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Intercultural dialogue with Indonesian state sector language teacher educators about the epistemology of ELT INSET

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A thesis submitted in fulfilment of the requirements for the award of the degree
Doctor of Philosophy

Faculty of Education and Social Work
The University of Sydney
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Author's declaration

This is to certify that:

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Name: Neil England

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A handwritten signature in black ink, appearing to read 'Neil England', enclosed within an oval-shaped scribble.

Date: 15/07/2014

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Abstract

This is a study through, and of, intercultural dialogue about the epistemology of in-service courses (INSET) for Indonesian primary and secondary state sector teachers of English, taught by Indonesian state sector language teacher educators. The dialogue was with the professional staff of the English Department within an Indonesian Ministry of National Education centre that conducts national level INSET for state sector language teachers. The dialogue took place in Indonesia and was conducted almost exclusively in English.

The research is grounded in the understanding that epistemological beliefs play a key role in knowledge interpretation and are a significant basis for professional action. The investigation of language teacher educators' epistemological beliefs is therefore understood to provide useful insights into their professional thinking and classroom practices. Beliefs about the epistemology of INSET in English language teaching (ELT INSET) are understood to be beliefs about different forms of language teacher knowledge that feature in the ELT INSET classroom - the value and justificatory demands that should be attached to each form, how they are most effectively put into focus, and how they should be placed in relation to each other.

The study was conducted through different forms of dialogue with the participants, incorporated in a range of activities designed both for research purposes and to promote professional learning. These activities included the observation of, and post-observation dialogue about, two of the participants' ELT INSET classroom practices. The study *of* intercultural dialogue dimension to the thesis is a product of a reflexive stance on such activities and the mediational tools that were used, in an intercultural context where issues of language, power, rapport and role expectations were heightened.

The participants' beliefs about the epistemology of ELT INSET were found to reflect much current international thinking about language teacher learning, and there were numerous areas of correspondence between stated epistemological beliefs and the

classroom practices of the two participants who were observed. The dialogue “pushed” these two participants to make principled justifications of their local ELT INSET practices, and in those cases where there was a perceived lack of correspondence between stated beliefs and observed classroom practices, to consider new or alternative practices appropriate to local context.

The study makes a range of recommendations related to the spirit, scope, sequence, content and management of intercultural dialogue about the epistemology of ELT INSET for both research and language teacher educator professional learning purposes.

Table of contents

Author's declaration	ii
Acknowledgments	iii
Abstract	iv
Table of contents	vi
Abbreviations	xi
Chapter 1: Introduction	1
1.1 Purpose and structure of the chapter	1
1.2 Professional motivation for the research	1
1.3 Choice of research context and refinement of the focus	2
1.4 Research questions and overview of the research procedures	4
1.5 Preview of the remaining chapters	7
Chapter 2: Literature review	9
2.1 Purpose and structure of the chapter	9
2.2 The ELT INSET literature	9
2.3 The trainer development literature	14
2.4 The language teacher cognition literature	16
2.5 The language teacher knowledge literature	24
2.6 The personal epistemologies literature	28
2.7 The literature on dialogue in educational and intercultural contexts	31
2.8 Summary and preview	37
Chapter 3: The research procedures	41
3.1 Purpose and structure of the chapter	41
3.2 The <i>research interview as social practice</i> perspective	41
3.3 Obtaining approval to conduct the research in Jakarta	43
3.3.1. The Singapore meeting	43
3.3.2 Pre-data collection visit to Jakarta	44

3.4	On arrival in Jakarta to begin the study	46
3.4.1	Learning context-specific language	46
3.4.2	Revision to the research plan	47
3.5	Description of the research setting	49
3.5.1	Overview of the Jakarta centre	49
3.5.2	The work of the English Department	49
3.5.3	Profile of the participants	52
3.5.4	Physical and social circumstances of data collection	54
3.6	Focus on collective cognitions and practices	55
3.7	Data collection options in language teaching cognition research	56
3.8	Catalogue and timeline of research activities	57
3.9	Mediational tools for the individual-level dialogues (D3-17)	62
3.9.1	Autobiographical fact sheet for D3-10 Part 1	62
3.9.2	Discussion task from Parrott (1993) for D3-10 Part 2	63
3.9.3	Vignettes for D11-17	68
3.10	Conduct of the classroom observations in Mataram	72
3.11	Data analysis and interpretation	75
3.12	Systems for displaying the data	79
3.13	Summary and preview	79
Chapter 4: The Jakarta dialogues		81
4.1	Purpose and overview of the chapter	81
4.2	Beliefs about language learning and teaching	81
4.2.1	The language teacher educators	82
4.2.2	The trainers-in-training	86
4.3	Beliefs about language teacher learning	92
4.3.1	The language teacher educators	92
4.3.2	The trainers-in-training	96
4.4	Beliefs about the epistemology of ELT INSET	98
4.4.1	The trainers-in-training	98
4.4.2	Some points of process and presentation	106
4.4.3	The language teacher educators	108

4.4.4	The language teacher educators' comments on my interpretation	116
4.5	Summary and preview	120
Chapter 5: The Mataram observations and post-observation dialogues		122
5.1	Purpose and structure of the chapter	122
5.2	Summary of the context of the observations	122
5.3	Descriptive account of the observed lessons	124
5.3.1	Didi's lesson	124
5.3.2	Sutarto's first lesson	127
5.3.3	Sutarto's second lesson	128
5.3.4	Summary and preview	129
5.4	An interpretation of the epistemology of the observed lessons	129
5.4.1	Differences in the three observed lessons	129
5.4.2	Observed classroom practices seen as a whole	130
5.4.3	Didi's lesson	134
5.4.4	Sutarto's first lesson	138
5.4.5	Sutarto's second lesson	139
5.4.6	Points for the post-observation dialogues	142
5.5	The post-observation dialogues	144
5.5.1	Context of the dialogues	144
5.5.2	The post-observation dialogue with Didi	146
5.5.3	Summary of the outcomes	158
5.5.4	The second dialogue with Didi	158
5.5.5	The post-observation dialogue with Sutarto	160
5.5.6	Summary of the outcomes	169
5.5.7	Summary of the workings of the post-observation dialogues	170
5.6	Summary and preview	171
Chapter 6: Discussion		173
6.1	Purpose and structure of the chapter	173
6.2	Discussion in relation to Research Question 1	174
6.2.1	Value of a focus on epistemological beliefs	174

6.2.2	Nature of the participants' epistemological beliefs	175
6.2.3	Focus on collective beliefs	178
6.2.4	Evaluation of the meditational tools	180
6.2.5	The trainers-in-training as a sub-group in the study	185
6.3	Discussion in relation to Research Question 2	186
6.3.1	Description of observed classroom practices	186
6.3.2	Recording of observational data	188
6.3.3	Stated beliefs and observed classroom practices	190
6.4	Discussion in relation to Research Question 3	194
6.4.1	Management of the Jakarta dialogues	194
6.4.2	Establishment and use of a shared language	198
6.4.3	Management of the post-observation dialogues	202
6.4.4	Theoretical perspectives on dialogue	207
6.5	Summary and preview	213
Chapter 7: Recommendations for research and trainer development		214
7.1	Purpose and structure of the chapter	214
7.2	Recommendations for future research	214
7.3	Guidelines for replication studies	219
7.4	Recommendations for a trainer development program	227
7.4	Concluding remarks	233
References		236
Appendices		
Appendix A: Approval letter from Human Research Ethics Committee		256
Appendix B: Autobiographical fact sheet used in D3-10		258
Appendix C: Parrott (1993) material used in D3-10		259
Appendix D: Sample field notes from Mataram observations		261
Appendix E: ELT INSET activity prepared for D20		263

Tables

Table 1.	Profile of the 5 language teacher educators	52
Table 2.	Profile of the 3 trainers-in-training	52
Table 3.	Catalogue of the Jakarta dialogues	57
Table 4.	Catalogue of the observations in Mataram	59
Table 5.	Catalogue of the post-observation dialogues in Mataram	59
Table 6.	Timeline of the data collection activities	60

Abbreviations

ELT	English language teaching
ELT INSET	In-service education and training in English language teaching
INSET	In-service education and training
L2	Second language
NS	Native speaker
NNS	Non-native speaker
RQ	Research question
SLTE	Second language teacher education

CHAPTER 1

INTRODUCTION

1.1 Purpose and structure of the chapter

This chapter provides an orientation to the study. Section 1.2 describes my professional motivation for undertaking research in the field of second language teacher education (SLTE). Section 1.3 accounts for how the specific context and focus of the study was determined. Section 1.4 states the research questions and provides an overview of the research procedures. Section 1.5 previews the focus of each of the remaining chapters.

1.2 Professional motivation for the research

The broad motivation for this research was to develop my own practice as a teacher educator in the field of English language teaching (ELT). I often work on ELT in-service education and training programs (ELT INSET) for local teachers of English from countries such as Indonesia, Thailand, Vietnam, Cambodia, Laos and China. These programs are usually publicly presented in course proposals, course outlines and training centre promotional material as being *context-sensitive* (Bax, 1995, 1995a, 1997), designed and delivered with specific regard to the social, cultural, political, economic and physical realities of the teaching-learning contexts of the participants and their professional development needs within these contexts. However, I have often questioned the real context sensitivity of my own ELT INSET practices. My particular concern has been whether the conventional nature of the communication in the ELT INSET classroom - its content, its discourse patterns, its activities, its tools - allows me to reach a real understanding of the nature of the participants' work and their professional thinking.

At the inception of this study, two broad questions had emerged from reflection of this kind:

- How can members of different educational cultures with different first language backgrounds talk to each other in the most meaningful and

productive way about language learning and teaching and language teacher education?

- Are there core common understandings that need to be reached before anything else can be meaningfully achieved in this communication? If so, what are they and how can they be reached?

I wanted to refine these questions and explore them empirically in a theoretically informed and systematic way, with a clear view to the practical implications for my own ELT INSET practices.

1.3 Choice of research context and refinement of the focus

When I began my doctoral studies I was teaching at a language teacher education centre in Singapore. This centre conducts a range of programs, among which are short intensive INSET programs, in English, for language teachers and language teacher educators from across South East Asia. One such program, conducted in my first year as a doctoral candidate, was for the educational staff of an Indonesian Ministry of National Education centre in Jakarta that delivers INSET programs for Indonesian primary and secondary state sector foreign language teachers. I took a special interest in this program because I have had a long personal and professional association with Indonesia, and because I wanted to be more involved in professional development for language teacher educators - or *trainer development* as it is commonly referred to in the literature (Hayes, 2004, 2004b; Wright, 2009; Wright & Bolitho, 2007).

Doctoral work based on a form of action research (Burns, 1999, 2005, 2009, 2011) of my novice trainer development practices on this program was not possible, as my professional status at the time within the Singapore centre did not allow me to teach in intergovernmental programs of this kind. However, through a process described in chapter 3, I gained approval to conduct independent research within the English Department at the INSET centre in Jakarta. The use of English as the main language of instruction in the department's ELT INSET programs, the relative proximity of Jakarta from Singapore, my functional proficiency in Bahasa Indonesia (Indonesian),

and my familiarity with the practicalities of life in Jakarta made data collection feasible.

My early reading confirmed that the research would address a significant gap in the teacher education literature. In 1986, Lanier and Little noted that “teachers of teachers - what they are like, what they do, how they think - are systematically overlooked in studies of teacher education” (p.528). The same concern, with greater awareness of the teacher educator’s role as an “important player in the total ecology of teacher education” (Lunenberg, Korthagan & Swennen, 2007, p. 588), is expressed in more contemporary literature (Korthagan, Loughran & Lunenberg, 2005; Lunenberg, Korthagan & Swennen, 2007; Murray & Male, 2005; O’Sullivan, 2010; Robinson and McMillan, 2006; Smith, 2005). Specifically in studies of SLTE, the professional thinking and classroom practices of local state sector ELT teacher educators in the non-Western world have been almost totally overlooked (Hayes, 2004b, 2009; Wright, 2010). This is despite the scale of their work in influencing the classroom practices of the global majority of English teachers.

At the outset I made the decision that the primary forms of research engagement with the participants would be experimentation with activities that could conceivably be part of a trainer development program. I expected this would develop my own professional practices, as well as allow for reciprocity; that is, ensure that the participants benefit from the research process. Through previous academic work in the period 2000-2002, I had become familiar with the early mainstream teacher cognition literature (Calderhead, 1988, 1991, 1996; Carter, 1990; Clark & Peterson, 1986; Feiman-Nemser & Floden, 1986; Johnson, 1992; Marland, 1995; Nespor, 1987; Pajeres, 1992; Richardson, 1994, 1996; Shavelson & Stern, 1981) and the early language teacher cognition literature (Burns, 1992; Freeman, 1989, 1991, 1992, 1995, 1996, 1996a, 1996b; Woods, 1996). Informed by this work and my experience as a language teacher educator, I recognised that meaningful dialogue with the participants about their INSET work necessarily involved coming to an understanding of their “mental lives” (Freeman, 2002) - the knowledge and beliefs that influence what they do -, as well as some observation of their classroom practices.

Through reading reviewed in chapter 2, the planned focus of my dialogic engagement with the participants shifted from their professional thinking and classroom practices in a general sense to the epistemology of INSET in the Indonesian state sector ELT context. This epistemology, as reflected in stated beliefs and observed classroom practices, is understood to be (1) the value attached to different forms of language teacher knowledge that feature in the ELT INSET classroom; (2) how these forms of knowledge are normally introduced and placed in relation to each other; and (3) what justificatory demands are normally placed on each. My stance in this study is that epistemological issues of this kind are at the core of local understandings of teacher learning and the management of this learning in the EFL INSET classroom.

The literature I began to explore redirected me to the broad intercultural communication questions that were my professional motivation for the research, and refined a focus on the workings of intercultural dialogue about the epistemology of ELT INSET. This literature, which is reviewed in a broader context in chapter 2, addressed a wide range of issues, including reflexivity in language teacher cognition research (Barnard & Burns, 2012, 2012a; Borg, 2001, 2012), dialogic - as opposed to “top-down” transmission - approaches in SLTE (Kumaravadivelu, 2006; Johnson, 1999, 2006, 2009; Johnston, 2000) and education more broadly (Burbles & Bruce, 2001), and approaches to intercultural communication (Burbles & Rice, 1991; Holliday, 2011, 2013; Holliday, Hyde & Kullman, 2004). The addition of a reflexive focus of this kind gave the study the potential to contribute to the methodology of research on the epistemology of practice of state sector ELT INSET teacher educators from the non-Western world, and the methodology of programs for their professional learning.

1.4 Research questions (RQs) and overview of the research procedures

The processes described in Section 1.3 generated the following research questions:

RQ 1 *What are the participants’ beliefs about the epistemology of INSET for Indonesian state sector primary and secondary school teachers of English?*

RQ 2 *What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?*

RQ3 *How does intercultural dialogue work in a study of this kind?*

In RQ 1, “the participants” are the five language teacher educators and the three trainers-in-training (as they self-identified) who, at the time of data collection, made up the English Department at the INSET centre in Jakarta. In RQ 2, “the participants” are two of the language teacher educators. The circumstances of the inclusion of the three trainers-in-training in the study and the circumstances of the observation of ELT INSET classroom practices are described in Section 3.4.2. The dialogue with the participants was almost exclusively in English, with some use of Bahasa Indonesia for the negotiation of meaning. The language teacher educators conduct their INSET classes mainly in English.

The remainder of this section provides an overview of how I approached data collection and data analysis in the study. Data collection was in two main stages in two different locations. The first stage, addressing RQ 1, was dialogue with the participants at their centre in Jakarta, and the second stage, addressing RQ 2, was the observation of, and post-observation dialogue about, sessions from an ELT INSET program conducted in Mataram, the capital of the province of Lombok. In the first stage in Jakarta, I conducted four rounds of either group-level or individual-level dialogue. Round 1 was a group-level dialogue with the language teacher educators and the trainers-in-training in separate groups. It addressed, among other issues, understandings of teacher learning in the broadest sense. Rounds 2 and 3 were individual-level dialogues. Round 2 explored beliefs about language teaching and learning, and established a common framework - and a common language - for talk about forms of language teacher knowledge that feature in the ELT INSET classroom. Round 3 explored hypothetical scenarios of these forms of teacher knowledge in potential conflict in the Indonesian ELT INSET classroom.

My initial analysis of the data from these three dialogue rounds was conducted progressively “in the field”, by listening to the recordings made on any one day and noting collective and idiosyncratic patterns in a research journal (Borg, 2001; Holliday, 2010). This process was intended to parallel - albeit in a more systematic way - how a lecturer on a trainer development program would need to make progressive sense of what the participants say about their work. In the fourth dialogue round, I used a form of respondent validation (Borg, 2012; Silverman, 2010) in which I asked the language teacher educators to comment on a written interpretation I had developed of their sources and the nature of their collective epistemological beliefs. A final group-level dialogue for the same purposes was not possible with the trainers-in-training, due to their external teaching commitments. All of the Jakarta dialogues were transcribed post-data collection, and extracts from the transcripts are used for data display in this thesis.

The choice to develop an interpretation of collectively held beliefs served the study’s purpose of experimentation with trainer development activities. Although best practice in trainer development recognises and respects individual differences among participants, a lecturer on a trainer development program also needs to develop a sense of the thinking of the group as a whole to realistically plan and deliver useful learning activities.

The second stage of data collection in Mataram involved the observation of, and post-observation dialogue about, ELT INSET sessions led by two of the language teacher educators from the Jakarta centre. The sessions were in the first week of a 16-day intensive program for 60 Indonesian state sector junior and senior high school teachers of English. I recorded the observational data manually, using field notes that focused primarily on how the language teacher educator in each session introduced, elicited or commented on different forms of language teacher knowledge. Again in a manner paralleling the role of a lecturer on a trainer development program, I needed to make quick initial sense of this data for the post-observation dialogues, which were held soon or immediately after each session. These dialogues addressed how different forms of language teacher knowledge featured in the session and the relationship

between these practices and the epistemological beliefs co-constructed in the Jakarta dialogues.

The observation field notes were used for more careful post-data collection analysis of the epistemology of each session from an external perspective. The transcripts of the post-observation dialogues were used to analyse the outcomes of the talk in terms of furthering my understanding of the epistemology of ELT INSET in the Indonesian state sector context, as well as in terms of the two language teacher educators' articulation of the epistemological basis of their current classroom practices and their reflection on alternative and additional classroom practices.

All of the 22 group- and individual-level dialogues in both Jakarta and Mataram were considered in relation to RQ 3. Throughout the period of data collection I reflected on the “workings” of each dialogue immediately after the event, and again after listening to the recordings made on any one day. I recorded my reflections in my research journal, noting features of the management of the discourse and points related to language, such as unfamiliar terminology that featured in the mediational tools. I learned from this reflection, developing my skills as the manager of the dialogues, and later used the research journal entries as starting points in the analysis of the transcripts of the dialogues. At this stage of the analysis I drew on different perspectives on dialogue as a form of social practice in education generally (Burbles & Bruce, 2001), in SLTE (Johnson, 2006, 2009, 2009a; Johnson & Golombek, 2002, 2003) and in intercultural communication (Burbles & Rice 1991; Holliday, 2011, 2013; Holliday, Hyde & Kullman, 2004).

1.5 Preview of the remaining chapters

Chapter 2 is an account of how the study's focus and conceptual framework has been shaped by six literature streams. Chapter 3 provides a description of, and a rationale for, the research procedures. The focus of chapter 4 is the Jakarta dialogues, while chapter 5 focuses on the classroom observations and post-observation dialogues in Mataram. Chapter 6 discusses the findings in relation to the three research questions in turn. In this chapter there is an extended discussion of RQ 3, addressing the management of the Jakarta and Mataram dialogues, the establishment and use of a

shared framework and language for dialogue about the epistemology of ELT INSET, and perspectives on the dialogues from a more theoretical perspective. In chapter 7 I make recommendations for further research, and for incorporating an explicit focus on forms of language teacher knowledge within a trainer development program for non-Western state sector ELT INSET teacher educators and trainers-in-training.

The thesis does not contain separate sections on the validity and limitations of the study. These concerns are embedded in the detailed and sustained reflexive focus of the study, notably within chapter 3 and chapter 6.

CHAPTER 2

LITERATURE REVIEW

2.1 Purpose and structure of the chapter

This chapter is an account of how the study's focus and conceptual framework has been shaped by six intersecting literature streams, namely the literature on (1) ELT INSET; (2) trainer development; (3) language teacher cognition; (4) language teacher knowledge; (5) personal epistemologies; and (6) dialogue in educational and intercultural contexts. My reading was by no means linear. I returned to, and extended my reading in, the different literature streams at different stages of my academic journey with this study. However, apart from previous exposure to the language teacher cognition literature as a result of previous academic work, the order above roughly represents the order in which I first engaged with each literature stream.

2.2 The ELT INSET literature

In this section I position this study within the literature on ELT INSET and, in doing so, partly establish the significance of the research. My main focus is on how the study is informed by, and distinct from, previous work on INSET for non-native speaker (NNS) teachers of English, taught by both foreign native speaker (NS) and local NNS language teacher educators, or *trainers*, as they are more commonly referred to in the literature. I recognise that *native speaker* and *non-native speaker* are problematic terms; however, I use them here for convenience in the absence of widely accepted alternatives (Hayes 2009, 2010; Mahboob, 2010).

Following Waters (2006) and Hayes (2004b), I understand INSET to be a formal school-focused in-service course provided by an educational authority to support changes in teaching practices. As such, I distinguish it from other forms of professional development such as workshops, seminars, informal collaborative work among colleagues or with a mentor, and more academically focused university degree courses. Although it may take the form of a *refresher course* (Palmer, 1993), INSET typically aims to support teachers through a process of externally imposed curriculum innovation, involving a new classroom teaching approach or a new set of teaching and

learning materials. I do not, however, equate INSET with a curriculum innovation *project* (Karavas-Doukas, 1998; Kennedy, 1987, 1988; Markee, 1997, 2001; Waters, 2009; Wedell, 2003). Such projects have distinct - although not necessarily linear - phases, conceptualised by Fullan (2001) and Waters (2009) as initiation, implementation and continuation or institutionalisation. INSET is a part of the second stage, and, on occasion, the third stage. It is typically intensive and often takes place away from the teachers' workplace.

In one stream of the ELT INSET literature, foreign NS language teacher educators consider their own role as *change agents* (Kennedy, 1999) within the context of a particular ELT INSET program for NNS teachers. A range of international contexts is featured in this literature: South Africa (Bax, 1995, 2004), Burkino Faso (Kouraogo, 1987), China (Kennedy, 1999), Denmark (Breen, Candlin, Dam & Gabrielsen, 1989), Hong Kong (Carless, 1993; Carless & Lee, 1994), Indonesia (Lamb, 1995; Pillings & Stephens, 1992; Tomlinson, 1990) and Japan (Lamie, 2004, 2006; Wolter, 2000). Of the studies cited, two were about programs for university teachers (Lamb, 1995; Lamie, 2004, 2006) and one was for teachers at a defence forces language academy (Pillings & Stephens, 1992). The others were for state sector primary and secondary school teachers. All of the programs promoted learner-centred approaches to language teaching, understood to develop learners' communicative competence. Overall, this literature addresses those factors that are seen to promote or inhibit sustained change in the attitudes, beliefs and classroom practices of participating teachers. Two sets of factors emerge: the pedagogy of ELT INSET and the context in which teachers do their work.

My study does not follow this line of inquiry. However, as a study of dialogue with language teacher educators *about* teacher change from an epistemological perspective, it is informed by this work. In relation to the pedagogy of ELT INSET, there is a consensus in this literature on the need to move away from a knowledge transmission model of language teacher education. Reflecting changing views in mainstream teacher education, such a shift recognises that experienced teachers come to INSET with a wealth of practitioner knowledge and well-developed mental constructs of

teaching that need to be respected, made explicit and analysed before there can be any orientation to change. One of the earliest statements of this view is by Breen et al. (1989) in their conclusion to the lessons learned from their experimentation with different approaches on an INSET course for secondary schools teachers of English in Denmark:

Any innovation ... is most usefully introduced by building on what teachers currently know and do and what occurs in class. Rather than maintaining that these matters must be changed or replaced, training might best entail reflection and development rather than assume 'deficiency' on the part of the trainees. More often than not, assuming the latter leads to blocks towards willingness to change. (p. 134)

The literature recognises two sets of factors within the context of teachers' work that can promote or inhibit change. The first set of factors involves practical constraints such as class size and composition, the physical conditions of the classroom, access to resources, examination structures and the time allocated to prepare new materials. The second set of factors concerns the cultures created within the school and within the classroom by external authorities, the principal, colleagues, students and parents.

My own professional experience has shown me that experienced NNS teachers of English do not come to INSET as "blank slates", and that they frequently draw on their insider knowledge of the context in which they work to comment on the constraints they face in applying new approaches and techniques. My early reading of this stream of the ELT INSET literature allowed me to think about these points in a deeper, more informed and structured way, and prompted a direct focus on language teacher knowledge as a subject for dialogue with Indonesian state sector ELT INSET teacher educators.

A related theme in the literature on, and by, foreign NS language teacher educators as change agents in INSET for NNS teachers of English is that of appropriate methodology in language teaching (Bax, 1997; 2003; Coleman, 1996; Holliday, 1994, 1994a, 2005). This theme relates to sociocultural and contextual issues surrounding

the transfer of communicative approaches, developed for and within predominantly private Western language teaching contexts, to non-Western state sector language teaching contexts. It was never the purpose of my study to explore these issues in any political or methodological depth in dialogue with the participants. However, I recognised from my reading in this area that dialogue about language teacher knowledge, as it features in Indonesian state sector ELT INSET, will inevitably address beliefs about what is universal in language learning and teaching and what is context-specific.

Gu's (2005) study of ELT INSET in China was influential in shaping my orientation to dialogue with the participants in my study. Gu made a cross-cultural comparison of the beliefs - about language teaching and learning and about language teacher education - of Chinese university teachers of English who had recently completed an INSET course promoting communicative approaches, and the beliefs of the ELT specialists from the British Council in China who had taught the course. Gu had no involvement in the course, although she had previous experience teaching a similar British Council course (p. 290).

While Gu found differences in the beliefs of the Chinese teachers and the British specialists, in the conclusion to the study she states:

A significant finding of this study is the observation of a substantial amount of common ground in perceptions, values and beliefs of British specialists and Chinese teachers. These shared values, in addition to local teachers' professional motivation and willingness to change, create a platform for people with different sociocultural backgrounds to work together towards shared goals. This potential basis for dialogue and mutual understanding in a cross-cultural setting is likely to outweigh the barriers provided by difference and resistance which have tended to attract the principal attention in educational development programs. (p. 303)

This recognition of the possibility and potential of shared understandings as the basis for intercultural dialogue resulted in a significant shift in my thinking about how, in

broad terms, I would approach dialogue with the participants in my study. My approach to language teacher education, in many ways validated by the literature so far reviewed here and in the tradition Gu mentions, had always been predicated on a respect for differences in *cultures of teaching* (Feiman-Nemser & Floden, 1986), and on the need to centre lessons on the open discussion of these differences. The theoretical basis of the shift towards the foregrounding of convergent understandings was developed by the literature reviewed in Section 2.7.

There has been recent growth in published studies of the beliefs and classroom practices of experienced NNS teachers of English working in non-Western state sector institutions (Borg, 2012). However, there has been no recent published parallel work involving local ELT INSET teacher educators in these contexts. A study by Hayes (2004a) remains the closest to my study. Hayes “opens up INSET from the standpoint of some training providers” (p. 64), specifically four Thai state sector secondary school ELT INSET teacher educators (or *trainers*, as they are referred to in the study). Two of the trainers were practising secondary school teachers of English who teach INSET to peers in different local English Resource and Instruction Centres. The other two trainers were regional supervisors of English who oversee the work of these centres. Hayes explored the trainers’ perspectives on (1) their personal professional development; (2) language teaching and learning; (3) modes of training for INSET; and (4) “keys to success” (p. 72) of the sustained uptake from INSET of new classroom practices, including contextual factors within the school and in the wider society.

Hayes’ focus on motivating factors in the Thai trainers’ personal professional development is central to the life history approach adopted in the body of his work with NNS teachers of English in Thailand and Sri Lanka (Hayes, 1996, 1997, 2005, 2008, 2009, 2009a, 2010). Such a focus does not relate to the purposes of this study. However, in light of findings in the language teacher cognition literature reviewed in Section 2.4, I recognised that a broad trajectory of the professional history of individual participants needed to be established to allow for a meaningful interpretation of their epistemological beliefs.

The three other points of focus in Hayes' study connect more directly with a number of epistemological issues in ELT INSET, such as transmission versus more learner-directed modes of language teaching, the place of theory, the value of trainer modelling of new classroom practices, and how the school context mediates teacher learning. I also explore these issues in the Indonesian state sector ELT INSET context. However, apart from the different geographic and cultural context, five features of my study distinguish it from Hayes' study. My study

- involves the total educational staff of one ELT INSET institution.
- establishes a shared theoretically informed framework and language for dialogue with the participants about forms of language teacher knowledge understood to feature most prominently in the ELT INSET classroom (see Section 2.5).
- uses forms of dialogic engagement with the participants that are designed as possible trainer development activities.
- addresses the relationship between stated beliefs and a sample of the observed ELT INSET practices of the participants.
- adopts a critical reflexive stance towards the use of different mediational tools in the dialogic co-construction of the participants' epistemological beliefs.

These five points of differentiation are understood to represent a more complex approach to the study of the professional thinking and classroom practices of NNS state sector ELT INSET teacher educators.

2.3 The trainer development literature

The term *trainer development* is now used to refer to the structured process of ELT teacher educators' professional development (Borg, 2011; Hayes, 2004b; Wright, 2009; Wright & Bolitho, 2007). As stated in Section 1.3, at the outset of the study I made the decision that the primary forms of research engagement with the participants would be experimentation with activities that could conceivably be part of a trainer development program. In this section I comment on how this engagement, seen broadly rather than in terms of its specific forms in the study, is informed by, and distinct from, key principles presented in the trainer development literature. As

Wright (2009) and Borg (2011a) note, this literature is limited and almost exclusively practical in nature.

Hayes' (2004a) Thai INSET trainer study is within a collection of papers on ELT trainer development that he edited (Hayes, 2004). McGrath (1997) edited an earlier collection of similar papers. Most of the papers in each collection are case studies, written by British ELT specialists, of particular dimensions of "train-the-trainer" programs in which they taught. The programs were in a variety of international contexts and were for both novice and experienced NNS trainers. These dimensions addressed include course design, the methodology for the development of specific trainer skills, materials development, and course evaluation. In separate books, Wright and Bolitho (2007) and Malderez and Wedell (2007) also draw on their experience of teaching in ELT trainer development programs in different international contexts. These two books cover similar practice-oriented themes to those seen in Hayes (2004) and McGrath (1997); however, they also include some discussion of principles of language teacher and language teacher educator professional learning.

Cullen (2004) in Hayes (2004), Bolitho and Wright (1997) in McGrath (1997), Wright and Bolitho (2007), and Malderez and Wedell (2007) stress the importance of making participants' tacitly held beliefs about language teacher learning and language teacher education explicit in trainer development programs. Wright and Bolitho (2007) deal with this at length in their discussion of the exploration of the participants' "value systems, attitudes and beliefs systems" (p. 76) as part of a learning cycle model, adapted from Kolb (1984), of reflecting on past and present experience, "making sense" (p. 29) of this experience to articulate a set of principles to underpin a training activity, and then planning for future action. The trainer development dimension of my study adopts these principles, although with a specific focus, justified in Section 2.4, on epistemological beliefs.

Wright and Bolitho (2007) present a strong case that "talk is the core of training activity, and that talk is a major means of enabling participants to develop their

awareness and thinking” (p. 111). They stress the importance of establishing a shared vocabulary with the participants, and present the following guidelines for doing this:

We need a shorthand in training, but the shorthand develops through a long process of illumination and clarification: one term can contain an hour’s worth of discussion. Often participants may differ from us in their interpretation of terms: our role is to assist the participants in clarifying and enriching their understanding of their own professional vocabulary, not imposing ours, no matter how tempting this may be. (pp. 113-114)

While accepting the importance of establishing a shared vocabulary for dialogue with the participants, a position later supported by reading outside the trainer development literature (Freeman, 1991, 1996, 1996c, 2002; Johnson, 1999, 2006, 2009; Johnson & Golombek, 2003; Sarangi & Candlin, 2003; Wells, 1999; Wenger, 1998), I chose not to follow the guidelines proposed by Wright and Bolitho. I made this decision on practical and theoretical grounds. The practical argument was that I assumed the participants’ existing English professional vocabulary for forms of language teacher knowledge would be limited, given that, irrespective of the language in which it is done, analytical reflection on this topic is normally rare among language teacher educators. I understood that time constraints would require me to “teach” the participants a set of pre-determined - and I hoped transparent - terms to classify forms of language teacher knowledge seen as relevant to ELT INSET, and to do so in an explicit and efficient manner, allowing for the fine-tuning of their meaning in subsequent discourse. These terms are presented in Section 2.5, within the discussion of the language teacher knowledge literature from which they were drawn. The theoretical rationale for “imposing” internationally recognised professional vocabulary is grounded in sociocultural perspectives on SLTE, reviewed in Section 2.7.

2.4 The language teacher cognition literature

In this section I account for how the study has been shaped by the language teacher cognition literature specifically related to the construct of teacher beliefs. Borg (2006) presents a history of work in this area, tracing its foundations in the field of general

education. This history shows a shift in research away from an exclusive focus on observable teacher behaviour, particularly in terms of its effect on student achievement, towards a more interpretative exploration of the “hidden pedagogy” (Burns, 1992) of teacher thinking that underpins this behaviour. I do not retrace that history here, nor do I review individual empirical studies. Rather, I provide an overview of largely uncontested understandings within the literature on teacher beliefs in general, and then establish why and how these understandings are relevant to a study of teacher *educator* beliefs. I then address specific areas of interest within the language teacher beliefs literature and comment on how they have shaped my study.

A wide range of terms is used in the literature as broad equivalents of the term *teacher beliefs*, including, among others, *conceptions of teaching*, *conceptions of practice*, *perspectives*, *maxims*, *personal pedagogical systems*, *theories for practice*, *implicit theories of teaching*, *practical theories*, and *theories for action*. Here I use *beliefs* when referring to the construct generally and *teacher beliefs* when referring specifically to teachers.

The following are 12 largely uncontested understandings within the extensive literature on teacher beliefs, both in general education and in language teaching.

1. Beliefs can be defined from a range of psychological and philosophical perspectives (Borg, 2011; Richardson, 1996), and there is no consensus on what the term denotes (Basturkmen, Loewen, & Ellis, 2004; Borg, 2003, 2006; Calderhead, 1996; Kagan, 1992; Pajeres, 1992).
2. There is no consensus on whether the term *teacher knowledge* can be used as a superordinate term for all that a teacher knows or believes to be true (Alexander, Schallert & Hare, 1991; Calderhead, 1996; Fenstermacher, 1994; Kagan, 1992; Meijer, Verloop & Beijaard, 2001; Nespor, 1987; Pajeres, 1992; Richardson, 1996; Verloop, Van Driel & Meijer, 2001; Woods, 1996; Woods & Çakir, 2011).

3. One widely accepted definition of beliefs - and the one accepted in this study - is that they are “psychologically held understandings, premises, or propositions about the world that are felt to be true” (Richardson, 1996, p, 103).
4. Beliefs have a strong evaluative and affective component (Nespor, 1987), and are often expressed as evaluations of what should be done, what should be the case, and what is preferable (Basturken, Loewen & Ellis, 2004).
5. Teacher beliefs are shaped by (a) teachers’ personal life experience and “significant others” in their personal lives (Barnard & Burns, 2012a; Richardson, 1996); (b) personality factors (Richards & Lockhart, 1994); (c) teachers’ experience as learners of schooling and instruction (Lortie, 1975); (d) teachers’ exposure to professional knowledge (Barnard & Burns, 2012a; Breen, Hird, Milton, Oliver & Thwaite, 2001; Richards & Lockhart, 1994; Richardson, 1996); (e) the schools in which teachers work as sociocultural environments (Freeman, 2002); (f) teaching experience and reflection on this experience (Breen et al, 2001; Richardson, 1996; Sato and Kleinsasser, 2004); and (g) individuals and institutions with educational authority, such as principals, school inspectors, examination boards and ministries of education (Barnard & Burns, 2012a).
6. Teachers have beliefs about (a) learners and learning; (b) the nature and purposes of teaching; (c) the status and epistemology of their subject area; (d) the processes involved in learning to teach; and (e) self, in relation to the teaching role and teaching as a profession (Calderhead, 1996; Richards & Lockhart, 1994).
7. Teacher beliefs are usually tacitly held and cannot be easily articulated. This is because (a) beliefs become embedded in action and patterns of thoughtful behaviour become routinized; (b) teachers are not often required to make their beliefs explicit; and (c) teachers may not possess the language with which to

describe and label their beliefs (Borg, 2003, 2006; Breen et al., 2001; Freeman, 1991, 2002; Kagan, 1992; Marland, 1995).

8. Teacher beliefs are “a basis for action” (Borg, 2011, p. 371), shaping, although not entirely determining, their pedagogical decisions and instructional practices (Borg, 2006; Burns, 1992; Fang, 1996; Johnson, 1992; Pajeres, 1992; Phipps & Borg, 2009). This relationship is not unidirectional; beliefs are also shaped by what happens in classrooms (Borg, 2006; Richardson, 1996).
9. Teachers draw on their beliefs to make sense of, and respond rationally to, the “ill-structured problems and entangled domains” (Nespor, 1987) within their work.
10. A range of social, psychological, institutional and environmental factors within schools and classrooms mediates the extent to which teachers can act in accordance with their beliefs (Borg, 2003, 2006; Freeman, 2002).
11. Beliefs act as a filter through which teachers interpret and reconstruct information, and consequently strongly influence what and how teachers learn during language teacher education programs (Borg, 2006, 2009, 2011; Freeman, 2002; Richardson, 1996; Richardson & Anders, 1994, 1994a; Richardson & Placier, 2001).
12. Teacher beliefs, especially the beliefs of experienced teachers, are seen as resistant to change (Borg, 2011; Kagan, 1992; Pajeres, 1992), although studies of the impact of pre- and in-service teacher education on teachers’ beliefs have produced mixed findings (Borg, 2011).

At the most fundamental level, teacher educators are teachers, so, in the broadest sense, the twelve understandings of teacher beliefs listed here should inform any conceptualisation of teacher educator beliefs. At a more specific level, teacher educators teach teachers, so the nature of their work is shaped by the features of

teacher beliefs, and participating teachers' actual beliefs are now the subject of explicit attention and examination on many teacher education programs (Borg, 2011).

The following points provide more detailed comment on four of the accepted understandings of teacher beliefs listed above, in terms of how they apply to teacher educator beliefs and the nature of this study.

- With regard to sources of beliefs (Understanding 5 from the list above), a teacher educator's own experience as a teacher learner on teacher education programs is likely to be a powerful factor, especially in the common case of transition from experienced teacher to teacher educator with little formal training for the new role (Hayes, 2004b).
- In the case of the domains of beliefs (Understanding 6 from the list above), beliefs about the processes involved in learning to teach are clearly central to teacher educators' understandings of their work. Beliefs within this domain centre on the nature of teacher knowledge and how it is acquired (Borko & Putnam, 1996; Putnam & Borko, 2000).
- Mediating factors in the ability to enact beliefs (Understanding 10 from the list above) also apply in the case of teacher educators' work. Teacher educators also need to respond to what teachers say about the constraints they face in applying recommended classroom practices.
- Establishing whether a language teacher educator works on the understanding that teacher beliefs act as a filter for the interpretation and reconstruction of information (Understanding 11 from the list above) is fundamental to understanding their approach to teacher education. Further, as established in Section 2.3, as a feature of teacher educator beliefs, this filtering process needs to be taken into account in approaches to trainer development.

In the remainder of this section I comment on how my study has been shaped by three specific areas of interest within the language teacher cognition literature: (1) the move away from the study of generic beliefs to the study of beliefs about specific domains; (2) the relationship between stated beliefs and observed classroom practices; and (3) the call for greater researcher reflexivity.

Borg (2006) notes that, since the late 1990s, the trend in language teacher cognition research has been away from the study of generic beliefs to the more focused analysis of beliefs about particular issues. In a widely cited paper synthesizing early teacher beliefs research in general education, Pajeres (1992) argues that, for the purposes of research, the broad construct of educational beliefs is “diffuse and ungainly, too difficult to operationalize, too context free” (p. 316). Among a list of more specific areas recommended for research, Pajeres includes epistemological beliefs, widely understood as “conceptions of what counts as legitimate knowledge and how you know what you claim to know” (Schön, 1995, p. 27). According to Pajeres, epistemological beliefs need to be foregrounded in teacher beliefs research because of their key role in knowledge interpretation and as the basis for action.

This study is grounded conceptually in this view, accepting that (1) teachers’ epistemological beliefs are an important filter for knowledge interpretation and reconstruction within teacher education programs; (2) teacher educators’ epistemological beliefs are a strong basis for their action in teacher education programs; and (3) teacher educators’ epistemological beliefs are an important filter for knowledge interpretation and reconstruction within trainer development. In turn, the study assumes that useful insights can be gained into both language teacher education and trainer development programs if they are examined at this fundamental epistemological level, rather than, as is often the case, purely at the level of technique.

The INSET context of this study is one in which an epistemological perspective appears to be particularly relevant and useful. The INSET classroom can often be a site of contested knowledge (Singh & Richards, 2009). INSET programs typically introduce research- or theory-based knowledge. The emphasis is on the development

of generalities that hold across cases, on the understanding that where similarity exists, there is the possibility of highlighting practices that teachers can adopt or adapt to meet their own context-specific needs and the needs of their learners. In contrast, experienced teachers - the INSET participants - are normally perceived to adhere to a strong “practicality ethic” (Day, 1985) and to have a strongly particularistic, context-dependent view of their practice, “which means they may harbor a deep suspicion that there are no generalities about teaching - no ideas or theories or modes of practice - that will be of any use to them in dealing with their own unique pedagogical problems” (Labaree, 2003, p. 20). This suspicion could be expected to be even deeper when the research- or theory-based knowledge presented in INSET is generated in a foreign educational and cultural context.

Research in the field of general education in Western contexts (Gravini, 2008; Joram, 2007) has investigated differences between the epistemological beliefs of experienced teachers and university-based teacher educators, and has provided researcher perspectives on ways of bridging the “cultural gap” to develop a more effective overall approach to INSET. My study is distinct from this line of research. It is set in a different educational and cultural context of INSET: primary and secondary state sector ELT INSET in Indonesia, taught by local teacher educators from a government training centre, rather than a university. Further, among other purposes, my study investigates (1) the Indonesian teacher educators’ perceptions of the epistemological “cultural gap” - if any - in the local state sector ELT INSET classroom; (2) their beliefs about how any perceived gap is most effectively bridged; and (3) how they are seen to bridge the gap in their observed ELT INSET practices.

Before moving on to research on the relationship between language teachers’ stated beliefs and their observed classroom practices, it is important to state briefly my philosophical position on including observation of the participants’ classroom practices in a study of language teacher educators’ epistemological beliefs. My position, grounded in my teacher education experience and the trainer development purposes of this study, aligns with that of Borg (2003), as stated here, where “teacher educator” may be substituted for “teacher”:

One key question which emerges is *Can language teacher cognition be usefully studied without reference to what happens in classrooms?* Personally I am sceptical, though it is clear where large numbers of teachers are being studied and/or ideal typologies are being developed, analyses solely of teachers' *reported* cognitions can provide a useful basis for further inquiry. Ultimately, though, we are interested in understanding teachers' professional actions, not what or how they think in isolation of what they do. (p. 105)

The relationship between language teachers' stated beliefs and their observed classroom practices is a substantive area of research (Basturkmen, 2012; Borg, 2003, 2006, 2009). In a comprehensive review of recent research in this area, Basturkmen (2012) found that most studies reported limited correspondence between stated beliefs and observed classroom practices. Contextual factors and constraints were identified as playing a key mediating role, thereby supporting well-established understandings in the broader teacher beliefs literature. However, Basturkmen found that, while context factors still applied, studies of experienced teachers and of planned aspects of teaching reported a greater level of correspondence.

I recognise that there are substantive differences between the classroom practices of language teachers and language teacher educators. However, in the absence of any research on the relationship between language teacher educators' reported epistemological beliefs and their classroom practices, these findings from language teacher research provide some direction in the exploration of potential factors in this relationship - namely, context, professional experience and planned versus incidental aspects of classroom practice.

Researchers' perspectives on a perceived lack of correspondence between language teachers' stated beliefs and their observed classroom practices vary. Researchers such as Borg (2009), Golombek and Johnson (2004), Freeman (1992, 1996a), Phipps & Borg (2009) and Woods (1996), rather than view perceived differences between what teachers say and do as problematic or undesirable, see the dialogic exploration of them as providing a potentially powerful source of professional learning. This is the

position I adopt in this study. Section 2.7 discusses the theoretical basis of this form of dialogue.

This study has a strong reflexive focus on research processes, shaped by an intellectual interest in my own learning as a novice researcher, and by literature on reflexivity in qualitative research in education generally (Holliday, 2007; Walford, 2001; Smyth & Shacklock, 1998), in language teacher education research (Hobbs & Kubanyiova, 2008; Lee & Yarger, 1996; Tang, 2000) and in language teacher cognition research (Barnard & Burns, 2012, 2012a; Borg, 2001, 2012). A point commonly made in this literature is that, in their published writing, as a result of space constraints - and perhaps a natural inclination to do so (Borg, 2012; Walford, 2001) - qualitative educational researchers often provide artificially neat and linear accounts of their research procedures. There have, therefore, been calls for more “behind-the-scenes” accounts of how the challenges inherent in particular research contexts were approached (Hobbs & Kubanyiova, 2008) and, specifically in relation to language teacher cognition research, “more transparent acknowledgement and discussion of the methodological challenges researchers face” (Borg, 2012, p. 27).

In this study I respond to these calls. The challenges I faced and the choices I made as a researcher in a complex foreign research setting need to be described in some detail if readers of the study are to make their own meaningful interpretation of the data.

2.5 The language teacher knowledge literature

In this section I establish a conceptual framework for forms of language teacher knowledge that feature in the ELT INSET classroom. This is central to the study, as it was used to frame dialogue in English with the participants about the epistemology of their practice, and was the source of a shared language for this dialogue. As such, it is a heuristic, rather than a typology for academic purposes.

The framework draws on widely recognised conceptualisations of the knowledge that teachers in general draw on in their classroom practices, as found in substantive reviews of the literature (Ben-Peretz, 2010; Carter, 1990; Calderhead, 1996; Freeman,

2002; Grossman, 1995; Meijer, Verloop & Beijaard, 2001; Munby, Russell & Martin, 2001; Tamir, 1991; Tom & Valli, 1990; Verloop et al., 2001; Woolfolk, Hoy, Davis & Pape, 2006). However, the context of the framework is the ELT INSET classroom rather than the language classroom, and a distinction is made between the knowledge that experienced teachers *bring to* INSET from their classroom experience and the new knowledge teacher educators *introduce* in INSET.

In the INSET classroom, teacher educators introduce new *subject-matter content knowledge* and new *pedagogical content knowledge*, two categories of teacher knowledge drawn from the classification originally developed by Schulman (1986, 1987) and extended by Wilson, Schulman and Richert (1987). Subject-matter content knowledge - also referred to in the literature as *disciplinary knowledge* (Richards, 2010) - is conceptual and analytical. Within ELT INSET, subject-matter content knowledge is typically introduced in the form of major concepts from fields such as linguistics, applied linguistics, sociolinguistics, discourse analysis, the history of language teaching methods, and second language acquisition. Pedagogical content knowledge refers to the effective representation of knowledge within a subject area in order to make it comprehensible to learners. Within INSET, pedagogical content knowledge is typically introduced in sessions focusing on the classroom application of new features of a curriculum, or alternatives to current classroom practices.

Common approaches to ELT INSET input on the teaching of writing skills illustrate these points. The language teacher educator is likely to address, among other topics, the differences between writing and speaking, how “good” writing is shaped by awareness of the writer’s purpose and audience, and how approaches to the teaching of writing have changed in language teaching. These topics address subject-matter content knowledge. Pedagogical content knowledge would be addressed, for example, in the modelling of stages within a lesson drawing on a process orientation to writing (Hyland, 2003), and the outlining of options for providing feedback on learner writing.

In my study, new subject-matter content knowledge and new pedagogical content knowledge introduced in the ELT INSET classroom by language teacher educators were classified for the purposes of dialogue with the participants as *external knowledge*. This term, equivalent to *received knowledge* (Wallace, 1991), was chosen to highlight the source of this form of knowledge; that is, not generated by teachers' own experience within local contexts, but rather from research and theory development within a broader international professional community.

Since the early 1980s, teachers have been recognised as “legitimate knowers, as producers of legitimate knowledge” (Johnson & Golombek, 2002, p. 3). Teachers bring this knowledge to the INSET classroom, although it is not always fully acknowledged or articulated. In this study, this knowledge is contrasted with the external knowledge language teacher educators introduce in the ELT INSET classroom. It is a form of knowledge that can be seen from the perspective of teachers' personal experiential understandings developed through the act of teaching, or from a perspective that focuses more on the social and physical environment in which teachers work (Tsui, 2003).

The first perspective focuses on teacher knowledge “derived from, and understood in terms of, a person's experiential history, both personal and professional” (Clandinin, 1985, p. 362). This perspective is embodied in the construct of *personal practical knowledge* (Clandinin, 1985, 1986, 1992; Clandinin & Connelly, 1986; Connelly & Clandinin, 1986, 1988, 1990; Golombek, 1998, 2009), which is an expansion of Elbaz's (1983) construct of *practical knowledge*. Personal practical knowledge is experiential and situated, embedded in, and largely developed through, daily classroom practices. It is also idiosyncratic, dynamic and storied, “constructed and reconstructed as we live out our stories and retell and relive them through processes of reflection” (Clandinin, 1992, p. 125). It is the knowledge that would feature most prominently in an experienced language teacher's recount of experiences of teaching, say, grammar or listening skills. For the purposes of dialogue with the participants in this study, the term *practical knowledge* was used to classify this form of knowledge.

The second perspective on the knowledge that experienced language teachers bring to the ELT INSET classroom is more ecological than personal. Drawing on sociocultural perspectives of learning (Lave & Wenger, 1991; Wenger, 1998), this perspective brings into focus the knowledge teachers have of the features of the physical and social contexts within which they work, and how these contexts act as resources for, and constraints on, teaching and learning. Features of context include (1) facilities and resources within a school, the physical environment of particular classrooms, class size and class composition; (2) the time available outside normal teaching and administrative duties to prepare instructional material and respond in detail to learners' work; (3) classroom routines, established at a school, regional or national level; (4) the role of prescribed curricula, textbooks and formal testing; (5) the expectations of colleagues, supervisors, principals, educational authorities and parents; and (6) the characteristics of the learners, such as their age, background, aptitude, educational goals and expectations.

These features closely parallel the factors identified in the ELT INSET literature as promoting or inhibiting sustained teacher learning (see Section 2.2). As such, knowledge of these features needs to be recognised as a powerful form of knowledge in the ELT INSET classroom. It typically features most directly in the comments experienced language teachers make when asked by a language teacher educator if a particular classroom practice promoted in international ELT literature would “work” in a local teaching and learning context.

Different terms have been used to classify teacher knowledge of this kind. These terms - used more in the context of accounting for classroom practices rather than as forms of knowledge that feature in INSET - include *situated knowledge* (Leinhardt, 1988; Tsui, 2003), *local knowledge* (Canagarajah, 2005), and *contextual knowledge* (Richards, 2010; Roberts, 1998). For the purposes of dialogue with the participants in this study, the term *context knowledge* was used.

Although made in reference to language teacher development in a broad sense, the following statement by Mann (2005) endorses the interplay between *external*

knowledge, practical knowledge and context knowledge as a way to frame dialogue about the epistemology of ELT INSET:

The recognition that an individual teacher is constantly reshaping knowledge through the complex interplay between declarative or received knowledge, on the one hand, and personal, experiential and local knowledge, on the other hand, means that a full description of any teacher's current knowledge and development needs to take account of these constructs. New understanding 'emerges from a process of reshaping existing knowledge, beliefs, and practices' (Johnson & Golombek 2003: 2) and this process of constantly reshaping knowledge takes place in the cognitive space between external knowledge (received knowledge and declarative knowledge), the teaching context (local and situated knowledge) and the individual (personal, practical and usable knowledge). (pp. 106-107)

The dialogue with the participants in this study - the language teacher educators and the trainers-in-training from the Jakarta INSET centre - is about this particular process of teacher learning, in the context of the Indonesian state sector ELT INSET classroom.

2.6 The personal epistemology literature

In Section 2.4 I drew on the language teacher cognition literature to justify the study's focus on epistemological beliefs. In Section 2.5 I drew on the language teacher knowledge literature to establish a core framework for dialogue about the epistemology of ELT INSET. However, neither of these two streams of literature provides any construct that establishes different dimensions of epistemological beliefs, to guide the co-construction of such beliefs and the analysis of them once co-constructed.

Such a construct can be found in the personal epistemology literature. This literature is most directly located within the fields of developmental and educational psychology. Developmental approaches to personal epistemology research are concerned with the patterned sequence of beliefs about knowledge and knowing over

time (Hofer, 2001). Educational approaches are concerned with how beliefs about the nature of knowledge and knowing influence strategy use, comprehension, cognitive processing, academic performance and motivation (Hofer, 2000, 2001, 2002, 2008). Most of the recent research from this educational psychology perspective has been of discipline-specific epistemological beliefs, notably in relation to the study of science and mathematics (Hofer, 2002). This research has also broadened from an early exclusive focus on American college students to the study of the personal epistemology of students at different levels of education in a range of cultural contexts (Hofer, 2008). It is typically large-scale quantitative research conducted through questionnaires with Likert-scale responses to items (Duell & Schommer-Aikins, 2001).

My small-scale qualitative study is not within this research tradition; however, it draws on a model of the dimensions of epistemological beliefs that features prominently in the personal epistemology literature. Drawing on the work of Fenstermacher (1994) in educational philosophy, Hofer and Pintrich (1997) argue that, within the personal epistemology literature, ideas cluster as two core sets of concerns: the *nature of knowledge*, or what one believes knowledge is, and the *nature or process of knowing*, or how one comes to know. The nature of knowledge has two dimensions: the *certainty of knowledge* and the *simplicity of knowledge*. The nature of knowing also has two dimensions: *source of knowledge* and *justification for knowing*.

According to Hofer and Pintrich (1997), beliefs about the certainty of knowledge reflect the degree to which one sees knowledge as fixed - that is, as absolute truth that exists with certainty - or more fluid - that is, as tentative and evolving. Beliefs about the simplicity of knowledge reflect the degree to which one sees knowledge as an accumulation of discrete facts or as a complex set of interrelated concepts. Beliefs about the source of knowledge are about whether knowledge is transmitted from an external authority or can be constructed by the self as knower in interaction with others. Beliefs about the justification for knowing relate to “how individuals evaluate knowledge claims, including the use of evidence; the use they make of authority and expertise; and their evaluation of experts” (Hofer & Pintrich, 1997, p. 120).

These four dimensions of personal epistemologies can be applied to language teacher educators' beliefs about the epistemology of ELT INSET. The certainty of knowledge dimension encompasses beliefs such as whether there are universal cognitive processes of second language acquisition, and whether there are consistent universal pedagogical principles within changing methods and approaches in language teaching. Language teacher educators' beliefs about the relative importance of creating meaningful relationships between *external knowledge*, *practical knowledge* and *context knowledge* in the ELT INSET classroom reflect views about the simplicity of knowledge. The source of knowledge dimension relates to beliefs about the language teacher educator's role in transmitting new external knowledge, and, by association, whether teachers are recognised as "legitimate knowers, as producers of legitimate knowledge" (Johnson & Golombek, 2002, p. 3). The justification of knowledge dimension encompasses language teacher educators' beliefs about the need to evaluate the external, often research-based, knowledge they introduce in the ELT INSET classroom, and their beliefs about the need for teachers to provide principled justification of their *practical knowledge* and *context knowledge*. This dimension also encompasses the role of dialogue with a *critical other* in co-constructing a principled justification of local language teacher education practices for an international professional audience. This role of dialogue is discussed in Section 2.7.

There is empirical evidence in the personal epistemology literature that beliefs about the nature of knowledge and about the nature of knowing differ across cultures (Buhel & Alexander, 2001; Chan & Elliott, 2004; Hofer, 2001, 2008; Hofer & Pintrich, 1997; Khine, 2008). This evidence is from large-scale studies using Likert-scale questionnaires such as the Epistemological Beliefs Questionnaire (Schommer, 1990), administered to elementary, secondary and tertiary students (Hofer, 2008). As such, I reasoned it was not valid to allow such a finding to determine my approach to intercultural dialogue in a small-scale qualitative study involving language teacher educators. While attentive to the possibility of culturally-determined differences between the language teacher educators' and my epistemological beliefs, I did not view our dialogue as an investigation of assumed divergent understandings. I explain this stance in Section 2.7.

2.7 The literature on dialogue in educational and intercultural contexts

This is a study through, and of, intercultural dialogue. In this section I account for how the study is informed by literature on dialogue in education generally, in language teacher education, and in intercultural communication. The focus is on (1) the study's overall view of dialogue as a form of social practice; (2) the framing of the dialogic engagement with the participants as a process of reconceptualising and restructuring knowledge (Golombek & Johnson, 2004; Johnson, 1999, 2006, 2009); and (3) the stance adopted towards "dialogue across differences" (Burbles & Rice, 1991) in an intercultural context. In chapter 3, I justify and describe the use of dialogue as a data collection method.

In this study I have adopted the sociocultural characterisation of dialogue presented by Burbles and Bruce (2001) in their comprehensive review of theory and research on teaching as dialogue. Burbles and Bruce argue that dialogue needs to be understood as not simply a momentary pattern of question and answer between two or more people, seen in dichotomous distinction to monologue, but rather as a discursive practice dialectically related to other background practices and activities within a social setting, and to mediating objects and texts. I apply this understanding to an educational research context by drawing on a *research interview as social practice* perspective (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011). I present this perspective, and its relevance to the purposes and specific circumstances of this study, in chapter 3.

Burbles and Bruce (2001) provide a more specific characterisation of dialogue by defining it as the ongoing discursive involvement of participants, constituted in relations of reciprocity and reflexivity.

Here *ongoing* means that the form of verbal interaction at any one single moment may not appear dialogic; the question is not a matter of who is speaking and who is listening but whether over time the participants are engaged in addressing the issue or problem at hand. A *relation of involvement among participants* means that active efforts at interpretation, questioning and rethinking the issue or problem at hand are continually open possibilities. A

certain capacity for *reflexivity*, including comment on the discursive dynamic itself, must be a characteristic of dialogic engagement ... A *reciprocal relation* means that the prerogatives of questioning, answering, commenting, or offering reflective observations on the dynamic are open to all participants. Impediments to these capabilities for interaction undermine the quality of the dialogical relation. (Burbles & Bruce, 2001, p. 1113)

In my engagement with the participants in this study, I endeavoured to establish and maintain these “capabilities for interaction”. However, as reflected in RQ 3 (*How does intercultural dialogue work in a study of this kind?*), my interest from the outset was in the practicalities of doing so when the dialogue is (1) about the epistemology of ELT INSET; (2) with a diverse group of language teacher educators from a non-Western state sector institution; and (3) conducted in English within the language teacher educators’ professional environment.

Dialogic approaches in teacher education generally, and in SLTE in particular, are presented positively within the literature. From an epistemological perspective, they are seen as an effective way of developing understanding and promoting knowledge growth. From moral and political perspectives, they are seen as egalitarian and empowering. However, as noted by numerous scholars (Burbles & Bruce, 2001; Freeman, 2004; Johnston, 2000; Little, 2002; Penlington, 2008; Wright, 2010), there are few empirical studies of what the dialogic construction of knowledge looks like in (language) teacher education and how - or, indeed, whether - it supplies appropriate intellectual, social and material resources for professional learning. The significance of this study is, in part, that it addresses these questions, and in a previously unexplored context; that is, interculturally, in dialogue aimed at promoting language teacher educator learning, in addition to serving research purposes.

The use of different forms of dialogue within SLTE is based on a number of key principles of teacher learning. These principles both inform, and are the subject of investigation in, the dimension of this study related to language teacher educator learning. Dialogic approaches are most closely associated with the *sociocultural turn* (Johnson, 2006) in views of teacher learning. This is well-documented in the literature

(for example, Burns & Richards, 2009; Cobb & Bowers, 1999; Freeman, 2009; Greeno, Collins & Resnick, 1996; Johnson, 2006, 2009; Johnson & Golombek, 2003; Putnam & Borko, 2000). In essence, it is a turn away from viewing teacher learning as an internal individual cognitive process of translating transmitted knowledge and theory into practice. It is a turn towards viewing teacher learning as a dynamic social activity in which new, locally appropriate knowledge is co-constructed through participation in particular types of activities and processes in specific social, cultural and historical contexts (Burns & Richards, 2009; Johnson, 2009).

Dialogic mediation (Johnson, 2009) is one form of social participation seen as an effective alternative to transmission-based approaches in SLTE (Kumaravadivelu, 2006). It can be both spoken and written dialogue. Bailey, Hawkins, Irujo, Larsen-Freeman, Rintell & Willet (1998), however, argue that spoken dialogue provides for a more immediate and dynamic negotiation of meaning, allowing ideas to be more easily clarified, reshaped or even abandoned. In SLTE, and especially within INSET, it can be dialogue with other teachers, or it can be dialogue between the teacher educator and the group or an individual. In the remainder of this section, the reference is to spoken dialogue between a teacher educator and the group or individual, as this parallels the form of dialogue I used for engagement with the participants in my study.

From a sociocultural perspective, dialogic mediation allows teachers' current understandings to be made explicit to themselves and others. Once made explicit, these understandings are then "open to discourse processes that can promote reorganisation, refinement and reconceptualisation" (Johnson, 2009, p. 63). This process embodies two key principles. The first principle is that knowledge co-constructed through interaction is richer than the knowledge generated from reasoning alone. Interaction forces the negotiation of meaning, requiring teachers to go beyond the explanations they routinely provide for their actions, and to discover determinants of practical reasoning that normally operate at an unconscious level (Bailey, 1996; Hollingsworth, 1992; Penlington, 2008).

The second principle is that, within dialogic mediation, teacher educators have an important role beyond making teachers' tacit experiential knowledge explicit. Their role is to introduce external disciplinary knowledge, and thereby establish new frames within which teachers think and talk about teaching and learning. Johnson (2006) argues that new knowledge that usefully informs teachers' practices "emerges out of a dialogic and transformative process of reconsidering and reorganising lived experiences through the theoretical constructs and discourses that are publicly recognized and valued within the communities of practice that hold power" (pp. 240-241). It is a case of experiential and expert knowledge intersecting, where "expert knowledge provides both a discourse through which to name experiences and a basis upon which teachers are able to ground their internal rationale for alternative ways of understanding themselves and the activities of teaching" (Johnson & Golombek, 2003, pp. 734-735).

Within a sociocultural approach to SLTE, dialogue that positions local ways of knowing (Johnson, 2006) alongside external disciplinary knowledge involves moving beyond the simple description or recounting of teaching practices to opening up both forms of knowledge to review and evaluation, subjecting them to evidentiary or justificatory demands (Hiebert, Gallimore & Stigler, 2002; Johnson, 2006, 2009; Orton, 1996; Penlington, 2008). This form of dialogue is also expected to address the effects that social and ideological macro-structures have on classroom practices (Johnson, 2006, 2009).

The principles of dialogic mediation that have been presented here informed the purpose and nature of my engagement with the language teacher educators and trainers-in-training who participated in this study. I assumed that opportunities for the negotiation of meaning through interaction at a group and individual level would facilitate the co-construction of the participants' beliefs - likely to be tacitly held - about language learning and teaching, language teacher learning and the epistemology of ELT INSET. By introducing the terms *external knowledge*, *practical knowledge* and *context knowledge*, I understood that I was providing publicly recognized and valued theoretical constructs and discourses, drawn from the current international

teacher knowledge literature, to frame classroom practice-focused dialogue in English about the epistemology of ELT INSET. In the different forms of dialogue in the study, particularly those following the observation of classroom practices, I accepted that part of my role was to co-construct - in English - a principled justification, rather than a simple description, of the participants' beliefs and classroom practices. My understanding was that this process would increase the participants' confidence and status in communication with other members of the international language teacher education discourse community, thereby possibly expanding this community's knowledge base (Akbari, 2007). As seen in several of the excerpts from the transcribed dialogues presented in chapters 4 and 5, this process sometimes meant questioning the basis of a particular belief or classroom practice.

The final comments in this section relate to intercultural dialogue. As stated in Section 1.2, my motivation for this study emerged from an interest in intercultural communication issues within my professional experience as an ELT INSET lecturer. In Section 2.2 I explained how my approach to my INSET work with NNS teachers had always been predicated on a respect for, and foregrounding of, differences in *cultures of teaching* (Feiman-Nemser & Floden, 1986). More specifically, my concern was for appropriate methodology in language teaching (Bax, 1997, 2003; Coleman, 1996; Holliday, 1994, 1994a, 2005); that is, explicit recognition of the unique sociocultural, institutional and physical contexts in which NNS teachers do their work, and the need for communicative approaches, developed for and within the Western world, to be adapted for these contexts. However, my stance in this study of intercultural dialogue with Indonesian language teacher educators is that convergent understandings need to be foregrounded.

This stance was prompted by Gu's (2005) findings in her cross-cultural comparison of the beliefs of British ELT specialists and the Chinese university teachers of English they taught in an INSET program (see Section 2.2), and was then developed through engagement with literature on intercultural dialogue more generally (Burbles & Bruce, 2001; Burbles & Rice, 1991; Holliday, 2011, 2013; Holliday, Hyde & Kullman, 2004). Burbles and Rice (1991), in their discussion of "dialogue across

difference”, recommend a framework that sees difference and sameness as being in constant interaction with one another, and argue that identifying a particular cultural element as a signifier of difference or sameness is a highly dynamic and contextual judgement. They conclude that:

None of this meant to deny or minimize the fact of difference, or the barriers of conflict and misunderstanding difference can create; but these observations should make us cautious about reifying difference or elevating it to the primary position in our analysis of social and political relations. (p. 403)

From this perspective, by entering into dialogue with the presumption of difference, and making the discovery and discussion of difference the primary purpose of the dialogue, the differences that exist are often exaggerated and problematized. By recognising the possibility of - and establishing - shared understandings, the claim is that the differences that emerge can be discussed more rationally and usefully (Burbles & Bruce, 2001). Holliday (2011, 2013) and Holliday, Hyde and Kullman (2004) also argue that, in intercultural dialogue, to discount the possibility of shared understandings and universal cultural processes encourages a cultural essentialist perception of the foreign Other, which denies that party agency and promotes a deficit orientation towards them.

I applied these principles of intercultural dialogue to this study in the following ways. First, I did not conceive of the study as the investigation of culturally-determined understandings of the epistemology of ELT INSET, although I allowed such understandings to emerge. This meant the dialogue was not planned around the discovery and discussion of points of difference between the participants’ beliefs and understandings found in the Western language teacher education literature. Second, the dialogue sought to establish shared understandings of principles of language teaching and learning, language teacher learning and the epistemology of ELT INSET. The establishment of shared understandings of the epistemology of ELT INSET was aided by shared language (the terms *external knowledge*, *practical knowledge* and *context knowledge*). Third, when divergent understandings of the epistemology of ELT INSET did emerge in the dialogue, I was careful not to frame

these in deficit-oriented terms, such as *problems* to be addressed. This was also a research ethics issue. As described in chapter 3, I had weekly meetings with the director of the Jakarta INSET centre to keep him informed of the progress of my research. In explaining the nature of the research activities, following Allwright (2005), I did not wish to unintentionally create the impression that any of the participants *had problems*, thereby possibly endangering their professional status or even continued employment.

2.8 Summary and preview

In this chapter I have shown how this study is informed by six intersecting literature streams. I have built a case for research through, and of, intercultural dialogue with NNS language teacher educators about the epistemology of ELT INSET, and have identified different themes, theoretical constructs, research stances and particular studies that have shaped my thinking on how to conceptualise this research. In this final section of the chapter, I summarise the influence on the study of each of the six literature streams.

The ELT INSET literature

- prompted a direct focus on teacher knowledge as the broad subject of dialogue with the participants, and a focus on what is universal and what is culture-specific as a theme within this dialogue.
- prompted a shift in orientation to intercultural dialogue, towards a foregrounding of shared, rather than divergent, understandings (Gu, 2005).
- revealed a gap in the knowledge base of SLTE in relation to the beliefs and classroom practices of NNS state sector ELT INSET teacher educators. Hayes' (2004a) Thai study is the most recent published research in this area. In Section 2.2 I established how my study represents an advance on Hayes' work.

The trainer development literature

- addressed the language teacher educator professional learning aspect of the study by recommending activities in which the participants articulate principles underpinning their teacher education practices.

- stressed the importance of establishing a shared vocabulary for dialogue.

The language teacher cognition literature

- provided 12 largely uncontested understandings about the nature, source, scope and role of (language) teacher beliefs. These understandings were considered in terms of their application to language teacher educator beliefs.
- identified epistemological beliefs as “core” beliefs, with a key role in knowledge interpretation and as the basis for classroom action (Pajeres, 1992). The study is based on the understanding that epistemological beliefs are central to an interpretation of language teacher educators’ approach to ELT INSET, and therefore that these beliefs need to inform the design of trainer development programs.
- confirmed the importance of including observation of the participants’ classroom practices in a study of their pedagogical beliefs. It also provided direction in the exploration of factors that might account for correspondence, or the lack of it, between stated beliefs and observed classroom practices (Basturkmen, 2012).
- provided a convincing case for an explicit reflexive focus in research on language teacher (educator) cognition.

The language teacher knowledge literature

- suggested a framework and a shared language for dialogue with the participants about the epistemology of ELT INSET, based on three forms of language teacher knowledge that feature in the ELT INSET classroom: (1) *external knowledge*, research- and theory-based knowledge introduced by language teacher educators; (2) teachers’ *practical knowledge*, knowledge largely developed through daily classroom experiences; and (3) *context knowledge*, teachers’ knowledge of the features of physical and social contexts in which they work.

The personal epistemologies literature

- provided an analytical framework of four dimensions of epistemological beliefs: the certainty of knowledge, the simplicity of knowledge, sources of knowledge, and how knowledge is evaluated and justified.

The literature on dialogue in educational and intercultural contexts

- provided an overall characterisation of dialogue as a situated discursive practice (Burbles & Bruce, 2001).
- encouraged the empirical investigation of the dialogic construction of knowledge in (intercultural) (language) teacher education contexts.
- provided a sociocultural perspective on dialogic mediation in SLTE that informed the purpose and nature of my engagement with the participants in this study.
- provided a more theoretically-informed perspective on foregrounding convergent understandings in intercultural dialogue.

Specifically in terms of how the six literature streams shaped the three research questions (RQs), RQ 1 (*What are the participants' beliefs about the epistemology of INSET for Indonesian state sector primary and secondary school teachers of English?*) was motivated by a gap identified in the ELT INSET literature, and was developed conceptually by

- the trainer development literature, specifically on the role of the articulation of principles underpinning teacher education practices in language teacher educator professional learning.
- the language teacher cognition literature, specifically on the nature, source, scope and role of language teacher beliefs, and on the role of epistemological beliefs in knowledge interpretation and as the basis for classroom action.
- the language teacher knowledge literature, specifically in suggesting a framework for forms of language teacher knowledge that feature in the ELT INSET classroom.

- the personal epistemologies literature, specifically in providing a framework of dimensions of epistemological beliefs.

In relation to RQ 2 (*What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?*), the relevance of the observation of classroom practices to a study of pedagogical beliefs was established from the language teacher cognition literature. The inclusion of post-observation dialogue with the participants was prompted by my professional interests, was supported by the ELT INSET literature and the trainer development literature, and was developed conceptually by the literature on dialogue in educational and intercultural contexts.

RQ 3 (*How does intercultural dialogue work in a study of this kind?*) was motivated by the call in the language teacher cognition literature for researchers in this field to adopt a more explicit reflexive focus, and by calls for further empirical investigation of the dialogic construction of knowledge in a range of language teacher education contexts. This research question was developed conceptually by the literature on dialogic mediation in SLTE, seen from a sociocultural perspective.

In chapter 3 I describe and justify the research procedures I adopted in the study. The justification is on the basis of principles presented in this literature review chapter, and of what was both appropriate and possible within the research setting.

CHAPTER 3

THE RESEARCH PROCEDURES

3.1 Purpose and structure of the chapter

In this chapter I adapt, and apply, Holliday's (2007, 2010) guidelines for "showing the workings" of qualitative research to present an account of the research procedures in the study. In Section 3.2 I provide an overview of the *research interview as social practice* perspective (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011) and its influence on the study. The remaining sections are, in turn, (1) an account of how I obtained approval to conduct the research at the Jakarta INSET centre; (2) an account of events upon arrival in Jakarta to begin the study; (3) a description of the research setting; (4) points related to the interpretation of the participants' collective beliefs; (5) points related to data collection options in language teacher cognition research; (6) a catalogue of research activities; (7) a description and justification of the mediational tools used in the individual-level dialogues in Jakarta; (8) a description and justification of the conduct of the classroom observations in Mataram; (9) an account of data analysis and interpretation processes; and (10) an explanation of the systems for displaying the data.

3.2 The *research interview as social practice* perspective

In Section 2.7 I outlined how, in this study, I have adopted a sociocultural characterisation of dialogue as a discursive practice dialectically related to other background practices and activities within a social setting, and to mediating objects and texts (Burbles & Bruce, 2001). In Section 2.4 I established the explicit reflexive focus of the study. These two dimensions merge in a perspective on research interviews (dialogues) as a form of social practice.

The case for this perspective has been presented by scholars addressing the use of interviews in qualitative research generally (Holstein & Gubrium, 1995, 2011), and in applied linguistics research in particular (Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011). Talmy (2010, 2011) refers to a *research interview as social practice* perspective, Holstein and Gubrium (1995, 2011) to the *active interview*, and Talmy

and Richards (2011) to a *discursive perspective on qualitative interviews*. Talmy and Richards' (2011) definition of their term provides a succinct overview of the common perspective:

What we mean by the term 'discursive' as it applies to theorizing interviews is that the interview is conceptualized explicitly as a socially-situated 'speech event' (Mishler 1986), in which interviewer(s) and interviewee(s) make meaning, co-construct knowledge, and participate in social practices (Holstein and Gubrium 1995, *inter alia*). This contrasts with the more commonplace ... perspective on the interview as a neutral technology, or research instrument (Talmy 2010), used to mine the attitudes, beliefs, and experiences of self-disclosing respondents. A discursive perspective on interviews, in other words, aligns with what Holstein and Gubrium (1995, *inter alia*) have called the 'active interview.' ... the active interview is a theory of interview that foregrounds not only the 'content' drawn from interviews - that is, the *whats* - but also the linguistic and interactional resources used to (co)construct it - or, the *hows*. (p. 2).

Mann (2011) makes a number of recommendations for how researchers can "follow through" on a theorization of research interviews as "active". I have adopted the following recommendations in this study, in this and the remaining chapters:

- The study needs to address researcher-interviewee relationships developed through events that took place prior to the start of official data collection. These relationships and events are part of the interactional context of an interview, and can have a significant impact on what happens and what data are generated in it (Mann, 2011, p. 16).
- The study needs to provide an account of what the researcher told the interviewee(s) about the nature and purpose of an interview, or parts within it (Mann, 2011, p. 10).

- The researcher's contribution to the co-construction of interview content "needs to be explicitly acknowledged and thus become a topic for analysis" (Mann, 2011, p. 8). This means that, in most cases, the researcher's turns need to be seen in the data transcripts, rather than summarized.
- Extracts from transcripts should always be presented in the interactional context in which they occurred (Mann, 2011, p. 17). This interactional context includes physical and temporal factors, and how a particular stretch of talk relates to the stretch of talk before it.
- There needs to be "a more reflective and critical engagement with practice and process, where the difficulties, confusion, and complexities are not 'swept under the carpet' (Clarke and Robertson 2001: 773)" (Mann, 2011, p. 11).

3.3 Obtaining approval to conduct the research in Jakarta

Mann (2011, p. 10) claims "... there are often requests, explanations, and rapport building before the research interview begins in earnest" which are important in establishing the interactional context of the research. In the case of this study, requesting permission to conduct the research in Indonesia, explaining the purpose and nature of the study to the participants and authority figures within the research setting, and building rapport with both these groups were part of an integrated process. This section is about this process. I describe my initial contact with three of the participants in Singapore, and a two-day visit to Jakarta for the purpose of seeking institutional approval for the research.

3.3.1 The Singapore meeting

As noted in Section 1.3, at the start of my doctoral studies I was teaching at a language teacher education centre in Singapore and took a particular interest in a program for the professional staff of an Indonesian Ministry of National Education centre in Jakarta that conducts INSET for Indonesian primary and secondary state

sector foreign language teachers. The participants in the program were from the English, French, German, Japanese and Arabic Departments of the Jakarta centre. I did not teach on the program, but was given permission to observe some sessions.

I talked informally with the three participants from the English Department after the observations and when I saw them outside class. It soon became clear to me that there were interesting possibilities for research involving them and their colleagues. I requested a more formal meeting before their return to Jakarta. I asked them about the nature of their work and their institution, and described in very broad terms the purpose and likely nature of my research. The three language teacher educators indicated that they would be very interested in participating in such a study, and suggested that the director of their centre would support the research.

This talk served a number of purposes relevant to data collection. The language teacher educators stated that, according to institutional policy, their INSET practice is conducted primarily in English, making meaningful observation of this practice possible. Their accounts of the nature of their work allowed me to begin tailoring the research activities to their specific context. In the case of these three eventual participants of the study, the talk began to build the rapport and trust necessary for inquiry involving the disclosure of their pedagogical beliefs and the observation of their classroom practices (Borg, 2006; Day, 1985, 1991; Kompf, 1993). I sensed that this building of rapport and trust was, in part, due to making specific reference to people, places and events from my personal and professional experience in Indonesia, with occasional use of Bahasa Indonesia. The talk was primarily in English and thus raised an initial practical awareness of issues of language and power (Barton & Tusting, 2005; Burbles & Bruce, 2001; Freeman, 1996; Hawkins, 2000; Singh & Richards, 2009). These issues related not only to my power as the native speaker to control the discourse but also to differences in oral English proficiency among the language teacher educators, affecting their ability to participate in this discourse.

3.3.2 Pre-data collection visit to Jakarta

The three language teacher educators I spoke to in Singapore acted as valuable “intercultural brokers”. They advised me on the protocols of official written

communication with the director of their centre to seek approval to conduct the research. They also advised that, in their understanding of the culture of the Ministry of National Education, approval would be more likely if I asked for the opportunity to describe the nature of my research to the director in person. A meeting was scheduled, and I went to Jakarta from Singapore for a two-day visit to the centre. The director was unable to meet me; however, he scheduled a meeting with his deputy, in which I described, and provided a written summary of, my proposed study. Institutional approval to conduct the research was subsequently granted.

The two-day visit was an opportunity to meet the two language teacher educators from the English Department who had not attended the program in Singapore. I had an informal meeting with the group of five. This served the same purposes as the meeting in Singapore; that is, to understand the context of their work and thereby develop research activities that were appropriate in this context, to build rapport and trust, and to better understand how issues of language and power might impact on the nature of the data collected.

One specific event during the visit was significant in developing context-specific research activities. At the invitation of one of the language teacher educators, Herry (pseudonym), I observed part of an ELT INSET session he was conducting that day. The teacher-learners were secondary school teachers of English and the session was about teaching reading. My research journal has the following entry concerning the observation.

Herry (*the teacher educator*) was giving a session on teaching reading with 24 high school teachers. Good atmosphere. Lots of comments and questions from the teachers. In English mainly. Pak Herry was talking about genre. Very well-informed and clear I thought. Some of the teachers said - in their own way - that it was all very nice, but how would Indonesian students go with it? Some teachers commented on their current approach to teaching reading. Herry's response was clear: *Genre's now here in the syllabus to stay – at least till the next new thing comes along!* (Research journal, p. 3)

Although short, the observation confirmed that the possible tension between *external*, *personal* and *context knowledge* reported in the literature was an issue in this ELT INSET classroom. The observation also alerted me to how at least some of the *external knowledge* introduced by the teacher educators is determined by national curriculum reform.

3.4 On arrival in Jakarta to begin the study

This section is an account of how my first meeting with the director of the Jakarta INSET centre at the outset of formal data collection shaped the study. It addresses the role of language and how I was required to revise my research plan in response to particular events and circumstances.

3.4.1 Learning context-specific language

I returned to the centre in Jakarta five months after the visit from Singapore to begin the official data collection. Immediately upon arrival, I had a meeting with the director. Within their intercultural broker role, the language teacher educators I met in Singapore had made it clear to me that, given the distinct hierarchical culture of the Ministry of National Education, the viability of the study was dependent on establishing and maintaining good relations with the director. This meeting built on previous email communication to establish positive relations that were maintained through short weekly briefing meetings on the progress of the research during my time in Jakarta.

The director was a useful resource, providing an overview of the history, mission and organisational structure of the centre and its place within the organisational structure of the Ministry of National Education. In addition to providing a broad perspective on the professional context of the language teacher educators' work, the overview provided some of the language that supported meaningful and efficient dialogue with them. This language consisted of the numerous acronyms commonly used in the oral and written discourse of Indonesian state sector education. The following entry from my research journal places this aspect of my interaction with the director in context.

I asked the director if he could explain where the centre fits in to the bigger picture of education in Indonesia and how it works. He showed me 2 impressive looking organisational charts, one of the Ministry of National Education and one of the centre itself. Every box seemed to have an acronym - LPMP, MGMP, SNBI, MFMP etc - and he rattled them off. I asked which boxes in the 2 charts the teacher educators had the closest relationship with. LPMP seems to be a big one. Lembaga Penyaminam Mutu Pendidikan, officially translated as Education Quality Assurance Institutions. They are regional education authorities, which recommend local language teachers for the INSET courses the English Department conducts. (Research journal, p. 6)

The importance of developing a shared language for dialogic inquiry and dialogic modes of professional learning is widely recognised in the literature (Burbles & Bruce, 2001; Freeman, 1991, 2002; Hawkins, 2000; Johnson, 1999, 2006, 2009; Johnson & Golombek, 2003; Singh & Richards, 2009). However, this is normally seen from the perspective of language “taught” by the researcher or professional development agent. Here, in the case of the acronyms, the roles were reversed and I was the language learner. This learning supported the focus and efficiency of the subsequent dialogues with the language teacher educators.

3.4.2 Revisions to the research plan

The meeting with the director had a significant impact on the type of data collected. First, it extended the type of participant. In his description of where the English Department is situated in the overall structure of the centre, the director stated that there were currently three *calon widyaiswara* (trainers-in-trainers) attached to the department. He asked me to include them in my study, and to engage with them separately from the experienced language teacher educators. I welcomed this unexpected dimension to the study, recognising that it had the potential to add depth to any emerging recommendations for the design and conduct of intercultural trainer development programs.

The second impact related to the observation of the language teacher educators' classroom practices. Such observation was important to the study. As stated in Section 2.4, from the outset of the study I adopted the position that, in teacher cognition research, beliefs need to be at least partly co-constructed through reference to the participants' observed classroom practices. In our conversations during my two-day visit from Singapore, the language teacher educators welcomed the observation of their classroom practices. They said it would be a new experience for them in the absence of any peer or formal evaluative observation program, or previous practice-oriented research at the centre. I scheduled my return five months later for data collection on the basis of their knowledge and assessment of "too quiet", "too busy" or "suitable" periods when they would be teaching in ELT INSET programs. However, on arrival, the director informed me that no ELT INSET programs were scheduled in Jakarta for the duration of my visit. This was the result of the enactment of an Indonesian national policy to decentralise teacher education across all curriculum areas, making it primarily regional and schools-based (Bjork, 2003, 2006; Kristiansen & Pratikno, 2006).

In the last week of my scheduled visit to Indonesia, a 140-hour intensive INSET program for sixty teachers of English in state sector junior and senior high schools across Eastern Indonesia began in Mataram, the capital of the province of Lombok. The director offered me the opportunity to observe this program. I could not extend my time in Indonesia so I asked to observe the first week, taught by two of the language teacher educators travelling from Jakarta. The other three language teacher educators from the English Department were to teach the remainder of the program.

This development demanded flexibility and compromise. It supports Borg's (2006) point that in language teacher cognition research "...choices will often need to be made not just on methodological grounds but also with an awareness of what is practically feasible, acceptable and permissible in a particular context under study" (p.280). The restriction in my data sets also heightened my awareness of making appropriate claims, one of the principles which Holliday (2010) argues underpins the validity of qualitative research.

3.5 Description of the research setting

This section provides an institutional overview of the Jakarta INSET centre, a description of the work of the English Department, a profile of the participants in the study, and an account of the physical and social circumstances of data collection in Jakarta and Mataram. It draws on six sources of information: (1) my initial meeting with the director of the Jakarta INSET centre; (2) sample timetables of ELT INSET programs conducted by the English Department; (3) the first group-level dialogues, aimed at developing my understanding of the context of the participants' work; (4) the first round of individual dialogues, which began with questions about the participants' professional background; (5) the final dialogue in Mataram, in which I confirmed and clarified points of fact about the research setting; and (6) research journal entries.

3.5.1 Overview of the Jakarta centre

The Jakarta centre is part of the Directorate-General Quality Improvement of Teachers and Educational Staff, Ministry of National Education, Indonesia. It was established in 1977. The main work of the centre is to provide in-service programs for Indonesian state sector primary and secondary teachers of Bahasa Indonesia, English, German, French, Japanese, Arabic and Mandarin. It also provides professional development programs for school principals managing language programs within their school, heads of specific language departments within a school, Information and Communication Technology technicians and others supporting language learning and teaching in Indonesian state sector kindergartens, elementary schools, junior and senior high schools and vocational schools.

3.5.2 The work of the English Department

The main work of the English Department is to conduct INSET programs for junior and senior high school teachers of English from state sector schools throughout Indonesia. The department also conducts occasional programs for teachers of English in vocational schools. These programs for high school teachers are at four levels: basic, pre-intermediate, intermediate and advanced. These terms refer to the extent of the participants' previous in-service training, rather than their proficiency in English. The language teacher educators explained the differences between the four levels in my first group-level dialogue with them. In the following extract from this dialogue,

in the context of my questions about the nature of their work, the group further explained that the higher level programs employ a cascade training strategy (Hayes, 2000; Herriott, 2004) where, after the program, the teachers assume the role of teacher educators, disseminating the knowledge and skills they acquire on the program to other teachers in their area through the local teachers association.

N = Neil (researcher); D = Didi (pseudonym); Y = Yani (pseudonym)

N: How long are your INSET courses usually? How many weeks?

D: Here we have some level of training. First we start with what we call that *tingkat dasar* or basic. Means that teachers have never joined the training. So we train them usually for 2 weeks. Then after that we have what is *lanjut*. How do you call this *lanjut*?

Y: Intermediate. Or pre-intermediate.

D: Pre-intermediate. And then we have intermediate level. So for the basic we show them and we tell them and we present to them how to teach English. And when they next come to the pre-intermediate level we try give them more theory about teaching English. And also we try to move from just how to teach until how to master the materials. And also we prepare them to be the instructor. Because you know that Indonesia is very large and when they come back to their place they can also become instructors for the other teachers.

Y: So the participants are also the leaders of the teacher association.

(Dialogue 1)

The basic and pre-intermediate level programs are both 140 hours over 16 days, the intermediate program is 180 hours over 21 days, and the advanced program is 160 hours over 16 days. Some programs continue to be conducted at the centre in Jakarta; however, as a result of the government's decentralisation policy, the teacher educators now conduct the majority of the programs at four regional training centres in the outer provinces of Indonesia.

The brief observation of an ELT INSET class during my visit from Singapore had introduced me to the role of the language teacher educators in the process of national language curriculum reform. This reform centres on the introduction of genre-based approaches to the teaching and learning of English in Indonesian junior and senior high schools. The language teacher educators explained this role in more detail in the first group-level dialogue, suggesting it was complicated by a separate reform giving individual schools greater autonomy in curriculum design and enactment.

S = Sutarto (pseudonym); B = Bambang (pseudonym)

S: As you know that we have new curriculum. It's called standard IC. What you call contents standards. Now the newest curriculum is called standards IC. So national standard. So the newest here actually is adopted from Australia. Australia way. Actually, Sydney way. Called genre-based approaches. Text types model. Also we try explain and then to model the approaches.

B: It's difficult. We should remind, help the teachers because it has been instructed in the curriculum.

S: Willy-nilly, they must use that. And then so many teachers do not know the approaches. That's one of our functions. To disseminate the genre-based approach.

D: Can I add? So before that we have the curriculum, the revision of our curriculum. So when we have 1994 curriculum that the time we teach we use the communicative approach. Let's say all of Indonesia we do that. Then we revise our curriculum become at the time based on competence. So this new curriculum try to adopt let's say the genre-based. And then after we have the new one. What we call the school curriculum. The school should design their own curriculum. Now because we are trainers the problem we have as the trainer is that the teachers they are confused. Whether they 100% use the genre-based approach or not. Or maybe they can combine with other approach. Our job is help them with this problem.

(Dialogue 1)

Sample timetables of recent ELT INSET programs which were provided by the language teacher educators suggested that the focus on genre-based approaches remains within a traditional “skills-and-knowledge-based” paradigm of teacher education (Hargraves, 1992), with discrete sessions on the four language macro-skills of listening, speaking, reading and writing, and sessions under the heading *Kompetensi Pedagogik* (pedagogical competencies), which include ELT methodology, lesson planning, assessment, materials development and instructional multimedia. The sessions with the closest alignment to genre-based approaches are sessions on systemic functional grammar (Halliday, 1985), identified on the timetable as *Contextual grammar*.

3.5.3 Profile of the participants in the study

Table 1 and Table 2 provide a profile of the eight participants in the study, who, at the time of my visit, comprised the total academic staff of the English Department at the Jakarta centre. Table 1 shows the five language teacher educators’ gender, estimated age, curriculum specialisation(s), relevant qualifications, and length of service at the Jakarta centre. Table 2 shows the gender, estimated age, academic background, ELT experience, current employment, and academic interests of the three trainers-in-training. In the two tables, the initial after the pseudonym ascribed to each participant is that used in the excerpts from the transcribed dialogues.

In the opening group- and individual-level dialogues with the three trainers-in-training, they reported that they did not have any formal apprenticeship program within the department, although they had all observed up to three ELT INSET sessions. They will be granted trainer status upon completion of a three-week generalist train-the-trainer course for civil servants. They had passed the admission test for this course; however, they did not know when they could expect notification to attend.

Table 1

Profile of the 5 language teacher educators

Didi (D)	Male in his mid 50s. Curriculum specialisation: Listening and speaking. MEd in TESOL from a UK university. Joined centre in 2004.
Sutarto (S)	Male in his late 40s. Curriculum specialisations: Grammar, methodology. Masters degree in TESOL; Joined centre in 2005.
Herry (H)	Male in his early 40s. Curriculum specialisation: Reading. Joined centre in 1999.
Yani (Y)	Female in her late 40s. Curriculum specialisation: Writing. Joined centre in 2004. Did not participate in 2 nd individual level dialogue due to illness.
Bambang (B)	Male in his mid 50s. Curriculum specialisation: Lesson planning. Joined centre in 1988.

Table 2

Profile of the 3 trainers-in-training

Ani (A)	Female in her early 30s. Formal teaching qualifications. MEd in TESOL from an Australian university. ELT experience in universities. Full time at the centre in the ICT department. Interests are grammar and methodology.
Fendi (F)	Male in his late 20s. Academic background in linguistics. No background in ELT methodology. Teaches English externally. Interests are phonology and semantics.
Tri (T)	Male in his late 20s. Academic background in English literature and linguistics. ELT experience in private colleges where he had some training in methodology. Teaches externally. Interests are methodology and grammar.

3.5.4 Physical and social circumstances of data collection

Here I briefly report on the physical and social circumstances of data collection at the Jakarta centre and in Mataram. This recognises the situated nature of the data in this study, in line with a *research interview as social practice* perspective (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011).

In Jakarta I was allocated a desk in the English Department staffroom, and was often in the staffroom before and after interviews scheduled throughout the day. Sometimes all five language teacher educators were present for different periods, and at other times there was a core of three, who were there from early morning to late afternoon. The trainers-in-training did not have a desk in the staffroom. All five language teacher educators entered into “a relationship of culture making” (Holliday, 2007) with me, engaging with me in a direct and cheerful way about my current experience of Jakarta. They also used me as a professional resource by (1) asking questions about the content of the language teacher education books I had with me and had made available for perusal; (2) asking for recommendations on published teaching material using genre-based approaches; and (3) requesting that I proofread academic papers in English. These acts of “culture making” developed rapport and trust, and thereby inevitably influenced the nature of the data captured in our recorded talk.

Social and physical circumstances also shaped the data collected in Mataram. Didi and Sutarto were the two language teacher educators sent from Jakarta for the week I observed. I had the greatest interaction with these two members of the English Department in the Jakarta staffroom, and this was possibly significant in how they responded to the potentially threatening observation of their classroom practices, and their willingness to engage in open post-observation dialogue about the choices they made in their lessons.

Thirty junior high school and thirty senior high school teachers of English from East Java, Bali and Lombok attended the Mataram INSET program as separate groups. The two teacher educators taught each group on alternate days. The intensity of the program required them to teach very long hours, from 7.30am to 8.30pm. This

workload was especially tiring, given the physical conditions at the training centre where the program was held. The classrooms were large, non-airconditioned and poorly ventilated, as well as extremely noisy on one day, with loud music from a wedding in an adjacent room. These circumstances meant that it was not ethical to expect the teacher educators to engage in lengthy post-observation dialogue. Our talk served the same purposes as the talk I intended in the circumstances of a less intensive ELT INSET program in Jakarta; however, I made the choice to abandon some stages and endeavoured to be as efficient as possible in my management of the discourse.

3.6 Focus on collective cognitions and practices

There is a strong tradition in mainstream and language teacher cognition research of focusing on the individual. This is particularly the case in research on teachers' personal practical knowledge (Clandinin, 1985, 1986, 1992; Clandinin & Connelly, 1986; Connelly & Clandinin, 1986, 1988, 1990; Golombek, 1998, 2009), in which it is assumed that "each person's knowledge is unique and cannot be codified across individuals without damaging important nuances of meaning" (Carter, 1990, p.304). However, there have been calls for more attention to be given to collective patterns of cognitions and practices among teachers working in similar contexts (Borg, 2003, 2006, 2012; Breen et al., 2001; Meijer et al., 2001; Schulman & Shulman, 2004; Verloop et al., 2001). Such calls are especially relevant to one of the purposes of this study; that is, to further my professional learning in the conduct of intercultural trainer development programs. While recognising individual differences among the participants, a lecturer on a trainer development program must also develop a sense of the professional thinking and practices of the group as a whole if they are to plan and deliver a coherent and useful set of lessons.

Verloop et al. (2001) present three directives for mainstream teacher cognition research that seeks to investigate collective, rather than individual, cognitions and practices. The first is to limit the scale of the research so that it is of groups of teachers who work in similar educational contexts. The second is that there should be no a priori assumption of a set of distinctive shared cognitions and practices within the group; this needs to be established empirically. Finally, the purpose of the research should not be to formulate a new set of prescriptions for the group's practices. I have

followed these three directives in developing separate interpretations of the collective epistemological beliefs of five language teacher educators and of the three trainers-in-training who participated in this study. I was unable to develop an interpretation of the collective classroom practices of the five language teacher educators, as the Mataram observations were only of Didi and Sutarto's lessons.

3.7 Data collection options in language teacher cognition research

Data collection methods were identified as problematic early in the teacher cognition literature (Calderhead, 1996; Clark & Peterson, 1986; Kagan, 1996; Shavelson & Stern, 1981). Researchers work within "a cognitive world that is unseen, unheard and only indirectly knowable" (Freeman, 1996, p. 365). As established in the review of teacher cognition literature in Section 2.4, the beliefs of experienced classroom practitioners, whether teachers or teacher educators, are normally tacitly held and cannot be readily articulated. There is a consensus in this literature that the tacit is more likely to be made explicit by using research instruments that focus on the concrete contextual detail of the participants' work, rather than abstract categories of knowledge (Borg, 2006; Elbaz, 1991; Woods, 1996).

Borg (2006) provides a useful four-part classification of data collection methods in language teacher cognition research that draws on such concrete contextual detail: (1) self-report instruments; (2) reflective writing; (3) verbal commentaries; and (4) observation of classroom practice. This study uses a combination of verbal commentaries - getting participants to talk about their beliefs and practices - and observation of participants' classroom practices. Rather than *verbal commentaries*, I use the term *dialogue* as it better captures the purposes and nature of the talk with the participants in the study. In this section I provide a brief account of why I did not make use of the other options within Borg's (2006) classification of data collection methods. Section 3.8 provides a catalogue of the research activities within the study. Section 3.9 describes and justifies the choice of the meditational tools used in the Jakarta dialogues, and Section 3.10 describes and justifies the conduct of the classroom observations in Mataram.

Self-report instruments and reflective writing were considered inappropriate to the study. Self-report instruments, such as Likert-scale questionnaires, are better suited to large-scale studies and would have been inadequate in capturing the complexities of my research topic. Questionnaires are low on ecological validity (Richardson, Anders, Tidwell & Lloyd, 1991); that is, the findings cannot be extrapolated with confidence to real classroom situations, as the responses may reflect purely ideals or may be influenced by social desirability (Kagan, 1990, p. 426), where the respondent is reluctant to endorse a professionally unpopular belief and might feign endorsement of what they see as the correct answer in the mind of the researcher. Further, on their own, questionnaires have minimal catalytic validity, a measure of “the degree to which a research process reorients, focuses, or changes participants, furthering their self-understanding and self-determination” (Kagan, 1990, p. 460). Given its philosophical and ethical commitment to ensuring that the participants benefit professionally from the research process, the study needed to aim for catalytic validity.

Reflective writing includes journal writing and retrospective accounts of specific lessons. When done in the context of an extended professional development course, such forms of writing could reasonably be expected of the course participants, and would serve as sources of valid data for the simultaneous study of their pedagogical beliefs. However, in the case of this study, conducted within a restricted time frame outside of a professional development course, completing a reflective writing task with a direct epistemological focus would have been an artificial exercise for the participants. Moreover, it would have been unreasonable to expect the participants to make the additional commitment and effort to write extensively in English. They were more comfortable and confident as speakers of English.

3.8 Catalogue and timeline of research activities

In this section I present a catalogue and a timeline of the research activities that generated the study’s primary data of full transcriptions of 22 audio-recorded dialogues and field notes from the observation of ELT INSET classroom practices. The catalogue is in the form of three tables. Table 3 provides an overview of the 18

Jakarta dialogues, in which each is identified according to form (group or individual), participant(s), length, meditational tools used, and purpose. *LTEs* refers to the language teacher educators and *TiTs* refers to the trainers-in-training. Table 4 refers to the classrooms observations in Mataram. These observations were conducted in the week after the final Jakarta dialogue. The table identifies the lecturer, the focus of the timetabled session, the length of the session, and the composition of the class. Table 5 refers to the post-observation dialogues in Mataram, and is in the same form as Table 4. Each of the 22 dialogues and each of the three observations is numbered in the first column of each table, for reference in chapters 4 and 5, notably in the excerpts from the transcribed dialogues. Table 6 provides a timeline of the data collection activities.

Table 3
Catalogue of the Jakarta dialogues

Ref.	Form	Participant(s)	Length	Tools
D1	Group	LTEs	90 mins	Organisational chart of Ministry of National Education
<u>Purpose of D1</u> • Develop rapport and trust. • Diagnose the use of English as the language of dialogue, individual differences in spoken proficiency in English. • Diagnose how interaction is affected by spoken proficiency in English, seniority, gender, my management of the discourse. • Further my understanding of the context and nature of the participants' work. • Introduce the topic of teacher learning and models of language teacher education, gain an initial sense of an epistemology of ELT INSET. • Take note of specific instances from experience to refer to in subsequent dialogue.				
D2	Group	TiTs	75 mins	As for D1
<u>Purpose of D2: As for D1</u>				
D3		Fendi (F)	90 mins	• Autobiographical fact sheet
D4		Yani (Y)	95 mins	
D5		Sutarto (S)	80 mins	

D6	Individual	Ani (A)	75 mins	Published language teacher education material (Parrott, 1993)
D7		Tri (T)	80 mins	
D8		Bambang (B)	95 mins	
D9		Herry (H)	80 mins	
D10		Didi (D)	85 mins	
<u>Purpose of D3-10</u> - Appreciate individual differences in professional history and current roles, explore personal practical knowledge. - Co-construct beliefs about language teaching and learning. - Co-construct beliefs about language teacher education. - Establish a shared conceptual framework and language for continued dialogue about the epistemology of ELT INSET.				
D11	Individual	Fendi	60 mins	5 research-designed vignettes of epistemological issues in the participants’ ELT INSET classroom
D12		Didi	55 mins	
D13		Sutarto	75 mins	
D14		Bambang	55 mins	
D15		Herry	80 mins	
D16		Ani	70 mins	
D17		Tri	75 mins	
Yani was ill and did not participate in this dialogue round.				
<u>Purpose of D11-17</u> Co-construct beliefs about the epistemology of ELT INSET in the participants’ context.				
4-day interval to prepare a written interpretation of the LTEs’ collective beliefs about the epistemology of ELT INSET.				
D18	Group	LTEs	90 mins	- Dot point form interpretation of collective beliefs - Sheet providing scaffolding language

Purpose of D18

- Respondent validation (Borg, 2012; Silverman, 2010) of my interpretation of LTEs' collective beliefs about the epistemology of ELT INSET.
- Collaborative reshaping of the interpretation in the light of omissions or misrepresentation.

Table 4

Catalogue of the observations in Mataram

Ref.	Lecturer	Focus of session	Length	Class
O1	Didi	Teaching listening skills	9 hours	30 junior high school teachers of English
O2	Sutarto	Review of methods and approaches in language teaching	3 hours	30 senior high school teachers of English
O3	Sutarto	Genre-based approaches	3 hours	Same group as for O2

Table 5

Catalogue of the post-observation dialogues in Mataram

Ref.	Form	Participant(s)	Length	Tools
D19	Individual	Didi	60 mins	• Materials used in the lesson • An alternative classroom activity
D20		Sutarto	80 mins	
<u>Purpose of D19-20</u> • Confirm correspondence between stated beliefs and observed classroom practices. • Explore perceived lack of correspondence between observed classroom practices and stated beliefs. • Consider additional and alternative activities.				
D21	Individual	Didi	50 mins	• Material used in O1

<u>Purpose of D21</u>				
Discuss reported successes and complications in experimentation with new classroom practices following D19.				
D22	Group	Didi & Sutarto	60 mins	Entries from research journal
<u>Purpose of D22</u>				
- Confirm and clarify points of fact to allow for accurate description of the research setting/the context of the participants' work. - Discuss the experience of participation in the study.				

Table 6
Timeline of the data collection activities

D1-2	On consecutive days
D3-10	Over 4 days (2 dialogues per day)
2-day interval to review entries in research journal	
D11-17	Over 4 days (2 dialogues per day, except for D11)
4-day interval to prepare for D18	
D18	1 day
2-day interval to travel to Mataram, attend opening of the ELT INSET program	
O1-3	Days 2-4 of the ELT INSET program
D19	Day 3 of the ELT INSET program
D20-21	Day 4 of the ELT INSET program
D22	Day 5 of the ELT INSET program

3.9 Mediational tools for the individual-level dialogues (D3-17)

In this section I justify the choice or design of the mediational tools used in the two rounds of individual-level dialogue in Jakarta. In chapter 6 I comment on how well they served the purposes of the study. The first individual-level dialogue round (D3-10) was in two parts. An autobiographical sheet was used as the mediational tool for the first part, and a language teacher education discussion task from Parrott (1993) was used in the second part. Five researcher-designed vignettes were used as the mediational tool for the second dialogue round (D11-17).

3.9.1 Autobiographical fact sheet for D3-10 Part 1

The material in Appendix B was given to individual participants at the end of the opening group-level dialogues (D1, D2), two days before the start of the first individual-level dialogue round. This mediational tool served a number of purposes and was based on a number of key assumptions. One assumption was that the participants in the study had limited previous experience of talking in depth about their professional history with an interested outsider, and that they would value the opportunity to do so. Researchers studying the lives of Western mainstream teachers (Goodson, 1992; Huberman, 1995, 1996) and, more closely related to this particular study, the lives of local EFL teachers and teacher educators in non-Western contexts (Hayes, 1996, 1997, 2004, 2008, 2009, 2009a in the case of Thailand, and Hayes, 2005, 2010 in the case of Sri Lanka) have reported such a response from the participants in their studies. It was further assumed that providing this type of authentic conversation (Clark, 2001) would build rapport with individual participants, and thus establish and develop a positive and productive culture of dealing (Holliday, 2007). Such a culture was seen as a prerequisite for more complex and potentially confronting subsequent talk centred around epistemological and methodological issues, where justification for knowledge claims and related ELT INSET practices was sometimes requested. Finally, specific incidents from professional experience elicited from the autobiographical sheet were useful points of reference in this later more complex talk when exemplification, clarification or confirmation was often required.

The main purpose of this first stage of the individual dialogue round was to generate talk to make explicit the personal dimension of the participants' beliefs about the epistemology of ELT INSET in their context. The participants were viewed as producers of situated, idiosyncratic, procedurally-focused and dynamic personal practical knowledge (Clandinin, 1985, 1986, 1992; Clandinin & Connelly, 1986; Connelly & Clandinin, 1986, 1988, 1990; Golombek, 1998, 2009), derived from, and understood in terms of, a range of unique experiences over a personal and career history as a foreign language learner, as a teacher of English, and as an EFL teacher educator.

The questions in the section about experience as a teacher of English that relate to the use of material and what “worked” and “didn’t work” with students, and the questions in the section about experience as an EFL teacher educator that relate to ideas about how teachers best learn new techniques and approaches, are questions that recognise the procedurally-focused dimension of personal practical knowledge. The questions about if and how ideas about teaching English and about language teacher education have changed over time recognise the dynamic dimension of this form of knowledge. Reference to memorable incidents, as a teacher of English and as a language teacher educator, is reference to *critical incidents*, which are unplanned and unanticipated events in the classroom that prompt reflection on a specific aspect of teaching and learning, and may result in belief shift (Farrell, 2008; Tripp, 1993; Richards & Farrell, 2005).

3.9.2 Discussion task from Parrott (1993) for D3-10 Part 2

Together with the autobiographical fact sheet, Discussion Task 24 from Parrott (1993) (see Appendix C) was given to the participants at the end of opening group-level dialogues. Parrott’s book is written for use in professional development programs for NS and NNS foreign language teachers with some classroom experience. It features two types of tasks: (1) discussion tasks, in which teachers examine and exchange ideas about general principles and issues in language teaching in the context of their specific teaching circumstances; and (2) classroom-based tasks, which provide a

practical framework for small-scale classroom research, experimenting with new techniques and approaches in the context of the teachers' own regular classes.

Discussion Task 24 contrasts two approaches to developing learners' competence in language as a system, such as learning a grammatical structure. Approach A represents a "traditional" presentation-practice-production approach, moving in a three-part sequence from teacher-controlled input on the meaning, form and phonology of the target structure using example utterances, to controlled form-focused written and oral practice of the structure, and finally to more communicative meaning-focused use of the structure. Approach B represents a task-based approach, which begins with a communicative meaning-focused activity, creating the conditions for the learners to "notice" teacher input, provided either during or after the activity, on the grammatical forms that facilitate the communication.

This material was chosen as a mediational tool for the following reasons:

- I assumed that the participants would be interested in seeing activities from a popular language teacher education resource book, meant for international use and written by a prominent figure in the field of ELT. In our discussions during my two-day visit to the Jakarta centre from Singapore, the language teacher educators commented that one of the main problems they face in their work is a lack of resources, particularly international language teaching material and reference and resource material for ELT INSET. They requested that I bring a selection of such material with me from Australia when I returned to the centre for data collection, which I did.
- Following the principles of data collection in language teacher cognition research outlined in Section 3.7, I understood that talk centred on the concrete methodological detail of language teaching and language teacher education, as opposed to talk centred around abstract categories of knowledge, would be more likely to facilitate the co-construction of the participants' tacitly held beliefs.

- I accept that beliefs about language teacher education are fundamentally grounded in beliefs about language teaching and learning. The discussion of task-based and “input and practice” approaches was expected to address core issues in language learning and teaching, such as the respective role, nature and appropriate sequencing of input and interaction, now accepted as two necessary conditions for language acquisition (Ellis, 2012).
- As a piece of ELT INSET material, it does not directly present the principles underlying what is assumed to be an alternative approach to developing learners’ linguistic competence. Rather, it requires teachers to uncover these principles, and to consider personal and context-specific factors in their classroom application. Such an approach raises important epistemological issues, such as who holds relevant knowledge in the ELT INSET classroom.
- Discussion questions 1-4 provided an efficient means of establishing a shared framework and language for continued dialogue about the epistemology of ELT INSET, outlined in Section 2.5; that is, the ELT INSET classroom as a site for the interplay of *external knowledge*, *practical knowledge* and *context knowledge*.

The following summary is of how the four discussion questions relate to these three forms of language teacher knowledge.

Question 1

Reference to language teacher knowledge: A language teacher’s current teaching style, their personal preferences in approaches to teaching new points of language.

Classification: *Practical knowledge*

Question 2

Reference to language teacher knowledge: Assumptions made in the contrasting approaches about the nature of language and the nature of language learning.

Classification: *External knowledge*.

Question 3

Reference to language teacher knowledge: Comparison of principles underlying the contrasting approaches.

Classification: *External knowledge*.

Question 4

Reference to language teacher knowledge: The influence of the following on a language teacher's choice of approach: (1) the sociolinguistic environment of teaching and learning; (2) learners' objectives in learning English, (3) the age of the learners.

Classification: *Context knowledge*.

In the first part of the dialogue about Discussion Task 24, I asked the participants to describe the two lessons in Approach A and Approach B. I then asked questions such as:

What is the purpose of this stage of the lesson?

How do students best learn new language, according to this approach?

What are the differences between the two approaches?

Following the discussion of teaching and learning principles, I asked the participants to comment on the suitability of the approaches for the Indonesian state sector English classroom, and if and how they were discussed in their ELT INSET classroom.

I followed a standard procedure in the second part of the dialogue to “teach” the participants the terms *external knowledge*, *practical knowledge* and *context knowledge*. I reminded the participants of the language teacher education purposes of the Parrott book, and explained that the discussion questions in Discussion Task 24 address different dimensions of language teacher knowledge. I then focused on the first four discussion questions in turn, drawing attention to key words and, on occasion, referred to the participants' previous comments about their ELT INSET classroom practices as a way of illustrating abstract ideas. I asked eliciting questions for the participants to “label” the dimension of language teacher knowledge addressed by each discussion question. In most cases, the participants immediately asked me to

provide a term, arguing I had greater current knowledge of the international teacher knowledge literature. This process is seen in the following exchange with Herry in which I introduce the material to him and “teach” the term *practical knowledge*:

N: Let’s move on to the discussion questions for Approach A and Approach B.

H: OK. Good.

N: Remember this is a teacher education book. These questions are probably meant for experienced teachers. To discuss in groups on an INSET course.

H: So we can use these questions maybe. For our course here in Indonesia.

N: Yes. I guess you could. Up to you. I’ll leave the book with you.

H: Thank you, Pak Neil.

N: You’re welcome. OK. Let’s look at the discussion questions. There are five discussion questions. Let’s look at 1-4. 5 is a lesson planning activity. In 1-4, the questions get the teachers to think about teacher knowledge. Each question is about a different form of teacher knowledge.

H: OK.

N: Have a look at discussion question 1.

H: (Reads aloud).

N: Why do you think the book has this kind of question? About personal preferences. Here, personal preferences in teaching grammar. What the teachers think works best in the classroom.

H: Just to know the way the teachers teach?

N: Yes. The teacher trainer will want to know how the teachers teach. But this is a reflection activity. The teachers will discuss these questions in groups I think. It’s like what you were saying before. You told me that with experienced teachers it is important to ask them about what they do in the classes, what they think is the best way to teach reading.

H: Yes, this is important.

- N: So, what kind of teacher knowledge is this? What kind of teacher knowledge is discussion question 1 about?
- H: Their own experience in the class, what they have try for a long time.
- N: Yes, exactly. So what is a term for this?
- H: I don't know one term. What is it? You know it, Pak Neil. You know about this.
- N: Practical knowledge.
- H: Practical knowledge.
- N: Here are many terms for this, actually. But let's use *practical knowledge*.
- H: OK. Practical knowledge. From teachers' experience. Good word.
- (Dialogue 9)

3.9.3 Vignettes for D11-17

Five researcher-designed vignettes were used as the mediational tool in the second round of individual-level dialogues (D11-17). A vignette is understood as a brief description of a hypothetical event within a particular context that presents some form of dilemma. At the end of the description, someone who normally operates within this context is asked how they would respond to the dilemma, either in words or actions or both. In Western contexts, vignettes have been used as a research strategy in areas of study such as moral reasoning (Belenky, Clinchy, Goldberger & Tarule, 1986), skills in constructing an argument (Kuhn, 1991), language teachers' beliefs about focus on form (Basturkmen, Loewen & Ellis, 2004), and epistemological beliefs in education (Joram, 2007). The rationale underlying this methodology is that when commenting on a dilemma featuring feasible, concrete contextual detail, participants' responses will more meaningfully reflect their beliefs or skills than responses to direct open-ended questions about the nature of their beliefs or skills (Borg, 2006; Joram, 2009; Kagan, 1992).

The five vignettes used in D11-17 are presented below. Each vignette is followed by a comment on its purpose. Overall, the vignettes centre on the value attached to, and the management of the relationships between, *external knowledge*, *practical knowledge* and *context knowledge* in the Indonesian ELT INSET classroom.

Vignette 1

A new colleague asks for your comments on the following “lesson plan” for an in-service session on *Teaching reading skills* for Indonesian EFL teachers:

1. Talk about how approaches to the teaching of reading have changed; that is, from using scripted texts to teach grammar to using authentic texts to develop (rather than simply test) reading skills.
2. Explain “top down” and “bottom up” processing and talk about the implications for teaching.
3. Present a list of the different micro skills of reading (reading for gist, reading for specific purposes etc), briefly explain what they mean.
4. Present a model for staging and procedures in a reading skills lesson.
5. Show how this model is applied in some of the more popular international EFL course books.
6. Ask the teachers to adapt this material for the Indonesian context.
7. Summarize the main points of the session.

What comments would you give on the staging of the lesson?

Comment on its purpose

Designed to elicit comment on:

- starting with ‘theory’ (*external knowledge*) then applying it to practice, versus starting with practice then ‘theorizing’ it.
- the value of modelling international practice, then adapting it according to *context knowledge*.
- the (lack of) recognition of *practical knowledge*.

Vignette 2

Your centre has a professional development program for its trainers. Part of this program involves observation of some of your lectures by an academic from the education faculty of a foreign university. This academic - a man in his early 30s - is in Jakarta for 3 months and has never been to Indonesia before.

He observes you give an in-service session on teaching vocabulary. In this session you tell the teachers that one of the best ways to learn vocabulary is through extensive reading. In the post-observation discussion with the foreign academic, he says that the evidence from current research is that extensive reading is a very “fragile” way of acquiring new words. You are now discussing this comment with a colleague. What points would you make?

Comment on its purpose

Designed to elicit comment on:

- the value attached to *external knowledge*.
- the form in which *external knowledge* is presented before it is accepted as the basis for classroom practice.
- the degree of *context knowledge* expected of an *external knowledge* source.

Vignette 3

In one of your lectures with a group of experienced teachers, you are talking about the literature questioning the value of an explicit (and predominant) focus on grammatical form. One of the teachers comments that she learned English quite successfully by studying its grammar and doing lots of written exercises from grammar practice books. She also comments that her students have been successful as a result of the attention she gives to grammatical form in her lessons. What would you say to her?

Comment on its purpose

Designed to elicit comment on:

- the value attached to *external knowledge*.
- the value attached to *practical knowledge*, especially in cases where it is in opposition to *external knowledge*.

Vignette 4

You have given a group of experienced teachers a chapter to read from a language teaching methodology book (published in the United States) on developing learner autonomy. The chapter describes ways language teachers can develop learner autonomy in and outside the classroom. You are now discussing the chapter with the

teachers. A common comment from the teachers is “This won’t work in Indonesia”. How would you respond to this comment?

Comment on its purpose

Designed to elicit comment on:

- the value attached to *external knowledge*.
- the value attached to *context knowledge*, especially in cases where it is in opposition to *external knowledge*.

Vignette 5

You have observed the lesson of a teacher as part of his professional development program. He has taught his normal class, which he has had for over 6 months. Most of the classroom interaction was in Bahasa Indonesia. In the feedback on the lesson, you comment on this, and talk about the principles behind the use of the target language in the classroom. The teacher’s response is that he knows this particular group of students very well. He says it is a very weak class that needs the lessons to be mainly in Bahasa Indonesia. How would you respond to this comment?

Comment on its purpose

Designed to elicit comment on:

- the value attached to *context knowledge* at the level of groups of specific learners, especially when it is in opposition to international norms of best classroom practice.

The five vignettes represent revisions made to a set written in the period between the two-day visit to the Jakarta centre from Singapore and the start of formal data collection. The revisions incorporated greater knowledge of the nature of the participants’ work gained from D1-10. For example, Vignette 1 recognises the trainers-in-training as participants in the study, hypothesising that they may consult with the language teacher educators when beginning their INSET practice. Vignette 3 recognises comment by some of the language teacher educators that one of the challenges they face is giving teachers clear direction on the place of an explicit focus of grammatical form within genre-based approaches. They felt the genre-based

literature was ambiguous on this point, and that this ambiguity was especially frustrating, given the traditionally strong focus on grammatical form in the national foreign languages curriculum, maintained in national examinations. Vignette 4 recognises comment made by all the participants about the widespread use of Bahasa Indonesia by both teachers and learners in the Indonesian primary and secondary school EFL classroom.

The vignettes were presented to the participants as a means of talking in a hypothetical, yet at the same time concrete way, about how different forms of language teacher knowledge feature, are valued, and are managed in the local ELT INSET context. After reading and before discussing a particular vignette, the participants were able to ask about language that was unclear or familiar to them, and were encouraged to suggest reshaping of the contextual detail, to make it more realistic. No such suggestions were made.

3.10 Conduct of the classroom observations in Mataram

This section describes and justifies the conduct of the classroom observations in Mataram. Based largely on the work of Evertson and Green (1986), Borg (2006, p. 230) presents nine dimensions of observational research in the field of language teacher cognition, and a continuum along which each dimension can vary. Excluding the dimensions of *Awareness* (whether those observed know they are being observed and by whom), *Coding* and *Analysis*, here I present six of the dimensions within this framework as they applied in the Mataram observations.

Dimension: Participation.

Description: The extent to which the observer participates in the settings under study.

Option: Participant/non-participant.

In this study: Minimal participant.

My intention was to be a non-participant in the observational setting. However, as Borg (2006, p. 234) notes, “on occasion a conflict may arise between the non-participant role envisaged for themselves by the researcher (who does not want to be actively involved in classroom events) and an invitation to participate by the teacher or students”. This was the case in Mataram. When negotiating the conduct of the

observations, Didi and Sutarto asked if they could draw on my experience, by asking me, where appropriate, to confirm or expand on points they made. I agreed to this, although I was conflicted by the request, conscious of the potential of my native speaker status to undermine their authority. During the observations there were, in fact, only two instances where they requested my confirmation of international language teaching practice. I provided a brief answer and allowed the lesson to resume as quickly as possible, a practice reported by Borg (2006) in his own research. I was a minimal participant more in the sense that I had some engagement with some of the teachers during the observation. In the pre-observation negotiations, I had asked both Didi and Sutarto where they would prefer me to sit in their classroom. Both said they would feel more comfortable if I sat as part of the group. In some of the group work activities, some of the teachers sitting near me asked me for help in providing ideas and vocabulary and in checking spelling and grammar. I consulted with Didi and Sutarto when this first occurred. They encouraged me to make myself available to the teachers. I did so; however, having introduced myself to the teachers and having briefly explained my research objectives, my sense was that the teachers respected my primary role, and allowed me to focus on it by only asking me a limited number of simple questions that could be answered quickly. This minimal engagement with the teachers did not detract from, or influence, my primary research focus on Didi and Sutarto's classroom practices.

Dimension: Authenticity.

Description: The extent to which the settings under observation are naturally occurring.

Options: Real/contrived.

In this study: Naturally occurring conditions.

The INSET program in Mataram was a normal pre-intermediate level training program over 140 hours for experienced Indonesian state sector junior and senior high school teachers of English. Although recognising that some degree of reactivity is inevitable (Borg, 2006), I had no reason to assume that Didi and Sutarto significantly altered their behaviours in response to my presence. They taught the scheduled sessions using structured materials that are part of the Jakarta centre's standard ELT INSET curriculum.

Dimension: Disclosure.

Description: The extent to which the purposes of the observation are explained to those observed.

Options: Full/minimal.

In this study: Full disclosure.

I fully disclosed the epistemological focus of the research to all of the participants from the outset, and this focus was made explicit in the mediational tools used in the Jakarta dialogues. Such a focus is not linked to any quantifiable ELT INSET classroom behaviour Didi and Sutarto could have assumed I endorsed as “best practice” or otherwise.

Dimension: Recording.

Description: How a record of the observation is made.

Options: Manual/technological.

In this study: Handwritten field notes.

The decision to record the observational data manually, using handwritten field notes, was based on two major considerations. The first relates to the use of “natural” recording methods as simulation of, and experimentation in, trainer development. In cases where observation of the participants’ practice is possible, although videotaping may sometimes be used, manual recording is likely to be the norm in most contexts. The second consideration relates to the purpose of the observation. Videotaping captures the interactional and classroom management features of teaching and learning. Audiotaping captures the exact features of instructor language. Neither was the specific focus of the observation. The focus was when and how *external knowledge*, *personal knowledge* and *context knowledge* featured in the lessons, and this could most efficiently and unobtrusively be recorded manually.

Dimension: Structure.

Description: The extent to which data are recorded against predetermined analytical categories.

Options: Closed/open.

In this study: Some categories were predetermined and others emerged during the observations.

I used two columns for the field notes. In the left column I recorded (1) headings for the main stages of the lesson; (2) the timing of events within each stage; (3) a brief description of the events, including materials used and interaction patterns; (4) verbatim statements or questions from Didi and Sutarto introducing, eliciting or commenting on either *external knowledge*, *practical knowledge* or *context knowledge*; and (5) epistemologically relevant verbatim statements from individual teachers. The main purpose of the right column was to record comments on perceived correspondence between the observed classroom practices, stated beliefs and self-reported classroom practices. The right column was open to other categories of comment emerging from the observation. See Appendix D for sample field notes.

Dimension: Scope.

Description: The extent to which a range of individuals, events and times are studied.

Options: Limited/extended.

In this study: Limited.

Borg (2006, p. 246) points out that it is important to consider practical issues that may constrain what can be achieved in observational research. These include unforeseen circumstances such as timetable changes and the time available to the researcher, both of which impacted on the scope of the observation in this study. See Section 3.4.2 for an account of these circumstances.

3.11 Data analysis and interpretation

In this section on the processes of data analysis and interpretation in the study, I use Freeman's (1996b) framework of options in research on teacher thinking and learning. There are three elements within this framework: *stance*, *process*, and *categories*. Stance refers to the attitude the researcher adopts towards participants in analysing and interpreting the data. A stance can be either *participatory*, in which the researcher includes the participants as co-analysts and co-interpreters, or *declarative*, in which the participants have little or no input. Process refers to the way in which data analysis and interpretation unfold throughout the research process. The process can be *linear*

or *iterative*. Categories are the framework used to organise and classify the interpretation of the data, and can be seen on a continuum from *a priori* to *grounded*. Here I use these three elements to structure an account of the data analysis and interpretation for the study's three research questions in turn.

RQ 1 *What are the participants' beliefs about the epistemology of INSET for Indonesian state sector primary and secondary school teachers of English?*

(This research question is in relation to the outcomes of the Jakarta dialogues)

Stance

The participants were not presented with any transcripts of the recorded dialogues for the purposes of co-analysis, since time for transcription was only available after I left Indonesia. However, I adopted a participatory stance in presenting the language teacher educators with a written interpretation of their collective epistemological beliefs for their comment in the final group-level dialogue in Jakarta (D18). Section 4.4.4 is an account of this dialogue, and Sections 6.2.3 and 6.4.1 provide comment on its conduct. The external work commitments of the three trainers-in-training meant that it was not possible to arrange a final group-level dialogue with them to seek their comments on the interpretation I had formed of their collective epistemological beliefs.

Process

Over the course of D1-17 in Jakarta (see the catalogue of research activities in Section 3.8), I developed separate interpretations of the collective epistemological beliefs of the language teacher educators and the trainers-in-training. I did this by listening to the dialogues recorded on any one day at the end of that day, and taking analytic notes in my research journal. This largely linear process was meant to parallel how a lecturer on a trainer development program would make progressive sense of what the participants say about their work.

I had four days, after D17 and before the final group-level dialogue with the language teacher educators (D18), to apply a more iterative approach, by listening again to all

of the recorded dialogues in which they participated, refining and revising my interpretation of their collective beliefs, and putting it in writing for their comment. It was already clear during this three-day period that the trainers-in-training would be unable to meet for a final group-level dialogue. My interpretation of their collective epistemological beliefs about ELT INSET, although already well-formed by the time I left Jakarta, was refined through careful reading of the transcripts. This interpretation is presented in Section 4.4.1.

Categories

External knowledge, practical knowledge and context knowledge, as forms of teacher knowledge that feature in the ELT INSET classroom, were a priori categories for analysis and interpretation, drawn from the language teacher knowledge literature (See Section 2.5). In Section 6.2.3 I comment on how the mediational tools used in the individual-level dialogues aided the identification of collectively held beliefs.

RQ 2 *What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?*

Stance

I formed a declarative interpretation of the epistemology of the observed classroom practices while observing the lessons. Sections 5.4.3 - 5.4.5 present a more detailed declarative interpretation, informed by ideas developed through reading, writing and professional dialogue since leaving the research setting. My stance towards the interpretation of the epistemology of the lessons was participatory in the post-observation dialogues, as Didi and Sutarto confirmed, added to, and on occasion challenged, my points.

Process

In the case of Didi's lesson and Sutarto's first lesson, I had time overnight, before the post-observation dialogues, to consider more carefully the interpretation I had formed while observing. This was not possible in the case of Sutarto's second lesson, as the

post-observation dialogue was held immediately after the lesson. The more detailed interpretation of the epistemology of the observed lesson presented in Sections 5.4.3-5.4.5 was formed iteratively.

Categories

As described in Section 3.10 under the heading *Dimension: Structure*, the key a priori analytical categories for the recording of data in the observation field notes were (1) how Didi and Sutarto introduced, elicited and commented on *external knowledge*, *practical knowledge* and *context knowledge*; and (2) perceived correspondence between observed classroom practices, stated beliefs and self-reported practices. However, I allowed relevant categories to emerge from the observation.

RQ3 *How does intercultural dialogue work in a study of this kind?*

Stance

My stance here was essentially declarative, although the participants' comments on the different forms of dialogue were also taken into account in the interpretation.

Process

I began the process of analysis and interpretation of the “workings” of the dialogues during the period of data collection. This process was linear in the sense that I reflected on the “workings” of each dialogue immediately after the event, and when listening to the recordings made each day. These reflections were recorded in my research journal. When working with the transcripts post-data collection, the process was highly iterative, as new understandings emerged from repeated reading of my research journal entries, exposure to new ideas in the literature, and the act of writing about what I was seeing in the data.

Categories

The categories used for analysis and interpretation in relation to this research question are what Freeman (1996b) classifies as *guided* on the continuum from a priori to grounded; that is, “while they spring from a priori categories that previous knowledge and experience might suggest about the topic, they respond to what the researcher

actually finds in the data” (Freeman, 1996b, pp. 371-372). The literature on dialogic mediation within a sociocultural perspective on SLTE (Johnson, 1999, 2006, 2009, 2009a; Johnson & Golombek, 2003), as reviewed in Section 2.7, provided a number of “starter” categories, such as the “reorganisation, refinement and reconceptualization” (Johnson, 2009, p. 63) of the participants’ understandings, and the role of language within these processes.

3.12 Systems for displaying the data

Excerpts from the transcripts of the dialogues in Jakarta and Mataram are presented in the thesis in a manner that reflects the principles of the *research interview as social practice* perspective, particularly as represented by Mann (2011). Relevant details of the immediate interactional context are provided for each extract. The extracts are normally of a particular stretch of talk, showing the turns of all the speakers and thereby the co-construction of this talk. As seen in the extracts of this type so far presented in this chapter, each speaker is identified by a letter. The key to these letters is found in the profiles of the participants in Table 1 and Table 2, Section 3.5.3. My turns are identified by *N*.

It did not serve the purposes of the study to use the transcription conventions typically found in conversation analysis studies (Freebody, 2003; Hughes, 2010) for identifying features of spoken interaction such as interruption, overlapping talk, long pauses, emphasized talk, words and sentences that run together, and intonation. The participants’ language has not been edited, and is therefore typical of skilled and highly communicative Indonesian speakers of English. In several of the excerpts, individual participants refer to me as *Pak Neil*. In Bahasa Indonesia, *Pak* is an honorific for an adult male. The dialogue number in brackets at the end of each extract refers to the number assigned in the catalogue of research activities in Section 3.8.

3.13 Summary and preview

In this chapter I have accounted for how the research procedures in this study were determined by principles within relevant literature, the social setting of the research,

and events and circumstances within that social setting. In chapter six I evaluate the choices that I made and, in some cases, suggest alternative procedures for the same research purposes within the same or a similar research setting. The next chapter addresses RQ 1.

CHAPTER 4

THE JAKARTA DIALOGUES

4.1 Purpose and structure of the chapter

This chapter is an account of the Jakarta dialogues and addresses RQ 1:

What are the participants' beliefs about the epistemology of INSET for Indonesian state sector primary and secondary school teachers of English?

This research question accepts that beliefs about the epistemology of ELT INSET are grounded in beliefs about language teaching and learning, and about language teacher learning in general. This is reflected in the structure of the chapter, with the focus initially and respectively on the participants' beliefs about these two domains. It is important to make clear that the overall focus here is on the participants' beliefs without reference to their observed classroom practices. Chapter five addresses RQ 2:

What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?

At the request of the director of the Jakarta INSET centre, I engaged with the language teacher educators and the trainers-in-training as separate groups, and my interpretations of each group's beliefs about language learning and teaching, about language teacher learning, and about the epistemology of ELT INSET are presented separately in this chapter.

4.2 Beliefs about language teaching and learning

This section draws on the transcripts of the opening group-level dialogues (D1, D2), and the first round of individual-level dialogue (D3-10). The talk in the opening dialogue was deliberately broad-ranging and meant to be "authentic" (Clark, 2001). The principal focus was the participants' professional context and their approaches to

language teacher education, which naturally led to talk about language teaching and learning. The two mediational tools used in the first individual-level dialogue round - the autobiographical sheet and the published material from Parrott (1993) - were more deliberately meant to generate talk about language teaching and learning.

It is important to acknowledge here the limitations of a restricted focus on the teaching of language systems (such as grammatical structures and lexis) through the use of the Parrott material. Language teaching methodology has multiple dimensions beyond the teaching of language systems. However, it was not realistic, nor especially relevant, in a study of beliefs about the epistemology of ELT INSET to attempt to address the participants' beliefs about all these dimensions. As argued in Section 3.9.2, the Parrott material was considered to be usefully broad in scope, addressing the role, nature and sequencing of input and interaction, two conditions now understood to be necessary in second language acquisition (Ellis, 2012),

4.2.1 The language teacher educators

The language teacher educators were clear in their understanding that the cognitive processes of second language acquisition, related to the internalization of linguistic input, are universal. This is seen in the following excerpt from the opening group-level dialogue (D1), which followed my enquiry about the differences in the purposes and content of the basic, pre-intermediate, intermediate and advanced level ELT INSET programs offered by the Jakarta centre.

- N: You have told me about the differences between the four levels. Is there anything that is the same?
- S: Same?
- N: Yes. You told me that at the lower level you focus on teaching techniques. At the higher level you have more theory. Is there anything that is the same for all levels? In what you say about teaching English, in what you do as a trainer.
- D: The important ideas for teaching English the same. At basic, at intermediate, at advanced.

- N: And what are they, these ideas? Are there bigger, more general ideas about teaching English? More general than genre-based approaches.
- D: We talk about SLA. Second language acquisition.
- Y: Yes, SLA. Very important. We have to cover it.
- N: It is a difficult area. It is very complex.
- S: Yes, complex. But we try to make it easier for the teachers.
- N: How do you do that?
- S: Just cover the important points. Points that everyone agrees.
- N: What are these points?
- S: Rules. Practice. Memory.
- N: So you think there is agreement about these in SLA?
- S: Not 100%. Of course not. Of course not. But there are some things for teachers.
- H: Some things I think we all agree. Some things are like facts. They are universal for learning language. Like the teacher must give knowledge, rules, the students must understand and they must remember. Practice makes perfect.
- N: Does everyone agree with Herry? Are these universals in language learning?
- All: Yes.
- N: So there is no special Indonesian way of learning? No cultural differences?
- H: Maybe culture differences in ways of teaching, ways in the classroom. Learning, no. In the brain, no.
- N: Any comments?
- All: Yes. Correct.
- (Dialogue 1)

At the same time, the language teacher educators recognise that there are important contextual factors influencing the way English is taught and learnt in the Indonesian state education sector. They see a relationship between low proficiency standards, limited opportunities for learners to use the target language outside the classroom, and

low levels of learner motivation. The following extract from the opening group-level dialogue (D1) is part of the group's response to my question about the issues Indonesian state sector English teachers typically face in their work. 'They' in the first statement refers to these teachers.

Y: The problem sometimes is that they get the goal but the reality sometimes different.

N: So what is that reality?

Y: The problem is that maybe the standard is that senior high school should be qualified to speak English but usually not. They have to analyse maybe the students, maybe the curriculum, maybe the standard of teaching, something like this.

S: Maybe back to the context. The context of English use in Indonesia. As you know that in Indonesia English is sociolinguistically as a foreign language, so the context is what you call so limited. Limited use.

D: And also when you asked about the problem, in my mind not one problem, many problem that the English teacher have related to the classroom. Especially the teachers who work at the remote areas out of the big city. First maybe the students not know why, why they should learn English. Because they think they don't need it.

B: Related to motivation. What for?

(Dialogue 1)

More specifically in relation to language teaching methodology, each of the five language teacher educators saw merits in both the "input and practice" approach and the task-based approach presented in the Parrott (1993) material. They recognised that the choice of one over the other depended on factors related to the learners' proficiency level and the extent of their previous exposure to the specific language targeted in the lesson. A representative comment on the merits of the "input and practice" approach (Approach A in the Parrott material) is the following from Herry, who also noted that this approach was also commonly used in language teacher education.

We need a part of giving presenting, giving new knowledge, and then after that the students need a kind of assistance, or controlled work or controlled environment in accomplishing a certain level, certain work, and after that they should produce something. This is very common, in the classroom and in teacher training here in Indonesia.

(Dialogue 9)

The participants' comments on the task-based approach (Approach B in the Parrott material) indicated knowledge and endorsement of some of the core principles of communicative language teaching, related to the role of purposeful interaction and the balanced development of learners' accuracy and fluency. When asked to comment on the principles underlying Approach B, the participants used a variety of terms such as "problem solving" (Bambang, D8), "active use" (Yani, D4) and "learning by doing" (Didi, D10; Herry, D9). They described the value of this approach in terms such as "directly using language, not explain language" (Yani, D4), "teach them to speak, not teach them about language" (Didi, D10) and "more real-life" (Bambang, D8).

Yani and Herry commented on the place of accuracy work with the task-based approach. While not discounting the value of the "accuracy to fluency" model, as seen in Approach A, they supported, under learner-determined conditions, an initial focus on fluency, with a focus on accuracy to follow. Yani presented this in procedural terms.

N: What do you think the main argument is for Approach B?

Y: Not waste the time. Practise directly. We give the instruction 'OK, practise please'. And then we monitor, if they use the right language or not. And later if they make a mistake we give the solution.

(Dialogue 4)

Herry made the case in more sociolinguistic terms.

H: Many people think Approach B is just fluency. But it can be accuracy also.

N: How does that work?

H: Half half. Maybe paying attention to the fluency, but after that come to the accuracy. Both are very important. But if we start from the accuracy, it can be quite intimidating for the students. For our students English is a foreign language.

(Dialogue 9)

In their comments on the suitability of Approach B in the Indonesian primary and secondary English classroom, the other language teacher educators also mentioned context factors constraining teachers' ability to foster learner interaction and to provide a focus on fluency. These factors include (1) typically large classes that make it difficult for teachers to manage sustained pair and group interaction between, and with, learners; (2) some teachers' limited proficiency in the target language, which means they may not have the confidence to deal with the unpredictability that is a feature of a fluency-based approach; and (3) the continued focus on accuracy above fluency in national examinations.

Overall, as a foundation for their beliefs about the epistemology of ELT INSET, the language teacher educators' beliefs about language teaching and learning, at least within the limited scope captured here, feature the recognition of universal cognitive processes in language learning, the endorsement of different methodological principles found in the international ELT literature, and understanding of a range of context-specific constraints on teaching and learning.

4.2.2 The trainers-in-training

Compared with the talk about language teaching and learning with the language teacher educators, the talk with the trainers-in-trainers was different in two ways. The trainers-in-training made more frequent reference to their own comparatively recent

experience of learning English, and I made frequent reference to their current experience as practising teachers of English.

In the opening group-level dialogue, as was the case with the language teacher educators, the trainers-in-training made explicit statements about the universal features of second language acquisition. As seen in the following excerpt, these statements emerged from discussion of the sociolinguistic context of English language learning and teaching in Indonesia. The immediate prior talk had been about Indonesian English teachers' use of the target language in the classroom.

T I think it is easier for teachers in Singapore, the Philippines, for example. For a teacher, when the surrounding or the culture is English speaking, so it is easier for them to develop their English. It is not comparable to Indonesia, where English is not spoken every day in real life. So I think the context, the culture is very important.

A: Yes, this is true.

F: Yes, I think easier for teachers in Singapore. Here in Indonesia it is English as a foreign language.

N: Sometimes we can see this more broadly. Sometimes we talk about the culture of learning. Do you think there is an Indonesian culture of learning?

T: You mean learning in general or language learning?

N: Both. Do you think Indonesian classrooms are special in terms of how teachers teach and students learn?

T: I don't think so. It's hard to tell.

A: I don't think so. Foreign language environment and native speaker environment, yes, but in a bigger way, no.

T: As far as I'm concerned, maybe I have limited experience but I don't think so. I think it is the same with other countries. Like motivation, universal. Learning foreign language is I think universal act. It is not specifically bound to particular countries. I think it's universal. Maybe the culture different, but learning in general I think it's the same.

N: Do you agree, Fendi?

F: Yes, same with Pak Tri I think. In the class some things might be special in Indonesia. Like students standing up as a greeting to the teacher. Students march when entering the classroom, roll call, raising hand. But these are just the culture. Just surface. Other things, deeper things, these are universal.

A: Yes. I think a universal act to learn languages.

(Dialogue 2)

Like the language teacher educators, the trainers-in-training saw merits in both of the approaches to developing linguistic competence presented in the Parrott material. They referred to the “logic” (Ani, D6) or “clear steps” (Tri, D7) of Approach A and how this builds learners’ control over, and confidence in using, new language. Both Ani and Fendi evaluated this approach through the lens of their own foreign language learning experience. For example, at the end of the discussion of the principles of the presentation-practice-production model, Fendi commented on the value of production activities, which he said did not feature in the tightly teacher-controlled lessons he experienced as a language learner.

It is more innovative compared to when I was learning the grammar. It was not like this. Because my teacher just only say one sentence and then the teacher asks the students to say exactly the same as the teacher says. But here it is more creative. More real, more practical. I never got this.

(Dialogue 3)

As was the case with the language teacher educators, the trainers-in-training saw Approach B as embodying communicative principles of purposeful language use and the value of a balanced focus on accuracy and fluency. They endorsed these principles, although not to the exclusion of other principles supporting a more explicit focus on language forms. Their comments on context constraints on the use of communicative approaches in the Indonesian primary and secondary language classroom were similar to those of the language teacher educators, referring specially

to large classes and how “teachers they must teach so their students can pass the exams, exams that check grammar rules still” (Ani, D6).

Overall, the trainers’-in-training beliefs about language learning and teaching closely paralleled those of the language teacher educators. These parallels are in their recognition of universal cognitive processes in language learning, their endorsement of a range of methodological principles found in the international ELT literature, and their recognition of how different characteristics of the sociolinguistic and educational context have an impact on language teaching and learning in Indonesian schools.

The comments of the trainers-in-training on the two methodological approaches presented in the Parrott material highlighted individual differences in their formal knowledge of language teaching methodology and their control of professional vocabulary to express this knowledge in English. These differences resulted in distinct forms of dialogue. I include this form of analysis here as a clear example of the application to this study of the *research interview as social practice* perspective (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011), which accepts that interview data - here related to beliefs about language teaching and learning - need to be interpreted in the light of background knowledge and events.

The differences in the forms of dialogue are most clearly illustrated by dialogue with Tri compared with Fendi. The following exchange with Tri begins from the point where I had introduced the Parrott material as a tool for discussing ideas about language teaching and learning and approaches to language teacher education.

N: Are you familiar with any of these approaches?

T: Yes. The first is structure-based. The focus mostly on form rather than the meaning. B, I think, is more contextual or meaningful, or you can say it is task-based. So the students must do something real. So the activity has some meaning. The form or the system of the language is taught in context.

(Dialogue 7)

The use of terms such as “structure-based”, “task-based”, “meaning”, “form” and “taught in context” demonstrate that Tri had the professional vocabulary in English to classify the two approaches in the Parrott material and describe the principles underlying them. To confirm that we had a shared understanding of the terms, I asked Tri to elaborate on what is “real” and “meaningful” about the suggested main activity in Approach B, and how form might actually be “taught in context”. He did so by referring to how the picture sequencing activity involves “negotiation” and the need to “listen and talk to solve the problem”, and how the teacher could focus on form through error correction.

Tri’s responses need to be interpreted in the light of his professional background, and the nature of my particular engagement with him here was influenced by fresh knowledge of this background. Before the discussion of the Parrott material, there was dialogue based around the autobiographical fact sheet, given to the participants at the end of the first group-level dialogue (D2). In this dialogue both Tri and Fendi stated they had studied linguistics in their undergraduate degree and did not have any formal tertiary background in foreign language teaching methodology. Tri, however, talked at length about the importance to his professional learning of attending, early in his career, a three month communicative methodology course at a large American language centre in Jakarta while teaching English there part-time. He also talked about his interest in methodology issues and his familiarity with some of the popular international EFL methodology textbooks in English.

This professional background has given Tri the knowledge and the vocabulary to engage confidently, at least on the topic at hand, in dialogue in English with a professional outsider, using “discourses that are publicly recognized and valued within the communities of practice that hold power” (Johnson, 2006, p. 241) to justify his current or potential classroom practice. The prior talk based around the autobiographical fact sheet led me to respect Tri’s professional knowledge of communicative methodology and his ability to express that knowledge in English, so in the discussion of the Parrott material it was sufficient to check that we had a shared understanding of key terms. His clear statements of pedagogical principles could stand alone, without the need for further negotiation of meaning.

The talk with Fendi about the principles underlying Approach A and Approach B was more complex and required greater negotiation of meaning. In the talk based around the autobiographical fact sheet, Fendi said that his main professional interests were phonology and semantics, which he had studied and currently taught at university. He claimed that he had little formal knowledge of language teaching methodology, and once appointed as a language teacher educator, he hoped to specialise in developing the language proficiency of Indonesian teachers of English. When I introduced the Parrott material to him, he expressed concern that, even though his own foreign language learning experience had given him an intuitive understanding of teaching principles, he did not have the vocabulary, even in Bahasa Indonesia, to express them in the academic style he thought I expected.

I think this is difficult for me. I know myself I am not able to teach other than what I am learning up to now at university. I understand about language teaching I think because I like to learn other languages. But, Pak Neil, this is difficult. I do not know the words for talking about these lessons. Not in the formal way, not like the way I can talk about phonology. Maybe not in my own language, Indonesian, I also think.

(Dialogue 3)

I reassured him that I did not expect him to use any formal methodological terminology, and the talk continued, with frequent negotiation of meaning. The following exchange is an example of how this negotiation was able to “teach” some of the language Fendi said he lacked to express his beliefs, in English, to an international SLTE professional community.

- N: What about Approach B? How is it different from A?
F: It is more practical from the beginning.
N: What do you mean by practical?

- F: I can say we don't see the theory first. We just only expose the students to practice. Just only say 'These are the pictures. Please order in the correct way'. You know, in my observation, in my interpretation, when the students experiment in a real way it is easy for them, to what, to have in mind, to stay inside longer. Something like that.
- N: We usually say 'to internalize the language'.
- F: Oh. OK. Sorry. I don't have appropriate terminology. It is easier for us to make it clear to others if we have those words. Internalize. It will stay inside longer. That's what I mean (*Writes down the word 'internalize'. Asks me to check the spelling*).
- (Dialogue 3)

4.3 Beliefs about language teacher learning

In this study, in addition to understandings of language learning and teaching, the participants' broad understandings of how language teachers learn are seen as the foundation of their beliefs about the epistemology of ELT INSET. Talk about language teacher learning featured in the opening group-level dialogues (D1, D2) and in the first half of the first individual-level dialogues (D3-10), where I asked the participants about their career history and any shifts in their thinking about language teaching and language teacher education.

4.3.1 The language teacher educators

Two core beliefs about language teacher learning emerged from the talk with the language teacher educators: first, that language teachers, irrespective of their level of experience, learn by seeing a language teacher educator model new classroom practices, and second, that this learning needs to be supported and sustained when language teachers return to their classrooms. These beliefs are networked to beliefs about the epistemology of ELT INSET; specifically, beliefs about the place of theory and experienced language teachers' *practical* and *context knowledge* within the modelling of classroom practices, and beliefs about whether or how the school context mediates and transforms what and how language teachers learn (Freeman, 2002; Opher & Pedder, 2011).

At the stage where we began to discuss the nature of language teacher learning in the opening group-level dialogue (D1), I followed a broad question with a call for comment on methodological options.

N: I'd like to ask you a very big question now. How do you think language teachers learn? We know a lot about how students learn language, but what do you think is the best way for your students - the teachers on your courses - to learn?

Y: This is an interesting question, Pak Neil.

Others: Yes, interesting.

N: OK, good. As you know, there are different ideas on this. Some people think we should start with theory then talk about how to apply to practice. Other people think we should start with practice and then look at the theory behind it. This might mean you give a model and get the teachers to practise or apply the model. Others believe in learning through different forms of teacher reflection. What do you think? How do you help your teachers learn?

(Dialogue 1)

In their response, the group immediately and unanimously endorsed modelling new classroom practice.

Y: Give a model and then they practise it, and we monitor whether they use the model. In the beginning it is very important that you give the model. Just a little theory. They do not need much theory. Just need how to teach.

H: Yes, our teachers learn from a model.

Others: Models, yes.

(Dialogue 1)

In addition to providing exemplars of recommended classroom practice, the group saw models as a way of "proving" theory to teachers. This belief was expressed in

response to my follow-up question about the ways the language teacher educators provide models, and was stated most clearly by Didi in relation to his specialisation, the teaching of listening.

N: How do you give a model? Do you teach the teachers who are acting as students? Or do you watch a teacher teaching a real class? Using a video, for example.

D: Like me, for example, when we train teachers. Let's go to specifics. Listening, for example. We discuss with them why, why we have to teach listening, what is listening, what is important when we teach listening. So maybe it's a bit of theory. Usually the teachers say many things about that and then finish with the theory and I show them. I give them a model. I show them how to teach. For example, because in training we say that we hope that the students can learn language naturally, learn by natural communication. And then we show them. And then we prove. For example, I show them. I ask the participants to be my students. OK, at the level of SMA, for example. Then I give them one session. But before that I remind them. "OK, divide your body into two parts. One part student, follow my instruction, do that, act as student. Another part you are teachers and evaluate, and think about the technique, what strategy I use". And after that we discuss with them. Is it a match what we said about the theory?

(Dialogue 1)

In the first individual-level dialogues (D3-10), the initial talk about career history and shifts in thinking about approaches to language teacher education confirmed the value the group as a whole place on modelling. However, in D18, in which the group commented on my interpretation of their collective beliefs, Sutarto made the point that this belief may not necessarily be reflected in every language teacher educator's classroom practices, since some curriculum specialisations are more theoretical in nature and do not lend themselves to modelling.

The second core belief about teacher learning, related to school context, emerged from talk in the opening group-level dialogue (D1) about the management of teacher change. This talk was in the context of the group's challenges in introducing genre-based approaches to Indonesian state sector English teachers. Rather than seeing the "problem" of teacher learning as exclusively related to improving the effectiveness of INSET delivery in relating theory to practice (Burns & Richards, 2009; Singh & Richards, 2009), the group recognised that teacher learning needs to be seen more broadly "against the backdrop of teachers' professional lives, within the setting where they work, and under the circumstances of that work" (Freeman & Johnson, 1989, p. 405). The group used the term *on-service* to express this broader view of teacher learning outside the ELT INSET classroom, and how teacher education can best support it.

S: We introduce and we practise something new to teachers during in-service. And they say "Yes, good". But when they come back to their school I think they need more time to be sure.

B: If they are not sure they will not do that.

S: So for us trainers how can we make them sure about the new thing that we give to them? We don't know exactly the situation and condition at the teacher's place, at the teacher's school. So that's why on-service.

N: On-service? That's a new word for me.

D: Yes, we call this on-service. In-service is not enough. On-service we can visit them. Maybe six month, maybe one year later. We go to their school. Maybe the new approach or the new technique that we give them doesn't work at their school. We can't anticipate before. So the teacher become very frustrated with that.

Y: We need to see the real situation, the real student, the real problem the teacher has. Then we can help them. The teacher will feel very very happy with that.

(Dialogue 1)

The group was extremely pragmatic about the feasibility of providing large scale “on-service” for the Indonesian state sector teachers who attend ELT INSET, given their number, their geographic spread and government funding limitations. In line with the international teacher change literature (Fullan, 2001), the group also recognised that relationships and interactions with other participants in the school context, such as other teachers, the principal, parents and local and provincial government educational authorities, have a significant influence on sustaining or inhibiting any individual teacher’s shift in beliefs and practices.

The broad questions posed to the language teacher educators about how language teachers learn and about the management of teacher change provided useful insights into their professional thinking. In later dialogues I drew on their statements about the value of modelling new classroom practices and about the school context. Other dimensions of the language teacher educators’ beliefs about language teacher learning in a general sense emerged from the more concrete talk about the epistemology of ELT INSET using the five researcher-designed vignettes as mediational tools.

4.3.2 The trainers-in-training

Talk with the three trainers-in-training about the nature of teacher learning was more restricted than with the language teacher educators. In the opening group-level dialogue (D2), they repeatedly referred to their junior status and their lack of experience as trainers on any structured teacher education program at either pre- or in-service level. As seen in the following exchange, they felt this background did not qualify them to comment in an informed way on teacher learning in any broad philosophical sense. They commented that the whole notion of *how* teachers learn, as opposed to *what* they learn, was something they had not previously considered and found difficult to discuss.

N: How do you think language teachers learn?

F: Make them speak. This is the simple way in my strategy. So when we are asked to train them, we have to make an effort to 100% speak in

English. What I have in mind is that how can they be skilful to speak and to write if we as teacher trainers do not do that.

N: So you are talking about developing their language proficiency here.

F: Yes, this is the most important for me.

A: Very important for Indonesian teachers. Many of them their proficiency is low.

N: Yes, this is important, but it is about the skills English teachers need. The skills they need to do their job well.

T: They need many things. They need to know about grammar, for example. And about different techniques for teaching.

N: Yes, you are right. But my question is about *how* they learn, not *what* they learn.

A: What is your question, Pak Neil?

T: Yes, what is your question?

N: It is a very big question about how language teachers learn new knowledge and skills. About what types of activities and what materials work best.

All: Very difficult question.

N: It certainly is.

F: This is difficult for us to answer. Difficult. This is a new thing. I don't know about this.

A: As you know, we are just *calons* (apprentices). We have not yet the experience with teaching teachers.

(Dialogue 2)

I gave the three participants time to reflect on their own formal and informal learning as teachers, and on their limited observation of ELT INSET programs at the Jakarta centre. The talk then moved back to the issue of teachers' L2 proficiency, and more broadly, to what teachers normally expect to "take home" from a teacher education course. This focus produced a developing core epistemology of teacher learning, which is illustrated in the following exchange, where, as with the language teacher educators, the trainers-in-training appear to strongly endorse the modelling of new

practices as a way of promoting teacher learning. They see a place for “theory”, as long as directions for classroom practice emerge from it.

N: So, what do you think teachers generally, pre- and in-service teachers, want from a teacher education course?

T: The latest trends, the latest developments in teaching methods. But some method and techniques that could be used in the classroom, for teachers to use. Teacher trainers can give models of teaching students, share the knowledge to the teachers to apply it.

F: Yes, I prefer focus on practice first. Theory we need to know, but what is the practice from this theory? The teacher trainer must show them this.

A: Theory is important but sometimes it makes them sleep. But more important is the practical ways, dealing with reality.

(Dialogue 2)

The tacitly held beliefs of the trainers-in-training about the nature of language teacher learning were more effectively co-constructed when the talk was about the concrete - if hypothetical - contextual detail of events with the ELT INSET classroom.

4.4 Beliefs about the epistemology of ELT INSET

The section is in four parts: (1) an interpretation of collective beliefs of the trainers-in-training about the epistemology of ELT INSET; (2) research processes relevant to the reading of this section; (3) an interpretation of the language teacher educators’ collective beliefs about the epistemology of ELT INSET; and (4) the language teacher educators’ comments on my interpretation.

4.4.1 The trainers-in-training

This section draws on the data from the second round of individual-level dialogues (D11, 16, 17), based around the five vignettes of contested knowledge in the ELT INSET classroom. The analysis, however, is partly grounded in the interpretation of the beliefs of the trainers-in-training about language learning and teaching, and about teacher learning. For ease of reference, the nature of the hypothetical situation in each

of the five vignettes is summarised below. The vignettes are presented in full in Section 3.9.3.

Vignette 1: You have written an outline of a proposed INSET session on teaching reading skills and ask a colleague to comment on the logic of the staging, involving theory, models in international course books and possible adaptation of these models to the Indonesian context.

Vignette 2: A visiting foreign academic observes your INSET session on teaching vocabulary and comments in the feedback that there is little current research support for the vocabulary acquisition method you are endorsing.

Vignette 3: In an INSET session on teaching grammar, a teacher uses her successful language learning experience and her students' success to question the classroom recommendations of a body of research you have summarized.

Vignette 4: An INSET group questions whether the recommendations for promoting learner autonomy taken from a chapter in an international language teaching methodology book are feasible in the Indonesian context.

Vignette 5: After observing the lesson of an experienced teacher in which the classroom interaction was mainly in Bahasa Indonesia, you draw the teacher's attention to the principles behind the use of L2 in the classroom; he defends his use of the L1 on the basis of his knowledge of the class.

Vignettes 2-5 served their intended purpose as a means of talking in a concrete, if hypothetical, way about the epistemology of ELT INSET. The three trainers-in-training commented that their lack of teacher education experience meant they found it difficult to engage with Vignette 1. At their request, I explained my purpose in creating it and we moved quickly to Vignette 2.

In comparison with the language teacher educators, the talk with the trainers-in-training about each vignette required careful discourse management, to prevent it from becoming exclusively concerned with language teaching methodology issues, such as the teaching grammar in the case of Vignette 3. I was sometimes required to

shift the perspective to broader epistemological issues. Chapter 6 presents examples of this topic management and discusses the implications for the design and use of mediational tools in intercultural dialogue about language teacher education.

The following eight points represent my interpretation of the collective beliefs of the trainers-in-training about the epistemology of ELT INSET.

1. *External knowledge, context knowledge and practical knowledge* all need recognition in the ELT INSET classroom.
2. Any form of professional learning involves exposure to *external knowledge*.
3. Teachers generate legitimate knowledge through their classroom experience in specific schools with specific local conditions.
4. There is a distinction between *external knowledge* based on accepted universal principles of language learning and teaching and *external knowledge* based on recent empirical research in a specific context.
5. Experienced teachers will inevitably interpret each of these forms of *external knowledge* in the light of their experience.
6. Experienced teachers need to experiment with classroom practice informed by *external knowledge* based on universal principles of language learning and teaching.
7. This experimentation will usually require locally appropriate adjustments in recommended international classroom practice.
8. Evidence of their students' unsuccessful learning as a result of this experimentation is the only legitimate basis on which experienced teachers can reject *external knowledge*.

Points 4 to 8 incorporate the broader first three points and are the focus of the remainder of this section. The interpretation is supported by excerpts from the data and is linked to the personal epistemology literature reviewed in chapter 2.

The point that emerged most directly from the discussion of Vignettes 2 and 4 was that the trainers-in-training make a distinction between *external knowledge* based on accepted universal principles of language learning and teaching and *external knowledge* based on recent empirical research in a specific context. In Vignette 2, the epistemological problem is recent research-based knowledge challenging well-established language teaching methodology. Seen in terms of the *certainty of knowledge* dimension of Hofer and Pintrich's (1997) model of personal epistemology, the concluding comments of the trainers-in-training on this problem indicate they see research-based knowledge as fluid rather than fixed.

Let me say this is the result of the research, but the research is not complete yet. Someone else can conduct research more deeply about this kind of thing. The results of this research indicates probably extensive reading is not effective, but I'm not sure if it is 100% true. The research opens the possibility for the other researchers to conduct the research about this. So probably what happens is the result of the previous research is the other way around.

(Fendi, Dialogue 11)

There is no exact conclusion in language research. Probably the research undertaken in some areas the result might be different than in other area.

(Ani, Dialogue 16)

I would say that I disagree with this opinion. Because based on my experience and also based on other research maybe, it has been proved that extensive reading really quite helps. Usually research is like that. Some agree, some disagree. Some argue with the other.

(Tri, Dialogue 17)

In Vignette 4, the epistemological problem is *external knowledge* in perceived conflict with experienced language teachers' *context knowledge*. For the trainers-in-training, the form of *external knowledge* in this case - recommendations for promoting learner autonomy - is not drawn primarily from research findings, but rather is an accepted universal principle of language learning and teaching. Again in terms of Hofer and Pintrich's (1997) model, it is therefore more fixed than research-based knowledge. This view is reflected in the following comments, in which the trainers-in-training state how they would respond to teachers' scepticism about promoting learner autonomy in the Indonesian state sector educational context. Some points are in bold for later reference.

I will ask the teachers "Why? Why do you think it won't work?" and they will come up with different arguments. Then I will share and use the examples from the chapter to make some suggestions. If they have some kind of problem, I will give some advice. It is better if we do it. I will give them some kind of encouragement, some new perspective. **This thing can be done.** This thing is universal.

(Tri, Dialogue 17)

I will say in **open discussion** "Why it won't work? Maybe in Indonesia it cannot work completely, maybe not all the suggestions are good for you, good for your students. But this is about how students can learn by themselves". Teachers in every situation, every country I think, must think about this.

(Ani, Dialogue 16)

I can say like this. "With the chapter here, maybe not everything is appropriate in the Indonesian context. But **in fact we can say you can find by yourself.** There are other important things in this chapter. About autonomy. This chapter is important professional knowledge".

(Fendi, Dialogue 11)

Irrespective of how *external knowledge* is presented in the ELT INSET classroom, whether based on accepted universal principles of language learning or on recent empirical research, the trainers-in-training recognise that experienced teachers will inevitably interpret this form of knowledge in the light of their unique experience as a learner and as a teacher. Tri, for example, in relation to Vignette 3, which is based on the comments of an individual teacher rather than the INSET group as a whole, noted that the views of the other teachers in the group needed to be sought, as they may well interpret the research findings differently “depending on what is their experience, their experience when learning grammar, their experience as a grammar teacher” (D11). In the case of the group response in Vignette 4, Fendi suggested that the sharing of experience within a diverse group of experienced teachers might reveal different understandings of the recommendations for promoting learner autonomy. In the context of her comments on Vignette 3, Ani reflected on her relatively recent experience as a teacher learner in a postgraduate course in applied linguistics in Australia. This reflection illustrates her recognition of how *external knowledge* is interpreted through the lens of a teacher’s personal experience.

I remember my Masters course. Sometimes we had to write reflection on our reading. Reading about SLA, about rules for grammar, if they help students. They were difficult. Difficult to understand. Sometimes I think like this teacher, I think this can’t be true. It is not like this for students and for teachers. But other times I think yes, this is true, this is like my experience.

(Dialogue 16)

As suggested by their responses to the experienced teachers’ scepticism in Vignette 4, the trainers-in-training believe that teachers have a professional responsibility to experiment with classroom practices that are informed by *external knowledge* based on universal principles of language learning and teaching. They recognise that this experimentation inevitably and appropriately involves adjustment of some aspects of recommended international classroom practices to suit local learning and teaching conditions. They accept that it is the teacher educator’s responsibility to assist teachers in the experimentation and adjustment process.

The context of the following excerpts from the data is where I asked for clarification of, or expansion on, the trainers'-in-training suggested responses to the sceptical teachers in Vignette 4. Fendi made the following point when I asked him to clarify his *But in fact we can say you can find by yourself* comment.

At least we can adapt the content from this book to the context. At least I try to catch it and try to adapt depending on the context. I would not take 100% because I have a different situation but I select. Only read first, then understand first, then I try to select which one is appropriate for Indonesia. We must get the teachers to think like this.

(Dialogue 11)

Tri expanded on his *This thing can be done* encouragement to the teachers by saying:

The teachers can still do it. They can consider the context to apply it, but they can put some modification or adaptation depending on the case by case. When they come up with some kind of problem we can discuss it together. This means giving some models, some examples of how to apply this knowledge to their setting, still aiming at these new ways of teaching.

(Dialogue 17)

Ani expanded on the nature of her proposed *open discussion* in this way:

It is not whether we have to accept or to apply this completely. But the teachers cannot just say it is rubbish. We need discussion. We need to talk about how to implement this in our situation here in Indonesia.

(Dialogue 16)

Comments such as *But the teachers cannot just say it rubbish* and proposed questions for the teachers such as *Why do you think it won't work?* suggest the trainers-in-training see the ELT INSET classroom as a place where there must be some concern

for the evaluation of knowledge claims, or, in Hofer and Pintrich's (1997) terms, a concern for the justification of knowing. For the trainers-in-training, this justification applies in particular to teachers' rejection of *external knowledge*. The justification comes through supplying evidence that experimentation with new practice based on *external knowledge* does not promote student learning.

In addition to the discussion of Vignette 4, the data supporting this interpretation comes from the discussion of Vignette 5. In this vignette, the epistemological problem is *context knowledge* in conflict with *external knowledge* that discourages extensive use of the L1 in the classroom. The trainers-in-training recognised that it was not productive for teacher learning to force change, and that unique contextual constraints needed to be taken into account. Ani, for example, commented:

I may not say he is wrong. If he is teaching in a remote place, in a village or something, and there is no sophisticated media, no computer or Internet, no exposure at all to English for the students, well it can be acceptable teaching in Indonesian.

(Dialogue 16)

However, the commonly suggested approach to the epistemological problem was to engage in dialogue about principles of promoting student learning. Tri described the nature of these principles and this dialogue in detail.

The teacher and I should talk about the common ground that we have on teaching using English. Maybe we can find some similarities in our principle about exposure. The students need as much exposure to English as they can get, especially from their teachers. After we have come to some kind of agreement about that, about the principle that we have to teach English using English, and then I would ask "Why do you think you still continue speaking Bahasa Indonesia?". And I think he will say "Because my students are very weak". And then I will give another arguments that "Do you think it will be better for your students if you still use English but you lower the difficulty level? So it can be

comprehensible to your students and then you can still use English”. I think he should try this, try to use English more. Bit by bit. I can check with him, ask him a few months after “Have your students improved?” and if no, then OK, then we must try again, look at the situation. But he should try first with the different way.

(Dialogue 17)

Here Tri touches on a number of key dimensions of what appears to be, for him at least, a developing epistemology of ELT INSET. These dimensions are (1) establishing common ground with teachers about core principles of teaching and learning; (2) asking teachers to justify the knowledge base they work from in their established classroom practices; (3) presenting and justifying alternative practices; and (4) accepting learner outcomes in experimentation with these alternative practices as the only valid basis for teachers’ rejection of the practices and the broader knowledge base informing them.

All of the points within this interpretation of the collective beliefs of the trainers-in-training about the epistemology of ELT INSET are found within the larger set of points which make up the interpretation of the language teacher educators collective beliefs presented in Section 4.4.3. For this reason, the two interpretations are merged for the discussion of the nature of the participants beliefs, found in chapter 6 (Section 6.2.2). Section 6.2.5 discusses the research processes specifically in relation to the trainers-in-training.

4.4.2 Some points of process and presentation

The process of forming an interpretation of the language teacher educators’ collective beliefs about the epistemology of ELT INSET differed from the process used in the case of the trainers-in-training. This has resulted in differences in the manner in which each interpretation is presented in this chapter.

These process and presentation differences are highlighted here by addressing seven key questions. In the answers, (A) represents the case of the trainers-in-training and (B) represents the case of the language teacher educators

1. Did the participants comment on the interpretation?

A: No, this was not possible. Their external work commitments did not allow for a final group meeting.

B: Yes, in the final group-level dialogue in Jakarta (D18).

2. When was the interpretation formed?

A: Partly while I was in Jakarta, then more substantially after leaving Jakarta.

B: While I was in Jakarta.

3. What period of time was available to form the interpretation?

A: Extensive in the period after leaving Jakarta.

B: Limited.

4. How was the interpretation formed?

A: As per below while in Jakarta, then by reading the transcriptions of the dialogues.

B: By listening to the dialogues recorded each day, taking notes, listening to D1-17 again, adding and revising notes.

5. When was the interpretation written?

A: When writing Section 4.4.1.

B: After D17 and before D18.

6. For what audience was the interpretation written?

A: An academic audience.

B: The language teacher educators, for respondent validation purposes.

7. Where can the interpretation be found in the thesis?

A: At the beginning of Section 4.4.1.

B: At the beginning of Section 4.4.3.

As these questions and answers show, the use of respondent validation techniques (Borg, 2011; Silverman, 2010) accounts for the differences in the approach adopted in

the subsequent sections on the language teacher educators' collective epistemological beliefs, compared with the approach adopted in Section 4.4.2 about the trainers-in-training, with whom respondent validation was not possible.

4.4.3 The language teacher educators

The following written interpretation of the sources of the language teacher educators' professional knowledge and beliefs, and of their collective beliefs about the epistemology of ELT INSET, was given to them the day before we met for the final group-level dialogue in Jakarta (D18).

An interpretation of your collective beliefs

Part 1 Sources of your professional knowledge and beliefs

External knowledge

1. Formal education eg. MA/MEd course, Postgraduate Diploma.
2. Ministry of National Education curriculum documents.
3. Lectures and workshops you have attended eg. on genre-based approaches.
4. Books and journals held in university libraries and foreign embassies in Jakarta.
5. Internet.

Practical knowledge

1. Experience as a learner of English.
2. Experience as a teacher of English in Indonesian secondary schools, private language colleges, university.
3. Experience as language teacher trainers.

Context knowledge

1. Own experience as a teacher of English in the Indonesian state education sector.
2. The narratives of experience of the teachers who attend INSET.
3. Visits to schools.

4. Membership of the community of practice of Indonesian state sector teacher trainers.

Part 2 Your beliefs about teacher knowledge in ELT INSET

External knowledge

1. The nature of the *external knowledge* presented to teachers is largely determined by national curriculum requirements eg. genre-based approaches.
2. The teacher trainer's role is to help teachers bridge new knowledge and practice.
3. Much of the *external knowledge* in language learning and teaching is universal.
4. Teachers need to accept, and act on, *external knowledge* based on universal principles.
5. Research on language teaching may present contradictory findings, and research-based knowledge for language teaching may not always apply in the local context.
6. Teacher trainers decide what research-based knowledge for teaching is useful for the teachers they work with.
7. Teachers can, and should, adapt/adjust/modify *external knowledge* to suit their learners and the context of teaching.

Practical knowledge

1. Teachers' *practical knowledge* must be respected in the language teacher education classroom.
2. Reflection on current *practical knowledge* and the sharing of *practical knowledge* alone is not enough for teacher learning; teachers need *external knowledge*.
3. *External knowledge* cannot be internalised if it is disassociated from *practical knowledge*.
4. Teachers need to justify their *practical knowledge*, consider other views, and think about how their *practical knowledge* fits with theory.

Context knowledge

1. *Context knowledge* does not automatically invalidate *external knowledge*; it is OK for teachers to say *I tried and I can't make it work*, but not *It won't work*.
2. In the teacher education classroom, it is generally best to start with a model of classroom practice based on an understanding of international practice, then consider how it may need to be adapted to the local context.
3. Context factors influencing uptake of new practices include:
 - a. teacher's background.
 - b. facilities in schools.
 - c. access to information eg no Internet access in remote areas.
 - d. support from principal, other teachers, local education authorities.
- 4 *On-service* support post-INSET is recommended, but this is difficult to implement in the Indonesian context.

The points in Part 1 of the interpretation were based primarily on comments the participants made in the opening group-level dialogue (D1), and in the accounts of their career history in the first round of the individual-level dialogues (D4-5, D8-10). The points were also informed by unrecorded spontaneous talk with the participants during my two-day visit to the Jakarta centre from Singapore before official data collection began, and in the Jakarta staffroom before and after the recorded dialogues. As a result, no illustrative excerpts from the transcribed dialogues are provided for this part of the interpretation.

The points in Part 2 of the interpretation were based on D1-17. Point 1 in the *External knowledge* sub-section was initially drawn from the short informal observation of Herry's class during the two-day visit from Singapore (See Section 3.3.2) and developed by the opening group-level dialogue (D1), as illustrated in Section 3.5.2. Points 2, 3 and 4 from the *External knowledge* sub-section and Points 3 and 4 from the *Context knowledge* sub-section are linked to beliefs about language learning and teaching and language teacher learning generally, and have been illustrated with excerpts from the data in Sections 4.2.1 and 4.3.1. Other points in Part 2 of the

interpretation are illustrated here with excerpts from the transcripts of the second round of individual-level dialogues (D12-15), based around the five vignettes. I have chosen excerpts that I judged most clearly and thoroughly articulate beliefs that I interpreted to be collectively held.

Points 1, 2 and 3 from the *Practical knowledge* sub-section are illustrated by an excerpt from the dialogue with Herry about Vignette 3, in which a teacher questions the classroom recommendations of a body of research on the teaching of grammar. The specific context of the excerpt is Herry's response to my classroom management question about including other participants in the discussion.

N: This is one teacher's comment. Would you ask the others what they think?

H: Yes, of course. They would discuss from the beginning. This is common in our training. We need to go to their experience first. We have to be careful to face experienced teachers. That's why we start our training that we ask them first. We elicit from them their experience, the way they teach their students, what is their students' response.

Teachers' *practical knowledge* must be respected.

N: You said "start our training" this way. Some people might say that reflection on experience is enough for in-service.

Reflection on current *practical knowledge* and the sharing of this knowledge is not enough for teacher learning; teachers need *external knowledge*.

H: Sharing ideas, yes, this is important, But doesn't work if just this. We must also give some new knowledge. Maybe the teachers in their discussion do not touch these new things. So we need to add to those and blend into a good formula. Added value.

N: Tell me a bit more about this, about this formula.

H: We as trainers must start with teachers' experience. But they must have new knowledge. We cannot just give all new information. This is what I did at the start when I was a new trainer. But I now know the need for contextualisation and internalisation. Now understand you must blend the new with the old.
(Dialogue 15)

External knowledge
cannot be internalised if it
is dissociated from
practical knowledge.

Point 4 from the *Practical knowledge* sub-section is illustrated by an excerpt from the dialogue with Sutarto about Vignette 3, in which Sutarto states how he would respond to the teacher's argument for a strong focus on form in language teaching.

N: So what would you say to her?

S: I'd like to say to her "Maybe this is your experience. Please tell us more about this. Why do you think grammar exercises are important? Tell us more about this". Then I would mention about language acquisition, about grammar is one aspect of communicative competence. Other aspects or other elements to get success in language learning.

Teachers need to clearly
describe what they do and
justify their claims.

Teachers need to consider
other views.

N: So are you saying to her that she is wrong? Saying that her practical knowledge is based on misunderstanding?

S: No, I will not say she is wrong. But I will ask her to think about language acquisition. Maybe she can continue to practise a lot of grammar. I think she will do this for sure. But maybe she can try other things, other aspects of communicative competence.

Teachers need to think
about how their ideas fit
with theory.

(Dialogue 13)

Point 5 from the *External knowledge* sub-section is illustrated by an excerpt from the dialogue with Bambang about Vignette 2, in which a foreign academic draws attention to research findings questioning the value of extensive reading in vocabulary acquisition. Bambang describes how he would respond on sociolinguistic grounds to the academic's point.

B: Maybe I'll try and argue "Maybe your research is correct for your context. But for the Indonesian context maybe extensive reading still remain effective enough". Why? Because as you know, sociolinguistically English in Indonesia is a foreign language. Not in your country. What I mean your countries are English-speaking countries. So Indonesia is an Indonesian-speaking country and the position of English in Indonesia is a foreign language. So extensive reading here still considered important and maybe considered effective enough to enrich students' vocabulary.

Research-based knowledge for language teaching may not always apply in the local context.

N: So what can we say here? What can we say about how you talk about research findings with your teachers on INSET?

B: At least for us, for the trainers, we can refer to this, to research. Because they have done the research they got findings. At least we can refer to it.

N: Yes, but how would you refer to the findings? Should the teachers always take notice of them?

B: The findings it is not a law usually. We can find one research result and we can find another one that's different. The social field is like that.

Research on language teaching may present contradictory findings.

(Dialogue 14)

Point 6 from the *External knowledge* sub-section is illustrated by an excerpt from the conclusion to the dialogue with Herry about Vignette 2. The excerpt begins at the point where I asked him about his use of research-based knowledge in the INSET classroom.

- N: Your area is Reading, right? There is a lot of research on reading skills. Do you use much of it in your classes with experienced teachers?
- H: Yes, of course. This is my job. Introduce new perspectives.
- N: How do you select the studies you will talk about, or maybe ask the teachers to read?
- H: If I thought that research is not relevant to our situation here in Indonesia, just leave it. That is for my personal consumption. But if I thought “OK, this is a big thing, this is relevant, this is very useful to resolve problems in the Indonesian classroom”, I bring it to the training. Particularly now if it is about critical reading, reading beyond the lines, more than reading in the lines.
- (Dialogue 15)

Point 7 from the *External knowledge* sub-section is linked to point 1 in the *Context knowledge* sub-section. These points are illustrated by an excerpt from the dialogue with Didi about Vignette 4, in which an ELT INSET group questions whether the recommendations for promoting learner autonomy from an international methodology book are feasible in the Indonesian context. I had asked Didi if this vignette was a recognisable situation from his teacher education experience.

- D: Yes, some teachers say like this. This is based on our experience. So in the training we always tell teachers do not evaluate the thing very shortly. Yes, the idea is from the international book. Teachers sometimes reject it. They might say “It is not the context of Indonesia. Our students cannot do these things. The facilities in our schools do not support

Context knowledge does not automatically invalidate *external knowledge*.

this method”. But we tell them they must try first.

Use first, just try, then see what is the problem.

N: Tell me a bit more about trying to get teachers not to make quick judgements. Evaluations you said.

D: Yes I will say “How do you know? You have never tried and you say it doesn’t work”. A good teacher must always try to apply what I mean new findings, new positive findings in language teaching methodology. It is difficult for our teachers for sure.

It is OK for teachers to say *I tried and I can’t make it work*, not *It won’t work*.

N: How do you help them with this?

D: Like I told you before, I always remind teachers, motivate teachers to apply something new. They need to adapt. Maybe after we apply a new thing it cannot work 100%. So the teacher become frustrated. But the important thing is to try to do it again. We can revise, adapt, but use the idea.

Teachers can and should adapt, adjust, modify *external knowledge* to suit their learners and the context of teaching.

(Dialogue 12)

Point 2 in the *Context knowledge* sub-section is illustrated by an excerpt from the dialogue with Sutarto about Vignette 1, which elicits comment on the possible ordering of given stages within a session on teaching reading skills. Two of the stages are the analysis of reading skills lessons in popular international ELT course books, followed by the discussion of possible adaptation of this material to the Indonesian context. In the excerpt, Sutarto states that he and the other language teacher educators follow the basic principle of moving from an international to a local perspective, although not in the manner of the vignette, given the constraints on access to published international teaching materials. He also explains how lesson planning is the primary ELT INSET activity drawing on a local perspective, or *context knowledge* in other words.

- S: From general to specific. What I mean is show how procedures are applied in the international environment. International standard first and after that the Indonesian context.
- N: Is there always a difference between the international standard and what you do in Indonesia?
- S: No. Some things are universal. No need for change, But other things for Indonesia we need to change.
- N: Do you teachers find it useful to look at lessons from international course books?
- S: Pak Neil. I think you know our situation. Our library is very poor. We do not have these books.
- N: So your models are usually demonstration lessons, with the trainer teaching the teachers? You told me about this in our group discussion.
- S: Yes, this way. This is our usual way of training.
- N: So how do you normally deal with context, the Indonesian context?
- S: Our common way I think is to then make the teachers do a lesson plan for their class.
- (Dialogue 13)
- Best to start with an international model of classroom practice, then consider adaptation to local context
- Acceptance of universals.
- Trainer modelling of new classroom practices.
- Lesson planning as an activity to recognise *context knowledge*

4.4.4 The language teacher educators' comments on my interpretation

The purpose of the final group-level dialogue in Jakarta (D18) was for the language teacher educators to comment on my interpretation of their collective beliefs about the epistemology of ELT INSET, presented to them the day before the dialogue, in the written form reproduced in Section 4.4.3. At the beginning of the dialogue, I gave each member of the group a sheet that provided some language scaffolding for stating that a given point within the interpretation was an accurate or inaccurate representation of what was said, was a belief held individually, or was a belief not held individually. For example:

Yes, this is what I/we said when we talked about ...

This is not what I said when we talked about ...

I agree with Point [2] under [External knowledge] in Part [1].

I don't agree with Point [3] under [Practical knowledge] in Part [2].

The group commented they found it interesting and instructive to see an interpretation of the sources of their professional knowledge displayed in writing in Part 1. Individuals within the group expanded on some of the points in the *External knowledge* sub-section of Part 1. Bambang and Yani described the content of some of the current Ministry of National Education curriculum documents for foreign language education and commented on some of the challenges in working with them. Sutarto and Herry talked about the professional journals they regularly consulted. The group also briefly commented on the *Practical knowledge* sub-section of Part 1. In the following excerpt they say how the talk using the autobiographical fact sheet in the first round of individual-level dialogues (D4-5, D8-10) had been their first experience of structured reflection on their professional history. They also apply the term *practical knowledge for trainers* to this reflection.

B: This *Practical knowledge* part. Is it from when you asked about our experience?

S: From when we talked about as a student, as a teacher. You gave us the sheet.

N: Yes, I gave you a sheet to make notes about your experience as learner of English, as a teacher of English and as a teacher trainer. We talked about it when we met for the first time individually, to talk about the material from the Parrott book.

All: Yes.

H: This was interesting, Pak Neil.

N: Was it? Why?

H: I never thought about this before. No, never talked about this before.

D: Yes, new.

N: What about for the rest of you?

- B,Y,S: Yes.
- H: No person asked me these kinds of questions before.
- D: New questions for all of us I think. Interesting when you asked me about if I changed my ideas.
- B: Yes, made me think hard. But good. Good to think about the change.
- H: Yes, good. We learnt from you about practical knowledge for teachers. Now practical knowledge for teacher trainers.
- B,Y,D: Yes. Practical knowledge for trainers.
- (Dialogue 18)

Overall, the group validated the interpretation of their collective epistemological beliefs, while commenting on the need to reclassify, foreground, qualify and add some points. Herry commented that Point 3 from the *Context knowledge* sub-section of Part 1 (Membership of a community of practice of Indonesian state sector teacher trainers) was better placed in the *External knowledge* sub-section. He explained that being a member of this community of practice involves participation in national conferences such as the Teaching English as a Foreign Language in Indonesia (TEFLIN) conference, round table discussions organised by the American Embassy's Regional English Language Office (RELO), and seminars organised by the Ministry of National Education and universities in Jakarta. Herry's point was that participation in these events is an important source of *external knowledge*.

In their feedback on the different beliefs in Part 2, the group commented that they felt some points were more central than others. Following the terms used by Pajares (1992) and Phipps & Borg (2009), these are core as opposed to peripheral beliefs, with core beliefs being more stable and thought to exert a more powerful influence on behaviour than peripheral beliefs. The following excerpt provides the context of the group's comment.

- N: Let's look at the next part now. Part 2. What is your feedback on the points here?
- D: These are good. We talked about these things.
- H: Yes, these are good. It is interesting to see these points.

- B: Yes.
- S: I like these. They are clear. Our ideas I think here. But some of them are very important, more important than the other. We think much about these ones.
- H: Yes, like number 3 here, about universal.
- S: OK. Let's talk about these important ones. Maybe you could discuss now which ones you all think are very important.
- (Dialogue 18)

The group identified the following seven beliefs as central or core:

- The teacher trainer's role is to help teachers bridge new knowledge and practice (Point 2 under *External knowledge*).
- Much of the *external knowledge* in language teaching and learning is universal (Point 3 under *External knowledge*).
- Teachers can, and should, adapt, adjust, modify *external knowledge* to suit their learners and the context of teaching (Point 7 under *External knowledge*).
- Teachers' *practical knowledge* must be respected in the language teacher education classroom (Point 1 under *Practical knowledge*).
- Reflection on current *practical knowledge* and the sharing of *practical knowledge* alone is not enough for teacher learning; teachers need *external knowledge* (Point 2 under *Practical knowledge*).
- *External knowledge* cannot be internalised if it is disassociated from *practical knowledge* (Point 3 under *Practical knowledge*).
- *Context knowledge* does not automatically invalidate *external knowledge*; it is OK for teachers to say *I tried it and can't make it work*, but not *It won't work* (Point 1 under *Context knowledge*).

Bambang and Sutarto commented that some of the points in Part 2 were beliefs that they held, yet were not normally required to act on as a result of their curriculum specialisation. Bambang's specialisation is lesson planning, which he argued did not normally draw on research-based knowledge; as a result, he felt Points 5 and 6 in the *External knowledge* sub-section were not relevant to his classroom practices. Sutarto said that for one of his curriculum specialisations, grammar, the modelling of classroom practice was not normally involved; as a result, he felt Point 2 in the *Context knowledge* sub-section did not apply in this case.

Point 3 of the *Contextual knowledge* sub-section of Part 2 has a list of contextual factors influencing the uptake of new practices. The first factor in this list is *teacher's background*. The group asked what I included under this term. I explained that it was meant to include the nature and extent of formal teacher education, the nature and extent of teacher education in ELT, the nature and extent of ELT experience, and proficiency in English. The group commented that a teacher's economic status needed to be included. They explained that, especially outside Jakarta, in order to earn a sustainable income, teachers often worked in three or four schools at the same time and had other non-teaching employment outside of school hours. In Herry's words, "in these cases teachers cannot develop their professionalism" (D18).

4.5 Summary and preview

In this chapter I have displayed contextualised excerpts from the transcribed Jakarta dialogues to support separate interpretations of the collective beliefs about the epistemology of ELT INSET of the trainers-in-training and the language teacher educators. These interpretations were preceded by interpretations of the participants' beliefs about language teaching and learning and about language teacher learning in general, which I assumed are the foundations of their epistemological beliefs about ELT INSET. I have also provided an account of a participant verification dialogue with the language teacher educators.

In chapter 5 I interpret the epistemology of the observed ELT INSET practices of two of the language teacher educators, with a focus on perceived correspondence between

these observed classroom practices and the epistemological beliefs expressed in the Jakarta dialogues. This was also the primary focus of the post-observation dialogues. In chapter 5 I also analyse the processes and outcomes of these dialogues.

In chapter 6 I discuss the nature of the participants' epistemological beliefs through reference to the different literature streams reviewed in chapter 2. In this chapter I also evaluate the mediational tools used in the Jakarta dialogues and discuss the discourse management of these dialogues.

CHAPTER 5

THE MATARAM OBSERVATIONS AND POST-OBSERVATION DIALOGUES

5.1 Purpose and structure of the chapter

This chapter addresses RQ 2:

What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?

Section 5.2 is a summary of the context of the classroom observations in Mataram. Section 5.3 is a descriptive account of the three ELT INSET lessons I observed. Section 5.4 is an interpretation of the epistemology of the three lessons, with comment on whether and how the observed events were understood to reflect - or not reflect - beliefs expressed in the Jakarta dialogues. Section 5.5 is an account of the post-lesson dialogues (D19-21) with the two language teacher educators I observed.

5.2 Summary of the context of the observations

The summary below collates information from different sections of chapter 3 to establish the context of the observations.

When

The week after the Jakarta dialogues.

Location

A government training centre in Mataram, capital of the province of Lombok.

Physical features of the venue

2 large non-airconditioned training rooms; overhead fans; frequent loud noise from adjacent partitioned rooms; 5 rows of chairs; large whiteboard and projector for PowerPoint.

ELT INSET participants

30 junior high school and 30 senior high school teachers of English from East Java, Bali and Lombok in separate groups.

Length of the program

140 hours over 16 days.

Level of program

Pre-intermediate on the centre's scale (participants had attended an earlier ELT INSET program).

Number of contact hours per day

9 (7.30am-8.30pm, with short morning and afternoon breaks, a 1-hour lunch break and a 2-hour dinner break).

Lecturers

Didi and Sutarto.

Focus of observed sessions:

- Teaching listening skills (Didi with the junior high school group).
- Review of methods and approaches in language teaching (Sutarto with the junior high school group).
- The genre-based approach (Sutarto with the junior high school group).

Total hours of observation:

Of Didi's lesson: 9 hours (Day 2 of the program).

Of Sutarto's lessons: 9 hours. (First lesson 3 hours on Day 3 of the program, and second lesson 6 hours on Day 4 of the program)

Language of instruction

English, with some use of Bahasa Indonesia by both the language teacher educators and the teachers.

Method of recording

Handwritten field notes.

Post-observation dialogues

Held at each language teacher educator's convenience, either in the morning before the start of classes or during the longer breaks.

5.3 Descriptive account of the observed lessons

This section draws on my observation field notes to present a descriptive account of events in the three observed lessons. Each lesson is divided into stages. The stage headings are either (1) how the language teacher educator announced a particular stage; (2) how a particular stage was identified in a PowerPoint slide; or (3) how I understood the purpose of a sequence of related activities.

The Present Simple tense is used, following one of the models provided by Borg (2006) for reporting descriptive observation field notes. Words in italics are verbatim from Didi and Sutarto's speech or from the PowerPoint slides they used.

5.3.1 Didi's lesson

Stage 1: Lead-in

Didi says that this lesson on teaching listening is for *sharing, not teaching* with teachers in *different places, same objectives*. He poses the rhetorical question *What does it mean to communicate?* and then asks the group to think about *what comes to mind with teaching listening*. One teacher recounts her unsuccessful experience in using authentic material with native speaker voices. She says her students found the material defeating and makes the point that listening texts need to be graded to match the language proficiency level of Indonesian high school students. Didi invites comment from others. Another teacher comments on the need for students to be trained to listen to native speakers and the need to adapt the listening task rather than the listening text. Didi endorses this view.

Stage 2: Sharing of experience

Didi says *I want to know about your experience* and asks the group to discuss the materials they typically use when teaching listening. The teachers talk in small groups for five minutes. There is feedback from individual teachers. These teachers describe

materials, activities and the use of hardware such as the language laboratory. There is some trainer-led discussion of the advantages and disadvantages of teachers using their own voice for classroom listening texts versus using commercially produced listening material featuring native speakers. There are comments from several teachers about the problems presented by large classes, limited access to suitable supplementary materials, and the absence of, or restricted access to, hardware such as language laboratories.

Stage 3: Self-evaluation

Didi shows a PowerPoint slide under the heading of *Self-evaluation*. It directs the teachers to describe a particular listening skills lesson from their recent teaching and the steps they followed before, during and after listening. The discussion that follows is done as a class, and in terms of listening pedagogy in general rather than in relation to a specific lesson. Most of the time is spent on the issue of how to deal with unfamiliar vocabulary in the listening text.

The next PowerPoint slide, also under the heading of *Self-evaluation*, asks the teachers to evaluate the same recent listening skills lesson in terms of observable student learning. There are specific discussion questions such as *How much did the students understand the first time they listened? How much more could they understand by the end of the activity?* The class discussion that follows is about the general problems Indonesian high school students typically have with listening skills lessons.

A third PowerPoint slide, again under the heading of *Self-evaluation*, asks the teachers to reflect on the same recent listening lesson in terms of student engagement with the activities. There are specific discussion questions such as *Think of one student at the front of the class, one at the back, and one sitting by the window. What were they doing during the activity? Did they understand? How do you know?* The class discussion that follows is about general classroom management issues.

Stage 4: Input on the methodology of teaching listening

Didi shows two PowerPoint slides with methodological direction on *what the teacher should do before and during a listening lesson*. These guidelines are in imperative form eg. *Choose text* and *Encourage students to help each other*. Didi reads aloud from each slide. Individual teachers ask him to explain some points in greater detail.

Stage 5: Modelling classroom practice

Didi announces that it is now time *to put theory into practice* through two model lessons, the first using the teacher's own voice and the second using a recording. The lessons are for Grade 9 students in junior high school. Didi takes on a teacher role and the teachers take on the role of students at this level.

Didi "teaches" the first lesson, in which the listening task is to trace directions from one point to another on a map of an English town. He asks the teachers to reflect on the lesson by considering the level of challenge provided by the text and the task. He calls for comment from the group. There is no group or pair discussion. Two teachers suggest, in different ways, that the lesson would need to be adapted for learners in remote areas, who might have low levels of language proficiency and motivation. Didi says that both teachers are making similar points and encourages adaptation of the model according to local conditions.

Didi "teaches" the second lesson, in which the listening task is to complete a gap-fill of the lyrics of a popular song. He asks the group whether the use of songs can meet curriculum requirements. There is a brief discussion about the challenges of working from a school-based curriculum.

Stage 6: Lesson planning session

The teachers work in small groups to write a lesson plan for a listening skills lesson meant for a class of Indonesian junior high school students at a particular level. The groups are free to choose their own material. Didi is available for consultation, but does not monitor the groups. Each group presents its lesson plan, describing the

context of the lesson, the listening text, the stages of the lesson and the activities within each stage. In some cases, the listening texts are written texts read aloud.

5.3.2 Sutarto's first lesson

Stage 1: Lead-in

Sutarto says that he wants the teachers to *share experience* in this session. He asks the group to *think about the differences between a method, an approach, a technique and a strategy* in language teaching. One teacher gives examples of some methods (audiolingual method, direct method). Sutarto shows a PowerPoint slide with different definitions of the four terms provided by scholars in the field of language teaching methodology.

Stage 2: An historical overview of language teaching

Sutarto shows a PowerPoint slide titled *Comings and goings in language teaching methodology*. It is based on Richards and Rodgers (2001) and shows within a table twelve methods or approaches in an historical sequence (from grammar translation in the late nineteenth century to the genre approach in the present), the period of greatest influence for each method or approach, and its main features. He reads aloud from the slide and at stages asks the group *What do you know about this approach?*

The questions are answered by two teachers, who refer to learning theories, such as behaviourism, and to scholars such as Chomsky. Sutarto asks the group *What do you think? Is there one best method?* One teacher says there is not one best method and that teachers can draw on a range of methods. Another teacher makes the point that with genre-based approaches teachers and students have to master a large number of new terms, particularly for the classification of genres. Sutarto responds by saying *This is what the government says we have to do.*

Stage 3: Different methods and approaches in detail

Sutarto shows a series of PowerPoint slides with detailed information on seven of the twelve methods or approaches from the *Comings and goings in language teaching methodology* slide. This information includes the historical background to the method

or approach, its key language learning principles and their pedagogical implications, and characteristic classroom activities. He reads aloud from sections of each slide and at points asks the group *Have you ever tried this method?*

This question is usually asked rhetorically, although for some methods, such as total physical response, some teachers answer with short narratives of experience. In relation to some methods, such as those placed under the heading *Alternative Humanistic Methods*, Sutarto comments on how their application is restrained by the use of English as a foreign rather than second language in Indonesia.

5.3.3 Sutarto's second lesson

Stage 1: Lead-in

Sutarto introduces the idea of written and spoken text types by posing a number of rhetorical questions such as *How does communication happen?*, *What is effective communication?*, and *What is a text?* He refers to the history of methods and approaches presented in the *Comings and goings in language teaching methodology* slide, and says that these questions relate to the genre-based approach.

Stage 2: Theoretical background to the genre-based approach

Sutarto shows a number of PowerPoint slides that summarise *social semiotic perspectives on language* and *pedagogically motivated models of language competence*. He explains a number of terms listed on one slide: *ideational meaning*, *interpersonal meaning*, *textual meaning*, *field*, *tenor*, *mode* and *register*. At one point he asks *What do you know about this?* One teacher comments that she has done reading in this area. Two other teachers say they have attended in-service courses on the genre-based approach.

Stage 3: The pedagogy of the genre-based approach

Sutarto shows three PowerPoint slides that (1) identify the characteristics of the genre-based approach; (2) show a five-stage cycle of teaching and learning activities; and (3) describe in detail common activities within each stage. He reads aloud from each slide. He asks the group *In your experience, does the genre-based approach*

make your students bored? Four teachers comment on the problems of accessing suitable texts.

Stage 4: Lesson planning session

The teachers work in small groups to write a lesson plan. Sutarto instructs them to *choose a traditional method and use it in a genre-based approach*. The groups work over a period of two hours. Sutarto is available for consultation, but does not monitor the groups. Three groups present their lessons in a poster session. Each poster shows the broad stages of the lesson.

5.3.4 Summary and preview

Section 5.3 has provided a factual account of the three observed lessons. The focus has been on (1) how the two language teacher educators framed each lesson and the stages within it; (2) the nature of their input; (3) the ways in which the input was provided; (4) the activities provided for the teachers (the INSET participants) to engage with the input; (5) the ways in which the knowledge, beliefs and attitudes of the teachers were elicited; and (6) the nature of the publicly stated comments from individual teachers about their knowledge, beliefs and attitudes. These six points of focus shape the interpretation of the epistemology of the observed lessons presented in Section 5.4.

5.4 An interpretation of the epistemology of observed practices

5.4.1 Differences in the three observed lessons

In interpreting the epistemology of the observed ELT INSET practices, and especially the relationship between these practices and the language teacher educators' stated epistemological beliefs, it is important to take into account the differences in the nature of the three observed lessons. Each lesson had a distinct language teacher education focus and addressed different forms of *content knowledge* in language teaching, reflecting Richards' (2010) distinction between *disciplinary knowledge* and *pedagogical content knowledge*. Sutarto's lesson on methods and approaches in language teaching was concerned with *disciplinary knowledge*, in the sense that it did not focus on the development of specific practical classroom skills. Didi's lesson on

listening, which centred around procedures for the planning and execution of listening skills lessons, dealt with *pedagogical content knowledge*. Sutarto's lesson on the genre-based approach featured both *disciplinary knowledge* in the theoretical background stage, and *pedagogical content knowledge* in the remaining stages.

These differences mean that it is necessary to consider the epistemology of each lesson and its relationship to stated beliefs on its own terms. The distinct purpose and content of each lesson shaped not only what *external knowledge* would be introduced and, in part, the options for introducing it, but also the extent to which, and the manner in which, *practical* and *context knowledge* could come into play. For example, Didi's lesson on listening skills lent itself to the modelling of classroom practice. Further, since listening skills work is a standard and prominent feature of any language curriculum, each teacher was in a position to share specific classroom experience of teaching listening. In contrast, Sutarto's lesson on the history of methods and approaches in language teaching did not naturally lend itself to the modelling of classroom practice, nor to the sharing of common classroom experience in any detailed or concrete sense.

5.4.2 Observed classroom practices seen as a whole

While accepting that the primary analysis needs to be of individual observed lessons, it is still possible and relevant to first consider the observed classroom practices seen as a whole. The relevance is to the study's practical focus, through the choice to have, where possible, researcher engagement with the participants simulating engagement with them as a lecturer on a trainer development program. If such a program involved classroom observation, as would be desirable, a lecturer would need to both consider each observed lesson on its own terms and have some collective sense of the participants' classroom practices to realistically plan and conduct useful activities when working with the group as a whole.

External knowledge, *practical knowledge* and *context knowledge* each featured in the lessons. The following points comment on the observed lessons, seen as a whole, in relation to the specific points within the three sub-sections (*External knowledge*,

Practical knowledge, Context knowledge) of Part 2 of the interpretation of the participants' collective beliefs (See Section 4.4.3).

External knowledge

1. National curriculum requirements

The language teacher educators' role in presenting the principles and practice of genre-based approaches, as determined by the Indonesian national curriculum, was evident in Sutarto's two lessons, particularly the second. Didi's lesson had no explicit focus on genre-based approaches in the teaching of listening skills.

2. Bridging new knowledge and practice

All three lessons had a clear focus on classroom practice emerging from language teaching and learning principles.

3. Universal knowledge

The language teaching and learning principles in focus in the three lessons, drawn from international literature, were presented in an unqualified fashion.

4. Acting on universals

The three lessons recognised that the classroom application of the featured principles of language teaching and learning may vary according to context; however, the principles themselves were presented as universally accepted knowledge upon which the participants were expected to act.

5. Use of research-based knowledge

The three lessons did not feature discussion of the findings from any specific empirical study of language learning and teaching.

6. Use of research-based knowledge

As per 5.

7. Adaptation of knowledge according to context

As per Point 4. The teachers were told that it was their responsibility to apply the featured principles in their own classroom in ways that were appropriate within context constraints. Lesson planning activities were provided to consider what adaptation may be involved.

Practical knowledge

1. Respect for practical knowledge

Respect for the teachers' *practical knowledge* was shown through activities in which they were asked to share classroom experiences of teaching listening (Didi's lesson) and through questioning about their experience in using genre-based approaches (Sutarto's second lesson).

2. Sharing of *practical knowledge* insufficient for teacher learning

The elicitation of the teachers' *practical knowledge* either preceded or followed a major stage in each lesson introducing language teaching principles and associated classroom procedures.

3. Association of *external knowledge* with *practical knowledge*

As per Point 2. However, little explicit association was made between the two forms of knowledge.

4. Need to justify *practical knowledge*, consider its fit with theory

Apart from short exchanges between the language teacher educators and individual teachers, this did not take place in any structured sense in any of the observed lessons.

Context knowledge

1. *Context knowledge* not automatically invalidating external knowledge

In the observed lessons the language teacher educators acknowledged the following as constraints in the adoption of new classroom practice: (a) sociolinguistic factors (English as a foreign rather than second language in Indonesia) seen to impact on learners' proficiency and motivation levels; (b) teachers' limited access to authentic written and spoken texts in English suitable for classroom use; (c) absence of, or

limited access to, technological hardware in schools; and (d) large classes. These constraints were presented as valid grounds for adapting new practice before and following experimentation with it, and not valid grounds for rejection of new practice before any experimentation.

2. Use of an international model, adapting it to the local context

A model of classroom practice based on an understanding of internationally accepted methodology was provided in Didi's lesson and Sutarto's second lesson. In both cases, the teachers considered the need for, and nature of, adaptation to the Indonesian state sector school context in the lesson planning session following the modelling.

3. Context factors influencing sustained uptake of new practices

Of the factors listed in the interpretation of collective beliefs, facilities in schools and access to information and material were mentioned in the open sessions. The teachers may have considered other factors in the two lesson planning activities.

4. Need for "on-service" support

The role of "on-service" support is external to an ELT INSET program.

As reflected in this analysis, there were clear levels of perceived correspondence between the language teacher educators' collectively held beliefs about the epistemology of ELT INSET, as understood from the Jakarta dialogues, and Didi and Sutarto's observed classrooms practices. The correspondence is seen as most direct in the case of the following seven beliefs.

- The teacher trainer's role is to help teachers bridge new knowledge and practice.
- Much of the *external knowledge* in language teaching is universal.
- Teachers need to accept and act on *external knowledge* based on universal principles.

- Teachers can, and should, adapt, adjust, modify *external knowledge* to suit their learners and the context of teaching.
- Reflection on current *practical knowledge* and the sharing of *practical knowledge* alone is not enough for teacher learning; teachers need *external knowledge*.
- *Context knowledge* does not automatically invalidate *external knowledge*; it is OK for teachers to say *I tried and I can't make it work*, but not *It won't work*.
- In the teacher education classroom, it is generally best to start with a model of classroom practice based on an understanding of international practice, then consider how it may need to be adapted to the local context.

The analysis also highlights some perceived lack of correspondence between stated beliefs and observed classroom practices. This lack of correspondence is seen in relation to the following two beliefs.

- *External knowledge* cannot be internalised if it is dissociated from *practical knowledge*.
- Teachers need to justify their *practical knowledge*, consider other views and think about how their *practical knowledge* fits with theory.

The remainder of this section is an interpretation of the epistemology of the three observed lessons at an individual level, allowing for more detailed and situated analysis.

5.4.3 Didi's lesson

External knowledge, *practical knowledge* and *context knowledge* each featured clearly in Didi's lesson. In Stage 1, Didi's instruction to think about *what comes to mind when teaching listening* elicited brief comment on all three forms of knowledge. Stages 2 and 3 were meant for the teachers to reflect on their experience of teaching

listening and thus make this aspect of their *practical knowledge* explicit. The purpose of Stages 4 and 5 was to introduce *external knowledge* related to the pedagogy and practice of listening skills development. Within Stages 2-5, knowledge of the context of teaching and learning featured in comment by both Didi and the teachers on the following factors: large classes; the language proficiency and motivation levels of Indonesian high school students, especially in remote areas; limited or poor quality materials and resources in schools; and school-based curriculum requirements. Within the limits of lesson planning, Stage 6 allowed the *external knowledge* introduced in Stages 4 and 5 to be applied and adapted in the light of the teachers' *context knowledge*.

The *external knowledge* within Stage 4 on planning and conducting a listening skills lesson was in the form of imperatives, such as *Adjust level of difficulty of the task* and *Encourage students to help each other*. Seen in terms of the certainty of knowledge dimension of the nature of knowledge in Hofer and Pintrich's (1997) model of personal epistemologies, such imperatives appeared to present a view of *external knowledge* for language teaching, at least in terms of listening pedagogy, as fixed rather than fluid. The imperatives can also be seen to represent the classroom application of two of the language teacher educators' stated beliefs about the epistemology of ELT INSET: (1) much of the *external knowledge* in language teaching is universal; and (2) teachers need to accept and act on *external knowledge* based on universal principles.

Stage 5 was the modelling of classroom practices. In Section 4.3.1, excerpts from the opening group-level dialogue with the language teacher educators in Jakarta (D1) illustrated the value they attach to providing models of classroom practice as a way of supporting teacher learning. In one of the excerpts, Didi explains how he typically provides a model. A section of this excerpt is reproduced here.

Let's go to specifics. Listening, for example. We discuss with them why, why we have to teach listening, what is listening, what is important when we teach listening. So maybe it's a bit of theory.

Usually the teachers say many things about that and then finish with the theory and I show them. I give them a model. I show them how to teach. For example, because in training we say that we hope that the students can learn language naturally, learn by natural communication. And then we show them. And then we prove. For example, I show them. I ask the participants to be my students. OK, at the level of SMA, for example. Then I give them one session. But before that I remind them. “OK, divide your body into two parts. One part student, follow my instruction, do that, act as student. Another part you are teachers and evaluate, and think about the technique, what strategy I use”. And after that we discuss with them. Is it a match what we said about the theory?

(Dialogue 1)

A comparison of this self-report of classroom practices and what was noted in the observation reveals points of correspondence and divergence. Points of correspondence were the sequencing of “theory” followed by the modelling of classroom practices, and the technique of modelling classroom practice by having the teachers act in the role of language learners. A point of divergence was what happened in the stage of the lesson after the modelling. In the self-report of his practice Didi suggests that this stage should be an analysis of the theoretical basis of the practices demonstrated in the lesson. In the observed lesson there was no such analysis, of either the aims of the different stages of the two model lessons or of the rationale for the techniques within each stage.

Stages 2 and 3 reflected the language teacher educators’ stated core belief that teachers’ *practical knowledge* must be respected in the INSET classroom, and confirmed their self-reported practice that they normally begin their lessons by asking the teachers to talk about their experience before introducing *external knowledge*. Such staging can be seen as reflecting the core belief that *external knowledge* cannot be internalised if it dissociated from *practical knowledge*; however, in Stage 3, the establishment of links between *practical knowledge* and *external knowledge* was

complicated by issues associated with beliefs about the nature of knowing (Hofer & Pintrich, 1997) in language teaching.

Stage 3 required the teachers (1) to describe the staging of a specific listening skills lesson from their recent teaching; (2) to evaluate the lesson in terms of observable learning outcomes; and (3) to reflect on the level of student engagement with the activities. As noted in the factual account of Didi's lesson (Section 5.3.1), this did not occur; the discussion for all three stages was in terms of listening skills pedagogy in general, rather than in relation to a specific lesson.

The fact that the teachers did not describe the staging of a recent listening skills lesson, but rather kept the discussion general, is most likely related to memory. Unless asked to do so very soon after a lesson, it is normally difficult for teachers to recall accurately the details of specific past lessons they have taught (Borg, 2006; Calderhead, 1981, 1986). In addition to memory factors, a possible explanation for why the teachers did not evaluate learning outcomes, nor reflect on levels of student engagement with activities in a recent listening skills lesson, relates to the justification for knowing, one of the two dimensions of the nature of knowing in Hofer and Pintrich's (1997) model. Sound knowledge claims made both in relation to learning outcomes and levels of student engagement in a particular lesson need to be based on evidence deliberately sought on these specific concerns during the lesson. Evidence based solely on recall, particularly for a highly specific focus such as the levels of activity engagement of individual students in the class, is likely to be insubstantial, if, indeed, able to be drawn at all. This may explain why the teachers were not "on task", continuing to engage instead with very broad issues related to the teaching of listening. As a result, none of the three activities within stage 3 of Didi's lesson elicited situated narratives of experience about teaching listening that could serve as individual or public reference points for the *external knowledge* introduced in Stages 4 and 5.

The lesson planning session in Stage 6 reflected the stated core belief that teachers can and should adapt *external knowledge* to suit their learners and the context of

teaching and learning. This stage of the lesson can also be seen through the frame of the nature of knowing in Hofer and Pintrich's (1997) model. First, in terms of the source of knowledge, lesson planning sessions of this kind recognise that the teachers are capable of constructing knowledge in interaction with others. Second, in terms of justification for knowing, Stage 6 did not require the teachers to substantiate on context grounds any adaptations to, or unadapted application of, the generic model of a listening skills lesson presented in Stages 4 and 5.

5.4.4 Sutarto's first lesson

This lesson on the history of methods and approaches in language teaching featured a form of disciplinary knowledge, understood in Richards' (2010) sense of a prescribed body of knowledge that does not translate directly into practical skills, yet considered important in promoting language teachers' professional recognition and status. In Stages 2 and 3 of the lesson, Sutarto's comments on national curriculum requirements and sociolinguistic factors indicated he recognises that this form of disciplinary knowledge needs to be considered and evaluated in relation to the context of language teaching and learning. There was less evidence in the lesson of an understanding that this form of knowledge can, and should, be linked explicitly to individual teachers' *practical knowledge* developed through classroom experience of different methods and approaches in language teaching.

The form of external disciplinary knowledge that featured in this lesson can be seen in terms of the two dimensions of the nature of knowledge in Hofer and Pintrich's (1997) model. First, in terms of the certainty of knowledge, methods and approaches in language teaching were presented as knowledge changing over time, evolving for a profession open to new interpretations. Second, in terms of the simplicity of knowledge, each method or approach was presented as the sum of a set of interrelated concepts, such as particular understandings of the nature of language, the nature of human learning in general, and the nature of language learning, which are often the basis of, or related to, an earlier method or approach.

In Stages 1 and 2 of the lesson, Sutarto appeared to draw on constructivist principles of teacher education (Roberts, 1998) by using techniques to activate the teachers' existing mental representations relevant to the input. Examples of such techniques were, in Stage 1, where he asked the group to think about the differences between a *method*, an *approach*, a *technique* and a *strategy* in language teaching before providing a definition of each term, and in Stage 2, where he frequently asked *What do you know about this approach?* after briefly introducing, and before elaborating on, a particular method or approach. However, there were no structured activities to ensure that the existing knowledge of each teacher was, in fact, activated; as noted in the factual account of the lesson, the eliciting questions were directed to the group as a whole and immediately answered by one or two teachers.

The question *Is there one best method?* in Stage 2 of the lesson calls for the evaluation of the knowledge claims of experts, one of the features of the justification for knowing in Hofer and Pintrich's (1997) model. This question was also directed to the group as a whole, and immediately answered by one teacher; there was no structured activity for the teachers to reflect individually on the question, or to exchange ideas with others in the class.

In Stage 3 of the lesson, the question *Have you ever tried this method?* was appropriate with a group of experienced language teachers. It was also a potential means for individual teachers to articulate their *practical knowledge* developed through classroom experience of different methods and approaches in language teaching. Such articulation would clearly reflect the language teacher educators' collectively held belief that *external knowledge* is best internalised through associations with *practical knowledge*. However, in the case of this lesson, there was little such articulation, as the eliciting question was either asked rhetorically or answered in a limited way by a small number of teachers.

5.4.5 Sutarto's second lesson

Stage 2 of this lesson featured disciplinary knowledge regarding genre theory, drawn from linguistics, and Stage 3 featured pedagogical content knowledge regarding the application of this theory to the language classroom. The lesson planning session in

Stage 4 required the teachers to integrate this pedagogical content knowledge with other knowledge of language teaching methodology, guided by knowledge of their learners and the context of teaching and learning.

The lesson appeared to be based on two key epistemological assumptions. The first assumption is that complex linguistic theory should be part of the knowledge base of Indonesian state sector primary and secondary school teachers of English. The second assumption relates to the position of such theory within the staging of the lesson; that is, teacher learning will be promoted if the theory is first presented (Stage 2 of this lesson), then applied to language teaching pedagogy in a general sense (Stage 3 of this lesson), after which the teachers apply this pedagogy to their own teaching (Stage 4 of this lesson). It is a case of the application of theory to practice, rather than the *theorizing of practice* (Richards, 2010), in which theory emerges from reflection on classroom experience.

The lesson did not feature any structured activities to activate the teachers' existing understandings of genre theory. The question *What do you know about this?* in Stage 2 was directed to the group as a whole, and answered publicly by three teachers, who stated they had relevant background knowledge drawn from independent reading and teacher education courses. The lesson also did not feature any structured activities for those teachers with experience of using a genre-based approach in their own classrooms to reflect on, and share with others, the *practical knowledge* so developed. The question *In your experience, does the genre-based approach make your students bored?* in Stage 3 was also directed to the group as a whole, and answered publicly by four teachers, who commented on the difficulties of accessing suitable texts to model different genres. Other context factors related to the adoption of a genre-based approach in Indonesian state sector schools were not discussed at this stage.

The task in the lesson planning session in Stage 4, *to choose a traditional method and use it in a genre-based approach*, draws on the idea of *principled eclecticism* (Brown, 2002; Larsen-Freeman, 2000). Principled eclecticism is a coherent, pluralistic approach to language teaching which involves the use of a variety of language

learning activities, each of which may be based on different underlying assumptions about language learning and teaching, yet are chosen on the basis that they support language learning in a particular context.

In the first individual-level dialogue with Sutarto in Jakarta (D5), in the context of talk about the characteristics of a good language teacher, he made the case for methodological eclecticism and explained his role in promoting it.

A good teacher is a teacher who tries many methods, not only one method, one technique. So when I am teaching about different methods and approaches, the teachers are to try the techniques I have introduced. Actually they are usually not new for them, but what I mean they rarely use, they rarely practise the method. In my opinion a good teacher must be creative to combine. Even maybe the genre-based approach is now what we call recommended by the government, but the implementation can be combined with other techniques. Here I am what you call a seller. At the time, when I teach, so I recommend them or the participants to combine. The important thing is appropriate for the context, suitable with the context. So here we should see the target audience. What level of the class. Grade 1, for example, will be different from Grade 2. Like that. So eclectic methods will be better.

(Dialogue 5)

The rationale for combining features of one approach with another, based on consideration of “what is appropriate for the context”, was implicit in the lesson planning task in the observed lesson. In the teachers’ presentation of their lesson plans at the end of Stage 4, they were not required to provide a justification for knowing (Hofer & Pintrich, 1997); that is, they were not required to explain the basis of their selection of learning activities from the “traditional method”, nor how these activities, as a supplement to a genre-based approach, enhanced the potential for student learning in a particular context.

5.4.6 Points for the post-observation dialogues

Sections 5.4.3 - 5.4.5 have presented an interpretation of the epistemology of each of the three observed lessons, informed by iterative analysis of the observation field notes and ideas developed through reading, writing and professional dialogue since leaving the research setting. The essence of each interpretation, however, was formed during the observation itself, and in the brief period between the observation and the post-observation dialogues with either Didi or Sutarto. These more direct interpretations, not seen through the frame of Hofer and Pintrich's (1997) model of personal epistemologies, were the substance of the post-observation dialogues, which are reported and analysed in Section 5.5. The following summary presents the key points raised in the dialogues in relation to the epistemology of each of the three observed lessons.

Didi's lesson on teaching listening skills

External knowledge

The lesson provided

- activities intended as participant reflection on previous experience of teaching listening.
- methodological guidelines in the form of imperatives (Stage 4), followed by teacher educator modelling of classroom practice (Stage 5).
- no unpacking of the teaching and learning principles underlying the different stages of the models of classroom practices.

Practical knowledge

- Activities intended as participant reflection on previous experience (Stages 2 and 3) reflected the core collective belief of respect for *practical knowledge*.
- The staging of these activities - that is, before introducing *external knowledge* - confirmed self-reported practice.
- The activity in Stage 3, meant to elicit the description and evaluation of a recent listening skills lesson, did not achieve its aim; no individual or public reference points were established for the *external knowledge* to follow.

Context knowledge

- *Context knowledge* featured in comments by Didi and the participants during Stages 2-5. The context factors mentioned were (1) large classes, (2) language proficiency and motivation levels of learners, (3) materials and resources in schools, and (4) school-based curriculum requirements.
- A specific teaching and learning context was established for the lesson planning activity (Stage 6), with the expectation that the participants would adapt *external knowledge* to suit this context.
- The participants were not required to justify on context grounds any adaptation (or direct application) of *external knowledge*.

Sutarto's lesson reviewing methods and approaches in language teaching

External knowledge

- The lesson featured detailed disciplinary knowledge from an historical perspective.
- The participants' existing disciplinary knowledge was not elicited by means of a structured activity.

Practical knowledge

- There was recognition of the participants' knowledge developed through experience. This recognition was enacted through a series of rhetorical questions or questions answered in a limited way by a small number of participants.

Context knowledge

- There was recognition that disciplinary knowledge needs to be considered in relation to the context of language teaching and learning.
- National curriculum requirements and sociolinguistic factors were mentioned as context factors.

Sutarto's lesson on the genre-based approach

External knowledge

- The lesson featured disciplinary knowledge drawn from linguistic theory, and pedagogical content knowledge.
- The participants' existing understandings of these forms of knowledge were not elicited by means of any structured activity.
- The lesson followed a model of the application of theory to practice; that is, the explanation of linguistic theory, followed by its application to language teaching pedagogy in a general sense, then the application of this pedagogy to the participants' context.

Practical knowledge

- There was recognition of the participants' experience in using the genre-based approach.
- The participants were not asked to reflect on, or share, *practical knowledge* developed through this experience.

Context knowledge

- There was recognition of context factors in Stage 3.
- In Stage 4, the lesson planning activity, the participants were not required to justify on context grounds their choice of activities combining a "traditional method" with the genre-based approach.

5.5 The post-observation dialogues

5.5.1 Context of the dialogues

The post-observation dialogues were conducted in circumstances that required choices be made "not just on methodological grounds but also with an awareness of what is practically feasible, acceptable and permissible in the particular context under study" (Borg, 2006, p. 280). The dialogues needed to take place on-site in Mataram; it was not possible to make post-course arrangements with Didi and Sutarto, as my allocated period for data collection in Indonesia, extended to include the unanticipated visit to Lombok, had come to an end. I asked Didi and Sutarto to each nominate a time they felt best suited them within their long day of teaching, and I understood that I had an

ethical obligation to make each dialogue shorter than had been my intention when designing the study.

Didi chose to meet before classes began (D19), on the morning after my observation of his listening skills lesson with the junior high school teacher group. The following day he taught what was meant to be the same lesson with the senior high school teacher group, in which he incorporated ideas that emerged from the post-observation dialogue. He requested an extra meeting (D21), to report on and discuss this experimentation. Sutarto chose to discuss both of his observed lessons in one meeting (D20), following a short break at the end of the second lesson. The dialogues took place in the best available public space at the training centre, as Didi and Sutarto did not have office space at the centre, and the classrooms were cleaned before the start of classes and occupied by the participants during the breaks.

I had time overnight to read my observation field notes and prepare a list of handwritten points as an agenda of sorts for the dialogue with Didi and that part of the dialogue with Sutarto relating to his first observed lesson. In preparing the list of points, I returned to my interpretation of the collective beliefs of the language teacher educators, presented to them in the final group-level dialogue in Jakarta (D18). I also returned to entries made in my research journal following each individual-level dialogue with Didi and Sutarto in Jakarta (D5, D10, D12, D13). These entries contained notes on their epistemological beliefs and classroom practices in relation to their curriculum specialisation. In the overnight preparation for the dialogue about Sutarto's first observed lesson reviewing the history of methods and approaches in language teaching, I created a language teacher education task (Appendix E) as an example of alternative practice. In the short period between the end of Sutarto's lesson on the genre-based approach and the dialogue with him, I was only able to review my observation field notes and take quick notes on points for discussion. Didi and Sutarto were not required to prepare for the dialogues; however, I asked them to bring the material they used in each lesson.

5.5.2 The post-observation dialogue with Didi

The post-observation dialogue with Didi (D19) was over five stages: (1) the confirmation of aspects of self-reported classroom practices; (2) how the teachers' prior knowledge was elicited; (3) how associations were created between the teachers' prior knowledge and new *external knowledge*; (4) modelling classroom practice; and (5) the lesson planning stage of the lesson.

The dialogue opened with confirmation of Didi's description from the Jakarta dialogues of the normal basic staging he applies to his lessons, using the language for the classification of teacher knowledge introduced in those dialogues.

N: Last night I looked back at my notes from our talks in Jakarta. In yesterday's lesson you did what you said you normally do.

D: Right. Tell me about this, Pak Neil.

N: When we talked in Jakarta, you said you usually start with the teachers' own experience, then introduce some theory, then give a model of classroom practice, then the teachers "practise" by writing a lesson plan.

D: Yes, this is about my lesson.

N: In Jakarta we talked about external knowledge, practical knowledge, and context knowledge.

D: Yes, I remember these. It was useful for us. A good way to think about in-service training.

N: I'm glad you think these terms are useful. How do you think these three kinds of knowledge came into yesterday's lesson?

D: For example, we start with the teachers' experience. Personal knowledge, yeah? Practical knowledge we say. This is important. The way of their experience. Important for INSET. And then come to the theory, the external knowledge. With the model too, to support the ideas. Then from that come to the materials, the lesson plan. Should be contextual, link to the real life situation, the context the teachers know.

N: Yes. I saw those three things in the lesson. The teachers talked about their experience with teaching listening. The materials they used, adapting the listening task rather than the listening text. They were often talking about context factors. Not just when they were planning their lesson but also earlier in the lesson. They were saying they had large classes, that sometimes they do not have electricity, what to do when you have students with very low proficiency. All of these were context factors. And you were talking about the principles of teaching listening, introducing external knowledge. It was all there.

(Dialogue 19)

Starting the dialogue with confirmation of self-reported practices established a positive tone for later requests to justify aspects of these practices, and for exploration of the possibilities of alternative and additional practices. It was my sense, as manager of this exchange, that, in comparison with talk simply about the different activities in the lessons, the use of a shared language through the terms *external knowledge*, *practical knowledge* and *context knowledge* made the talk about the epistemology of the lesson more focused and efficient.

At my instigation, the talk then focused on how the teachers' prior knowledge, developed through professional reading, participation in professional development programs, and experience of teaching listening, was elicited in the lesson. My questions and comments on elicitation activities within Stages 1, 2 and 3 provided an external perspective on the lesson. Didi responded to my questions and comments on the elicitation activities by articulating a rationale for some of his classroom practices and reconsidering the basis of others. In response to questions about the purpose of his instruction in the lead-in to *Think about what comes to mind with teaching listening*, Didi provided, in his own words, the rationale that this was intended as a short, unstructured free association activity, seemingly based on constructivist principles, to "prime" the teachers for engagement with the topic of teaching listening.

- N: In Jakarta you and the other trainers talked a lot about the need in INSET to respect the knowledge and experience of experienced teachers.
- D: Yes, very important. It is different with pre-service.
- N: Indeed. OK, so can we talk a bit about how you did this in yesterday's lesson?
- D: OK. Good.
- N: I've got my notes from yesterday here. At the beginning you asked the group to "think about what comes to mind with teaching listening".
- D: Yes.
- N: Can you remember what they said?
- D: No.
- N: A couple of teachers commented on their experience of using authentic material. There was some debate about whether you should grade the material or the listening task.
- D: Oh, yes. I remember such comments.
- N: What was the purpose of your question here? Did you want to find out about their experience or what they know about principles, about the theory of teaching listening?
- D: Just a way I start the lesson. Maybe experience, maybe theory. Just short answer. Just to make their mind ready.
- (Dialogue 19)

In response to my comment on how the *I want to know about your experience* activity drew a range of teacher comments on context factors, he stated that this was his intention, as the *context knowledge* elicited here could, and should, inform the lesson planning session.

- N: Let's talk about what happened next.
- D: OK. About their experience I think.
- N: Yes. Next you said "I want to know about your experience".
- D: Yes. I want to know their experience.

N: They made some interesting comments, about many things, especially about context factors like large classes and access to the language lab.

D: Yes. Context. The context in Indonesia, in schools in Indonesia. Important, what is my objective when they design their own lesson. It is influenced by this.

(Dialogue 19)

My comment on the *Self-evaluation* activity was that it did not result in teacher reflection on a specific recent listening lesson, as intended in its design. In response, Didi reflected on his own practice and hypothesised that this outcome was the result of the fact that this activity, in comparison with the previous activity, did not appear to the teachers to address a clearly different form of teacher knowledge, or approach teacher knowledge from a different perspective.

N: Then you had some PowerPoint slides. You called this stage “Self-evaluation”. There were three parts. First, describe the steps in a recent listening lesson. Second, talk about whether the students as a group completed the listening tasks successfully. Third, talk about different students in the class, what they were doing during the lesson.

D: Yes. About a specific lesson.

N: I am not sure if you were aware, but they didn’t actually talk about a specific lesson. Their comments, and your comments too, were about teaching listening generally.

D: Maybe I talked much with them at first, when I ask them to tell me about their experience. So when I tried to use this new one, talking about a specific lesson, maybe it seemed it touched what we already discuss, so that’s why it was like this.

(Dialogue 19)

In response to my comments on the problem of evidence for teacher reflection on observable student learning and student engagement with activities in a past listening

lesson, he recognised that useful evidence for such reflection can only be gathered during the lesson.

N: Maybe another reason they did not talk about a specific lesson is that it is sometimes difficult to remember the details. Especially for your second slide and for your third slide.

D: What was this, Pak Neil?

N: Your first question for the second slide was “How much did the students understand the first time they listened?”, and the question for the second slide asked them to think about three specific students in the class, what they were doing during the lesson. This is difficult. I don’t think the teachers would have this information.

D: Yes, I see. I see this is difficult for the teachers to answer. The teacher needs to get this information only during the lesson maybe.

N: I think so, yes.

(Dialogue 19)

The belief that *external knowledge* cannot be internalised if it is dissociated from *practical knowledge* was identified as a core collectively held belief in the final group-level dialogue in Jakarta (D18). It came into focus in the next stage of the post-observation dialogue with Didi, after talk about possible revisions to his practice in the light of the discussion on the *Self-evaluation* activity.

D: So maybe next time I change it. Not have two things. Not have the first activity about share experience and the problem one, the second one, this one (<i>Referring to print-outs of the “Self-evaluation” PowerPoint slides</i>).	Reconsideration of INSET practices.
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N: So what are you thinking you might do? Not have these two activities in your lesson?

D: No. Join them, make it one.

N: Oh, OK.

D: Yes, make it one. One big activity at the beginning.
About their experience.

Development of ideas in
response to questioning

N: OK. You have told me many times that with
experienced teachers you think it is important to
start with their experience.

D: Yes. It is like this with experienced teachers.

N: Would you keep the part about describing a
particular lesson they have taught?

D: Yes. But not the part we talked about before. Not
this part (*Refers to the print-outs of the PowerPoint
slides featuring the discussion questions related to
student learning and student engagement in the
past lesson*). Maybe this another time, for
themselves. Action research maybe.

N: Yes, good idea. Would you have any general
discussion, not about a specific lesson?

D: Yes, maybe start with general. What they do
generally, generally with listening lessons. The
stages, the material. Then a specific lesson, a lesson
they can remember. Talk about it. Talk about what
they did.

N: That all sounds very good.

D: Yes, good I think. Better this way.

N: So what would be next in the lesson?

D: The theory about listening. The part in the lesson
yesterday.

N: OK, good. So this is the external knowledge.
Remember in Jakarta we had that last group
meeting, when I showed you my summary, my
interpretation of your beliefs.

D: Yes. We talked about this.

- N: One of the important beliefs was that external knowledge will not be internalised, will not be understood or accepted, if it is not linked to practical knowledge.
- D: Yes, that is correct. That is true. We believe it is like this.
- N: So, what are the links in your new way?
- D: New way?
- N: Your new way with the lesson on listening. Having this new activity, the teachers talking about their experience.
- D: First they talk about their experience, about what they do, then look if it is a match with the external knowledge.
- N: Yes. If it is not a match, maybe you could talk about context factors, why they could make it difficult to make a match sometimes.
- D: Yes, Pak Neil. This is good.

Prompts to link stated belief and possible new practice.

Statement linking possible new practice and stated belief.

(Dialogue 19)

The previous talk about the *Self-evaluation* activity was based on the assumption that dialogue of this kind “must move beyond *recounting* teaching activities, to that of evaluating their reasonableness as good teaching practices” (Penlington, 2008, p. 1013). As this extract shows, such talk prompted Didi to consider revising his classroom practices in relation to eliciting the teachers’ knowledge developed through experience. The ensuing talk, driven in part by my questions, served a role in developing these ideas and linking them to his stated beliefs. By the end of this exchange, Didi created, and was able to articulate, a closer correspondence between one of his core epistemological beliefs and, at this stage, the ELT INSET practices he appeared enthusiastic to adopt.

The next stage of the post-observation dialogue focused on the modelling of listening pedagogy. In this stage, Didi justified modelling, by reiterating and adding to comments made in Jakarta, and then the talk moved to the “unpacking” of teaching and learning principles within the model(s), which was part of Didi’s self-reported practice from the Jakarta dialogues, but not part of the observed lesson.

In the Jakarta dialogues, Didi made the case that modelling was a way of “showing” or “proving” theory. He repeated this in the post-observation dialogue, adding, as further support for modelling, teacher expectations of a practical rather than a theoretical focus, and memory factors in the adoption of new practice.

N: So let’s talk about your model lessons now.

D: OK.

N: I remember that, in Jakarta, you and the other trainers talked quite a lot about models, models of classroom practice, about how you believe they help teachers learn.

D: Yes. Models. The teachers need these models.

N: Could you tell me again why you think they need them?

D: Based on our visit to the schools, most of the teachers demand something practical they can bring. They say “Have you got the new things that we can do in the class about teaching listening?” and they want this practical thing. It’s like this in our context. In the training, even though this is artificial, this way when I ask them to pretend as students, it is a way to show the theory, to prove it. Also for memory. Hopefully, later in their teaching, they will think it again. Maybe they still remember that when they joined that class, the trainer at that time tried to do this. And maybe at some time they can bring to their real teaching.

(Dialogue 19)

In the remainder of this exchange, after recounting activities that featured in the observed lesson immediately following the modelling, I suggested alternative

practice, which Didi appeared to accept as appropriate in the Indonesian context, and for which he developed a principled rationale.

N: OK. Good arguments. What about after you did the modelling? In yesterday's lesson. Let me look at my notes. Excuse me just a minute. (*Consults field notes from the observation*). OK, here we are. Yesterday, after the first lesson, the one about giving directions, you asked the group to talk about the level of challenge. After the second lesson, with the song, you asked them if songs could be used in the new curriculum.

D: Yes. They discussed these.

N: They are important things to discuss, but maybe you could go back and discuss the purpose of the different stages of the lesson, the purpose of the different activities. You could ask the teachers to think about, refer to, the theory you gave them. Does this seem sensible to you?

D: So maybe that needs to be part of the presentation. They didn't see that. Correct. So it should be followed by a discussion. The model followed by a discussion. Can you describe why? Why pre-listening activities, for example? Our objective is that the participants should catch the aim and the purpose, why we give that.

N: Why you think that is important?

D: I think it is very important. We hope that when they come back, they've got this. So when they want to design the activity, the teacher should have in their mind a clear purpose for the activity.

(Dialogue 19)

The final stage of the post-observation dialogue with Didi focused on the lesson planning stage of the lesson, and, in particular, on the option of the teachers publicly justifying on context grounds the choices they made in adapting, or directly applying, *external knowledge*. This exchange began with my comment on, and description of, how the observed lesson as a whole featured the dialogic construction of meaning (Johnson, 2009; Kumaravadivelu, 2006), as understood in the current language teacher education literature.

N: Let's talk about the lesson planning stage next.

D: OK.

N: But before we do that, let me make a few general points. We've talked a lot about the different stages, but not much about the lesson as a whole.

D: At the beginning, yes.

N: Yes. But let's talk a bit more about the big picture.

D: OK. That's good.

N: You know, a lot of what I saw in your lesson is what we see in the literature. The teacher education literature, I mean.

D: What is this, Pak Neil?

N: There is a lot of talk about dialogue, dialogue between participants, and between the trainer and participants.

D: Dialogue, yes.

N: Well, people - scholars - say one of the purposes of dialogue is to help teachers express their ideas, their knowledge, more clearly. Maybe they've never thought about it before, never talked about it before.

D: So the trainer can help them with this.

N: Yes. For example, in your lesson, you often asked individual teachers "What you do you mean by that?" when they were saying something about their experience, about their school. They said it again, but this time usually with more detail, more thought, so it was clearer to everyone. Sometimes you helped them with the right words. For example, something like "grade the task, not the text" when they were talking about using authentic listening texts.

D: Yes, I remember like this.

N: I think it is a very good thing. A good thing in teacher education, in INSET.

(Dialogue 19)

This opening comment was used as a link to the idea of incorporating an additional activity in the lesson planning stage of the lesson, in which, after describing the lessons they have produced, the participants justify the choices they have made.

N: How about we get to the lesson planning stage of your lesson now?

D: OK.

N: I made these comments about dialogue, about the trainer's role, their role in helping teachers express their knowledge more clearly, because I think it relates to this stage.

D: How, Pak Neil?

N: Well, let's talk about what happened at the end of the lesson planning activity.

D: OK.

N: Well, at the end, after the different groups had finished their lesson plans, each group presented to the class.

D: Yes. This is what we do in our training. This is our way.

N: Yes. It's common I think everywhere, this form of feedback.

D: Yes.

N: Each group described their lesson. They talked about the stages and the different activities. At first, they told us about the context. A junior high school class, for example.

D: Yes, the context first, then the lesson.

N: All this is good. It was very interesting for me. But I wonder if you could ask them to do something a bit extra.

D: What as extra?

N: Well, maybe they could talk about why they did their lesson this way, why they had this stage, why they had this activity, why they adapted your model. Maybe also why it was OK to follow your model.

D: I see. Something like the reasons for their choice.

N: Exactly. Why they made these choices, why these choices in this context.

D: Contextual. Their context, why is it suitable for their context. In their school. With their students.

(Dialogue 19)

As was the case with the procedure of “unpacking” the teaching and learning principles underlying models of classroom practice, this additional activity was presented to Didi as a suggestion, not as the prescriptive imposition of my own language teacher education practices. It is within a tradition of intercultural communication where all parties can look critically at any form of cultural practice, are open to carrying practices from one society to another, and share understandings of what is universal (Holliday, 2011, 2013). This tradition is reflected in the continuation of the exchange, where the idea that teachers “must articulate to themselves and others what constrains and persuades their reasoning and thus their teaching behaviors” (Johnson, 1999, p. 11) was recognised as universal, the complications for language teacher education were acknowledged, and the role of the language teacher educator within the process was considered.

N: Do you think this is appropriate in your INSET context?

D: Why not? We have teachers from many different contexts. Schools in the village, in the city. Many types. Interesting for them to share.

N: Yes, I think so. And you told me in Jakarta that a teacher should adapt, should modify external knowledge. They should adapt to suit their context.

D: Yes. It is up to the teacher to do this.

N: Well, maybe they should also be able to explain this to others.

D: Yes, I think so. The teacher has to do this. All teachers must do this, not just here in Indonesia. Not easy for teachers I think.

N: No, not easy. So maybe your job is to ask good questions. Ask the “What do you mean?” questions. Questions to make the teachers think about things, be clear.

D: Yes. Help them like this.

(Dialogue 19)

5.5.3 Summary of the outcomes

In summary, the post-observation dialogue with Didi can be said to have had three major outcomes:

- It confirmed aspects of Didi's self-reported practice.
- It confirmed a correspondence between some of his reported epistemological beliefs and some of his ELT INSET practices.
- It provided an external perspective on the lesson, which prompted him to (1) articulate in detail the rationale for specific language teacher learning activities; (2) reconsider the efficacy of specific language teacher learning activities; (3) develop ideas for the possible reshaping of specific language teacher learning activities; and (4) articulate links between his stated epistemological beliefs and possibly reshaped specific language teacher learning activities.

This external perspective also put forward alternative language teacher learning activities that were discussed in terms of correspondence with his epistemological beliefs and suitability in the Indonesian ELT INSET context.

5.5.4 The second dialogue with Didi

Didi was with the senior high school teacher group for the whole day after our post-observation dialogue. Over lunch, he told me that the day was scheduled as a repeat, with some tailoring for learner level, of the listening skills lessons I had observed with the junior high school group. However, in the morning session he had experimented with some of the new practices we had considered. He asked if we could talk about what he had done before the afternoon classes commenced (D21).

As seen in the opening of the dialogue, Didi's description and evaluation of his experimentation with new practices was very much in epistemological terms, using some of the shared language established in the Jakarta dialogues.

- N: You were saying that this morning you tried out some of the ideas we talked about yesterday. Great. What did you do?
- D: I directly come to the discussion about their experience, about their knowledge from experience. In my old lesson it was the first part of “Self-evaluation”. You remember this part, Pak Neil?
- N: Yes, there were three parts.
- D: Today only the first part, but longer and general. Not about just one lesson. I say “Please describe what is your usual listening activity. What you do before, during and after”.
- N: So what did they say?
- D: I put them in groups. Many things come up from their experience. One group say when I asked them to share they told me the variety of their activities while listening. This is very interesting. Another group they talked about the pre-activity, like to prepare the students for the text. This is relevant. Because like we talked yesterday, after discussion, I say “OK. That is your experience. Now this is the theory. Now try to see if you match that”. Actually most of the point, most of the point in this external knowledge already come from the teacher, already come from their knowledge. That surprised me. Very interesting for me.
- (Dialogue 21)

Didi’s next statement suggested that he had begun to establish new practices, at least in the case of this particular lesson, to better enact a core belief about how *external* knowledge is internalised through creating associations with *practical knowledge*.

- N: It sounds like a successful activity then.
- D: Yeah. You can see from their face, you know. They look very happy. I like that class this morning. I think it is better to start with their experience, their knowledge. Based on that we develop, we can talk. And then the teachers can think, based on their experience, “OK, right. I should adapt this. I should revise this”.
- (Dialogue 21)

In the remainder of this short dialogue Didi confirmed that he expected to make this activity part of his established ELT INSET practices. He also stated that, following time to think carefully about procedures and to revise his teaching material, he would experiment with the addition of a stage after the modelling of practice to highlight teaching and learning principles, and the addition of a stage in the lesson planning activity requiring the participants to justify the choices they have made.

5.5.5 The post-observation dialogue with Sutarto

As noted in Section 5.5.1, Sutarto chose to discuss both of his observed lessons in one meeting (D20), immediately following the second lesson on the genre-based approach. The first lesson, reviewing the history of methods and approaches in language teaching, was on the previous day. The dialogue dealt with each lesson in turn.

I opened the discussion of the first lesson by complimenting Sutarto on his thoroughness and clarity, and the systematic way in which he provided an historical perspective on language teaching by highlighting enduring themes and streams of beliefs about the nature of language learning and how teaching can best support it. We briefly discussed some of the international language teacher education literature dealing with the history of methods and approaches, and shared our experiences in using this literature in our own teaching.

The sharing of experience raised the issue of teachers' possible questioning of the relevance of this history to their professional practice. Sutarto made a case for its inclusion in the local ELT INSET curriculum on two grounds: (1) the lack of a discipline-specific methodology component in the pre-service professional education of some Indonesian state sector English teachers; and (2) the nature of this form of teacher knowledge, which he sees as dynamic, likely to feature the "rebirth" of old principles and practice in new forms, and a basis for experienced teachers to "confirm" their current classroom practices.

- N: In my experience, some experienced teachers on INSET courses may think this history is not very relevant to their work.
- S: Yes, some teachers may think this.
- N: So let's talk about why we have it as part of INSET.
- S: Yes, we have it. Because some of the teachers haven't got ELT methodology in pre-service training. Some have. So I just want to introduce to those who haven't got it. And to those who have got, it is a kind of confirming. And maybe there are new trends, new developments, new techniques.
- N: Why wouldn't some teachers have that background?
- S: The curriculum in university level, in the Faculty of Education, some private universities didn't design the curriculum or syllabus about that.
- N: Do you believe it is important for them to know all that?
- S: At least in terms of external knowledge. Maybe in practice they use some method what I give, but theoretically I want to confirm and to inform new trends.
- N: Some teachers might say "Just tell me about the latest methods, the ones we have to use. I don't want to know about the history". What would you say to them?
- S: The old does not mean worse. The new one it is rebirth, or maybe new but not completely new. So as a comparison it is also important.
- (Dialogue 20)

Sutarto recognised that although some Indonesian state sector teachers of English may not have had a subject-specific methodology component in their pre-service education, they acquire knowledge of different methods and approaches in language teaching through local professional learning networks.

- N: You said some of the teachers did not study ELT methodology at university or teachers college. Are there other ways for them to develop an understanding of the different methods and approaches, apart from this course?

- S: Yes. They have knowledge about that through the Teacher Association. All teacher they are part of this. It is for their area. The Teacher Association they have monthly meeting or maybe bi-monthly meetings and here they have information for the different methods. OK, they have, but here I want to give more.
- N: What methods or approaches are teachers usually familiar with from these meetings?
- S: Most of them know Communicative Approach, Grammar Translation, and the newest one, genre-based.
- (Dialogue 20)

This recognition of the teachers' albeit varied background knowledge of the content of the first observed lesson led to my proposal for alternative practice, in the form of a group activity in which the teachers share knowledge and experience of different methods and approaches in language teaching from their own perspective as a foreign language learner, a foreign language teacher and a teacher learner.

- N: So you are assuming everyone has some knowledge in this area. I'd like to talk about another way of doing things. A suggestion you can think about.
- S: OK. That is good.
- N: During your lesson you sometimes asked the group questions like "What do you know about this approach?" and "Have you ever tried this method?" or similar.
- S: Yes, I asked these questions. I want to know their knowledge, their experience.
- N: Yes, the first question is about knowledge from teacher education courses, from their reading, from the Teacher Association meetings maybe. It's external knowledge really.
- S: Yes, like this.
- N: The other question is asking about knowledge from teaching experience. Practical knowledge.
- S: Yes.

- N: These questions are important. We've talked a lot about these, why we ask them. But teachers like these are also successful foreign language learners. English, probably other foreign languages. We know from the literature that experience as a language learner is important in the way teachers think, their beliefs, the way they think about new ideas.
- S: Yes. This is correct.
- N: So they have experience of methods and approaches. Maybe at school and maybe as an adult learner.
- S: Yes.
- N: So maybe you could start the lesson with the sharing of experience. Sharing experience of different methods as a language learner, as a language teacher. The methods their teacher used, the methods they have used as a teacher. Maybe they could talk about their success, maybe lack of success and why. They could also talk about what they know from other courses, reading, from the Teacher Association. They could do this in small groups. This way everyone is talking. It is not just one or two teachers answering your questions. What do you think about this?

(Dialogue 20)

In this case, the proposal for alternative practice was at the end of a sequence of talk in which (1) the possibility of considering alternative practice was offered and accepted; (2) practices from the observed lesson were recounted, and their different purposes were established; (3) these practices were endorsed; and (4) an extra dimension, drawn from the academic literature (language teachers' experience as language learners), was introduced.

Sutarto identified principles in the proposed alternative activity that he appeared to endorse. These principles relate to (1) a link between teacher reflection and learner motivation, through teachers sharing in the classroom stories of their own successful foreign language learning experience; and (2) an integrated approach to the elicitation of teacher knowledge, which he described in the language of the Jakarta dialogues.

That idea is good. Complete. So from different angles of language learning, so experience as a learner and then as a teacher. So they can share, what we call reflect, the success story to their students and try to motivate. So the success story can be disseminated to the students. Also it is good for teacher training. We have practical, external, contextual even. So that is complete. We see from different viewpoints. Experience as a learner, as a teacher, factors influencing their success or not.

(Dialogue 20)

In the overnight preparation for the discussion of the first observed lesson, I created a language teacher education task for Sutarto to consider as an addition to the proposed group activity (Appendix E). The task requires the teachers to create meaningful relationships between different theories of learning, different understanding of language, different methods and approaches in language teaching, and different classroom activities and techniques commonly associated with a particular method or approach.

When presented with the task, Sutarto identified language teacher education principles that he appeared to endorse, and recognised that the task offered a context-appropriate alternative to his observed classroom management practices that restricted teacher participation.

N: What do you think about this task?

S: It's a kind of mapping, mind mapping. To see the relationships, the similarities and differences of the methods. It can elicit the participants to think deeper, not spoon fed. They try to recall what they have learned so far.

N: I think so.

S: It's an alternative way, so to make the participants more active, get involved, think deeper than the previous way.

N: How are they more involved?

- S: If they discuss in a pair or a group maybe, it's like cooperative learning.
- N: Do you see this as a good thing?
- S: It's another alternative to overcome the big group like this. Grouping or cooperative learning is one of the recommended ways to overcome the big group.
- N: Yes. It's like what we were talking about before, when we were talking about the sharing of experience. In your lesson you often asked this big group "What do you know about this approach?" and only one or two teachers answered.
- S: Yes, certain participants. This way more involvement.
- (Dialogue 20)

After this exchange I moved the focus of the talk to the lesson on the genre-based approach. I was conscious of the demands on Sutarto's time during his only long break during the day and therefore chose not to introduce certain topics for discussion arising from the observation. One such topic was in relation to the group lesson planning session; that is, the fact that, in the feedback to the class, the groups were required to describe the stages of their lesson using a "traditional method" within a genre-based approach, yet were not required to explain the basis of their choices of learning activities drawn from either method/approach, particularly in terms of context factors.

The discussion of the lesson on the genre-based approach began with the place of linguistic theory as content in ELT INSET. The following exchange shows Sutarto extending his initial short justification of such theory as content into a more complete justification, centring on the need for teachers to understand the "philosophical foundations" of their practice.

- N: Your lesson was very thorough, very clear, very detailed in what you said about genre theory.
- S: Thank you.

- N: Let's talk a bit about this. Why do you think your teachers need this kind of theory?
- S: As a philosophical foundation. That's also important.
- N: Why is this important?
- S: OK, as we have discussed before, we have different viewpoints about approach, method and technique. Teachers can differentiate, they can position which one approach, which one method, which one technique.
- N: Yes, but before you talked about the genre-based approach, about the cycle of activities, you talked about linguistic theory. Let me just look at my notes. (*Consults field notes from observation*). Oh yes, you also talked about social semiotic perspectives and other details. It was very clear but very detailed.
- S: Yes.
- N: I wonder if some teachers thought "How is this going to help me in the classroom?" or something like that.
- S: I would like to say this is also important in some cases, the philosophical foundations. When you implement, when you apply this method, so this is related to this philosophical foundation. Teachers need this external knowledge. It is additional background information that underlies the newest trends.

(Dialogue 20)

The discussion then moved to recognition within the lesson of the teachers' existing knowledge of genre theory, and of the principles of a genre-based approach, to language teaching, and their knowledge developed through experience of using the approach in the classroom. In the first part of this discussion, I confirmed with Sutarto the assumptions that appeared to underlie the questions he asked during the lesson to elicit such knowledge.

- N: In the lesson, when you were talking about genre theory, towards the end you asked the group what they knew. Let me check my notes for your actual question. (*Consults field notes from the observation*). Here

it is. You asked “What do you know about this?” after you’d explained some terms.

S: Yes.

N: So you assumed this was not all new? Genre theory, I mean, and the five-stage cycle of activities for the genre-based approach.

S: Not all new. As we discussed before, the teachers have knowledge about that from the Teacher Association, from the Teacher Association meetings. Maybe also from other INSET courses about this approach.

N: Yes. I think a couple of the teachers said they had attended other INSET courses on the genre-based approach. And you assumed that all of them have at least some experience using the genre-based approach. You asked about this. Again, let me check my notes. (*Consults field notes from the observation*). You asked “In your experience, does the genre-based approach make your students bored?” at the end, before the lesson planning began.

S: Yes. It is now the national curriculum. Sure, there is also the school-based curriculum, but the genre-based approach it is a must for them to do that now.

(Dialogue 20)

This confirmation led to a proposal for alternative practice that, from an external perspective, was seen to better support a core epistemological belief expressed in the Jakarta dialogues. The proposal was for the lesson to begin with a structured group activity in which the participants share their knowledge of, and experience in using, genre-based approaches, to be followed by Stages 1-3 as in the observed lesson. This was presented as an activity supporting the core belief that *external knowledge* cannot be internalised if it is dissociated from teachers’ *practical knowledge*, and, in this case, existing disciplinary knowledge.

N: OK. You’ve told me you recognise that the participants already have knowledge about genre and genre-based approaches.

S: Yes. They are experienced.

- N: So, what do you think about the idea of starting the lesson by getting them to talk to each other, in groups, about what they know? What they know from their Teacher Association meetings, from other courses, from their reading too. And what they have learned about the genre-based approach from using it in the classes. Their practical knowledge.
- S: Like you suggest for the other lesson. The other lesson on methods and approaches. Start this way.
- N: Yes, similar. Maybe if you started with this, then followed with the theory, the theory on genre, and the model for a genre-based approach, maybe this theory is a bit easier for the teachers. Remember in Jakarta you and the other trainers talked about this. It was one of your important beliefs from that last dialogue we had in Jakarta. About how external knowledge cannot be internalised if you do not make associations with practical knowledge.
- (Dialogue 20)

In his response to the proposal, Sutarto argued that his current practice of starting with the “general” and moving to the “specific” also supported the creation of associations between *external* and *practical knowledge*, thereby allowing *external knowledge* to be internalised; however, as a result of the discussion of the first observed lesson, he recognised some limitations in this practice and described how he might address them. He stated that he was pleased to have been offered an alternative approach, as he had always followed the model provided by one of his own language teacher education lecturers.

- S: Your idea is relevant, but I usually do it in the way of this morning’s lesson. After introducing the theory and the methods, I’ll set such questions about their experience.
- N: OK.
- S: This way is from general to the specific. Your way is from specific to general. It is another alternative. Both ways are ways to associate the external knowledge with the practical knowledge I think.

- N: Yes, there is no one right way.
- S: But I understand maybe my questions about experience they are only answered by certain participants. Certain participants they dominate. We talked about this before, for the other lesson. By grouping, by giving an assignment in relation to the material, will be more beneficial. Give equal opportunities and more challenging.
- N: I agree. Can I ask you why you prefer to go from general to specific, as you say?
- S: At the time one of my teacher, what I mean lecturer, at the university did so, so I just copy. My lecturer did what I did this morning. Your way is an alternative way. That is good.
- (Dialogue 20)

5.5.6 Summary of the outcomes

In summary, the post-observation dialogue with Sutarto can be said to have provided four major outcomes:

- It affirmed the depth of Sutarto's disciplinary knowledge in relation to the history of methods and approaches in language teaching, genre theory and the pedagogical principles of genre-based approaches to language teaching.
- It allowed him to develop a case, on local and universal teacher learning grounds, for the inclusion of (1) the history of methods and approaches in language teaching; and (2) genre theory as ELT INSET content.
- It provided him with an external perspective on the lesson, which included suggestions for alternative or additional language teacher learning activities seen to support his stated epistemological beliefs. Sutarto (1) identified language teacher learning principles within these activities; (2) endorsed these principles; (3) reflected on the link between these principles and some of his current classroom management techniques; and (5) appeared to accept the activities as context-appropriate alternatives or supplements to his current classroom practices.

- My understanding of the context of Indonesian state sector ELT INSET developed from the Jakarta dialogues was extended by new information yielded through talk about observed practices. This information was in relation to the role of the Teachers Association in disseminating language teacher knowledge.

5.5.7 Summary of the workings of the post-observation dialogues

This section provides a summary of the comments made in Sections 5.5.2 - 5.5.6 on processes and outcomes in the co-construction of knowledge within the post-observation dialogues.

- The scope and length of the dialogues was restricted, in recognition of the time demands on the two language teacher educators.
- The principal mediational tools were the observation field notes and the material used in the lessons. These tools allowed for close to verbatim recounting of the ways in which different forms of teacher knowledge were put into focus in the lesson. These ways were then discussed, normally in terms of how well they supported stated epistemological beliefs. This involved reference to (1) previous separate dialogue, particularly the final group-level dialogue in Jakarta (D18); (2) earlier parts of the same dialogue; and (3) the teacher learning literature.
- These mediational tools and processes led to consideration of context-appropriate alternative or additional teaching learning activities. In the case of one such alternative activity, Didi developed classroom procedures independently, in response to my questions asking for clarification and detail. The talk then led to the linking of these classroom procedures with a stated epistemological belief. In the case of other alternative or additional teacher learning activities, I first described the proposed activity. Didi and Sutarto then restated the classroom procedures in their own terms and, either spontaneously or in response to my questions, considered these procedures from a teacher learning perspective and in terms of their suitability in the Indonesian context.

- Direct questions to Didi and Sutarto about the perceived value to teachers of certain forms of *external knowledge* (eg. “Why is this important?” asked of Sutarto about genre theory, and “Can you tell me again why you think they need them?” asked of Didi in response to his statement “The teachers need these models”) prompted statements providing principled justification of local ELT INSET practices.
- The talk often featured the shared language for talking about the epistemology of ELT INSET (*external knowledge, practical knowledge context knowledge*) introduced in the first individual-level dialogue round in Jakarta (D3-10).
- Opening the dialogue with the confirmation of aspects of self-reported practice, as was the case with Didi, or complimenting rigour and exchanging language teacher education experiences, as was the case with Sutarto, served an important interpersonal function and provided a transition into talk that required the justification of observed practices.

5.6 Summary and preview

In this chapter I have provided a descriptive account of the ELT INSET classroom practices I observed in Mataram and an interpretation of the epistemology of these practices. This interpretation included comment on the levels of perceived correspondence between the observed practices and the epistemological beliefs expressed in the Jakarta dialogues. I have also provided an account of the post-observation dialogues and an interpretation of the processes and outcomes of these dialogues.

In the discussion in relation to RQ 2 in chapter 6, I comment on the value of the descriptive account of the classroom practices, evaluate the methods used to record the observational data, and discuss the perceived correspondence between the observed classroom practices and stated epistemological beliefs through reference to relevant literature. In the discussion in relation to RQ 3 in chapter 6, I evaluate the management of the post-observation dialogues and discuss the processes and

outcomes of these dialogues through reference to the literature on intercultural communication and sociocultural perspectives on dialogue in SLTE.

CHAPTER 6

DISCUSSION

6.1 Purpose and structure of the chapter

In this chapter I discuss the study's findings in relation to the three research questions, which are reproduced here:

RQ 1 What are the participants' beliefs about the epistemology of INSET for Indonesian state sector primary and secondary school teachers of EFL?

RQ 2 What does the observation of, and post-observation dialogue about, a sample of the participants' classroom practices reveal about the epistemology of their practice?

RQ3 What is learned about the workings of intercultural dialogue in a study of this kind?

These research questions are addressed in turn. There is, however, some inevitable overlap and cross-referencing in the discussion of RQ 1 and RQ 3. This is because different forms of intercultural dialogue were the means by which the epistemological beliefs of the two groups of participants were co-constructed. In the case of the language teacher educators, dialogue with them was also the means by which different dimensions of my interpretation of their collective epistemological beliefs were confirmed, reclassified, foregrounded, qualified or added to. Here, the discussion of RQ 3 in relation to researching the participants' stated epistemological beliefs deals primarily with the management of intercultural dialogue. RQ 2 and RQ 3 are also linked; however, here, the discussion of RQ 2 relates to the actual observation of Didi and Sutarto's lessons, and comment on the processes and outcomes of the post-observation dialogues is within the discussion of RQ 3. The limitations of the study are recognized throughout the analysis, rather than in a separate section.

6.2 Discussion in relation to RQ1

This discussion of the findings and research processes in relation to RQ 1 covers five areas:

1. The value of a focus on epistemological beliefs
2. The nature of the participants' epistemological beliefs
3. The focus on collectively held beliefs
4. An evaluation of the tools used to elicit beliefs
5. The trainers-in-training as a sub-group in the study

6.2.1 Value of a focus on epistemological beliefs

This study has followed the trend in language teacher cognition research away from the study of beliefs generically to the more focused analysis of beliefs about particular issues (Borg, 2006, p. 32). A direct focus on teachers' epistemological beliefs, or *personal epistemologies*, seen in Educational Psychology research involving pre- and in-service mainstream education teachers (for example, Chan & Elliott, 2004a; Olafson & Schraw, 2006), has not become a feature of language teacher cognition research. I believe that a direct epistemological focus allowed this study of ELT INSET teacher educator beliefs to address core language teacher learning issues.

Chapter 4 presented an interpretation of the collective epistemological beliefs of the participants. This interpretation moves beyond the concern with course design features predominant within much of the ELT INSET literature. Course design features are certainly relevant to an understanding of how any particular ELT INSET course achieves - or does not achieve - its objectives; however, this study is based on the premise that they are not as fundamental to the learning and teaching dynamic of these courses as language teacher educator understandings of the relative value of different forms of teacher knowledge in the ELT INSET classroom, how these forms of knowledge should be placed in relation to each other, and what justificatory demands should be placed on each. These forms of understanding are the specific detail of the interpretation formed in answer to the first research question. This interpretation, in turn, informed the observation of ELT INSET practices and provided

substance to the post-observation dialogues, allowing these dialogues to move beyond talk simply about activities and techniques.

6.2.2 Nature of the participants' epistemological beliefs

This discussion connecting the findings on the nature of the participants' epistemological beliefs to relevant literature is in three parts: (1) parallels in the perspectives on ELT INSET of the Thai state sector language teacher educators in Hayes' (2004a) study; (2) the participants' epistemological beliefs seen in terms of developmental models from the personal epistemologies literature; and (3) the participants' epistemological beliefs seen in terms of current understandings of language teacher knowledge and learning presented in the SLTE literature.

There are parallels in the epistemological beliefs of the Indonesian language teacher educators and trainers-in-training in my study and the Thai language teacher educators in Hayes' (2004a) study. These parallels are in relation to:

- modes of training within ELT INSET, specifically the beliefs that (1) language teacher educators need to model new classroom practices as a way of “proving” theory (Hayes, 2004a, p. 73); and (2) theory has a place within ELT INSET as a foundation for new classroom practices, provided there are opportunities for language teachers to “apply” theory to their own teaching and learning context, through lesson planning sessions and workshops (Hayes, 2004a, p. 73).
- the effect of the social context of language teachers' work on “uptake” from ELT INSET, specifically the belief that an examination-oriented educational culture, heavy workloads, and relationships and interactions with colleagues may make it difficult for language teachers to sustain new classroom practices after attending ELT INSET (Hayes, 2004a, pp. 74-75).
- Language teachers' knowledge claims, specifically the belief that language teachers do not have valid grounds for the rejection of new classroom practices

if they have not engaged in sustained experimentation with these practices in their own classrooms (Hayes, 2004a, p. 73).

In considering the implications of these points of convergence, important context variables need to be taken into account. The Thai language teacher educators in the Hayes study were practising language teachers at a school hosting a locally administered ELT INSET program, so it was, in a sense, “training by peers” (Hayes, 2004a, p. 70). In the Indonesian context of this study, the language teacher educators were not practising language teachers, but rather official government trainers conducting nationally standardised programs.

Further research on the nature of the epistemological beliefs of state sector ELT INSET teacher educators in other geographic and cultural contexts is required to establish definitive collective trends. Nevertheless, the limited parallel findings reported here suggest that provision be made in the design of trainer development programs for the exploration of the participants’ beliefs about (1) the value of language teacher educator modelling of new classroom practice; (2) the place of theory as content; (3) if, and how, language teachers are required to justify knowledge claims in relation to new classroom practices; and (4) how language teacher learning is best supported in the school environment post-INSET.

Seen in terms of developmental models within the personal epistemologies literature (Hofer, 2001, 2002, 2008; Hofer & Pintrich, 1997), the participants’ epistemological beliefs need to be recognised as higher level “sophisticated” (Schommer, 1990) beliefs across the dimensions of the certainty of knowledge, the simplicity of knowledge, the source of knowledge and the justification for knowing. While the participants believe that there are universal cognitive processes in language acquisition, they recognise that other forms of language teacher knowledge are more tentative, and are part of a complex set of interrelated concepts. They recognise that language teachers can construct professional knowledge in interaction with others, and that this knowledge needs to be open to evaluation.

The participants' epistemological beliefs also reflect a number of current understandings of language teacher knowledge and learning found in the international SLTE literature. The participants recognise that Indonesian state sector primary and secondary school teachers of English bring to the ELT INSET classroom *practical knowledge* and *context knowledge*, and that this knowledge must be respected if ELT INSET is to affect any shift in teachers' beliefs and practices. This understanding is in line with the international literature that recognises language teachers as producers of legitimate forms of knowledge that contribute to the knowledge base of SLTE (Freeman, 2002; Johnson 2009, Johnson & Golombek, 2002; Mann, 2005; Richards, 2010). Also reflecting the international literature (Hiebert, Gallimore & Stigler, 2002; Johnson, 2006), the participants believe that the knowledge Indonesian state sector primary and secondary school teachers of English develop from their socially situated experience needs to be public, accessible and subject to justification (Hiebert, Gallimore & Stigler, 2002; Johnson, 2006).

The participants understand that an important part of their role as language teacher educators is to help teachers form meaningful associations between their *practical knowledge* and the *external knowledge* they are exposed to in ELT INSET. The case for adopting this role is presented in the SLTE literature, in arguments on the need for language teacher educators to create linkages between language teachers' accounts of their classroom experience and the broader professional discourses and practices of their discipline (Griffiths & Tann, 1992; Johnson, 1999, 2006, 2009; Kumaravadivelu, 2001).

The participants' beliefs about the range of factors influencing Indonesian state sector teachers' uptake of new classroom practices reflect current understandings in the SLTE literature about the role of context in mediating language teacher learning (Borg, 2006; Burns & Richards, 2009; Freeman, 2002). In the Jakarta dialogues the experienced language teacher educators made a strong case for *on-service* programs for Indonesian state sector language teachers, reflecting arguments presented in SLTE literature about the need for ongoing support for language teacher learning in schools

post-INSET (Waters, 2006, 2009; Waters & Vilches, 2006; Watson Todd, 2006; Wedell, 2003).

The major implication of these findings on the nature of the participants' epistemological beliefs, seen in relation to current understandings in the personal epistemologies literature and the SLTE literature, is the need to avoid a deficit orientation towards language teacher educators from a non-Western background in intercultural programs for their professional learning. This is explored further in Section 6.4.4 in relation to the conduct of intercultural dialogue.

6.2.3 Focus on collective beliefs

This study has responded to calls for more empirical investigation of collective, rather than individual, language teacher (and by association, language teacher educator) cognitions and practices (Borg, 2003, 2006, 2012; Breen et al., 2001; Meijer et al., 2001; Schulman & Shulman, 2004; Verloop et al., 2001). A collective focus was possible only in the case of the epistemological beliefs of the language teacher educators and the trainers-in-training as separate groups. As described in Section 3.4, the circumstances of data collection did not allow for an interpretation of the collective ELT INSET classroom practices of the five language teacher educators.

No a priori assumption was made that it was possible to identify shared beliefs among either the language teacher educators or the trainers-in-training; this needed to be established empirically (Verloop et al., 2001). The data from the group- and individual-level dialogues in Jakarta suggested a specific set of shared beliefs among the members of each group. As noted in Section 4.4.2, the use of, or inability to use, respondent validation techniques accounted for differences in how I formed an interpretation of the collective epistemological beliefs of each group. There were, however, some common elements in this interpretation process, which I comment on here.

The main purposes of the first group-level dialogue with each group (D1 and D2) were to (1) develop rapport and trust with the participants; (2) diagnose issues in the

use of English as the language of dialogue; (3) further my understanding of the context and nature of the participants' work; and (4) introduce the topics of teacher learning, models of language teacher education, and the epistemology of ELT INSET in general terms. A number of what I interpreted to be shared understandings among the members of each group emerged from the dialogue around the topics in (4). Allowing these shared understandings to emerge, as opposed to the understandings of only the most vocal within each group, required careful discourse management. Section 6.4.1, within the discussion of RQ 3, describes and evaluates this discourse management.

The mediational tools used in the two rounds of individual-level dialogue produced data that aided the identification of patterns in the beliefs expressed across the two groups. The structured tasks within the Parrott (1993) material, used in the second half of the first individual-level dialogue round (D3-10), established beliefs about learner and teacher roles, and the nature and purpose of input and interaction in the language classroom. As opposed to diffuse generic beliefs, individual participants' articulation of these more specific beliefs could be more readily analysed for collective features. Similarly, each of the five vignettes used in the second individual-level dialogue round (D11-17) allowed, but not did not assume, patterns to emerge in the participants' responses to each epistemological dilemma. There were, however, limitations in these mediational tools. These limitations are discussed in Section 6.2.4.

The final group-level dialogue with the language teacher educators (D18), in which I presented my interpretation of their collective epistemological beliefs for their comment, raises important issues of language and power. Such issues have been well-documented in the literature on researcher-research participant relationships (for example, Freeman, 1996; Holliday, 2007; Silverman, 2010; Stewart, 2006) and are typically acute in intercultural dialogue (Burbles & Bruce, 1991).

I recognise the potential impact of the status and power accorded to me as a foreign academic researcher on the group's willingness to provide frank feedback on my interpretation of the Jakarta dialogues. I also recognise the role of language within this

power relationship. Within dialogue in English, I held considerable power as the native speaker. Despite these concessions, the group's active participation in the feedback process suggested they were not simply deferring to my authority. As described in Section 4.4.4, they suggested changes to my interpretation, such as the reclassification of some sources of knowledge and the foregrounding, qualification and addition of some beliefs. Section 6.4.1 provides further comment on the workings of this particular form of intercultural dialogue within the study.

Overall, within a specific foreign research context, this study has provided some insights into the practicalities of the empirical investigation of collective language teacher educator beliefs. These insights are summarized here.

- There are likely to be significant challenges for the researcher in obtaining and maintaining the participation of all members of a particular group in all planned research activities.
- Group-level dialogues require careful discourse management to ensure that participation is as equal as possible.
- In individual-level dialogues, the use of structured mediational tools targeting a limited set of specific, rather than diffuse generic, beliefs is likely to aid the identification of collective understandings.
- Participant verification of a researcher interpretation of collectively held beliefs can be productive; however, especially in an intercultural research setting, issues of language and power need to be considered in how it conducted, and in how the outcomes are interpreted.

6.2.4 Evaluation of the mediational tools

As Borg (2006, p. 279) points out, in language teacher cognition research, the nature of the beliefs reported in any one study is a product of the elicitation methods used, and acknowledgement of the problems in the use of these methods is essential in

ensuring that the study's claims are justified. In Section 6.2.3 I argued that the structure inherent in the Parrott (1993) material, used in the first individual-level dialogue round (D3-10), and in the five vignettes, used in the second individual-level dialogue round (D11-17), aided the collective beliefs focus of the study. In addition to comments on the use of an autobiographical sheet in the first individual-level dialogue round, this section evaluates more generally the use of published language teacher education material and researcher-designed vignettes as tools to co-construct language teacher educator beliefs, whether at a collective or individual level.

Section 3.9.1 presented the case for the use of an autobiographical sheet as a mediational tool for the first stage of the first individual-level dialogue round. In summary, the autobiographical sheet was used for three main purposes: (1) for interpersonal reasons, to build rapport with individual participants and establish a productive culture of dealing (Holliday, 2007) with them; (2) to develop a sense of the participants' idiosyncratic professional knowledge and beliefs, developed through lived experience as a foreign language learner, a teacher of English and a language teacher educator (or trainer-in-training); and (3) to establish specific points of reference from individual professional experience for exemplification, clarification and confirmation during subsequent dialogue about the epistemology of ELT INSET.

As a tool for these purposes, the sheet was partially effective. Each participant readily supplied information about the *what*, *when*, *where* and *length* of their foreign language learning experience, their language teaching experience, and their language teacher education experience. In most cases, the participants asked me to describe and comment on my own experience, thereby building rapport and trust. Relevant information about each participant, which I noted in my research journal while listening to the day's recorded dialogues, was often used as a reference point for subsequent talk about the nature of language learning and teaching, and language teacher education in general.

Some of the reflective features of the autobiographical sheet, such as the recall of critical incidents (Point 4 in the *Your experience as a foreign language learner*

section, Point 5 in the *Your experience as a teacher of English* section, and Point 6 in the *Your experience as an EFL teacher educator* section) did not yield any useful data. None of the participants had prepared in advance written notes on any critical incident. This is likely to have been a result of the time demands of such a task and, perhaps more directly, the participants' lack of previous experience in this particular form of reflection. Through various means, such as the use of exemplars, ongoing talk may have supported the oral co-construction of, and reflection on, a number of critical incidents, thereby possibly enriching the data; however, this would have been a lengthy process, and was precluded by recognition of the time demands on the participants, and by my limited time in Jakarta.

Once I had a basic picture of a participant's foreign language learning experience and career history, aware that it would not be feasible to cover all the points on the autobiographical sheet, I decided to use the allocated time (before moving on to the Parrott material) to concentrate on one topic, taken from the *Your experience as an EFL teacher educator* section of the sheet. In the case of the experienced language teacher educators, it was the fifth topic: *if/how your ideas about language teacher education have changed over time*. In the case of the trainers-in-training, it was the second topic: *the differences between being a teacher of English and an English teacher educator*. By allowing adequate thinking time, the talk on these topics produced useful data on individual participants' broad beliefs about language teacher education. Some of the specific comments about the nature of a language teacher educator's work were later referred to in talk about the epistemology of ELT INSET.

In summary in relation to the use of the autobiographical sheet, the points made here have highlighted the need for researcher flexibility. To achieve my research purpose with a limited time frame, and to develop a productive relationship with the participants early in the data collection period, I was required to adapt, and even abandon, parts of this mediational tool, designed prior to entering the research setting. It was a tool based on principles from the teacher knowledge and teacher learning literature, yet, in its unadapted form, was clearly impractical in the particular context of this study.

Section 3.9.2 presented the case for the use of the Parrott (1993) material as a mediational tool for the second stage of the first individual-level dialogue round. In summary, its main purposes were (1) to co-construct beliefs about language learning and teaching, and indirectly, language teacher education, by centring the talk on concrete methodological detail, rather than beliefs in the abstract; and (2) to “teach” a shared language for continued dialogue about the epistemology of ELT INSET. Here I comment on the material in relation to the first purpose; comment on the second purpose is incorporated in the discussion of RQ 3.

The participants appeared to recognise in the Parrott material issues relevant to current professional discussion of the ways foreign languages are taught in Indonesian state sector primary and secondary schools. When asked to comment generally on the two contrasting approaches to developing learners’ linguistic competence presented in the material, every participant mentioned the encouragement of more interactive, task-based and “communicative” approaches to foreign language teaching in Indonesian schools, as an alternative to more “traditional”, teacher-centred and form-focused approaches. The language teacher educators also commented in different ways about how the material reflected issues they face in promoting genre-based approaches in ELT INSET.

As argued in Section 6.2.3, the use of one piece of published language teacher education material addressing specific issues in language learning and teaching aided the identification of patterns in the beliefs expressed across the two groups of participants. This advantage needs to be balanced, however, against the limited recognition of individual differences. At this stage of the dialogue, individual participants may have articulated a broader range of beliefs in more detail if the mediational tool had been published material, either for language learning or for language teacher education, where the content was their current (or in the case of the trainers-in-training, potential) curriculum specialisation; for example, for Yani, two contrasting approaches to the teaching of writing, or for Herry, two contrasting approaches to the teaching of reading. Familiarity with the terminology of, and

specific pedagogical issues within, the particular field would have supported the articulation of beliefs. However, the use of individualised published material as a mediational tool was not possible in the circumstances of the research. I did not know the curriculum specialisation of each participant before data collection began, and had limited access to published language teaching or language teacher education material in Jakarta.

Section 3.9.3 presented a case for the use of five researcher-designed vignettes as a mediational tool for the second individual-level dialogue round. In summary, the participants' responses to the five hypothetical events within their ELT INSET classroom were assumed to reflect in a meaningful way their beliefs about the epistemology of ELT INSET, specifically (1) the value attached to *external knowledge*, *practical knowledge* and *context knowledge*; and (2) views on how the relationships between these three forms of language teacher knowledge are best managed. Following Baskturkmen, Loewen and Ellis (2004) and Borg (2006), I recognise that while the contextual detail of vignettes allows for more concrete discussion of beliefs in comparison to the normally more abstract questions of structured interviews, they cannot capture all factors influencing decision making in actual teaching.

The vignettes served their purpose in the co-construction of a range of clearly identifiable beliefs about the epistemology of ELT INSET. Vignette 1, the scenario involving peer comment on an outline for a lesson on teaching reading skills, was the least generative. This was particularly so with the trainers-in-training. While Tri made several points about the possible staging of the reading skills session, the other two trainers-in-training, Ani and Fendi, commented that their lack of teacher education experience made it difficult for them to say anything meaningful in this case. With some individual variation, Vignettes 2-5 produced equally detailed responses from both the language teacher educators and the trainers-in-training. Section 6.4.1 discusses dialogue management issues in the use of the vignettes as mediational tools.

The use of the same five vignettes with each participant allowed for the identification of patterns in the epistemological beliefs expressed across the two groups. However, in other research circumstances allowing for longer individual dialogues, it would have been useful to co-construct an additional vignette with each participant, centred around an instructional event in a lesson within their particular curriculum specialisation. For example, Vignette 4 could be adapted, from a chapter dealing with learner autonomy within a methodology book, to a chapter dealing with the teaching of writing, outlining the case for, say, peer-to-peer correction of student writing. In comparison to the other vignettes, such a curriculum area-specific vignette would be likely to produce more nuanced responses from a writing curriculum specialist such as Yani, who would be familiar with the common pedagogical issues within the teaching of writing, and the professional language used to discuss them in English.

6.2.5 The trainers-in-training as a sub-group in the study

This section is a brief discussion of the research processes for the first research question specifically in relation to the three trainers-in-training. As a group, they are of particular interest because little is known about the process of becoming a language teacher educator, especially in non-Western state sector contexts (Hayes, 2004a, 2004b; Wright, 2009). Furthermore, many trainer development programs in ELT are specifically for those entering the field. The design and conduct of these programs can be informed by an understanding of the epistemological beliefs of possible participants.

The professional context of three trainers-in-training in this study did not allow for the use of additional research tools that may have enhanced the validity of the interpretation of their epistemological beliefs. As noted in Section 3.5.3, the trainers-in-training did not have any formal apprenticeship program. At the time of data collection, they were waiting for individual notification to attend a three-week generalist train-the-trainer course for civil servants, which would qualify them as a language teacher educator in the state sector. However, all three had observed either two or three one-hour ELT INSET sessions at the Jakarta centre when the programs were held regularly in Jakarta. This was before the Ministry of National Education's decentralisation of teacher education policy took effect, and the programs started to be

conducted in provincial centres. In the opening group-level dialogue with the trainers-in-training (D2), they informed me they were not given any structured tasks for their observations, and when I asked them to describe the nature of the observed lessons, they could only recall the curriculum area, such as a lesson on listening, or a lesson on lesson planning. As a result of having no supervised practicum and limited observation of experienced trainers, they had few concrete points of reference for a classroom-grounded discussion of the epistemology of ELT INSET practice, apart from experience as INSET participants themselves.

If observation had been possible in Jakarta during the time of data collection, setting the trainers-in-training an observation task may have provided these concrete points of reference. In this task they would be required to note four features of the lesson: (1) examples of when *external knowledge*, *practical knowledge* and *context knowledge* were introduced in the lesson, by whom, and in what form; (2) if any of these forms of language teacher knowledge were challenged, by either the lecturer or any of the teachers; (3) what justification was provided in the event of a challenge; and (4) if the conflict in knowledge was resolved. The notes from this observation task could then serve as a mediational tool in subsequent dialogue designed to both co-construct epistemological beliefs and, from a sociocultural perspective (Johnson, 2006, 2009), provide an external perspective to promote professional learning.

6.3 Discussion in relation to RQ 2

This discussion in relation to RQ 2 covers three areas:

1. The description of observed classroom practices
2. The recording of observational data
3. Stated epistemological beliefs and observed classroom practices

6.3.1 Description of observed classroom practices

Section 3.10 applied Borg's (2006) framework for dimensions of observational research to the observations in Mataram. The six dimensions addressed were: (1) researcher participation in the research setting; (2) the authenticity of the settings under observation; (3) disclosure to the participants of the purposes of the research;

(4) the means of recording the observation; (5) the structure for recording data; and (6) the scope of the observation. The dimension of scope, which is concerned with “how many individuals were observed, how many times and over what period of time” (Borg, 2006, p. 246), is the major dimension of the Mataram observations which limits the claims this study can make in relation to the second research question.

Practical issues limited the observation to lessons of two of the language teacher educators - Didi and Sutarto - in the first week of the Mataram program. Clearly, these observed lessons cannot be considered representative of the ELT INSET practices of the other three language teacher educators, each with their own curriculum specialisation and individual style of teaching. The observed lessons were, however, representative of at least half the normal ELT INSET practices of both Didi and Sutarto. As a result of curriculum specialisation, each of them normally teaches the same two or three lessons on each program over a four or five day period. With some adjustment of content, each lesson is taught twice, to two separate groups, such as the junior high school group and the senior high school group on the Mataram program. Since I was unable to extend my time in Indonesia, I did not observe Didi’s second lesson on teaching speaking skills, nor Sutarto’s third lesson, which appeared on the timetable under the title *Teaching strategies*.

Despite the limitations in scope, the study, nevertheless, provides some description of the pedagogy that occurs in Indonesian state sector ELT INSET classrooms. Such description, found in Section 5.3, is currently not available to an international professional audience interested in ELT INSET practices in different geographical and cultural contexts. Indeed, there is a general absence of descriptive accounts of local teacher education practices in non-Western contexts where the teacher learners are users of English as a foreign language (Hayes, 2004a, 2004b; Wright, 2010).

Descriptive accounts of this type can inform researchers who are considering or developing a research plan for a study in an educational culture different from their own. The descriptive accounts of ELT INSET practices provided in this study may be

of value to a foreign researcher considering or developing a study within the Indonesian state sector ELT teacher education context. It is also possible that these descriptions may also be of value to foreign researchers considering or developing a state sector ELT teacher education study in other geographic and cultural contexts. The descriptions are also likely to be of interest and value to lecturers teaching on intercultural trainer development programs for state sector ELT INSET teacher educators, either from Indonesia or other South East Asian countries such as Thailand, Vietnam and Cambodia.

Specifically, the descriptions alert researchers to areas of possible inquiry, and alert lecturers to pedagogical issues for possible discussion with participants. These areas of inquiry and issues for discussion include (1) the use of English as the medium of instruction in ELT INSET; (2) the management of large classes in sometimes difficult physical classroom conditions; (3) the content of language teacher educator input, including theory and the modelling of new classroom practices; (4) the style of language teacher educator input; and (5) patterns of interaction in the ELT INSET classroom, between the language teacher educator and the teachers and among the teachers.

6.3.2 Recording of observational data

This section comments on two of the other dimensions of observational research within Borg's (2006) framework as they applied to this study: the means of recording the observation, and the structure for recording data. The former refers to the choice between manual and technological means of recording, and the latter refers to the extent to which data are recorded against predetermined analytical categories.

Section 3.10 presented the case for the manual recording of the observations. In summary, this choice was based on the study's concern to simulate normal processes within trainer development, and to achieve the purposes of the observation efficiently and as unobtrusively as possible, for both the language teacher educators and the teachers. Didi and Sutarto gave me permission to audio record their lessons. Audio recording would have provided contextual back-up in the isolated cases where,

several months later during the period of data analysis, a particular section of my handwritten field notes appeared minimal or slightly obscure. However, as Borg (2006) notes in his comments on recording observations, the context in which the observations occur needs to be considered, in addition to methodological factors. In the case of the Mataram observations, thirty teachers in a large training room that was open to nearly constant external noise made it impossible to obtain clearly audible recordings of the lessons, at least with my unobtrusive compact digital recorder. Moreover, the post-observation dialogues with Didi and Sutarto needed to be held very soon after each observed lesson, forcing a reliance on field notes in preparation for these dialogues.

In Section 3.10 I described the two-column structure of the handwritten field notes. In summary, the left column was for “facts”, such as headings for the main stages of the lesson, the timing and description of events within the lesson, and epistemologically relevant verbatim questions and statements from the language teacher educators and the teachers. The primary purpose of the right column was to record comments on perceived correspondence between observed classroom practices, stated beliefs and self-reported classroom practices. This column was kept open, and I recorded comments on the physical conditions of the classroom and my perception of whether the aims of the different activities were being achieved. I also noted ideas for alternative or additional activities.

As evidenced in the factual accounts of the three observed lessons in Section 5.3, while observing I was able to write down verbatim Didi and Sutarto’s key statements to introduce, elicit and comment on *external knowledge*, *practical knowledge* and *context knowledge*. These statements were generally short, so this was a manageable task. However, it would have been useful to anticipate more carefully the language Didi and Sutarto might use to signal a focus on *external knowledge*, *practical knowledge* or *context knowledge*. For example, the following questions and statements, perhaps adapted grammatically and lexically for Indonesian speakers of English, would signal that *practical knowledge* was now in focus:

What is your experience of teaching listening?

How does this relate to your experience?

What about in your own teaching?

I'd like you to share your experience.

Tell me/the others in your group about what you normally do in your class.

The notes taken in the right column about perceived correspondence between observed classroom practices, stated beliefs and self-reported classroom practices relied on memory of the Jakarta dialogues, which had ended less than a week previously. I had limited but adequate time to prepare for the post-observation dialogue with Didi and with Sutarto about his first lesson. During this time I checked the details of the interpretative summary of the language teacher educators' collective epistemological beliefs. I also consulted entries from my research journal that were written following the individual-level dialogues with Didi and Sutarto in Jakarta, noting references to their curriculum specialisation-specific epistemological beliefs and their self-reported classroom practices. The post-observation dialogue with Sutarto about his second lesson, however, began fifteen minutes after the end of the lesson, so there was only time to review my field notes.

As an alternative to the approach I adopted, I could have had the interpretative summary and a summary of key points from my research journal entries on hand for reference while observing each of the three lessons. This would have enhanced the detail of my field notes, making them more useful in the preparation for the post-observation dialogues. The two summaries for reference would have needed to be brief and clearly presented, as time spent reading would have distracted from the ability to interpret what was happening in the classroom.

6.3.3 Stated epistemological beliefs and observed classroom practices

As noted in Section 2.4, research on the relationship between stated beliefs and observed classroom practices, while well-established in the case of language teachers (Basturkmen, 2012), has not been carried forward to language teacher educators. This section draws qualified links between the research findings with language teachers

and the findings in this study with language teacher educators. The links that are drawn are qualified on the basis of the following understandings:

- There are substantive differences between the work of language teachers and the work of language teacher educators, and thus differences in the areas about which each group holds beliefs.
- The methodological and contextual features of studies of the relationship between language teachers' stated beliefs and classroom practices vary widely (Phipps & Borg, 2009) and their findings have been contradictory (Baskurkmen, 2012; Borg, 2006).
- As opposed to a focus in the language teacher literature on generic pedagogical beliefs or beliefs in relation to a specific curriculum area (Baskurkmen, 2012), this study's focus is epistemological beliefs about ELT INSET.
- This study examined the relationship between an interpretation of the collective stated epistemological beliefs a group of five language teacher educators from one government educational institution in Indonesia and the observed classroom practices of two language teacher educators from the group.
- The observation of the classroom practices of these two language teacher educators was near to, but not the complete, set of lessons each normally teaches in a standard ELT INSET program.

Section 5.4.2 showed that there were high levels of perceived correspondence between the epistemological beliefs of the language teacher educators, as understood from the Jakarta dialogues, and the observed classroom practices of Didi and Sutarto. This level of correspondence supports one of the key findings in Basturkmen's (2012) review of the research on the relationship between language teachers' stated beliefs and classroom practices, referred to in Section 2.4 of the literature review. Basturkmen concludes that "stated beliefs appear to be a more 'reliable guide to

reality' (Pajeres, 1992: 326) where experienced teachers (compared to new teachers) and planned aspects of teaching were involved" (p. 291). These conditions apply in Didi and Sutarto's context; both are experienced language teacher educators who, like the other language teacher educators at the Jakarta centre, repeatedly teach a limited set of lessons using standardised curriculum materials.

In her review, Basturkmen also concludes that the relationship between language teachers' stated beliefs and classroom practices is mediated by context factors, and that "teachers under pressure from situational constraints felt unable to put their beliefs into practice" (p. 286). As seen in Point 3 under *Context knowledge* in Part 2 of the interpretation of their collective epistemological beliefs, the language teacher educators in this study recognise the influence of constraints within the Indonesian state sector education context on local language teachers' uptake of new practices following ELT INSET. State sector context constraints, however, do not appear to be strong mediating factors in the case of the relationship between Didi and Sutarto's stated epistemological beliefs and their own classroom practices.

One area in which Didi and Sutarto - and the other language teacher educators - felt state sector context constraints do have an impact on their ability to put their epistemological beliefs into practice is in relation to their role in promoting teacher learning outside the ELT INSET classroom. This is the case of their belief in the value of *on-service*, or post-INSET teacher educator support to teachers within their own school environment (Point 4 under *Context knowledge* in Part 2 of the interpretation of collective beliefs). The group's understanding of why they believe *on-service* is necessary as a follow-up to ELT INSET is illustrated in Section 4.3.1, with an excerpt from the first group-level dialogue in Jakarta, where Yani refers to the need "to see the real situation, the real student, the real problem the teacher has". Section 4.3.1 also lists the context factors - the number of Indonesian teachers who attend INSET programs each year, the geographic spread of the schools in which they teach, and government funding limitations - which the group mentioned as constraints on their ability to provide teachers with the support considered crucial to their ongoing professional learning.

Outside of the points made in relation to research on language teachers, the manner in which language teacher educators organise their work is an important factor in considering the relationship between their stated epistemological beliefs, interpreted collectively, and their classroom practices. As described in Section 4.4.4, in the final group-level dialogue in Jakarta (D18), Sutarto and Bambang made the point that the nature of their particular curriculum specialisation(s) does not allow them to act on certain beliefs they, in fact, hold about teaching and learning in ELT INSET in general. The implication here is that researchers investigating the relationship between the collective beliefs and classroom practices of a particular group of language teacher educators, whether at pre- or in-service level, need to take into account how the group divides the teaching work among themselves. If each language teacher educator specialises in a particular curriculum area, then it is important for a researcher, as an observer of classroom practices, to consider the typical language teacher education activities associated with the specialisation, and what broader beliefs about language teacher learning they may reasonably expect to see reflected in these activities.

Sections 5.4.2-5.4.6 referred to perceived lack of correspondence between the epistemological beliefs of the language teacher educators, as understood from the Jakarta dialogues, and the observed classroom practices of Didi and Sutarto. In summary, this lack of correspondence was seen primarily in relation to two epistemological beliefs: (1) that *external knowledge* cannot be internalised if it is dissociated from *practical knowledge*; and (2) that language teachers need to justify their *practical knowledge*, to consider other views, and to think about how their *practical knowledge* fits with theory (Points 3 and 4 respectively under *Practical knowledge* in Part 2 of the interpretation of collective beliefs).

Following a number of language teacher cognition scholars (Borg, 2009; Freeman, 1992, 1993; Golombek and Johnson, 2004; Phipps & Borg, 2009; Woods, 1996), this study has adopted a positive stance on a perceived lack of correspondence between stated beliefs and observed classroom practices. Rather than view it as “an undesirable or negative phenomenon . . . described using terms such as incongruence, mismatch,

inconsistency, and discrepancy” (Phipps & Borg, 2009, p. 380), it was seen as - and it is argued, acted as - a source of professional learning in the post-observation dialogues with Didi and Sutarto. This professional learning, among other aspects of the dialogic engagement with Didi and Sutarto, is discussed in Section 6.4.

6.4 Discussion in relation to RQ 3

This discussion in relation to RQ 3 covers four areas:

1. The management of the Jakarta dialogues
2. The establishment and use of a shared language for dialogue
3. The management of the post-observation dialogues
4. The study’s findings and relevant theoretical perspectives on dialogue

6.4.1 Management of the Jakarta dialogues

This section accounts for the decisions made in the management of the Jakarta dialogues and proposes alternative dialogue management, either under the same conditions that applied in the research setting or under conditions offering greater time and flexibility. The following forms of dialogue are discussed in turn: (1) the opening group-level dialogues (D1 and D2); (2) the individual-level dialogues based around the Parrott material (the second part of D3-10); (3) the individual-level dialogues based around the researcher-designed vignettes (D11-17); and (4) the final group-level participant verification dialogue with the language teacher educators (D18). Dialogue management issues in the use of the autobiographical fact sheet in the first part of the first individual-level dialogues (D3-10) were discussed in Section 6.2.4.

The opening group-level dialogues

The dialogue management issue here was turn-taking. Although the members of each group were ostensibly of equal status, it soon became clear that factors such as age, seniority and administrative role within the Jakarta centre, level of professional engagement, confidence in oral English, and personality factors influenced the natural process of turn-taking within each group. Gender did not appear to be a factor in turn-taking.

My challenge was to distribute turn-taking to establish any shared understandings, while at the same time keeping the discourse natural and encouraging positive participation in it. After an individual participant expressed a particular understanding of language learning and teaching, teacher learning or the specific epistemology of ELT INSET, either through a broad statement or a description of their common classroom practice, I asked for comment from others in the group. I did this by using questions such as “Do you agree with Didi about the value of models?” and “Do you think Ani is right in saying that teachers generally don’t like theory?”. These questions were normally directed to the remainder of the group in general. There was usually non-verbal expression of general agreement, such as nodding of the head, or minimal verbal responses such as “Yes” or “I agree”. I did not insist that each participant respond individually and verbally at length to each comment from another participant. I reasoned this would have resulted in unnatural discourse, and would have been potentially threatening, thereby affecting my rapport with the group.

It would have been better research practice to provide more thinking time for considered individual responses, and to provide scaffolding language for those participants less confident in oral English. Examples of this language are given below:

I agree with Bambang. This is important in our work + Why it is important

I think this is generally the case + Examples from your experience

I’m not sure this is always the case + Examples of when it is not the case

I don’t really agree with Fendi here + How your experience is different

The individual-level dialogues based around the Parrott material

The main dialogue management challenge here was to move the focus of the discussion, from the concrete methodological detail of the two contrasting approaches to the teaching of grammar, to broader pedagogical principles related to teacher and learner roles and the nature and purpose of input and interaction in the language classroom. Such a broadening of focus was meant to address relevant domains of beliefs about language teaching and learning, and to not marginalise those participants

whose curriculum specialisation or academic interest was not the teaching of grammar.

Five of the participants (Didi, Sutarto, Herry, Ani and Tri) engaged easily in discussion of the broader principles emerging out of the initial discussion of the two contrasting grammar lessons. However, for three of the participants (Yani, Bambang and Fendi), I needed to explain and exemplify what I meant by *principles of language teaching and learning* when the discussion remained focused on specific methodological procedures, such as how the teacher in each of the two contrasting lessons would be able to assess learner output.

The case of these three participants provides some direction for the management of intercultural dialogue designed to co-construct language teacher educator beliefs about language learning and teaching. If a particular dialogue is based around a piece of published language teaching or language teacher education material with a limited specific focus, the purposes of this dialogue should be made explicit to all participants from the outset. This may involve a suitably graded explanation of the value of discussing concrete classroom procedures, perhaps within a specific curriculum area, as a way of co-constructing beliefs about language teaching and learning more generally. This, in turn, may involve providing a classification, with appropriately graded examples, of the areas about which it is possible to have beliefs, under headings such as *the role of the teacher*, *the role of the learner*, *what forms of input a language learner needs*, and *how input to language learners is best provided*.

The individual-level dialogues based around the researcher-designed vignettes

The dialogue management issue here was similar to that for the dialogues based around the Parrott material; that is, to establish and maintain a focus on epistemological issues. As displayed in Section 3.9.3, each of the five vignettes was designed to elicit comment on a particular combination of types of teacher knowledge in potential conflict in the ELT INSET classroom. In the case of the dialogue with four of the participants (Didi, Sutarto, Herry and Tri), this was achieved directly

through minimally managed talk about the specifics of the vignette, followed by talk about what the vignette illustrates generally about epistemological issues.

In the case of the dialogue with the other participants (Yani, Bambang, Ani and Fendi), I needed to manage the talk more directly so that the epistemological issue within each vignette was clear, and put in focus over and above classroom management issues emerging from initial reflection on the specifics of the particular scenario. This usually involved asking comprehension questions. For example, in the case of Vignette 4 about the use of a chapter on learner autonomy from an international language teaching methodology book, I asked questions such as:

What kind of knowledge is the trainer presenting to the teachers?

What kind of knowledge are the teachers talking about here?

These questions elicited the shared epistemological terms *external knowledge*, *practical knowledge* and *context knowledge*.

An alternative dialogue management strategy would have been to start the discussion of each vignette with questions of this kind, after allowing reading time. However, I believe it was productive to have allowed each participant to first interpret each vignette independently. Some of the participants asked meaningful questions about unfamiliar professional contexts. For example, in relation to Vignette 1, both Herry and Tri asked me to describe the circumstances in which I would produce a “lesson plan” for an ELT INSET session, and at what stages of my career as a language teacher educator I have sought peer feedback on such a plan. In relation to Vignette 2, both Bambang and Ani asked me how common it was for observation to be part of a trainer development program.

The participant verification dialogue with the language teacher educators

The comments here on the management of this dialogue (D18) relate mainly to language issues. I believe it was productive to have provided the language teacher educators with my interpretation of their collective epistemological beliefs in writing in advance of the meeting. This allowed processing time. The use of familiar headings

and numbered noun phrases and single sentences was also productive. The headings and the numbers made for efficient reference to particular sources of beliefs and to particular beliefs. Although it would have made the document longer and thus possibly less attractive as a piece of reading, illustrative excerpts using the participants' own words, taken from the recorded (but not yet transcribed) dialogues may have aided the comprehension of possibly abstract epistemological ideas expressed in a foreign language.

Ethical considerations related to the time demands of participation in the research precluded the possibility of asking the language teacher educators to meet on their own before my meeting with them, to discuss their responses to my interpretation openly in Bahasa Indonesia. In other circumstances in an intercultural research setting where the time demands of participation are not as pressing, this option of the participants openly discussing in private and in their first language the validity of the foreign researcher's findings, before reporting back to the researcher, is likely to enhance the study.

In D18 all members of the group used the scaffolding language that was provided for stating that a given point within the interpretation was an accurate or inaccurate representation of what was said, was a belief held individually, or was a belief not held individually. In other research contexts it may be necessary for the participants to first practise this language, in a role play situation for example, using role cards that prompt the use of the different functional language patterns.

6.4.2 Establishment and use of a shared language

This study has supported the case made in the literature on dialogic inquiry and dialogic modes of professional learning (Freeman, 1991, 1996, 2002; Johnson, 1999, 2006, 2009; Johnson & Golombek, 2003; Sarangi & Candlin, 2003; Wells, 1999; Wenger, 1998) of the importance of a negotiated shared understanding of key terms in the description and justification of professional practices. The intercultural context of this study reinforced the importance of shared understanding more generally, as

possible cultural differences and possible misinterpretation as a result of using English as the language of dialogue needed to be taken into account.

This section refers to shared understanding of the three terms *external knowledge*, *practical knowledge* and *context knowledge* as a way of classifying forms of language teacher knowledge that feature prominently in the ELT INSET classroom. The discussion is of (1) the validity of these terms for dialogue about the epistemology of ELT INSET; (2) the process of negotiating these terms in the first individual-level dialogue round in Jakarta; and (3) the use of these terms in the management of subsequent dialogue.

Section 2.5 accounted for how the terms *external knowledge*, *practical knowledge* and *context knowledge* were drawn from the language teacher knowledge literature. I recognise that there is dynamic interaction, and thus obvious overlap, between these three forms of language teacher knowledge (Johnson, 2009; Johnson & Golombek, 2003; Mann, 2005; Woods, 2009; Woods & Çakir, 2011). However, this three-way division, seen in the context of the epistemology of the ELT INSET classroom, served the purposes of the study by allowing focused and meaningful dialogue with the participants on a conceptually dense subject. The participants' tacit understanding of "the interwoven and dynamic complexity of teacher cognition" (Woods, 2009, p. 513) was made partially explicit through dialogue. However, dialogue aimed at the more detailed articulation of their epistemological beliefs was made possible by first isolating *external knowledge*, *practical knowledge* and *context knowledge* as three forms of language teacher knowledge that matter in the ELT INSET classroom. Subsequent dialogue could then consider the relationships between the three.

A case could be made for establishing shared understanding of the terms *disciplinary knowledge* and *pedagogical content knowledge* (Richards, 2010) as a sub-classification of *external knowledge*. This would, for example, have highlighted the difference between content such as genre theory (*disciplinary knowledge*) and content such as genre-based approaches to language teaching (*pedagogical content knowledge*) in Sutarto's second observed lesson. However, my assessment is that the

use of these additional terms would not have made the post-observation dialogue with Sutarto more focused or efficient in any significant sense. Simple reference to specific stages of the lesson, and the nature of the activities within them, was sufficient for productive dialogue about how *external knowledge* featured in the lesson.

The implication here for dialogic studies of the epistemological beliefs of language teacher educators is that the researcher needs to consider carefully the number of academic terms targeted for shared understanding with the participants. The challenge is to frame the dialogue within a publicly recognised and valued academic discourse (Johnson, 2006, 2009), while avoiding participant “terminology overload”. This is particularly challenging in intercultural research contexts, where language issues are heightened.

Section 4.4.1 provided an account of the use of the Parrott (1993) material in the second part of the first individual-level dialogues in Jakarta (D3-10) to “teach” the participants the terms *external knowledge*, *practical knowledge* and *context knowledge*. This published language teacher education material provided a concrete context for the three forms of language teacher knowledge. The discussion questions about contrasting approaches to the teaching of language systems contained sufficient key words to allow the three forms to be distinguished from each other. For example, Question 4 calls for comment on how “the environment in which learning is taking place” might influence the teacher’s choice of approach, thereby clearly isolating *context knowledge*.

As an alternative to the Parrott material - or similar published language teacher education material - in establishing shared understanding of the three terms, I could have used transcribed excerpts from the opening group-level dialogues (D1-2). The talk in these dialogues covered a range of topics in varying depth. All of the following topics were addressed in some form: (1) the use within ELT INSET of internationally published language teaching methodology texts; (2) the need to respect the knowledge language teachers develop through experience and bring to the ELT INSET classroom; and (3) features of the social and physical contexts in which Indonesian

language teachers work. I could have transcribed and presented a selection of the participants' recorded comments on each of these three topics to illustrate, in turn, *external knowledge*, *practical knowledge* and *context knowledge*. Having the participants' previous comments in writing, rather than recounted orally to them by the researcher, would be preferable. This is because the participants' actual words would be used, and it would be possible to draw attention to specific words representing the distinguishing features of a particular form of language teacher knowledge.

I did not adopt this approach in this study, as the Parrott material had been chosen, and was immediately available, for the same purposes. Furthermore, there was not sufficient time, before the first individual-level dialogues, to prepare transcriptions of selected comments made by both the language teacher educators and the trainers-in-training in the opening group-level dialogues. The proposed alternative approach to establishing a shared understanding with research participants of terms to classify language teacher knowledge may be a suitable option under certain circumstances. These circumstances are where (1) it is difficult for the researcher to locate published language teacher education material featuring tasks that clearly focus on different forms of language teacher knowledge; and (2) the researcher's data collection schedule allows for the transcription of the participants' comments from earlier dialogue.

The shared understanding, reached in the first individual-level dialogues, of the terms *external knowledge*, *practical knowledge* and *context knowledge* assisted in the management of all subsequent dialogue. As described in Section 6.4.1, in the case of the second individual-level dialogues based around the five vignettes, I was able to shift the focus from classroom management issues arising from each vignette to broader epistemological issues by asking questions such as "What kind of knowledge are the teachers talking about here?", and providing *external knowledge*, *practical knowledge* and *context knowledge* as the answer options. The three terms were also used as sub-headings for the written interpretation of the language teacher educators' collective epistemological beliefs presented to them in D18. As argued in Section

6.4.1, together with the use of numbers, this made for efficient reference to particular sources of beliefs and to particular beliefs. The use of the terms *external knowledge*, *practical knowledge* and *context knowledge* in the management of the post-observation dialogues in Mataram is addressed in Section 6.4.3.

In this study the different forms of research engagement with the participants were all within a concentrated period. This allowed the shared understanding of the three terms to classify language teacher knowledge, established in the first individual-level dialogues in Jakarta, to be sustained, through to the post-observation dialogues in Mataram. Within any one dialogue, when there appeared to be divergent understanding of a term, or an inability to recall a term, this could be dealt with quickly through reference to very recent dialogue. However, in the case of longer intervals between research activities, it would most likely be necessary to re-establish, efficiently and without appearing patronising, shared understanding of epistemological terms at the beginning of each new activity. This could be done in a number of ways, such as (1) matching the terms to scripted statements from language teachers or language teacher educators about a particular form or feature of language teacher knowledge; (2) matching the terms to statements made by the participants themselves in earlier dialogue about a particular form or feature of language teacher knowledge; and (3) openly discussing understanding of the given terms, including how this understanding has developed as a result of participation in the research activities.

6.4.3 Management of the post-observation dialogues

This section links the management of the post-observation dialogues in Mataram to a range of issues in the literature on research interviews and on dialogic modes of professional learning. The discussion reinforces the view that the data from this study, and other dialogic inquiry studies like it, can only be meaningfully interpreted if they are understood as the product of a social encounter (Holstein & Gubrium, 1995, 2011). Specific points are drawn from the summary of the workings of the post-observation dialogues presented in Section 5.5.7.

An important aspect of the management of these dialogues was the manner in which they were opened. As noted in Point 6 in Section 5.5.7, I opened the dialogue with Didi with confirmation of aspects of his self-reported practice, and the dialogue with Sutarto with a compliment on his academic rigour, which led to an exchange about our language teacher education experiences. This approach served the important function of establishing a positive tone for talk that would continue with - what was for Didi and Sutarto - potentially confronting questioning about the basis of their observed classroom practices. In this sense the study supports the point consistently made in the literature (Calderhead, 1991; Cole & Knowles, 1993; Day, 1991; Kompf, 1993; Roberts, 1998; Tsui, 2003; Woods, 1993) about the need for educational researchers to consider the interpersonal dimensions of close work with classroom practitioners, particularly when this work involves the observation and post-observation discussion of their classroom practices. My own research experience has shown me that these interpersonal dimensions are especially important in an intercultural context.

Based on my own experience as a language teacher educator, and on published guides to language teacher supervision (for example, Bailey, 2009; Wallace, 1991), the norm in post-observation dialogue is for the observer to open the dialogue by asking the teacher who has been observed to comment on their lesson, especially in relation to the achievement of aims stated in a lesson plan. I chose not to do this after the opening interpersonal exchange in the post-observation dialogues with Didi and Sutarto because I knew they had no previous experience of this form of reflection. Both had told me that the only other occasion when someone had observed their classroom practices was when one or two of the trainers-in-training had “sat in” on classes in Jakarta. Given Didi and Sutarto’s 9-hour working day in Mataram, these post-observation dialogues needed to be managed efficiently on ethical grounds, so I chose not to model the discourse of this form of reflection in English. In other circumstances within a research context where there are fewer time pressures, this modelling would be useful in the production of data from which to draw interpretations of the participants’ epistemological beliefs.

After the opening exchange, each post-observation dialogue was driven principally by meditational tools internal to the lesson, such as my observation field notes and the teaching material from the lesson. The dialogue management challenge was to maintain coherence within the talk, while also making intermittent reference to the Jakarta dialogues, which were external, and prior, to the lesson. My normal approach was to frame discussion of particular events within the lesson by initial reference to a specific epistemological belief expressed individually or collectively in the Jakarta dialogues. On occasion I made a link to a stated belief after the discussion of events within the lesson, or the discussion of alternative or additional practice. Both approaches are valid, although the first approach probably contributes to the more efficient management of the early stages of post-observation dialogue, which may be the participants' first experience of this form of professional reflection.

Part of the management of the post-observation dialogues involved “pushing” Didi and Sutarto to justify features of their observed classroom practices in statements that would be “publicly recognized and valued within the communities of practice that hold power” (Johnson, 2006, p. 241), namely, the international teacher education community. As noted in Point 4 in Section 5.5.7, this “pushing” was done through questions about why they (Didi and Sutarto) consider some of the forms of *external knowledge* they introduced in their observed lessons - linguistic theory, for example - are of value to experienced Indonesian state sector teachers of English. Questions such as “Why is this important for teachers?” and “Why do you think your teachers need to know this?” were sufficient for Didi and Sutarto to produce a well-articulated justification of an activity presenting a particular form of *external knowledge* to Indonesian teachers.

However, questions of this kind may not have produced such well-articulated justifications in post-observation dialogue with the other language teacher educators in the study. Variables here would include (1) the length of language teacher education experience; (2) the length of experience teaching the curriculum specialisation of the observed lesson; (3) the extent of experience in professional reflection generally; (4) the extent of experience in professional reflection using

English; and (5) oral proficiency in English. It may also be the case that it is more straightforward to provide a justification of a particular form of *external knowledge* within certain curriculum specialisations, compared with other curriculum specialisations, such as lesson planning, for example.

In cases where broad “Why is this important for teachers?”-type questions do not elicit a well-articulated justification of a particular form of *external knowledge* introduced in ELT INSET, researchers could create a miniature vignette. This would elicit a “situated” and concrete response to hypothetical teacher comments that challenge the value of the particular form of *external knowledge*. I used this approach in the dialogue with Sutarto after the observation of his lesson on the history of methods and approaches in language teaching, asking him how he would respond to teachers who say “Just tell us about the latest methods, the ones we have to use”.

From the perspective of research interviews - or dialogue - as a form of social practice (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011), another important aspect of the management of the post-observation dialogues was responding to role expectations. Didi and Sutarto clearly both understood, although not necessarily in theoretical terms, that the overall purpose of these particular dialogues was to co-construct an understanding of the epistemology of their observed classroom practices. To this end, they engaged openly in talk about how different forms of language teacher knowledge featured in different stages of their individual lessons and the activities within them. They also justified aspects of their classroom practices. Crucially, however, Didi and Sutarto also understood, again not necessarily in theoretical terms, that for this co-construction of knowledge to work effectively, I was required to provide a clearly stated external perspective on the lessons. They were not prepared to accept me in the role of a neutral researcher “giving voice” to their tacitly held knowledge and beliefs (Freeman, 1996c; Talmy, 2010, 2011).

In the cases within the dialogues where I had suggested a lack of correspondence between stated epistemological beliefs and observed classroom practices, this

expectation of my role extended to offering concrete alternative and additional activities. These activities could be drawn from what Didi and Sutarto claimed was my extensive language teacher education experience, which I had described, at their request, in my pre-data collection visit to Jakarta and in the early Jakarta dialogues. As stated in Point 3 in Section 5.5.7, I responded to this role expectation in two ways: (1) by developing ideas for new practice first proposed in rough form by one of language teacher educators themselves; or (2) by directly proposing alternative or additional activities. The first approach is based on constructivist principles in teacher education (Roberts, 1998); however, it may be disorienting and frustrating to some language teacher educators whose expectations of the professional development process is based exclusively on experience of “top down” approaches (Borg, 1995; Richardson, 1992; Singh & Richards, 2009). The second approach is valid only if there is also dialogue about possible context constraints.

A shared understanding with Didi and Sutarto of the terms *external knowledge*, *practical knowledge* and *context knowledge* allowed for the efficient management of expected roles within the post-observation dialogues. In providing an external perspective on a lesson, I was able to refer to sequences of activities, using one or more of the three negotiated terms to classify the form(s) of language teacher knowledge broadly addressed within each sequence. For example, I was able to refer to Stages 4 and 5 of Didi’s lesson on teaching listening skills (as per the description of the lesson in Section 5.3.1) as “the *external knowledge* stage”. Reference to a sequence of activities, rather than individual reference to a large number of discrete activities within each sequence, streamlined the discussion of observed classroom practices in relation to stated epistemological beliefs. When offering an alternative or additional activity, the discussion was framed in terms of the form(s) of language teacher knowledge it addresses and how this knowledge is presented or elicited. This framing, in turn, promoted discussion of (1) correspondence with the participants’ stated epistemological beliefs; and (2) possible constraints in the Indonesian state sector ELT INSET context.

6.4.4 Theoretical perspectives on dialogue

In Sections 6.4.1 - 6.4.3 I have discussed a range of issues emerging from the study in relation to the management of intercultural dialogue. In this section I discuss the study's findings on the workings of intercultural dialogue from a more theoretical perspective. The discussion is in relation to a range of theoretical understandings, outlined in chapter 2, of "what dialogues look like and how they work - or fail to work - educationally" (Burbles & Bruce, 2001, p. 1103). These understandings are of dialogue as a form of social practice (1) generally; (2) in intercultural communication; and (3) from a sociocultural perspective of professional learning.

The study supports a view of dialogue within the broad sociocultural tradition of theorizing about all communicative and representational acts, associated with scholars such as Gee (1990) and Wenger (1998), among others. More specifically, as discussed in Section 2.7, the study supports Burbles and Bruce's (2001) characterization of dialogue as not simply a momentary form of question and answer among two or more people, but as discursive practice dialectically related to (1) other background practices and activities within a social setting; and (2) mediating objects and texts.

In relation to background factors, the analysis of the 22 dialogues in this study has highlighted that they cannot be seen as a series of self-contained events. Each dialogue was situated against the background of, and sometimes directly linked to, previous dialogue(s), including those conducted in Singapore and Jakarta before data collection began. Although not necessarily included explicitly in the analysis, "off the record" interaction with the participants during data collection - in their Jakarta staffroom and during breaks in the program in Mataram - would also have had an influence on the content and conduct of the recorded dialogues. As recognised at different points in the analysis, other important background factors were power relations - among the participants and between the participants and me - and the physical circumstances under which dialogue took place, notably in Mataram. In relation to mediational tools, the analysis within this chapter has shown that, within dialogue, these tools "can have distinctive effects on what can be said and how it can

be understood” (Burbles & Bruce, 2001, p.1111). This is seen most clearly in the use of the Parrott material to establish a shared understanding of the terms *external knowledge*, *practical knowledge* and *context knowledge*. In subsequent dialogue the shared understanding of these terms framed both what was said about the epistemology of ELT INSET and how meaning was negotiated.

With regard to dialogue in intercultural communication, the study has presented a case in which it was grounded largely in convergent, rather than divergent culturally specific, understandings. In the Jakarta dialogues, the participants were clear in their belief that the core processes of language acquisition are universal. As demonstrated in Section 6.2.2, they also expressed epistemological beliefs that reflect aspects of current international professional understanding of the nature of language teacher knowledge and language teacher learning. In the Mataram dialogues, the talk about perceived differences in stated epistemological beliefs and observed classroom practices was grounded in these convergent understandings.

There are implications here for educational researchers and, in particular, lecturers on intercultural trainer development programs. These implications are to attend to warnings in the literature about assuming, in advance of dialogue, differences in the perspectives of people from different sociocultural backgrounds, and then basing dialogue around what these differences are and how they might be reconciled (Burbles & Bruce, 2001; Burbles & Rice, 1991; Gu, 2005; Holliday, 2011, 2013). In an educational context, it is an approach that easily promotes a deficit orientation towards a foreign Other, who is identified as having “problems” often associated, in a simplistic and essentialist way, with features of the foreign educational culture (Franson & Holliday, 2009; Holliday, 2005, 2011, 2013; Holliday, Hyde & Kullman, 2004).

Overall, the study affirms the value of a sociocultural perspective on the role of dialogue in professional learning. The reference here is to (1) the participants’ professional learning as a result of dialogic engagement with me as the researcher and with colleagues in the group-level dialogues; and (2) my professional learning as a

result of dialogic engagement with the participants. This focus relates to three factors: (1) my ethical concern that the participants benefit from their time commitment to the research activities; (2) the participants' expectation that I share my language teacher education knowledge with them; and (3) the motivation for the study, which was to develop my own professional practice in the field of trainer development.

On a broad epistemological level, this study has supported a sociocultural perspective that sees human learning as "a dynamic social activity that is situated in physical and social contexts, and is distributed across persons, tools, and activities" (Johnson, 2009, p. 1). More specifically within a sociocultural frame, the study confirms that the social activity of dialogue can be a process of reconceptualising and reconstructing knowledge (Golombek & Johnson, 2004; Johnson, 2006, 2009), and thus a means of promoting professional learning. The points made here about this process in relation to the participants' professional learning are largely a brief restatement of points made elsewhere in this and earlier chapters. However, I also suggest, within the context of engagement with the participants in this study, limitations on the scope of dialogue recommended by sociocultural theorists. The points made here about the reconceptualisation and restructuring of my professional knowledge of trainer development are also, in part, a brief restatement of points made in this chapter.

The Jakarta dialogues were a co-construction of the participants' "ways of knowing" (Johnson, 2006) about the epistemology of ELT INSET in their context, reconceptualising and reconstructing tacit understandings of this epistemology, using theoretical constructs from the teacher knowledge literature, reified through the terms *external knowledge*, *practical knowledge* and *context knowledge*. The assumption here is that the process allowed the participants to recognise some of the important interrelationships between what they know and believe about the epistemology of ELT INSET in the Indonesian state sector context and what they do (or in the case of the trainers-in-training, may do once certified) in their own ELT INSET classroom. It is also assumed that participation in the dialogues developed some of the skills and the confidence needed to make these interrelationships public, in English, to the international SLTE community. It is accepted, from a sociocultural perspective, that

making L2 teachers' ways of knowing public and open to review builds the knowledge base of L2 teacher education (Hiebert, Gallimore & Stigler, 2002; Johnson, 2006, 2009, 2009a). The same is true for L2 teacher educators, particularly non-native speaker state sector L2 teacher educators, whose voices are rarely heard (Hayes, 2004b, 2010).

For Didi and Sutarto, the Mataram dialogues were an extension of this exploration of the interrelationships between what they know and believe about the epistemology of their work, and how this is reflected in their classroom practices - in this case, an observed sample of their actual classroom practices. These dialogues "pushed" Didi and Sutarto to develop *robust reasoning* (Johnson, 1999), justifying, in principled terms, specific content and activities from their observed practices. The dialogues also led to consideration of context-appropriate alternative and additional teacher learning activities understood to correspond to stated beliefs. In D21 Didi reported on immediate successful experimentation with one alternative activity within his lesson on teaching listening skills. In D20 Sutarto showed an openness to alternative and additional activities within his lessons on the history of methods and approaches in language teaching and on genre-based approaches.

The theoretical literature providing a sociocultural perspective on SLTE (Johnson, 2006, 2009, 2009a; Johnson & Golombek, 2002, 2003) focuses exclusively on L2 teacher learning. This literature is clear about the scope of dialogue necessary to co-construct locally appropriate responses to L2 teachers' professional development needs. This scope includes "attending to the social and ideological structures that shape and are shaped by the contexts in which L2 teachers work and live" (Johnson, 2006, pp. 246-247). However, my assessment is that dialogue at this level can be highly problematic in co-constructing, in an intercultural context, locally appropriate responses to the professional development needs of state sector L2 teacher educators. The problems relate to language and the ethics of such dialogue.

To engage in talk about the features and impact of social and ideological structures within a society, or within an educational institution, is an extremely abstract and

intellectually challenging enterprise. To engage actively in such talk in a foreign language would require extremely high levels of foreign language proficiency, and, most likely, extensive experience of this form of analysis in one's native language. For all the participants in my study, to engage in talk in English with a native speaker of English about principles of language teaching and learning, about how teachers learn and about forms of knowledge in the ELT INSET classroom was challenging and tiring. My assessment is that taking the talk to a more abstract conceptual level would have been a potentially defeating and demoralising experience for the participants as users of English.

Even if it had been possible to grade the language appropriately, talk about the ideological dimension of education would need to have been managed very carefully. The participants in this study are Indonesian civil servants, holding positions within a prestigious division of the Ministry of National Education. For them as government officials, talking with a foreigner about the effect on their classroom practices of the ideological underpinnings of Indonesian state sector language education and language teacher education could easily have been perceived as politically sensitive. They may have declined to comment. If dialogue at this level had proceeded, there may have been possible miscommunication and misunderstanding as a result of using a foreign language. Within group-level dialogue, any interpretation of another group member's comment as critical of government policy may have had serious repercussions on the professional position of the group member who made the comment, particularly if they are in junior position relative to others in the group.

In other intercultural contexts of both research on the beliefs and practices of, and trainer development programs for, NNS state sector language teacher educators, issues of language proficiency and political sensitivity may be more acute. The overall implication here is that in adopting a sociocultural perspective on such research and professional learning, decisions need to be made about the scope of dialogue. It is undoubtedly important for the foreign outsider to have a clear understanding of the social, economic and political context of the language teacher educators' work. This can be achieved through reading, through dialogue with informed professionals, and

through dialogue with the language teacher educators themselves. However, I question the feasibility and the validity of extending this dialogue to the level where the language teacher educators critically examine the effect sociopolitical and socioeconomic macrostructures have on their professional lives.

The final brief comments in this section provide a sociocultural perspective on my professional learning as a result of engagement with the participants through dialogue. I refer, in broad terms, to shifts in my thinking about trainer development, which remains my major professional interest. The methodological details of these shifts are presented in chapter 7, as part of the study's recommendations for the design of trainer development programs for local state sector ELT INSET teacher educators and trainers-in-training from non-Western countries.

The major shift in my thinking is the recognition that, in any professional learning program, the central focus needs to be on the nature and quality of the learning activities, the resources used to engage in those activities, and what is being accomplished by engaging in those activities (Johnson, 2009, p. 62). On reflection, my focus in my trainer development work has been more on the choice, timetable sequencing, and delivery of the content. This remains important; however, as a result of this study, and as reflected in the discussion in this chapter, I now understand the need to critically examine the existing activities and mediational tools in my repertoire and create new ones. This is so that language teacher educators may, in the same way as the L2 teachers Johnson (2009) refers to, "externalize their current understanding of concepts and then reconceptualise and recontextualize them" (p. 15).

This shift in my thinking is related to a previously implicit understanding of trainer development that is now much more salient to me as a result of this research experience. This understanding is the recognition that L2 teacher educators, like L2 teachers understood within a sociocultural epistemology, are "users and creators of knowledge and theorizers in their own right" (Johnson, 2006, p. 241). This understanding supports the case for a trainer development program to include activities that acknowledge, explore, and open up to review the participants' tacitly

held epistemological beliefs, which will strongly influence how the participants respond to the knowledge and pedagogical recommendations presented to them in the program (Joram, 2007).

Another understanding of trainer development that has been made more salient is that dialogue is not a panacea for the complexities and challenges of such work. The “theorization of practice ... making visible the nature of practitioner knowledge and providing the means by which such knowledge can be elaborated, understood, and reviewed” (Burns & Richards, 2009, p. 4) does not always result in neat and tidy outcomes. As the discussion in this chapter has highlighted, in intercultural dialogue with NNS state sector language teacher educators, there may be a range of complicating factors related to language, status and power, the nature of their curriculum specialisation, their previous experience of professional self-reflection, and their expectations of the professional learning process.

6.5 Summary and preview

In this chapter I have discussed how the study has confirmed, challenged and extended understandings in the literature related to the three research questions, and how well the conceptual and research tools that I used served the study. Chapter 7 draws on this discussion to present recommendations for the scope and conduct of future research on the beliefs and classroom practices of, and the design of intercultural trainer development programs for, NNS state sector ELT INSET teacher educators.

CHAPTER 7

RECOMMENDATIONS FOR RESEARCH AND TRAINER DEVELOPMENT

7.1 Purpose and structure of the chapter

In this final chapter I make recommendations for further research, and for incorporating an explicit focus on forms of language teacher knowledge within a trainer development program for NNS state sector ELT INSET teacher educators and trainers-in-training. The section of the chapter on research is in two parts. I first outline a possible research agenda, informed, in part, by the limitations of this study, which were recognised throughout chapter 6. In the second part I present guidelines for the replication of this study, informed mainly by the comments on research processes in chapter 6. All of the research activities in this study were designed as possible trainer development activities. As a result, there is overlap between the second part of the section on research and the section of the chapter on trainer development programs. In the final section of the chapter I make some concluding comments on the significance of the study.

7.2 Recommendations for future research

In presenting recommendations for future research, it is relevant to first restate the context of this study, the two different groups of participants within this context, and the scope of the findings. These are relevant factors in determining what dimensions of the study could be usefully replicated in future research, and what new areas could be usefully explored.

The participants in this study were the language teacher educators and the trainers-in-training who make up the English Department at a centre within the Indonesian Ministry of National Education that provides INSET courses for Indonesian state sector primary and secondary language teachers. The study has presented interpretations of (1) the stated collective epistemological beliefs about ELT INSET of both the language teacher educators and the trainers-in-training as separate groups; (2) the epistemology of the observed ELT INSET practices of two of the language teacher educators; (3) the relationship between stated collective epistemological

beliefs and the epistemology of the observed classroom practices of these two language teacher educators; and (4) the workings of dialogue with the participants to co-construct their reported epistemological beliefs and to discuss the epistemology of the observed ELT INSET practices.

The first set of recommendations is for further research involving the participants in this study. It seems sensible to make these recommendations from the perspective of me as the researcher, continuing the research work undertaken in this study. As noted in Section 6.3.1, the circumstances of data collection did not allow me to observe Didi's lesson on teaching speaking skills, nor Sutarto's lesson identified on the Mataram INSET timetable as *Teaching strategies*. Together with the lessons I did observe, these two lessons make up the total suite of ELT INSET lessons Didi and Sutarto normally teach. It would be useful to observe, and have post-observation dialogue about, these two other lessons to establish a complete picture of Didi and Sutarto's ELT INSET classroom practices and the epistemology upon which they are based.

In addition, any new research should aim for the observation of, and post-observation dialogue about, the total ELT INSET classroom practices of the other three language teacher educators at the Jakarta centre. This would allow an interpretation to be formed of the epistemology of the observed ELT INSET classroom practices of the five language teacher educators as a group, to be compared with the interpretation of their collective epistemological beliefs. This collective interpretation of the epistemology of observed classroom practices, and the comparison with the interpretation of co-constructed beliefs, could be presented to the language teacher educators for comment in a group-level dialogue. The observations, the post-observation dialogues and the group-level dialogue may reveal important differences in beliefs and classroom practices related to the epistemology of different curriculum specialisations, as opposed to the epistemology of ELT INSET generally.

It would also be useful to conduct longitudinal research. This would allow "measurement" of any sustained shift in the participants' classroom practices as an outcome of dialogue. In this study the only evidence of a shift in practices was Didi's

self-reported successful experimentation (in D21) with an activity considered in the post-observation dialogue about his lesson on teaching listening skills (D19). An empirical determination of sustained shifts in practices would need to be based on classroom observation on more than one occasion over a significant period of time following the initial discussion of the possibility of alternative or additional practice. Such research would be logistically difficult, given that I am not based in Indonesia, and given that the ELT INSET courses are often subject to cancellation, a change of date, or a change of location at short notice.

I have considered inviting the language teacher educators to regularly email me about the nature, rewards and challenges of their ongoing classroom practices, and perhaps shifts in their beliefs about the epistemology of ELT INSET. This would be a formalisation and extension of the casual email relationship I have maintained with Didi and Sutarto since I left Indonesia at the end of the data collection period. My role in this more formal email relationship would be to (1) acknowledge the language teacher educators' reflections; (2) provide an external, theoretically informed perspective on them; (3) suggest, and in some cases provide, professional readings; and (4) respond to any questions the language teacher educators might have about developing their professional knowledge and skills. I see this role as an ethically responsible one in an intercultural research context, and one that allows for a research perspective on the role of the Other in professional learning.

The data collected in the email exchanges may yield interesting insights into how effectively electronic written intercultural communication of this form works in building up the SLTE knowledge base, as well as how effectively it acts as a medium for professional learning. At this stage, however, I have not pursued this form of research engagement with the participants. This is because my doctoral work has meant I have not been in a position to act in the role I have specified as necessary. I also believe it is appropriate for me to return to Jakarta to renew interpersonal relations with the language teacher educators in person before inviting them to participate in a research project of this kind. I also believe the aims of the research project, and the time demands of participation in it, would also need to be explained in

person. I would need to make realistic assessments of whether these time demands on the participants make the project viable from the outset and sustainable over a long period of data collection.

Further research involving the trainers-in-training who participated in this study could take a number of forms, subject to logistical constraints. At the time of data collection, the three trainers-in-training (Ani, Tri and Fendi) were each waiting for notification to attend a three-week generalist train-the-trainer course for Indonesian civil servants. Upon successful completion of this course, they will begin teaching on the ELT INSET courses conducted by the Jakarta centre, under the supervision of the senior language teacher educators. Given that so little is known about language teacher educator learning, particularly learning to become a language teacher educator (Hayes, 2004a, 2004b; Wright, 2010), valuable research could be conducted on the trainers'-in-training experience of the train-the-trainer course, and their beliefs about the possibilities and challenges of transfer of the knowledge and skills gained on the course to an ELT INSET context.

The logistical complication of this research is that it is unlikely that Ani, Tri and Fendi will attend the same course, and it would not be feasible for me to travel to Jakarta on possibly three separate occasions. Furthermore, I doubt I would obtain government permission to observe the course. Data could be collected through pre- and post-course email communication, with perhaps some limited email exchanges during the course. As in the case of the language teacher educators, I believe it is important to renew interpersonal relations with Ani, Tri and Fendi in person in Jakarta before requesting their participation in a research project of this kind.

Once Ani, Tri and Fendi have begun teaching on ELT INSET courses, further useful research could draw on perspectives taken in research with novice language teachers (for example, Farrell, 2008, 2009; Gatbonton, 2008), to explore early processes of socialisation as a language teacher educator in the Indonesian state sector context, and the early development of pedagogical content knowledge for ELT INSET. Given that Ani, Tri and Fendi are not expected to begin teaching on ELT INSET courses at or around the same time, this research would most likely need to be a case study of one

of them. The major complication of such a case study is that it requires a longitudinal perspective. Furthermore, a meaningful research focus on the development of pedagogical content knowledge would require the observation of classroom practices over several courses. This would not be professionally or financially possible if there were long intervals between courses.

The second set of recommendations is for further research in other contexts. This study's focus on collective epistemological beliefs and on the epistemology of observed ELT INSET classroom practices could be replicated at the same or a similar institutional level in other non-Western contexts; that is, within state sector institutions that provide ELT INSET to local primary and secondary school teachers of English in, for example, other South East Asian countries such as Thailand, Vietnam and Cambodia. Research of this kind would allow for some determination of universal and context-specific elements in the findings, thereby making a valuable contribution to the limited knowledge base of trainer development.

Replication studies in other geographic and cultural settings could also contribute to the knowledge base of trainer development by investigating, as in this study, the workings of intercultural dialogue. It would be particularly useful to investigate the effect on intercultural dialogue of the researcher's background knowledge of, and ability to communicate within, the broad research setting. For example, the relationship of dealing (Holliday, 2007, p. 140) I co-constructed with the Indonesian participants in this study was shaped, in part, by my familiarity - as a result of study, work and travel experiences - with many aspects of Indonesian society, and the fact that I can communicate at an interpersonal level in Bahasa Indonesia. A different relationship of dealing would have developed with a different researcher from a different background, and the workings of intercultural dialogue may have been quite different.

Obtaining permission to conduct this type of research in a foreign state sector educational institution can often be a long and difficult process, and, on occasion, permission may be denied from the outset. As was the case with this study, the

researcher may need to use a “cultural broker” to arrange introductions with people in authority, and to advise on institutional protocols for written and face-to-face communication with them. These protocols will apply to the research application process, and to the reporting of progress once data collection has begun and when it has been completed. The services of a translator-interpreter may also be needed.

7.3 Guidelines for replication studies

In this section I draw together points made about research processes in chapter 6 to present some suggestions for other researchers conducting replication studies at an institutional level in other geographic and cultural contexts. I also make recommendations for the display of data from these studies within an academic publication.

The suggested research guidelines are presented below in two sections. The first section is a proposal for a five-stage dialogic inquiry into the collective epistemological beliefs about ELT INSET of either experienced language teacher educators or trainers-in-training from the same institution. This form of inquiry is without reference to the participants’ observed classroom practices. The dialogues are in the proposed order, and are identified as either a group-level or an individual-level dialogue. The purposes of each dialogue and the proposed mediational tools are stated. The second section of the guidelines is a proposal for dialogic inquiry into the epistemology of observed ELT INSET classroom practices. This is in two parts. The first part presents guidelines for recording observational data and for negotiating participation in the lesson. The second part relates to post-observation dialogue.

The guidelines are based mainly on the reflexive points made in chapter 6. They are written in the imperative form to make them salient as suggestions to researchers undertaking replication studies. This should not be considered a dismissal of researcher agency, especially in responding to the special features of a specific research setting

1. Proposal for dialogic inquiry into collective epistemological beliefs about ELT INSET

Dialogue 1: Group-level

Purposes

- Develop rapport and trust.
- Diagnose issues in the use of English as the language of dialogue.
- Develop an understanding of the context and nature of the participants' work.
- Introduce the topic of the epistemology of ELT INSET in broad terms; for example, the nature of language teacher knowledge and teacher learning, and approaches to language teacher education such the modelling of classroom practice.

Mediational tools

- A diagram of the organisational structure of the participants' institution, if available.
- Samples of the participants' teaching material, if available.

Guidelines

- Manage turn-taking within the group so that shared understandings emerge.
- Provide thinking time for considered comments.
- Provide scaffolding language in English to express shared or divergent understandings (for example, *I think this is generally the case/I'm not sure this is always the case* + examples from experience).
- Experiment with broad questions such as *How do experienced teachers best learn new techniques?*
- Listen to the dialogue soon after it is recorded to note reference to specific incidents from experience to be mentioned in subsequent dialogue.

Dialogue 2: Individual-level

Purposes

- Build rapport at an individual level.
- Develop a sense of the participants' idiosyncratic knowledge and beliefs developed through experience as a foreign language learner, foreign language teacher and ELT INSET teacher educator/trainer-in-training.

Mediational tool

- Autobiographical sheet: the *what, when, where, length* of experience as a foreign language learner, foreign language teacher and ELT INSET teacher educator/trainer-in-training, plus different forms of reflection on that experience (for example, beliefs about “what works” in foreign language teaching and language teacher education, critical incidents in language teaching and language teacher education).

Guidelines

- Consider the participants' previous experience of different forms of professional reflection in the choice of tasks for the autobiographical sheet.
- Distribute the autobiographical sheets to the participants in advance of the dialogue to allow adequate time for reflection. Exemplars of structured reflection may need to be provided.

Dialogue 3: Individual level

Purposes

- Co-construct the participants' beliefs about the epistemology of language learning and teaching and of language teacher education in a more concrete sense.
- Establish a shared conceptual framework and a shared language for dialogue about the epistemology of ELT INSET (*external knowledge, practical knowledge, context knowledge*).

Mediational tool

- Published language teacher education material contrasting approaches to the teaching of a particular language skill/system, with tasks that focus on (1) the principles of language learning and teaching inherent in the contrasting approaches; (2) teachers' experience of teaching this particular language skill/system; and (3) how variables relating to the context of teaching need to be taken into account in the choice of approach (for example, Parrott, 1993).

Guidelines

- Explain the purposes of the dialogue at the outset, particularly the need for a shared language for further dialogue about the epistemology of ELT INSET.
- Individualise the material where possible, so that it focuses on a participant's curriculum specialisation.
- In cases where it is not possible to locate suitable published language teacher education material, use short transcribed excerpts from Dialogue 1 in which *external knowledge*, *practical knowledge* and *context knowledge* are addressed.
- Alternatively, use short invented statements from a language teacher or a language teacher educator to establish meaning and allow the three terms - or equivalents - to be "taught".
- Provide some classification of broad principles of language learning and teaching (for example, *the role of the teacher*, *the role of the learner*) and exemplify these.

Dialogue 4: Individual-level

Purposes

- Establish the value the participants attach to *external knowledge*, *practical knowledge* and *context knowledge* as forms of language teacher knowledge that feature in the ELT INSET classroom.
- Co-construct the participants' beliefs about how the relationships between these forms of knowledge are best managed in the ELT INSET classroom.

Mediational tool

- A set of researcher-designed hypothetical vignettes centred on different knowledge claims made in the participants' ELT INSET classroom.

Guidelines

- Ensure that the vignettes (1) are short; (2) are in suitably graded language; (3) present feasible scenarios in the participants' professional context; and (4) present a variety of cases involving different combinations of *external knowledge*, *practical knowledge* and *context knowledge* in focus and possible conflict.
- Allow the participants to suggest reshaping of the contextual detail of any vignette to make it more realistic.

At this point the researcher needs to form an interpretation of collectively held epistemological beliefs, based on analytical notes on shared and divergent understandings of the place of *external knowledge*, *practical knowledge* and *context knowledge* in the ELT INSET classroom. These notes are best taken cumulatively, while listening to each recorded group- and individual-level dialogue soon after the event. The next task is to produce a written interpretation to present to the participants in Dialogue 5.

Dialogue 5: Group-level

Purpose

- Obtain the participants' feedback on the researcher's interpretation of their collective epistemological beliefs, and collaboratively reshape it if necessary.

Mediational tool

- A written interpretation of the researcher's interpretation of the participants' collectively held epistemological beliefs.

Guidelines

- Ensure that the written interpretation is (1) succinct; (2) in graded language; and (3) formatted with headings and numbers for ease of reference to specific beliefs.
- Distribute the interpretation to the participants well in advance of the meeting with the researcher.
- Provide the participants with the opportunity to meet privately as a group before the meeting to discuss in their first language their responses to the interpretation.
- Provide a sheet at the start of the meeting featuring scaffolding for stating in English that a statement from the written summary is (1) an accurate statement of what was said; (2) an inaccurate statement of what was said; (3) a belief held individually; and (4) not a belief held individually.
- Take into account the status and power accorded to an academic researcher in the interpretation of the participants' comments.

2. Proposal for dialogic inquiry into the epistemology of observed ELT INSET classroom practices

It is important to note here that this proposal is for state sector ELT INSET contexts in which the program is delivered mainly in English. Based on my discussions with experienced state sector teachers of English attending ELT INSET courses at the centre where I worked in Singapore, the use of English as the language of instruction is common in many South East Asian countries for national ELT INSET programs delivered by teacher educators from a central teacher professional development institution or unit within the Education Ministry. In the lessons I observed in Mataram, Didi, Sutarto and the participants used Bahasa Indonesia freely at different points, and I expect code-switching would be common in other geographic, cultural and linguistic contexts.

Observation of lessons

Guidelines for the recording of data

- Take handwritten field notes on the basis that they are the most practical, efficient and unobtrusive means of recording data.
- Audio record the lessons, if permitted and if practical, for subsequent in-depth data analysis.
- Use flexible categories under which to record data, although, as much as possible, record verbatim statements and questions from the language teacher educator and the teachers which introduce, elicit or comment on *external knowledge, practical knowledge* and *context knowledge*.
- Note perceived correspondence with stated epistemological beliefs and self-reported classroom practices, referring to a condensed written summary of these stated beliefs and self-reported practices.
- Note ideas for alternative or additional classroom practices.

Participation in the lesson

- Negotiate with the language teacher educator on a mutually acceptable level of participation in the events of the lesson, including engagement with the teachers.

Post-observation dialogue about a particular lesson

Purposes

- Confirm self-reported classroom practices and any correspondence between stated epistemological beliefs and observed classroom practices.
- Co-construct a principled justification of some observed classroom practices.
- Discuss any externally perceived lack of correspondence between stated epistemological beliefs and observed classroom practices, and consider alternative or additional activities.

Mediational tools

- Notes prepared by the researcher based on the observation field notes.
- The teaching-learning material the language teacher educator used in the lesson.

- Alternative or additional classroom tasks prepared by the researcher.

Guidelines

- Start the dialogue in a positive way (for example, by confirming correspondence between stated beliefs and any observed classroom practices).
- Open the discussion of the epistemology of particular events within the lesson by making reference to a specific stated epistemological belief or a number of related beliefs.
- Alternatively, make a link to stated beliefs at the end of the discussion.
- Experiment with questions such as *Why do you think this is important for teachers?* to “push” the language teacher educator to justify features of their observed classroom practices in principled terms.
- Be prepared to offer concrete alternative and additional activities in cases where it has been suggested there is a lack of correspondence between stated epistemological beliefs and observed classroom practices.
- Co-construct these activities with the language teacher educator, or directly propose activities then discuss their suitability in the local context.

The final recommendations in this section are for the display, within a published research report, of data from the type of research proposed here. The reference is to the data from the classroom observations and to the data from the different dialogues. In relation to the former, as I argued in Section 6.3.1, both researchers and lecturers on trainer development programs can benefit from narrative description of the pedagogy found in state sector ELT INSET classrooms in the non-Western world. This form of description is currently not found in the international second language teacher education literature (Hayes, 2004b; Wright, 2010). If presented as “raw” data in a published research report, it may alert researchers to areas of possible inquiry. It may also alert lecturers on trainer development programs, particularly those programs that do not involve any classroom observation, to pedagogical issues around which to centre whole sessions, discussions within particular sessions, and written reflective practice assignments.

The recommendations for the display of data from dialogues within a published research report are related to more theoretical issues. Some of these issues were addressed in Section 3.12, which provided the rationale for the systems used to present the data in this dissertation. If dialogues (research interviews) are theorized as sites of social interaction in which meaning is co-constructed between all those involved (Holstein & Gubrium, 1995, 2011; Mann, 2011; Talmy, 2010, 2011; Talmy & Richards, 2011), then a reader of a research report needs, as much as possible, to “see” this co-construction. Most directly, this means seeing the researcher’s turns in the extracts from the transcribed dialogues, rather than being provided with summaries of them to introduce interviewee statements in isolation (Mann, 2011). It also means that the extracts should be presented in the physical and temporal context in which they occurred (Mann, 2011).

The full display of the researcher’s part in the discourse, framed by a description of interactional context of the discourse, would seem to be particularly important for those parts of the research report dealing with (1) researcher-participant negotiation of a shared understanding of, and a shared language for, the classification of language teacher knowledge; (2) the co-construction of core epistemological beliefs; (3) the co-construction of justifications for features of classroom practice; and (4) the co-construction of alternative and additional activities in post-observation dialogue.

In making these recommendations, I acknowledge the problem of space within academic publications. Mann (2011) provides a number of innovative responses to this problem. He argues that fully contextualised transcriptions of the discourse are not always necessary in the main body of a paper, and suggests that readers could possibly be provided with access to them through supplementary materials such as appendices, the writer’s personal website, and the on-line resources of a journal or a publisher.

7.4 Recommendations for a trainer development program

In this section I make a number of recommendations for incorporating an explicit focus on forms of language teacher knowledge within trainer development programs for ELT INSET teacher educators and trainers-in-training from the same non-Western

state sector institution. In presenting broad recommendations related to the epistemological focus of this study, my purpose is not to present a timetabled program, which would require a thorough needs analysis and knowledge of the specific circumstances of course delivery.

Like other forms of INSET at an institutional level, trainer development programs are normally conducted either on-site at or near the participants' workplace, or off-site at the centre providing the program, which may be in another country. For example, I first met Didi, Yani and Bambang in the second context, in Singapore, where they were attending a 5-week INSET program at the centre where I worked. The distinction between on-site and off-site is relevant to the design of a trainer development program, as it determines whether the observation of classroom practices can be included.

This distinction is made here, together with a distinction in programs for language teacher educators and for trainers-in-training. This creates four types of programs: (1) on-site for language teacher educators; (2) off-site for language teacher educators; (3) on-site for trainers-in-training; and (4) off-site for trainers-in-training. I will first outline possible common features of an explicit focus on forms of language teacher knowledge across all four programs, then I will discuss each type of program in relation to opportunities for incorporating the observation of classroom practices.

The initial stage of a trainer development program with an explicit focus on forms of language teacher knowledge could include activities that follow the proposal for dialogic inquiry into stated collective epistemological beliefs from Section 7.3. This approach is based on the core assumption that epistemological beliefs - about language learning and teaching, about teacher learning, and about language teacher education - are central to the teaching and learning that takes place on a trainer development program. The lecturers' epistemological beliefs will strongly influence what is taught and how it is taught, and the participants' epistemological beliefs will strongly influence what and how they learn. It is therefore important that the beliefs of

both the lecturers and the participants be made explicit, be elaborated, and be open to review at an early stage in the program.

Dialogue 1 from the proposal for dialogic inquiry could be conducted with the whole class, perhaps with the inclusion of some small group activities using pre-prepared discussion questions. Depending on the size of the group and timetabling constraints, Dialogue 2, the individual-level dialogue based around the autobiographical sheet, should be maintained, to allow the lecturer to gain an understanding of the participants as individuals. The discussion tasks from Dialogue 3, based around published material, and all of Dialogue 4, based around vignettes, could be changed from individual-level dialogues to small group activities. A spokesperson from each group could provide feedback to the class on the group's responses to each task, thereby allowing the lecturer(s) to develop a written interpretation of collectively held epistemological beliefs to be presented to the class for comment, as in Dialogue 5.

The next phase of a trainer development program could deal more directly with the methodology of ELT INSET. Rather than start and remain at the level of technique, the suggestion here is to progress to this level through two other phases that address the epistemology of practice in broader terms. With *external knowledge*, *practical knowledge* and *context knowledge* already established as a shared conceptual framework and a shared language, it would be useful to first review options for ordering the focus on each of these three forms of language teacher knowledge. For example, if the ELT INSET lesson is about the teaching of writing skills, one option would be to start with the participants' knowledge and experience as teachers of writing (*practical knowledge*), then introduce knowledge drawn from theory and research on writing skills and approaches to the teaching of them (*external knowledge*), and then discuss issues related to the teaching and learning of writing skills in local state sector primary and secondary schools (*context knowledge*).

The next step could be to review options for relating one form of language teacher knowledge to another. For example, if a lesson on the teaching of writing skills follows the *practical knowledge* - *external knowledge* - *context knowledge* order of

focus, then the language teacher educators would need to structure reflection on how the *external knowledge* confirms or challenges the participants' *practical knowledge*, and on whether the *external knowledge* needs to be reconsidered, and perhaps adapted, in the light of *context knowledge*. The final step could focus on techniques, by reviewing options for bringing each of the three forms of language teacher knowledge into focus in the ELT INSET classroom. For example, one of the options for bringing *practical knowledge* into focus is structured reflection on experience of "what works" in the teaching of a particular language curriculum area, followed by a small group activity to share and compare that experience. In the case of trainers-in-training, this step may need to be less a review of options and more a presentation, and perhaps modelling, of options, with peer teaching sessions to provide practice in the skills and techniques involved.

The final stage of a trainer development program could include reflection on if, and how, the program has confirmed or reshaped the participants' beliefs about the epistemology of ELT INSET, and, for the experienced language teacher educators, whether they are considering any shift in their classroom practices. The written interpretation of the participants' collective epistemological beliefs, developed from the dialogue in the initial stage of the program, could be re-presented to them for these purposes. Small group discussion of which beliefs have been maintained and which beliefs have been revised could be followed by a class discussion of how currently held beliefs could be enacted in ELT INSET classroom practices, with appropriate recognition of contextual constraints, curriculum area, and individual language teacher educator differences.

Turning now to differences between each of the four types of trainer development programs, an on-site program for language teacher educators should aim to include some observation of the normal classroom practices of all the participants. This may only be possible if the program is conducted on a long-term part-time basis. As was demonstrated in this study, the observation of, and post-observation dialogue about, an individual language teacher educator's actual classroom practices can result in a number of important outcomes. It can extend an outsider's knowledge of the local

context of ELT INSET. It can also provide the conditions for the co-construction of a principled justification of aspects of an individual language teacher educator's established classroom practices, and for the co-construction or evaluation of alternative or additional classroom practices seen to support stated epistemological beliefs. On a trainer development program, observation and post-observation dialogue can also provide a lecturer with concrete in-context points of references for plenary sessions on broad approaches to, and specific techniques within, ELT INSET.

In the case of an off-site program for language teacher educators where direct observation of the participants' classroom practices is not possible, the participants could be requested, well in advance of the start of the program, to video record one of their own lessons, which they would bring with them to the off-site centre. Off-site programs are commonly short-term and intensive. As a result, there is unlikely to be an opportunity for the lecturer(s) to co-view each lesson with individual participants and engage in the type of extended dialogue about the lesson that would normally be possible on a part-time on-site program. However, on the understanding that concrete reference to the participants' actual classroom practices will promote their learning, one possibility for the plenary sessions is a series of presentations based around excerpts from the recorded lessons. In their presentations, individual participants would be required to (1) state the purposes of their lesson; (2) describe and justify the stages of the lesson and the materials used; (3) show an excerpt from one stage of the lesson; (4) provide tasks for small group discussion of how the lesson as a whole, or the excerpt shown, addresses language teacher knowledge; and (5) respond to comments and questions from the groups and the lecturer.

Trainer development programs for trainers-in-trainers may - and should - vary according to the training plan they follow within their institution, which may or may not include formal apprenticeship with an experienced language teacher educator, and may or may not include the completion of a generalist training skills course. However, within any particular program, it is possible to have an explicit focus on forms of language teacher knowledge through reference to what happens in real ELT INSET classrooms.

In the case of on-site programs for trainers-in-training, where the circumstances and the experienced language teacher educators allow it, there could be epistemologically focused observation of the institution's normal ELT INSET classes. This type of observation was described in Section 6.2.5, in the discussion of RQ 1 in relation to the trainers-as-training as a sub-group in this study. In summary, this type of observation involves noting (1) examples of when, by whom and how *external knowledge*, *practical knowledge* and *context knowledge* are introduced into the lesson; (2) if any of these forms of knowledge are challenged; and (3) the basis of the challenge and of any defence. The observation task should reflect these epistemological points of focus in suitably graded language, and should require the observer to take notes. After each round of observations, the lecturer(s) could collect the observation tasks, note salient examples of different forms of language teacher knowledge in focus, and refer to these examples when making general points about ELT INSET practices in the plenary sessions. Individual participants could be asked to describe the events within the observed lesson from which a particular example is drawn. This could be followed by a class discussion of the extent to which the example supports the general point the lecturer is making. During this discussion, the participants may independently refer to other relevant events within other observed lessons.

For off-site programs for trainers-in-training, if the host institution is an ELT INSET centre (and again where the circumstances and the experienced language teacher educators allow it), the observation of classes would provide concrete points of reference for general discussion of classroom practices. This observation, and the follow-up to it, could follow the same procedures recommended for an on-site program. If the host institution is not an ELT INSET centre, the participants could be asked to observe, prior to the program, a requisite number of lessons in their own institution, using prescribed epistemologically focused observation tasks. These tasks would need to be very explicitly and carefully worded, given that a shared language for forms of language teacher knowledge would not yet have been established. The completed observation tasks could be submitted to the lecturer(s) at the start of the

program, and used by the lecturer(s) in the manner recommended for an on-site course.

If the trainers-in-training follow a formal apprenticeship program within their own institution that involves supervised practice teaching, they could be asked to keep a reflective journal of their practice teaching experiences over a specified period before commencing either an on-site or off-site trainer development program. The journal entries could be in note form in the participants' first language. Suggested entry headings with a language teacher knowledge focus could be provided. Examples of such headings are:

What was new to the teachers?

What did the teachers already know from their experience?

What did I find out about the context in which the teachers work?

The journals should remain private; however, during the program, the participants could be encouraged to use journal entries as concrete points of reference from their own experience. The value of linking personal accounts of classroom experiences with broader professional discourses and practices (Johnson, 2009) would need to be clearly explained to the participants from the outset in appropriately graded language.

7.5 Concluding remarks

The significance of this study is in its context, its focus, and its reflexivity. The context of the study is significant because so little is known about the professional thinking of local state sector ELT INSET teacher educators and trainers-in-training from the non-Western world, who collectively have a central current or potential role in shaping the classroom practices of the global majority of teachers of English. The specific geographic context of the study is likely to be particularly relevant to ELT INSET lecturers based in Australia and Singapore, who, in my experience, often work with Indonesian teachers and teacher educators from the state, religious and private sectors.

The focus on (1) core epistemological beliefs, rather than beliefs in general; (2) collective beliefs, rather than the beliefs of individuals; and (3) the relationship between stated beliefs and observed classroom practices has been an exploration of three conceptual and methodological issues within the language teacher cognition literature. This three-part focus has also been relevant to the concern for the research to have practical educational application, by informing approaches to trainer development in intercultural contexts. The link here is the importance of epistemological beliefs in influencing (1) how and what the participants learn on trainer development programs; (2) the practical need for lecturers to have a sense of the participants as a group; (3) and the need to understand what the participants actually do in their classrooms, as opposed to solely what they say about their work.

The collective epistemological beliefs of the participants in the study reflected much of the current international understanding of language acquisition, language teacher knowledge, and language teacher learning. The study found a number of areas of perceived correspondence between these stated beliefs and the observed classroom practices of two of the language teacher educators. The post-observation dialogues addressed other areas where there was a perceived lack of correspondence, and co-constructed or collaboratively evaluated alternative or additional classroom practices seen to support stated epistemological beliefs and to be appropriate in the local ELT INSET context. Overall, these findings suggest the value of an explicit epistemological focus in approaches to trainer development. The findings also point to the dangers, in an intercultural context, of a priori assumptions of significant culturally determined differences in epistemological beliefs. Such assumptions are easily associated with a deficit orientation towards the participants, and therefore a discourse based around “problems” to be solved, instead of a more productive discourse based around shared understandings.

A strong reflexive stance has provided some direction for the possible extension of this research in the same setting, for its replication in other contexts, and for how an explicit epistemological focus within a trainer development program might be realised. Some of the recommendations relate to the recording of ELT INSET

classroom observation data, and negotiating participation in the events of the lesson as an observer. The most significant recommendations, however, relate to the selection, design and use of mediational tools for, and the discourse management of, different forms of intercultural dialogue in a study of this kind, and in a trainer development program with an explicit epistemological focus. These recommendations have a theoretical basis in current understandings of language teacher knowledge, and of the role of dialogue in professional learning. However, they also take into account a range of important factors, including the role of language, power relationships, individual differences among the participants, the participants' previous experience of professional reflection, their expectations of the outcomes of dialogue, and, importantly, practical considerations related to the context of the research or the context of a trainer development program.

This study is exploratory work in a new, complex and important area. It has provided some direction on how to prepare for intercultural dialogue about the epistemology of ELT INSET, how to manage it, what is learnt from engaging in it, and how to research it. The validity and practicality of this direction now needs to be tested in a range of intercultural contexts.

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APPENDIX A: Approval letter from Human Research Ethics Committee



The University of Sydney

NSW 2006 Australia

Human Research Ethics Committee

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26 March 2008

Dr L Harbon
Faculty of Education and Social Work
Room 627, Education Building – A35
The University of Sydney

Dear Dr Harbon

Thank you for your correspondence dated 7 March 2008 addressing comments made to you by the Human Research Ethics Committee (HREC). After considering the additional information, the Executive Committee at its meeting on **18 March 2008** approved your protocol entitled ***“Intercultural dialogue and professional learning: a study of Indonesian EFL (English as a Foreign Language) teacher educators’ ways of knowing”***.

Details of the approval are as follows:

Ref No.:	03-2008/10714
Approval Period:	March 2008 to March 2009
Authorised Personnel:	Dr L Harbon Mr N England

The HREC is a fully constituted Ethics Committee in accordance with the *National Statement on Ethical Conduct in Research Involving Humans*–March 2007 under Section 5.1.29

The approval of this project is **conditional** upon your continuing compliance with the *National Statement on Ethical Conduct in Research Involving Humans*. We draw to your attention the requirement that a report on this research must be submitted every 12 months from the date of the approval or on completion of the project, whichever occurs first. Failure to submit reports will result in withdrawal of consent for the project to proceed.

Chief Investigator / Supervisor’s responsibilities to ensure that:

- (1) All serious and unexpected adverse events should be reported to the HREC as soon as possible.
- (2) All unforeseen events that might affect continued ethical acceptability of the project should be reported to the HREC as soon as possible.

- (3) The HREC must be notified as soon as possible of any changes to the protocol. All changes must be approved by the HREC before continuation of the research project. These include:-
- If any of the investigators change or leave the University.
 - Any changes to the Participant Information Statement and/or Consent Form.
- (4) All research participants are to be provided with a Participant Information Statement and Consent Form, unless otherwise agreed by the Committee. The Participant Information Statement and Consent Form are to be on University of Sydney letterhead and include the full title of the research project and telephone contacts for the researchers, unless otherwise agreed by the Committee and the following statement must appear on the bottom of the Participant Information Statement. *Any person with concerns or complaints about the conduct of a research study can contact the Senior Ethics Officer, University of Sydney, on (02) 9351 4811 (Telephone); (02) 9351 6706 (Facsimile) or gabriody@usyd.edu.au (Email).*
- (5) Copies of all signed Consent Forms must be retained and made available to the HREC on request.
- (6) It is your responsibility to provide a copy of this letter to any internal/external granting agencies if requested.
- (7) The HREC approval is valid for four (4) years from the Approval Period stated in this letter. Investigators are requested to submit a progress report annually.
- (8) A report and a copy of any published material should be provided at the completion of the Project.

Yours sincerely



Professor D I Cook
Chairman
Human Research Ethics Committee

cc Mr Neil England, 140 Wildey Street, Raceview, Queensland 4305

Encl.
Participant Information Statement
Participant Consent Form

APPENDIX B: Autobiographical fact sheet used in D3-10

In preparation for our meeting, please think about the following topics (and make brief notes if you like):

Your foreign language learning experience

1. The foreign languages you have learned, where and how you learned them.
2. Your level of success and why you think you reached this level.
3. Some memorable incidents (eg. stories you might tell your trainee teachers to illustrate a point about foreign language learning and teaching).

Your experience as a teacher of English

1. Where/when/levels you have taught.
2. The different materials you have used.
3. What “worked” and “didn’t work” with your students.
4. If/how your ideas about teaching English changed over time.
5. Memorable incidents from your teaching (eg. stories you might tell your trainee teachers to illustrate a point).

Your experience as an EFL teacher educator

1. How long you have been a teacher educator/the types of courses you have taught.
2. The differences between being a teacher of English and an English teacher educator.
3. What you think the teachers on your courses need to know about English teaching.
4. How you think the teachers on your courses best learn new classroom techniques/approaches.
5. If/how your ideas about language teacher education have changed over time.
6. Memorable incidents from your experience as a language teacher educator.

APPENDIX C: Parrott (1993) material used in D3-10

Please look at the material from Parrott, M. (1993). *Tasks for language teachers: A resource book for training and development*. Cambridge: Cambridge University Press. In our discussion, we will use the material to talk about language learning, language teaching and language teacher education.

Task

Discussion Task 24

Contrasting approaches

Aim This Task helps you to increase your awareness and knowledge of approaches to developing learners' linguistic competence, and encourages you to consider the principles underlying different approaches. The Task also encourages you to experiment with alternative approaches.

TASK

The following two examples describe different ways in which the attention of learners may be focussed on new language, and they may be encouraged to use it.

Read these and discuss the questions which follow.

Approach A

The following three stages are in chronological order:

- The teacher draws attention to the meaning and form of one sentence, which provides a model of a particular structure. The students repeat the sentence while the teacher checks that they are saying it correctly. Using cues of some kind (pictures, word prompts, etc.), the teacher then elicits further examples of the structure from the students.
- In pairs or groups:
 - the students do written exercises to practise the structure;
 - they engage in narratives or dialogues prompted by written or visual prompts which closely control the language they use, obliging them to use the structure.
- The students engage in some written or spoken activity which is designed to create the opportunity to use the structure taught, but in which the primary focus is not on the structure itself. This might, for example, involve a role play or discussion, describing pictures or telling a story.

Approach B

The teacher sets up an activity whereby some students have access to information which has to be communicated to those who do not have this information. For example, Student A has a

Cambridge University Press 1993 Martin Parrott: *Tasks for Language Teachers*

Task

sequence of pictures which tell a story and Student B has the same pictures but in a jumbled order. Student B has to arrange his pictures in the correct order by listening to Student A and asking him appropriate questions.

At some point during or after the activity the teacher 'feeds' the students language (vocabulary and/or structures) which facilitates the task. If this language is 'fed' retrospectively, the task is repeated with parallel materials.

- 1 Do you teach in ways which resemble either of these examples? Do you or your students have any personal preferences with regard to approaches to focussing on new language?
- 2 What assumptions about the nature of language and the nature of language learning underlie each of these two examples?
- 3 To what extent are the approaches these instances exemplify compatible/incompatible?
- 4 How might the following factors influence the teacher's choice of approach as demonstrated in these two examples?
 - a) The environment in which learning is taking place (in a country where English is/is not spoken).
 - b) The objectives of the learners in learning English.
 - c) The age of the learners.
 - d) The experience and linguistic competence of the teacher.
- 5 Your aim in a particular lesson is that the learners (elementary) should develop the ability to talk about future arrangements using the present continuous (*We're flying to Bombay on Sunday*).

What might be the content of a lesson using an approach which resembles *Approach A* and one which resembles *Approach B*? (Think about the materials, the activity of the teacher and the activity of the students.)

APPENDIX D: Sample field notes from Mataram observations

Pak [redacted] (Didi. Real name deleted) Day 2 SMP group (30) Lesson: Teaching listening skills.	
7.30 am. Lead-in. 'Lesson is for sharing, not teaching'. 'Ts in different places with the same objectives' ↓ 'What comes to mind when teaching listening?' Q T. Exp. using authentic mats, NS voices. Defeating for Ss. Need to grade texts for Indo. Ss. ↓ Call for comment. ↓ Q T. Indo. Ss. need to listen to NSs. ∴ grade <u>task</u> not text. TE agrees ↓ 'I want to know about yr. exp'	Large room, OH fans, Ts in 4 rows. So, what is the TE's role? Practical knowl. Q to group as a whole. TE → Ts T → TE. Context knowl. NB. (Check if following JKT model) Views of other Ts? P.K. again

Pak [redacted] (Sutarto, Real name deleted)

Day 3.

SMP group (30).

Lesson: Methods and approaches

7.30am.

TE: 'I want you to share experience'.

'Think about the difs. b/w.
a method, approach, technique,
strategy'.

TE $\rightarrow$ Ts.

T $\rightarrow$ TE.

QT: A 'lingual' method
Direct.



PP slide: defs from Brown,
Anthony, Richards/Rodgers.



AP slide: 'Coming and
going in lang tng m'dogy'
(Richards + Rodgers 2001)

Same room as
y'day. Same rows.

$\rightarrow$ As per JKT model
of lessons.

Same as y'day.

K'ledge from teacher
ed.

No sharing among
Ts of k'ledge.

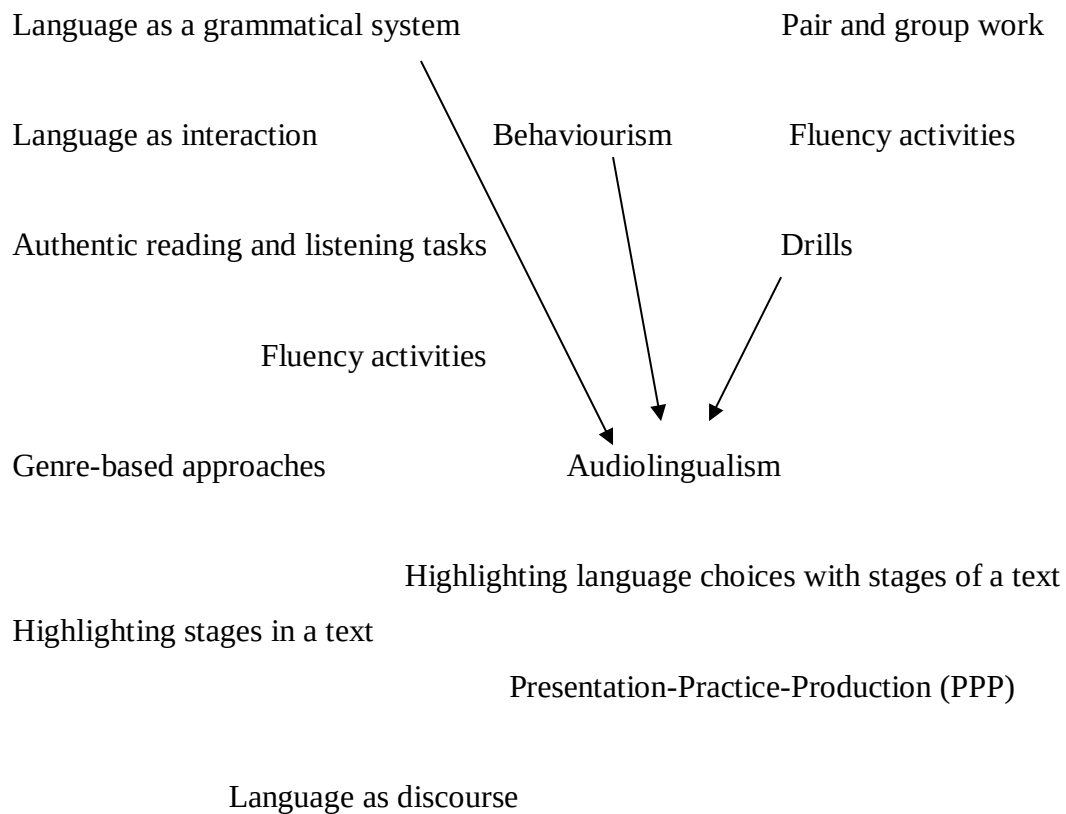
External k'ledge
- but not really
linked to Ts' practical
k'ledge.

$\rightarrow$ Dense external
k'ledge.

APPENDIX E: ELT INSET activity prepared for D20

What relationships do you see between these terms? For example:

(Theory of learning) <i>Behaviourism</i>	⇒	<i>Audiolingualism</i>	⇒	<i>Drills</i>
(View of language) <i>A grammatical system</i>		(Method/Approach)		(Technique)



Compare and discuss your ideas with a partner.