

9 Language Teachers' Professional Identity in Visual Narratives: Depicting Pedagogy for Linguistic and Cultural Diversity through a Social Justice Lens

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1 Introduction

Social justice, equity and inclusion are enduring topics in the field of education and teacher professional development. The challenge for teacher education programmes is how to incorporate such concepts into their curriculum, guidelines and frameworks. It is also expected that teachers who attend these programmes recognise their role or responsibility as change agents, and intentionally include social justice practices in their work (Pantić & Florian, 2015; Pijanowski & Brady, 2021). Social justice as a concept may be approached in several ways, making its definition elusive. Still, the connection between social justice and culturally (and linguistically) diverse educational contexts is strongly acknowledged. McDonald and Zeichner (2009) advocate the combination of social justice perspectives with social action and transformative approaches to diversity, to overcome the mere celebration of linguistic and cultural diversity in education. Such a stance would imply the promotion of future and experienced teachers' critical awareness of sociocultural and sociolinguistic oppressive structures alongside an educational activism against such structures. Particularly at schools and in classrooms, this would entail asking language teachers to critically analyse 'how education plays a role in developing and maintaining a socially just society', but also 'what a socially equitable education system would look like' (Pijanowski & Brady, 2021: 61).

The long-acknowledged challenges of linguistic and cultural diversity in education make the case for the growing interest in studying teachers' professional identity from the perspective of social justice. International evidence-based reports, such as Herzog-Punzenberger *et al.* (2017), reinforce the paramount role of teachers in the development of inclusive pluri/multilingual education practices in schools, and acknowledge that teacher education and professional development initiatives are structural conditions to support teachers' pedagogical learning in such a context.

It is commonly agreed that teacher identity and teachers' cognition influence the decisions teachers make in their daily work (Borg, 2003; Jenlink, 2021b). When language teachers are challenged to think about their professional identity and their representations of linguistic and cultural diversity in education, such a process may have a disruptive role. Therefore, teacher identity needs to be interrogated in the face of the intersection of the teaching of specific languages – in our case, English as a Foreign Language (EFL) and Portuguese as a Heritage Language (PHL), and linguistic and cultural pedagogies, particularly plurilingual and intercultural education (Beacco *et al.*, 2010).

In this chapter, we seek to analyse a set of visual narratives produced by two groups of language teachers in different national settings. In so doing, we intend to answer the following research questions:

- (1) What are pre-service and in-service teachers' representations of English as a Foreign Language (EFL) and of Portuguese as a Heritage Language (PHL) regarding linguistic and cultural diversity, and how do such representations compare to each other?
- (2) What professional identity is in the making regarding pedagogy for linguistic and cultural diversity through the lens of social justice?

The chapter is divided into four parts. Section 2 provides the background to the study and gives an overview of the main theoretical frameworks guiding the research. Section 3 describes the data collection and analysis procedures, as well as the participants in the study. Section 4 presents and discusses the main findings regarding the language teachers' representations of EFL and PHL in their visual narratives. The last section, 'Lessons Learnt', considers the implications of this study to language teachers' professional learning and identity development regarding linguistic and cultural diversity, as well as equity and social justice in education.

2 Background to the Study

2.1 Teachers' professional identity and social justice

Despite the various perspectives on teacher identity and the difficulty in finding a single definition, researchers seem to agree about the complex nature of such a process, describing it as dynamic, changing or ongoing, and integrating both personal and professional dimensions (Barkhuizen,

2017; Beauchamp & Thomas, 2009; Beijaard, 2019; Hong *et al.*, 2018). Jenlink (2021b) reinforces that identity is not a stable process, but it is constructed and reconstructed throughout teachers' lives. The same author argues that teacher identity is influenced by many factors: not only teachers' personal history, emotions and tensions, but also by the interaction between such personal dimensions, and the social, cultural and institutional environments experienced by teachers. This perspective is shared by Barkhuizen (2017: 4), who states that language teacher identity changes over time 'discursively in social interaction with teacher educators, learners, teachers, administrators, and the wider community, and in material interaction with spaces, places and objects in classrooms, institutions, and online'.

Focusing on the articulation between social justice in education and teacher identity, Boylan and Woolsey (2015: 63) argue that 'adopting a complex understanding of identity is necessary to theorise teacher education for social justice and to inform pedagogy'. The authors offer the concept *identity space*, defining it as a psychosocial arena where multiple identities are shaped and interrelate. Accordingly, teachers should be placed in the discomfiting position of challenging their (granted) representations, beliefs, knowledge and dispositions in relation to social justice. Boylan and Woolsey (2015: 63) state that 'the identity work needed to negotiate changing identity is rooted in personal histories and ... some of the underlying fixed positions are deeply held ethical positions'. Jenlink argues that teachers, particularly in teacher education programmes, should develop a 'conception of their current self-image, how the image is formed, and their responsibility for working on their professional identity to learn what kind of teachers they want to become' (Jenlink, 2021a: ix).

Similarly, Beijaard (2019) advocates that be(com)ing a teacher goes beyond the learning of content/subject matter, pedagogy, and action skills, but that teacher learning should be conceptualised as the making or the learning of a teacher identity. As such, professional learning needs to incorporate identity work, and research is asked to capture the complexity of such an 'authoring' process, particularly when placed in the intersection of the continuum oneself-others/community-environment/context. Pantić and Florian (2015) claim that a teacher committed to social justice would need to develop a sense of purpose (which involves their own sense of identity and agents of social change), and competence to address students' diversity and enact inclusive pedagogy, autonomy and reflexivity. Pijanowski and Brady (2021), who establish a link between social justice pedagogy and cultural diversity, also highlight the importance of intellectual and dispositional work to support teachers in the adoption of equity and inclusion. Authors such as Beacco *et al.* (2010), García (2017), Herzog-Punzenberger *et al.* (2017), argue for the promotion of language teachers' critical awareness and learning in relation to pluri/multilingualism in education to ensure the enactment of more inclusive and just

language education in schools. This would be a pathway to counteract the language classroom as a site for linguistic stratification, linguistic subordination, and invisibility of pupils' plural identities (Piller, 2006). To go deeper into the discussion, Piccardo *et al.* (2022) underline that plurilingual education is linked to principles of social justice and human rights by accentuating the recognition and valuing of the plural, multifaceted nature of individuals' identities and repertoires in schools and educational processes, but also an openness to the world and the adoption of a critical stance which would allow for the analysis of different layers of social (in)justice regarding languages, cultures and their communities. As we see it, this may dialogue with Stroud's (2018) perspective of multilingualism as a space of *vulnerability* in which individuals are challenged to get involved in 'disruptive and unsettling encounters that *interrupt* the status quo ... and more equitable linguistic engagement with others' (2018: 18, *emphases in original*) may be privileged, thus paving the way towards a transformative linguistic citizenship. Transferring this understanding to the field of education, language teachers should think of their classrooms as legitimate spaces for acts of linguistic, plurilingual identity and agency. The discussion of social justice led Soler and Morales-Gálvez (2022) to stand for 'liberating-empowering' conceptualisations of the English language in the pursuit of linguistic justice in communication and education.

Accordingly, the authoring process of teacher identity may involve a negotiation process between the autobiographical self (conceptions, beliefs and values linked to the teacher's life experience and personal history), the discursive self (emerging from dialogue with the social, cultural and institutional contexts, and manifested in the narrated identity) and the pedagogical self (corresponding to the authorship established in the teaching practice) (Chen *et al.*, 2022, following Bakhtin, 1981). For this reason, it is particularly relevant to analyse if and how teachers manage competing discourses, and select and appropriate authoritative discourses, i.e. how these are filtered out of the social contexts and settings and interpreted through identity work in authoring spaces.

2.2 Representations of language education/teaching

One of the topics informing the study of language teacher identity is that of teachers' cognition (representations, beliefs, attitudes, etc.) of language teaching (Borg, 2003), particularly regarding linguistic diversity and pluri/multilingualism and pedagogy (see Introduction to this volume). Haukås (2016) explored a group of Norwegian language teachers' beliefs about multilingualism and the use of a multilingual pedagogical approach in the third language classroom, in focus group discussions. Findings point out that although teachers regard multilingualism as a positive asset and even acknowledge that it has benefited their own language learning, they do not necessarily consider multilingualism an asset to students.

Besides, teachers also revealed that learning a second language would be different from learning a third one, which has implications for how they encourage the transfer of learning strategies in the classroom.

Paulsrud *et al.* (2023), in a study developed in the Swedish context, problematise the fact that the enactment of existing national education policies supportive of multilingualism is difficult. The authors resorted to semi-structured interviews to study teachers' attitudes and beliefs regarding multilingualism. Briefly, regarding pre-service and in-service teachers, the authors conclude that in-service teachers reveal both positive and negative attitudes and beliefs, moving between monolingual and multilingual mindsets, whereas pre-service teachers seem to display a more 'positive attitude towards multilingualism, albeit without clear beliefs about whether multilingualism offers possibilities or hindrances in the classroom, or an understanding of the enactment of language-as-resource' (Paulsrud *et al.*, 2023: 13). Both pre- and in-service teachers emphasized the role of teacher education processes. Krulatz *et al.* (2022) studied the effects of an in-service professional development programme on teachers' cognition and multilingual teaching practices. Through a questionnaire and classroom observation of two teachers, the authors unveiled individual trajectories and differences in the teachers' cognition and practices. The findings show that one of the teachers revealed changes over time, while the other kept them more stable. The authors conclude that family background, education, and teaching experience may be influential in such change processes.

In this chapter, we make the case that learning about pre-service and in-service teachers' representations of EFL and PHL may be helpful to discuss the place of competing discourses in their identity construction and in professional learning initiatives. For this purpose, we will delve into how they manage, select and appropriate discourses of linguistic and cultural diversity, and of pluri/multilingualism. When referring to teachers' cognition, we use the term *representations*, conceptualised as a meta-level and organising construct bringing together various elements of the content of the teachers' personal and professional, experiential knowledge (Connelly & Clandinin, 1988). Previous research has made clear the interdependence of language teacher identity and teachers' representations of language teaching, both informing each other dynamically. For instance, in a study by Pinho (2008), student teachers idealised professional identity which pertained to their understanding and views of EFL teaching. As student teachers learnt about contrasting pedagogical discourses, such as intercomprehension and plurilingual education, they revised both their language teaching representations and their self-image as teachers-to-be, i.e. their EFL teacher identities. The author suggests the development of pedagogical knowledge about plurilingual education, the process of revising one's representations of language teaching, and the re-construction of one's professional identity, to be analysed systemically. As such, both

teacher identity and teacher representations of language teaching are evolving and discursively constructed. Current research on language teacher identity has taken advantage of visual narratives (Kalaja & Melo-Pfeifer, 2019; Pinho, 2019), particularly drawings, as a mediating tool to capture participants' personal and professional representations, subjective positionings and identities, particularly as regards pluri/multilingualism and language education. Such visual, multimodal material is at the core of the present study's methodology, to be described next.

3 Research Methodology

3.1 Data collection: Participants and contexts

The participants include both pre-service (Group 1) and in-service teachers (Group 2).

Group 1 consists of 13 pre-service EFL teachers enrolled on a professional MA programme for Teaching English in Primary School at the University of Lisbon, in Portugal. The programme lasts three semesters (corresponding to 90 ECTS), and data collection took place in the context of two subject courses – one in the first and the other in the third and last semesters of the degree. These courses were taught by the first author of this chapter. The dataset consists of 39 drawings, collected from 2016 to 2021 (totalling four cohorts of pre-service teachers). Considering the national context and formal language learning trajectories, pre-service teachers' language paths may include English, French, German and Spanish, besides Portuguese. The participants of Group 1 were all women, and they may or may not have had previous teaching experience, depending on their age and previous professional path or academic qualifications (Pinho, 2019; Pinho, forthcoming).

Group 2 included 53 in-service PHL teachers who work for the Portuguese Teaching Abroad (PTA) network in Switzerland. They teach PHL to pupils from six to 18 years old, from A1 to C1 competence levels, and they have varying teaching experience in PTA (from two to more than 20 years). Due to the national context in which these in-service PHL teachers work, linguistic and cultural diversity is part of their daily lives. The dataset comprises 64 visual narratives (and their written explanations) and was collected in the context of a three-year professional development project 'Manhãs Transformadoras' (Transformative Mornings), coordinated by the second author. The project intended to foster teachers' collaborative work, share and debate teaching experiences, expand and (re)construct professional knowledge, and to support and enhance teaching practice.

The data were collected at different times with both groups, and specific instructions were given to the production of the visual narratives, as described in Table 9.1. Regardless of the differences in the timeline, the data collection aimed at gathering the pre- and in-service teachers'

Table 9.1 Production of visual narratives: instructions per group

	Group 1		Group 2
Beginning of 1st semester	'Think of a metaphor that illustrates your view of what it means to be a EFL primary school teacher. Write it down and explain it. Make a drawing depicting your view and metaphor.'	Beginning of the project, in 2017	'Think of a metaphor to illustrate the way you see yourself as a PHL teacher. Describe and draw it.' [Vision as a teacher].
End of 1st semester	'Revisit your initial metaphor and drawing. If you still agree with it, explain why. If not, make a new drawing, explain, and justify it.'	End of the project, in 2020	'Revisit your metaphor and visual narrative. You may add new elements to it or reformulate it completely. Explain your decisions.' [Vision as a teacher – revisited]
Beginning of 2nd semester	'Draw yourself teaching English in primary school. Explain your drawing in detail.'		
End of 2nd semester	'My class in three years' time. Describe and explain your drawing in detail.'		

thinking both at the beginning and end of the professional development situations they were involved in. With this purpose in mind, similar instructions were given to the teachers, thus allowing some comparability.

Ethical procedures were ensured in the processes of data collection. The pre- and in-service teachers gave their informed consent to the participation in the study, and their names were codified to safeguard their identity and guarantee anonymity (pre-service/in-service teacher, plus a number, e.g. PST1 or IST1).

3.2 Data analysis

Data analysis followed an interpretative approach, according to which we tried to infer and give meaning to the participants' multimodal discourses (Barkhuizen, 2011). Our analytical focus was on the content of the multimodal narratives, complemented by the corresponding written explanations. In this 'analysis of narratives', as Barkhuizen describes it, we coded for themes, which we then grouped into categories. We also tried to find patterns of association among them. Although in Section 2 of this chapter we alluded to the evolving and dynamic nature of teacher identity and language teaching representations, our decision in the present study was to provide an overview of the participants' experience. This methodological option is useful to obtain a 'state-of-the-art' perspective

of the two groups, considering the collective and shared nature of the representations of EFL and PHL as social constructs. In this case, the representations of EFL and PHL depicted in the visual narratives are analysed regardless of the social interaction contexts where they occurred, and with the intent of ‘photographing’ the participants’ interpretations (Andrade *et al.*, 2007). This would mean that despite the temporality associated with the instruction-giving in both groups, for the purpose of the current study, the time dimension will not be considered in the analysis, nor will the sociocultural context of production be deeply analysed. The findings thus achieved allowed us to then discuss EFL and PHL teachers’ identity in relation to linguistic and cultural diversity through a social justice lens overall.

We explored the *corpora* of drawings of both teacher groups to identify the ones that explicitly address the theme ‘Linguistic and cultural diversity in language education’. To identify such drawings, we examined what is represented in each drawing, and compared it with the written explanation for clarity (almost all the written explanations were produced in Portuguese and translated into English). Out of the 39 (100%) drawings of Group 1, 16 (41%) were coded under the theme ‘linguistic and cultural diversity in language education’, while 8 (12.5%) were selected out of the 64 (100%) drawings of Group 2. After this first step, we moved to the identification of patterns and the definition of categories (Table 9.2). The drawings that fitted into the theme mention aspects related to curricular content (such as language/culture, values, or transversal competences) and communication in the classroom (notably, the co-existence of EFL or PHL and other languages).

A final note on the analysis procedures should be made. It is sometimes difficult to draw clear boundaries between categories, as a single drawing may fall into more than one category. This was the case of the

Table 9.2 Categories of analysis

Theme: Linguistic and cultural diversity in language education

<i>Subject matter</i>	<i>Categories</i>	<i>Occurrences</i>	<i>Total no. of drawings</i>
English as a Foreign Language	Monolingual/-cultural view of classroom communication	13	16
	(Inter)Cultural dimension of foreign language teaching	8	
	Pluri/Multilingualism in the classroom	3	
Portuguese as a Heritage Language	Oneself as a curator of Portuguese culture	7	8
	PHL as a site for shared intercultural knowledge construction	1	

drawings of Group 1, as some of them were coded both under 'Monolingual/-cultural view of classroom communication' and '(Inter) Cultural dimension of foreign language teaching' (Table 9.2). This means that a single drawing (e.g. Figure 9.2) would include a monolingual view of the classroom communication articulated with an intercultural dimension of language teaching. This is an example of the dynamic and sometimes contrasting nature of teachers' representations, which ultimately integrate multiple layers of how they perceive the language classroom.

4 Findings

The findings will be reported in two stages to answer the guiding research questions. Given the specificity of the participants' profiles (phase in teacher education/development, national context, and target language), we will first report the findings based on each teacher group, seeking to answer the first research question (What are pre-service and in-service teachers' representations of EFL and of PHL regarding linguistic and cultural diversity, and how do such representations compare to each other?) We will then move on to the discussion of the findings, considering the second research question: What professional identity is in the making regarding pedagogy for linguistic and cultural diversity through the lens of social justice?

4.1 Representations of English as a foreign language

This section presents EFL teacher's representations, organised around the three main categories and illustrated with data samples: (1) monolingual/-cultural view of classroom communication; (2) (inter)cultural dimension of foreign language teaching, and (3) pluri/multilingualism in the classroom.

4.1.1 *Monolingual/-cultural view of classroom communication*

The focus on English as the target and dominant language in the classroom is a consistent trend in the category. Pre-service teachers consistently refer to a particular foreign language classroom, whose primary purpose is the development of pupils' communicative competence in a given language, mainly English.

Figure 9.1 is illustrative of such representations. Through a metaphorical picture (the gardener and the garden), the pre-service teacher pleasantly (with a smiling face) takes on the role of one who fosters pupils' willingness to learn English. This interpretation is represented in the seeds she plants and that grow to become trees and flowers. As she explains, 'Being an English language teacher in primary school is to "cultivate" a taste for the learning of a second language' (PST5, written explanation, translation). Although the idea of motivating learners is at the core of her

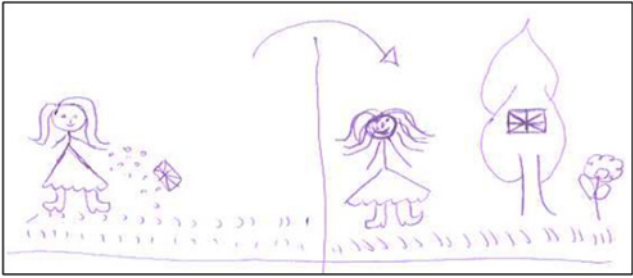


Figure 9.1 Planting the taste for learning EFL (PST5)

explanation, one cannot overlook the strong symbolic dimension linked to the Union Jack flag, and accordingly to the British English variety, and link it to the standard language the pupils seem to be expected to learn. Eventually, the flag at the core of the tree may also signify that she desires that such EFL becomes part of pupils’ language knowledge and identity as speakers.

The drawings that fall into this category tend to depict a monolingual perspective of the EFL classroom both in terms of content and communication, and a sociolinguistic and sociocultural perspective, whose purpose is preparing pupils to interact with native speakers and specific English-speaking countries.

4.1.2 (Inter)cultural dimension of foreign language teaching

Figure 9.2 reinforces the monocultural representation of the EFL classroom discussed above. The pre-service teacher performs the role of a

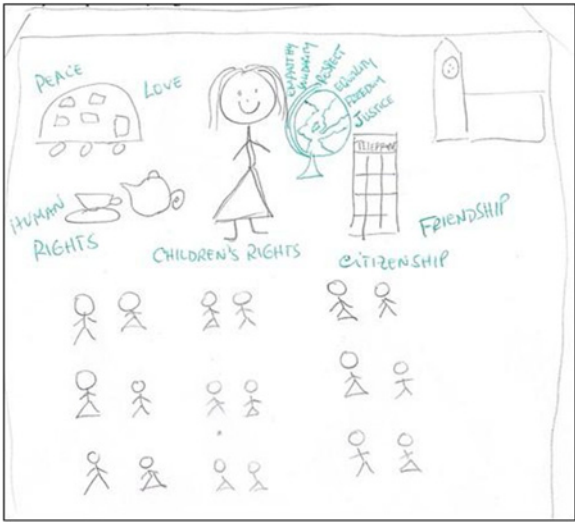


Figure 9.2 Cultural journey, tourist guide and global citizenship (PST2)

tourist guide and depicts the classroom as a cultural journey. Symbolically, she also alludes to the United Kingdom, notably through a set of cultural items (a double-decker bus, a teacup and a teapot, Big Ben and the Houses of Parliament, a traditional telephone box). Culture is here understood as a set of practices and artifacts, somehow resembling a collective way of acting, as if there were no other cultural manifestations in each country. When reflecting on her drawing, the teacher remarks

... every time when thinking of an English language class [I feel like a] 'children's tourist guide' or a native person of English who, when in the classroom, takes her culture with her and everything it embraces, the language and its cultural dimension. I imagine myself (and wish to be seen as such by the pupils) as someone who was born in that country, usually in England, and that tries to show them how the language is spoken there, how people live ...' (PST2, written explanation, translation).

Although she also makes a reference to other English-speaking countries, the idea of a *touristic* perspective of teaching still prevails. Culture is then displayed as something static, homogeneous, 'almost frozen in time', and not as a co-construction between peoples. Yet, interestingly, the pre-service teacher also includes a terrestrial globe and words such as *peace, love, human rights, children's rights, citizenship, friendship, empathy, solidarity, respect, equality, freedom and justice*; choices that are part of a democratic culture and global citizenship education.

From this perspective, despite the monolithic approach to the teaching of culture in the EFL classroom, this pre-service teacher recognises the paramount role of the language teacher in the development of pupils' values and interpersonal skills as global citizens, even though she does not acknowledge in her written account that existing ideologies of global citizenship may have different implications for pedagogical work in the classroom and the student as a citizen. She clarifies that

From the English class, as they [pupils] come into contact with a different culture, it is my hope that they all acquire the notion that, deep down, we are all equal ... and that by approaching the topic of education for global citizenship, they understand that all have the same concerns, needs, rights and duties, as global citizens (PST2, written explanation, translation).

While the drawing in Figure 9.2 is in-between two images of EFL teaching (monocultural vs. global), Figure 9.3 clearly represents an intercultural perspective of the EFL classroom. The coloured shades cladding the globe, and the human figures holding hands around the world, intend to symbolise togetherness and diversity. As the student teacher explains,

... I am to bring insight to the pupils about knowledge, different perspectives of life, diverse cultures, the production of opinions, and the ability to convey these personal thoughts. ... and transmit them [pupils] that English is an important tool to open many doors in the entire world (PST1, written explanation, originally in English).

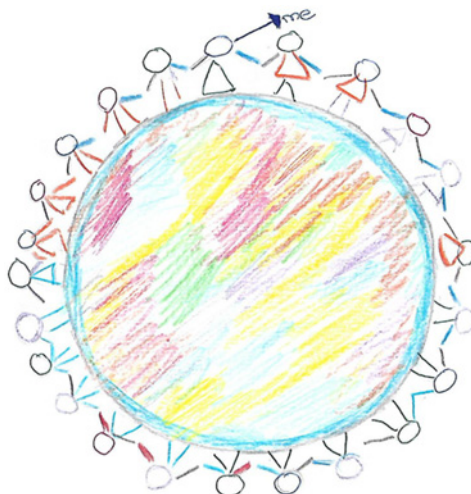


Figure 9.3 Preparation for intercultural encounters through EFL (PST1)

To sum up, the visual narratives under this category point to a broader image of the EFL classroom as a site to prepare pupils for intercultural encounters. Yet pre-service teachers still need to adopt a critical lens as to what stands as culture in their images of EFL teaching.

4.1.3 Pluri/multilingualism in the classroom

The drawings in this category unveil a multilingual perspective and the willingness of pre-service teachers to incorporate pluri/multilingual pedagogies into their EFL teaching. Yet the image of an EFL classroom that recognises, treasures, resorts to, and expands pluri/multilingualism is a less salient one compared to the previous two representations, when analysing the 39 drawings (see Table 9.2 above).

Figure 9.4 represents a ‘projected’ image of the EFL classroom and illustrates the view of a pluri/multilingual classroom. The blackboards on the top of the paper sheet display the learning principles (written from the pupil’s perspective) that the pre-service teacher wishes will guide her teaching. They exemplify some of the I-statements, ‘I respect myself and others’, ‘I learn about other languages and cultures’, ‘I share my similarities and celebrate my differences’ or ‘My language biography is important in my English classes’. Besides a happy and welcoming atmosphere, the classroom environment presents several learning and interactional situations. On the bottom left-hand corner, there is a group of pupils talking to each other and greeting each other using different languages, and two of them say ‘We are all the same’ and ‘We learn together’. In the centre, we have a desk and a group of children elaborating their language biographies in the form of flowers. On the right side of the drawing, we may find an interdisciplinary, language and content integrated learning corner,

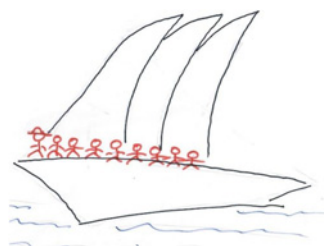


Figure 9.5 A caravel (IST4)

Figures 9.5 and 9.6 illustrate the image of the teacher as a curator and the PHL classroom as a cultural discovery journey. In Figure 9.5, the drawing portrays a caravel, a symbol of Portuguese maritime history, and, according to the in-service teacher, it represents the Portuguese monument ‘Padrão dos Descobrimentos’ (‘Monument to the Discoveries’), located in Lisbon, the country’s capital. This allusion to such a symbolic monument goes back to the country’s striking historical role in maritime navigation, something the teacher seems to value as part of their cultural identity. As one may see, the teacher takes on the leading role in the cultural exploration (as person situated at the ship’s fore and wearing a hat, like a captain commanding their crew, i.e. the pupils).

Figure 9.6 reinforces this connection to the cultural routes, here represented by the map of Portugal on the left side, the bridge symbolising the Portuguese language and the car representing the Portuguese teacher as the carrier of Portuguese culture to the Portuguese migrant community in Switzerland. It is also striking that the means of transport is a car, which is still a common travel practice of many Portuguese emigrant families when they visit Portugal for the holidays. Although the bridge would signify a two-way course, the fact is that the arrows referring to Portuguese culture (under the bridge) are unidirectional. This considered,

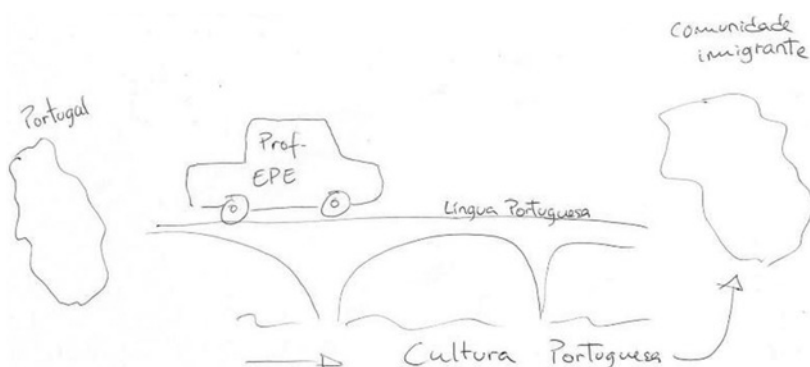


Figure 9.6 Connecting to Portuguese culture (IST24)

the mediating role of the teacher, at least in the drawing, is between the heritage culture and the pupils, with no explicit reference being made to the pluricultural nature of the pupils or the country they live in. As supported by the in-service teacher's own words, 'PHL teacher, a vehicle for the dissemination of the Portuguese language and the foundation of the cultural bridge between the country and the immigrant community'.

Overall, the drawings in this category convey a static conception of culture, linked to the development of the pupils' sociocultural learning about their or their parents' home country, and the promotion of an affective and identity dimension as regards family routes, which is a striking characteristic of Heritage Language Teaching. In fact, teachers assume the role of cultural delegates (representatives) whose job is to deliver Portuguese cultural assets to their pupils. Thus, besides history, the drawings refer to literature (Luís Vaz de Camões, Fernando Pessoa, José Saramago) or to geography (the map of Portugal).

This effort to connect pupils to what is perceived as Portuguese culture is also reflected in how the in-service teachers emphasise the learning of the Portuguese language and the importance of preserving it. Further details in the written explanations of the drawings point to the competition with other languages. Teachers refer to the fact that apart from the four national languages, and the learning of EFL in Swiss schools, Switzerland provides facilities to the teaching of many other heritage languages, and one of the tasks of PHL teachers is to foster the pupils' motivation to learn Portuguese (Zingg & Gonçalves, 2022).

Additionally, the development of personal values and interpersonal skills through the teaching of the Portuguese language and culture are also embedded in this representation, as explained by the in-service teacher's authoring of Figure 9.5:

It (the caravel) symbolizes the sense of orientation, the ability to adapt, caring, risking, and providing yourself with the necessary tools. The need for a sustainable boat, to follow new paths, to invent new paths. It symbolizes solidarity, respect for others, the attention needed to bring the boat to a safe harbour, to stimulate, take risks, and face fears and the tide. The need to be organized, to be independent and to know how to work in a team (IST4, translation).

4.2.2 PHL as site for shared intercultural knowledge construction

Even though Figure 9.6 refers to the teacher's mediating role, this mediation process seems to be one-way. Yet there was a drawing that expanded this understanding (Figure 9.7). Despite being the single drawing explicitly alluding to the *inter*-cultural aspect, we considered its discussion worthwhile. The picture reveals a fountain with water dropping and a set of three circles (the one on the left, the teacher; the middle one, the knowledge; and the one on the right, the pupils). The in-service PHL teacher clarifies that 'I feel like an "intercultural mediator" where

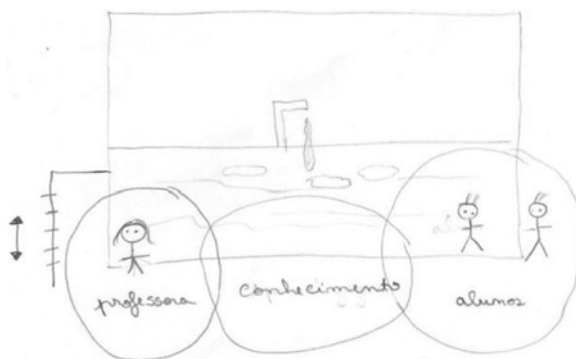


Figure 9.7 Knowledge construction (IST22)

possible, I encourage an intercultural dialogue with the students. I don't just teach, there is an exchange of knowledge' (IST22, translation).

Even if tacitly, the teacher is aware of the diversity in the classroom, and that learning should be a shared enterprise between the pupils and the teacher, thus showing the teacher's awareness of a bidirectional learning process: 'the water from this fountain comes from the exchange of knowledge between the pupils and the teacher'. Such a statement invokes a fluid conception of culture as co-constructed knowledge, resulting from exchanges between people.

4.3 Representations of EFL and PLH in dialogue

This section discusses the results, by comparing the pre- and in-service teachers' representations of EFL and PHL and addressing the second research question (What professional identity is in the making regarding pedagogy for linguistic and cultural diversity through the lens of social justice?).

When comparing pre-service and in-service teachers' images of EFL and PHL, it is possible to identify similarities and differences. While the former may be connected to historically situated theories and social discourses pervading (foreign) language teaching and learning (Corbett, 2022; Crozet *et al.*, 1999), the latter may be mainly related to contextual and socio-professional factors. Another reason may be linked to their professionalising degrees, as almost all were enrolled on teacher education programmes taking place in Portugal, despite the different timelines. Yet it is plausible to affirm that all the EFL and PHL representations emerge from the pre- and in-service teachers' lived experience and how they manage to author themselves in an ecology of proliferating discourses about the language teaching profession and the place of linguistic and cultural diversity in education (Chen *et al.*, 2022; Krulatz *et al.*, 2022; Pinho, forthcoming).

A common pattern to the representations of the pre- and in-service teachers is the role allocated to *culture* in the teaching of EFL or PHL. They all acknowledge that language and culture are educationally intermingled, and that it is important that culture does not subordinate to the instrumental objectives of language teaching, that are solely focused on the promotion of the pupils' linguistic competence and activation of language skills. The cultural component of language teaching is strongly embedded in the PHL teachers' imagery, who ostensibly take as their priority to mediate between the heritage language and culture and pupils' awareness and knowledge of it (Figures 9.5 and 9.6). In this case, it is felt to be an essential curricular objective. As for the pre-service EFL teachers, culture is also envisaged as a central focus in the classroom, the privilege being conferred to the so-called authentic and symbolic materials and practices (Figures 9.1 and 9.2).

Although there is a range of conceptualisations of culture, which makes it a disputed concept (Corbett, 2022; Crozet *et al.*, 1999), both teacher groups share a similar understanding when contrasting the EFL representation 'Monolingual/-cultural view of the classroom communication' and the PHL one, 'Oneself as Portuguese culture curator'. The purpose of the teaching of culture is to develop pupils' (socio)cultural knowledge in a given target language and country, while displaying a closed, crystallised view of the cultural phenomena or realities. The perspective of one language, one culture, one nation seems to predominate. Macedo (2019) would describe this representation as a colonised view of language teaching, according to which there is a hierarchization of knowledge. Yet this takes a different configuration whether we speak of EFL or PHL. While the pre-service EFL teachers aspire to a native-speaker-like model, the PHL teachers (although following the European Portuguese standard) see culture as a tool to strengthen the ties between the migration-background pupils and the Portuguese community in Switzerland, and the heritage country, thus pursuing a bi-cultural mindset linked to affective and identity purposes, since the current PHL pupils are mainly born in Switzerland. Consequently, no reference is made to cultural manifestations in Portuguese-speaking countries, which may lead to a colonised view of PHL curriculum development.

In contrast, pre-service EFL teachers try to accommodate an intercultural discourse (Figures 9.2 and 9.3). Even though the monolithic view of culture seems to prevail, the pre-service teachers also advocate for the language classroom as an intercultural encounter or a space for the development of intercultural citizenship competences. This interpretation may be aligned with Abdallah-Pretceille (2006) and her view of culturality, which would imply thinking of cultural learning in a context of diversity, multidimensionality and interactions between peoples and groups. Figure 9.3 specifically emphasises the idea of togetherness and the joint construction of 'culturality', according to which cultures are not perceived as

independent entities, but as socially and politically situated and resulting from communication-based realities. As such, EFL teaching would create opportunities to learn with and from others (Corbett, 2022). In the case of PHL teaching, such an intercultural approach is still emerging (Figure 9.7), when compared to the unquestionable role of the Portuguese culture in the teachers' imagery.

Another topic worthy of attention is the place accorded by teachers to *linguistic diversity* in the EFL and PHL classrooms. Both groups of teachers convey a monolingualised understanding of classroom communication, or as Gogolin (1997) would put it, a monolingual habitus and homogenised classroom. Whereas the pre-service EFL teachers seem to value specific language standards (e.g. British English) (Figure 9.1), the PHL teachers implicitly ascribe the main role to the European variety of Portuguese as the formal curricular content. Neither of the groups seem to explicitly acknowledge that English and Portuguese languages are socially, culturally and geographically diverse, and that such intralinguistic diversity can be an asset in language teaching and learning. In addition, given the sociolinguistic features of the Swiss context, there is no explicit reference to such linguistic diversity, except for Figures 9.5 and 9.6, in the context of which in-service teachers present themselves as the 'defenders' of the Portuguese language, regarding other co-existing contextual and personal languages. Concerning future EFL teachers, the mainly exclusive presence of the English language in the classroom, either as educational content, or a means of communication/interaction between pupils, and pupils and the teacher, may be a result of the appropriation of the myth of the harmful use of the mother tongue(s) in the language classroom, alongside the national context in which the EFL teaching is occurring, on the one hand, and the lack of or little awareness and pedagogical know-how about pluri/multilingual teaching and communication practices, on the other hand (Paulsrud *et al.*, 2023; Pinho, forthcoming). Such arguments may explain why the representation of a pluri/multilingual classroom is not so prevalent in the pre-service EFL teachers' imagery, and almost non-existent as regards PHL teachers involved in the present study. This result underlines the relevance of professional learning in plurilingual/multilingual education (Krulatz *et al.*, 2022; Zingg & Gonçalves, 2022). Finally, the perspective that language teaching should pursue educational objectives, and the development of personal, interpersonal and citizenship competences is a transversal pattern in both teacher groups and is aligned with long-time authoritative discourses on language education (Corbett, 2022; Herzog-Punzenberger *et al.*, 2017).

In brief, the teachers' visual narratives reflect a teacher identity based on ingrained representations of EFL and PHL teaching. The pre-service EFL teachers convey more diverse shades of such representations, opening up avenues for an identity project as a teacher. One may also ascertain the co-existence of polarised views of EFL teaching, which may mean that

they are trying to make sense of competing discourses and eventually negotiate conflicting subject positions. EFL student teachers thus usually rely on their tacit understanding of language teaching, which is in many cases a result of their experiences as language learners and of a default perspective of the teacher's work. Pinho (2008) pinpoints that when student teachers are asked about their main representation of EFL, they refer to the teaching of grammar and language as a system, combined with an English-only language policy in the classroom and the native-speaker model as the one to aspire to. The discourse of plurilingualism and plurilingual education becomes disruptive, as it triggers a questioning process about the EFL representations and the self-image of language teachers.

In-service PHL teachers display a solid attachment to the social, cultural and institutional contexts where they come from, and live and work in, and particularly with the nature of the learner population (Beauchamp & Thomas, 2009; Hong *et al.*, 2018). Such a contextual dimension seems to interact with their authoring space and the construction of their identity as PHL teachers, since they are asked to negotiate the latter with the demands of the mission they were ascribed abroad. Clearly, the disciplinary field and the conceptualisations teachers develop about it may affect their identity work (Hong *et al.*, 2018; Chen *et al.*, 2022).

To conclude, the EFL and PHL teachers' representations may be understood as being part of an overarching (sometimes conflictual) identity space (Boylan & Woolsey, 2015), since such representations co-exist and co-relate, depending on how the pre- and in-service teachers experience their trajectories, and how they socially and contextually negotiate the authoring process in relation to pedagogy for linguistic and cultural diversity. Yet our snapshot analysis uncovers the need to engage pre- and in-service teachers in the agentic transformation of their storylines and identities, from a social justice lens. This will be addressed in the following section.

5 Lessons Learnt

In our roles as a teacher educator and a coordinator of teacher professional development plans, it was very important to us to learn about the pre- and in-service teachers' interpretative frameworks considering pedagogy for linguistic and cultural diversity and how these may be shaping their identity development. Despite the existing knowledge base on (language) teacher learning and identity, there are no clear-cut answers, nor miraculous solutions as to how to address such a topic.

Taking Pijanowski and Brady (2021) into account, it is important to combine core tenets of a social justice framework as part of the very act of being a language teacher, with intentional practices as part of their work as educators. The comparative discussion in the previous section highlighted that pre-service and in-service teachers would benefit from

learning situations that support the development of their critical multilingual awareness (García, 2017; Piccardo *et al.*, 2022). This would entail not only be(com)ing aware of plurilingualism and appreciating linguistic diversity, but also being conscious of ‘the histories of colonial and imperialistic oppression that has produced the plurilingualism in society’ (García, 2017: 268), and of how their representations of language teaching may, or may not, be perpetuating linguistic and cultural invisibility and exclusion. For instance, McDonald and Zeichner (2009) and Boylan and Woolsey (2015) suggest that teachers analyse curriculum guidelines and practices to see to what extent these embrace issues related to social justice, and to linguistic and cultural diversity. Particularly regarding pre-service teacher education, it is suggested that the assessment of student teachers’ learning incorporates ‘knowledge of multicultural, antibias curriculum planning’ (McDonald & Zeichner, 2009: 603).

One of the implications of this study to the field and to our work involves designing and implementing challenging learning situations about pedagogies for linguistic and cultural diversity. Such situations would allow teachers to experience and critically reflect upon their vulnerability vis-à-vis authoritative discourses, and to gain conceptual and practical tools that integrate plurilingual education and social justice, hopefully embracing linguistic justice (Piller, 2016), or ‘liberating-empowering’ conceptualisations (Soler & Morales-Gálvez, 2022) of language education, and hopefully fostering the language classroom as a space for linguistic citizenship and agency (Stroud, 2018).

This is consistent with Barkhuizen’s standpoint (2017), which envisions, among others, the need to study further the aspirations and imagined (future) identities of teachers, as well as their long-term professional development, also in multilingual contexts. In devising future research directions in teacher identity, and particularly in the development of subject-specific teacher identities, we believe it is important to look into the larger historical, politico-educational and cultural forces that shape pre- and in-service teachers’ imagery and agency (McDonald & Zeichner, 2009; Pantić & Florian, 2015), to understand how the narrative experience is produced (Barkhuizen, 2011) in the ‘learning-to-teach journey’ (Jenlink, 2021a, 2021b). For instance, the pre-service EFL teachers were attending two subject courses that intentionally addressed citizenship, intercultural and plurilingual education in EFL teaching. The study of such lived experience would certainly add to the findings of this study (see Pinho, forthcoming). In-service PHL teachers were involved in the project ‘Manhãs Transformadoras’ and worked in micro-communities of practice. Learning about if and how such dynamics influenced their teaching representations could be productive, as one of the pillars of social justice education would be collaborative work towards linguistic equity and inclusion (Pantić & Florian, 2015). Therefore, the analysis of the teacher education curriculum, broadly speaking, may help to better understand

how EFL and PHL teachers conceptualise, and engage in, the practice of pedagogies for linguistic and cultural diversity from a social justice perspective.

All in all, visual narratives have proven to be rich, powerful research tools to capture teachers' representations of EFL and PHL, and how these relate to professional identity. Further research would then benefit from the combination of visual narratives with comprehensive interviews, reflective (digital) portfolios, or even podcasts or vodcasts. Even if visual narratives uncover significant ontological representations, EFL and PHL teaching practices are far more complex and messier. Studies like the one reported in this chapter would also gain from resorting to classroom observation procedures, and/or from the intersection with research that considers temporality as a criterion for analysis of the drawings (see Pinho, forthcoming).

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