigrants who drifted in and out of ESL classrooms, subject to formal and natural acquisition environments. According to Pittaway, context and environment took on added significance in Norton Peirce's work, "as the dimensions of power and identity relations took center stage in her attempt to conceptualize language learners as dynamic beings with highly complex ways of relating to the social world" (Pittaway, 2004, p. 207).

Pittaway also reminds that Gardner's earlier studies were correlational in design and did not address issues of cause-and-effect. Investment, on the other hand, can explain why some learners who are motivated nevertheless do not achieve their language learning goals. In this respect, Pittaway notes that,

> A learner can be integratively motivated to become an active member in the target language community, but can face rejection by that community and therefore acquire little to no language as a result of not being able to practice the language with that community (Pittaway, 2004, p. 208).

Pittaway comes to the concluding thought that investment and motivation are constructs rooted in quite different research frameworks. According to him, while Gardner and Lambert engaged in empirically based investigations of individual attitudes, Norton engaged in a much more qualitative exploration of the relationship between the individual and the social world (Pittaway, 2004). Pederson (2002) complements Pittaway's concluding remarks by stating that it would be unfair to

criticize the traditional view of motivation for failing to capture what investment purports to capture because the two constructs serve different research purposes, and are rooted in different epistemological frameworks.

2.4.4 Learning, identity and communities of practice

An extension of the relation between identity and investment concerns the concept of communities of practice that language learners participate in when they are learning a foreign language. Eckert and McConnel-Ginet (1992, p. 464) define a community of practice as "an aggregate of people who come together around mutual engagement in an endeavor". Emerging from this mutual engagement in an endeavor are "ways of doing things, ways of thinking, ways of talking, beliefs, values, power relations – in short practices" (p. 464).

Following Block (2007), communities of practice correspond to the different subject positions individuals adopt on a moment-to-moment and day-to-day basis, and indeed throughout their lifetimes, depending on who they are with. In this framework, learning is situated "in the context of our lived experience of participation in the world, and is fundamentally social phenomenon, reflecting our own deeply social nature as human beings capable of knowing" (Wenger, 1998, p. 3).

Wenger (2006) highlights that communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavor, such as tribe learning to survive, a band of artists searching for new forms of expression, or a group of engineers working on similar problems, for instance. Nevertheless, Wenger reminds that not everything called a community is a community of practice.

Wenger mentions that for a community to be considered a community of practice, three characteristics should be observed: first, 'the domain'. According to him, a community of practice is not merely a network of connections between people. It must have an identity defined by a shared domain of interest. From this perspective, membership would imply a commitment to the domain, and therefore a shared competence that could distinguish members from other people. He adds that the domain is not necessarily something recognized as expertise outside the community (Wenger, 2006).

The second characteristic observed by Wenger concerns 'the community'. Wenger claims that in pursuing their interest in the domain, members engage in joint activities and discussions, helping

each other, and sharing information. Consequently, they build relationships that enable them to learn from each other. That is, members interact and learn together (Wenger, 2006).

The last characteristic pointed out by Wenger draws on 'the practice'. According to him, a community of practice is not merely a community of interest. Members develop a shared repertoire of resources, such as experiences, stories, tools, and ways of addressing recurring problems – in short a shared practice. From this perspective, members of a community of practice are practitioners (Wenger, 2006). Wenger highlights that it is the combination of these three elements that constitutes a community of practice. And it is by developing these three elements in parallel that one cultivates such a community (Wenger, 2006).

Swain and Deters (2007) state that the community of practice framework emphasizes learning as involving the whole person with a sociocultural history, and focuses on "activity in and with the world", and on the view that "agent, activity, and the world mutually constitute each other" (Lave & Wenger, 1991, p. 33). Another central concept pointed out by the authors is that learning involves the (re)construction of identities. That is, rather than reproducing the existing community, the participation of newcomers also entails changes and transformation of the community. In Wenger's (1998) more recent elaboration of this framework, issues of identity sparks considerable attention. He claims that "our membership constitutes our identity, not just through reified markers of membership but more fundamentally through the forms of competence that it entails" (p. 152).

Drawing on his research with insurance claims processors, Wenger (1998) noted that the claims processors' experience of both participation and non-participation reached beyond the walls of their office, and that they had to use their imagination to get a picture of these broader connections. Norton and McKinney (2011) add that imagination addresses the extent to which we create images of the world and see connections through time and space via the extrapolation of experience. Wenger emphasized further that imagination should not be confused with misleading fantasy or withdrawal from reality. This mode of belonging, he argues, is a creative process of producing new images of possibility and new ways of understanding one's relation to the world that transcend more immediate acts of engagement (Wenger, 1998).

Wenger (2000) mentions that, "communities of practice grow out of a convergent interplay of competence and experience that involves mutual engagement" (p. 229). He states that these communities offer an

opportunity to negotiate competence through an experience of direct participation. As a consequence, he argues, "they remain important social units of learning even in the context of much larger systems" (Wenger, 2000, p. 229).

Likewise, Block (2007) contends that participation must always begin peripherally, and if the individual is not deemed legitimate, or chooses not to participate as a reflective form of resistance, then participation might not begin at all. Thus, in order to participate in particular communities of practice, the individual needs to have acquired or accumulated sufficient and appropriate cultural capital (Bourdieu, 1977), as the educational resources and assets necessary to be a fully functioning participant in a particular community of practice.

Wenger (2000) highlights the relevance of the construct of communities of practice by stating that in the landscape of this concept, we identify with some communities strongly and not at all with others. According to him, we define who we are "by what is familiar and what is foreign, by what we need to know and what can safely ignore" (p. 239). In this respect, he notes that we define ourselves "by what we are not as well as by what we are, by the communities we do not belong to as well as by ones we do" (p. 239). Wenger highlights that these relationships change as we move from community to community, stating that "multimembership is an inherent aspect of our identities (Wenger, 2000, p. 239).

2.4.5 Learning, identity and imagined communities

In modern daily life, people interact directly with members of many communities. According to Norton (2006), they may be involved in neighborhood, workplace, and educational, medical, and religious communities. As Wenger (1998) suggested, however, these are not the only communities with which people are affiliated; they also affiliate with communities of the imagination.

Anderson (1991) proposed the term 'imagined community' in his work on the role of language in the creation of nation-states. Anderson traced ways in which the invention of printing technology in the capitalist world gave new fixity to language and created languages-of-power, which were different from older vernaculars. Anderson noted that the nation-states were conceived around these languages as imagined communities, "because the members of even the smallest nation will never know most of their fellow-members, meet them, or

even hear of them, yet in the minds of each lives the image of their communion" (Anderson, 1991, p. 6).

From Anderson's notion of imagined community, Norton and Toohey (2011) state that in imagining ourselves allied with others across historical time and social space, we can feel a sense of community with people we have not yet met and with whom we may hardly ever have any direct relations.

Extending the notion of situated learning, as understood by Lave and Wenger (1991), Wenger (1998) provides a complementary perspective to that of Anderson, presenting imagination as both an individual and social process. In Wenger's view, imagination is a "process of expanding our self by transcending our time and space and creating new images of the world and ourselves" (1998, p.176). He argues that the imagination serves as a link between an individual's experiences in the world and her sense of place in it.

Pavlenko and Norton (2007) state that from Wenger's perspective, imagination is a distinct form of belonging to a particular community of practice and a way in which "we can locate ourselves in the world and history, and include in our identities other meanings, other possibilities, and other perspectives" (Wenger, 1998, p. 178). It is this conception of imagination that Norton (2001) extends to her work on second language learning, focusing in particular on the relationship between imagination and investment in communities of practice.

Drawing on the work of Anderson (1991), Lave and Wenger (1991), and later Wenger (1998), Norton makes the case that, for many language learners, the community is one of the imagination, that is, a desired community that offers possibilities for an enhanced range of identity options in the future. Norton (2006) complements this view by stating that in many second language classrooms, all of the members of the classroom community, except by the teacher, are newcomers to a set of language practices and to a community that includes those language practices in its activities.

Norton (2006) highlights that "an imagined community assumes an imagined identity, and a learner's investment in the target language must be understood within this context" (p. 505). According to her, learners' different investments in particular members of the target language community should be understood as investments in the people who represent or provide access to the imagined community of a given learner (Norton, 2006).

The concepts of imagined communities and imagined identities were further developed in Kanno and Norton (2003) and Pavlenko and

Norton (2007), and have proved productive in diverse research sites. Norton and Toohey (2011) emphasize that there is a focus on the future when learners imagine who they might be, and who their communities might be, when they learn a language.

Norton (2011) reminds that such imagined communities can be highly diverse, from the imagined community of the more public professional to that of the more local English teacher. In the Japanese context, for instance, Kanno (2008) examines the relationship between school education and inequality of access to bilingualism in five different Japanese schools which were to promote bilingual education. Kanno's findings suggest that different visions of children's imagined communities called for different forms of bilingual education, which seems to have worsened existing inequities between students with unequal access to resources.

In Canada, Dagenais and her colleagues (2008) have investigated the linguistic landscape in the neighborhood of two elementary schools in Vancouver and Montreal, illustrating the ways in which the children imagined the language of their locality, and constructed their identities in relation to them. Dagenais et al (2008) describe the innovative ways in which researchers and students drew on multimodal resources such as digital photography to document the linguistic landscape of these neighborhoods, and the way children in both cities were encouraged to exchange letters, posters, photographs, and videos. Dagenais et al (2008) argue that documenting the imagined communities of neighborhoods, as depicted and understood by children, can provide much information on the children's understanding of their community.

In another study, Norton and Kamal (2003) report a case study of Afghan refugee children in Pakistan whose investment in learning English was due to the imagined literal community and image of English as a language of possibility. The participants' attitudes toward language learning and target society are quite different from the identities examined in ESL contexts. There is definitely a positive dimension of identities that is influenced by their positive image of the target language community which they hope to belong to someday, by speaking the language of the community.

As already presented (see section 2.4.2), in one of the few case studies that deal with foreign language and learner identity, Kinginger (2004) reports a detailed longitudinal study of her student, Alice, who studied French in an American university. Throughout Alice's foreign language study in college, she created a romantic image of France which was rather unrealistic. She also expected the French people to be

cultural, friendly and accepting as she dreamed to make friends with the natives and learn their culture while she shared her own.

Kanno and Norton (2003) state that to envision an imagined identity within the context of an imagined community can impact a learner's engagement with educational practices. The authors claim that on the one hand, it may compel learners to seek certain kinds of educational opportunities they might otherwise not seek. On the other hand, imagined identities can reframe the learning experience of a given student.

Norton and McKinney (2011) highlight that a focus on imagined communities in SLA enables us to explore the extent to which learners' affiliation with such communities might affect their learning trajectories. According to the authors, these communities include "future relationships that exist only in the learner's imagination as well as affiliations, such as nationhood or even transnational communities that extend beyond local sets of relationships" (p. 76). For the authors, such imagined communities are as real as the ones in which learners have daily engagement and "might even have a stronger impact on their current actions and investment" (Norton and McKinney, 2011, p. 76).

Pavlenko and Norton (2007) contend that the situated view of learning as socialization has focused predominantly on learning that takes place as a result of the learners' direct engagement in face-to-face communities. The authors argue that little has been explored in relation to learning that is connected to learner participation in a wider world, such as "our capacity to perceive a connection with people beyond our immediate social networks" (p. 590). The authors also highlight that the notion of imagination provides the possibility of transcending the focus on the learners' immediate environment, as a way to appropriate meanings and create new identities (Pavlenko and Norton, 2007).

2.4.6 Learning, imagined communities and regimes of truth

Foucault's (1980) notion of regimes of truth and Norton's (2000, 2001) view of imagined communities can both work together to provide insight into the achievements of individual subjectivity as it allows the occurrence of agency within identity construction. The first construct, Foucault's regimes of truth, explains how larger structures or discourses regulate an individual's thoughts, beliefs, and behaviors. Carroll, Motha and Price (2008) remind that particular images are socially inscribed and reinscribed upon individual consciousness until they are thought of as normal or simply uncontested truths. Carroll et al (2008) argue that such

images, beliefs, and practices, as they are unquestioned and normalized, "exert a tremendous force upon consciousness, encouraging compliance and making resistance difficult" (p. 167). The authors also remind that in order for an assumption to become a regime of truth, it must be accepted as fact by the community in which it exists, and then the assumption becomes unquestioned and unquestionable (Carroll, Motha & Price, 2008).

Norton's view of imagined communities (Norton, 2000, 2001) relates to the groups, intangible or not readily accessible, to which an individual desires to belong. Norton (2000, 2001) states that an individual's membership in a particular community of practice is at times contested either by her current situation or by the way she is positioned (or believes she is positioned) by others (Norton, 2000, 2001). Kanno (2003) claims that imagined communities can represent an individual's dreams for the future at a particular point in her life, whereas Anderson (1991) recognizes that imagined communities can also be quite large and intangible such as national communities.

The desire to belong to such an imagined community shapes the agency of a person as she constructs her identity. Such identity work, according to Norton (1995, 2000, 2001), is the impetus behind all learning. Norton mentions that we participate in learning when such learning helps us to attain the identities we desire, increasing our ''value within the social world'' (2001, p. 166); Norton (2001) acknowledges that this desire to belong to an imagined community serves as an investment in the quest for new subject positions. According to Norton (2001), learners' investments in certain imagined communities and identities may influence their participation or non-participation in classroom learning.

Carroll et al (2008) argue that a crucial component of our humanness is "our ability, and even our propensity, to imagine, to project beyond more immediate forms of engagement, to create new images of self in relation to the world" (p. 168). Anderson (1991) reminds that through imagination we appropriate meanings. From this perspective, imagination would seem to be an essential component of identity construction and of having access to new communities of practice. Yet, Carroll et al (2008) argue that "such a focus on individual imagination, imagery, subjectivity, and agency has the potential to obscure the coercive and veiled role of hegemony within individual identity construction" (p. 168). According to the authors, such role would be played by regimes of truth.

Carroll et al (2008) highlight that an imagined community can concur with a regime of truth, "representing an imagined projection of self into a community of practice constructed in accordance with a regime of truth" (p. 171). However, while in such cases imagined communities seemed to reestablish regimes of truth, at other times they provided a means of resistance against them. Thus imagined communities could be seen as images of idealized practice.

As such, they can become sources of disappointment, when lived experiences do not correspond to the identities an individual has imagined for herself. From this perspective, while imagined communities may offer stereotypical ideas about a given subject position, they can also lead to concrete acts of engagement and creative constructions of possible future communities and identities (Carroll, Motha & Price, 2008).

Neither constructs of regimes of truth and imagined communities seem to be easily discernible. Whereas the notion of regimes of truth brings naturalized discourses to the fore, the construct of imagined communities seems to be idealized and often structured by image and representation (Carroll, Motha & Price, 2008). Yet, taken together, such constructs may help to outline the struggles that often characterize the process of identity construction.

2.5 IDENTITY CATEGORIES AND LANGUAGE LEARNING

As already presented in this review of the literature, much of the research on second language identity seeks to investigate the multiple and intersecting aspects of learners' identities. Notwithstanding this growing body of research, there are an increasingly number of studies that attempt to investigate the particular relations of resistance, agency, literacy and narratives to the impact on the language learning process (Norton & Toohey, 2004). In this respect, Norton (2006) states that innovative research that addresses these issues does not regard such identity categories as variables, but rather as sets of relationships that are socially and historically constructed within particular relations of power. In the following subsections it is my intention to discuss some of these sets of relationships.

2.5.1 Identity and resistance

As suggested before, researchers of second language identity have been interested not only in linguistic input and output in SLA, but

in the relationship between the language learner and the larger social world. Norton (2006) states that these researchers have examined the diverse social, historical, and cultural contexts in which language learning takes place and how learners negotiate and sometimes resist the diverse positions those contexts offer them. Norton also reminds that "many researchers interested in second language identity are also interested in the extent to which relations of power within classrooms and communities promote or constrain the process of language learning" (Norton, 2006, p. 502).

Norton (2006) argues that the extent to which a language learner speaks or is silent or writes, reads, or resists has much to do with the extent to which the learner is valued in any given institution or community. In this regard, "social processes marked by inequities of gender, race, class, ethnicity, and sexual orientation may serve to position learners in ways that silence and exclude" (Norton, 2006, p. 502).

From this perspective, learners may resist marginalization through both covert and overt acts of resistance. Researchers of second language identity understand that the very articulation of power, identity, and resistance is expressed in and through language. And as already stated in this chapter, language is more than a system of signs; it is considered as a social practice in which experiences are organized and identities negotiated.

Resistance has thus become an important concept in order to seek to understand identity construction. Norton (2010) contends that reasons for this may be related to the fact that "while larger structural constraints and classroom practices might position learners in undesirable ways, learners, with human agency, can resist these positions in innovative and unexpected ways" (p. 359).

In one of her studies, Norton addresses the conditions under which two learners, on two separate occasions, withdrew entirely from participation in their ESL classrooms (Norton, 2001). Norton's (2001) use of the term non-participation in this study is drawn from the work of Wenger (1998), who working within a community of practice framework argues as follows:

> We not only produce our identities through the practices we engage in, but we also define ourselves through the practices we do not engage in. Our identities are constituted not only by what we are but also by what we are not. To the extent

> that we can come in contact with other ways of being, what we are not can even become a large part of how we define ourselves. (Wenger, 1998, p. 164)

In developing these ideas, Wenger (1998) focused on the relationship of non-participation to the construction of a learner's identity. He argues that a learner's relation to communities of practice involves both participation and non-participation, and that identities are shaped by combinations of the two. According to him, non-participation in some communities would be inevitable because our experiences include coming into contact with communities to which we do not belong.

Norton (2001) drew on her research with two adult immigrant language learners to argue that while they were initially actively engaged in classroom practices, the realm of their desired or imagined community extended beyond the four walls of the classroom. This imagined community was not accessible to their respective teachers, who, unwittingly, alienated the two language learners, who then withdrew from the language classroom.

Norton's (2001) work demonstrates that students' non-participation in specific language practices can be explained through their investment in particular imagined communities and through their access (or lack thereof) to these communities. Pavlenko and Norton (2007) draw attention to the importance of acknowledging the imagined communities of learners, on the verge of worsening their non-participation, which may impact their learning trajectories in negative ways.

Wenger (1998) explains that this kind of non-participation differs from that which occurs when we are non-participatory in the practices of communities to which we do belong. In the latter case, Wenger's distinction between 'peripherality' and 'marginality' is a useful one. By 'peripherality', Wenger refers to the fact that some degree of non-participation can be an enabling factor of participation, while 'marginality' is a form of non-participation that prevents full participation. Following Swain and Deters (2007), "a community of practice perspective views the negotiation of identities as potentially conflictual as learners move across the boundaries of different communities" (p. 825).

Resistance in language learning was not given much prominence in the past. Yet, several scholars in language education have turned their

attention to the relationships among identity, language learning and classroom resistance. According to Norton (2011b, in press), such research typically examines how structural constraints and customary classroom practices might position learners in undesirable ways, but that such constraints and practices are sometimes resisted by learners so as to create innovative and unexpected identity relationships, as the following studies aim at exemplifying.

Canagarajah (2004), in exploring what he calls the subversive identities of language learners, addresses the question of how language learners can maintain membership of their vernacular communities and cultures while still learning a second language or dialect. He draws on his research with two different groups, one in the USA and the other in Sri Lanka, to argue that language learners are sometimes ambivalent about the learning of a second language or dialect, and that they may appeal to clandestine literacy practices to create pedagogical safe houses in the language classroom. The author highlights that in both contexts, the clandestine literacy activities of the students seem to be forms of resistance to unfavorable identities imposed on the learners. According to the author, these safe houses serve as sites of identity construction, allowing students to negotiate the often contradictory tensions they encounter as members of diverse communities.

McKinney and van Pletzen (2004), working with privileged students at a white and Afrikaans university in South Africa, introduced critical reading into their first year English studies course using two curriculum units on South African literature. The authors faced significant resistance from their students to the ways in which they were positioned by the materials on offer. The authors attempted to provide discursive spaces in which lectures and students were able to explore the processes through which identities were constructed, reconceptualizing resistance in a more productive meaning-making activity.

In another example, Clemente and Higgins (2008) carried out a longitudinal study of pre-service English teachers in Oaxaca, Mexico, to raise questions about the dominant role that English plays in their globalized political economy, and to illustrate the ways in which the non-native English teachers appropriate and perform English without sacrificing their own local identities.

Talmy (2008) investigated the multiple ways in which English language learners in a Hawai'i high school resisted being positioned as ESL students in their ESL classes. According to the author, while the school-sanctioned ESL student was expected to bring required materials to class, read assigned fiction, do bookwork, meet assigned dates, follow

instructions, and work for the full class session, resistant ESL students engaged in a wide variety of oppositional practices, which included not bringing the materials to class, talking with friends, and playing cards. Talmy's findings suggest that ESL teachers needed to change their pedagogical practices in response to the resistance of their students, which would involve an important change in their identity as teachers.

Block (2007) argues that another form of conflict arises when individuals move across geographical and sociocultural borders. According to the author, in such situations individuals often find that any feelings they might have of a stable self are upset and that they enter a period of struggle to reach a balance. Block (2007) contends that at this stage, it is easy to conceive of identity as contested in nature since the new and varied input provided to the individual may disturb her points of reference. Elsewhere Block (2002a) has used the term 'critical experiences' to refer to such periods in an individual's life. He defines this construct as follows:

> By critical experiences, I mean periods of time during which prolonged contact with an L2 and a new and different cultural setting causes irreversible destabilization of the individual's sense of self. There is, in a sense, an element of before and after in critical experiences, as the individual's sociohistorical, cultural and linguistic environment, once well defined and delimited, becomes relatively ill defined and open-ended. (Block, 2002a, p. 4)

Block (2007) argues that in such cases, the struggle would not be a matter of adding a new subject position to the old, nor would it be the case of the individual becomes half of what she was and half of what she has been exposed to. Block states that the result of this process is what has come to be known variably as 'hybrid' and 'third place' identities (Bhabha, 1994; Hall, 1996).

Norton (2001) draws attention to the relevance of taking into consideration the imagined communities of learners, running the risk of exacerbating their non-participation. Norton also highlights that learners have different investments in particular members of the target language community, and that learners may be most uncomfortable speaking to people in whom they have the greatest investment, as they might represent the access or lack of to their imagined communities.

2.5.2 Identity and agency

Agency has also emerged as an important concept in order to understand the identity construction and the relations between individuals and the social contexts in which they learn and use a foreign language. Norton and Toohey (2001), for instance, consider agents as being able to reflect upon and to seek to create the social arrangements that facilitate the realization of their own interests and ambitions in relation to the foreign language, which may contribute somewhat to their own identity construction (Silva, 2010).

Duff (2012) argues that agency has become an important theoretical construct in SLA, often in combination with identity, reflecting the view that "learners are not simply passive or complicit participants in language learning and use, but can also make informed choices, exert influence, resist, or comply" (p. 7), although these choices may be constrained by their social circumstances. Duff highlights that such displays of agency can be considered acts of identity and the site of power dynamics, as understood by Le Page and Tabouret-Keller (1985). From this perspective, agency can be understood as people's ability to make choices, take control, self-regulate, and thereby pursue their goals as individuals leading, potentially, to personal or social transformation (Duff, 2012).

Ahearn (2001), a linguistic anthropologist, defines agency as "the socioculturally mediated capacity to act" (p. 112). Thus, a sense of agency may enable people to imagine, take up, and perform new subject positions and to take concrete actions in search of their goals. Duff (2012) argues that agency can also enable people "to actively resist certain behaviors, practices, or positionings, sometimes leading to oppositional stances and behaviors which might lead to other identity constructions" (p. 15).

Duff (2012) mentions that a perceived lack of agency on the part of learners might lead to similar outcomes as they become passive and disengaged from educational goals. The author argues that agency, power, and social context are therefore linked because "those who typically feel the most in control over their lives, choices, and circumstances also have the power – the human, social or cultural capital and ability – they need to succeed" (p. 15-16). In this regard, Pavlenko and Lantolf (2000) argue that the definite accomplishment in second language learning relies on one's agency. They state that,

> While the first language and subjectivities are an indisputable given, the new ones are arrived at by choice. Agency is crucial at the point where the individuals must not just start memorizing a dozen new words and expressions but have to decide on whether to initiate a long, painful, inexhaustive and, for some, never-ending process of self-translation (pp. 169-170).

From this perspective, although learners trying to fulfill language requirements may have relatively little apparent choice or control over their L2 learning, reaching advanced levels of L2 proficiency requires concerted effort, sustained and strategic practice, and opportunity, represented by manifestations of personal and social agency (Duff, 2012).

2.5.3 Identity and narratives

Stories have always been told as a way of recording our presence in the world, and whenever we communicate with others we do it through storytelling (Silva, 2010). So our own thoughts and life are organized in a narrative way (Lubeck, 1998). As Gover (1996) states, "the weaving together of events (past, present, and future) for purposes of meaning-making and identity construction is ultimately a narrative pursuit".

Narratives are the benchmarks by which we reflect on our experiences and reconstruct them based on new perceptions and experiences. Bruner (*apud* Brockmeier & Harré, 2003) defines narrative as a group of linguistic and psychological structures transferred culturally and historically, which are limited by each individual's skill level and the combination of socio-communicative techniques and linguistic abilities. Thus narratives belong to a broader cultural scenario of essential discursive orders that determine who tell the stories, when, and to whom (Silva, 2010).

Yet, at the same time that our narratives are constructed, we are also affected by them. From this process where we construct our social identities, narratives are means of organizing the discourse through which we act in the social world. That is, narratives are tools we use to make sense out of the world around us (Silva, 2010).

In an identity approach to SLA, there has been a strong methodological focus on narrative, whether collected through fieldwork

(e.g., Block, 2006; McKay & Wong, 1996; Norton, 2000) or from existing autobiographical accounts (e.g., Pavlenko, 2004). Norton and Early (2011) argues that this methodological focus has many potential synergies with a critical research paradigm, as it evidences the experience of an individual as well as the complexity of individual and social relationships.

Block (2007a) has highlighted that the focus on narrative in SLA research follows the recent popularity of the method in social science research, and is part of a wider social turn in SLA research. In this regard, Pavlenko has made the case for the particular contribution that narrative can offer:

> L2 learning stories are unique and rich sources of information about the relationship between language and identity in second language learning and socialization. It is possible that only personal narratives provide a glimpse into areas so private, personal and intimate that they are rarely – if ever – breached in the study of SLA, and at the same time are at the heart and soul of the second language socialization process. (2001, p. 167)

Norton and Early (2011) remind that the constructs of place, context, and time are crucial in the production of such narratives. With regard to place, Connelly and Clandinin (1990) argue that "place is where the action occurs, where characters are formed and live out their stories and where cultural and social context play constraining and enabling roles" (p. 8). In this regard, Barkhuizen (2008) notes that such places are best understood with reference to wider sociocultural and political contexts, operating at local, national, and international levels. Connelly and Clandinin note that with regard to time, "the central structure is the frame of past-present-future, and narrative data sources may be classified with reference to their temporal orientation" (p. 9).

Taniguchi (2010) mentions that researchers in narrative studies acknowledge the close link between narrative and identity. The author argues that people can construct and reconstruct their identities through the process of self-narration. In this respect, narrative approaches to identity highlight the constructive role of language in the formation and transformation of identity (Crossley, 2000). In short, the act of narrating is considered an act of identity construction.

Brady (1990) reminds that people's identities are not solely represented in narrative; indeed they are "something to be imagined and constructed through narrative" (p. 43). Bell (2002) asserts that this construction occurs because people construct stories that "support their interpretation of themselves, excluding experiences and events that undermine the identities they currently claim" (p. 209).

From this perspective, narrative does not show people just as they are. Rather, "it expresses what they believe themselves to have been and to be" (Brady, 1990, p. 43). Narrative can thus be seen as a "mediating artifact" (Lantolf, 2000, p. 23) which people use to make sense of themselves and the world, and also to transform themselves.

2.6 IDENTITY, LANGUAGE LEARNING AND TEACHING

In this section, I bring into discussion the relevance of identity research for language learning and teaching, from a poststructuralist perspective that conceives of language as a social practice, in which a wide variety of social relationships are constructed by and of language. Norton (2008) argues that such relationships "might be as varied as those between writer and reader; teacher and student; test maker and test taker; school and state" (p. 1).

In the first part of this section, I present some issues related to the identity construction of second language learners, followed by some critics about the difficulty of identity work, particularly for foreign language learners. In the second part of the section, I bring some studies about teacher identity construction, as an emerging area of investigation in applied linguistics and SLA, followed by an urgent call for more studies interested in investigating the identity work of learners who are in-between the identity of students and teachers.

2.6.1 Language learner identity

Issues around learner identities have been discussed and researched extensively in the field of SLA. Yoshizawa (2010) argues that investigations of learner identities have been conducted by numbers of scholars in different contexts, and with varieties of participants, yet the studies tend to focus on learners of English as a second language. The influential studies by scholars such as Norton (2000) in Canada, McKay and Wong (1996) in the United States, Miller (2003) in Australia, along with other prominent studies all had their focus on recent immigrants in English speaking counties. Yoshizawa (2010)

points out that the number of studies in the field of language acquisition in different contexts is significantly fewer in number when compared to the ones carried out in the core circle of English speaking countries.

Yoshizawa (2010) reminds that such empirical studies in the peripheral countries where English is spoken as one of the official languages, or those of bilingual speaker identities in the outer circle countries offer examples of how identities are constructed in relation to languages and the society. In this respect, learner identities in the EFL context may be affected by particular social circumstances that prove to be different from learning English as a second language in the English speaking countries. By context, Block (2007a) means the physical location of language learning as well as the sociohistorical and sociocultural conditions that accompany that physical location. He defines FL contexts as,

> The context of millions of primary school, secondary school, university and further education students around the world who rely on their time in classrooms to learn a language which is not the typical language of communication in their surrounding environment (Block, 2003, p. 48).

Block (2007a) argues that such contexts vary considerably as regards the ratio of teachers to students; the relative preparation and professional experience of teachers; the number of hours of instruction; the state of accommodation; availability and quality of information technology available; and quality and quantity of teaching materials. The author also contends that there are factors related to local language ideology, such as the relative importance of learning an FL and the relative importance of learning the particular FL in question. Yoshizawa (2010) complements Block's view by stating that the EFL environment's distinctive geographic location, social values and ideologies behind the curriculum may be factors affecting learner identities.

Haneda (2005) makes the case that L2 learners, like any other people, belong to multiple communities. The implication of this multimembership is that given limited time and specific priorities at a particular point in their lives, they invest their time and energy in learning the target language in relation to the particular communities of practice that are important in their imagined futures. In this respect, Wenger (1998) reminds that as a consequence of such

multimembership, the construction of a coherent identity is "of necessity a mixture of being in and being out" (p. 165). Thus, as L2 learners negotiate their way among the multiple communities to which they belong, or aspire to, they constantly organize and reorganize "a sense of who they are and how they relate to the social world" (Norton, 2000. p. 11).

From this perspective, Yoshizawa (2010) argues that research about learner identity in the expanding circle, such as Japan and Brazil, for instance, is an important follow-up in the field of SLA, as such research might show how pervasive or insidious the effect of English language is. At the same time these studies may inform how learner investment, imagined community, and imagined identities differ and affect one's language acquisition.

Notwithstanding Yoshizawa's view in relation to such empirical studies, Block (2007a) highlights that most of the FL learner's activity is mediated not by the target language, but by the local languages, and not by speakers of the target language but by communities of practice emergent locally, inside and outside classrooms. As a result, he argues, it is fairly difficult for individuals in FL contexts to experience the kinds of identity transformations associated with the naturalistic contexts of adult migrants, for instance. Nevertheless, he contends that a focus on imagined and aspired-to international subject positions and the incorporation of Internet-mediated activity can open up the prospect of emergent new subject positions in and through the target language in FL contexts (Block, 2007a).

Block (2007a) argues that in the FL context, there is usually far too much first language-mediated interference for profound changes to occur in the individual's sense of self in the target language. He believes that the FL context provides few opportunities for the emergence of significant new subject positions mediated by the target language. Block acknowledges the identity work going on; but not to the extent of being directly linked to the TL being studied. According to him, this identity work has more to do with communities of practice emergent inside the classroom (Block, 2007a).

2.6.2 Language teacher identity

Norton (2011) mentions that language teacher identity is an emerging subject of interest in research on language teacher education and teacher development. From this perspective, and following the purpose of the present study, Danielewicz (2001) observed that at some

point during teacher training, student-teachers must make a transition from being primarily students to being primarily teachers. Teaching must be recognized then "as a socially constructed activity that requires the interpretation and negotiation of meanings embedded within the context of the classroom" (Johnson, 1996, p. 24). In this regard, there seems to be a continual redefinition of teacher identity, as "teaching and teacher identity are socially constructed through experiences in and with members of the teaching profession" (Johnson, 1996, p. 24).

The relevance of identity research for classroom teaching is of much interest to language educators in different parts of the world, as the following studies aim at demonstrating. In the first study, Tsui (2007) explored the complex processes of teacher identity formation through a narrative inquiry of the professional identity of an EFL teacher in the People's Republic of China. Drawing on Wenger's (1998) social theory of identity formation, the author examined the participant's lived experience as an EFL learner and teacher throughout his 6-year teaching career, the processes that were involved as he struggled with multiple identities, the interplay between reification and negotiation of meanings, and the institutional construction and his personal reconstruction of identities. The data were sorted chronologically from his childhood learning experience to his last year of teaching before he left for further studies, and analyzed according to the framework of the dual process of identity formation proposed by Wenger (1998), that is, identification and negotiability of meanings.

The findings of Tsui's (2007) study suggest that the participant's identity of an EFL learner was deeply rooted in his lived experience of learning at a time when resources were scarce and education was highly competitive. The narrative inquiry of the participant's experiences as an EFL learner and teacher shows that teacher's identity formation is highly complex. His stories show that identity is relational as well as experiential, reificative as well as participative, and individual as well as social. The lived experiences of reifying oneself and having oneself reified as a member of a community constitute an important aspect of identification. Tsui (2007) comes to the conclusion that the legitimate access to practice and the competence so developed constitute another crucial dimension of identity formation.

Following the sequence of examples of studies related to teacher identity, Kanno and Stuart (2011) conducted an investigation about how L2 teachers' mental processes initially form, change, and ultimately develop within the institutional contexts of teacher education programs and classroom practice experiences. The authors drew on Lave and

Wenger's (Lave & Wenger, 1991; Wenger, 1998) theory of situated learning as a framework in exploring novice L2 teachers' identity transformation in the context of classroom practice, and particularly in relation to the concepts of *learning in-practice* and *identities-in practice*.

The concept of learning in-practice, according to Lave and Wenger (1991), proposes that novices engage in learning so that they can participate in the practices of the community to which they wish to belong. Likewise, student-teachers in the study conducted by Kanno and Stuart learned the craft of teaching, the dynamics of teacher–student relationships, and the rhythm of teachers' academic year while performing their duty as the instructors of ESL courses (Kanno & Stuart, 2011). Identities-in-practice (Lave, 1996) is a notion that suggests a mutually constitutive relationship between identity and practice. In that sense, the authors argue, even the discursively constructed identities are part of the identities-in-practice as such identities are verbal expressions of the ongoing mutual relationship between the self and the practice of a teacher. Kanno and Stuart (2011) referenced the discursively constructed identities as *narrated identities*, whereas the identities that are enacted in practice were called *enacted identities*.

Kanno and Stuart (2011) collected a variety of data that together covered the whole spectrum of the narrated and enacted identities, such as interviews, teaching journals, stimulated recalls, classroom observations, videotapings of classes, and documents. Data analysis was conducted at two different levels: *within-case* analysis and *cross-case* analysis (Merriam, 1998). The authors first coded the entire data set on each participant separately, extracting recurring themes and identifying the "trajectory" (Lave, 1996, p. 156) of each teacher's identity development. After the within-case analysis, the authors compared the two teachers' developmental processes and grouped individual themes into larger clusters. Drawing on the adopted theoretical framework, Kanno and Stuart finally grouped individual themes into classroom practices that (a) shaped teacher identities and (b) changes in teacher identities that influenced classroom practices (Kanno & Stuart, 2011).

Kanno and Stuart (2011) observed that moving from the identity of a graduate student to that of a teacher is not a quick and automatic transition, even for individuals who have made a clear commitment to become L2 teachers. For the two novices in their study, it was through the process of prolonged learning in-practice that they came to view themselves as teachers. The two novices' emerging identities, in turn,

shaped their classroom practice. They initially experienced considerable disruption in class because they lacked the teacher authority to manage their classes. According to the authors, as the novices came to gradually see themselves as teachers, however, they began to act more confidently in the classroom and their teaching imparted a greater sense of control. At the same time, the two student-teachers also grew skeptical of how much impact their teaching could have on students. Hence, in exchange for a more established identity as a teacher, they grew more disengaged from their students (Kanno & Stuart, 2011).

Kanno and Stuart's findings suggest that the central project in which novice L2 teachers are involved in their teacher learning is not so much the acquisition of the knowledge of language teaching as it is the development of a teacher identity. For the two participants in Kanno and Stuart's investigation, classroom practice helped nurture their teacher identities, and their emerging identities in turn shaped their practice.

In a more local, national context, Ticks (2007) seeks to contribute to the theoretical discussion that involves the process of identity construction of English teachers by means of investigating the identification of such construction in the discourse of student-teachers of a *Letras/Inglês* program in Brazil through the use of life history narratives. The three preservice teachers who participated in the study were at the time of data generation studying the fourth term of the program, and were about to start their practicum in public schools. To generate data, the participants produced oral and written life history narratives, which were analyzed within the framework proposed by Fairclough (2003). Ticks (2007) aimed basically at the social dimension of analysis, and within it, the constitution of social roles assumed by the participants, that is, the identity options around the profession they have chosen.

The student-teachers' narratives suggest a meaningful difference between the roles assigned to the English teacher in the contexts of regular schools and that of language courses. The narratives also showed that although the *Letras* program has not been their original option in the start of their professional journey, however, the lived experiences during the program contributed to turning that option into their desired profession. In their narratives, the participants claimed for themselves the identity of English teachers, yet such identity option would demand from them great sacrifices, and the facing of untold difficulties (Ticks, 2007).

In another example of teacher identity construction in Brazil, Gil and Oliveira (forthcoming) conducted an exploratory study about the

identity construction of eight student-teachers as learners of English as a foreign language in the northeast region of Brazil, with the aim of investigating the types of investments made and the communities imagined by the participants of the study, adopting a narrative approach of research in the conduction of the study. The analyzed narratives were generated through the use of semistructured interviews, which were on a second moment thematically analyzed with the intention of identifying and characterizing the investigated concepts.

Gil and Oliveira's (forthcoming) findings suggest that the identity of the investigated student-teachers included two types of investments – that of learners, in order for them to become proficient in the foreign language, and that of teacher learner, aiming at becoming an educator. In relation to the first type of investment mentioned by the researchers, the student-teachers' narratives showed that although the participants demonstrated to have had some positive experiences during the process of learning the language, these teachers have reconstructed their reality from the opportunities that have been neglected for them, and also from the lack of graduate education of many of their former English teachers. From this perspective, according to Gil and Oliveira, the participants can be regarded as learners without investments or with low investments during their basic education. Their findings also suggest that from the discourse of most of the participants emerged an imagined community, the community of undergraduate and qualified teachers.

Gil and Oliveira (forthcoming) argue that at times the learner identity seems to be more present in the student-teachers' discourse, whereas the identity of the future teacher is stronger at other times. The authors highlight that the identity of the teacher gradually becomes higher, surpassing the identity of the language learner. In this respect, Gil and Oliveira suggest that the curricular and pedagogical structures of the *Letras* program where the participants graduated from are not providing them possibilities of investment in the identity of language learners, which may explain their efforts in the construction of the identity of teachers.

Assis-Peterson and da Silva (2010) bring into discussion another example of a study of teacher identity construction in our most national context. The authors aimed at retelling the story of an English teacher in her first year and a half of work in a public school, with the purpose of understanding to what extent an English teacher in the beginning of career perceives her capabilities, feelings, professional orientation and attitudes in the profession, at the same time she builds her identity and strengths her desire to become a teacher.

In order to achieve such a goal, the researchers used a variety of narratives, which included an autobiography, self-reflection and restrospective reportings, and interviews. From these, the participant could report her experiences about learning English, about becoming a teacher and her apparent dropout of the profession. The researchers sought to understand the participant's actions and reactions, and the educational practices which contributed to such (re)constitution of her professional identity.

According to Assis-Peterson and da Silva (2010), the participant built for herself an image of a teacher who should be willing, captivating and happy, and would provide the students a relationship of trust and friendship, which constituted her designated identity. The participant's first favorable teaching experiences in the language course afforded her the possibility of projecting her designated identity to become her real identity. Such aspects related to her image of what it means to be a teacher were questioned, threatened and deconstructed in her teaching experiences in the public school, which were characterized by critical episodes where her real and claimed identities were sites of struggle.

Assis-Peterson and da Silva (2010) argue that another central element in this process of identity construction was the challenge between the participant's view of the world and that of her students. Such dissonance involving identities, world views, pedagogical practices, and relationship with students all affected the participant's real identity, which led her to a feeling of personal and professional uselessness, which in turn made her decide to abandon the teaching career, investing in a new profession instead. Assis-Peterson and da Silva (2010) concluded that the participant of their study exercised her agency by resisting to social negative conditions that somewhat were suffocating her ideals and her stock of dreams in relation to become a teacher.

In a final example of teacher identity construction in Brazil, Telles (2004) presents the results of a study carried out during three years with a group of twelve student-teachers of a *Letras Português/Língua Estrangeira* program, aiming at understanding the metaphors, rules of practice and principles that the student-teachers identified during a reflexive process about their professional education. The result of data collection was a group of biographical stories in which the participants drew on to construct their professional identities of foreign language teachers. In this study, Telles (2004) used as primary methods for data collection oral narratives, diary entries and audio and video recorded semistructured interviews. After an

interpretative analysis, shared with each one of the participants, Telles organized a series of questions which helped them in the reconstruction of meanings in the narrated experiences.

The stories of life most recounted by the future teachers were those related to their families and respective members, which show the reflections of the social within the family unity, and in the construction of their identities. The participants also told pedagogical stories related to their experiences as learners, and the critical episodes lived with some of their former teachers. Such stories were mostly linked to didactics and the consolidation of educational and pedagogical values. There were also stories about foreign language learning, where the participants described critical episodes regarding their first experiences with the foreign language, their motivation, difficulties and teaching and learning methods, together with critical and reflexive comments on such experiences. Finally, the participants brought into reflection stories related to their option for the foreign language to be studied in the *Letras* undergraduate program, presenting their relations, conflicts, frustrations and identification with their university environment as undergraduate students, and their first steps in the academic world (Telles, 2004).

Telles suggests that by retrieving some of the critical episodes in their lives, the participants critically positioned themselves in relation to such events, reconstructing meaning and reformulating the references between what they have experienced and the constitution of their professional identity as *Letras* students and future foreign language teachers (Telles, 2004).

From the studies presented, although very few in number, I can possibly say that student-teachers seem to experience social constraints that somewhat shape their practices as learners and future language teachers, and as a consequence allow them to renegotiate their sociocultural identities within new and varied contexts, which may lead them to assume new subject positions.

I believe it is worthwhile highlighting that the studies previously presented bring into discussion the identity construction of second or foreign language learners on the one hand, and that of teachers on the other, and that very few studies in number truly relate to student-teachers, i.e., participants who are in-between the identity work of students and that of teachers. From this perspective, I believe that the study carried out by Telles (2004), although apparently longitudinal, as the author collected data through three years, and the one conducted by Gil and Oliveira (forthcoming), investigating the notions of investment

and imagined communities with graduate students of *Letras*, are somewhat close to my own investigation. Yet, it is in this apparent gap in the literature that the present study seeks to fit into, as I am interested in investigating the identity work of undergraduate language students who are still not acting as full-time teachers.

2.7 SUMMARY OF THE CHAPTER

In a series of articles (1995, 1997), a special-topic issue of TESOL Quarterly (31(3), 1997), and a monograph (2000), Bonny Norton has developed a number of ideas with important consequences for SLA theory. In a richly contextualized qualitative study involving five female immigrant language learners in Canada, Norton (2000) shows how learner identity influences motivation and, ultimately, acquisition of a second language.

Norton uses the term identity "to reference 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, 1997, p. 410). At least two aspects of SLA theory are called into question by the works of Norton. First, she claims that SLA theorists "have not developed a comprehensive theory of identity that integrates the language learner and the language learning context" (Norton, 1995, p. 12). From this perspective, SLA theorists have not adequately questioned how relations of power in the social world would impact on social interaction between second language learners and target language speakers.

A central argument made by Norton (2011) is that changes in identity research index a shift from a predominantly psycholinguistic to sociolinguistic model of SLA. She argues that the main issues identified in such researches included the ways in which language is theorized; what identity categories are considered particularly salient in language learning; and the impact of identity research on classroom practice.

Norton (2011) reminds the growing interest in debates that address the relationship between identity, investment, and imagined communities, with special attention to the notions of identity and resistance. She also highlights that current research on identity suggests that the extent to which a learner speaks or is silent, and writes, reads, or resists has much to do with the extent to which the learner is valued in any given institution or community.

Norton (2011) draws attention to the very articulation of power, identity, and resistance expressed in and through language. In this

regard, language is more than a system of signs; it is social practice in which experiences are organized and identities negotiated. Norton (2010) highlights that if learners are not invested in the language practices of the classroom, learning outcomes are limited and educational inequities perpetuated. In this sense, she argues, language teachers should provide learners multiple identity positions from which to engage in the language practices of the classroom, the school and the community.

The theories of language and identity as proposed by Norton have offered important ways of connecting the real and the imagined. The author notes that the challenge for language educators is to explore which identity positions offer the greatest opportunity for social engagement and interaction. Yet, Norton (2010) reminds that if there are identity positions that silence students, then language teachers should investigate and address these marginalizing practices.

Such identity options seem to be constructed, validated, and offered through discourses available to individuals at a particular point in historical time and social space. According to Pavlenko and Blackledge (2004), this discursive approach views the relationship between language and identity as mutually constitutive in at least two ways. On the one hand, the authors argue, particular discourses within languages supply the terms and other linguistic means with which identities are constructed and negotiated. On the other, ideologies of language and identity guide ways in which individuals use linguistic resources to index their identities and to evaluate the use of linguistic resources by others.

Multiplicity is another important aspect of identities in the present study. While early studies of language and identity privileged a single aspect of identity, poststructuralist theory highlights the fact that identities are constructed at the interstices of multiple axes, whereby each aspect of identity redefines and modifies all others (Pavlenko & Blackledge, 2004).

Pavlenko and Blackledge (2004) remind that imagination plays a crucial role in the process of creation of new identity options, or, in Hall's (1990) terms, in the process of imaginative production of identity. According to the authors, this process is often aided by new linguistic terms, by visual art, and by literary narratives, which together create new practices of self-representation and thus new imagined communities, as proposed by Anderson (1991).

Narratives play a particularly important role in the account of negotiation of identities. According to Pavlenko and Blackledge (2004)

identities are no longer just discursive options – they are also "the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past" (Hall, 1990, p. 225). This perspective, following the authors, privileges a dynamic view of identities, with individuals continuously involved in production of new subject positions which valorize new modes of being and belonging.

The implications of the view of identity construction as presented by this study for SLA research can be summarized as follows. First, the assumption that SLA researchers and educators should operate with is that "speech, speakers, and social relationships are inseparable" (Norton, 1997, p. 410). Second, following Ricento (2005), the identity options available for an individual in L2 contexts are mediated by the reactions of others to that individual's social and cultural position. These reactions in turn can impact the individual's desire to learn in ways that are not predictable using standard psychological or sociological categories and variables mentioned earlier.

From the perspectives presented in the previous sections, identities are viewed as social, discursive, and narrative options conferred upon a particular society in a specific historical time and social space to which individuals and groups of individuals draw on in an attempt to characterize themselves, and to require social spaces and social privileges (Pavlenko & Blackledge, 2004). In this regard, identities are seen as particularly outstanding in social contexts where multiple interpretations of selves stand for sites of struggle.

CHAPTER 3

METHOD

3.1 INTRODUCTION

In this Chapter, I will describe how the present study was developed. The Chapter will, firstly and briefly, portray the type of research conducted, presenting the reasons behind my interest in conducting a research on identity construction and teacher development in a foreign language context. Then, I will introduce the study's main objective and the General and Specific Research Questions, which guided the investigation. After that, I will present the context of the investigation, followed by the participants of the study and information about the data generation, in which the research instruments, namely an open-ended questionnaire, a narrative production and semistructured interviews will be described. Then, I will demonstrate how the data were analyzed. Finally, a summary of the Chapter will be presented.

Given the focus of identity approach, one of the key methodological questions to be answered concerns the kind of research that enables scholars to investigate the relationship between language learners as social beings and the frequently inequitable worlds in which learning takes place. According to Norton and McKinney (2011), since an identity approach characterizes learner's identity as multiple and changing, "a quantitative research paradigm relying on static and measurable variables will generally not be appropriate" (p. 82). For these reasons, the authors state that the methods used by scholars in identity approaches tend to be "qualitative rather than quantitative, and often draw on critical ethnography, *feminist* poststructuralist theory, sociolinguistics, and linguistic anthropology" (p. 82).

Norton and McKinney (2011) highlight that three common assumptions brought by scholars to their qualitative research projects should be taken into consideration. First, that much identity research rejects the view that any research can claim to be objective or unbiased. From this perspective, the authors contend, "researchers have to understand their own experience and knowledge as well as those of the participants in their studies" (p. 82). The authors come to the concluding thought that "poststructural researchers should recognize that their perspective on that which they are observing or analyzing is not the only

one and that their conclusions will inevitably be situated and partial" (Norton & McKinney, 2011, p. 82).

The second common assumption brought into discussion by Norton and McKinney refers to identity researchers who should account for not only how structural conditions and social practices place individuals, "but also how individuals struggle to situate themselves in the contexts in which they find themselves" (Norton & McKinney, 2011, p. 82). And, finally, the assumption that while identity researchers seek to better understand how power operates within society, they often draw on Foucault (1980) to understand not only the relationship between knowledge and power, "but the ways in which power operates in society" (Norton & Toohey, 2011, p. 82).

3.2 MY OPTION FOR NARRATIVE INQUIRY

Narrative inquiry has become an increasingly important research method in many of the social sciences, and particularly in teacher education. Connolly and Clandinin (1990) pointed out that it is a method that has potential for "the improvement of practice and of how researchers and practitioners might productively relate to one another" (1990, p. 12). More specifically, the authors note that as researchers recognize that their own lives and experiences have effects on their research efforts and products, narrative inquiry might become a way for researchers and research participants to produce "collaborative stories" (Connolly & Clandinin, 1990, p. 12).

Connelly and Clandinin (1990, p. 2) mention that it is equally correct to say 'inquiry into narrative' as it is 'narrative inquiry'. By this, the authors mean that narrative is both phenomenon and method. Connelly and Clandinin explain that narrative names the structured quality of experience to be studied, and also the patterns of inquiry for its study. The authors assert that in order to preserve this distinction they use "the reasonably well-established device of calling the phenomenon story and the inquiry narrative" (p. 2). In this respect, individuals by their own nature seem to lead storied lives and tell stories of such lives, whereas "narrative researchers describe such lives, collect and tell stories of them, and write narratives of experience" (Connelly & Clandinin, 1990, p. 2).

According to Clandinin and Connelly (2000), experience is the keyword in the narrative inquiry. For them, "education and educational studies are a form of experience" (p. 18). They understand the narrative as the best way to represent and understand this experience, mostly

because of the fact that the experience is the object of the study. This also seems to be the understanding of Johnson and Golombek (2002), for whom narrative inquiry allows teachers to organize and to articulate their knowledge and beliefs about teaching in order to reveal the experiences that guide their practice.

The study conducted by Sakui (2002) strengthens the ideas presented by Johnson and Golombek. She investigated the relationship between her own learning and practice as an English teacher through the use of narratives on diaries. Her findings show that the narrative experience helped her to better understand topics such as learner development, autonomy, teacher beliefs and teacher education. Finally, narratives seem to be a very suitable method to investigate some issues of foreign language teacher education, such as teachers' beliefs (Vieira-Abrahão, 2002); the experiences and identities of the language learners (Leppänen & Kajala, 2002); the learning processes in relation to autonomy in language learning (Paiva, 2005), just to mention a few.

The narrative inquiry takes into consideration the diverse ways in which subjects' narratives shape and inform their practices. In Brazil, the studies of Telles (2002) suggest narrative inquiry as an appropriate approach for the investigation of the teachers' thinking and experiences. For the author, the narrative inquiry represents a form of gathering stories about the experiences of the teacher as an individual, as a student and as a professional. Telles (ibid) also acknowledges that narrative inquiry allows teachers to reconstruct their personal knowledge and their representations, helping them to ensure that they become more aware and, consequently, the agents of their own practice.

The importance of narratives for teacher education is also regarded in the study carried out by Cunha (1997), where the author states that any process of qualitative research which makes use of narratives can achieve prominent results, both for the research and for the educational field. The author suggests that in narratives there are not only the ideas of the individual who writes the report, but a self-analysis which allows the individual to build a new basis for reflection. As pointed by Paiva (2006), such approach may favor the understanding of meanings in learning environments from the point of view of the learners themselves and their experiences.

As any research method or approach, narrative inquiry has its advantages and limitations. According to Bell (2002), as a first advantage, all stories rest on and illustrate the story structures a person holds, and as such, they provide a window into people's beliefs and experiences. Another advantage refers to the fact that narratives are

powerful constructions, which can function as instruments of social control, as well as valuable teaching tools. Also, narratives allow the researchers to understand the experience, which may allow them to get at some information that people do not consciously know about themselves (Silva, 2010).

Yet, narrative inquiry has its own limitations as well. According to Bell (2002), the time commitment required makes it unsuitable for work with a large number of participants. It also requires close collaboration with participants, which may be difficult for some researchers to achieve. In addition, Bell (2002) comments about the ethical issues, which are some of the most serious ones to be addressed, and even more seriously, the fact that when researchers take people's stories and place them into a larger narrative, they are imposing meaning on the participants' lived experiences, that is, they start telling another story.

In sum, as pointed by Casey (1995-1996), through narratives researchers can give the experience some order, organizing the principle of human action and reconstructing the participants' identity. However, as no one can have direct access to the cognitive processes of any learner, but the narratives, even representing just a restricted view of learning, may be a valuable tool for accessing at least part of the way (Silva, 2010).

3.3 OBJECTIVE

The present study aims at understanding how the student-teachers in the context of the investigation have discursively constructed their identity along their experiences of learning and using English. In order to achieve this goal I intend to answer the following research questions:

3.4 RESEARCH QUESTIONS

3.4.1 General research question

(i) What subject positions did the student-teachers adopt or desire in the construction of their identity?

3.4.2 Specific research questions

1. Was the student-teachers' construction of their identity a site of struggle?

2. Did the student-teachers invest in their undergraduate program and in the target language? What was the impact of such investment (if any)?
3. What communities of practice were relevant in the student-teachers' experiences of learning/using the language (if any)?
4. Did the student-teachers aspire to any imagined community? Did it have any impact on the construction of their identity?
5. Were there acts of resistance or non-participation in the construction of the student-teachers' identity? How did the student-teachers cope with them?

3.5 DATA SELECTION AND ANALYSIS

The theoretical framework adopted in the present study draws on the concept of identity as proposed by Norton (1995, 2000) and Weedon (1987, 1997). In terms of such authors' work, which draws on poststructuralist theory, identity is theorized as multiple, changing, and a site of struggle; it is also conceptualized as produced in the context of diverse relations of power, operating at the level of interaction between people, and in the context of broader social, political, and economic processes (Norton & Early, 2011). In addition, I applied the concepts of investment, communities of practice, imagined communities and resistance, drawing particularly on the works of Anderson (1991), Lave and Wenger (1991), Norton Peirce (1995), Norton (2000, 2001), and Wenger (1998). Such theoretical concepts are useful in understanding how EFL learners and future language teachers identify with and invest in English.

The narratives in the corpus were analyzed within the framework of discursive positioning developed by Davies and Harré (1990). Positioning, following Davies and Harré (1990), refers to the process by which individuals are situated as recognizable and observably coherent participants in story lines. The analysis of the student-teachers' narratives also drew on Leppänen and Kalaja's (2002) work on autobiographies as ways of identity construction. From the authors' perspectives, through the narrativization of learners' personal experiences, it is possible to understand their identity construction.

3.6 DATA GENERATION

In order to answer the research questions given above, a qualitative approach was used in this study, in an attempt to "make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 1998, p. 3). In relation to qualitative methods of conducting research, this study follows an "exploratory-interpretive paradigm which utilizes a non-experimental method, yields qualitative data, and provides an interpretive analysis of the data" (Nunan, 1992, p. 4).

I collected information during the second semester of 2011 by means of an open-ended questionnaire, a narrative production (see Appendixes 2 and 3), and semistructured interviews (see Appendix 5). At the end of the data generation process, there were 16 questionnaires, 15 narrative productions and 10 tape recorded interviews. The idea of using interconnected methods, or triangulation, reflects my desire to get a better understanding of the subject matter in question since "objective reality can never be captured" (Denzin & Lincoln, 1998, p. 4). The instruments used for data generation are described next.

The data which will be presented in this research were generated by means of three instruments of data collection. Firstly, in September, 2011, an open-ended questionnaire was applied to a group of senior student-teachers attending the credit English IV in a language undergraduate education program, which will be detailed in the upcoming subsection, in an attempt to gather information about the notions I was interested in investigating. Secondly, the student-teachers were asked to write a narrative which proposed them to talk about to what extent having learned, or still be learning English, and having been prepared to become language teachers have influenced their lives.

I decided to use narratives as a method for data generation because when talking of a person's identity, in fact, we mean the person's story of life. Murray (1995) points out that one of the basic functions of narratives is to relate the stories a person lives and tell to her identities, since those stories actually shape who the person is. In this respect, Pavlenko and Lantolf (2000) state that the same way narratives are constructed by communities, so that they may make sense and provide cohesion for the community, individuals construct their own personal narratives to make their lives cohesive; in other words, to get to know who they are.

According to Riessman (2008), by using narratives, particularities and contexts come to the fore, and the agency and the imagination of the participants can be interrogated, allowing the study to include many voices and subjectivities. Due to time constraints student-teachers were

asked to write the narrative proposal at home and hand them in some time later. They were told that they could write their narratives in the language they would feel more comfortable.

After performing a preliminary analysis of the questionnaires and the narratives, I invited the students to attend semistructured interviews. The participants were told that the interviews would occur in the second semester of 2011, in order to clarify the answers they had given in the questionnaires, and also to discuss the narrative productions with them. Similarly to the applied questionnaire and the narrative proposal, the interviews were also conducted in Portuguese, as I will detail in the subsection 3.6.4.

The student-teachers' answers to the open-ended questionnaire, their narrative productions and the transcriptions of the audio-recorded interviews contributed to generate the data I used in the present study. Data generation was woven together in a narrative form with the purpose to illustrate and interpret the discursive construction of identity of these student-teachers. Before providing more details about how the questionnaire was built and how the interviews were conducted, I will first describe the context of the investigation and the participants of the study.

3.6.1 The context of the investigation

The State University of *Mato Grosso do Sul* (UEMS) was initially conceived during the first State Constitutional Assembly in 1979, and implemented then in 1993 with the purpose of promoting a new educational scenario in the State, especially due to serious problems in relation to basic education at that time, and the deficient available teaching staff. The distance and difficulties in displacement in the State led the University to institutionalize a politics which contemplated the peculiarities of every region of the State, being currently present in 15 cities in *Mato Grosso do Sul*, as the following figure shows.

Figure 1 – Cities in the State of Mato Grosso do Sul attended by UEMS (Source: http://www.uems.br/portal/mapa.php)

UEMS has become along these 20 years an important tool of development and social inclusion. By breaking paradigms, the University created and implemented the means which allowed for the consolidation of a new educational scenario in *Mato Grosso do Sul*, by developing actions of teaching, extension and research. Such coordinated roll of activities granted the University the means to generate science and knowledge, as a nucleus of development and sustainability in the State.

The context of investigation was based on information from the pedagogical project of the *Letras Português/Inglês* undergraduate program of the already referred university in the state of *Mato Grosso do Sul*, available for download in the university's website, and also from the information provided by the participants of my research about their program in the particular university.

According to the analyzed document, the undergraduate program in *Letras Português/Inglês* was created in 1979. Nowadays the program offers the academic community 40 vacancies per year for students interested in graduating from the program. This particular *Letras* program aims at preparing the students for a conscious performance in basic education, which prioritizes the work and reflection about language in use, as well as the provision of research opportunities on the basis of a critical analysis of the theories related to science and society.

Accordingly, the referred *Letras* program aims at educating professionals committed to their pedagogical performance, who in turn would be able to deal with the peculiar linguistics differences in each region of the state of *Mato Grosso do Sul* and other places in the region. The program prepares the candidates to teach Portuguese and English language and literature at schools in private and public spheres, and to

perform other language related jobs, such as proofreaders and translators. Yet, it is well-known the fact that the greatest contribution of the *Letras* program resides in the education of teachers to act in primary and secondary education.

During the four years of education in the *Letras* program, the students go through regular credits which are related to the study of Languages (Portuguese, English and Latin), Literatures (Portuguese, Brazilian, British and North American), Linguistics, and other connected topics. Notwithstanding the credits particularly inherent to their education as language teachers, the students also attend others which are mostly related to the bases of Education, such as History and Philosophy of Education, Didactics, Pedagogic Psychology, Structure and Functioning of National Education. Finally, the students also carry out credits which are related to the practicum of Portuguese and English Languages and Literatures.

The *Letras* program at the referred university is supposed to be completed in a minimum of 4 and a maximum of 7 years, having a total duration time of 3.362 hours, from which 510 hours are related to the practice as a curricular component, and 408 hours devoted to the practicum experiences. Within the total duration time, the candidates to the certificate must also have 200 hours of complementary academic activities and 68 hours dedicated to the writing of the final term paper.

3.6.2 The participants of the study

The participants of this research were students of a *Letras-Português/Inglês* undergraduate program at a public university in the middle-west of Brazil. The group of senior student-teachers comprised a total of 21 students. However, on the day I distributed the information package only 16 student-teachers were present in class. I explained to them, in general lines, what I intended to research, and invited them to participate in the study. All of them promptly accepted the invitation.

Notwithstanding the acceptance of the student-teachers in class, not all of them truly engaged in the participation of the study. Reasons for this include the fact that some of the students did not hand in the narrative production. Neither did all of them attend the interview sessions. I decided, then, to focus on the student-teachers who responded the questionnaire, handed in the narrative production and attended the interviews. Six participants, named as Doris, Ian, Pam, Christine, Jenny and Lucy, were selected then. The names of the participants have been changed to protect their identities.

The group of participants brought into analysis was aged from 21 (Doris) to 35 (Christine) years-old at the time of data collection. Most of them were single, and claimed not to have any formal jobs, positioning themselves as students. An exception was made to Christine, who besides being the older participant in the group, she was also the only one who is married, and claimed to have an occupation other than that as a student. She mentioned to be a music teacher. Christine was also the only participant in the group who considered having a basic level of English, whereas the other participants claimed to have an intermediate level of the language.

The participants of the present study, at the time of data generation, were enrolled in the last year of their undergraduate education. I opted for choosing such particular group of students within the *Letras* program believing that they could provide me a broader picture of students in the end of their program at the referred university. Moreover, as the objective of the research was to understand how the student-teachers in the context of the investigation have discursively constructed their identity along their experiences of learning and using English, investigating such issue with a group of students on the verge of graduating on a language education program could provide me with the type of data I was interested in investigating.

3.6.3 The questionnaire

The objective of the questionnaire was to elicit from the student-teachers their understanding of the relationship between their identity of learners of a foreign language and undergraduate students, and their identity in construction of future language teachers. Therefore, sixteen questions were formulated, eight of which aimed at accessing biographical information from each participant (questions 1-8, see Appendix 2).

The other questions dealt specifically with the notions I was interested in investigating, which are, (1) identity, (2) imagined communities, (3) imagined identities and (4) resistance, although none of these terms appeared in the body of the questionnaire, neither in any other instrument used for data generation, so that I could not interfere in the student-teachers' answers, and consequently, tried at best not to compromise the data generation.

When developing the questionnaire, I was aware that answering it in English could represent a problem to the participants, although being senior English student-teachers. I opted for using Portuguese instead, in

order to have them answer the questionnaire. The questionnaire was answered in class so that I could ensure a maximum level of participation from the students involved in the study.

In the questionnaire, the student-teachers were asked to recall and write about their reasons for choosing the *Letras Português/Inglês* program, and if the program was their first choice in the entrance examination process for a future undergraduate education. They were also asked to analyze their intention to become language teachers. The student-teachers were asked to write about their experiences as language learners, particularly in relation to English, as well as how they feel about learning and using such language. They were also asked to detail what they consider to have helped them utmost with the learning of the language.

Some of the questions applied in the questionnaire were designed to make the student-teachers think and write about their former English teachers, the aspects of their undergraduate education which they consider to be of utmost importance, their expectations in relation to their future careers, their feelings in relation to their professors and colleagues in class, and what they believe is missing in the program they were attending at the time of the study.

Such information seems to be useful as I seek to understand the respective histories of the participants, their particular social circumstances in the undergraduate program, and their progress in language learning. Due to the reduced number of participants in this study, it was possible for me to undertake deeper and more careful qualitative analysis of the questionnaires.

3.6.4 The interviews

After the questionnaires were collected and the narrative productions handed in by the participants, I invited the eligible students-teachers to participate in private semistructured interviews. The interviews were conducted to follow up on their questionnaire responses, asking for clarification or elaboration, and to ask for more information about what struck me as significant in their narrative productions. The interviews were semistructured (Patton, 1990) in the sense that I changed the order of some questions where appropriate, and added other questions at my own discretion.

The interviews were conducted in Portuguese, and they lasted between fifteen to fifty-five minutes per each student. The interviews were audio-recorded for future transcription and analysis. The criterion

used for the choice of the participants for the interviews were two-fold: first, to choose students-teachers that had answered the open-ended questionnaire and written the narrative proposal; and second, to choose participants who had presented relevant and consistent views regarding the notions I was interested in investigating.

The interviews were conducted during the months of September and October, 2011. The student-teachers were asked a set of open-ended questions in Portuguese based on the previous answers that had already arisen from the data analysis of the questionnaires and the narrative proposal. The interviews were thus designed from a more personal perspective, with questions asked based on the individual answers that had previously been provided in the other instruments used to generate data.

The idea of conducting the interviews in Portuguese was to put the student-teachers at ease, and to avoid making language an obstacle in the study. The interviews were all audio-taped and transcribed verbatim (see Appendix 5), and then submitted to qualitative analysis. Excerpts from the student-teachers' answers were included in the description of the data in order to illustrate the analysis, as I will demonstrate in the upcoming Chapter of this dissertation.

In what concerns the content of the interviews, it is possible to say that it had two main parts. In the first part of the interview, I aimed at getting to know better some of the student-teachers' answers from the open-ended questionnaire; whereas in the second part I asked the participants open-ended questions about their narrative productions, where they could reflect on their opinions about the topics discussed in the instruments, talking at their own pace, changing topics or focusing on an issue rather than on others. Notwithstanding these two apparently distinct parts in the interview, most of the time these two parts were intertwined.

3.6.5 Data transcription, segmentation and analysis

The data generated from the open-ended questionnaires and the narrative productions were analyzed undergoing a thematic analysis in the tradition of Spradley (1979), taking into consideration what exactly students were saying about a determined topic, that is, the themes that emerged as important for each student. After this process of thematic analysis, I tried to find common points of reference among the student-teachers' answers. These points of reference developed into categories later on.

After the interviews were held, they were transcribed following Hatch (1992), then segmented and analyzed in the same line as the questionnaires, that is, through an emic perspective (Pike, 1954) in which the categorization was performed after the thematic analysis and trying to use the student-teachers' own words and themes. After that, the interviews' excerpts used in the analysis were translated to English following the language used in the present text. I kept the original transcriptions in Portuguese in the Appendixes 2, 3 and 5.

The data were examined and interpreted in light of the student-teachers' life stories and English learning experiences shared by them in the generation of data as well as with the support of prior theory on identity construction.

In this study I adopted a qualitative analysis by directly reflecting upon the data and trying to interpret them (Allwright & Bailey, 1991). By collecting data through different methods, I intended to make use of methodological triangulation and thus to develop multiple perspectives on the same phenomenon as an alternative to validation (Denzin & Lincoln, 1998). It was the combination of such methods that provided me the data necessary to understand the student-teachers and their learning contexts as socially, historically, and politically constructed, and the undergraduate program as a site of identity negotiation.

3.7 SUMMARY OF THE CHAPTER

In this chapter I have presented the method used in the present study. Initially, I presented my interest in conducting a narrative research in the field of applied linguistics. After that, the objective of this study was presented. As stated, the main objective of the present investigation was to understand how the student-teachers in the context of the study have discursively constructed their identity along their experiences of learning and using English. Then, the General and Specific Research Questions which guided the investigation were presented. The procedures and instruments for data generation were presented next, which encompassed a narrative production, an open questionnaire and private semistructured interviews. After that, I presented the data transcription, segmentation, and analysis. In the following chapter, I will present the results of the data analysis and the discussion of its findings.

CHAPTER 4

FINDINGS AND INTERPRETATION

4.1 INTRODUCTION

The general objective of the study is to understand how the student-teachers in the context of the investigation have discursively constructed their identity along their experiences of learning and using English. In order to achieve such goal I would like to find out whether they have moved towards new subject positions in the construction of their identity.

In the present chapter, I seek to answer the specific research questions that guided this study. I aim at understanding this scenario by means of investigating whether the student-teachers experienced the construction of their identity as a site of struggle, the investments of the student-teachers in their undergraduate program and in the target language, as well as the communities of practice in which they may be involved. I also wonder whether they aspire to any imagined community, and to what extent this belonging may have influenced the construction of their identity. Finally, I hope to know about the acts of resistance or non-participation in the construction of the student-teachers' identity, and to understand to what extent they dealt with such conflicts.

The chapter is divided into six main sections. Although I will try to answer each research question separately, the concepts of 'site of struggle', 'investment', 'resistance' and 'imagined communities' permeate all the sections of the analysis. In the first section, I intend to discuss, based on the data from the participants, the notion of identity as a **site of struggle**, as proposed by Norton (1995; 2000), which highlights the conflicts in the construction of the identity of a learner/user of a foreign language, and at times of a future language teacher.

In the second section, I bring into discussion the **investment** (Norton, 1995; 2000) of the student-teachers as learners/users of English, and as undergraduate students. Such investment underscores the connection between the student-teachers' desire and commitment to learn a foreign language and, at times, to become a language teacher, and their changing identity in construction.

In the third main section, I present the participants' **communities of practice** in relation to learning and using English, drawing on

Wenger (2006) who states that communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavor.

In the fourth section, I draw on the works of Norton (2001) and Wenger (1998) to discuss the **imagined communities** desired by the student-teachers in the construction of their identity, and to what the extent their affiliation with such communities or identities may have affected their learning trajectories.

Finally, in the fifth section, I discuss the acts of **resistance** and/or **non-participation** mentioned by the student-teachers during their experiences with learning and using English. I draw on the work of Wenger (1998) to discuss that the student-teachers' construction of their identity seems to be shaped by the combination of participation and non-participation in certain communities of practice, whether imagined or not. Finally, in the last section of the chapter, a summary is provided.

The referred sections bring data that emerged from the participants' questionnaires, narratives and interviews, which highlighted their desires to position themselves and to be positioned across and within their experiences in relation to their undergraduate program and their language learning practices.

4.2 IDENTITY AS A SITE OF STRUGGLE

As already referred, Norton considers identity a site of struggle, in a way that subjectivity is produced in a variety of social sites, all of them structured by relations of power in which the person assumes different conflictive subject positions (Norton, 1995; 2000), and such conflict in the identity construction of the participants as learners/users of a foreign language, and as future language teachers will be addressed in the present section.

4.2.1 A site of struggle to start and be part of the *Letras* program

The conflictive site of struggle in the construction of the identity of a learner/user of a foreign language, and of a future language teacher, starts at times by the conditions under which the person chooses an undergraduate program. Following in this subsection, I discuss the concept of identity as a site of struggle in the *Letras* undergraduate program, addressing three main points, which are: first, the reasons that led the participants to attend the *Letras Português/Inglês* undergraduate program; second, the reflections of this choice in their learning and/or

using of the foreign language; and third, the impact of this choice on their future professional lives.

First, one of the participants, Doris, explained that *Letras* was her first option in the entrance examination process[3], although the low number of candidates in such process has influenced her decision for attending it. Doris also mentioned that the program was an opportunity for an undergraduate education, and that it might contribute somewhat to her entrance in the public service field. For Doris, the degree in languages was not the direct goal of her pursuit in the program, but to obtain a university degree.

Doris described in her narrative the conflict which involved the cultural capital she brought into the undergraduate program in relation to the knowledge of English, and other forms of capital she expected to achieve. In relation to the apparent site of struggle she was in during her undergraduate education, she contended that, "studying English at college was wearisome and repetitive, as I have already learned everything in private language courses*"* (Doris, narrative, 2011). She complemented such argument in the interview by reinforcing that, "I mean wearisome and repetitive because I had studied the same subjects and contents which were taught at college, so for me, it was just like learning the ABC's again*"* (Doris, interview, 2011).

Differently, Ian declared that *Letras* was not his first option in the entrance examination process. The Law undergraduate program had been his original choice, but after failing to be approved two consecutive times in the entrance process, he decided to opt for the *Letras Português/Inglês* undergraduate program. He explained this choice by stating that, "as I was not interested in dealing with figures, calculus, blood or dead people, *Letras* seemed to be more appropriate*"* (Ian, questionnaire, 2011). In this respect, Lucchiari (1998) contends that there may be social influences in the kind of choices for a certain future profession, such as the lack of financial conditions to afford paying for a course, and afterwards, to start the career, and/or the lack of

[3]The entrance examination process of the State University of Mato Grosso do Sul, at the time the student-teachers attended to it, consisted of a Composition test, followed by General Knowledge and Specific Knowledge evaluations. The candidates could opt for replacing the General Knowledge Evaluation for the grade obtained in the National Examination of High School (ENEM), or take the test, where the highest score would be validated. Such entrance process has changed since then.

the necessary knowledge to be approved in the entrance examination process, for instance.

Being in this site of struggle, Ian decided to experiment with the program, and after an academic year time, he seemed to have changed his mind about it, asserting that, "I thought of trying it out for a year to make sure I would identify with the program, and I really appreciated it" (Ian, questionnaire, 2011). Such apparent initial identification with the program seems to have had a reflection upon his desire to become a teacher, as I will bring into discussion in the following sections of the chapter.

Something intriguing that emerged from Ian's answers is that, even though he did not opt for the *Letras* program as the first option in the entrance examination process, he apparently assumed an identity related to his future professional life, somewhat in a different position from Doris, who has chosen the program as her first option, but for whom teaching would not be a professional preference.

Differently from the previous participants, Pam explained that her option for the *Letras* program was originally influenced by social factors. She mentioned that her parents could not afford paying for a private undergraduate education. In addition, she was supposed to choose a program which was located near her parents' home. In the interview, she complemented this thought by stating that being a teacher was also never part of her professional imaginary.

> I never imagined I would attend *Letras*! + When I was younger I had this dream + "I'm going to work with computers + I like computers + I'm going to invest in that!" + After six years out of school + I attended a program for Youth and Adult Education + only to have a degree and be able to get into college + Then + what happened? + My sister started saying + "You're reading a lot + why don't you try *Letras*?" + I thought + "Why would I do that? + I didn't know anything about the program! + Then my History teacher at the course I was taking at that time kept encouraging me + "You should attend *Letras* + or History + You identify with this kind of program" + Well + I like to read + then + for this reason I was quite good in some things + but I remember that + when I was younger + I was a terrible student + I will never be a teacher! + I'll pay for all my sins! I

> just know that I ended up being convinced! (Pam, interview, 2011)

In this conflictive scenario, Pam presented her initial thoughts about being a *Letras* undergraduate student and future language teacher. Notwithstanding the conflict experienced by her before starting the program, she was the only respondent in the group of student-teachers involved in this study to be effectively teaching. Pam used to teach English at a social assistance project as a volunteer once a week. She seemed to have a strong identification with the project, and contrary to her initial point of view about being a teacher, she also identified with the profession, as she said that, "I really like it. I get quite anxious when the Saturdays are coming, because those are the days of the classes" (Pam, questionnaire, 2011).

In a somewhat different perspective from the previous two participants, Christine mentioned that she chose *Letras* as her first and only option in the entrance examination process. However, as a partner of a military officer, Christine had to move to different places within the last ten years, from the city of *Rio de Janeiro*, where she started the *Letras* program, to *Manaus*, where she needed to stop attending it due to another transfer of her partner, and finally to *Mato Grosso do Sul*. Christine detailed her pursuit as follows:

> I had already started the *Letras* program in the city of *Rio de Janeiro* about 10 years ago, but for my partner being a military officer, we had to move to Amazon... Soon after returning to *Mato Grosso do Sul*, I avidly searched for the *Letras* program in the colleges of *Dourados*. I can't describe the thankful surprise of finding it at *UEMS*. (Christine, questionnaire, 2011)

Christine made it clear that her initial identification with the program was due to her inclination for Literature, saying that English has been given her as a '*curse in disguise'* (Christine, questionnaire, 2011). She highlighted such despair in relation to English in her narrative mentioning that, "After applying for *UEMS*, I must say that I almost had a heart attack when I knew that the program had a double-certification in English*!"* (Christine, narrative, 2011). Besides such apparent contradictory feeling, she claimed to have gotten used to studying English, and if she was offered a job opportunity as an English teacher, she would promptly accept it. Christine seems to have put an

end to this conflict by acknowledging that, *"*The thing is that I really love the program!*"* (Christine, questionnaire, 2011).

Jenny, somewhat similarly to Ian, explained that Journalism would be her first option in the entrance examination process, if she could afford a private university degree, but she decided for attending *Letras* in a public university instead. Such attitude suggests that some of the choices the student-teachers make are based on social circumstances and factors others than just their preference for a specific degree, which may impact the construction of their identity of future professionals in second-option programs.

Notwithstanding the conflictive choice between a previous desired undergraduate education and her current option, Jenny acknowledged her intention to become a language teacher, although learning English has always been a challenge for her, as I will detail in the sequence of the chapter. Jenny also highlighted the importance of studying a foreign language in her undergraduate program, since such knowledge would help her understand the mechanics of her own language. However, she believes that her education would have been much more productive if the program she attended had been offered not as a double-certification degree, but as a single one. She explained that,

> One thing that I could realize is that the program should be divided + I mean + in the first two years + there should be equal credits for all the students + and after that a specific syllabus + I believe since the second year of the program I already knew that I was interested in Linguistics + I wish I had such specific education in Linguistics + Actually + what happens? + If you ask my classmates + maybe they'll answer the same thing + that you graduate knowing a little bit of something + but you don't know everything! (Jenny, interview, 2011)

Just as Doris, Pam and Christine, Lucy also chose *Letras* as her first option in the entrance examination process. Yet, somewhat differently from the others, she did not face it as a site of struggle. Lucy stated that she likes to teach, and that she has been developing this activity since she was given a *PIBID*[4] scholarship. She mentioned that

[4] The *PIBID* program, sponsored by the Brazilian Ministry of Education (*MEC*), and implemented by *CAPES* (*Coordenação de Aperfeiçoamento de Pessoal de Nível Superior*),

such experience has confirmed her decision of becoming a teacher. Norton (2000) states that if learners invest in a second language, they do so with the understanding that they will acquire a wider range of symbolic and material resources, which will in turn increase the value of their cultural capital, and this is what seems to be happening to Lucy by investing in teaching and learning practices, as her participation in the *PIBID* program, for instance.

Notwithstanding Lucy's positive feelings in relation to her undergraduate education, she faced different sources of conflicts when it came to some of her classmates, whom she considered not to be as much involved with their own professional education as Lucy herself believed they should be. In this respect, she argued that,

> People usually get to the program full of difficulties + Then + when it's time to improve + they don't seek for it + they graduate without knowing how to speak English + let alone how to teach English! (Lucy, interview, 2011)

The stances taken by the participants in relation to their entrance in the *Letras* undergraduate program suggest that the choice of an undergraduate education is at times mediated by social circumstances, which may lead to conflicts, such as Doris considering the *Letras* program an opportunity for an undergraduate education, disregarding the teaching profession. Another example is evidenced by the imposition of Pam's parents, demanding from her either to be approved in a public university in the state near the city they used to live, or to get back to her parents' home to attend a program in a private undergraduate institution.

Ian and Jenny have also faced different sorts of conflicts when started the *Letras* program. As already stated, Ian lacked the necessary symbolic capital to be approved in the entrance examination test for the Law undergraduate program, which led him to opt for a second-option undergraduate degree. Similarly, Jenny also decided to take up a second-option degree in *Letras*, as she could not afford paying for a Journalism degree in a private institution.

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aims at encouraging the teaching initiation of student-teachers from the public institutions of undergraduate education. The purpose of the program is to increase the contact of the student-teachers with the day-to-day of the teaching profession, stimulating the professional development. (Retrieved from http://portal.mec.gov.br, April, 2013)

Christine and Lucy claimed to have opted for the *Letras* program as their first option as an undergraduate degree, but they have also experienced different forms of conflicts during their undergraduate education. Besides the need to quit attending the program because of her partner's occupation, Christine was also compelled to 'go through English' in order to achieve her goals with Literature; whereas Lucy was struggling with some of her classmates who did not seem to be quite concerned with their own education as she was.

Besides all the social circumstances contended by the participants, learning and/or using English was not considered a reason for choosing the *Letras* program, which may position the participants in a social context, that perhaps, they were not willing to take part of, turning it to a site of struggle. This topic will be explored in the upcoming sub-section.

4.2.2 A site of struggle as learners/users of English before and during college

Norton (1995) defines identity as 'a site of struggle', and this definition seems to be appropriate for the participants' experiences as learners and/or users of English, both before attending the *Letras* undergraduate program, as well as while they were still undergraduate students, learning the language and the craft of being a teacher.

For example, Doris started to learn English at a very young age, but this process of learning a foreign language was not free from conflicts, such as financial limitations that prevented her from carrying out two learning activities which she was fond of at that time. She described such conflict as follows:

> By the age of nine I used to have piano lessons. One day I got home and told my mom I'd rather have English classes. Then, I had to decide between the piano and the English classes, as at that time my parents couldn't afford both. (Doris, questionnaire, 2011)

The option of Doris for starting to study English, instead of carrying out the piano lessons, was also not free from constraints. Her identity of a beginner learner of English was initially marked by social circumstances that forced her to change to different private language courses during the time she was studying the language, and also to

exchange symbolic capital in order to achieve her goals. Doris explained that,

> I decided for English because I was already interested in the language, and we used to have English classes at school. I studied at the language school of a friend of my mom. She used to give us discounts in the monthly payments. I studied English for five years, from nine to fourteen years-old. Those were the years I improved most. Yet, the school shut down and the students didn't get their certificates, so I started studying at another private language school. I took the intermediate course again, and I used to pay for the classes by working as a teacher for the kids. I studied there for two more years. (Doris, narrative, 2011)

Despite Doris's investments in her acquisition of English, such as teaching the language for children in exchange of her own learning, her identity of a language learner was a site of struggle for her, especially when she had to move to another city and stop attending her English course. According to her, she resumed the course two years after stopping it which seems to have made her feel that graduating from the language course took her too much time.

> When I started the advanced level English course, I moved to another city and quit studying English for two years. I resumed the studies at the age of 19, and at 21 I graduated from the advanced level at *UFGD/ALA LÍNGUAS*. I mean, it took me nine long years to graduate due to those changes of school. (Doris, narrative, 2011)

The identity of Doris as a learner/user of English was still conflictual when she considered the English native speaker the main reliable source of input for students of such language. Doris somewhat conditioned her learning of English to possible experiences of using the language with native English-speakers, highlighting her desire for such contact.

> I can tell the difference between those who had the experience abroad. They seem to have a better

> command of the language... Maybe, the government could invest more on exchange programs. We would then be in contact with native speakers, or even we could receive a scholarship to spend some months in the United States, having direct contact with English. (Doris, questionnaire, 2011)

When asked in her interview about some of the things that could be inserted in her own education as a future English teacher, Doris explained her reasons for believing in the 'direct' and 'real' contact with English-speaking native people, and the investments that should be made by the Government in exchange programs.

> The direct and real contact with a native speaker provides greater language acquisition and knowledge, allowing the student or teacher to develop every single aspect of the language. If I had the opportunity to participate in an exchange program to an English-speaking country, as a language professional, I would be in evidence and well-prepared to teach the language. I would have used the language in a natural environment. Also, I would have expanded my vocabulary and my knowledge of the language in general. (Doris, interview, 2011)

The identity of a learner of English in the undergraduate program was a site of struggle for Ian, as well. As I will discuss in more details in the subsequent sections, Ian started the program bringing with him a good deal of symbolic capital in relation to English, due to previous learning experiences. He recognized that learning English in the *Letras* program could be improved by means of *"*new language laboratories and more space in the syllabus for the English classes, besides more conversation practices*"* (Ian, questionnaire, 2011).

By mentioning that his English education could be somewhat improved if the language laboratory offered him better conditions to practice the language, such as the acquisition by the University of updated computers and better Internet access, Ian seemed to be aware that the practice in such place aimed at complementing his education in relation to the development of speaking and listening skills, but the current conditions offered by the laboratory did not offer such

possibility, which might prevent him from improving his symbolic capital in relation to the language practices.

Ian also complained about some of his classmates who would not be concerned about learning and practicing the language during the English classes, which according to him, could have a negative outcome when it comes to learning and using the language.

> That's why I support every professor who comes here and only speaks in English! The guys complain + "You have to speak in Portuguese!" + No! + We don't have to speak in Portuguese! + We're here to learn English! + The person enters the classroom and the moment the professor starts speaking English + she makes faces! + The person not even tries to listen + she says + "Translate to me" + that doesn't help! + I believe it doesn't help! + I think the professor should try his best for the student to understand + but not to translate + He should speak English most of the time! (Ian, interview, 2011)

It seems that Ian wished to have better communicative competence in English in order to improve his symbolic capital in relation to English, which could position him as a better professional in the area of teaching English. However, the feeling of being about to graduate from languages, and do not have the necessary communicative competence to be an English teacher seems to be restraining the emergence of the identity of a user of the target language, and consequently, of a future English teacher. In this respect, he acknowledged such lack of practice in the program as follows:

> Ian: That' what I just mentioned + It's about living the language! + If we get here and don't practice + we don't have any native speaker to talk to + so + we have to practice among ourselves + we have to learn from someone!
> R: And + is there anyone in class who you practice with?
> Ian: No one! No one! What I see + I see outside! (Ian, interview, 2011)

Similarly to Ian, who brought into the *Letras* program a good deal of symbolic capital in relation to English, Pam also had a large number

of English learning experiences before starting the *Letras* program. Some of these experiences highlighted her identity of a learner of English, although conflictual in nature, such as her English learning journey before starting her undergraduate education.

> When I entered the Military Academy in the city of *Brasília*, I had this Canadian teacher in the fifth grade of Elementary School. I studied there only for two more years, because I didn't fit in. In the public education, still in Brasília, the subjects and contents I had studied previously were repeated in the eighth grade of Elementary School and in the first year of High School, yet, with a complete lack of resources. We didn't even have books… In the Youth and Adult Education, six years after quitting studying, now in the state of *Rio Grande do Sul*, teaching was very good. The teacher was newly-graduated and she was really craving for teaching, but there wasn't anything new about teaching subjects and contents. (Pam, narrative, 2011)

Perhaps, because of being a senior undergraduate student, Pam could critically analyze her basic education in relation to her previous English practices, stating that there were a lot of content repetition and lack of teaching resources in the public schools she attended. Pam also acknowledged the effort made by one of her former English teachers while she was taking up the EJA's classes. Yet, she mentioned that there was nothing different there in relation to learning subjects.

The possibility of learning English in the *Letras* program seemed initially to be an opposing starting point in relation to her previous learning experiences during her school days. According to Pam, she had always desired to take up a private English language course, but due to financial limitations she could never afford paying for it. She described this conflictive scenario as follows:

> The opportunity of really learning English + for me was outstanding! + I always wanted it to + my dad always supported me + He used to say + "OK! + I'm going to pay for a private course for you" + But all those difficulties + I never had the chance to attend such private course + but I always desired that + Then + this possibility of +

> "OK! + I'm going to learn English + I'll be in contact with the language + I'll graduate in English!" + This was all very crazy! + It made me love the program! (Pam, interview, 2011)

Although Pam was invested in the practices of the *Letras* program, as I will demonstrate in the upcoming sections, her identity of a learner and user of English was still a site of struggle, leading her to ask for "more, much more, and even a few more English classes*!"* (Pam, questionnaire, 2011). But something intriguing about this conflictive attitude in relation to the language is that she mentioned to feel quite comfortable when she used to speak English with some of her friends from abroad, but she felt very insecure when she was supposed to talk to her professors in the university. When asked if she could explain the reasons that made her feel so much insecure when she was expected to speak to her professors in English, she replied that,

> I can't see a reason! + I don't know if it because of nervousness or lack of practice + I'll give the example of Olivia + since the first year of the program I used to see Olivia as + you know AH: + you know what I mean? + And then + I just couldn't! + She used to get to me + and ask me questions + and sometimes I had the answer all in my head + and I: + "eh: + Have a nice week!" + Just that + "Bye!" + Until last year + when we spent more time together + she used to meet me in the halls + "Hi dear" + and I + "Hi teacher" + and then + she started talking to me + and I could understand everything in my head + but when I was supposed to speak + I answered in Portuguese! + I surrendered! + I don't know what happens + I hope someday I can overcome this obstacle + (Pam, interview, 2011)

This apparent conflict in relation to using English with friends from abroad and the insecurity of using the language with professors in the university seems to have its bases in an imagined community aspired by Pam, the imagined community of teachers of English. It seems that Pam recognizes her English professors as the particular members of the community she wishes to be part of. Norton (2006) believes that the people in whom learners have the greatest investment may be the very people who represent or provide access to the imagined community of a

given learner, and this seems to be what is happening to Pam when she is expected to speak English with her professors in the university.

Similarly to the previous participants, Christine's identity of a learner of English was also a site of struggle. She mentioned in the questionnaire to have a relationship of 'tolerance' with the language, so that she could achieve her goals with Literature, while she would be learning a foreign language. Such attitude in relation to learning English seems to have its origin in unsuccessful learning experiences during high school, when she started to learn the language. Christine described such situation in the interview.

> My contact with English was not really good at first. In the city where I used to live, the students had contact with the language only in High School, and I must confess that I hated it. Maybe because of the disobedience of the age or for having this feeling of dislike for the teacher, I don't know. The outcome of such years of 'learning' was a complete disaster because I didn't learn anything. I just cheated on the other students to be approved. (Christine, narrative, 2011)

Christine acknowledged the fact that at the beginning of her *Letras* program in *Mato Grosso do Sul*, she was very resistant to the idea of learning English, but now as a senior student, she could understand it much more easily, and she did not seem to despair anymore. As already mentioned, Christine's desire for attending *Letras* had always had everything to do with her inclination for Literature, and not with learning a foreign language, as she explained in the interview.

> English was not the first option for me + because I always had this huge difficulty + something which + I believe + had to do with being in High School + The thing of not enjoying studying + but what I really cared about in here was Literature + for me + this was always the key issue + (Christine, interview, 2011)

According to Norton (2010), the concept of resistance is important when trying to understand the construction of identity, due to the fact that larger structural constraints and classroom practices may at

times position learners in undesirable ways, and they can resist these positions in innovative and unexpected forms (Norton, 2010), and this seems the case of Christine, trying to reconcile her strong inclination for Literature and the learning of English in the *Letras* program.

Similarly to Christine, learning English had been a challenge for Jenny since her childhood, when she had her first contact with the language. Her identity of a learner of English was a site of struggle at that time, especially as she perceived differences between the way she used to be taught English, and the new learning environment. Jenny explained that,

> During my childhood, I had my first contact with English at the age of 11 at the school I used to study. At that time, I was transferred from a public school to a private one, and I remember that the English teacher was the owner of a private language course in the city. And maybe, because of that she was really demanding in relation to the language, although we were not at a private language course. For me such period until the eighth grade of Elementary School was a challenge. (Jenny, narrative, 2011)

When asked for the reasons that made her consider learning English a challenge during the first years of her education, Jenny explained that there was a lot of heterogeneity in the classes in relation to the knowledge of English, especially between her own knowledge of the language and that of the other students in class, who had already studied it in a private language course.

Jenny's identity of a learner of English was a site of struggle, highlighted by the difference in the symbolic capital in relation to the knowledge of English, together with the fact of not being able to afford paying for a private language course at that time. Jenny complemented such thought by saying that,

> Generally + people who know English + are those who attend a private language course + the person who can afford paying for it! ++ When I started the fifth grade of Elementary School + I started studying at a private school + Then + what happened? + For me it was a challenge + because all my friends were ahead in English + as they

> were having English classes since kindergarten + besides attending private language courses + I wasn't! + Then for me + it was very difficult! (Jenny, interview, 2011)

The feelings of Jenny in relation to learning English in a social context that seemed to challenge her are somewhat similar to the findings of the study carried out by Gao (2005), who investigated the development of two Chinese EFL students' learning approaches while learning EFL in different educational settings in mainland China. The results showed that the students' learning style was influenced by several aspects, including acts of resistance when the participants felt threatened by a highly competitive educational context. Notwithstanding such conflicts, the results indicated that the English language was seen as a way to gain more social status and to have better economical, professional and educational opportunities.

Although the identity of a learner of English was at times a site of struggle for Jenny, learning the language did not seem to have negatively influenced the emergence of the identity of a user of the language, and the possibility of becoming an English teacher. Jenny also recognized that she has been improving the language little by little due to the practices in the undergraduate program.

Lucy, the final respondent, claimed to feel very comfortable with using English. She mentioned to be fond of watching movies and sitcoms and listening to songs in English, and that whenever possible she carries out these activities in English. Lucy stated to invest in the *Letras* program, and that she had a reasonable level of English. She also mentioned to enjoy teaching the language. It seems that for Lucy, her identity of a learner of English was not a site of struggle, not even by the time she used to live abroad. Yet, Lucy criticized some of her classmates and suggested that they should be more concerned about their own education as future language teachers. She also claimed that they should take advantage of the learning opportunities provided by the program, as already mentioned (see sub-section 4.2.1).

The identities of undergraduate students and learners of English were experienced by the participants as a site of struggle, particularly due to social factors. Ian and Jenny, for instance, opted for an undergraduate program which was not their first choice; whereas Jenny and Pam could not attend private English courses because of financial limitations. Other circumstances also contributed to such conflictual process of identity work, such as the program's double-certification,

recalled by Christine and Jenny, and the lack of interest from part of the student-teachers in class, as regarded by Ian and Lucy.

The participants were also capable of discerning aspects of their education that could be improved, such Ian requiring better conditions in the Language laboratory, and Pam asking for more English classes in the syllabus of the program, which somewhat could impact their own learning of the language, providing them better communicative competence, and consequently their future professional lives as language teachers. In the upcoming subsection, I bring into discussion the conflictual construction of the identity of a future language teacher.

4.2.3 A site of struggle as future teachers

The process of the construction of the identity of future language teachers was also experienced by the participants as a site of struggle, which highlights the notion of identity work as dynamic and constantly changing across time and space, constructed and being constructed by the experiences of the individual in different learning and teaching contexts.

The reason that led Doris, for instance, to opt for *Letras* was not her previous identification with the program itself, but the low number of candidates in the entrance examination process. As already mentioned, Doris considered the program an opportunity to have an undergraduate certification, which might help her to achieve a job opportunity in the public service field. Becoming a teacher for Doris was a site of struggle, as she believed that, "teaching is very stressful and devalued*"* (Doris, questionnaire, 2011).

Although becoming a teacher was not Doris's first option as her future professional option, she recognized that she had the necessary symbolic capital to be an English teacher, especially when she compared her previous English teachers from public education with the cultural capital she has acquired from her years of studying and practicing the language in the private language courses she attended before the *Letras* program. She highlighted that, "as far as it concerns public education, I think I'm capable of teaching. After all, I always considered my teachers at school unprepared. Sometimes, they also used to teach incorrectly, particularly Grammar" (Doris, narrative, 2011). It seems that Doris assumed such identification with English on the one hand, but she did not share the same feeling in relation to the fact of becoming a teacher, which led her to consider the undergraduate education an opportunity for cultural capital acquisition.

As already suggested, although Ian wished to have become a lawyer, he ended up opting for the *Letras* program instead. After trying out the program for an entire academic year, he realized his identification not only with the program itself, but with the English language. It seems that after this period of apparent conflict and subsequent identification with the program and with the practices of the target language, Ian became aware of the emergence of the identity of a learner of a foreign language. He acknowledged this new subject position by stating that, "when I decided to learn English, I started not only to study, but also to 'live' the language" (Ian, questionnaire, 2011).

Yet, his identity of a language teacher was still considered a site of struggle for him. Ian expressed his desire to become a teacher, but he believed not to be prepared to face a classroom as a full-time teacher. When asked the reasons for such feeling of insecurity, Ian declared that, "the fear that I have is the same everyone does + that my mind goes blank! + That I don't know what to say! + That I can't control the students in class!" (Ian, interview, 2011).

Despite having been through the English practicum experiences in the program, Ian mentioned that the lack of teaching experience in the area made him feel insecure in relation to his future professional life as a language teacher. Norton (2001) argues that second language learners have images of the communities in which they want to participate in the future, and one of the characteristics that Ian seems to have attributed to the members of the teachers' community is confidence, a characteristic he believes not to have developed so far.

Such imagined identity of a confident teacher may have had a large impact on his current education, although he is not yet a member of this community. It seems that as Ian aspired to belong to the community of confident teachers, he constructed an imagined identity of a teacher in development, and according to Norton Peirce (1995), his investments in the program and in the practices of the target language should be understood within such context.

Similarly to Ian and Jenny, who have opted for *Letras* as a second-option program, Pam never truly wished to take it up as her first-option undergraduate education. She reported to be 'convinced' by her family to try the entrance examination process for the program, which she was indeed approved. Notwithstanding such initial conflict in relation to the program, and as suggested before, Pam is the only participant in the study to be actually teaching.

Similarly to Ian, who described his feeling of insecurity in front of a classroom as the teacher, Pam also recognized her difficulties and

conflicts in the teaching contexts she was involved with – the assistance project where she used to teach English and the reading project she developed to work with Literature. In both contexts, she used to deal with poor teenagers in different suburbs of *Dourados*. She described her tension as follows:

> It is something quite tense! + We're here and the program is great! + We are undergrads! + But in practice it is all very different! + I'm afraid of + "What is my student going to think of me?" + And sometimes + it happens that + both in this assistance project as well as at the school I carry out my practicum + I have a reading project there + Then I get there + the classroom has 28 students + they keep staring at me + and I: + "OK! + Now what? + What if I can't handle it?" + It's complicated! + We have this concern + but for now + we're doing fine! (Pam, interview, 2011)

Although Pam initially demonstrated a certain feeling of discomfort in relation to becoming a teacher, she seemed to have overcome such conflict and assumed the imagined identity of a competent and concerned teacher, to the extent of positively analyzing the outcomes of these initial teaching experiences.

Similarly to the desire of Ian and Pam of becoming confident teachers, Christine mentioned her conflictive feelings about graduating and starting to work full of enthusiasm and good intentions, yet soon after the start, facing a reality of discouraging salaries and badly-structured schools. Notwithstanding this apparent distressing scenario, she decided not to take these aspects into consideration, and to work with passion and devotion.

Christine seemed to aspire to belong to the community of competent teachers, similarly to Ian and Pam, who were both concerned about being good teachers. Despite this desire to become a competent teacher, Christine faced some disappointing experiences with other English teachers during her practicum, which may have impacted such imagined identity. She explained her disappointment as follows:

> Maybe my resistance to English comes from school + From the bad professional there! + From English being really relegated to a subject that is not really important + That anyone can teach! +

> You know + It's all about grabbing a book + speaking that + 'what's your name?' + and that's over! + And worst + one of the greatest disappointment I had was to see that I came back to school to carry out my practicum + and I found exactly the same old practices! (Christine, interview, 2011)

In the conflict between her imagined identity of a future teacher and the disappointing scenario she observed during her practicum experiences, Christine reflected on her own English teaching practices and came to the conclusion that these experiences made her feel secure enough to assume the identity of a future English teacher. See what she says:

> English surprised me a lot! + I've just finished my practicum and I really liked it! + English was not among the three teaching options I had + but after the practicum + I realized I can do that + especially because I don't have a private language course + my English comes from here + from the college! + and from the extension language course that I attended with Dolly at Fisk for two years + that helped me a lot + (Christine, interview, 2011)

Christine acknowledged the importance of the cultural capital she acquired from the experiences she had, both with her English practicum and with the private language course she took during her undergraduate education. This finding is somewhat similar to that found by Liu and Fisher (2006), who studied three foreign language student-teachers' conceptions of self during a 9-month teacher certification program in Britain. Although the participants of their study did not initially identify themselves firmly as teachers, they felt their performance steadily improve over three terms which seems to have reinforced their identity of teachers. Notwithstanding Christine's capital acquisition and its impact on her identity of a future language teacher, her identity of a user of English was still a site of struggle. In this respect, Christine mentioned that, "I'm not in love with English, but I feel initially prepared*"* (Christine, narrative, 2011).

The data analyzed so far suggest that being an undergraduate student, a learner/user of a foreign language, and at times assuming the identity of a future teacher is not free from constraints, and that the

conflicts experienced by the participants, together with their changing and sometimes contradictory subject positions all contribute to the construction of their identity, “in a diverse, contradictory, dynamic, multiple rather than unitary, decentered rather than centered process” (Norton Peirce, 1995, p. 15).

The idea of conceiving identity as dynamic and constantly changing across time and space, constructed and being constructed by the experiences and the social exchanges in several different contexts highlights the changing quality of an individual’s social identity. As Weedon (1987) argues, "the political significance of decentering the subject and abandoning the belief in essential subjectivity is that it opens up subjectivity to change" (p. 33).

A conceptualization of subjectivity as multiple, non-unitary and dynamic leaves room for the view that individuals need not be locked forever in particular positions. Rather, from this perspective, although some contexts and practices may have limited or constrained the opportunities for the participants to identify with some subject positions, such as civil servant/undergraduate student, lawyer/future language teacher, researcher/teacher, confident/insecure teachers, and learners/teachers, other contexts and practices may have offered them enhanced sets of possibilities for social interaction and human agency, which allowed them to aspire to other imagined identities, different from the ones they initially had.

The notion of identity as complex, changing across time and space, and reproduced in social interaction (Norton, 2010), suggests that the participants in this study do not have unitary and fixed personalities, but they should be understood within a sociological framework that makes connection between their desire and commitment to be part of some imagined communities and their investments in trying to achieve their hopes and dreams.

In the upcoming section, I turn to the discussion of the participants’ investments as learners/users of English, as undergraduate students, and the impact of such investments in the construction of their identity of future language teachers.

4.3 THE NOTION OF INVESTMENT

As proposed by Norton (2000), the notion of investment conceives of the language learner as having a complex social history and multiple desires. That is, the investment must be understood within a sociological framework that makes connection between the learner’s

desire and commitment to learn a foreign language, and the changing identity in construction (Norton, 2000).

The student-teachers who attended the present study are inserted in a foreign language (FL) teaching context, as already defined by Block (2003, p. 48) in the Review of the Literature Chapter, as the learning environment of an increasing number of learners who speak other languages than English, and invest their time in such formal learning of the language. The author also described the distinct features of learning English in these environments, which included, but are not limited to, the availability of teaching resources and language teaching education, and the legitimacy and relevance of learning the FL.

The investments made in the language practices in such contexts may vary from individual to individual, and from their purposes in learning and/or using the language. I discuss in the following subsection some of the investments made by the participants as learners/users of English in this FL learning context.

4.3.1 Investments as learners/users of English

One of my intentions with the present study was to understand the investments made by the participants in relation to their language practices, in order for them to better perform in the language. For Clemente and Higgins (2008), to perform in English means to accomplish interests effectively, and project desired identities in the foreign language. Based on such assumption, the authors assert that to perform in English means to construct new, even imagined, identities.

At times, the desired identity and purposes are precisely those that require resisting conventions and norms, as described by Norton (2010). Likewise, the investments made by the student-teachers as they try to achieve the goal of performing in English may indicate the emergence of an identity related to English that has been constructed through diverse language practices.

Doris seemed to have a strong identification with English since her childhood. She has already mentioned that she studied English for nine years in different private language courses, which may explain her desire to be in constant contact with English. Doris described some of her investments in the language practices as follows:

> I like to study English. Since I was a child, I have always been attending private language courses. I seek to be in contact with the language through

> different media, the Internet and other means of communication... I can learn a lot of English stuff by watching movies with the audio in Portuguese and the subtitles in English. It's like the teacher speaks in Portuguese and I can build these speeches in English. (Doris, questionnaire, 2011)

Doris demonstrated to have been invested in the English language practices during her years of instruction. According to Norton (2000), such investment in the target language must be seen as an investment in her own identity of a learner/user of the target language. Doris also pointed out the need for not considering the classroom the only means of contact with the target language. In this respect, she explained that,

> As regard learning English, something I consider important is the student to try to keep in contact with the language outside the classroom, and this is something I have always tried to do… I believe practice must become pleasurable and spontaneous. I try to listen to music, watch movies and sitcoms that draw my attention. (Doris, interview, 2011)

As Doris highlights her identification with the language and some of her investments in its practices, the emergence of an identity related to the target language seems to emerge. This seems to agree with Mastrella (2011), who argues that when learners invest in a foreign language, they also invest in their own identities. According to the author, a desire for a language might be understood as the desire for an identity, at times related to prestige and power, associated with the knowledge of that particular language.

Similarly, Ian recalled some of his investments in the language practices before starting his undergraduate education. He detailed his learning experiences with the software he used to work with, and the impact that this usage has caused on him in relation to the discovery of English as a foreign language.

> When I graduated from High School, I started working as a salesperson and designer in a marble shop. Back there I worked with this software which had a huge number of tools in English, and as I designed stuff, I listened to English songs,

> and everything else only in English. (Ian, narrative, 2011)

Ian also remembered the way he used to practice English with one of his relatives and the outcomes of such attitude. He explained that, "every night I used to meet my cousin and we practiced pronunciations, repeating speeches we found funny in the movies. When we realized, we could understand and talk in English" (Ian, narrative, 2011).

Ian seemed to be invested in the practices of the target language. He mentioned a diversity of language practices in English, which included the Internet use, listening to songs, watching sitcoms in English, and playing with videogames. Such diversity of resources when learning a foreign language agrees with the study carried out by Kearney (2004), who showed evidence that three FL learners formed a new identity while learning French, and the kinds of resources they made use of as learners of a foreign language. The results of such study demonstrated that since the beginning of the program, the learners were shaping and reshaping their identities, and that each student developed a certain kind of resource in order to deal with the activity of learning French.

Ian also highlighted the use of the Internet as a way to improve his English skills, which provided him with opportunities to practice the language in diverse modalities (Ian, interview, 2011). The investments made through the Internet in language practices seem to be emerging as an area of interest in the construction of identities, such as the work of Thorne (2003), who examined threes cases in which Internet-mediated communication led to the emergence of target language-mediated subject positions. The findings of the study indicate that the Internet-mediated exchange program offered to a classroom-based French FL context, afforded the students opportunities to develop new subject positions in French that would not have existed otherwise. In the context of the investigation, four out of six of the participants acknowledged the use of the Internet as a way to improve their English skills, providing them with favorable opportunities to practice the language.

Similarly to the other two previous participants in the present subsection, Pam seemed to have a strong identification with English, which could be evidenced by the wide range of investments made by her as a foreign language learner. Pam mentioned that her investment in the English language practices began as she discovered English as a foreign language during her childhood by means of lyrics of English songs. About such first contact with the language, she mentioned that,

> I remember the first time I watched the video clip of the song 'More than Words' by 'Extreme'. I just fell in love with it, and I started writing down the lyrics just the way I sang the song. This was the very beginning which made me grow older loving music, and during my adolescence I started to gather lyrics of English songs, and actually never really stopped it. (Pam, narrative, 2011)

Pam also mentioned listening to songs and watching movies and other forms of entertainment in English as a way of practicing the language, and she added something new to such list of investments. She mentioned another form of practicing the language and keeping the studies updated at the same time. She explained that, "to complement my studies, I read articles written in English once in a while, but most of the time is all about entertainment, music, movies, stand-ups, talk shows*"* (Pam, questionnaire, 2011).

Pam seemed to have taken as many opportunities as possible to practice the language, which included her attempt to establish communication with some foreigners. Pam acknowledged her own effort by saying that,

> By the time I lived in Brasília I had the chance of meeting three foreign students + I had this difficulty + but I tried one thing or another + and for a while + I could keep this practice of being there and talk to the person + of trying to do that by myself + It was my own effort, wasn't it? (Pam, interview, 2011)

Pam seemed to have assumed the identity of a speaker/user of English. In addition, the investments she was making in the practices of the language were somewhat impacting her identity of user of a foreign language. In the recount of her experiences with the language, Pam described her encounter with a young German man in the same gym she used to work out at that time, and the opportunity she took to practice the language. She described such encounter and the successful outcome of it in relation to the investments she made as a user of English as follows:

> I remember that one day I was standing at a station + and this guy arrived + and he was having

> a hard time trying to talk to the instructor + Right after the instructor left I went there to talk to him + but I was really shy! + He tried to speak Portuguese + but he couldn't + and I knew at most + "How are you?" + I mean + I knew a lot of stuff + but all loose! + I code-switched English and Portuguese + and: + we made it! + We made it! + We got really close friends! (Pam, interview, 2011)

Perhaps guided by her successful experiences of speaking English with foreigners in these different social contexts, Pam remembered the fact of using the Internet as a resource for keeping in contact with people from all over the world, who shared with her the inclination for certain musical bands. Such investment in trying to communicate with people from abroad in English seems to highlight her identity of a user of English as a foreign language. She mentioned this initial contact as follows:

> My first contact + let me see + was around 1999 + 2000 + when I had that AOL Instant Messenger + which is really old! + At that time + I participated in a lot of chats to get know new bands + because I just like music + and I met many people from abroad + (Pam, interview, 2011)

Besides taking advantages of the opportunities she had to practice English, Pam also created some of these opportunities. She told the interesting story of joining some of her friends in Brazil, who shared the same taste for books and movies, to start conversations about related topics in English. That is, what might have started as just a fun practice of the language, seemed to have turned out to be an investment in the language. See how she described such practice:

> Another thing I used to do was to talk to some Brazilian friends in English + just for practice + for fun + It was all about having fun! + You know + But you're practicing! + We join some friends who share the same interest for books + movies + and start talking in English + (Pam, interview, 2011)

Pam seemed to have exercised a great deal of agency in seeking to find opportunities to practice English, as in the case of the study carried out by Gao et al (2002), who presented a complex picture of the development of three college learners' L2 identities. The researchers argued that EFL learning "can be part and parcel of students' self-identity construction'' (Gao et al, 2002, p. 115), and illustrated how individual learners exercised different degrees of agency in the construction of self-identity.

The notion of investment conceives of the language learner as having a complex social history and multiple desires. That is, the investment must be understood within a sociological framework that makes connection between a learner's desire and commitment to learn a foreign language, and the changing identity in construction (Norton, 2000). From such perspective, Pam's investment in the target language is also an investment in her own identity, which is constantly been negotiated.

Similarly to the previous participants, Christine mentioned to invest in the learning of English through the practice of watching movies and listening to songs in English. According to her, such practice might improve the listening skill and the pronunciation of the target language. She also highlighted her investment in learning the language by taking up an English course for two years, which was offered by a partnership between the *Letras* program and a private language course. She recognized the benefits of having invested in this course by saying that, "I attended an English course through a partnership between the program and a private language school, which helped me a lot... We practiced a lot of speaking and listening*"* (Christine, narrative, 2011).

The investment of Christine in the practices of English seems to be more related to her identity of a learner of the target language, as she did not have the same opportunities of investment in contexts of use as the previous participants did, who all had learning experiences that provided them with opportunities to use the language in different social contexts. It seems to me that Christine's investments in the practices of English were inherent to her identity of a learner of the target language.

Christine previously stated that English was given her as a 'curse in disguise' (see sub-section 4.2.1), especially because her original interest with the *Letras* program was studying Literature, not a foreign language. Notwithstanding such conflictive first moments in the undergraduate program, she decided to invest in the learning of the target language in spite of abandoning it, to the extent of saying she

would not be afraid of facing an English classroom if she were given the opportunity.

The construct of investment signals the complex relationship between language learner identity and language learning commitment. According to Norton (2011, in press), if learners invest in learning a language, they do so with the understanding that their cultural capital gain will enhance the range of identities they can claim in a particular community, and this seems to be the case of Christine by investing in the learning of English.

Similarly to the previous respondents in the present subsection, Jenny mentioned to invest in the practice of learning English through the use of movies and songs, and by attending to a private language course. Yet, differently from Christine, Jenny's investment in learning English is not only related to her identity of a learner of English, but also of a user of the target language, as she commented about the experience she had abroad.

> When I graduated from High School, I had the experience of leaving the country and traveling as an evangelical missionary to Guiné Bissau. There, I realized the importance of knowing English at the international airports, and for dealing with people in a foreign nation. Notwithstanding Portuguese is the official language in the country, I used to deal with people who spoke other languages besides Portuguese, and that made me realize the necessity of knowing English. (Jenny, narrative, 2011)

The experience of using English in a social context different from that of a formal learning of the language may have positively impacted her identity of a user of English. Jenny recalled the fact of trying the entrance examination process for *Letras* right after her return to Brazil, and to start studying English in a private language course. She also demonstrated a very positive attitude in relation to learning other foreign languages by saying that, "I'm fascinated by foreign languages in general. I believe that when we know languages, we see the world differently, as the language is the identity of a people" (Jenny, narrative, 2011).

Similarly to Ian, who stressed the importance of the use of the Internet as a way of practicing the target language, Lucy brought into

discussion the investment she made by using multimedia resources as a way of practicing English. Lucy explained that,

> I talk to people from everywhere! + It's quite interesting! + I talk to people from India + China + who are most of the time online + and they're also interested in talking in English + because they're also learners + And sometimes + it's much more interesting to talk to them than to speak to a native speaker + because native speakers make use of a lot of abbreviations and slangs + these Indians and Chinese guys + they try to use a more 'correct' form of the language + (Lucy, interview, 2011)

As I have presented in the review of the literature, the notion of investment presupposes that when language learners speak the language, they are not only exchanging information with target language speakers, but they are also organizing and reorganizing a sense of who they are and how they relate to the social world. That is, an investment in the target language is also an investment in a learner's own social identity, an identity which is constantly changing across time and space (Norton Peirce, 1995). This seems to be the case of Lucy by assuming the identity of a user of English, as she recognized that, "English also provides the access to culture, as I can research in websites in English, and I can listen, watch and read in English every kind of stuff" (Lucy, narrative, 2011).

The investments of Lucy in the English practices, and consequently, as an English user highlight a profound sense of self, by taking ownership of the target language and positioning herself positively in relation to it, somewhat similarly to the results found by Ha (2009), who presented the results of a study about eight international students-teachers' perception of themselves in relation to English and the ownership of it while taking an MA in English language teaching in Thailand. The findings showed that the participants had developed a deep sense of themselves, taken ownership of English, and assumed positive attitudes in relation to the language, which contributed to the construction of their multiple identities.

As the data analyzed demonstrated, reading in English, watching sitcoms and talk shows in English, playing with video games, attending private English courses, and even traveling abroad were claimed to be used as ways of investing in the practices of the target language. I

believe such diversity of answers corroborate with what Block (2007) states in relation to the learning conditions in such foreign language context.

The participants seem to be invested in the English practices, both as learners and users of the language, using a variety of means to try to improve their experiences with the language. They seem to seek to acquire capital that they can redeem for a profitable return, which can be acceptance into the imagined community of speakers of English, or the community of undergraduate students, as I intend to show in the upcoming subsection.

4.3.2 Investments as undergraduate students

Starfield (2002) states that language learners possess varying degrees of symbolic, cultural, and linguistic capitals conferred on them by their socioeconomic status, educational background, and other social factors. According to the author, such assumption explains why the notion of investment is also a process of provisioning learners with access to power, which can consist of the requisite cultural and symbolic capital that will enable them to claim the right to take part in a desired imagined community. In this respect, Sharkey (2003) argues that empowered learners will continue to advance toward becoming legitimate participants in their desired communities, as their identities develop during their learning experiences. This seems to be the case of the participants as they invest in the practices of their undergraduate education.

Pam, the first respondent in the present subsection, can be said to be invested in the practices of her undergraduate program, despite the initial conflict she experienced before its start, as she did not consider *Letras* an option for an undergraduate certification. She mentioned that perhaps guided by the fact of being away from her family and friends, she decided to take as much advantage as possible of the program.

> When I started the program + I had this thought + "I'm going to be involved in everything I can + so that time passes by really fast! + and I can take advantage of it + and really be dedicated!" + Then + in the first year I started working with Olivia in some projects within the college + After that I became interested in Portuguese + I receive a scholarship + then last year + I was: + caught in

> this dilemma + because I wanted to teach English in the extension project coordinated by Dolly + (Pam, interview, 2011)

Pam was the only participant in the group to have other teaching experiences besides those offered by the program through the practicum. She mentioned her desire to teach English in a language extension project within the program, but as she was already a *PIBID*'s scholarship student within a Portuguese language project, she was not allowed to receive two scholarships at the same time. So, she decided to try to implement the same course she would develop in the university with a group of teenagers who used to attend a social assistance project in a poor neighborhood in the city of *Dourados*, *Mato Grosso do Sul.* She explained such option as follows:

> I talked to the minister of the church I congregate + and as they had some ideas about developing activities with teenagers of a district in *Dourados* + I told him + "if you accept me I'm willing to! + Let's see if we can join a group of teens to have English classes" + But I also told him + "I'm just starting + I believe I have the level of a beginner + It could be a school reinforcement course + Something to make them aware of the language + because sometimes + they have a truly hard reality + and studying English sounds for them too far away from their world ++ But on our first day of class we had a beginning group of 13 students + I got really happy! (Pam, interview, 2011)

Another form of investment in the practices of the undergraduate program concerned the support Pam used to give to one of her previous English professors. Pam remembered that after a successful event in the program, she idealized the start of a study group within the *Letras* program. She mentioned that,

> I always supported Dolly with things about writing projects and publishing + And then + we organized the reception for Diana Brydon + From that + we started making contacts + talking + and one day I met Dolly and she told me + "start a Facebook account + and add Diana" + Then one day + out of a sudden + Terry started talking to

> me and told about his research group + I asked him + "why don't we set something up here?" + He said then + "Great idea! + We already have a branch in some places + we could also have one in *Dourados*" + I talked to Olivia about it + and said + "Terry is really interested! + We can have meetings through Skype" + I didn't know anything about Skype or how it worked + but I put myself out there! + We arranged the meetings + Terry used to provide the readings beforehand + and we discussed the texts here + (Pam, interview, 2011)

Pam's investment by proposing the start of such study group seemed to have been very profitable not only for her, but also for the other student-teachers who took part in the group. She analyzed some of the outcomes of these encounters as follows:

> It was really nice! + We could see Olivia + Dolly + who had totally different teaching methodologies + talking about their work + revisiting their beliefs + and sharing those things with us! + The outcomes of such group involved the meetings we had ++ some students were headed to scientific initiation under the topics we used to discuss ++ Also + we made contact with a teacher of Pearson Publishing House + and then + we wrote the project + and she came here + and gave this presentation ++ Look! + We even had students from the Spanish program! + It was wonderful! We had a crowded theater in an afternoon! (Pam, interview, 2011)

The investments of Pam in her undergraduate education can be translated by her multimembership in different communities of practices that may have shaped the way she invested in the practices of her undergraduate program. This is similar to Haneda's (2005) study, which has drawn on the construct of investment to understand the engagement of two university students in an advanced Japanese literacy course to come to the conclusion that the students' multimembership in differing practices may have shifted the way they invested in writing practices of Japanese.

Similarly to Pam's conflictive first moments in the *Letras* program, Christine has already explained that her desire for attending *Letras* was initially guided by her inclination for Literature, although she has been investing in the English practices since then. She explained that the investments she made during her practicum in English helped her to conceive of herself as capable of teaching the language. Christine seems to have redeemed valuable profit from the investments made in the English practices during her practicum, which provided her with the feeling of security and competence concerning the teaching of the target language (see subsection 4.5.4). Once resistant to the idea of studying English, Christine acknowledged that the investments she made in the practices of the target language and in the undergraduate program might have contributed to the construction of the identity of a future English teacher.

Similarly to the previous participants, Jenny and Lucy also seem to be invested in the practices of their undergraduate program. Both are *PIBID*'s scholarship students, teacher assistants, and consider *Letras* to be the right choice for a future professional life. Jenny explained that the construction of the identity of a teacher may have been influenced by her strong identification with the program. She stated that, "I want to be a teacher. I'm in love with knowledge and that is what the *Letras* program did with me. I love what I do*"* (Jenny, narrative, 2011). Lucy also recognized the fact of discovering in the program an occupation, claiming that, "in the program I found what I believe everyone seeks: an occupation that can be pleasurable, and still provides personal, professional and economic achievement" (Lucy, narrative, 2011).

The investments made by Jenny and Lucy in the *PIBID* program seem to have redeemed them with profitable outcomes in relation to the construction of their identity of future teachers, perhaps guided by different teaching experiences in the program. In this respect, Jenny explained that, "the *PIBID* program just added values to my education! + I had teaching experiences before in the Elementary School + together with Pedagogy + and now in High School" (Jenny, interview, 2011). Lucy also acknowledged her participation in the program as having a positive impact on her desire to continue teaching.

As already mentioned, Jenny and Lucy were teacher assistants in the *Letras* program, which may demonstrate their investment in the practices and in the opportunities provided by the program. Lucy evaluated her role as a teacher assistant and the lack of interest of some of the students who would originally benefit from such support.

> Some students have difficulties + but they don't look for assistance + and the teacher assistant is exactly there for supporting the professor + It's because of such disparity! + Those who have the greatest difficulty must look for it + but that doesn't happen! + People just settle down! + They just study to be approved! + And that's it! (Lucy, interview, 2011)

All the participants involved in the present study can be considered invested in the practices of learning and/or using English. They seem to have achieved profitable outcomes from their experiences with the language, redeeming the cultural capital they were expecting to gain, yet, not necessarily from the *Letras* program. By investing in such practices, the participants demonstrated commitment in relation to their learning process, and to the opportunities to use the target language. In addition, for most of the participants the imagined identity of future teachers seems to have contributed to their investments in the practices of the undergraduate program, such as practitioners during the practicum classes, or as teacher assistants, or even scholarship students, which highlights their identification with the program, and the consequent investments.

The student-teachers assumed different positions with respect to English and identified themselves with the language in diverse ways. Their multiple identities were constructed around English and, for most of them, their desire to be future language teachers. Their identities were produced and reproduced in complex, dynamic and sophisticated ways, around their negotiations of available options and awareness of possibilities to adopt new subject positions that were relevant and meaningful to their sense of self.

As already stated, the construct of investment signals the complex relationship between language learner identity and language learning commitment. That is, if learners invest in learning a language, they do so with the understanding that their social and economic gains will enhance the range of identities they can claim in a particular community (Norton, 2011, in press), such as that of teachers of languages.

By investing in the practices of English, the participants adopted different subject positions, such as learners/users of a FL, undergraduate students, teacher assistants, scholarship students, private language course students, and future language teachers, on a moment-to-moment and day-to-day basis, depending on their immediate social contexts. For

Wenger (1998), such attitude may place the participants in certain **communities of practice**. In the following section I intend to discuss the communities of practice the participants belong to, as well as the impact of such belonging to the construction of their identity of future language teachers.

4.4 THE COMMUNITIES OF PRACTICE

Wenger (2006) states that communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavor. Such notion may be evidenced by the discourse of the participants in relation to their investment and commitment in the undergraduate program, and by the relationships they constructed while they were attending it. As already detailed in the Review of the Literature Chapter, Wenger (2006) mentions that for a community to be considered a community of practice, three defining characteristics should be observed: the domain, the community and the practice.

A community of practice, according to Wenger (2006), has an identity defined by a shared domain of interest. By investing in the practices of the undergraduate program, the participants seemed to have demonstrated a commitment to the domain of the program, sharing practices that distinguished them from other student-teachers who did not share their membership and their investments in their own education. By pursuing their interest in the domain of the undergraduate program, the participants also engaged in joint activities and discussions, helping each other, and sharing information. Following Wenger (2006), they built relationships that enabled them to learn from each other, as it can be evidenced by Christine's description of the relationship that was constructed between the students and one of their former English professors.

> At the beginning of the program we counted on the persistency, patience, intelligence, and everything else of professor Olivia, who literally took our hands and taught us how to go through English. Those were two years of intense learning! (Christine, narrative, 2011)

Finally, Wenger (2006) states that a community of practice is not merely a community of interest, such as people who like certain kinds of

movies, for instance. Members of a community of practice are practitioners, as they develop a shared repertoire of resources, such as experiences, stories, tools, and ways of addressing recurring problems. The participants of the present study seem to have developed such shared practice along with their experiences with the *Letras* program by investing in the English practices as learners/users of the language, and/or as future teachers in diverse teaching contexts.

According to Wenger (2006), it is the combination of these three elements – the domain, the community and the practice – that constitutes a community of practice. The participants seem to have developed these three elements during their time in the *Letras* undergraduate program, which may have guaranteed their participation in such community, but also reinforced their identity of learners/users of English and, for most of them, of future language teachers. The excerpts presented suggest that the participants assumed the *Letras* program as a community of practice, as a social space where they could find mutual support in their learning practices, turning it to their overall educational context. Such space seems to have given the participants the means to negotiate and use new subject positions in the learning process.

It seems that by considering their undergraduate program a community of practice, the participants allowed the emergence of a professional identity, as it can be evidenced by the words of Pam, who mentioned to have a good relationship with the other student-teachers in the program, and conceived of the years of undergraduate education as productive in diverse meanings. This view is also shared by Jenny, who declared to appreciate the forms of relationships established in the group. Similarly, Christine stated that the group has always sought for mutual help and support, notwithstanding the heterogeneous knowledge of English within the group. Such view is shared by Lucy who claimed to have a good relationship with the other students from the group, and acknowledged the investments of all of them in the practices of the program, despite their disparity in relation to the knowledge of English.

Wenger (2000) draws attention to the fact that in the landscape of communities of practices, people identify with some communities strongly and not at all with others. The author contends that an individual defines who she is by what is familiar and what is foreign, by what she needs to know and what can safely ignore. According to Wenger, these relationships change as we move from community to community. In doing so, the individual carries a bit of each as she goes around. That is, multimembership is an inherent aspect of our identities. The participants seem to have experienced such multimembership by

belonging to different communities of practice along their English learning journey.

Within the perspective of such multimembership, Ian and Pam pointed out their experiences with some of their friends and relatives as a way of developing their competence in English, as already described (see subsection 4.3.1). Still in this perspective, Doris recalled some of her experiences with a former English teacher in a private language course, and the commitment they had with their learning. She remembered that,

> It was a teacher from a private language course. She used to talk to the students only in English, and make a lot of gestures. She also used to express herself in a way that we all could understand what she meant, even though we didn't know some words. She followed a textbook, but she prepared several extra activities related to the subjects she was teaching, diversifying the classes with games, movies, cooking activities, and so forth. She also focused on conversation, not only about the topic of the lesson, but asking us a lot of daily things, about our lives, and by doing that we naturally practiced the language. (Doris, interview, 2011)

Wenger (2000) contends that communities of practice grow out of a convergent interplay of competence and experience that involves mutual engagement. The author states that they offer an opportunity to negotiate competence through an experience of direct participation, and as a consequence, they remain important social units of learning even in the context of much larger systems, such as the undergraduate education. Likewise, in order to participate in particular communities of practice, such as the ones mentioned, the individual needs to have acquired or accumulated sufficient and appropriate cultural capital, that is, the educational resources and assets necessary to be a fully functioning participant in the particular community of practice. This seems to the case of the participants by considering their investments in the practices of their undergraduate program, as well as in their different membership in other communities of practice.

An extension of interest in identity and investment concerns the imagined communities and imagined identities that language learners aspire to when they learn a new language, or start an undergraduate

education, for instance. In this sense, Norton (2008) states that an imagined community assumes an imagined identity, and I believe the participants' investment in the practices of the undergraduate program and as learners/users of the target language must be understood within such context. In the upcoming section I intend to discuss the extent to which belonging to these imagined communities and imagined identities may influence the construction of their identity.

4.5 IMAGINED COMMUNITIES, IMAGINED IDENTITIES AND FUTURE POSSIBILITIES

As already suggested in the Review of the Literature Chapter, imagined communities (Norton, 2001; Wenger, 1998) are the groups, intangible or not readily accessible, to which an individual desires to belong. Kanno (2003) complements this notion by stating that imagined communities can represent an individual's dreams for the future at a particular point in life. Norton (2000) claims that an individual's membership in a particular community of practice is at times contested either by her current situation or by the way she is positioned – or believes to be positioned – by others.

Such desire to belong to an inaccessible community shapes a person's agency as she constructs her identity. This identity work, according to Norton (1995; 2000; 2001), is the impetus behind all learning. According to the author, an individual participates in learning when such learning helps her to attain the identities she desires, increasing her ''value within the social world'' (2001, p. 166), serving as an investment in the quest for such identities.

Following Norton and McKinney (2011), a focus on imagined communities and imagined identities may enable researchers to explore to what extent learners' affiliation with such communities or identities might affect their learning trajectories. In the context of the present investigation, these imagined communities and imagined identities include future relationships as well as affiliations – such as being private language course students, learners of English in English-speaking countries, learners/users of English as a foreign language, and future teachers of languages, as I intend to present in the following subsections.

In the first upcoming subsection, I bring into discussion some of the hopes and dreams of the participants in relation to the social context of private language courses. I intend to demonstrate that belonging to – or the desire to belong to – this social context allowed the participants

some opportunities to invest in their English language learning, both before attending the *Letras* program, as well as while some of them were still taking up the undergraduate program.

4.5.1 Real and imagined communities of private language course students

Taking part in private language courses seems to be considered by the participants of the present study a form of investment in their imagined identity of learners/users of English, although access to such imagined community is not tangible to everyone. The return of this investment may be seen in the recount of their experiences with the language.

Doris accredited her apparent success with English during her basic education due to the time she spent studying English in different private language courses. In this respect, she mentioned that, "I had my first contact with English still in my childhood; I consider to have a satisfactory knowledge of the language due to the private language courses*"* (Doris, interview, 2011). Doris also believed that she would somewhat be in disadvantage if she did not have such experiences with the language. She explained that,

> I believe if I had learned English only at the public school, my education in the language would be even more unsatisfactory, because without the private language course I wouldn't be able to notice the mistakes my former school teachers used to make... Something that always disturbed me was to listen to my former school teachers to mispronounce things, and I could notice that due to the basis I had from the private language course. (Doris, interview, 2011)

In the excerpt above, Doris started by the assumption that she would not learn English in a public school, and that the private language courses she took gave her the possibility of perceiving in her previous English school teachers what she considered to be, some 'mistakes' in relation to pronunciation. Doris assumed that she was able to notice such 'mistakes' because of the knowledge she had acquired from attending the private language courses.

Apparently, because of her previous experiences with English, Doris imagined finding at the regular schools an English community of

practice, but she did not find the symbolic capital she was expecting to achieve. She seemed then to have constructed the image of English teachers from public education as not prepared professionals for the task of teaching the language. Doris characterized the private language course as a learning space free from learning problems for the students, and where the teaching competence of teachers would be unquestionable. The stances presented by Doris are somewhat similar to the findings of the study carried out by Oliveira and Mota (2003), who suggest that students of English consider the private language courses models to be followed and patterns of correction for public English school teachers.

Perhaps led to her disappointment in relation to her capital acquisition, or lack thereof, Doris considered studying English in the *Letras* program wearisome and repetitive (Doris, narrative, 2011). She justified this feeling by stating that the undergraduate program could not offer her new symbolic capital in the form of English knowledge, as she had already acquired such capital in the private language courses she took before attending the *Letras* program. In this respect, she added that,

> I mean wearisome and repetitive because I had studied the same subjects and contents which were taught at college, so for me, it was just like learning the ABC's again. But for the colleagues who didn't have such contact with the language, or had it only at school, everything there was new. Many of them didn't even know the forms of the verb 'to be', which was indeed charged in the entrance examination process! I mean, the problem with the language is not something really new! It comes from the school, from unmotivated teachers who are not concerned about teaching right, and just push the student forward to the next grades. (Doris, interview, 2011)

Doris also referenced the perpetuation of a form of pedagogical practice that is generally dedicated to the teaching of the mechanics of the language. She highlighted a recurrent topic in the speech of our society – the lack of competence of public school English teachers. Doris contended that the time spent with the teaching and learning of English in the undergraduate program would not be sufficient. She explained that, "what you learn in a private language course in six or seven years, you have to learn in the *Letras* program (with much less

resources) in only four years, having five weekly classes. It's little time for so much content" (Doris, interview, 2011).

Doris seemed to assume the *Letras* program as an extension of the community of practice she found in the private language courses she took, and expected to find the same community in the *Letras* program, which did not happen. That is, the undergraduate program could not offer her other forms of cultural capital related to the English language. On the other hand, she did not mention any other form of investment in the English language practices during the program, which makes me wonder whether she did not have access to those practices, nor was not willing to, due to her goals with the program commented upon in the first section of the chapter. She remembered that,

> I didn't have much contact with the professors because I only attended the English classes in the first year and in the last year of the program. In the second and third years I took the extraordinary knowledge examination, which allowed me to skip those classes (Doris, interview, 2011).

Contrary to Doris's experiences with private English courses, Pam recognized previously (see subsection 4.2.2) that she has always desired to attend such learning environment, but due to financial limitations she did not have the chance to achieve such goal. She explained that by attending the *Letras* program she would have the opportunity to access one of her imagined communities, that of learners of English. As I have already discussed in a previous section of the chapter (see section 4.2), the identity of foreign language learner is sometimes a site of struggle, and in the case of Pam, the conflict experienced in such construction did not refer to the difficulties inherent to the process of learning an additional language. The struggle made reference to the fact of Pam not being able to afford paying for a private language course, and consequently not having access to the imagined community she aspired to be part of.

Similarly to Pam, being part in the imagined community of students of a private language course was for Jenny a site of struggle, not because of her lack of interest in learning the language, but because of not being able to afford paying for the course. Jenny explained that due to the fact of not attending the private language course, studying English during her school time was a challenge; especially because of the fact that in the social context she was enrolled – a private school –

most of her classmates had studied the language before, or were taking up a private English language course at that time. The feelings lived by Jenny about belonging to such imagined community suggest that for her, some learners of a foreign language may be considered in disadvantage when compared to other students who have the opportunity to study English in private language courses.

Similarly, Christine and Lucy acknowledged the importance of attending a private language course for the *Letras* students, as a way of improving their competence in the language. Christine explained that her participation in a private language course, offered by the partnership between the *Letras* program and one private English school, granted her the opportunity to improve her language skills. She explained her participation as follows:

> The extension projects in the program were mostly designed for the students of *UEMS* + Most of them were students of the third or fourth year of college + who had attended private language courses and somewhat stood out in the language classes + Then + my teacher there had been a former student of the same demanding professor + and followed her standards + which helped me a lot! + Keeping it up and even going further! + We went further than the English classes in the program + then for me + it was great! (Christine, interview, 2011)

Christine not only recognized the importance of attending the language course offered by the university as a learner of English, but also as an undergraduate student, explaining that such participation helped her with the English classes in the *Letras* program. This experience seems to have reinforced in Christine the imagined community of students from private language courses as having a better command of English when compared to those who would have studied the language at regular schools only. The positive outcomes of belonging to this community led Christine to suggest to other student-teachers to attend the referred language course. She mentioned that, "all the first year students come to me and ask + "How can I manage with the language?" + They have the same demanding professor + I answered that + "you should try a private language course" (Christine, interview, 2011).

Lucy agrees with Christine about the need of student-teachers who face difficulties with learning the language to attend such language courses. She acknowledged that, "those who seem to have more difficulties with the language should seek a complementary course" (Lucy, interview, 2011). The private language course seems to be imagined as the most appropriate space to learn a foreign language. Such notion references a current speech in our society that places the teaching of English at regular schools in disadvantage when compared to the assumed quality of teaching foreign languages in private language courses, which supports the study of Oliveira and Mota (2003).

The private language course is also imagined as the opportunity to compensate for any bad experiences the student-teachers may have had during their basic education in relation to learning English. It seems that belonging to such community would act as a quality standard that could somewhat surpass the difficulties these students went through in relation to learning the language.

The imagined – or real – experiences the participants had with the community of students who attend private language courses seemed to have shaped their English learning experiences in the undergraduate program. Such lived experiences affected the way they saw themselves as learners of a foreign language and their experiences with the language. Taking part in the imagined community of private language course students also seems to have affected the investments they made in learning the target language, and consequently, in assuming the imagined identity of learners of a foreign language.

Kanno and Norton (2003) state that an imagined community refers to groups of people who are not immediately available to whom we desire to be in contact with by the power of imagination, such as the group of students who attend private language courses, for most of the participants; whereas Norton (2001) argues that foreign language learners are not limited to schools, and their communities spread to an imagined world beyond classrooms. Also, for some of the student-teachers in the present study, such imagined community extended to their desire to participate in an exchange program in an English-speaking country, hoping to improve their knowledge of the language.

4.5.2 Real and imagined communities of people using/learning English abroad

Most of the participants in the present study expressed their desire to belong to the community of people who learned or used

English in natural environments, such as English-speaking countries. This desire seemed to have had as much impact on their identity work as their involvement in current communities of everyday life.

Doris, for instance, expressed her desire to participate in an exchange program to an English-speaking country in order for her to have – what she named 'real' and 'direct' contact with the language (Doris, interview, 2011). She imagined taking part in this community as a way of acquiring greater confidence with the language, which would legitimate her imagined identity of a user of the target language.

Although Doris recognized the importance of investing in the practices of the language, she believed that such investment would not give her the results she expected to achieve, unless she had the opportunity to experience the language in an English-speaking country. The construction of such imagined community by Doris seems to be grounded in the experiences she had with former English teachers during her basic education. In this respect, she explained that,

> I could tell the difference when I was a public school student in relation to contents' command and mainly pronunciation. The teachers who had experiences abroad had a much better command of the language, the vocabulary and the pronunciation. (Doris, interview, 2011)

Doris seemed to believe that the teachers who had traveled or lived in an English-speaking country demonstrated to have better command of the language, which may have reinforced her desire to belong to the community of learners of English in native English-speaking contexts, and consequently her imagined identity of English user.

The construction of such imagined community by Doris is somewhat similar to the results of the study conducted by Kinginger (2004) with reference to foreign language learning. The author documents the experiences of a young American woman called Alice, who, over a four-year period, negotiated many facets of her identity in her struggle to learn French, both in the USA and in a study abroad experience in France. Kinginger addresses the identity changes that Alice underwent as she sought to reconcile an 'imagined' France with her mixed language learning experiences, concluding that Alice's efforts towards French language competence were clearly an investment in a social identity.

Notwithstanding the already mentioned investments made by Pam in the learning practices of English, she expressed her desire to spend some time in an English-speaking country as well. She remembered that, "after I met Diana Brydon + I mentioned the possibility of going to Canada + in an exchange program to Manitoba + that Terry and Dolly kept encouraging us + "Can you believe if that works out?" (Pam, interview, 2011). Yet, contrary to Doris, Pam did not disregard her English learning experiences in the undergraduate program, as she believed to have received profitable outcomes from the investments made with the target language in such learning environment.

Doris and Pam seem to aspire to belong to the imagined community of learners of English in natural learning environments, such as the United States of America for Doris (Doris, interview, 2011) and Canada for Pam (Pam, interview, 2011). Jenny and Lucy, on the other hand, have indeed experienced living abroad for some time. Although the countries Jenny and Lucy had lived were not English-speaking countries, the experiences they had with the language in those environments strengthened their imagined identity of users of English as a lingua franca.

Jenny recognized in her narrative that the experience abroad made her realize the importance and necessity of knowing English, even in a country where Portuguese was the official language, such as Guiné Bissau. Jenny mentioned to have used English as a way of dealing with people in that foreign nation. Such experience seems to have impacted her imagined identity of a user of English, to the extent of leading her to start an English course as soon as she returned to Brazil (see section 4.3).

Similarly to Jenny, Lucy recognized that living abroad was a valuable learning experience. Therefore, both were part of real communities of people using English abroad. Lucy mentioned to have used English to communicate with people in Japan, particularly when she did not know the right Japanese words to use. She explained that,

> I lived in Japan for four years + and even though English is not a second language there + it's more like English for us here in Brazil + this experience of going to another country has already helped me! + Because + you know + Japanese is hard! + I didn't know Japanese + then + sometimes I used

> English words to talk to people + and they could understand me + (Lucy, interview, 2011)

Lucy compared her experience with learning the language in that particular social context to learning the target language in a private language course, somewhat contrary to the views previously presented by the other participants. She argued that,

> When you are in that place + you must use the language! + You have to learn! + It's natural acquisition + I believe + Maybe I would learn much more than going to private language courses + practicing drills that don't have anything to do with the reality! + Anything to do with what it's really necessary for communication! (Lucy, interview, 2011)

For Lucy, her experience of living abroad allowed her to have access to the community of speakers/users of English as a lingua franca. She also criticized the imagined community of private language courses, considered by some the most appropriate space to learn foreign languages, suggesting that the practices in such contexts did not represent the reality of communication.

Kanno and Norton (2003) state that to envision an imagined identity within the context of an imagined community can impact a learner's engagement with educational practices. According to the authors, on the one hand, such desire may compel learners to seek certain kinds of educational opportunities they might otherwise not seek, such as Jenny attending a private English course right after her return to Brazil. On the other hand, the authors highlight that these imagined identities can reframe the learning experience of a given student, such as Pam and her expectation of an exchange experience in Canada, or Lucy criticizing the private language courses, for instance.

Pavlenko and Norton (2007) mention that the notion of imagination as a way to appropriate meanings and create new identities, as developed by Anderson (1991) and Wenger (1998), transcends the focus on the learners' immediate environment, reflecting their desire to expand their range of identities (Kramsch, 2000; Norton, 2001). Following such notion, the upcoming subsection brings into discussion the participants' imagined identities of learners/users of English.

4.5.3 Real and imagined communities of learners/users of English

In the present subsection, by recalling some of the student-teachers' lived experiences with the language in different educational contexts, I bring into discussion the participants' strengthening of their hopes and dreams in relation to their desire to be a member of the community of learners/users of English. The desire of Doris, for instance, to take part in the community of learners and users of English seems to have been influenced by her participation and her experiences with the language during childhood, as she attended different private language courses. These experiences somewhat strengthened her imagined identity of a learner of English (see section 4.3).

Doris previously expressed her desire to improve her language skills by spending some time in an English-speaking country, as a way of having access to one of her imagined communities. She also highlighted her investment in trying to be in contact with the language by using the Internet and other means of communication. Her investments in the imagined identity of a learner of English made her aware of the importance of such contact with the target language, not only in formal learning environments, but also outside the classroom.

Somewhat differently from Doris, Ian's construction of an imagined identity of a learner of English seems to have started during his basic education. He recalled one of his first experiences with the language, and the impact of it in the discovery of English as a foreign language. In this respect, Ian explained that,

> I had contact with English very early in my childhood. In the first year of Elementary School I already had English classes. There, the material adopted by the teacher was made of illustrated textbooks, along with tapes with English songs and subtitles in English. I was really a huge fan of that tape, and it was at that time that I started learning English. (Ian, narrative, 2011)

Although Ian recognized that these experiences impacted his inclination for learning English in the first year of his basic education, as one of the first steps in the construction of his imagined identity of a learner of English, such feeling did not seem to have endured very long. His concern about the deficient teaching of English at schools appeared as he claimed to have studied the same content for many years. Ian remembered that, "the forms of the verb 'to be' were all that I knew about English" (Ian, interview, 2011).

Something intriguing in this excerpt is that Ian criticized the teaching of English at private schools, an educational environment imagined by many as a high-standard teaching context. Ian referenced the repetition of practices that were generally far much concerned about teaching the mechanics of the language, such as memorizing the forms of the verb 'to be', for instance.

Ian seemed to have aspired to the imagined community of those who learn English at schools, feeling somewhat disappointed when he realized that the school could not provide him with the access to the imagined community he was expecting to belong – that of learners and users of English. This view is similar to that presented by Doris, who did not find at schools the English community of practice she was looking for, and ended up blaming her teachers for such disappointment.

Ian's identification with English and his imagined identity of a user of the language may be related to the investment he has been making in the language practices since he graduated from high school, taking advantage of his workplace to practice the language, or improving his language skills by practicing the language with one of his relatives. In the following excerpt, Ian gave more details about these experiences.

> After I graduated from High School I started working with this software full of English tools + and I just listened to English songs + English + English + I searched for the lyrics and watched movies + and I memorized some speeches + and then practiced those with my cousin + placing them in certain situations + and then + we started learning! + When I entered college I realized that I could speak some English + the other students asked me + "what do you do to learn English?" + "I don't know! + I just know a little bit of it" + Then + as I tried some other practices + such as movies and lyrics without subtitles + or with the subtitles in English + to check if I could understand + I realized it was really working (Ian, interview, 2011)

Perhaps the discovery of English as a foreign language and the possibility of being in contact with the language through the practices with one of his cousins, led Ian to imagine to belong to the community of users of a foreign language, and consequently to invest in its

practices. He also acknowledged the improvement of his English skills after his entrance in the *Letras* program. He mentioned that, "it was at the time I entered college. After that, I can tell my knowledge of English has been improving quite a lot, and brings me good expectations for the future*"* (Ian, narrative, 2011).

Ian highlighted his constant contact with English and his imagined identity of a user of the language. He mentioned that when he took the responsibility of learning the language, he started not only to study English, but to 'live' the language, that is, to invest in the language practices, and that the outcomes of such investment were very profitable. Asked about what this 'living' the language would be, Ian explained that,

> R: What does this 'living' English mean for you?
> Ian: I have a friend who lived abroad + He brought a lot of things from there + and he showed me many stuff from TV + we ride skates + so + we watched shows about skate parts + that kind of thing! + And he's always speaking English! +
> R: And do you speak English to him?
> Ian: I do + easily! + You know + we're telling a joke + we always do that in English + ((laughs)) + you know + I was talking to my girlfriend the other day + and she asked me + "Hey + what does this word mean?" + I couldn't answer that + I told her + "I know what this word means + but I can't translate it to Portuguese" + I got a little confused! + I mean + "what's this?" + It seems sometimes I even think in English! (Ian, interview, 2011)

The community imagined by Ian of users of English deeply impacted his imagined identity, and the investment made by him in the target language thereafter. In addition, his investment in particular members of the desired community, such as the friend who had returned from abroad or his cousin practicing the language with him, may be understood as an attempt to access the imagined community he aspired to belong to.

Similarly to the two previous participants, Pam also had her first contact with English at an early age. She highlighted the experiences she had as she was introduced to the 'world of music' by an uncle of hers (Pam, narrative, 2011). The discovery of English as a foreign language

may have positively impacted Pam's construction of the imagined identity of a learner of English, and her investments made thereafter by collecting lyrics of songs acted as an important form of practice in the target language, as already mentioned (see section 4.3.1).

Pam remembered her practice of listening to songs in English and to use her imagination as a crucial element in the process of creating new ways of self-representation and new imagined communities. In this respect, Pam can be said to have developed a new subject position and a new discourse of self-expression. That is, she can be said to aspire to the community of practice of students of English (Block, 2007). In this respect, she remembered that,

> Since I was a little girl + I remember a song I used to sing totally wrong + 'More than Words' + I loved that song! + As my parents worked during the day out + we used to stay home watching *TV Corcovado* + and we used to sing that kind of song + Guns & Roses + and the like + and I always enjoyed that + I used to sing all wrong! + I had a collection of lyrics of songs + the lyrics of my favorite bands + I spent a lot of money printing those lyrics + I remember to get my collection and spend some time listening and singing + that has always attracted me! (Pam, interview, 2011)

By recalling her experiences with English and their impact in the construction of the identity of a learner of a foreign language, Pam remembered one of her former English teachers, a Canadian teacher at the military academy, who seemed to have positively impacted her identity of an English learner. Following Murphey, Jin and Li-Chi, (2005), it is important to notice that when learners appreciate and admire their teachers, this may contribute for them to imagine the communities of English speakers, and accept the challenge of learning the language. Pam seemed to have regarded the Canadian teacher as the person who could grant the access to one of her imagined communities. According to Pam,

> My first English teacher was Canadian. I remember her even today. She taught us in the fifth grade of Elementary School at the Military Academy in *Brasília*. After her, I can tell that

> teachers follow a pattern in the public education, another one at private schools, and a distinct third one for the Youth and Adult Education, which was my last schooling experience in 2007. (Pam, questionnaire, 2011)

Pam's desire to take part in the community she imagined of speakers of English was apparently influenced by the learning experiences she had with her former Canadian teacher at the military academy. For Pam, the other learning environments she had the chance to be part of, such as the public schools, were considered not appropriate spaces for learning the language and that, teachers at those contexts used to follow regular patterns as they taught repetitive contents (see section 4.2.2).

By introducing different contexts in the recall of her English learning experiences, Pam seems to be constructing her identity in particular communities of practice, which agrees with what is stated by Miller (2004), who suggests that as learners move from one context to another, they invoke different representations of their own identity. By recalling some of her lived experiences with the language in different educational contexts, Pam strengthened her hopes and dreams in relation to her desire to be a member of the community of learners of English.

Pam also described some experiences with the language that allowed her to imagine the identity of a user of the language, in addition to her identity of a learner of the target language. Pam recalled her encounter with a German exchange student and the experiences of using English as a lingua franca at a social context that allowed her to have access to the referred imagined community. Pam explained that,

> Within this turbulence of feelings I met an exchange student from Germany. We met at the gym. He was struggling with the language because nobody seemed to understand him. I tried to speak to him in English, but I knew only the very basics of the language! But it was a very good experience and we kept contact for quite a time. (Pam, narrative, 2011)

The German student and Pam met in the gym, that is, in a social context where her knowledge of the language could be used and not tested. Pam remembered that at that time she had only some basic knowledge of English, although she claimed to know a lot of words in

the language, but all loose (see section 4.3.1). Pam recognized the importance of such experience for her identity of a user of the target language. She mentioned that,

> R: And did you manage to keep this contact?
> Pam: For almost a year! + After that + speaking English was much easier! + I felt much more secure! + It was right at the time I started chatting online + (Pam, interview, 2011)

The experience of using English as a lingua franca may have positively impacted the construction of her identity of a user of English. In this respect, Block (2003) contends that to participate in a certain community of practice, participation always starts in a peripheral way, but it has to be legitimized, that is, the learner needs to be treated as an acceptable member. This seems to be case of Pam, as she succeeded in communicating effectively in English with the German exchange student for almost a year.

Pam's lived experiences in relation to learning and using English in different social contexts may have influenced her desire to belong to such communities. She mentioned that, *"*since I was a child I remember that I enjoyed English, and I enjoyed the cultural aspects related to it; I really need to learn much more, especially for my future professional life*"* (Pam, narrative, 2011). Pam believed that the knowledge of English might provide her with the access to those imagined communities, and also that her investment in the practices of the language should be understood in the context of her future professional opportunities, where she would have the chance to enjoy the benefits of the cultural capital such knowledge might bring to her.

Somewhat differently from the previous participants, Christine's construction of her imagined identity of an English learner seems to have been built on her experiences with learning the language during her undergraduate program. Notwithstanding the recognition that Literature was her main focus in the program, Christine assumed to have had two years of intense learning of English, due to the efforts of one of her former professors who, according to her, took the 'hands' of the student-teachers and helped them to learn how to 'go through' in the language (see section 4.4).

Christine's investment in the practices of English thereafter should be understood with reference to the construction of the imagined identity of a learner of the target language and not as a user. Christine

also mentioned some of her investment in the practices of the language, such as listening to songs and watching movies in English, reading some English texts for the Literature classes, and translating others (Christine, interview, 2011), as a way of trying to legitimate her participation in the community of learners of a foreign language.

Differently from Doris, who aspired to the community of people who learn a target language abroad, Jenny did have the real experience of going abroad as an evangelical missionary to Guiné Bissau. Her investment in the language practices since then, first by attending the *Letras* program as soon as she returned to Brazil, and then by starting an English private course (Jenny, narrative, 2011) reinforced her desire to belong to such community. Such real experience abroad as a user of foreign languages, since she had the opportunity to be in contact with French as well, led Jenny to construct a feeling of fascination for learning additional languages (see section 4.3.1).

Similarly to Jenny, Lucy also experienced using English in a real community of users of the language. She seemed to have constructed the identity of a user of English as a foreign language based on the experiences she had with the language, not only at the time she had lived in Japan, but also by her practices with the language through the use of the Internet. As Lucy considered English a way of communicating with people from all over the world, the Internet would be one of the means to provide such contact (see section 4.3.1). It seems that the identity imagined by Lucy as a user of English has somewhat intertwined with her identity of a language learner, as she described her appraisal for using the language to talk to nonnative English speaking people on the Internet. She highlighted that as these users were not native speakers of English, they would also be practicing the language, investing in their imagined identities of English speakers, and she could take advantage of such situation to improve her own language skills.

The investment of Lucy in the practices of English provided her with the necessary cultural capital to make her feel 'comfortable' with the language (Lucy, interview, 2011). Lucy could have then the access to the imagined community of speakers of English. Asked to describe such feeling of being 'comfortable' with the language, she explained that,

> Ah: + learning happens naturally! + I mean + for me it's easy + I don't need to try that hard! + I just listen to music + watch movies with the subtitles

> + and I feel I can learn the language + that's why I feel comfortable! (Lucy, interview, 2011)

For Lucy, the feeling of being 'comfortable' with English meant receiving the outcomes of the investment she has made in the practices of the language, both as a learner and user of English, which would in turn enhance her cultural capital in relation to learning the target language.

The participants' investments in the imagined identity of learners and users of English seem to agree with the findings of the study carried out by Longaray (2009), who discussed the impact of globalization on language teaching in Brazil. In order to do so, the author examined data generated among participants regularly enrolled at the first year of a public high school in the state of *Rio Grande do Sul*, southern Brazil. The author confronted triumphalist theories of the Global English development and revealed learners' investment in what concerns the acquisition of the foreign language. She also explored the relationships between the learners' imagined communities and the acquisition of the target language claiming for the reassessment of teaching practices in order to guarantee the rights students have conquered to learn the language at the public schools.

The desire to belong to the communities of learners and users of English seems to have strengthened the participants' investment in the practices of the language in diverse social circumstances and contexts, which may have impacted their identity of target language learners/users. In the upcoming subsection I bring into discussion the hopes and dreams of the participants in relation to the construction of the imagined identity of future language teachers.

4.5.4 Imagined communities of future teachers

In this subsection, I discuss the hopes and dreams of the participants in relation to their desire to belong to the community of future language teachers. The lived experiences of the participants either as learners and/or users of English seem to have contributed to the emergence of the desire to take part of such imagined community, and the consequent investment in the imagined identity of language teachers.

Doris, for instance, did not regard teaching as her first professional option in the future. She imagined following a civil servant career instead because of more financial security and stability in the profession. She believed that teaching was too much time-consuming

and devalued. Doris reassured her feelings in relation to her professional life by saying that, “I don’t dream of becoming a teacher. The program emerged in my life as the opportunity of an undergraduate education, so that I could try the civil servant career” (Doris, questionnaire, 2011).

Perhaps because of the cultural capital she brought into the undergraduate program in relation to English, and the experiences she had with the language during her basic education, Doris considered public schools’ English teachers deficient professionals. As a consequence, neither did she identify with the profession, nor invested in its practices during the undergraduate program. In this respect, she mentioned that,

> Teachers of public schools don’t seem to be concerned about a high-standard teaching. Most of the students there don’t master the contents; rather, they memorize much more than learn. So, they agree with everything that is taught to them. When I was a student there I noticed the extent to which teachers were bothered when they were questioned about anything, or the times they were surprised by the mistakes made when teaching the subjects. (Doris, interview, 2011)

It seems that for Doris the experience of learning English in public schools was characterized as bad and uninteresting. The reasons make allusion to several factors, which include pedagogical practices, few opportunities to use the language, and lack of linguistic and teaching competence of the teachers, especially in comparison with the teachers she had while she was a student in private language courses. Doris characterized the regular school English teachers as professionals who were not concerned about the learning of his/her students. When asked to describe some of the characteristics she imagined a competent teacher should have, Doris answered as follows:

> Being competent is to show commitment and dedication to the work which is being carried out. In addition, it is about following and completing the schedule of the credit, and being available for the students to help them with their doubts. Being competent involves the right preparation of the class, with clear goals and diversification. A competent teacher should also be updated so that

> she can bring relevant information for the students, and evaluate her own pedagogic practice through the development of the students. (Doris, interview, 2011)

Doris considered the experience of learning English at public schools a negative one. In her view, most of her classmates at the university barely knew the structures and forms of the verb 'to be', as a reference to the repetition of teaching practices apparently dedicated to the mechanics of the language during basic education. Doris also mentioned her frustration with her former English teachers, considering them professionals who were not concerned about their teaching practices (see section 4.5.1).

The few positive experiences Doris described in relation to her former English teachers came from the private language courses. Doris recognized that "as learners we always follow the pattern of a particular teacher; I learned a lot of strategies and methodologies by observing my teacher" (Doris, questionnaire, 2011). Doris apparently imagined this former English teacher as competent and proficient in the language, characteristics that the other English teachers could not accomplish (see section 4.4).

Doris seemed to desire the learning of English at regular schools to be same as the imagined community she constructed for the private language courses she attended. Notwithstanding such aspiration, as she realized she would not achieve the outcomes she expected with the investment she was willing to make, Doris started to blame her teachers for such disappointment, as already mentioned.

Doris's apparent disappointment with the English practices during her basic education, especially in contrast with the experiences she had in the private language courses she attended, seems to have strongly impacted her identity in the *Letras* program, leading her to consider her investment in the program an opportunity of an undergraduate education, which could provide her the access to the imagined community of civil servants.

In a different vein from the aspirations of Doris for her future professional life, Ian assumed the imagined identity of a language teacher. Perhaps led by his apparent inclination for English or by his experiences as a user of the language, Ian seemed to have developed a desire to be a legitimate member of the community of teachers of languages.

Notwithstanding Ian's investment in the practices of English, both during his undergraduate program as well as outside the classroom, he claimed not to feel confident enough to take over a classroom as a full-time English teacher (see section 4.2.3). Despite the practicum experiences in the *Letras* during the last two years of his undergraduate education, Ian mentioned that the lack of teaching practice made him feel insecure in relation to his future professional life as a teacher. Norton (2001) argues that second language learners have images of the communities in which they want to participate in the future, and the image Ian seems to have constructed is that of a competent secure English teacher, characteristics that he is still seeking to achieve.

As Ian apparently aspired to belong to the imagined community of English teachers, he assumed an imagined identity, and his investment in the target language must be understood within this context (Norton Peirce, 1995), such as his desire to spend as much time as possible practicing the language with his English professors. Ian conceived of his undergraduate English professors as the "persons who acquired the proficiency in the language I wish to have one day. I want to be close to them, practicing as much as I can" (Ian, questionnaire, 2011). The apparent admiration for his English professors may be understood as the possibility of such professionals to represent the access to the community he aspired to belong to, that is, the community of future English teachers.

Somewhat similarly to Doris, Pam's identification with *Letras* was originally conflictual as she did not see in the program any relation to her future professional life (see section 4.3). Notwithstanding Pam's initial resistance to start the undergraduate program, she has been investing in its practices since then, which may have led her to build the identity of a future language teacher, discovering in the program an occupation.

The investment of Pam in the practices of the *Letras* program provided her with sufficient cultural capital to aspire to the community of language teachers. The teaching experiences she had during the undergraduate education also seem to have contributed to the construction of such imagined identity. She detailed one of these experiences as follows:

> There were these girls + who were senior students + and we started teaching reinforcement classes last year for some students of a school located at a poor neighborhood in *Dourados* + and 12 of our

> students entered college + They're here! + And sometimes we meet at the hall and they call me 'teacher' + and I: + you know + this is what I want for me! + It's something really nice! (Pam, interview, 2011)

Pam seemed to have assumed the identity of a language teacher, and her investment in the referred teaching practices may have reinforced her desire to be a legitimate member of such community. Such experiences impacted her desire not only to be a language teacher, but also to be a professional who would make some difference in the lives of her future students. As I have already presented (see section 4.3), Pam was invested in the teaching practices of a social assistance project, and perhaps because of the relationship she constructed with her students in such environment, she imagined the identity of a very competent teacher. In this respect, she mentioned that,

> I really want to: + be prepared! + To do the best I can to grow in the profession + So that when I'm really into a classroom + I mean + teaching + I can do my best! + But I don't want to be just any teacher + I want to make my students to remember me! (Pam, interview, 2011)

Asked about her desire to continue her development in the profession after graduating from *Letras*, Pam mentioned that she would rather invest in research first, and only after some time she would devote herself to teaching. She explained that, "an improvement course + or the issue of investing in research + would provide me the chance of teaching with much more quality + so that I can offer the students much more" (Pam, interview, 2011). The strong identification of Pam with the imagined identity of a concerned qualified teacher was once again referenced. Pam's aspiration to such community suggests that she would invest in the research practices in order for her to better understand her own teaching practices as a teacher.

Similarly to Pam, Christine seemed to have constructed the identity of a future teacher, claiming not to take into consideration some of the difficulties faced by those who aspire to the profession, such as disappointing salaries and poorly structured schools. On the contrary, she imagined the identity of a devoted and affectionate teacher. Christine's construction of such imagined identity of a passionate teacher apparently came from the experiences she had during her

practicum in the *Letras* program, where she recognized the mutual benefit of teaching and learning in the social context of basic education. In this respect, she mentioned that,

> Based on the things I learned here + I felt I could help the students! + And I also received a lot of help + because the practicum classes showed me that when you teach + you learn much more! + So + I was very surprised + because you prepare the classes + you have all that tender feelings + searching for different teaching materials + pronunciation + as this is a huge concern that I have + to provide the students the 'real' English! + (Christine, interview, 2011)

The investment of Christine in the teaching practices during her English practicum, such as her concern to bring to the students what she considered to be the most accurate form of English, seems to have contributed to the emergence of the imagined identity of a future language teacher, something unimaginable for Christine in the beginning of her undergraduate program (see section 4.2). Perhaps led by the positive outcomes of her investment in the teaching practices during her practicum, Christine highlighted her desire to participate in the community of English teachers.

Similarly to Christine's desire to become a language teacher, Jenny explicitly declared her desire to be part of such community of practice. She recognized that her devotion to knowledge may have influenced her construction of the imagined identity of a future teacher, and she accredited the *Letras* program for this construction. Jenny also mentioned the challenge that learning English had been during her basic education, but not to the extent to interfere in her inclination for the language, and consequently in her investment in its practices in the *Letras* program, which seemed to have offered her ways to access the imagined community she aspired to (Jenny, questionnaire, 2011).

Similarly to Pam, Jenny was also very concerned about her future professional life, imagining the identity of a 'good' teacher, emphasizing her desire to continue her studies as a graduate student (Jenny, questionnaire, 2011). She justified such desire by stating that, "I want to carry on with my research + because I believe every teacher is a researcher + that doesn't mean that I won't actually teach + but that every teacher should research her own practice!" (Jenny, interview, 2011). Jenny's images of the community in which she wants to

participate in the future seems to have a large impact on her investment in the practices of the *Letras* program, although she is not yet a member of such community. As Jenny aspired to belong to the imagined community of future teachers, she seemed to assume an imagined identity, and following Norton Peirce (1995), her investment in this imagined identity must be understood within the context of her experiences in the *Letras* program.

Similarly to Jenny in relation to her inclination for teaching, Lucy claimed to have found in the *Letras* program everything a person may hope for in an undergraduate education, that is, an occupation. She imagined such occupation as pleasurable, and still capable of granting her personal, professional and economic achievement. She accredited all this future accomplishment to teaching practices and to English. She explained that these two factors contributed to her understanding of herself as a subject, and of her role in the world.

Lucy's investment in the imagined identity of a language teacher was strengthened by her inclination for teaching and the experiences she had during the *PIBID* program. She highlighted that her participation in this project has confirmed her decision for being a teacher (Lucy, questionnaire, 2011). Similarly to Pam and Jenny, Lucy also constructed the image of a 'good' professional, and she mentioned her desire to make her living out of the profession with dignity (Lucy, questionnaire, 2011).

In addition, Lucy emphasized her desire to become a member of the imagined community of undergraduate professors, expressing her aspiration to work with undergraduate students. Notwithstanding her desire for such imagined community, she expressed her intention to teach for the basic education in public schools, until she could have the access to the referred imagined community (Lucy, interview, 2011). It is worthwhile considering that Lucy was the only participant to explicitly aspire to be an English teacher at public schools.

The lived experiences of the participants either as learners of English, as users of the language, or even as future teachers seem to have contributed to the emergence of imagined communities and the consequent investment in imagined identities. Norton and McKinney (2011) suggest that these imagined communities and imagined identities demand no less effort than real ones in which learners have daily engagement, and might even have a stronger impact on their current investment in the construction of their identity. This seems to be the case of the participants in relation to their experiences with learning and using English.

Although the participants constructed imagined communities which led them to invest in imagined identities, they faced some conflicts as they tried to have access to those communities of practice, such as the feeling of not be as competent as they should be to take over a classroom. Wenger (1998) reminds us that, "we not only produce our identities through the practices we engage in, but also define ourselves through the practices we do not engage in" (p. 164). In other words, the participants' identities have been constructed not only by the subject positions adopted or desired by them, but also by the ones they did not want to. In the upcoming section, I bring into discussion some of the participants' acts of resistance in the construction of their identity in the *Letras* undergraduate program.

4.6 ACTS OF RESISTANCE AND NON-PARTICIPATION

The construction of the participants' identity seems to have been shaped by the combination of their participation and non-participation in certain communities of practice, whether imagined or real. Wenger (1998) argues that non-participation in some communities would be inevitable since the learners' experiences include coming into contact with communities to which they do not belong. Such acts of non-participation may be understood as the structural constraints and customary classroom practices that might position learners in undesirable ways, such as those related to different cultural capital between learners and their learning environment, or the impossibility of belonging to the desired imagined community due to financial limitations. The upcoming section brings some of these conflictive experiences in the construction of the participants' identities.

Doris's conflictive identity in relation to learning English in the *Letras* program seemed to have its origin in the cultural capital she brought into the program, that is, the knowledge of English she acquired during her participation in the already mentioned private language courses, before the start of her undergraduate education. Apparently, Doris did not find in the *Letras* program the kind of English education that could provide her with the outcome she was expecting to receive after the investment she made in the private language courses. Such conflict of interest between the desired and the real may have led her to resist to the English practices of the program.

Doris described the study of English in the *Letras* program as wearisome and repetitive as, according to her, she had already learned the topics and subjects presented by her former English professors in the

private language courses she attended. Doris complemented such thought by stating that she would be studying the same topics and subjects that she had already learned (Doris, interview, 2011), and as a consequence she would not be improving her capital in relation to the language. This may explain her lack of investment in the English practices of the undergraduate program.

On a different position, Ian and Lucy made references to the apparent lack of interest of some of their classmates in relation to the English practices in the *Letras* program. Ian and Lucy believed these student-teachers should be more concerned about improving their cultural capital in the program which, according to them, could provide such students the necessary capital to be future language teachers. In this respect, Ian described his impressions about different teaching practices adopted by former English professors, and the impact of those practices in the form of resistance by some of the student-teachers in class. He mentioned that,

> In the first two years of the program + the professor wasn't really demanding + because she expected all the students to be at the same level + Yet + in the following final years + the other professor was tougher + and the students felt that! + But I believe that's just the right thing to do! + You have to be hard on it! + Especially because out there + they won't make things easier for us + You need to speak the language! (Ian, interview, 2011)

Lucy also recognized the lack of interest and investment in the practices of English of some of the student-teachers in the *Letras* program, who apparently would have difficulties with the language, and yet, they would not be willing to improve its knowledge (see section 4.2.1). Although Ian and Lucy seemed to have imagined being members of the communities of speakers of English and teachers of the language, such desire was apparently not shared by some of their classmates.

At this stage, it is easy to conceive of identity as contested in nature as the new and varied input provided to the individual serves to disturb taken-for-granted points of reference, which may lead to non-participation, such as Jenny who considered learning English a challenge during her basic education. For Jenny, when she started her studies in private schools, learning English was a site of struggle, and

she realized that there was some discrepancy between her cultural capital and that of the other students in class (see section 4.2.2).

Elsewhere Block (2002a) has used the term 'critical experiences' to refer to such periods in one's life during which prolonged contact with a new and different cultural setting causes irreversible destabilization of the individual's sense of self. There is, in a sense, an element of before and after in critical experiences, as the individual's sociohistorical, cultural and linguistic environment, once well defined and delimited, becomes relatively ill defined and open-ended (Block, 2002a, p. 4). Pam seemed to have lived some of these 'critical experiences' during her learning of English, and described her frustration and non-participation in the English practices of the military school she attended in *Brasília* because of sociocultural behaviors that were considered not appropriate for that learning environment. She explained that,

> I had that little problem with obeying rules! + I didn't use to bring the textbook to school + I only enjoyed the classes that had music activities + I always got late there! + So + I was very much reprimanded! + I couldn't stand that class + because the simple process of moving from one classroom to another + I stopped and talked to my friends! + (Pam, interview, 2011)

Something worthwhile reminding is that Pam completely changed her attitude in relation to the English practices in the same context when she started to have English classes with the Canadian teacher, who might have stood for the imagined community she aspired to at that time, the community of speakers of English, something that her previous English teachers did not seem to represent.

Resulting from such negotiation of difference and the consequent conflicts in the construction of their identities, the participants seem to have experienced the feeling of ambivalence, which Block (2007) considers a key concept in any discussion of identity as hybrid in nature. Block (2007) defines ambivalence as the uncertainty of feeling a part and feeling apart in certain communities. According to the author, ambivalence is the state of human beings who are forced by their individual life trajectories to make choices where choices are not easy to make, such as Pam claiming to be 'convinced' to attend the Letras program (see section 4.2.1).

Pam seemed to have transferred the feeling of ambivalence to the English practices provided by her former English professors in the undergraduate program. She expressed strong feelings of insecurity when she was expected to speak with one particular professor of hers in English, apparently the one she has had the most contact with, and consequently the highest investment. Asked to explain this feeling of not being able to talk to her in English, she answered that,

> I can't see the reason why! + I don't know if it nervousness + or lack of practicing + But I'll give the example of what happens to me when I talk to Olivia + in the first year of the program + I really had this identification with Olivia! + There were some students with better command of English + and higher grades + and so forth + so + for them + it was an easy relationship + but for me + I felt I didn't belong to that group! + I was always talking to her + doing something for her + but I didn't have the knowledge to be there + you know + or if I had that + I couldn't put it into practice + (Pam, interview, 2011)

However, the feeling of ambivalence is not a desirable state and in studies based on life narratives, individuals generally attempt to resolve the conflicts that underlie their ambivalence (Block, 2007). But for Pam, to overcome such state of ambivalence in relation to her former English professor was still a goal to be achieved. Perhaps, by imagining in this particular professor a 'gatekeeper' to the aspired community of speakers of English, Pam still struggled with the language when she was expected to speak to her (see section 4.2.2). For Elliot, the ambivalence of identity is "the tension between self and other, desire and lack, life and death, consciousness and unconsciousness" (Elliot, 1996, p. 8), and it seems that Pam experienced some of this tension whenever she was expected to speak to Olivia.

Similarly to the previous participants, Christine has also been through some experiences of non-participation and ambivalence in her journey of learning English. She blamed her deficiency and resistance to the language due to unsuccessful experiences during her basic education (see section 4.2.2). Christine seemed to have carried such feeling of disappointment in relation to her experiences with English to her undergraduate education. She mentioned that her investment in the practices of the language in the beginning of her undergraduate

education in the city of *Rio de Janeiro* was limited to the expectation to be approved for the following term (Christine, narrative, 2011). She reinforced such feeling of ambivalence when she resumed her *Letras* program at *UEMS*, and realized that the program was not only devoted to Portuguese, but also to English.

Christine has already recognized that English was not her first goal in the *Letras* program, as she was particularly interested in Literature (see section 4.3). The ambivalence experienced by Christine between her original interest in the program and the need to go through English in order for her to achieve her goals with Literature was also regarded by her. She explained that,

> I have to confess that English was given me as 'a curse in disguise', but I got used to studying it. At first, I was very resistant but now, as a senior student, I don't seem to despair anymore, and I can understand the language. Yet, it is not a relationship based on love, but on tolerance! (Christine, questionnaire, 2011)

Following Block (2007), Christine's feeling of ambivalence in relation to learning English in the *Letras* program was not a desirable state for her, and she tried to resolve her conflicts by investing in the practices of the language and in the imagined identity of a future English teacher, as pointed out in section 4.5.

The non-participation of the student-teachers in some communities seems to be inevitable because their lived experiences included coming into contact with communities to which they did not belong, or did not aspire to. This seems to agree with some of the findings of the study conducted by Longaray (2005), who reported the relationship between the learning of English as second language in a public school and the process of permanent construction of identities by young learners inside the classroom. In order to do so, some practices of resistance and non-participation found in the data gathered through a six month period of observation and participation of activities developed by a group of high school students were recorded and analyzed. The results showed that during the six months spent by the researcher at the school setting, the author could observe the existence of different types of learners' investment in the language acquisition and the existence of complex moves of resistance towards English as a second language.

Wenger (1998) has already brought into discussion the focus on the relationship between participation and non-participation in the construction of a learner's identity. Following the author's position, the participants showed that their relation to communities of practice, either real or imagined, involved both participation and non-participation, and that their identities in construction should be understood in the combination of the two. In this sense, the participants' construction of their identity should be understood as potentially conflictual as they moved across the boundaries of different communities.

4.7 SUMMARY OF THE CHAPTER

The notion of investment, as proposed by Norton (2000), allows me to conceive of the participants as having a complex social history and multiple desires. From this perspective, their investment in the practices of English and in the practices of the *Letras* program should be better understood within a sociological framework that would connect their desire and commitment to learn a foreign language to their identity in construction. The relationship between the identity of the language learners and their commitment to language learning is also reinforced by the notion of investment, and this seems to be the case of the participants by investing in the practices of English both in and out of the *Letras* program, which may suggest an investment in their own identity of learners/users of English.

The participants seem to be invested in the practices of English, claiming to use a diversity of means to improve their language skills, which included the Internet use, listening to songs, watching sitcoms and talk shows, reading academic articles, playing with videogames, and attending private language courses, just to mention a few. The participants demonstrated commitment to the opportunities they had to practice the language. They also seem to have created some of these opportunities themselves, which may have led to the emergence of the identity of speakers/users of English. That is, their investment in the practices of the language were somewhat impacting their identity of users of a foreign language.

The participants can also be said to be invested in the practices of their undergraduate program, despite the fact that not all of them aspire to become language teachers. They seem to have achieved valuable outcome from the investment they made in the English practices during their practicum, which granted for most of them the feeling of security

and competence concerning the teaching of the target language, perhaps guided by their different teaching experiences in the program.

The analyzed data suggest that by investing in the learning practices of English, the participants took responsibility for their learning process, and also for the opportunities to use the target language. In addition, for most of the participants the imagined identity of future teachers seems to have contributed to their investments in the practices of the undergraduate program, such as practitioners during the practicum classes, or as teacher assistants, or even scholarship students, which highlighted their identification and investment in the program.

For most of the participants, the *Letras* program was assumed as a community of practice, as a social space where they could find mutual support in their learning practices, turning it to their overall educational context. Such space seems to have given them the necessary means to negotiate new subject positions, and how to use their various identity locations in the learning process. By investing in the practices of the undergraduate program, the participants seem to have demonstrated a commitment to the domain of the program, sharing practices that distinguished them from other student-teachers who did not share their membership and their investment in their own education.

In the search of their interest in this domain, the participants seem to have engaged in joint activities and discussions, which allowed them to help each other, and to develop shared practices along with their experiences with the *Letras* program. From this perspective, the participants seem to have developed elements which may have guaranteed their participation in such community of practice, but also reinforced their identity of learners/users of English and/or future teachers.

The participants' investment in the practices of their undergraduate program, as well as in different memberships in other communities of practice, seems to have provided them with sufficient and appropriate cultural capital to be legitimate participants in that particular community of practice. The participants also invested in other communities and identities, those of the imagination, which included their future relationships as well as affiliations – such as being private language course students, learners of English in English-speaking countries, learners/users of English as a foreign language, and future teachers of languages.

The desire to belong to these imagined communities seems to have strengthened the participants' investment in the practices of the language in diverse social circumstances and contexts, which may have

impacted their identity of speakers of the target language. The lived experiences of the participants either as learners of English, as users of the language, or even as future teachers seem to have contributed to the emergence of imagined communities and the consequent investment in imagined identities.

Although the participants lived in real communities of practice and constructed imagined communities that led them to invest in imagined identities, they have faced some conflicts as they tried to have access to those communities of practice, such as the feeling of not being as competent as they should be to take over a classroom. In other words, the participants' identities have been constructed not only by the subject positions adopted or desired by them, but also by the ones they did not want to. The participants' construction of their identity seems to be shaped by the combination of their participation and non-participation in certain communities of practice, whether imagined or not.

One of the assumptions of the present study is that identities are discursively constructed, and embedded within social practices and diverse contexts. In this respect, Pavlenko and Blackledge (2004) suggest that each aspect of identity redefines and modifies all others, and since individuals often shift and adjust ways in which they identify and position themselves in distinct contexts, identities are best understood when approached in their entirety, rather than through consideration of a single aspect or subject position.

From this perspective, the student-teachers seem to be constructing who they are and how they want to be known in the recount of their experiences as English learners and undergraduate students. They seem to be constructing their identities at the encounter of multiple conditions, such as different school environments, learning experiences, and investment in the language practices. The student-teachers' lived experiences with the language and teaching practices seem to have contributed to the construction of the identity of learners/users of English and for most of them as future teachers of the language.

CHAPTER 5

FINAL REMARKS

5.1 INTRODUCTION

The general objective of the present study was to understand how the student-teachers in the context of the investigation have discursively constructed their identity along experiences of learning and/or using English. In order to achieve such objective, a general research question was posed, and I intend now to answer it.

As regards the organization of the chapter, it will be divided into four main sections. In the first section, I attempt to answer the general research question which guided the investigation. In the second section, I present some of the pedagogical implications of the study. In the last two sections of the chapter I bring some of its limitations and suggestions for further research.

5.2 ANSWERING THE GENERAL RESEARCH QUESTION

In order to answer the general research question, which aimed at investigating the subject positions adopted or desired by the student-teachers in the construction of their identity, I will revisit the findings presented in the previous Chapter, based on the answers of the specific research questions proposed for the present study.

Norton Peirce contends that an extension of the position that identity is multiple and contradictory is that the subject has human agency, that is, an individual is not conceived of as passive; but as both subject of and subject to relations of power within a particular site, community, and society (1995, p. 15). The construction of the identity of learners/users of a foreign language, and of future language teachers seemed to be conflictive for the participants of the present study, particularly due to the conditions under which some of them chose the undergraduate program, or the opportunities they had to practice the language, for instance.

The participants' references to their option for the *Letras* undergraduate program suggest that the choice of an undergraduate education is at times mediated by social circumstances, such as not being able to afford a private undergraduate education, which may lead to conflicts. Additionally, learning or using English was not even

considered by the participants a reason for choosing the program, which might have led some of them to experience the construction of such identity as a site of struggle, especially in a social context that perhaps, they were not willing to take part of. Doris, for instance, invested in the program in the form of an opportunity of undergraduate education, which could help her to access the community of civil servants, imagined by her as a more financially secure and stable occupation than teaching could be.

The identity of a learner and user of English in the undergraduate program was, for most of the participants, a site of struggle. Christine, for instance, claimed to have a relationship of tolerance with the language, and Ian wished to have developed better communicative competence in the language during his undergraduate education. The construction of the identity of a language teacher was also conflictive for some of the participants, such as Ian and Pam who believed not to be prepared to face a classroom as full-time teachers, due to the lack of teaching experiences in the area.

Norton's definition of identity as a site of struggle seems to be appropriate for my participants, as an extension of the position that identity is multiple and contradictory. The data analyzed suggest that for the participants, the construction of their identity as undergraduate students, learners/users of a foreign language, and for most of them, future language teachers was not free from conflicts, and such sites of struggle, together with their changing and sometimes conflictive subject positions, such as private language course students and public school students, all contributed to the construction of their identity "in a diverse, dynamic, multiple rather than unitary, decentered rather than centered process" (Norton Peirce, 1995, p. 15).

The analysis of data also demonstrated that some contexts and practices limited or constrained opportunities for the participants to identify with particular subject positions. Pam, for instance, expressed feelings of insecurity when she was expected to speak with one of her former professors in English, apparently the one she had the highest investment; whereas Jenny's identity of an English learner during her childhood was a site of struggle, due to the discrepancy between her knowledge of the language and that of the other students in class. Finally, Ian desired to participate in the community of speakers of English and future teachers, and expected his classmates to aspire to the same communities, although those imagined communities were not shared by them.

The second notion I would like to address is that of **investment**, which conceives of the language learner as having a complex social history and multiple desires (Norton, 2000). According to Norton (2000), the concept of investment must be understood within a sociological framework that makes connection between the learner's desire and commitment to learn a foreign language, and the changing identity in construction. Such notion highlights the relationship between the identity of the language learners and their commitment to language learning, and this seems to be the case of the participants by investing in the practices of English both in and out of the *Letras* program.

The investment of the participants in the English practices, and consequently in their identity of learners/users of the language, highlighted their sense of self which allowed them to take ownership of the language and position themselves positively in relation to its practices. Doris, for instance, mentioned to have studied the language since her childhood in different private language courses, which may explain her desire to be in contact with English through the Internet and other means of communication. Similarly, Ian's identification with the language may be explained by the investment he made in the language practices since he graduated from high school, taking advantage of his workplace to practice the language, or trying to improving his language skills with one of his relatives.

The participants demonstrated to have been using a variety of means to try to improve their experiences of learning and/or using the language, such as reading in English, watching sitcoms and talk shows in English, playing with video games, attending private English courses, and even traveling abroad. Most of the participants highlighted the use of the Internet as a valuable way to improve their English skills, which could provide them with opportunities to practice the language in diverse modalities.

Additionally, most of the participants took advantage of the opportunities they had, or created, to practice the language, which may have led to the emergence of the identity of speakers/users of English. Pam, for instance, recalled the experiences of using the language with people who spoke other languages than Portuguese, and talking in English with a group of former Brazilian friends about shared topics of interest, exercising her agency as she tried to find opportunities to practice the language; whereas Christine remembered her investment in learning the language by taking up an English course for two years, which was offered by the university in a partnership with a private

language course, and the positive outcomes of being part of such community of practice.

Notwithstanding the fact that not all of the participants aspired to become language teachers, most of the them could be considered invested in the practices of the undergraduate program, such as Jenny and Lucy, who were *PIBID*'s scholarship students and teacher assistants, and Christine, who explained that the investments made during her English practicum helped her to conceive of herself as capable of teaching the language, something unimaginable for her at the beginning of the program. These participants seem to have redeemed the cultural capital they expected to get after the investment they made in some of the practices of the program, translated by their feelings of security and competence concerning the teaching of the target language.

The data analysis suggests that by investing in the practices of learning and/or using English, the participants exercised their agency in relation to the learning process and the opportunities to use the target language. In addition, for most of the participants the imagined identity of future teachers seemed to have contributed to their investments in the practices of the undergraduate program, such as practitioners during the practicum classes or as teacher assistants, or even scholarship students.

By investing in the practices of the undergraduate program, the participants demonstrated a commitment to its domain, sharing practices in joint activities and discussions, which allowed them to help each other and share information, something that provided them the kind of relationship that enabled them to learn from each other. Based on such assumption, for most of the participants, the *Letras* program was considered a community of practice; that is, a social space where they could find mutual support for their learning practices, turning it to their overall educational context. Such space apparently provided these participants with the means to negotiate new subject positions, such as scholarship students and teacher assistants, and allowed them to use their various identity locations in the learning process, as teachers of English at an assisting church project or during their practicum in the program, for instance.

The following notions I would like to reference in the present section concern the **imagined communities** and **imagined identities** that the participants aspired to during the process of learning/using a foreign language, or being an undergraduate student, for instance. According to Kanno and Norton (2003), to envision an imagined identity within the context of an imagined community can impact a learner's engagement with educational practices, and I believe my

participants' investment in the practices of their undergraduate program and as learners/users of the target language must be understood within such context.

In the context of the investigation, these imagined communities and identities included future relationships and affiliations, such as the desire to belong to the community of students of private language courses, imagined by most of the participants as a valuable form of investment in the learning of an additional language, and as a way of having a better command of English when compared to learners who had studied the language 'only' at regular schools. Doris, for instance, characterized the private language courses as learning spaces free from learning problems, and where the teaching competence of teachers was unquestionable. Similarly, Christine recognized the improvement of her language skills after her participation in one of such courses.

Notwithstanding the fact that taking part in such community is imagined as a form of investment in the identity of learners/users of English, the access to this imagined community is not tangible to everyone. Pam and Jenny, for instance, expressed their desire to belong to this community, but due to financial limitations they could not afford it. Jenny also suggested that learners who did not belong to such community were in disadvantage when compared to others who had the opportunity to learn English in such context. The referred community seemed to be imagined as an opportunity of compensation for 'bad' English learning experiences the participants may have had during their basic education, somewhat acting as a quality standard that could surpass the difficulties these students went through in relation to studying the language.

Additionally, for some of the participants, their imagined community extended to their desire to participate in exchange programs to English-speaking countries, seeking to improve their knowledge of the language. Doris, for instance, justified such desire as a way of acquiring greater confidence with the language, which would legitimate her imagined identity of a user of the target language. Similarly, Pam expressed her desire to spend some time in an English-speaking country, but not to the extent of disregarding her English learning experiences in the undergraduate program.

The desire to belong to the community of learners and users of English seemed to have strengthened the participants' investment in the practices of the language in diverse social circumstances, such as private language courses, assisting church projects, or during their practicum, which may have impacted their identity of speakers and learners of the

target language. Ian, for instance, desired to belong to such community of the imagination, and perhaps led by the discovery of English as a foreign language, and by the possibility of being in contact with the language through different forms of practices, invested in its practices. Similarly, the discovery of English as a foreign language at an early age may have positively impacted Pam's construction of the imagined identity of a learner of English, and her investments made thereafter by collecting lyrics of songs acted as an important form of practice in the target language at that time.

Similarly, the investment of Jenny and Lucy in the English practices seemed to be related to their identity of speakers and users of English in real communities of practice. They highlighted the experience of using the language in social contexts which were different from those of a more formal learning of the language. Lucy also seemed to have constructed such identity based on experiences with the language through the use of the Internet, seeking practice opportunities with nonnative English speaking people.

The lived experiences of the participants as learners/users of English apparently contributed to the emergence of imagined communities and the consequent investment in imagined identities. Lucy, for instance, emphasized her desire to become a member of the community of undergraduate professors, expressing her aspiration to work with undergraduate students. She also recognized her intention to teach in public schools until she could have access to such imagined community.

Additionally, by assuming the identity of future language teachers, most of the participants seemed to have invested in the opportunities of practice in the *Letras* program, such as Ian, who aspired to belong to such imagined community, and invested as much time as possible practicing the language with his English professors, who could grant him the access to the community he aspired to belong to; whereas the investment of Pam in the practices of the program offered her the necessary cultural capital to feel part of the community of language teachers. Similarly, Jenny expressed her desire to become a teacher, and consequently her aspiration to be a legitimate member of such community; whereas Lucy claimed to have found in the *Letras* program an occupation, and expected it to be pleasurable and capable of granting her personal, professional and economic achievement.

Norton and McKinney (2011) suggest that imagined communities and imagined identities demand no less effort than real ones in which learners have daily engagement, and might even have a stronger impact

on their current investment in the construction of their identity, and this seems to be the case of the participants in relation to their experiences with learning and using English, either in real or imagined communities of practice.

Finally, the participants showed that their relation to such communities, whether be they real or imagined, involved both participation and non-participation, and that their identities in construction should be understood in the combination of the two, such as the conflict of interest between the desired and the real that may have led Doris to resist to the English practices of the program, and Christine who blamed her deficiency and resistance to learning English due to unsuccessful experiences during her basic education.

These acts of non-participation may be connected to the difference of cultural capital brought into the participants' learning environment, such as Lucy complaining about the lack of interest of some of her classmates about improving their English skills in the program, or the impossibility of belonging to a particular imagined community due to financial limitations, such as Jenny and Pam, who were not able to afford attending private language courses.

One of the main assumptions of the present study is that identities are discursively constructed, and in this respect, Pavlenko and Blackledge (2004) suggest that each aspect of identity redefines and modifies all others, and since individuals often shift and adjust ways in which they identify and position themselves in distinct contexts, identities are best understood when approached in their entirety, rather than through consideration of a single aspect or subject position.

Based on such assumption, the participants seemed to have assumed the identity of English learners/users, and for most of them, future language teachers in the recount of their experiences of learning/using the language. Such identity construction seemed to have occurred at the encounter of diverse social conditions and contexts, such as different learning environments, particular experiences with the language, and several forms of investment.

5.3 PEDAGOGICAL IMPLICATIONS

Although the present study focused primarily on the identity construction of undergraduate language students, there are broader developments in the area of SLA and applied linguistics that suggest important pedagogical implications for the future. In a broader perspective, by assuming that the identity of the learner is not just a

personality variable but a socially and historically constructed relationship to both institutional and community practices (Norton, 2008), then it follows that teachers, professors, researchers and policy-makers should all be implicated in the range of identities available to the language learners (Norton, 2008). In a more localized perspective, given the particular context of the present study, the awareness of the notions of investment, imagined communities and resistance, as illustrated by the analysis of data, may wider the national literature around issues of identity, teacher identity or language learning.

5.4 LIMITATIONS OF THE STUDY

While the present study may contribute to a better understanding of the identity construction of future language teachers in the State of *Mato Grosso do Sul*, Brazil, it has also certain limitations. In a broader sense, Norton and Morgan (2012) state that many language scholars have been excited about new directions in identity research and the notions provided by poststructuralist theory, yet they have engaged in serious critiques of the field. According to the authors, one area of debate concerns the relationship between societal structure and human agency, such as strong identifications with particular subject positions which are determined by social relations that would make resistance difficult. A second area of debate discussed by Norton and Morgan (2012) concerns the challenges that language teachers, learners, and researchers might experience in contexts in which truth remains a relative term, such as issues of ethics and values, for instance.

In the more localized perspective of the present study, my option for using questionnaires, narrative productions and interviews, to understand the student-teachers' discursive construction of their identity along their experiences of learning and/or using English, may have prevented me from observing particular facets of life or cultural practices in their undergraduate program, and the resources the participants may have used to either access one identity option or another. I believe that through classroom observations I could have noticed, for example, if the participants' identity in construction was mostly oriented to acquiring cultural capital in the form of the language, or if the teaching practices employed by the English professors, and by the participants themselves during the English practicum, may have influenced their identity options, for instance.

5.5 SUGGESTIONS FOR FURTHER RESEARCH

With regard to future directions on identity construction and applied linguistics, Norton and Toohey (2011) highlight that one area that is receiving increasing attention is that of the language teacher and the language teacher educator (e.g., Pennycook, 2004; Varghese et al, 2005), and in the context of the present investigation, ethnographic studies could be carried out to better understand the discursive identity construction of such professionals.

The authors add that a second area of increasing interest concerns globalization and language learning (e.g., Blommaert, 2008; Morgan & Ramanathan, 2005). In this respect, researchers on identity may be interested in understanding whether the identity of Brazilian language learners is more globally or regionally oriented, which might have a relation to the imagined identity of global citizens. Additionally, in such context of investigation, the sense of ownership of English by learners of such foreign language could be investigated, which could explain the legitimacy of the English language teacher in Brazil.

Finally, researchers on identity may be interested in investigating if learners of a foreign language in the social context of an undergraduate program, such as *Letras*, for instance, want to be regarded as learners of a second language or as foreign language teachers, and the impact of such subject positions in their identity construction.

In sum, I intended to highlight that the identities of learners/users of a foreign language are always multiple and shifting, and that different investments are made in the process of learning and/or using the language. Such investments may enable learners/users to exercise a great deal of their human agency, yet individuals are likely to experience socially different contexts. I have also argued that the imagined identities and imagined communities of learners/users of a foreign language are of great importance in their struggle for legitimacy in particular communities of practice, and as consequence, their identities and investments will continue to generate exciting and innovative research.

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APPENDIX 1: THE CONSENT FORM

Caro Graduando/a;

Gostaria de convidá-lo(a) a participar da minha pesquisa (ainda sem título definitivo) de conclusão da disciplina PGI 4105001 – Trabalho de Pesquisa em Língua Inglesa e Linguística Aplicada, como parte do curso de Doutorado em Letras/Inglês da Universidade Federal de Santa Catarina.

Desenvolverei uma coleta de dados que incluirá um questionário aberto, uma narrativa e uma entrevista, todos estes instrumentos aplicados em Português, e gostaria, para tanto, de pedir sua permissão para estudar e analisar os dados de tais atividades.

Todo o material, escrito, gravado e transcrito, ficará comigo até o final do trabalho de pesquisa, mas nem seu nome, nem os demais dados coletados serão vistos por terceiros. Números e nomes fictícios serão utilizados nos relatórios de pesquisa.

Agradeço muito a sua atenção e participação.

João Fábio Sanches Silva (UEMS/FUNDECT/UFSC-PG)

Eu, _____, autorizo a utilização das informações por mim dadas nos instrumentos de coleta de dados sugeridos para fins de pesquisa realizada no dia _____, na Universidade _____.

_____
(assinatura do participante)

APPENDIX 2: THE OPEN-QUESTIONNAIRES

DORIS

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *21*
4. Naturalidade: *brasileira*
5. Estado civil: solteira
6. Filhos: ( ) sim (*X*) não
7. Profissão: *universitária*
8. Como você avalia seu nível de proficiência em inglês:
   ( ) básico (*X*) intermediário ( ) avançado

9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

Quando terminei o ensino médio ainda não sabia o que cursar. Optei por Letras devido a baixa concorrência e incentivo da minha mãe, que já foi professora. Sempre me destaquei em língua inglesa na escola, pois sou formada em curso de inglês particular, mas acredito que não tenho vocação para ser professora, apesar de ter o domínio da matéria na faculdade.

Dar aula seria uma opção, mas não a primeira dentre as quais pretendo seguir carreira. Concluindo, não sonho em ser professora; o curso surgiu em minha vida como uma oportunidade de graduação, de obter o ensino superior para prestar concursos públicos.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

Gosto de estudar inglês. Desde criança, sempre fiz cursinhos particulares. Procuro estar em contato com a língua por meio da mídia, Internet e meios de comunicação em geral.

11. O que mais tem te ajudado a aprender inglês?

Consigo assimilar muitas coisas da língua inglesa através de filmes (áudio em português) e legenda em inglês; é como se a professora falasse em português e eu pudesse construir o diálogo em inglês.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

Vejo a diferença entre aqueles que tiveram experiência no exterior; parecem dominar mais o idioma. Entre os professores do curso, todos me mostram competentes.

13. Quais aspectos da sua formação você considera mais importantes?

Enquanto aprendizes, sempre nos espelhamos em algum professor. Um aspecto importante foi o pedagógico. Aprendi muitas estratégias e metodologias de ensino observando minha professora.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

Talvez se o governo investisse mais no intercâmbio cultural e pudéssemos estar em contato com os nativos, ou até mesmo ganhar uma bolsa para passar alguns meses nos Estados Unidos da América, entrando em contato direto com o inglês.

15. Como você se sente no curso em relação aos professores e colegas?

Não tenho reclamações. Os colegas sempre se ajudavam. Procuramos sempre fazer as atividades em grupos e as professoras sempre se mostraram prestativas e atenciosas.

16. Quais são suas expectativas com relação a sua futura profissão?

Pretendo seguir a carreira de funcionária pública, pois vejo segurança financeira e estabilidade. Acho que a profissão de professor é muito desgastante e pouco valorizada.

IAN

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *24*
4. Naturalidade: *São Vicente – SP*
5. Estado civil: solteiro
6. Filhos: ( ) sim (*X*) não
7. Profissão: *estudante*
8. Como você avalia seu nível de proficiência em inglês:
   ( ) básico (*X*) intermediário ( ) avançado

9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

Quando pensei em fazer o vestibular na XXX ((nome da universidade)), minha primeira opção foi o curso de Direito. Depois de tentar duas vezes e nas duas falhar, busquei outro curso. Como eu não queria mexer com números, cálculos, e mexer com sangue e 'gente aberta', o curso de Letras me pareceu o mais ideal.

Pensei em testar por um ano, para ver se me identificava com o curso. E realmente gostei. Trabalho com língua portuguesa e a inglesa, as duas que eu tenho mais facilidade.

Penso, sim, em ser professor de língua inglesa, mas ainda tenho receio de encarar uma sala de aula.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

Tenho contato constante com a língua inglesa. Quando decidi aprender, passei a não só estudar, mas a 'viver' o inglês. Acho que é o que mais ajuda.

11. O que mais tem te ajudado a aprender inglês?

Internet, músicas, séries de televisão e videogame.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

Vejo como pessoas que adquiriram a proficiência que um dia pretendo ter. Quero estar perto, praticando o quanto eu puder.

13. Quais aspectos da sua formação você considera mais importantes?

Aspectos linguísticos e de multimídia. Acredito em novos letramentos, usando a tecnologia como a principal ferramenta.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

Novos laboratórios e mais carga horária de língua inglesa, e mais práticas de conversação.

15. Como você se sente no curso em relação aos professores e colegas?

Professores dispostos a ensinar e alunos desinteressados em aprender.

16. Quais são suas expectativas com relação a sua futura profissão?

Tenho um pouco de receio. Não tive essa experiência ainda.

PAM

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *29 anos*
4. Naturalidade: *Barueri – SP*
5. Estado civil: solteira
6. Filhos: ( ) sim (*X*) não
7. Profissão: *estudante*
8. Como você avalia seu nível de proficiência em inglês:
   ( ) básico (*X*) intermediário ( ) avançado
9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

O curso foi a primeira escolha dentro de uma situação particular; precisava passar numa universidade pública no estado próximo a cidade onde residem meus pais, ou passar na federal do Rio Grande do Sul, onde eu morava na época, caso contrário deveria voltar para casa de meus pais. Resumindo: concorrência.

Sobre me tornar professora, seria uma alternativa, porém não a primeira. Trabalho como professora de inglês num bairro carente em Dourados, como voluntária de um projeto social. Gosto muito; fico ansiosa pela chegada do sábado, que são os dias da aula; participo de um grupo de estudo sobre novos letramentos e letramento crítico, voltado para o ensino de línguas, então, a princípio, investiria na pesquisa e depois de um tempo na docência. Estou me dedicando ao ensino, também, de literatura, e investindo nisso.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

Eu leio bem, estou caminhando na escrita; o que preciso praticar exaustivamente (talvez não tanto) é a conversação, pois fico extremamente nervosa e simplesmente travo, mas isso tem acontecido geralmente quando falo com professores na faculdade. Tenho amigos fora e converso com eles em inglês via MSN e tenho uma segurança bem maior.

11. O que mais tem te ajudado a aprender inglês?

Para complementar os estudos, leio artigos em inglês de vez em quando, mas a maior parte é entretenimento, música, filme, stand-up, talk shows.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

Minha primeira professora de inglês era canadense, XXX ((nome da professora)), lembro até hoje, na 5ª série no Colégio Militar de Brasília. Depois dela, percebo que os professores seguem um padrão no ensino público, outro no privado, e outro na EJA, que foi minha última escola em 2007.

Na graduação tem duas situações: os professores no 1º e 2º anos e os professores pós-letramento. Isso tudo está repercutindo no trabalho dos professores na graduação.

13. Quais aspectos da sua formação você considera mais importantes?

Sobretudo os teóricos, porque tudo que lemos soma com nossa formação social, com nosso conhecimento empírico, e nos fornece meios de filtrar o que vemos e experimentamos na prática.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

Mais, muito mais, e mais um pouco de aulas de inglês.

15. Como você se sente no curso em relação aos professores e colegas?

Em termos de relacionamentos, me sinto bem. Foram anos produtíveis em vários sentidos.

16. Quais são suas expectativas com relação a sua futura profissão?

São excelentes. Pretendo continuar estudando e já tenho alguns objetivos traçados.

CHRISTINE

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *35 anos*
4. Naturalidade: *Amanbai – MS*
5. Estado civil: casada
6. Filhos: (*X*) sim ( ) não
7. Profissão: *estudante / do lar / professora de música*
8. Como você avalia seu nível de proficiência em inglês:
   (*X*) básico ( ) intermediário ( ) avançado

9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

A literatura sempre foi um prazer em minha vida, desde criança. Já havia iniciado o curso de Letras no Rio de Janeiro há 10 anos atrás, porém, por meu marido ser militar, tivemos que mudar para o Amazonas. Logo que retornamos ao Mato Grosso do Sul, procurei avidamente o curso de Letras nas faculdades de Dourados. Qual não foi a grata surpresa quando encontrei na XXX ((nome da universidade)). Foi minha primeira e única opção no vestibular.

O inglês, confesso, que veio por 'presente de grego', mas me habituei a estudá-lo. Pretendo ser professora, sim. Se encontrar vaga em inglês, não temo em enfrentar a sala de aula. Fato é que realmente amo o curso.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

No começo a resistência foi grande, mas agora já no 4º ano, já consigo não me desesperar e entender mais a língua. Não é uma relação de amor, mas de tolerância.

11. O que mais tem te ajudado a aprender inglês?

Creio que sejam as músicas e os filmes (mesmo legendados). Fazem com que a pronúncia e o ouvir se tornem mais habituais.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

Nossa! Essa pergunta é complicada! No ensino regular, confesso que foi só decepção e talvez por isso tenha essa deficiência e resistência ao inglês. Na universidade, graças ao trabalho minucioso e exaustivo da professora XXX ((nome de uma das professoras de inglês do curso de Letras)) nos primeiros anos, consegui aprender o que carrego até hoje. Poucos são os professores capacitados e engajados.

13. Quais aspectos da sua formação você considera mais importantes?

Creio que tenha sido o trabalho de ajuda mútua, tanto dos professores quanto o meu esforço. E nada acontece se não tiver esses dois pontos. Precisa-se haver uma troca de relações.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

O inglês instrumental como disciplina, pois o vemos em minicursos e de maneira muito rápida.

15. Como você se sente no curso em relação aos professores e colegas?

Não vejo problema nenhum, pois nossa turma, apesar de ser heterogênea no conhecimento de inglês, sempre procura a ajuda mútua.

16. Quais são suas expectativas com relação a sua futura profissão?

Pergunta também complicada! Saímos com as melhores das intenções e com o gás total. O problema é depararmos com salários desanimadores e escolas mal estruturadas. Mas, no meu pensamento, escolhi não levar em consideração esses aspectos e trabalhar com dedicação e amor.

JENNY

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *22*
4. Naturalidade: *brasileira*
5. Estado civil: *solteira*
6. Filhos: ( ) sim (*X*) não
7. Profissão: *estudante*
8. Como você avalia seu nível de proficiência em inglês:
   ( ) básico (*X*) intermediário ( ) avançado

9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

Eu sempre gostei de Letras. Minha primeira opção foi Jornalismo, mas optei em cursar Letras na XXX ((nome da universidade)) do que estudar em uma universidade particular.

O inglês desde o ensino fundamental foi um desafio, mas gosto de língua inglesa e pretendo sim, dar aulas de inglês. Eu acho que ter uma língua estrangeira no curso de Letras é importante porque Letras estuda línguas e precisamos conhecer mais de uma estrutura para conhecer a nossa própria língua.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

Língua inglesa é para mim um desafio, mas amo desafios e tenho aprendido aos poucos.

11. O que mais tem te ajudado a aprender inglês?

Filmes, músicas e um cursinho que faço.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

Meus professores no ensino fundamental foram muito superficiais no ensino, e hoje, na graduação, aprende de forma diferenciada. A metodologia é diferente do ensino regular.

13. Quais aspectos da sua formação você considera mais importantes?

Eu considero a Linguística como fundamental na minha formação. Com ela tenho aprendido tudo que se refere às línguas e suas estruturas.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

Eu acho que deveria ser intensificado o ensino de língua nos primeiros anos do curso e dividido em duas áreas nos dois últimos: linguística e línguas e língua portuguesa e literatura.

15. Como você se sente no curso em relação aos professores e colegas?

Por se tratar da área de humanas, gosto dos relacionamentos que são estabelecidos.

16. Quais são suas expectativas com relação a sua futura profissão?

Pretendo continuar estudando; fazer mestrado, doutorado, PhD. Gosto da minha área e quero ser uma boa professora.

Lucy

1. Nome completo: *XXX*
2. E-mail para contato: *XXX*
3. Idade: *25*
4. Naturalidade: *brasileira*
5. Estado civil: *solteira*
6. Filhos: ( ) sim (*X*) não
7. Profissão: *estudante*
8. Como você avalia seu nível de proficiência em inglês:
   ( ) básico (*X*) intermediário ( ) avançado

9. O que te motivou a cursar o curso de licenciatura em Letras-Português/Inglês da UEMS? O curso foi sua primeira opção no vestibular? Você tem intenção de se tornar professor(a) de inglês? Comente.

A XXX ((nome da universidade)) oferece licenciatura plena. Também passei na XXX ((nome de outra universidade)) em Letras/Literatura, mas optei pela XXX ((nome da primeira universidade mencionada)). Pretendo me tornar professora, pois gosto de ensinar e participo do PIBID. Esse programa confirmou minha decisão pela docência.

10. Qual a sua relação com a língua inglesa? Como você se sente em relação ao inglês?

Me sinto confortável com a língua inglesa, pois gosto muito de filmes, músicas e seriados em língua inglesa. Sempre que possível assisto ou ouço com o áudio em inglês.

11. O que mais tem te ajudado a aprender inglês?

Recursos de multimídia, a faculdade e o contato via Internet com falantes nativos. Também já viajei para o exterior e isso ajudou bastante.

12. Como você vê os outros profissionais da área, ou seja, professores de inglês do próprio curso, ou outros professores de inglês que você conheça?

A maioria se sente insegura e não procura aperfeiçoar a língua com cursos e intercâmbios.

13. Quais aspectos da sua formação você considera mais importantes?

As técnicas de ensino de inglês e as discussões sobre o processo de ensino.

14. O que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS?

Creio que sim. Me dedico ao curso e tenho domínio razoável da língua, além de gostar da docência.

15. Como você se sente no curso em relação aos professores e colegas?

Normal. Tenho uma boa relação com todos, e embora haja disparidade, todos se empenham.

16. Quais são suas expectativas com relação a sua futura profissão?

Espero ser uma boa profissional e ganhar o suficiente para viver com dignidade.

APPENDIX 3: THE NARRATIVES

Narrative Proposal: *De que modo ter aprendido, ou estar aprendendo, inglês e estar se preparando para se tornar um professor de inglês tem influenciado sua vida?*

DORIS

Aos nove anos de idade eu fazia aulas de piano, ao lado da minha casa. Um dia cheguei em casa e falei para minha mãe que eu queria fazer inglês, então tive que optar pelo piano ou inglês pois naquela época não tínhamos condições financeiras.

Optei pelo inglês, pois já me interessava pela língua, e estudava na 3ª série, e já tínhamos aula na escola. Estudei na escola de uma amiga da minha mãe, ela me dava desconto. Fiz cinco anos de inglês, dos nove ao quatorze; foram os anos em que mais aprendi. Porém a escola fechou, e os alunos não receberam seus certificados, e lá vai eu estudar em outra escola de idiomas; refiz o intermediário, e pagava meu curso dando aulas na escolinha para o 'Kids'; estudei mais dois anos.

Ao chegar no avançado, mudei de cidade e parei durante dois anos. Retornei a estudar inglês aos 19, e aos 21 anos me formei no avançado pela UFGD/ALA LÍNGUAS. Ou seja, para me formar foram longos nove anos, devido a mudanças de escolas. Considero minha formação razoável, não tão satisfatória como eu gostaria que fosse. Entendo, ouço, leio e traduzo, mas na hora de falar, travo. Se pudesse faria um intercâmbio para me aperfeiçoar mais.

Com relação ao ensino público, me vejo preparada para dar aulas de inglês, afinal sempre achei minhas 'teachers' da escola despreparadas, e ensinavam muitas vezes errado, principalmente a gramática.

Estudar inglês na faculdade foi cansativo e repetitivo, pois eu já havia aprendido tudo no particular. E aí eu me questiono, será que o curso de Letras prepara bem seus alunos para serem futuros professores de língua inglesa?

IAN

Tive contato com a língua inglesa desde cedo. Na 1ª série do ensino fundamental, em uma escola particular já tinha aulas de inglês. O material usado pela professora continha livros ilustrado e fitas cassetes com músicas em inglês, legendadas em inglês. Eu era muito fã daquela fitinha, e foi a partir daí que começou meu aprendizado.

Até os 17 anos, vi o verbo 'to be' em todos os anos da escola. Quando me formei, comecei a trabalhar como vendedor e desenhista em uma marmoraria. Lá utilizava um programa no computador com inúmeras ferramentas em inglês, e enquanto desenhava, ouvia músicas em inglês e apenas em inglês.

Todas as noites eu encontrava com meu primo e praticávamos a pronúncia, repetindo falas que achávamos engraçadas nos filmes. Quando me dei conta, já conseguia entender e conversar em inglês. Foi quando entrei na faculdade.

A partir daí meu inglês tem melhorado bastante e me traz boas expectativas para o futuro. A questão do aprender inglês é apenas ter força de vontade.

PAM

Meu contato com o inglês começou cedo, mas não mediado por um professor. Como sou filha de militar, mudávamos muito, e me lembro de quando mudamos pro Rio de Janeiro, eu tinha seis anos, e meu pai teve que passar oito meses no Rio Grande do Sul fazendo um curso. Daí o meu tio (irmão da mamãe) foi morar com a gente por um tempo, e ele era muito 'malucão'; pegava o violino da minha mãe e fazia a maior bagunça comigo e com meus irmãos. Esse meu tio, nessa época, me apresentou ao mundo da música. Passávamos horas cantando e ouvindo 'rock'. Lembro que quando vi pela primeira vez o 'clip' 'More than Words' do 'Extreme' me apaixonei e comecei a escrever a letra do jeito que eu cantava. Esse foi o começo que me fez crescer amante das músicas, e já na adolescência comecei a montar uma pasta de letras de músicas em inglês e nunca mais parei.

Com relação aos professores, foi o que eu mencionei no questionário. Quando entrei no colégio militar de Brasília tive uma professora canadense na 5ª série. Fiquei lá até a 7ª, pois não me adaptei. No ensino público ainda em Brasília, o que eu vi na 5ª série no colégio militar se repetiu na 8ª e no 1º ano, só que com uma ausência total de recursos, nem livro havia. No EJA, seis anos após eu ter parado os estudos, já no Rio Grande do Sul, o ensino foi muito bom. A professora era recém-formada e tinha aquela sede de ensinar, mas não houve nada diferente em relação ao conteúdo.

No meio desse caminho todo conheci um intercambiário do sul da Alemanha. Nos conhecemos na academia, e ele estava sofrendo porque ninguém o entendia, e eu fui falar com ele em inglês, mas eu sabia o básico do básico, mas foi uma experiência muito boa e mantivemos contato por uma bom tempo.

É basicamente isso. Desde pequena eu gosto da língua e também gosto dos aspectos culturais relacionados ao inglês. Preciso aprender muito mais, principalmente para o profissional.

CHRISTINE

Meu contato com o Inglês não foi muito bom no início, pois na minha cidade somente no ensino médio tive contato com a língua e confesso que odiei. Talvez pela rebeldia da idade ou mesmo pela antipatia do professor. Mas o resultado desses três anos de 'aprendizagem' foram catastróficos porque não aprendi nada. Apenas colava de outros colegas.

Na universidade no Rio de Janeiro, o contato foi por um ano, pois depois me mudei, mas como talvez por ser uma faculdade particular, a cobrança era mínima, e eu só estudava para passar.

Ao ingressar na UEMS, devo contar que quase enfartei ao saber que o curso era inglês. Como já falei meu foco sempre foi literatura. Mas ao começar contamos com a persistência, paciência, inteligência e tudo mais com 'ência' da professora Olívia, a qual pegou literalmente as nossas mãos e nos ensinou a andar na língua inglesa. Foram dois anos de aprendizado intenso. Junto a isso, cursei um projeto da universidade com uma escola de línguas, o qual me ajudou muito. Hoje estamos mais nas revisões, mas com outra professora. Treinamos muito a fala e o ouvir.

Enfim, não me confesso apaixonada pela sim, e sim inicialmente preparada.

JENNY

Durante minha infância eu fui meu primeiro contato com a língua inglesa aos 11 anos na escola que estudava. Na época eu fui transferida da escola pública para uma particular e lembro que a minha professora era dona de uma franquia de escola de línguas na cidade e por isso ela exigia muito dos seus alunos, mesmo não sendo um cursinho.

Para mim esse período até a 8ª série foi um desafio. No ensino médio também tive uma noção básica, mas quando conclui os estudos e tive a experiência de sair do país e ir como missionária evangélica a Guiné Bissau vi a importância de conhecer o inglês nos aeroportos internacionais e de lidar com as pessoas em uma nação estrangeira. Apesar do país que eu estava falar português, nem sempre lidava só com falantes de português, e isso me fez ver a necessidade da língua inglesa.

Quando voltei ao Brasil prestei vestibular para Letras/Inglês e comecei um cursinho de inglês. Hoje gosto de estudar e inglês. Tenho uma fascinação por línguas estrangeiras em geral, pois acredito que dominar línguas é ver o mundo de várias formas, pois cada língua é a identidade de um povo.

Quero ser professora. Tenho paixão pelo conhecimento e é isso que o curso de Letras fez comigo. Amo o que faço.

LUCY

No curso de Letras encontrei aquilo que eu penso que todos buscam: um ofício que lhe dê prazer e ainda possibilitará a realização pessoal, profissional e econômica.

Tenho muitas expectativas em relação ao futuro. Espero poder viajar para o exterior e aperfeiçoar meu inglês.

Vejo a língua inglesa como uma ferramenta para me comunicar com o resto do mundo: falo com pessoas de vários países pela Internet usando o inglês.

A língua inglesa também possibilita o acesso à cultura, pois faço pesquisa em sites em inglês e ouço, assisto e leio em inglês todo tipo de materiais.

Enfim, a docência e o inglês me ajudam a compreender quem eu sou e qual meu papel no mundo.

APPENDIX 4 – TRANSCRIPTS CONVENTIONS

The following transcript conventions were adapted from Hatch (1992)

[	overlappings
(( ))	analyst's comments
((...))	parts of the speech have been omitted
+	pause
++	long pause
(xxxxx)	inaudible
:	long sound
CAPITAL	stressed word
?	questioning intonation
!	exclamatory intonation
R	researcher
Ric	abbreviated name of identified student

APPENDIX 5: THE INTERVIEWS

DORIS

January 09th, 2012

Na primeira pergunta do questionário, indaguei o que havia te motivado a cursar Letras, e você respondeu que ‘ optou por Letras devido à baixa concorrência, e incentivo da sua mãe, que já foi professora’. Você ainda menciona ‘sempre ter se destacado em língua inglesa, pois é formada em um curso particular de inglês’. Gostaria que você falasse sobre suas experiências de aprendizagem de língua inglesa antes de entrar na universidade.

“Tive contato com a LI ainda criança, considero meu aprendizado satisfatório, devido ao curso particular. Porém na universidade observei falhas no método de ensino, bem como a dificuldade de alunos que não tinham contato com a língua antes de entrar no curso. Algo que vejo como importante papel no aprendizado de LI o aluno procurar manter contato com a língua fora da sala de aula, e foi o que sempre procurei fazer. Algo que gostaria de aperfeiçoar seria a questão de vocabulário, por exemplo, na minha formação ficou um pouco vago.”

Ao questionar como você se sente em relação à língua inglesa, você respondeu que ‘gosta de estudar inglês desde criança, e que procura estar em contato com a língua por meio da mídia, internet e meios de comunicação em geral’. Gostaria que você falasse mais sobre estas práticas com a língua.

“Creio que a prática deve tornar-se prazerosa e espontânea. Procuro ouvir músicas, assistir filmes e séries de meu interesse. Gostaria de praticar conversação, acho um método muito eficaz, que proporciona a vivencia real da Língua.”

Você menciona que o que mais tem te ajudado a aprender inglês são os filmes, com áudio em português e legendas em inglês. Segundo você, ‘é como se a professora falasse em português e eu pudesse construir o diálogo em inglês’. Qual a importância desta prática para sua formação/desenvolvimento da língua inglesa?

"Geralmente o que se faz é o contrário, ouve-se em inglês e lê-se em português. Porém eu me identifico mais com o método de ouvir em português, porque assim eu vejo como é construído o dialogo em inglês (na legenda), e como algumas gírias da minha língua são traduzidas no outro idioma. Isso me proporciona aquisição de vocabulário e sana várias dúvidas com relação à tradução e escrita."

Ao questionar como você vê os outros profissionais da área, ou seja, professores de inglês, você responde dizendo que 'vê uma diferença entre aqueles que tiveram experiência no exterior, parecendo dominar mais o idioma'. Como você vê esta diferença entre os professores de inglês que tiveram esta experiência daqueles que não tiveram?

"Vi essa diferença enquanto aluna de escola pública, com relação a domínio de conteúdo e principalmente pronúncia. Os professores que tiveram experiência no exterior dominavam muito mais a língua, o vocabulário e a pronúncia. Algo que sempre me causou incômodo foi ouvir meus professores de inglês pronunciar de forma errada na escola, e eu tinha essa base devido ao curso particular. Na universidade também me deparei com uma professora que obteve experiência fora, mas por pouco tempo, e sua pronuncia era "erronia, estranha" não sei definir, mas me incomodava."

Você ainda menciona que entre os professores do curso de Letras 'todos se mostram competentes'. Gostaria de saber o que é ser um professor competente para você?

"Competente é mostrar-se compromissado e dedicado com relação à função que exerce. Seguir e cumprir o cronograma da disciplina, estar disponível e a esclarecer as dúvidas dos alunos, preparar a aula com objetivos específicos, diversificá-las, e atualizar-se para passar informações relevantes e avaliar sua prática pedagógica por meio do desempenho dos alunos."

Ao questionar quais aspectos da sua formação você considera mais importantes, você responde dizendo que "enquanto aprendizes, sempre nos espelhamos em algum professor, e que muitas das estratégias e metodologias de ensino, você aprendeu observando sua professora". Você poderia falar um pouco mais sobre sua relação com esta professora?

"Foi uma professora do cursinho particular. Ela usava a seguinte metodologia, conversava com os alunos somente em inglês, gesticulava bastante e se expressava de tal maneira que entendíamos o contexto, mesmo que desconhecendo algumas palavras. Seguia um livro, porém preparava várias atividades relacionadas ao conteúdo diversificando a aula, com jogos (com prêmios), aulas de culinária, filmes, e focava também na conversação, não somente do conteúdo, mas perguntava sobre coisas cotidianas, da vida particular dos alunos, e de forma espontânea praticávamos a língua. E além das provas escrita realizávamos provas orais, ela usava uma ficha com algumas perguntas e os alunos respondiam cada um individualmente na sala de aula. Por exemplo, ela perguntava, talk about some experience you had when you was Young?"

Ao questionar sobre o que você acha que ajudaria se fosse incluído na formação dos professores de inglês da UEMS, você menciona a questão de ter "mais investimento por parte do governo em intercâmbios culturais, e mais contato com nativos da língua". De que modo você acredita que este contato possa influenciar sua formação como futura professora de inglês?

"Na minha opinião, o contato direto e real com um nativo proporciona maior aquisição e conhecimento da língua, permite ao aluno ou professor desenvolver todos os aspectos da língua. Se eu tiver oportunidade de realizar intercambio, enquanto profissional me destacaria e estaria bem preparado para ensinar o idioma, pois eu já teria usado a língua de forma natural, teria expandido meu vocabulário e meu conhecimento da língua em geral."

Ao questionar como você se sente em relação aos professores e colegas do curso, você responde dizendo que "os colegas sempre se ajudavam, procurando sempre fazer as atividades em grupos, e as professoras sempre se mostraram prestativas e atenciosas". Gostaria que você falasse um pouco mais sobre sua relação com eles.

"Tive pouco contato com os professores do curso, pois só fiz a matéria de inglês no primeiro e quarto ano. No segundo e terceiro ano eu realizei a prova do conhecimento extraordinário, não sendo necessário frequentar as aulas. Mas durante os dois anos que fiz a matéria achei as professoras bem preparadas, somente uma delas, na minha opinião,

tinha uma péssima pronúncia, mas tive uma boa relação, inclusive elas sempre me pediam para ajudar os alunos com dificuldade."

Ao questionar quais são suas expectativas com relação a sua futura profissão, você responde dizendo que pretende seguir a carreira de funcionária pública, pois vê segurança financeira e estabilidade. Você ainda comenta que "a profissão de professor é muito desgastante e pouco valorizada". Como você acredita que este quadro possa ser superado?

"Primeiramente com aumento no piso salarial, pois os professorem ganham pouco pra muito trabalho, ficam fisicamente e psicologicamente abalados. É fato que vivemos em uma sociedade capitalista o aumento salarial seria um grande incentivo e valorização do professor. Em segundo luar, maior investimento na educação, com melhores condições físicas e estruturais nas escolas o ambiente de trabalho se torna muito mais prazeroso e satisfatório. Na verdade tudo esta nas mãos do governo, se houve investimento, haverá profissionais bem dispostos, com recursos, haverá alunos mais interessados e consequentemente uma educação de qualidade."

Na sua narrativa, você faz uma descrição bem detalhada sobre suas experiências de aprendizagem ao longo dos nove anos de estudo da língua inglesa que teve. Contudo, você fecha esta parte da sua narrativa considerando sua formação em inglês razoável, "não sendo tão satisfatória como gostaria que fosse". Gostaria que você fizesse uma análise desta formação.

"Gostaria de realizar o intercambio para manter contato real e direto com a língua, assim adquirir maior domínio da mesma. Pois acho um pouco artificial estudar teoria e deixar a prática de lado, e mesmo buscando estar em contato com a língua através da mídia, não é a mesma coisa que viver no país de origem da língua, vivenciar a cultura etc..."

Você menciona na narrativa poder 'entender, ouvir, ler e traduzir, mas na hora de falar, trava'. Por que você acha que este sentimento de 'travar' ainda ocorre com você, contando a experiência dos nove anos de curso que teve?

"Devido a minha insegurança com relação a vocabulário, visto que a fala é espontânea e rápida. Quando leio ou escrevo tenho a oportunidade de refletir mais e procurar reparar o erro."

Você ainda menciona na sua narrativa sentir-se preparada para dar aulas de inglês no ensino público, pois você sempre achou suas *teachers* da escola despreparadas, e ensinavam muitas vezes errado, principalmente a gramática. Como você avalia a atuação destes profissionais e sua relação com sua formação em língua inglesa?

"Vejo que se eu tivesse aprendido inglês somente na escola publica minha formação seria ainda mais razoável e insatisfatória, pois sem o curso particular eu não detectaria os erros cometidos pelas professoras da escola. E na verdade, as professoras da escola pública não fazem questão de ensinar certinho, pois a maioria dos alunos não tem domínio do conteúdo, mais decoram do que aprendem, então dizem amem pra tudo o que elas ensinam. Enquanto aluna via como elas se incomodavam ao serem questionadas ou muitas vezes surpreendidas por algum erro na exposição e explicação do conteúdo."

Você menciona na sua narrativa que 'ter estudado inglês na faculdade foi cansativo e repetitivo'. Gostaria que você falasse um pouco mais sobre a experiência de aprender inglês no curso de Letras.

"Digo cansativo e repetitivo, pois eu já havia aprendido as matérias e conteúdos expostos na faculdade, pra mim era a mesma coisa que aprender o ABC novamente. Já para os colegas que não tinham contato com a língua antes ou tiveram somente na escola, tudo era novidade, muitos nem sabiam o verbo TO BE, inclusive cobrado na prova do vestibular, quer dizer o erro vem de muito cedo, vem da escola, vem de professoras desmotivadas que não fazem questão de ensinar direito e empurram os alunos pras séries seguintes."

Você termina sua narrativa fazendo uma pergunta: será que o curso de Letras prepara bem seus alunos para serem futuros professores de língua inglesa? Gostaria de saber como você responderia esta pergunta, justificando a mesma.

"Parcialmente, pois o que se aprende em um curso particular de inglês em seis, sete anos, se aprende no curso de Letras (com menos recursos)

em quatro anos, com cinco aulas semanais. É pouco tempo para muita matéria."

IAN

September 19th, 2011

((The researcher is presenting the student-teacher investigated.))

1. R: Vamos começar o bate-papo com o ST9 + o XXX ((nome do participante)) ++ XXX ((nome do participante)) + eh: + a primeira pergunta que eu faço + você discorreu + nossa! + de modo fantástico! + é sobre o que te levou a fazer o curso de Letras + daí você fala que você tentou fazer DIREITO + e você conta ++ a sua história + aí eu perguntei assim, ++ "você menciona ter optado pelo curso de Letras depois de tentar DIREITO + e que gostaria de TESTAR o curso" ++ e + você diz no final que acabou "GOSTANDO do curso" + então + o que te levou + ah + do TESTE ao GOSTO? + como é que foi esse processo do testar o curso de Letras ao gostar do curso de Letras?
2. Ian: ah: + eu sempre tive facilidade com + com língua inglesa + e: ++ quando eu comecei + quando eu comecei no curso + eu ++ eu já conseguia me dar bem com + o curso de inglês +
3. R: [que legal!
4. Ian: ou com a parte de inglês ++ assim + fácil +
5. R: [uhuh
6. Ian: (xxx) eu comecei a gostar mais da parte de português também
7. R: [legal!
8. Ian: a parte de português + acho que eu + comecei + aí depois que foi ficando meio: + mas de inglês + eu sempre continuei a mesma coisa +
9. R: [uhuh
10. Ian: sempre ++ FAN!
11. R: uma coisa que você menciona no final + da narrativa + é que você ++ no final da primeira pergunta, né? + que você PENSA em ser professor de língua inglesa + mas que ainda tem um certo RECEIO de encarar uma sala de aula ++ eu queria que você falasse um pouquinho + que RECEIO que é esse? + que MEDO que é esse de + de repente + encarar uma sala de aula?

12. Ian: ah: + o receio que eu tenho é aquele que todo mundo tem ++ de ++ dá branco + de não saber o que falar + não saber controlar a turma +
13. R: [uhuh
14. Ian: mas + acho que o Estágio que + vai + me +
15. R: você já está estagiando? + já? + já foi pra regência?
16. Ian: vou começar +
17. R: começar a regência?
18. Ian: vou começar esta semana +
19. R: [legal!
20. Ian: agora +
21. R: como é que você acha que vai ser? ++ expectativas para o Estágio?
22. Ian: (xxx) eu tenho medo é + com + com a aula de PORTUGUÊS +
23. R: olha só!
24. Ian: agora + com a inglês eu fico tranquilo + porque +
25. R: [que barato!
26. Ian: porque eu já apresentei duas vezes aqui ++ uma aula de inglês
27. R: [certo!
28. Ian: eu falei tranquilamente + sem papel nenhum + sem nada
29. R: [você está ótimo + então!
30. Ian: aí: ++ eu acho que vai ficar tranquilo + pelo menos na regência de inglês +
31. R: uhuh + a preocupação é o português + então? ((rindo)) ++ você menciona numa das perguntas que eu fiz +
32. Ian: [uh?
33. R: que você tem um contato CONSTANTE com a língua inglesa, né? + aí + eu perguntei + assim + como é que é este teu contato? ++ com a língua?
34. Ian: eu uso muito Internet +
35. R: [uhuh +
36. Ian: e eu NÃO BAIXO DE JEITO NENHUM FILME DUBLADO +
37. R: [ah: + que legal!
38. Ian: eu sempre procuro ou legendado + ou sem legenda +
39. R: [que ótimo!
40. Ian: e: ++ eu tenho: + o *YouTube* também ++ ((...)) tem muitos vídeos + eu gosto muito desses ++ *stand-up comedies*, sabe?
41. R: uhuh +

42. Ian: e: + os + os americanos são ++ são MUITO bons ++ ((risos)) + eu procuro ver sempre os dos americanos + até pra +
43. R: [e você entende numa boa? + mesmo sem legenda + você consegue entender? + você se vira numa boa?
44. Ian: ah: + eu baixei um filme lá + acho que + uma hora + uma hora e dez + eu entendi + acho que noventa e sete por cento +
45. R: [entendeu tudo! + entendeu tudo!
46. Ian: algumas coisas passam +
47. R: porque + mesmo + mesmo + de repente + ah: + vamos supor que + ah + eu tenho uma proficiência que seja um pouquinho maior que sua ++ eh: + eu não ouso dizer + que + "ah + eu ENTENDO 100%" + sempre uma ou outra frase + (xxx) + vai passar batido + isso aí é + é normal + pelo fato de nós não sermos nativos da língua + então + isso não + não tira o mérito + se você entende tudo isto ++ já entende + completo a língua! ++ uma coisa que eu achei muito legal na sua resposta +++ eu achei isto até BONITO + é que você fala que + você passou a + VIVER O INGLÊS + eu perguntei da sua relação com a língua + você fala assim + ah + "eu tenho contato constante com a língua inglesa + quando decidi aprender + passei a não + não só estudar a língua + mas a VIVER o inglês +
48. Ian: [uhuh +
49. R: acho que isso ajuda muito" + aí eu perguntei + o que que é isto? o que é esse VIVER O INGLÊS pra você? + eu achei fascinante esta frase tua +
50. Ian: o viver o inglês é que ++ eu tenho um amigo que morou fora ++ então + ele trouxe muita coisa de lá ++ e ele me mostrava muitas coisas de televisão + de + de: ++ que a gente anda de skate + então + de peças de skate + essas coisas + e ele sempre TÁ FALANDO inglês +
51. R: e você conversa em inglês com ele?
52. Ian: converso na boa +
53. R: [que ótimo!
54. Ian: não converso em inglês +
55. R: [sim
56. Ian: mas + assim +
57. R: [tá falando sobre a língua
58. Ian: vai rir + assim + vai contar uma piada + sempre sai em inglês + ((risos)) + aí às vezes eu até escapo + assim + tipo + igual + 'tava' conversando com minha namorada uma vez + e:

+ ela fala + “ah + qual o significado desta palavra?” +++ eu não consegui + falei + “ué? + eu sei o que quer dizer esta palavra + mas eu não consigo traduzir pro português” ++

59. R: olha que barato!
60. Ian: eu fiquei meio encucado + falei + “como?” ++ aí eu fiquei meio assim + eu acho que é isso + eh: + às vezes até me leva pensar em inglês
61. R: que ótimo! + olha isso é muito bom! + você acabou + pra mim + você respondeu uma outra pergunta ++ eh + que eu perguntei + “como é que você vem adquirindo sua proficiência em inglês?” + então + acho que você deixou isso + bem ++ bem claro pra mim + uma coisa que você mencionou + você fala de aspectos LINGUÍSTICOS + que pra você + são muito importantes na sua graduação ++ né? + você fala até de novos letramentos + a questão das tecnologias + como é que isto funciona no curso de Letras pra você? + como é que é essa + essa relação de novos letramentos + multimodalidades? + como é que você vê isso tudo?
62. Ian: ah: + eu acho que: ++ todas as ferramentas que: + podem introduzir o inglês são válidas + né? + então a Internet é uma coisa que tem crescido muito ++ assim ++ qualquer um entra + ((risos)) e acessa: + a qualquer língua + então acho que é um grande + uma grande ferramenta que se pode usar
63. R: aqui + voltando aqui + pra faculdade agora + em específico + você menciona que + seria interessante que aqui tivesse novos laboratórios
64. Ian: [sim!
65. R: e uma carga maior de língua inglesa + como é que você acha que isto podia ser + viabilizado? + de que modo que isto poderia + mudar a formação? + ou melhorar pelo menos a formação?
66. Ian: uma vez eu ouvi + eu achei muito interessante sobre + uma prova + de língua inglesa antes de entrar na faculdade +
67. R: [legal!
68. Ian: pra saber + o quanto a pessoa + já tem de inglês ++ e: + praticar mais conversas + sabe? + ter + sei lá + uma aula só pra conversas
69. R: [certo!
70. Ian: que não pode falar português + tem que falar inglês ++ por isso que eu apoio todo professor que chega aqui e só fala inglês ++ professor fala, fala, fala, fala + não entendo + tá bom! + o

pessoal reclama + “não + você tem que falar em português!” + não + não tem que falar em português + a gente tá aqui pra aprender inglês!

71. R: certo!
72. Ian: então + acho + que + é assim que começa
73. R: legal! + até agora sua resposta foi + uma diferente + assim + que o pessoal tá meio ‘cabreiro’ com essa + essa situação + ((risos)) + eu acho um barato! ++ você fez uma + uma frase + PESADA + assim + eu perguntei + “como é que você se sente no curso em relação aos seus professores e colegas” + e a resposta foi curta e grossa + “professores dispostos a ensinar e alunos desinteressados em aprender” ++ como é que é essa relação + contundente aqui? + ((risos))
74. Ian: ((risos) + não! + é isso + é isso que + que eu falei pra você ++ a pessoa entra na sala e o professor fala inglês ++ vem + fala + fala + fala ++ a pessoa já fecha a cara + já nem quer ouvir + fala + “não! + traduz pra mim” + isso não ajuda + eu acho que não ajuda + ((...)) acho que o professor tem que fazer mimica de todo jeito pra pessoa entender + mas não traduzir
75. R: você sabe que esta é uma: + eh + fazendo um parêntese agora ++ nas perguntas
76. Ian: [uh?
77. R: é: + é uma briga + né? + entre os cursos de Letras ++ então + tem aquela turma de professores e alunos + que acham + né? + que tem que falar bastante português e mesclar um pouquinho de inglês + e uma outra que fala + “não + a gente tem que falar o máximo possível em inglês
78. Ian: [tem que falar o máximo!
79. R: porque é lá que ele vai aprender” + então + essa briga é antiga ++ e: + eu mesmo não sei ainda + como é que se resolve isso + né? + não sei se a mesclagem + seria mais interessante + mas que é uma briga acadêmica essa é
80. Ian: é: + é aquilo que eu falei + é o viver inglês ++ se a gente vem pra cá e não pratica + a gente não tem + eh + nenhum nativo pra conversar +
81. R: [sim!
82. Ian: a gente tem que conversar entre si +
83. R: [sim!
84. Ian: tem + (xxx) + que aprender ++ com alguém

85. R: e tem alguém na sala com quem você faz isso? + você tem alguém na + na turma + que + que você percebe que tenta fazer isto?
86. Ian: ninguém! +
87. R: [olha só!
88. Ian: ninguém! + o que eu vejo + eu vejo fora
89. R: uhuh + olha! + isso é + pra mim + é uma coisa + fantástica! ++ aqui já da narrativa + eu queria que você falasse um pouquinho ++ sobre a sua experiência de aprendizagem ANTES de entrar na faculdade
90. Ian: então + eu não sei se + se eu contei aí + mas ++ o que eu + o que eu sabia de inglês foi + o verbo TO BE +
91. R: [uhuh
92. Ian: aí: + conforme + depois que eu saí do 3º ano ++ eu comecei a trabalhar +
93. R: [é + você mencionou + achei muito legal a história!
94. Ian: e eu trabalhava com + com um programa que era tudo em inglês + e tal + e eu só escutava música em inglês + inglês + inglês + inglês + inglês + procurava a letra + e assistia filme + e: + decorava algumas falinhas + e brincava com meu primo + e colocava essas falinhas em certas situações ++ aí a gente foi aprendendo ++ quando eu entrei na faculdade + eu vi que eu conseguia conversar um pouco +++ todo mundo perguntava + "como você aprende inglês?" + não sei! + eu simplesmente sei + um pouco + né? + mas sei + aí + conforme eu fui + fui pegando coisas mais + PESADAS + tipo SEM LEGENDA + ou com legenda em inglês pra ver se dava + e vi que 'tava' dando certo
95. R: que bom! + ((...)) + e na universidade + específica + como é que foi? + como é que estão sendo as experiências com a língua aqui? + como é que você avalia aqui? + porque + eu vi que você tem uma bagagem + uma bagagem de: + de estratégias de aprendizagem riquíssima ++ você se vira de tudo quanto é possibilidade + e eu também acredito que é assim que tem que ser! + então + como é que é na universidade? + como é que você avalia aqui?
96. Ian: eh: + no primeiro e segundo ano + a professora pega bem ++ bem leve com os alunos + porque ela tenta: + trazer aqueles que não têm carga +
97. R: [certo!

98. Ian: já no terceiro e no quarto + o professor pegou mais pesado + (xxx) + e os alunos sentiram +++ mas eu acho que é isso mesmo + tem + tem que pegar pesado porque lá fora eles não vão ++ eles não vão maneirar + né? + você tem que falar!
99. R: [com certeza!
100. Ian: ou fala + ou não fala! + então acho que é assim
101. R: legal! +++ e pra terminar + você menciona + quer dizer + pra mim você já respondeu + mas legal ouvir um pouquinho mais + você tem ideias + muito legais ++ você fala que aprender inglês é apenas uma questão de ter força de vontade ++ eu achei isto aqui + fantástico + o que é esta força de vontade?
102. Ian: tem que gostar + o que eu gosto muito + assim + são as coisas que ++ não é que eu só gosto + eu gosto das coisas daqui também + mas eu gosto das coisas que vem de fora + algumas são muito boas + inteligentes + eu gosto de coisa inteligente ++ aí: +++ eu sento lá no computador + e vejo as coisas + e + sei lá + e conforme tá em inglês + vai aprimorando ++ e as músicas também + têm músicas que + eu escuto metal + ((risos)) + e a letra + as letras são muito difíceis + tem palavra até de inglês arcaico + então né? + ((risos)) + tem que aprender + eu acho que vai ++ vai empurrando e vai aprendendo ++ eu faço porque gosto + entendeu?
103. R: legal + Ian + 'brigadão' + viu!

PAM

September 19th, 2011

((The researcher is presenting the student-teacher investigated.))

1. R: estamos começando nosso bate-papo com a + ((risos)) + temerosa + ST16 + XXX ((nome da participante)) + ((...)) + uma coisa que eu achei muito legal na primeira pergunta que eu te fiz ++ foi sobre + eh + o que levou a cursar + o curso de Letras? +
2. Pam: [uhuh
3. R: então + você explica pra mim todas as ++ eh + todos os trabalhos + e você fala + eh + participar de um projeto + como professora de inglês ++ e eu achei isso mais interessante do que a sua própria história + eh: + de entrada no curso ++ como que é + essa participação? + o que você vem fazendo? + como que é projeto?
4. Pam: bom! + é assim + eh: + no: + quando eu entrei no curso + como eu moro aqui: + sozinha + 'tô' longe da família + amigos assim + desde o primeiro ano + eu: + pensei comigo + vou me envolver em tudo o que eu puder pra não +
5. R: [legal!
6. Pam: não: +
7. R: sentir tanta saudade também
8. Pam: é + pro tempo passar rápido + pra eu tirar proveito + realmente pra eu poder me dedicar e tal ++ e daí: + no primeiro ano eu comecei a trabalhar com a XXX ((nome de uma das professoras de inglês do curso de Letras)) +
9. R: [uhuh
10. Pam: em alguns projetos + assim + dentro da faculdade +
11. R: [que bom!
12. Pam: tal + e: + no: ++ depois eu fui encaminhando pra língua portuguesa + que eu faço estágio agora de língua portuguesa +
13. R: [certo!
14. Pam: eu sou bolsista +
15. R: ah + que legal!
16. Pam: e: + daí + o ano passado eu fiquei: ++ assim + num dilema + porque eu queria fazer extensão com a XXX ((nome de outra professora de inglês do curso de Letras)) + pra dar aula de inglês ++ só que eu não podia porque eu já tinha +

17. R: já tinha bolsa
18. Pam: isso! ++ daí eu falei assim + "bom + a gente tinha escrito um projeto + 'tava' tão empolgado + vou aplicar isso em algum lugar" ++
19. R: olha que legal isso!
20. Pam: e daí eu conversei com o pastor lá da +
21. R: [sim!
22. Pam: da igreja + da Presbiteriana + onde eu congrego + e: ++ como eles estavam + assim + com algumas ideias de + de fazer atividade com os adolescentes dum bairro aqui de Dourados ++ aí + eu falei pra ele + "ah + se vocês aceitarem + eu 'tô' disposta! + vamos ver se a gente junta uma turma pra dar aula de inglês" ++ aí eu falei + "oh + eu 'tô' começando AGORA ++ minha base é de iniciante MESMO" + seria mais um reforço pra eles no colégio +
23. R: [uhuh
24. Pam: alguma coisa assim + pra + pra despertar o interesse deles + porque às vezes + assim ++ eles têm uma realidade muito difícil + que são adolescentes + assim + que tão + num bairro muito violento + e eles têm violência + na família + na escola: +
25. R: [uhuh
26. Pam: no geral lá ++ então + eles têm uma perspectiva MUITO baixa ++ sabe? ++ então: + parece que é muito distante eles fazerem um curso de inglês + eles fazerem um curso de informática +
27. R: [uhuh
28. Pam: eles terem acesso a essas coisas ++ e daí + eh + no primeiro dia que eu fiz o encontro com eles + a gente conseguiu juntar uma turminha iniciante de 13 alunos ++
29. R: um número bom!
30. Pam: aí eu fiquei super feliz ++ porque ++ eh: + a gente tenta pegar um pouco do que a gente vê na faculdade + né? +
31. R: [uhuh
32. Pam: porque ++ a experiência + assim + eu realmente não tenho ++ ah + e daí + (xxx) + pedi pra eles escreverem + "tá! + qual o seu interesse?" + aquela perguntinha +
33. R: [sim!
34. Pam: que sempre fazem pra gente + né? + porque você quer aprender inglês? ++ aí + tinha alguns assim que + tinham até certa dificuldade pra escrever em português mesmo + (xxx) +

"não + porque eu quero conhecer o estrangeiro!" + "ah + que eu quero conseguir um bom emprego!" + "que eu quero falar com outras pessoas!" +

35. R: [uhuh
36. Pam: então: + ISSO vai estimulando + "bom! + vamos partir daí" + né? + daí eu: + o material e o projeto que eu já tinha pronto com a XXX ((nome da segunda professora de inglês do curso de Letras mencionada na entrevista)) + pra aplicar ++ eu fui introduzindo lá com os alunos + aí + como + eles tinham muita dificuldade + então + eu deixava um pouco aquém +
37. R: [uhuh
38. Pam: sabe? + eu partia + partia mais assim + pra questão da música + pra eles se familiarizarem com a língua e gostarem +
39. R: [que ótimo!
40. Pam: não + não pra ter aquela pressão + "você tem que aprender a falar!" +
41. R: [uhuh + sim
42. Pam: não! + GOSTE disso agora + quem sabe mais pra frente +
43. R: olha! + que tática fantástica essa! + (xxx) + você vai ser uma grande professora!
44. Pam: eh: + você pode + (xxx) + eu levava vídeos pra eles + né? + lia algumas historinhas + peguei:
45. R: e você continua dando aula no projeto?
46. Pam: uhuh ++ aí + a gente se encontra aos sábados + né? +
47. R: uhuh + é + eu vi que você fala que você tem uma certa ANSIEDADE + né? + quando chega + os sábados + eu achei muito interessante!
48. Pam: fica + eh: ++ é uma coisa meio tensa + porque a gente não: ++ ah + não sei! + a gente 'tá' aqui + e: + e o curso é ótimo + a gente tem a graduação + mas na hora da prática + é bem diferente + né? ++ então + a gente tem um certo receio + "pera aí + o que que o meu aluno vai pensar?" + e às vezes acontece assim ++ isso tanto nesse projeto que eu tenho quanto na escola onde eu faço estágio +
49. R: [uhuh
50. Pam: a gente chegar + eu tenho um projeto de conto ++ né? ++ a gente trabalha nos sábados também + só que na parte da manhã + e é quinzenal +
51. R: [uhuh
52. Pam: aí eu chego lá + a sala com 28 alunos + eles ficam me olhando + e eu: + "gente + e agora? + se eu não der conta?" ++

sabe? + então + é complicado! + a gente tem essa preocupação ++ mas por enquanto 'tá' dando certo

53. R: ah + você 'tá' investindo bastante nas suas práticas + né? + de sala de aula + de professora mesmo!
54. Pam: eh: + eu: ++ caí muito de paraquedas no curso!
55. R: por que? + não tem como não perguntar + por que?
56. Pam: porque ++ eu nunca me imaginei fazendo Letras ++ quando eu era pequena eu tinha um sonho + daí quando eu fui crescendo mais + eu falei assim + "não! + eu vou trabalhar com informática ++ eu gosto de computador" + eh + fiz vários cursos + assim + de tipo + de abrir computador + ficava + queimando as placas lá de casa + ((risos)) + aí + vou investir nisso ++ só que eu só gosto de mexer nisso + eu tenho + alguns primos que se formaram nisso + e se deram bem + então + tinha todo um incentivo de: + "eu não + é isso que eu quero!" ++ por outro lado ++ eu tive: + um período que eu parei de estudar ++ e daí ++ eh: + quando: + eu tinha aquela dificuldade assim + "ah: + eu não vou + pagar uma faculdade + toda essa questão + então + tenho que entrar + numa + faculdade pública" ++ e daí o que que aconteceu? + depois de seis anos sem estudar eu fui e fiz um EJA + só pra conseguir meu diploma e entrar na faculdade ++ aí lá + eh: + foi uma experiência maravilhosa pra mim + porque eu tinha ++ pessoas que estavam + já + de bastante idade + que estavam lá + assim + porque se eles não conseguissem o diploma eles perdiam o emprego +
57. R: [nossa!
58. Pam: então + eram muitas histórias + assim + e eu ficava pensando assim + "gente! + eu desperdicei tanto tempo da minha vida + com meus pais me apoiando + tendo condição de + de só estudar ++ que eu lembro que quando eu tinha 16 anos + eu queria trabalhar + meu pai não deixava + ele + "não! + você tem que estudar!" +
59. R: [uhuh
60. Pam: e daí eu via aquelas pessoas + assim ++ com: + com um pouco mais de idade + precisando daquilo + daí eu falei + "não! + pera aí! ++ vamos + ah + mudar um pouquinho o quadro né?" ++ aí foi uma experiência maravilhosa pra mim + foi um ano + que eu passei + que eu 'tava' morando lá no Rio Grande do Sul + e nisso eu fui estreitando os laços com a professora de inglês + com o professor de português + e do professor de história ++ e assim + vou fazer vestibular + eu vou: + ainda com a ideia de

fazer ciências da computação ++ ou mecatrônica + uma coisa totalmente louca + assim ++ daí + o que que aconteceu? ++ minha irmã falando + "ah + você 'tá' lendo + lendo + por que você não faz Letras?" + eu + "por que que eu quero fazer Letras? + que que é Letras?" + eu não sabia nada do curso + e tal ++ aí o meu professor de história me incentivando + "não! + você tem que fazer Letras + história + você se identifica com isso" ++ e: + eu tinha assim + eu gostava de ler + então + por gostar de ler + em algumas coisas eu tinha facilidade +

61. R: [sim + sim
62. Pam: mas eu não + num me imaginava + eu pensava assim + "gente + quando eu era mais nova eu era uma péssima aluna + eu nunca vou ser professora + eu vou pagar todos os meus pegados!" + ((risos)) +
63. R: ((risos))
64. Pam: uma péssima aluna sim + porque eu ++ por + por três anos eu estudei num colégio + que a disciplina era muito rígida + então + eu era indisciplinada pro nível daquele colégio + então ++ era meio complicado + daí + enfim ++ eu sei que eu fiz a: ++ acabei sendo convencida ++ aí eu tinha duas situações + meus pais + eles moram aqui no estado mesmo + em Bela Vista +
65. R: [uhuh
66. Pam: e eu 'tava' morando no Rio Grande do Sul +
67. R: é! + você menciona isso na narrativa + você conta que + (xxx)
68. Pam: 'tava' morando lá + com a + com a minha irmã ++ né? + que ela já + já tem a profissão dela + já 'tá' estabilizada lá ++ aí eu tinha a situação + meu pai não pagaria uma faculdade pra mim fora de casa +
69. R: [uhuh
70. Pam: então + eu tinha que passar numa Federal ou perto deles ++ né? + ou lá +
71. R: [uhuh
72. Pam: aí eu cheguei a fazer o vestibular + pra: + história + lá no Rio Grande do Sul ++ aí se eu tivesse feito por + por cotas + eu teria passado + mas eu fiz por acesso gerais + e não + não passei + eu também não: + tem algumas questões + assim ++ que eu não concordo muito + né? + mas: + eu sei que eu fiz aqui + o primeiro vestibular da minha vida! ++ pra mim foi um + ganho assim + porque + ah ++ eu fiz a prova aqui em

dezembro + o resultado iria sair dia 18 de janeiro ++ daí adiantaram o + o resultado + saiu no dia 10 + e dia 11 seria a minha formatura do EJA +

73. R: olha!
74. Pam: então + foi a primeira formatura da minha vida + ((risos)) + né? ++ e já na formatura + eu já tinha a notícia que tinha passado aqui + em oitavo lugar + e eu fiquei super feliz!
75. R: você passou super bem!
76. Pam: eu fiquei feliz! ++ depois quando eu vi a concorrência ++ (xxx) + não! + tudo bem! + eu vou + vou ficar feliz + eu tive minha + minha parcela de esforço + de sacrifício + né? ++ mas a princípio foi assim + eu entrei super de paraquedas! + nunca me imaginei dando aula ++ só que já no primeiro ano eu comecei a + a amar o curso ++ né? + porque + tudo as coisas que eu lia + assim + que eu lia por ler + começaram a fazer sentido + né? + e: + essa possibilidade de realmente aprender inglês + pra mim foi brilhante! + porque eu sempre tive vontade + meu pai sempre quis + ele falava assim + "não! + eu vou pagar um curso pra você" + mas: + eh: + todas as dificuldades eu nunca: + tive a oportunidade de fazer um curso + mas eu sempre tive vontade ++ então + essa possibilidade + de "não + eu vou 'tá' aprendendo inglês + eu vou 'tá' em contato com a língua + eu vou me formar ++ nisso" + então + foi muito louco pra mim + então + fez com que eu amasse o curso + daí veio + "vamos tentar desenvolver!" + o que? + eu não sei + né? +
77. R: eh: + mas eu vejo que você é super investida no curso + uma coisa que chamou minha atenção ++ é que você menciona que 'tá' participando de um grupo de estudos + que envolve novos letramentos + multiletramentos + você está participando ainda desse projeto?
78. Pam: então + esse projeto foi: ++ começou também com o contato que a gente fez com o XXX ((nome de outro professor de inglês da universidade)) + e com a XXX ((nome da segunda professora de inglês mencionada na entrevista)) + né?
79. R: certo!
80. Pam: O XXX ((nome de outro professor de inglês da universidade)) + ele já 'tá' bem avançado +
81. R: 'já' + uhuh
82. Pam: e: + eu achei muito interessante a proposta dele + porque todas as pesquisas + todo trabalho desenvolvido + o trabalho + ele trazia pra casa+ então eu achei lindo + porque + ele estando

fora ++ o tempo inteiro no exterior + lá na XXX ((nome de uma universidade pública brasileira)) + não tinha porque + né? + então + eu achei isso muito + muito bom ++ dele 'dá' o retorno pra faculdade

83. R: eh + mas tem que ser assim + né? + a gente estuda pra trazer as coisas pra + tem que ser!
84. Pam: então ++ e daí eu falei: ++ foi num congresso que + XXX ((nome do congresso)) + em Jardim ++ que a gente conversou ++ a gente teve a oportunidade de conhecer o XXX ((nome de um pesquisador na área de Linguística Aplicada)) + eles foram falando lá ++ daí o: + eu sempre ficava dando um apoio pra + pra XXX ((nome da segunda professora de inglês mencionada na entrevista)) + nessa questão de projeto + de mexer em (xxx) ++ de escrever projeto + e publicar + essas coisas +
85. R: [uhuh
86. Pam: daí + a gente juntou + assim + pra organizar a recepção da + da XXX ((nome de uma pesquisadora internacional que esteve no congresso)) +
87. R: uhuh
88. Pam: então ++ partiu dali + dali a gente foi fazendo os contatos + foi conversando + tal ++ e daí + teve uma vez que eu encontrei + a XXX ((nome da segunda professora de inglês mencionada na entrevista)) falou assim + "faz um *Facebook* + adiciona a XXX ((nome de uma pesquisadora internacional que esteve no congresso)) + (xxx)" + aí + um dia + assim + muito do nada + o XXX ((nome de outro professor de inglês da universidade)) começou a conversar comigo +
89. R: olha que descente!
90. Pam: daí falou sobre o grupo + tal + daí eu falei pra ele + "eh + por que que a gente não monta uma coisa aqui?" + né? + daí ah: + "ótima ideia" + porque já tem um núcleo em tal lugar + tal lugar + tal lugar + poderia ter um em Dourados ++ daí eu falei assim + "então + eu posso falar com o pessoal?" ++ daí + eu fui conversei com a XXX ((nome da primeira professora de inglês mencionada na entrevista)) + falei + 'o XXX ((nome de outro professor de inglês da universidade)) tá interessado + ele pode se encontrar com a gente via Skype" ++ assim + eu nem sabia como funcionava esse negócio de Skype + (xxx) ++ e foi metendo as caras + assim ++ aí eu fiz uma conta no + no Facebook pra + pra XXX ((nome da primeira professora de inglês mencionada na entrevista)) + aí tal + o pessoal fechou o

contato ++ a gente marcou algumas reuniões + e o que que a gente combinou? + o XXX ((nome de outro professor de inglês da universidade)) passava as leituras + e a gente discutia aqui ++ aí + por três vezes a gente consegui se reunir com ele +

91. R: [certo!
92. Pam: devido aos trabalhos + ele: + pessoa super ocupada + né? ++ aí + a gente tem dificuldade + mas a gente já conseguiu trazer ele pra cá +
93. R: [uhuh
94. Pam: 'prum' ciclo de palestra + ele apresentou a pesquisa dele + e: + a gente já discutiu + a gente conseguiu avançar ++ aí o negócio do letramento é assim + é uma coisa muito linda! + muito interessante! ++ pra quem tem esse + esse propósito mesmo de 'dá' aula + é ótimo! + a gente conseguir ++ do jeito que a gente 'tava' fazendo + do jeito que eles estavam passando pra gente + que não era uma coisa assim + que você vai desconsiderar tudo o que você aprendeu +
95. R: [uhuh + sim!
96. Pam: todas as suas teorias ++ não! + ao contrário + você pega TUDO o que você tem e monta um: ++
97. R: [uma releitura delas
98. Pam: e + e foi muito legal + porque + ah + a gente via + assim + a XXX ((nome da primeira professora de inglês mencionada na entrevista)) + a XXX ((nome de mais uma professora de inglês do curso de Letras)) + com métodos totalmente diferentes + assim + eh: + discutindo sobre o trabalho delas + revendo os conceitos + e: + e passando isso pra gente ++ aí + o lucro disso foi ++ a gente teve algumas reuniões +
99. R: [uhuh
100. Pam: depois ficou bem complicada a questão de tempo ++ só que os alunos + alguns alunos foram encaminhados pra iniciação científica + dentro desse tema + né? + aí + por enquanto 'tá' parado + mas a gente conseguiu trazer +
101. R: mas ele andou então + ele teve um + um +
102. Pam: andou ++ inclusive a gente fez contato com uma professora da editora XXX ((nome da editora)) +
103. R: [uhuh
104. Pam: e: + daí + a XXX ((nome da primeira professora de inglês mencionada na entrevista)) + eu + nós juntamos + assim + umas duas semanas + escrevemos projeto + aí + ela veio pra

cá + apresentou ++ olha! + tinha aluno até do espanhol + foi maravilhoso + assim!

105. R: que ótimo!

106. Pam: conseguiu encher o anfiteatro numa tarde ++ e todo mundo + querendo mais + assim + ela apresentou essas técnicas + essas novas teorias + oh

107. R: quer dizer + deu frutos + então? +

108. Pam: deu frutos!

109. R: então o grupo na verdade + foi um investimento legal!

110. Pam: mas: + era um primeiro passo + então + eu 'tô' no quarto ano + 'tô' saindo + mas: + eu espero que: + acho que o pessoal vai dar continuidade + né?

111. R: eu + eu acho que eu consigo entender também uma + uma outra coisa que você menciona + no final da primeira pergunta ainda ++ que você diz que você: + gostaria de primeiro investir na pesquisa + e depois na docência ++ que é um caminho meio inverso + né? + geralmente o pessoal quer fazer a docência ++ por que você 'tá'? + por que você tem esse pensamento?

112. Pam: olha! + eu + eu parto + de + de dois princípios + o primeiro é que + no: + tempo que a gente fica na graduação ++ a gente: + discute + principalmente + primeiro + segundo e terceiro ano + sobre tendências + sobre métodos + sobre abordagens + e a gente vê + quando a gente entra na escola + que a educação 'tá' ruim +

113. R: [uhuh

114. Pam: só que a culpa não é tanto do professor ++ é do professor + do diretor + é de todo um sistema + tal ++ e o que acontece? + às vezes o professor + ele 'tá' naquela ânsia de + "preciso trabalhar" + então ele não + não + ((...)) + não que ele não se prepare + mas ele não busca + mais capacitação +

115. R: [uhuh

116. Pam: porque muitas vezes ele precisa daquilo ++ então + eu acho que: + partindo por esse ponto ++ eu acho que uma capacitação + ou + ou uma questão de investir em pesquisa + de + de ir atrás de + de resultado + de + de descobrir novos métodos + facilitaria pra que eu pudesse atuar com + com mais + eh + assim ++ qualidade +

117. R: entendi

118. Pam: pra eu oferecer mais pro aluno

119. R: quer dizer + você faria pesquisa + pra tentar entender + a sua própria futura prática como professora
120. Pam: isso! + pra não: + não chegar assim pro aluno +
121. R: [legal!
122. Pam: "passei num concurso + 'tô" aqui + esse é meu emprego + eu não tenho o que fazer" + ((...)) + sabe? + isso é + isso é muito ruim + porque a gente vê que os alunos ficam tristes lá + o professor às vezes tem que ficar prezo ao livro do governo + e: + e ele não ++ não consegue dar uma passo fora daquilo + e: + isso é uma bola de neve + né?
123. R: sim! + legal! + agora + falando de inglês mesmo + já é uma outra + já não é tanto a parte de formação ++ uma pergunta que eu fiz foi qual é a sua relação com a língua? + como é que você se sente em relação ao inglês? ++ você deu uma resposta bem interessante + que você se sente muito segura + quando você fala inglês com seus amigos via MSN + mas que você TRAVA + na hora de falar com seus professores + por que que você acha que isso ocorre?
124. Pam: eu não sei! + porque + oh: ++ faz: + isso não: + num tempo constante ++ mas o meu primeiro contato + digamos que foi em 2000 + 99 + 2000 ++ eu tinha aquele AOL *Instant Messanger* + aquela coisa bem antiga! + ((risos))
125. R: ((risos)) + é o começo + né?
126. Pam: né? + então ++ eu: + entrava muito em + chats de banda + sabe? + pra conhecer banda nova + e tal + porque eu gosto muito de música ++ então + assim + eu conheci bastante gente de fora ++ daí + quando: + por meu pai ser militar + a gente mudou um pouco + né? +
127. R: [uhuh
128. Pam: daí + no tempo que eu 'tava:' + morando em Brasília + eu tive a oportunidade de conhecer três alunos estrangeiros + né? + então + era aquela coisa assim + ah + tinha dificuldade + mas você arrisca uma coisa ou outra + tal +
129. R: [uhuh
130. Pam: então + por um tempo + eu mantive + eu consegui manter essa prática de 'tá' lá e conversar com a pessoa + e na época nem + eu nem tinha: + acesso ou não conhecia o Google tradutor + ((risos)) + então + era uma coisa + entendeu? + ((risos)) + tentar fazer por mim mesmo + era um esforço meu ++ não é? + não tinha essa facilidade ++ só que: + tá! + passou o tempo + eu: + eu perdi esses contatos + principalmente depois

que eu entrei na faculdade ++ eu + troquei totalmente os hábitos + e tal +

131. R: [uhuh

132. Pam: no primeiro ano a gente teve uma professora que apresentou um trabalho e ela falou sobre o Tandem +

133. R: [uhuh

134. Pam: e daí: ++ eu fui: + fiz um cadastro num + num site de Tandem + só que eu nun: + nunca mais entrei ++ tal + 'pareceram' outras coisas + então + acabei não + não + não fazendo isso + e daí ++ outra coisa que eu + ah + fazia também + era conversar com alguns amigos brasileiros mesmo + só que em inglês +

135. R: olha! + que legal!

136. Pam: só pra gente treinar + brincar ++ era mais coisa de brincadeira + sabe? +

137. R: cara! + eu fiz muito isso também quando eu aprendi inglês +

138. Pam: [é muito legal!

139. R: mas é uma brincadeira que funciona muito + porque você 'tá' praticando a língua

140. Pam: funciona! + você 'tá' praticando! + então + a gente pega + assim + as pessoas que têm gostos em comum + geralmente de livro + de filme ++ e: + e tá + estabelece uma conversa em inglês

141. R: mas hoje + você ainda faz isso? + tem amigos que você: + amigos brasileiros que você conversa em inglês? + que você pratica a língua?

142. Pam: não é constante + é uma raridade ++ porque + até porque + eu: + não é uma coisa que eu abominei + mas: + uma coisa que eu deixei de fazer foi me comunicar + via MSN + (xxx) ++ não + não cortei totalmente ++ às vezes + tem: + a gente tem que falar com professor + e tal +

143. R: [sim!

144. Pam: mas: + eu não entro mais + eu não tenho mais esse hábito + assim ++ eh + vários hábitos eu mudei depois de que eu entrei na faculdade

145. R: e os professores? + por que que você trava com eles?

146. Pam: eu não sei! + a princípio +

147. R: porque + pelo que eu 'tô' vendo você consegue falar em inglês!

148. Pam: eh: + ((risos))

149. R: pelo que eu 'tô' percebendo + ah + assim + você se comunica em inglês tranquila
150. Pam: a gente se arranha + né? ++ olha! + eu acho que: ++ eu não consigo ver um porquê + não sei se é nervosismo +
151. R: [uhuh
152. Pam: ou se é falta de prática + porque ++ por exemplo + vou dar o exemplo da XXX ((nome da primeira professora de inglês do curso de Letras mencionada na entrevista)) +
153. R: [sim!
154. Pam: no primeiro ano ++ eu me identifiquei com a XXX ((nome da primeira professora de inglês do curso de Letras mencionada na entrevista)) de cara + assim +
155. R: [que ótimo!
156. Pam: e daí ++ tinha alguns alunos + assim + que: ++ que tinham mais facilidade + assim + e tinham boas notas + então + ficava uma + uma relação legal ++ só que eu + por + por + entrei de ganhato nesse grupo +
157. R: ((risos)) + o paraquedas de novo!
158. Pam: entrei de ganhato nesse grupo! + então + eu 'tava' sempre conversando com ela + sempre fazendo alguma coisa com ela + mas eu não tinha o + o conhecimento pra ++ 'TÁ' ali + sabe? + ou pelo menos se tinha + eu não consegui por em prática
159. R: uhuh
160. Pam: então + sempre + desde o primeiro ano + eu + eu tinha + eu via a XXX ((nome da primeira professora de inglês do curso de Letras mencionada na entrevista)) + assim + como uma AH: + sabe? ++ e daí eu não conseguia + ela chegava + perguntava + e às vezes a resposta 'tava' toda na minha cabeça + e eu: +
161. R: olha só!
162. Pam: tipo + eh: + "*Have a nice week*!" +
163. R: ((risos))
164. Pam: só isso! + "*bye*!" ++ aí + até o ano passado + que foi que a gente se encontrou mais + que a gente passou mais tempo junto ++ e no começo desse ano ++ aí + ela fazia: + me + me encontrava + assim + no corredor + "*Hi dear*" + e eu + "*Hi teacher*" + aí + ela começava a conversar + e falava + e falava + e eu entendendo tudo + e montando tudo na minha cabeça ++ quando era pra falar + eu respondia em português ++ eu respondia em português + eu me rendia!

165. R: é assim mesmo + com a minha orientadora também + quando eu vou conversar em inglês + eu travo também + ((risos))
166. Pam: me rendia + porque ++ não sei + não sei o que acontece + espero que algum dia: + eu quebre esse bloqueio + não é?
167. R: ((...)) + uma coisa que eu achei legal numa das suas respostas + você ++ fala de uma experiência com uma professora sua CANADENSE ++ eu queria que você falasse um pouquinho + como é que foi estudar com essa ++ essa *teacher*?
168. Pam: ah + tá + isso foi legal! +
169. R: porque + eu achei interessante + porque assim ++ deixa eu explicar o porquê ++ eh: + parece que + eh + foi um MARCO + né? + ((...)) + o que eu pude perceber é que as suas experiências depois com OUTROS professores + não FORAM exatamente iguais!
170. Pam: então + foi legal + pelo seguinte + isso foi no + naquele colégio MUITO disciplinado que eu falei +
171. R: [uhuh
172. Pam: eh + no colégio militar + lá em Brasília + e: + aí + eu entrei no colégio militar na 6ª série + eu fiquei 6ª + 7ª + e 8ª ++ e daí + o que que aconteceu? + no primeiro: + no primeiro + ano que eu 'tava' no colégio ++ alias + foi 5ª + 6ª + e 7ª ++ no primeiro ano de inglês + o que que acontecia? + o colégio era muito grande +
173. R: [uhuh
174. Pam: então + as aulas de inglês eram no + tinha uma SEÇÃO de línguas + então + a gente saia ++ ia meio que marchando pro espaço separado + tinha sala com todos os equipamentos +
175. R: [é diferente + né?
176. Pam: e tal ++ e daí ++ eu tinha aquele meu pequeno problema de indisciplina + eu não levava o material +++ eu: + não: + eu não levava o material ++ eu só gostava das aulas que tinham música ++ isso era com uma professora: + brasileira ++ e: + eu sempre chegava atrasada ++ e lá + qualquer coisa + um chiclete que o aluno masca na sala de aula já é errado ++ então + eu era muito advertida + então + eu tinha BRONCA + DESSA aula ++ porque só o processo de sair duma sala + ir pra outra + eu parava + eu conversava +
177. R: [uhuh

178. Pam: então + sempre foi um problema ++ daí no outro ano + quando entrou essa professora + eu já gostei de cara dela ++ porque + todo mundo +
179. R: mas pelo método dela + ou pelo fato dela ser canadense? + o que você acha que te chamou a atenção?
180. Pam: o que me chamou a atenção + que foi que: + ela 'tava' ali + não como professora + ela não tinha cara de professora +
181. R: [uhuh
182. Pam: ela tinha cara de uma pessoa que 'tava' batendo papo em inglês com a gente +
183. R: olha! + que legal!
184. Pam: e eu consegui aprender! +
185. R: que legal isso!
186. Pam: tipo assim + a pouca base que eu tenho + de inglês + é daquela época + que foi que me ajudou quando eu entrei na faculdade +
187. R: [uhuh
188. Pam: sabe? + porque: + o que que acontece? + ela já começou contando a história de vida dela + e: + hoje eu consigo + na época + eu não sei se eu vi dessa forma + mas hoje a leitura que eu faço dessa situação + é que ela entrou pelo cultural +
189. R: [uhuh
190. Pam: pelo humano! + ela não foi logo pelo + "vocês têm que aprender inglês!" +
191. R: [uhuh
192. Pam: sabe? + eu lembro que + do primeiro dia de aula + eh + todos os alunos excitados + todos excitados + assim + porque ela falava diferente + sabe? + aí ela foi + contou a história dela + o nome dela é XXX ++ que ela foi com 30 dias + pro Brasil ++ né? + e depois ela: + por algum problema + não sei se foi problema político + eu não lembro + alguma coisa de família + ela teve que voltar pro Canadá +
193. R: [uhuh
194. Pam: então + ela: + nasceu no Canadá + foi com 30 dias pro Brasil + e depois voltou ++ então + ela tinha uma história muito interessante ++ isso a gente ficou sabendo no primeiro dia de aula +
195. R: que legal! + né? + ganhou os alunos!

196. Pam: então + a gente não: + a gente não chegou na sala + "vamos ter aula de inglês!"
197. R: o conteúdo vai ser esse!
198. Pam: sabe? ++ e daí: + as aulas eram: + eram gostosas ++ foi o mesmo livro que eu + que a XXX ((nome da primeira professora de inglês do curso de Letras mencionada na entrevista)) usou com a gente no primeiro ano +
199. R: [uhuh
200. Pam: isso facilitou bastante também ++ e eu gostava dela + eu gostava dela porque ela: + ela conversava com os alunos em inglês + e: + ela se fazia entender + ela era legal + ela era divertida ++ e os alunos aprendiam
201. R: e: + e + sua experiência com ela foi importante ++ pra mim ++ lendo suas + suas respostas + porque + você parece que cria um: + um padrão de diferenciação ++ você menciona os professores do ensino público + do privado + da EJA + que eles têm PADRÕES de ensino diferentes + eh: + tem alguma coisa a ver com a professora canadense? + você mesma + na sua cabeça criou algum padrão pra diferenciar esses professores? + como é que você vê isso aí?
202. Pam: não! + pode + pode ter sido assim + eh + um padrão meu + e: + eh + acontece assim + eu acho que: ++ o professor + eu não sei se é a história que eu tenho com professores + que eu tenho boas histórias com professores ++ mas eu acho que no geral + assim + ((...)) + lá no + no EJA + eu tinha: ++ assim + de dez professores + cinco estavam ali + passavam os alunos +
203. R: [uhuh
204. Pam: entendiam a dificuldade da maioria + não faziam questão de nada! ++ esses professores que não faziam questão de nada + viam dois ou três alunos que não estavam ali só por um documento ++ questionarem eles + e: + eles ficavam bravos
205. R: olha só!
206. Pam: e: + eu cheguei a escutar de um professor + ele chegou + um professor de matemática + ele chegou e falou pra mim + "eh + isso aqui é EJA! ++ se você quer conhecimento pra passar num vestibular + você 'tá' no lugar errado + você não vai aprender aqui!" +
207. R: um modelo a não ser seguido + né? + ((risos))
208. Pam: eu + "beleza + né?" + eu cheguei a ouvir duma professora de português ++ ela pegou uma redação minha + e falou assim + "eh + não! + isso aqui não é redação pra

vestibular! ++ você + você não vai conseguir!" ++ aí eu + "beleza + né?" + enfim +

209. R: quantos modelos negativos + né?

210. Pam: daí: + na + na escola particular + a gente via assim ++ por exemplo + o colégio militar ++ eles têm um método muito rígido pra seleção de professores + então + os professores lá são de qualidade mesmo +

211. R: por concurso: + nacional + né?

212. Pam: só que lá + a gente vê também que tem os professores que + que tem muita preocupação + com + em prestar um serviço de qualidade + que esquece um pouco do humano ++ essa professora XXX ((nome da professora canadense)) + ela 'tava' lá + com o humano + com o social + e também 'tava' prestando um serviço de qualidade ++ né? + então + eu acho que esse peso da + da + da profissão + "não sou um professor + de uma instituição de ensino militar" + então + eu acho que isso + acabava travando alguns professores

213. R: sim!

214. Pam: né? + porque a gente sentia + que por mais que eles tivessem um bom método + e tal ++ teve até uma professora de biologia + dessa altura! + baixinha! + que era + desculpe o termo + porreta! + assim ++ ela pirava os: + ela levava os alunos à loucura ++

215. R: ah + que legal!

216. Pam: e ela dava aula + na escola pública e dava aula no colégio militar ++ e ela vivia contando + compartilhando a + a história dos: + das turmas + sabe? + então + era uma coisa muito interessante + porque + ela tinha um método muito louco + ela desafiava os alunos + e tal +

217. R: que legal!

218. Pam: ela não + não tinha medo de + de regras + de inovar + de fazer diferente ++ então + o + o padrão que eu coloco + que eu sempre vejo + é o professor que 'tá' ali + profissionalmente +

219. R: [uhuh

220. Pam: e o professor que 'tá' ali + porque ele acha que pode contribuir + com aquele aluno + ele acha que pode fazer + por menor que seja + a diferença na vida daquele aluno ++ é complicado + assim + a gente pensar num + uma sala com quarenta alunos + e tal + mas + sei lá + eu acho que um + não é pouco + um já é alguma coisa +

221. R: com certeza!
222. Pam: então + eu + eu + costumo: + assim + não analisar + quem sou eu pra analisar um professor + mas: + ter + ter uma visão mais pra esse lado
223. R: legal! + que bom! + ((…)) + você menciona a questão da parte teórica + que você acha muito relevante ++ pra sua: + pra sua formação ++ aí EU que perguntei + "como que VOCÊ + vê a relação entre teoria e prática?" + porque você já 'tá tendo os dois + 'tá' tendo a teoria + você tem a prática nos seu projeto? + 'tá' dando pra casar? + um 'tá' complementando o outro? + como é que + você agora dando aula nesse projeto 'tá' sentindo isso?
224. Pam: é muito difícil de: + de: + de casar ++ pelo seguinte + são importantes +
225. R: [sim!
226. Pam: são extremamente importantes + acho que nenhum: + aluno de licenciatura pode + passar longe dessas teorias ++ até pra saber o que não fazer +
227. R: [uhuh
228. Pam: só que o que é difícil de: + de casar é o seguinte ++ geralmente + as teorias são baseadas em estudos + fora do contexto ++ fora do contexto + assim + eu digo + tanto de data quanto do: + do social + do local ++ então + ah + a gente: + pensa assim + cada: + eu consigo diferenciar duas escolas + uma escola onde eu faço estágio e uma escola onde eu dei substituição +
229. R: [uhuh
230. Pam: no ano passado eu peguei: + substituição de inglês + de português ++ numa escola aqui de Dourados + essa escola é num: ++ ela é frequentada assim + por uma: ++ clientela + assim + um pouco mais elitizada +
231. R: [uhuh
232. Pam: então + a gente vê a diferença: + dos alunos + então + essas teorias + eu acho que muitas vezes elas não consideram isso ++ essas teorias + não: + vão no 'geralzão' ++ né? + então + você tem que: + considerar que o aluno lá do Bairro XXX ((nome de um bairro da cidade de Dourados)) + não é o mesmo aluno do: + do XXX ((nome de outro bairro de Dourados)) +
233. R: e às vezes + dentro do próprio XXX ((nome do segundo bairro mencionado pela entrevistada)) + duas escolas podem ter contextos diferentes de aprendizagem

234. Pam: diferentes + e isso a teoria não vai te mostrar ++ só que: ++ por outro lado + eh + é importante pra você saber o que foi feito + até onde foi: + o quanto o sistema 'tá' preocupado ++ o quanto 'tão' correndo atrás ++ sabe? + então + eu acho que: + a gente: ++ os acertos dependem de: + de erros + assim + e tal ++ a gente tem que: + ver o que foi feito + considerar o que foi feito + não: + se hoje 'tá' + ruim ++ ontem 'tava' pior! ++ 'tava' pior!
235. Pam: agora vamos falar do curso + uma pergunta + uma pergunta que eu foi fiz + é assim + "o que você acha que ajudaria + se fosse incluído na formação de professores da XXX ((nome da universidade em que ela estuda))?" + você respondeu assim + "mais + muito mais + e mais um pouco de aulas de inglês!" ++ quer dizer que você anseia por um aumento nessa carga horária de língua inglesa ++ por que que você acha que isso seria tão importante? + de que modo que: + aumentar essa carga horária + poderia aumentar + melhorar de repente + essa formação de professores?
236. Pam: por dois motivos ++ o professor + eu: + eu sinto isso + pelo: + o professor de inglês na universidade + ele tem uma dificuldade ++ e isso: + eu não posso falar de outras faculdades +
237. R: [uhuh + sim
238. Pam: eu 'tô' falando específico daqui +
239. R: no nosso contexto aqui + né?
240. Pam: os alunos entram ++ eh + e: + a maioria + a grande maioria que entra no curso + ele não tem uma base +
241. R: [uhuh + sim
242. Pam: então + às vezes + o professor não pode caminhar + por conta desse aluno que não tem uma base +
243. R: eh + eu entendo
244. Pam: e: + eu acho que talvez + se tivessem mais aulas + o professor teria mais liberdade talvez pra: + não dividir a turma + mas: + ter trabalhos específicos + com: + com grupos + colocar mais monitores ++ alguma coisa nesse sentido + e a outra questão também + já indo: + não contra a teoria ++ é que: + no primeiro + e no segundo ano + nós temos: + mais ou menos: + quatro ou cinco disciplinas + específicas de educação +
245. R: isto!

246. Pam: que vai envolver a lei + né? + toda a tendência + e tal ++ e muitas delas + acabam sendo repetitivas ++ até a Didática que deveria ter a autonomia + que deveria ser o diferencial + é a reprodução de Estrutura e Funcionamento da Educação + é a reprodução de História e Filosofia da Educação ++ vai voltar lá na Psicologia da Educação ++ e vai pegar também + que mais? + eu esqueci + talvez eu tenha esquecido de alguma coisa + mas: + sabe? + é isso que acontece
247. Pam: fica parece + que meio deslocado do curso em si + né?
248. Pam: isso! +
249. R: é ++ essa é uma briga antiga!
250. Pam: então + 'peraí!' + o que que acontece? + porque + qual é o propósito do curso? + licenciatura + formar professores habilitados em português + e inglês + e literatura +
251. R: uhuh
252. Pam: a gente sabe que o aluno que sai da faculdade + ele não sai pronto ++ mas ele tem que sair com + condição mínima de entrar numa escola e dar aula + se não: + não tem propósito de ser o curso + né? +
253. R: agora eu entendo o 'mais, muito mais e um pouco mais' + ((risos))
254. Pam: então + é: + exatamente isso + eu acho que: + eh + se: + tem a dificuldade de aumentar + a carga horária do curso + então que diminuísse coisas que não são tão relevantes + pra especificidade do curso
255. R: essa + essa é uma briga tão grande + que envolve: + pedagogos + que querem esse espaço: + e: + isso aí é um rolo + é uma briga antiga essa ++ mas a gente consegue um dia superar isso aí
256. Pam: é complicado + mas o que é específico é específico + né? + então + a gente precisa sair daqui com um conhecimento mínimo + de inglês + e ele poderia ++ deveria na verdade + ter + ter uma carga + ter um espaço maior no curso + né? + tanto o inglês quanto a literatura
257. R: a literatura também + né? ++ uma coisa legal pra fechar o questionário + eu perguntei + "quais são as suas expectativas em relação a sua futura profissão?" ++ você escreve assim + "São excelentes! + pretendo continuar estudando e já tenho alguns objetivos traçados" + não tem como não perguntar + que

objetivos que são esses? + o que que você espera + né? + fazer com seu curso de Letras?

258. Pam: então + eh: + a gente tem muitos sonhos + né? + só que: + a gente tem que ser realista + tal + fazer um: + dar um passo de cada vez ++ então + o que que acontece? ++ eu: + fiz agora em setembro ++ não voltando a + as raízes + mas: + por + por questão de: + ai + nem sei como eu explicaria + eu + eu fiz o concurso + pra docente + no magistério do Colégio Militar + ((risos)) +

259. R: ((risos)) + vai entender + 'tá' vendo? + né? ++ o bom filho a casa volta +

260. Pam: eu não sei explicar o porque + né? + mas eu fiz + eu fiz essa prova +

261. R: porque você sabe da qualidade do ensino deles + e tudo + porque é uma boa instituição pra se trabalhar + é lógico! + ((risos))

262. Pam: e: + daí + quais são os outros sonhos? + eu + eu vou prestar +

263. R: mas já saiu o resultado desse concurso?

264. Pam: não + vai sair lá pro fim do ano + então + eu 'tô' na expectativa ++ tirando isso + eu fiz o: ++ a inscrição pra prova do mestrado no Rio de Janeiro +

265. R: é + você comentou comigo + antes da +

266. Pam: né? + então + agora em outubro eu vou 'tá' +

267. R: a sua irmão continua morando no Rio?

268. Pam: no sul!

269. R: ah + é + desculpa! + no Rio Grande do Sul que você estava com sua irmã

270. Pam: é + ela continua morando lá

271. R: e você vai na cara e na coragem?

272. Pam: vou na cara e na coragem!

273. R: é! + você já veio pra cá + né?

274. Pam: eu vim pra cá + depois do primeiro passo ++ que: + assim ++ quando eu 'tava' no: + foi o ano passado + é + o ano passado + eu fiz uma prova: + pro: + Instituto Rio Branco ++ aí + eu fiquei pensando + era pra bolsa pra projetos que: + que envolvessem o curso ++ aí + eu fiquei pensando ++ uma das coisas que + que mais me atraiu + no + quando a gente 'tava' envolvida em pesquisa e (xxx) + com o grupo de pesquisa + foi: + depois d'eu assistir a palestra do XXX ((nome do palestrante)) + e ele falar + da questão da sociolinguística + de

você: + pegar + ver lá + a questão do seu aluno + que aprende a falar de um jeito + chega na escola é ensinado outro + ele vai ter aquele conflito +

275. R: [uhuh

276. Pam: então ++ parece que + a zona de conforto pra mim é o conflito! ++ então + eu + eu +

277. R: que legal isso!

278. Pam: eu quero essa questão de: + de 'tá' lá onde + 'tá' pegando fogo! +

279. R: como que eu vou analisar isso? + que a zona de conforto pra você é o conflito! + ((...))

280. Pam: então ++ eh + eu quero + assim ++ me + me preparar muito ++ assim + fazer o que + o que eu puder + pra + pra me capacitar mais + pra que eu realmente + quando estiver nessa: + numa sala de aula + dando aula + eu dar o meu melhor ++ mas eu não quero ser só uma professora + sabe? +

281. R: ah + você: + dá pra perceber que você é altamente investida + na sua profissão

282. Pam: eu quero assim + eu quero MARCAR os alunos + como: ++ tem: + umas meninas que já saíram da faculdade + estavam no quarto ano ++ a gente começou a dar reforço no ano passado pra uns alunos do + da escola no XXX ((nome do primeiro bairro na cidade de Dourados mencionado pela participante)) + e doze alunos entraram na faculdade + 'tão' aqui

283. R: nossa! + que legal isso!

284. Pam: e às vezes eles cruzam comigo no corredor e me chamam de professora + eu fico assim + tipo + (xxx) + sabe? ++ então + eu + eu quero isso pra mim + isso é uma coisa: + gostosa + e eu: + não vou: + ser hipócrita + falar que a gente não pensa no financeiro ++ a gente pensa + sim ++ e eu tenho uma: + a situação ainda de + de querer assim + dar esse orgulho pro meu pai de + de estar independente + de falar + "pai + obrigada por tudo o que você fez + mas agora + eu posso + sabe? + caminhar sozinha + então + eu vou conquistar minhas coisas" + então + eh + eu + eu tenho esse desejo + eu tenho: + eu falei pro meu pai + assim + quando: ++ foi meio que quase uma discussão ++ eu fui pras férias + assim + aí + 'tava' perguntando + assim + que que eu ia fazer + e tal + e: + eu falei dessa + dessas provas que eu queria fazer + aí + ele falou assim + "ah + 'tá' + mas faça outros concursos + (xxx)" + eu falei +

"pai + vou ser sincera com o senhor + eu não quero ficar + fugir da minha área" ++ eu não quero + assim + pensar que eu + "pô! + não 'tou' dando meu sangue + mas 'tô' aqui + sabe? + super de coração + e ter que fazer outra coisa" +

285. R: sim

286. Pam: sabe? + então + eh ++ eu falo assim + "eu não faço ideia do que acontece + vai acontecer amanhã + mas eu 'tô' com muita esperança! ++ se uma coisa não der certa + eu vou tentar outra + mas eu não vou + fugir + desse: + desse círculo

287. R: eu acho que o legal do curso de Letras é isso + também + né? + ele te dá essa possibilidade de você atuar em várias áreas ++ isso é uma coisa que: + que só faz a gente crescer ++ agora mudando um pouquinho de assunto ++ como que foi sua experiência com esse intercambista alemão? + ((...)) ++ porque é uma forma de você ter praticado o idioma + você ter se virado com a língua!

288. Pam: foi uma história muito engraçada + ah: + a minha mãe + ela trabalhava no: ++ eu não sei + é numa instituição filantrópica + ela tem em vários lugares do Brasil +

289. R: [uhuh

290. Pam: ela chama Casa do Ceará ++ não sei se você já ouviu falar?

291. R: não

292. Pam: ela: + ela presta serviços + assim + vários tipos de serviço + é um lugar bem grande + e tem: + assim + empresas particulares que prestam serviço + usam o espaço dessa Casa + e tem a parte de filantropia ++ aí + minha mãe + por ser funcionária da Casa + ela: + tinha: ++ era como se fosse uma bolsa + nessa academia + que era um clube academia + e era um lugar muito legal ++ sabe? + só que por trabalho + pela idade + por + por diversas coisas + ela não quis + então + ela passou pra mim ++ aí + eu fiquei até meio acanhada + assim + mas + "nossa! + eu vou pra essa + pra ESSA academia?!" + sabe? + "pra esse lugar?!" + e tal ++ só que acabei que eu fui ++ eu fui + passei + uh + quase dois anos lá ++ tinha mais ou menos uns três meses que eu 'tava' lá + e: + como eles tinham um horário muito flexível + e eu só estudava de manhã + então + eu queria passar o dia inteiro lá + ((risos)) ++ então + eu conhecia os professores da manhã + da tarde e da noite + porque antes da escola eu passava lá + fazia uma sessão de *Combat* + daí + ia pra escola ++ ia andando mesmo + toda

feliz! + no começo ia toda quebrada + mas depois ia toda feliz! ++ aí + o que que acontece? + na parte da tarde era um horário tranquilo + porque não era muito frequentado + né? + e daí ++ eh + eu já tinha uns três + quatro meses que eu 'tava' lá + então + o instrutor já não fica tão + tão próximo + fica mais livre ++ eu sei que teve um dia que eu 'tava' lá numa: + numa máquina + e: + chegou esse rapaz + e ele 'tava' com dificuldade de falar com + com o instrutor + e daí + tal + depois que o XXX + que era o instrutor saiu + eu fui conversar com ele + só que eu fui com muita vergonha ++ só que: + ele + tipo assim + tentava falar em português + e ele não conseguia ++ e eu sabia + assim + no máximo + "*How are you*?" +

293. R: [uhuh
294. Pam: eu sabia muitas coisas + só que: + soltas + eu não conseguia ++ então + eu misturava o inglês com o português + e saia um: + portu + portuinglês!
295. R: ah + mas acabou + acabou dando certo + a comunicação aconteceu!
296. Pam: e deu diálogo + deu diálogo + a gente fez uma amizade muito legal ++ daí + a gente já começou a ir no: + nos mesmos horários + eu encontrava ele direto ++ daí + eu: + apresentei uma amiga pra ele + tal + eles se deram super bem + daí + a gente saía + fiquei sabendo da história dele + da vida inteira dele ++ aí + ele arriscava + assim + ensinar pra gente algumas palavras em alemão ++ que eu deveria ter aprendido + porque a minha monografia é em literatura alemã + né? + ((risos)) + hoje eu me arrependo ++ porque eu não + não dava: + como: + a única forma + mais próxima da gente estabelecer uma comunicação era inglês + então + eu nem:
297. R: nem se preocupava tanto
298. Pam: tanto né? + mas hoje + olha! + eu podia ter aproveitado
299. R: e vocês ficaram bastante tempo tendo contato?
300. Pam: foi quase um ano
301. R: nossa! + bastante!
302. Pam: foi quase um ano + que ele 'tava' lá: + pra: + se eu não me engano + era com os missionários + alguma coisa assim ++ e ele: + ia voltar pra casa +
303. R: [uhuh
304. Pam: pra casa dele + ele morava no sul da Alemanha

305. R: e: + assim + em relação ao seu inglês ++ você acha que esse um ano + assim + ele deu um *upgrade*? ++ você acha que: + eh + que aquelas frases que estavam soltas + juntaram de vez?
306. Pam: então + depois disso + ficou bem melhor + que eu senti + a segurança que foi bem: + na época que eu comecei a conversar com *chat*
307. R: é! + uma coisa foi levando a outra + ((...))
308. Pam: e eu gostava disso!
309. R: ((…))
310. Pam: eu gostava disso! ++ daí + depois: + teve: + na escola + também + mas não + não foi o contato: ++ alias + pra dizer que foi + até que foi uma história interessante + dois irmãos + a mãe é brasileira + o pai é português + e: + só que eles moravam nos Estados Unidos + XXX e XXX + eu conheci eles em Brasília também + e daí + o XXX ((nome do segundo filho do casal mencionado pela participante)) não falava nada de português + o XXX ((nome do primeiro filho do casal mencionado pela participante)) já falava + eles vieram: + acho que com três + quatro anos ++ mas o: + o XXX ((nome do segundo filho do casal mencionado pela participante)) não QUIS aprender o português +
311. R: olha! + que interessante isso!
312. Pam: só que ele 'tava' numa escola PÚBLICA ++ então ++ quando o irmão dele não 'tava' perto + ele tinha dificuldade + então + a gente fez amizade: + também + acho que por causa de música + de show + alguma coisa assim +
313. R: [uhuh
314. Pam: ele era skatista + e eu sempre 'tava:' + meio que envolvida com essas + essa molecagens + sabe? ++ então + a gente fez uma amizade super legal ++ só que: + a gente perdeu contato + aí ++ o ano retrasado + eu encontrei ele + ele 'tá' morando no Canadá + ele se formou ++ se formou não + ele começou a fazer Relações Internacionais + lá em Brasília ++ e foi terminar lá no Canadá ++ daí + aconteceu que: + quando: + ele chegou lá + não reconheceram + o que ele tinha feito ++ deu diferença + né? + daí + ele desistiu + ele tinha que voltar pro primeiro ano + e faltava seis meses pra ele se formar aqui no Brasil ++ aí + desistiu e virou DJ +++ virou DJ ++ e daí + o que que acontece? + eu converso com ele de vez em quando + é muito difícil a gente se encontrar pelos horários + mas de vez

em quando eu converso com ele ++ depois que eu conheci a Diana Bridon + eu cheguei a falar pra ele + da possibilidade de ir pro Canadá + fazer um intercâmbio +

315. R: ir lá pra Manitoba

316. Pam: pra Manitoba + que o XXX ((nome de um professor do curso de Letras da Instituição)) e a XXX ((nome da segunda professora de inglês do curso mencionada pela participante)) ficaram enchendo nossos ouvidos disso + né? + "gente + já pensou se dá certo?" +

317. R: e tem tudo pra dar!

318. Pam: e: + daí: ++ acho que é isso!

319. R: legal! + aí: + pra terminar + a última perguntinha é o final da sua narrativa + você fala assim + "basicamente é isso + desde pequena eu gosto da língua e também gosto dos aspectos culturais relacionados ao inglês ++ preciso aprender muito mesmo + principalmente pro profissional" + eu só queria saber + pra fechar + eh: + o que que seriam esses aspectos culturais? + o que que você + eh + acha + que + que é legal + nessa cultura estrangeira? + e de que modo + isso de repente + afeta a sua cultura?

320. Pam: olha + eu gosto + assim + tanto da parte histórica ++ acho que é principalmente por eu gostar de história +

321. R: uhuh

322. Pam: que eu gosto de + que eu aprecio a cultura ++ eu acho muito interessante a história da língua inglesa + a + a mistura + a questão de + de guerras + de saxões + de alemães + de conquista francesa +

323. R: uhuh

324. Pam: daquela coisa que + você pensa assim + 'pardon' é francês e 'pardon' é inglês + 'goldfish' é: + alemão e 'gold fish' é inglês ++ então + são + são coisas semelhantes ++ e isso não é só uma coincidência + tem todo um processo histórico + de guerra e de conquista + de + de mistura +

325. R: misturas mesmo!

326. Pam: e: + esse lance de mistura é o que me atrai ++ eu ADORO isso + eu acho isso uma coisa louca + porque: + porque + se a gente tirar a parte assim + de: + de preconceitos que existe no mundo + a gente vai considerar que nada é puro + e o fato de não ser puro + é o que torna tudo lindo

327. R: verdade! + nossa! + bonito isso!

328. Pam: sabe? + essa questão de + de ir um e encontrar o outro e misturar + e "pera aí! + você tem o seu conhecimento + eu tenho o meu conhecimento + vamos fazer um novo conhecimento a partir disso?" + então + eu acho muito legal a + a: + a história da língua inglesa ++ tanto: + até + eu apresentar um seminário da aula do XXX ((nome de mais um professor de inglês do curso de Letras))
329. R: uhuh
330. Pam: eu vou falar sobre a Marion Zinner Bridon + né? + que escreveu as 'Brumas de Avalon" ++ e eu coloquei parte da minha apresentação + o contexto histórico +
331. R: ah + que ótimo!
332. Pam: porque ela fala da + da Bretânia + né? +
333. R: uhuh
334. Pam: então + aquilo tem toda uma questão de + de conquista + de que era de um jeito + de uma cultura Celta + se misturou com a cultura cristã + e eram os ingleses + os romanos + os saxões + então + eu acho isso tudo muito louco ++ eu gosto disso ++ então + eh: + isso é o que mais me atrai ++ outra coisa que: + eu acho importante também + é que: ++ não vou colocar como um mal que a gente pode evitar + mas a globalização 'tá' aí +
335. R: ah + sim! + não tem como fugir! + não tem como!
336. Pam: não tem como fugir! + é como + como: + internet + eu + eu gosto + o mesmo tanto que eu gosto + acho que é o mesmo tanto que eu não gosto + que eu desgosto ++ sabe aquelas coisas assim + que: + traz uma coisa ruim + mas também traz uma coisa boa?
337. R: sim! + sim!
338. Pam: então + não tem como a gente fugir disso + então + a gente 'tá' aí + voltando pra parte histórica ++ eu lembro + que quando eu 'tava' lendo + há um período assim + depois da + da Segunda Guerra + mais ou menos + que os: + ou antes + antes da Segunda Guerra + que os Estados Unidos 'deu' um salto bem no início do Capitalismo + e tinha aquele *American Way of Life* ++ sabe? + então + quando + historicamente eu achava isso horrível ++ né? + você + pregar um estilo de vida pra outra cultura + ao invés de você querer compartilhar + ou pegar + não sei + qual seria a melhor forma ++ talvez + são até as discussões que são levantadas hoje + né? +
339. R: sim!

340. Pam: a questão do *sharing* + né? + não a questão do + do + você impor +
341. R: uhuh
342. Pam: do você trocar + do: + de você substituir +
343. R: sim!
344. Pam: você vai + COMPARTILHAR + ((xxx)) + aquela coisa + 'tú dá + mas tú também recebe' +
345. R: uhuh
346. Pam: 'tú ensina + mas tú também aprende'
347. R: indiscutível!
348. Pam: então + eh + eu acho que não tem como a gente fugir desse lance da globalização + o inglês 'tá' em tudo + se tú vai comprar um:+ um celular + um aparelho eletrônico +
349. R: qualquer coisinha
350. Pam: qualquer coisa + o manual vai estar em inglês + então você vai aprender + você vai precisar + daquele conhecimento ++ então + esse é o segundo motivo que + que me atrai ++ música + música e filme ++ desde pequena + eu lembro que + que tem uma música que eu cantava tudo errado + '*More than Words*' +
351. R: ah + que que não cantou esse '*More than Words*' + né?
352. Pam: eu adora essa música + e a gente tinha: ++ meus pais trabalhavam + e a gente ficava em casa assistindo a TV Corcovado lá + e ficava cantando essa músicas + *Guns & Roses* + e tal + e eu sempre gostei disso + eu cantava tudo errado ++ aí + eu tive uma: + fase 'aborrecente' + porque eu fazia pasta de música +
353. R: ah + eu também tive a minha!
354. Pam: aí + eu baixava + eu pegava as bandas que eu mais gostava
355. R: porque na época + era o modo que a gente tinha + de você ter acesso à língua + né? + então fazer pasta de música na minha época era um modo de ter acesso à língua + não é igual hoje + você tem na internet + você tem as letras + você não tinha!
356. Pam: então + daí + eu tinha essa coisa + de: + eu: + eu gastava pra caramba imprimindo letras de música + fazia minha pasta + ficava ouvindo + e cantando + e tal + então + isso foi o que sempre me atraiu

357. R: que dez! + olha + você ‘tá’ de parabéns + viu? + ‘tá’ de parabéns + porque são poucos os alunos que terminam a faculdade com essa ...

CHRISTINE

September 19th, 2011

((The researcher is presenting the student-teacher investigated.))

1. R: Bom! + começando então + a nossa entrevista + com a: + ST3 + a XXX ((nome da participante)) + XXX ((nome da participante)) + você ++ na primeira pergunta que eu te fiz ++ você faz uma descrição + sobre o que que te motivou a entrar + no curso de Letras +
2. Chris: [uhuh
3. R: eh: + eu queria + que + se você pudesse falar um pouquinho sobre sua HISTÓRIA com o curso de Letras +
4. Chris: com esse curso de Letras daqui? + ((risos))
5. R: é! + isso + uhuh + você tem uma história de mudança + né?
6. Chris: isso! + eh + o meu marido é militar + eu já tinha cursado Letras + iniciado ++ o curso de Letras + no Rio +
7. R: foi no Rio né?
8. Chris: no Rio de Janeiro ++ só que lá era bem diferente + o curso daqui ++ aí quando eu + me + voltei pro Estado + a primeira coisa que eu pensei + então + voltar pro curso de Letras
9. R: eu achei muito legal isso! + é você querer continuar no curso
10. Chris: uhuh
11. R: nem todos querem ++ não é todo mundo que tem essa identificação com o curso de Letras + né? +
12. Chris: e é assim + a língua inglesa pra mim + NÃO ERA a primeira opção ++
13. R: [uhuh
14. Chris: porque + eu sempre tive uma dificuldade muito grande + dificuldade eu acho que mais levada + aquele negócio de: + nível médio + segundo grau na minha época + de não querer estudar mesmo ++ mas o que me interessava muito aqui é +
15. R: literatura + né?
16. Chris: eh: + Literatura
17. R: literatura + é + eu lembro dessa resposta +
18. Chris: ((risos))
19. R: uhuh

20. Chris: eh: + a literatura pra mim sempre foi o + ponto chave ++ mas o INGLÊS me surpreendeu muito + né? + assim + pela ++ tanto é que eu estagiei agora + em inglês + e: + gostei muito
21. R: [ah + que legal!
22. Chris: os alunos gostaram muito + né?
23. R: [que bom!
24. Chris: + das aulas + eh: + não era uma opção + das três áreas de atuar + mas + que depois do estágio eu pude ver que ++ DÁ pra passar +
25. R: [ah + que ótimo!
26. Chris: o que eu + o que eu consegui adquirir aqui ++ deu ++ dá pra + ((...)) + pra ajudar os alunos e também ser ajudada + porque + as aulas do estágio + mostraram assim que ++ ao você ensinar você aprende muito mais + ((...)) + e na hora + assim + eu fiquei surpresa + porque você vai preparar + você pega todo aquele CARINHO + procura + material diferente + eh: + as pronúncias ++ porque é + é uma preocupação muito grande de você + levar o inglês ++ mesmo + principalmente eu que não tenho curso fora ++ foi o inglês aqui da faculdade + um curso de extensão da faculdade de que eu fiz com a XXX ((nome de uma das professoras do curso de Letras)) +
27. R: [certo!
28. Chris: no XXX ((nome da escola de inglês onde o curso foi ministrado)) ++ em dois anos + que me ajudaram muito + que me ajudou assim ++ MUITO mesmo ++ então a preocupação sempre foi procurar essa + esse outro lado ++ e: + a UEMS pra mim + assim + abriu as portas que outros ++ eu já morei em quatro estados diferentes +
29. R: [nossa!
30. Chris: e: + é assim + a UEMS ++ abriu as portas + pra + ABRE pra todo mundo + que não tem essa oportunidade de estudar + né?
31. R: legal!
32. Chris: + eu gostei muito!
33. R: você usa uma palavra muito legal + na segunda pergunta que eu fiz + eh + "qual é a sua relação com a língua inglesa?" + você fala assim ++ "não é uma relação de amor + mas de tolerância"
34. Chris: ((risos))
35. R: eu achei o MÁXIMO isso aqui + o que que é essa relação de tolerância com o inglês? + eu achei muito legal!

36. Chris: ((risos)) + porque eu + eu tive que passar pelo inglês
37. R: [uhuh
38. Chris: entendeu?
39. R: entendi
40. Chris: pra atingir a literatura + que era meu objetivo ++ eu tive que tolerar o inglês + ((risos))
41. R: ((risos)) + não teve como escapar
42. Chris: eh: + é engraçado ++ aí + a gente pensa assim + que no começo + foi MUITO difícil ++ só que aqui a UEMS + os dois primeiros anos + eh: + a gente teve uma + uma professora MARAVILHOSA + ela era MUITO exigente ++ mas MUITO boa + e isso nos ajudou MUITO + a minha sala (xxx) +
43. R: [que ótimo!
44. Chris: (xxx) + aí a gente vê que também ++ ah + a exigência do professor faz com que o aluno também busque + mais + né?
45. R: com certeza! + com certeza!
46. Chris: então + eh + foi muito bom + assim ++ aí + aí ++ agora eu tolero ++ eu + eu gosto um pouquinho ((risos))
47. R: ((…)) + ((nome da participante)) + você menciona assim + eh + eu perguntei + o que tem te ajudado a aprender a língua + (xxx)
48. Chris: [uhuh
49. R: então você fala + que você + você escuta músicas + filmes ++ tem outras coisas que você faz ++ especificamente com o inglês + assim + além disso?
50. Chris: uh: + não ++ é mais filmes mesmo + seriado ++ e: + e as aulas de inglês + né? + que nos vemos obrigado + eh: + alguns textos em inglês ++ nós temos que ler ++ pra literatura + eu 'tô' terminando o TCC agora + e: + e tem alguns textos que a gente + que eu tive que buscar traduzir + então +
51. R: que bom! + é uma forma de praticar ++ indiscutivelmente é uma forma de praticar ++ legal! + XXX ((nome da participante)) + eh: + eu fiz uma perguntinha + "como é que você vê + os outros profissionais da área de língua inglesa?" + (xxx) + eu achei legal que você começou assim + "nossa + uma pergunta complicada!" + aí + você fala + eh + de uma certa decepção + na época da + da escola regular ++ como é que foi isso aí?
52. Chris: oh: + é + foi ++ talvez essa minha resistência no inglês venha + da escola ++ do + do mal profissional lá ++ de + de +

realmente de um inglês ser subjugado a uma matéria que não é TÃO importante +

53. R: [sim!
54. Chris: entendeu? + então + assim ++ QUALQUER UM DÁ! ++ né? + qualquer professor dá! + é só pegar a apostila + falar aquele + '*what your name*' + e acabou + e ensinar +
55. R: [((risos))
56. Chris: é verdade! + e o pior + a decepção que eu tenho maior ++ é de ver que + oh: + isso eu já fiz o: + o nível + eh + o segundo grau na minha época mais de vinte anos ++ aí + você pensa que eu volto agora pra estagiar + e eu encontro as mesmas barreiras ++ e: + eu levo sempre isso aqui pra + pra + pra discussão na turma ++ quando que vai mudar? + porque + se não mudar com a gente aqui + não vai mudar lá ++ lá o nível médio + o fundamental + eles não vão mudar lá + tem que mudar na academia +
57. R: [com certeza!
58. Chris: esse pensamento + né?
59. R: pra tentar chegar lá
60. Chris: pra tentar chegar lá de uma outra maneira
61. R: ((...)) + legal! + você fala + (xxx) + pra mim você já respondeu essa pergunta + eu tinha perguntado + a questão do seu esforço + que você fala + que uma das coisas importantes na sua formação + é o seu próprio ESFORÇO +
62. Chris: [uhuh
63. R: e realmente acho que você deixou isso bem + eh: + BEM claro + né? ++ como que é a relação sua com seus colegas de sala e seus professores? + porque você fala + a questão da ajuda mútua + né +
64. Chris: [uhuh
65. R: que um sempre tenta ajudar o outro na sala +
66. Chris: [sei
67. R: como é que essas relações foram + construídas + assim?
68. Chris: olha + eh: + ali na + quando nós entramos + nós estamos no + no último + nós entramos numa turma numerosíssima
69. R: [sim!
70. Chris: existiam mais pessoas que + desistiram ao longo do curso + que tinham o inglês melhor + e desde lá + do primeiro ano + essa relação foi criada de um ajudar o outro + né? + tanto é que + eh + no primeiro ano ninguém fez proficiência + que depois no segundo ano + alguém ++ alguns fizeram + então lá

no primeiro ano já se criou esse pessoal que + que vai auxiliando na hora das provas +

71. R: [legal!
72. Chris: e tal ++ então muito bom + assim + a minha sala + eu amo de paixão +
73. R: que bom! + isso é muito importante dentro grupo + né?
74. Chris: é uma relação muito boa ++ a gente hoje em dia + a gente olha assim pra trás + fala + "meu Deus" + a gente foi amadurecendo junto + tendo problema junto ++ e já estamos aí nas despedidas + chorando junto + ((risos)) ++ falta pouco!
75. R: ((risos)) + legal! + XXX ((nome da participante)) + olha + tem três perguntas em relação a sua narrativa que pra mim você já respondeu +
76. Chris: uh?
77. R: né? + "por que o seu contato inicial com a língua inglesa +
78. Chris: [uhuh
79. R: pode não ter sido tão bom?" +
80. Chris: [uhuh
81. R: você deixou isso claro ++ "como foi sua experiência de aprendizagem antes da UEMS?" + você também mencionou a questão da escola ++
82. Chris: [isso!
83. R: "de que modo você acredita que o papel de uma das suas professoras + possa ter contribuído pra você usar a língua inglesa + pra você ver a língua inglesa com outros olhos?" + ficou muito claro pra mim ++
84. Chris: [uhuh
85. R: o modelo que você seguiu ++
86. Chris: [sim!
87. R: agora ++ você mencionou + isso aqui é uma pergunta interessante + você participou de um projeto de extensão +
88. Chris: [sim!
89. R: coordenado pela XXX ((nome de uma professora de inglês do curso de Letras)) + como é que foram as experiências + de língua lá? + eh: + houve algum choque com a da graduação? +
90. Chris: [não!
91. R: como é que foi? + que que você sentiu?
92. Chris: não + assim + ah: + a turma que eu peguei + (xxx) ++ era porque ++ quem + quem fazia projetos de extensão + eram alunos da UEMS
93. R: certo

94. Chris: a maioria dos terceiro e quarto anos + que já tinham curso fora e que se destacavam na língua + né?
95. R: [ah + legal! + que ótimo!
96. Chris: então + ah + a *teacher* que eu peguei lá + eh: + já era aluna da mesma professora e + seguiu os parâmetros normais
97. R: que ótimo!
98. Chris: e assim + MUITO bom + auxiliou + andou junto + e mais pra frente + a gente caminhou + mais + né? + do que + do que a + que a graduação 'tava' + então pra mim foi ótimo! + quando a gente + avançou um pouquinho mais + eu já tinha visto as coisas
99. R: ah + então você acha que ajudou BASTANTE você ter feito esse curso?
100. Chris: nossa! + nossa! + pra mim assim ++ aí + toda + todo pessoal do primeiro ano vem perguntar + né? + "que que faz com a língua + né?" + porque + tem + tem a mesma professora + que: + que é a exigente + eu falei assim + "oh + PROCURA UM CURSO FORA" ++ porque + eh: + aqui + aqui + a própria *teacher* fala + "gente + procura + aqui + a gente ++ na verdade +
101. R: você 'tá' formando professor
102. Chris: é: + isso!
103. R: não dá tempo de + trabalhar a língua
104. Chris: não tem como você começar ++ e: + ela COMEÇA + (xxx) ++ nossa *teacher* começa + lá do + do *ABC* + tudinho + pra que a gente + tenha uma formação forte + mas o ideal não seria
105. R: eu entendo
106. Chris: porque se perde um tempo muito grande
107. R: com certeza!
108. Chris: né? + aí + nós chegamos aqui no quarto ano + e: + aí 'falta' algumas coisas ainda pra ver + né? + e isso é preocupante!
109. R: legal! + XXX ((nome da participante)) + essa última pergunta que eu fiz + pra mim você também já respondeu + né? + você + você mencionou né? + que você + já se sente inicialmente *preparada* até pra dar aula de inglês + né? ++ numa das suas respostas você mencionou até ++ colocou o estágio com um dos + dos GATILHOS pra isso + né?
110. Chris: foi muito bom!

111. R: pronto! + eu agradeço bastante + viu + XXX ((nome da participante))

JENNY

September 19th, 2011

((The researcher is presenting the student-teacher investigated.))

1. R: então + vamos lá! ++ iniciando + o nosso bate-papo com a ST10 + a XXX ((nome da participante)) + XXX ((nome da participante) + eh: + você mencionou + logo na primeira pergunta que eu te fiz + o que que tinha te motivado a fazer o curso de Letras? + se foi sua primeira opção no vestibular? + você explica tudo ++ e você fala + em um certo ponto + que o inglês sempre foi um DESAFIO pra você + né? + por que você acha que ele sempre foi + esse desafio?
2. Jen: assim + porque geralmente a gente que o inglês + vai saber aquele que faz CURSINHO + né? +
3. R: [certo!
4. Jen: aquela pessoa que tem + eh: + tanto + ah + eh: + poder aquisitivo pra poder frequentar o cursinho + né? + então + às vezes na graduação + eh: ++ eu não tive tanta dificuldade como eu vejo +
5. R: [certo!
6. Jen: que alguns colegas tiveram + mas ++ PRA MIM + quando eu estudava numa escola pública +
7. R: [uhuh
8. Jen: de 1ª a 4ª série + e aí + quando eu cheguei na 5ª série + eu cheguei + eu fui pra uma escola particular +
9. R: certo!
10. Jen: aí na escolar particular + o que que aconteceu? ++ pra mim era um desafio porque + os meus amigos estavam todos na frente + porque eles estudavam desde o prézinho
11. R: [e já tinham o contato
12. Jen: a língua inglesa ++ eh: + e outra + além deles fazerem cursinho + e eu não fazia cursinho de inglês + então + assim + pra mim o que foi difícil + eh: + foi isso! + na minha infância foi um desafio ++ daí + depois eu estudei inglês até o ensino médio +
13. R: [uhuh
14. Jen: e agora na graduação
15. R: e como é que foi no ensino médio? ++ você sentiu algum impacto? + como é que foi?

16. Jen: no ensino médio eu estudava numa escola particular também ++ mas: + não era muito + porque eu tinha inglês e espanhol na escola que eu estudava + então + era assim + era sempre a mesma coisa né? + desde a 5ª a 8ª + 1º + 2º + 3º + sempre o verbo *to be* +
17. R: o conteúdo sempre o mesmo?
18. Jen: eh: + *continuous* + eh: *present perfect* ++ essas coisas assim + sempre! + a mesma coisa
19. R: ((...)) + numa das respostas + você faz uma distinção + entre os professores de + de inglês + eh + do ensino fundamental + que você menciona que eles foram muito superficiais +
20. Jen: [uhuh
21. R: e hoje na graduação que você aprende de forma + eh + diferenciada ++ como é que que é essa + essa diferença pra você?
22. Jen: ah: + por exemplo ++ aqui a gente ou aprende ou aprende + né? + no primeiro e segundo ano
23. R: não tem opção!
24. Jen: é! + e assim + no primeiro e segundo ano + a gente: ++ no primeiro e segundo ano + nós + assim + nós + nós + aprendemos muito + nós tivemos uma professora muito boa + no primeiro e segundo ano + ela COBRAVA muito + ou você aprende ou você aprende + né? + então a gente foi ALFABETIZADA em língua inglesa + acho que foi um processo completamente diferente do que acontece na escola + né? +
25. R: com certeza!
26. Jen: na escola você não vai alfabetizar o aluno em língua inglesa + aqui não + aqui você vai trabalhar + eh: + a fala: + a escrita: + TUDO! + aqui é trabalhado na universidade + e: ++ já + na escola NÃO + é só a escrita mesmo: + e mais nada
27. R: ((…)) + eu acho que é por isso que você mencionou então ++ numa outra resposta + você menciona que o ensino de inglês + ele deveria ser INTENSIFICADO + nos dois primeiros anos do curso de Letras +
28. Jen: [uhuh
29. R: e que nos últimos 'fosse' divididos + em áreas + aí você coloca até algumas áreas + linguística e línguas + língua portuguesa e literatura + de que modo que você acha que isso aí ficaria + legal + assim + pra formação do professor?

30. Jen: olha! + uma coisa que eu percebi + que por exemplo + que às vezes o curso + ele sendo muito abrangente + como nosso curso aqui de Letras/inglês + eh: + ele deveria: + eh: + ser dividido
31. R: [certo!
32. Jen: primeiro e segundo 'ano' + matérias iguais pra todos + e depois uma formação específica +
33. R: ah + legal!
34. Jen: por exemplo + meu TCC é em linguística + então + eu acredito que desde o segundo ano eu já sabia que eu queria + queria linguística + então + eu queria só ter essa formação específica em linguística + que eu acharia que seria + muito mais importante até depois na PÓS + tudo já seguiria o mesmo caminho
35. R: você acha que o ideal então seria que o curso de Letras + daqui + fosse de habilitação simples? + única? + seria só +
36. Jen: isso!
37. R: Letras/português? + Letras/inglês?
38. Jen: por exemplo + seria um Letras/bacharel + daí + pra pessoa que vai pra pesquisa +
39. R: [uhuh
40. Jen: (xxx) + e aí + um Letras + professor de inglês + um Letras professor de língua portuguesa + e um professor de literatura
41. R: eh:
42. Jen: ou talvez dá pra unir as duas até
43. R: essa é uma discussão complicada + tem gente que acha que o legal é + que o curso seja de habilitação única + tem gente que acha que isso + restringe o campo de trabalho ++ eh:
44. Jen: assim + na verdade é que + o que que acontece? + se você for perguntar pros meus colegas + talvez eles vão responder a mesma coisa + que na verdade você sai sabendo um pouquinho de cada + mas você não sabe tudo
45. R: eh: + é verdade + ((risos)) + ((...)) + vou fazer uma perguntinha agora sobre seus colegas + eu faço uma pergunta assim + "como você se sente no curso + em relação aos professores e colegas?" + e aí você fala que + que você gosta muito dos relacionamentos que são estabelecidos + né? + como é que foram criados esses relacionamentos com a sua turma?
46. Jen: ah + a nossa turma + a minha turma né? + específica + ela é uma turma DIFERENTE + eu acho que das outras ++ e: +

assim + nós temos um relacionamento muito legal com os professores aqui dentro da universidade +

47. R: [que bom!
48. Jen: é uma relação + assim ++ professor e aluno + tanto é que + eu tenho + uh + o meu namorado + ele me fala + que estudava numa universidade particular +
49. R: [certo!
50. Jen: e ele falava assim + "nossa! + como você vai almoçar com seu professor? + isso não existe!" +
51. R: ((risos))
52. Jen: "como que você senta numa mesa com seus professores? + isso daí + não é algo possível!" +
53. R: ((risos)) + eu sei
54. Jen: e aqui + dentro + né? + da universidade + a gente vê isso CONSTANTE + essa relação aluno e professor como amigo
55. R: ((...)) +
56. Jen: mas: + eu não sei + né? + não cursei numa outra universidade + mas aqui + até minha mãe + minha mãe também fala isso + que aqui + ela percebe a relação de orientador + você é muito + você se torna muito amigo dos professores
57. R: ((...)) + uma coisa que você mencionou na última pergunta do questionário + é que você pretende continuar estudando + fazer mestrado + doutorado +
58. Jen: [uhuh
59. R: e por aí as coisas 'vai' ++ que papel que você atribui a essa formação continuada? ++ você quer especificar na área de linguística? + o que que você acha que isso vai + alavancar sua vida profissional?
60. Jen: assim + eu já faço uma pesquisa + eu fiz iniciação científica durante a graduação +
61. R: ah: + que legal! + (xxx) + vou ter que perguntar + como é que foi?
62. Jen: então + por eu já ter feito a iniciação científica durante a graduação +
63. R: [que ótimo isso!
64. Jen: eh: + eu: + desenvolvi + né? + tipo: + eu quero continuar minha pesquisa + eu me interessei pela pesquisa + surge aquela paixão pela pesquisa +
65. R: [sim + sim

66. Jen: e aí você começa a estudar + estudar + estudar + e você se apaixona + tanto é que eu sou uma das APAIXONADAS pelo curso de Letras na minha sala + né? +
67. R: que ótimo!
68. Jen: a gente sempre fala sobre isso + e eu quero continuar sim + a minha pesquisa ++ eh + eu tenho + o meu corpus de pesquisa + acho que já até pro doutorado + (xxx) + as coletas de dados + tudo + mas assim + foi muito incentivo + eh: + de início + eu não sabia + se eu tivesse + se eu soubesse no primeiro ano + como que funcionava + tudo + talvez seria diferente + mas eu aprendi a partir do segundo ano +
69. R: [certo
70. Jen: eu aprendi + como que funcionava a pesquisa + aí eu já tentei fazer + já fiz iniciação científica +
71. R: ((...))
72. Jen: eh + fiz iniciação científica + eu sou bolsista do PIBID + faço monitoria + então + tipo assim +
73. R: ah + e o PIBID? + como é que tá? + como é que tá sendo sua experiência com o PIBID? + já acabou? + você ainda 'tá' participando?
74. Jen: 'tô' ainda participando ++ eu participo ainda do PIBID + e é assim + é uma experiência + muito legal + eu na sala de aula + no ensino médio + eu + eu já tinha experiência antes + da graduação +
75. R: uhuh
76. Jen: já tive uma experiência ++ né? + tipo + na área + de DÁ AULAS + assim + tal + e aí agora na graduação + o PIBID só veio acrescentar + eu tive experiência tanto no ensino fundamental + nas séries iniciais + junto com a pedagogia ++ como agora na área especifica de Letras no ensino médio
77. R: e você acha que essa participação + de algum modo + assim ++ 'tá' te influenciando a querer ser professora?
78. Jen: ah + não + sim + eu sempre quis + a minha mãe é professora + não sei se 'tá' no sangue
79. R: ((risos))
80. Jen: mas assim + é uma coisa + assim + eu gosto + eu gosto bastante sim + da área de: + mas assim + eu quero continuar a pesquisa ++ porque eu acho que todo professor é pesquisador + né? + não que eu não vá dá aula + mas todo professor + ele tem que ser pesquisador +

81. R: eh + deveria + né? + até pra entender a própria prática dele + né?
82. Jen: é + porque + o que que acontece? + eu percebo + principalmente na escola + eh: + o que que acontece hoje? + na escola + os alunos: + o professor: + ele: + ele para + ele vai pra escola + concursou + passou no concurso + ficou + né? +
83. R: [uhuh
84. Jen: tipo + ele não vai em busca de mais nada +
85. R: [sim + sim
86. Jen: e quem vai + que vai fazer mestrado e doutorado + vai dar aula na universidade + e na educação básica + o que que acontece? + há essa falha + você não vê mestre dando aula na educação básica + no fundamental + nem no médio ++ a maioria vai 'tá' no ++ na universidade + e aí o que que acontece? ++ os melhores profissionais não estão + na onde que + eles 'precisaria' que eles estivessem + né?
87. R: legal! + ((…)) + você falou que você saiu do país + né? +
88. Jen: uhuh
89. R: como é que foi esse lance? + você teve contato com a língua inglesa específico? + você chegou a utilizar?
90. Jen: assim + só em aeroporto +
91. R: uhuh + ((risos))
92. Jen: porque lá não era um país + de língua inglesa + mas assim + eu tive esse contato com a língua inglesa no aeroporto + aí foi quando eu vi a necessidade também do inglês + eu: + tanto com o inglês quanto com o francês + eu tive mais contato com o francês do que com o inglês +
93. R: [é + eu imagino + uhuh
94. Jen: e: + aí eu: + nesse contato eu + eu vi a necessidade ++ eu achei muito interessante essa questão do contato de língua + tanto é que minha pesquisa é sobre contato de línguas
95. R: olha! + que legal!
96. Jen: então + é bem + bem interessante mesmo ++ isso eu achei super interessante porque lá em Guiné Bissau eles falam o creolo + né? + que é minha pesquisa ++ e aí essa + esse creolo é o que? + esse contato de línguas + então + foi o que + eh + hoje é minha iniciação científica + é minha pesquisa toda encima disso +
97. R: que ótimo!
98. Jen: e é + é o que eu gosto + eu acho interessante + assim

99. R: e é um campo muito vasto hoje + é muito DESEJADO + na área da + na academia + ((...)) ++ você fala uma frase fantástica na sua + na sua narrativa + eu vou até como uma + epígrafe da + do doutorado + achei muito legal! + você fala assim + que "cada língua + é a identidade de um povo" + eu achei isso + fantástico + como é que você enxerga isso? + até pelo + pelo seu campo de + de pesquisas futuras
100. Jen: então + na Guiné Bissau + quando você percebe o creolo + né? + como língua + eh: + uma língua híbrida +
101. R: [uhuh
102. Jen: quando você percebe o creolo como língua híbrida + e você vê assim + tipo + o português dominando +
103. R: [certo!
104. Jen: e as línguas da etnia se misturando ao português e gerando o creolo +
105. R: [uhuh
106. Jen: então + o que que você vê? + que por exemplo + que: + eh + a língua + ela deixa + ela transcende + tipo + a função da comunicação +
107. R: [que legal!
108. Jen: e ela passa a se tornar uma questão cultural + por que? + porque aquela língua foi imposta + mas eu não aceito aquela língua + e eu começo a misturar a minha língua com aquela língua + pra que eu possa + estabelecer a minha identidade + então + tipo + isso é uma coisa que eu percebi + que eu achei super interessante ++ e eu acho isso muito legal + assim + assim + esse CONTATO ++ aqui no Brasil aconteceu a mesma coisa + né? + tanto é que a gente vai ver essa variação na língua portuguesa + tal + então + eu achei bem interessante + e eu acho interessante até + se for ver pra + pro lado do inglês + os estrangeirismos + né? +
109. R: [sim! + sim!
110. Jen: na nossa língua hoje aqui no Brasil ++ por exemplo + eh: + tudo + tudo + vai ter no + né? + no inglês ++ na nossa língua a gente também tem essa questão do DOMÍNIO né? + do inglês + do + dos Estados Unidos sobre ++ nós aqui + né? + talvez hoje isso acabe + né? + porque a China que aí agora +
111. R: ((risos)) + ((…)) + valeu! + obrigado! + viu + XXX ((nome da participante)) + olha! + foi dez! + viu!

LUCY

September 19th, 2011

((The researcher is presenting the student-teacher investigated.))

1. R: eh: + começando então o bate-papo com a XXX ((nome da participante)) + a ST12 ++ XXX ((nome da participante)) + eh: + na primeira + pergunta que eu faço no questionário + eh + o que te motivou a fazer o curso de Letras + eh + se foi sua primeira opção no vestibular + e tal + eh: + e você parece que de um certo modo sempre GOSTOU do curso de Letras + tem alguma ++ tem alguma relação com o curso ++ como é que foi? + como é que nasceu isso?
2. Luc: ah: + eu sempre gostei de ler
3. R: [olha + que ótimo!
4. Luc: eh + não me imagino fazendo outra coisa!
5. R: que legal! + mas + você pretende + assim + dá aula mesmo? + você pretende? + eh: + que eu vi que você + participa do PIBID + vou perguntar depois + algumas coisinhas ++ como é que é essa experiência no PIBID + por exemplo? + você já 'tá' dando aula? + como é que + foi esse processo?
6. Luc: ah: + no PIBID + é + estágio + mas tem alguns momentos de regência +
7. R: [certo!
8. Luc: e: + assim + eu pretendo continuar dando aula + quero fazer mestrado e doutorado pra dar aula em faculdade
9. R: [uhuh
10. Luc: mas até lá eu pretendo sim dá aula na rede pública
11. R: uhuh + legal! + que bom! + eh + uma coisa que eu achei legal + ((...)) + você usa a palavra CONFORTÁVEL + pra mostrar sua relação + com a língua inglesa + você fala assim + "me sinto confortável com a língua" ++ o que que é esse sentir-se confortável + com a língua inglesa?
12. Luc: ah: + é que: + o aprendizado vai acontecendo de forma natural + assim
13. R: [uhuh
14. Luc: ((...)) + pelo menos eu tenho facilidade + não preciso me esforçar muito + só de ouvir música +
15. R: [ah + que bom!

16. Luc: assistir filmes legendados + eh: + eu já vou ++ conseguindo fazer essa aquisição da língua
17. R: [uhuh
18. Luc: por isso + me senti confortável
19. R: você tem uma facilidade pra aquisição mesmo ++ que legal! ++ vou aproveitar esse gancho + você menciona + né? + que você assiste filmes e músicas + e você também menciona a questão da Internet + pra falar com falantes nativos + você vem fazendo isso? + você tem contato com?
20. Luc: [sim + sim + eu converso mais com pessoas de toda parte do mundo +
21. R: olha! + que legal! + como é que é? + como é que é essa experiência de bater papo com esse povo todo?
22. Luc: olha + é bem interessante + assim + (xxx) + converso com pessoas da Índia + da China + que é quem 'tá' + quem 'tá' mais na Internet ++
23. R: [certo!
24. Luc: e eles também têm interesse + em + em ++ em conversar em inglês + porque eles também + 'tão' aprendendo
25. R: [uhuh
26. Luc: e às vezes é mais interessante conversar com eles do que um falante nativo mesmo ++ porque os falantes nativos + eles abreviam muito + usam gírias +
27. R: (xxx) + interessante!
28. Luc: já + já + esses + esses indianos + chineses + eles são mais ++ procuram usar + eh: + uma forma mais correta ++
29. R: [ah + que legal!
30. Luc: por isso! + mas eu acho interessante ++ converso com pessoas de tudo quanto é parte do mundo
31. R: que legal! + faz tempo que você vem fazendo isso?
32. Luc: faz uns cinco anos
33. R: nossa! + antes da graduação + então?
34. Luc: foi + foi
35. R: ((...)) + eh: + tem uma pergunta ++ uma resposta interessante sua + assim + perguntei como é que você vê + os outros profissionais + (xxx) + da área de ensino de língua inglesa ++ e você menciona assim + "que a maioria se sente insegura ++ e não procura aperfeiçoar a LÍNGUA + com cursos e intercâmbios" ++ como é que você vê essa: + esses professores?

36. Luc: eu vejo assim + que as pessoas já chegam aqui com deficiência ++ porque + o: + ensino que nós temos + no: + ensino médio + é fraco!
37. R: [uhuh
38. Luc: daí + já vem fraco pra cá! +
39. R: [certo!
40. Luc: chega aqui: + também ++ é hora de se aperfeiçoar e não busca se aperfeiçoar + né? + porque quem tem mais dificuldade + eu acho que tem que procurar um curso + né? + complementar ++ (xxx) + a pessoa não procura isso ++ daí sai daqui formada ++ eh: + com a habilitação em inglês SEM SABER falar inglês e muito menos ENSINAR O INGLÊS + e vai + de novo + lá pra rede + e vai reproduzindo + né? ++ isso + essa insegurança!
41. R: eu entendo
42. Luc: como várias pessoas + eh + daqui da sala + por exemplo + não se sentem inseguros para língua inglesa
43. R: sim + eh: + eu pude perceber pelas respostas ++ eles falam mesmo + eles falam isso mesmo +++ você menciona que uma coisa importante pro curso de + pro curso + sendo + né? + de Letras + seriam as técnicas de ensino: + discussões sobre processos de ensino: + que seriam os aspectos pedagógicos do curso ++ como é que você avalia esses aspectos + pedagógicos no seu curso? + você acha que 'tá' ajudando o pessoal? + como é que 'tá'? + ((...))
44. Luc: eu acho que sim + na medida que ++ primeiro e segundo ano nós tivemos uma professora muito competente + que ela tentou assim + nivelar todo mundo + embora seja impossível ++ já no terceiro e quarto ano + com o + a disciplina do estágio em língua inglesa + a gente foi aprendendo sobre essas + técnicas pedagógicas +
45. R: [uhuh
46. Luc: tendências ++ daí a gente já pode identificar + qual ou que cada + qual abordagem que cada professor usa +
47. R: [legal!
48. Luc: qual que funciona + qual que não funciona + isso que é interessante
49. R: ((...)) + eh: + uma coisa que você mencionou + eh + uma certa + disparidade entre seus colegas de sala ++ eh + e os próprios professores +++ tem como 'arrumar' isso? + dá pra +

(xxx) + dá pra fazer alguma coisa + em relação a essa + aparente + disparidade + entre conhecimentos e?

50. Luc: então + nós ++ eu também + sou monitora de inglês + nesse semestre +
51. R: [certo!
52. Luc: e é assim + tem pessoas que tem dificuldade + mas que não procuram a monitoria ++ e a monitoria é justamente pra + a monitoria + o atendimento dos professores +
53. R: [sim!
54. Luc: é justamente por causa desta disparidade + aqueles que têm mais dificuldade devem procurar + mas isto não acontece + as pessoas se acomodam + estudam o suficiente pra tirar + né? + pra passar + e fica assim! +++ (xxx) + prejudica + porque o professor fica amarrado + ele não pode + prosseguir com a matéria ++ e ah + às vezes a aula fica meio + entediante + para aqueles que sabem mais
55. R: eh: + esse que é o problema + né? + como é que a gente consegue + eu como professor também da UEMS + como é que a gente consegue + agradar os dois públicos + né? + isso não é muito + muito fácil ++ olha + já estamos na narrativa + já + eu acho que pra mim a primeira pergunta que eu fiz você já respondeu ++ eu coloquei assim + "logo no início da sua narrativa + você afirma ter encontrado no curso de Letras um OFÍCIO" ++ interessante que você é a ÚNICA das respondentes + das 16 + que usa a palavra OFÍCIO mesmo + e acho que na primeira resposta que você + já me deu ficou bem claro + eh: + essa identificação +++ uma coisa que eu achei legal + você fala da importância de viajar pro exterior ++ qual a importância para você desse + de um intercâmbio? + de você poder sair do país? + pra aprimorar o conhecimento da língua?
56. Luc: olha + eu já + morei durante quatro anos no Japão
57. R: [certo!
58. Luc: e: + por mais que + lá o inglês + ele: + não seja uma + a segunda língua ++ é assim + igual ao inglês pra nós aqui +
59. R: [uhuh
60. Luc: e o sotaque deles seja muito + muito diferente + (xxx) + um falante nativo quase não reconhece + um inglês + com + com a pronúncia de japonês ++ já me ajudou + essa experiência assim + só de ter ido para um outro país já me ajudou ++ porque + o japonês é difícil + eu não sabia japonês + então + às

vezes + pra me comunicar + eu usava palavras em inglês + e eu era entendida

61. R: [certo!
62. Luc: e também tem a questão da: + pragmática + né? +
63. R: [uhuh
64. Luc: por você + está naquela + naquele lugar + você PRECISA usar a língua + você APRENDE + é aquisição natural + eu acho + mas + eh: + talvez eu aprenderia mais do que se ficasse + indo + indo a um curso + fazendo exercícios + que não tem nada a haver com a realidade + que não tem nada a haver com o que é necessário mesmo pra comunicação ++ por isso que eu acho interessante!