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MICHELE SALLES EL KADRI

**ENGLISH LANGUAGE TEACHERS' CHANGING
IDENTITIES IN A TEACHING PRACTICUM:
PIBID AND {COTEACHING|COGENERATIVE DIALOGUE} AS
OPPORTUNITIES FOR PROFESSIONAL LEARNING**

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A Dissertation Submitted in Partial Fulfillment of the
Requirement for the Degree of Doctor of language
studies in the Graduate Program in Language Studies
at the Universidade Estadual de Londrina.

Supervisors: Dr. Telma Nunes Gimenez and Dr. Wolff-
Michael Roth

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Londrina, March 21st, 2014.

To Atef El Kadri...
For whom I love the most...
All the words in the world would not be
enough to express my thanks

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“Uma vida dedicada à identidade é uma vida de som e de fúria. 'Identidade' significa aparecer: ser diferente, e por essa diferença singular – e assim, a procura da identidade não pode deixar de dividir e separar. É, no entanto, a vulnerabilidade das identidades individuais e a precariedade da solitária construção de identidade levam os constructores de identidade a procurar cabides em que possam, em conjunto, perdurar seus medos e ansiedades individualmente experimentados e, depois disso, realizar os ritos de exorcismo em companhia de outros indivíduos também assustados e ansiosos. É discutível se essas 'comunidades-cabide' oferecem o que se espera que ofereçam – um seguro coletivo contra incertezas individualmente enfrentadas; mas sem dúvida, marchar ombro a ombro de uma ou duas ruas, montar barricadas na companhia de outros, ou roçar os cotovelos em trincheiras lotadas, isso pode fornecer um momento de alívio da solidão.”

(BAUMAN, 2003, p. 21)

EL KADRI, Michele Salles. **English language teachers' changing identities in a teaching practicum: PIBID and {Coteaching|Cogenerative Dialogue} as opportunities for professional learning.** 2014. 348 p. Doctoral dissertation (Doctorate in Language Studies) – State University of Londrina, Londrina, 2014.

ABSTRACT

The education of foreign language teachers manifests as a salient topic within recent research carried out under national teacher education policies in Brazil. Researchers indicate that collaborative actions may become an institutionalized model for teacher education programs as the policy proposals aim towards rupturing the theory/practice gap (JORDÃO et al., 2013; CASTELA, 2013; MATEUS; EL KADRI; SILVA, 2013). One such initiative is the Institutional Program for Teacher Initiation' (PIBID). Framed in this context, this dissertation aims towards an understanding of the transformation of teacher identities during their teaching practicum organized within PIBID through {coteaching|cogenerative dialogue} as a methodological approach. It is the result of a 2-year practicum study of the adoption of {coteaching | cogenerative dialogue} in the teaching practicum within PIBID. Further, this dissertation draws up on the socio-historical-cultural perspective for learning and teacher education (LAVE; WENGER, 1991; LEONTIEV, 1978; JOHNSON, 2009; LE CORNU; EDWIN, 2008; LEWIS; KETTER, 2011; GIMENEZ, 2012; 2013), the concept of language, power and representation derived from a Critical Discourse Analysis perspective (FAIRCLOUGH, 2003; VAN LEUWEEN, 2008), a poststructuralist view of identity (SILVA, 2004; WOODWARD, 2011; BLOCK, 2007) as well as the studies on {coteaching | cogenerative dialogue} as a theoretical methodological framework for organizing teaching practicum activities (ROTH; TOBIN, 2001; ROTH; TOBIN, 2002; WASSEL; LAVAN, 2009; SCATLEBURY; GALLO-FOX, 2008). Data sources include audio-records of {coteaching | cogenerative dialogue} meetings, lectures by novice teachers given in academic seminars, papers, journals and reports. The data is analyzed with categories extracted from the Critical Discourse Analysis (FAIRCLOUGH, 2003; VAN LEUWEEN, 2008) and interaction conversational studies (DANIEL et al., 2003; CHEYNE; TARULLI, 1999). According to the analysis, teacher identities are transformed in regards to their ways of acting, interacting, representing and being: teachers tend to act as more legitimate participants at school as they interact in more active ways through dialogical practices, represent themselves as agential with the ability to transform their present context and become an accountable actor in said context. Thus, teacher identity transformation crafted in this context (a) positions novice teachers as accountable actors with increased power to participate in their learning and the learning of others; (b) have relations between participants as central to the transformations fostered by the potential arrangements and (c) are featured by new ways of representing, acting as both the catalyst for and the result of new social practices. In sum, new ways of acting result in more symmetrical dialogues which then leads to a more cogent feeling of agency and an increased belief in the capacity of transforming one's current reality despite initial negativity and forms of participation that lack space for teacher agency. Thus, Pibidian identity is fostered by comparison and differentiation from the regular teachers and regular novice teachers.

Keywords: Teacher education. PIBID. {coteaching|cogenerative dialogue}. Teaching practicum.

EL KADRI, Michele Salles. **Transformando identidades de professores de inglês na prática de ensino**: PIBID e {Co-ensino|diálogo cogerativo} como oportunidades para aprendizagem profissional. Tese de doutorado (Doutorado em Estudos da Linguagem) 348 f. Universidade Estadual de Londrina, Londrina, 2013.

RESUMO

A educação de professores sob o âmbito das políticas públicas de formação de professores tem sido foco de estudos recentes na área de Linguística Aplicada no Brasil (MATEUS; EL KADRI; SILVA, 2013; JORDÃO et al., 2013; CASTELA, 2013) por re-conceitualizar o relacionamento universidade-escola. Pesquisadores têm indicado que ações colaborativas podem se tornar um modelo institucionalizado para a formação de professores por diminuir o fosso entre teoria e prática. Uma dessas iniciativas tem sido o PIBID (Programa Interstitucional de Iniciação a Docência). Esta pesquisa objetiva compreender a transformação identitária de professores, organizada pela abordagem metodológica do {ensino colaborativo | diálogo cogerativo} durante a prática de ensino no âmbito do Programa PIBID. Esta pesquisa está ancorada na perspectiva de aprendizagem para a formação de professores da teoria socio-histórico-cultural (LAVE; WENGER, 1991; LEONTIEV, 1978; JOHNSON, 2009; LE CORNU; EDWIN, 2008; LEWIS; KETTER, 2011; GIMENEZ, 2012; 2013), no conceito de língua, poder e representação da Análise Crítica do Discurso (FAIRCLOUGH, 2003; VAN LEUWEEN, 2008) e estudo da análise da interação (DANIEL et al., 2003; CHEYNE; TARULLI, 1999), em uma visão pós-estruturalista de identidade (SILVA, 2004; WOODWARD, 2011; BLOCK, 2007) e nos estudos de {ensino-colaborativo|diálogo cogerativo} como referencial teórico|metodológico para a formação de professores (ROTH; TOBIN, 2001; ROTH; TOBIN, 2002; WASSEL; LAVAN, 2009; SCATLEBURY; GALLO-FOX, 2008). Os dados são provenientes de dois anos de gravações de diálogos cogerativos, apresentações em eventos, *papers* e relatórios de um grupo de professores do PIBID e são analisados por meio de categorias da Análise Crítica do Discurso. De acordo com a análise dos dois estudos de caso, as identidades dos professores novatos são transformadas em seus modos de agir, interagir, representar e ser: professores novatos (a) tendem a agir como participantes legítimos na escola conforme interagem mais ativamente em práticas dialógicas, (b) a representar a si mesmo como agentes capazes de transformar seu próprio contexto e (c) se verem como protagonista. Desse modo, as identidades construídas neste contexto (a) posicionam professores novatos como protagonistas docentes com grande poder de agência, (b) as relações entre os participantes são centrais para as transformações ocorridas e (c) essas relações são caracterizadas por novas maneiras de agir, interagir, representar e ser que são promotoras de novas práticas. Portanto, novos modos de ação e interação resultam em dialógicos mais simétricos que levam a modos de representar e ser marcados por agentividade, como por exemplo, a crença na capacidade de transformar seu próprio contexto apesar da inicial negatividade, resistência e formas de ser não-agentivas. Assim, a identidade Pibidiana é construída pela comparação e diferenciação com outros professores da escola pública e professores novatos.

Palavras-chave: Formação de professores. PIBID. Co-ensino – diálogo cogerativo.

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LIST OF ACRONYMS

ARELI	Ação e reflexão na formação de professores de Inglês na Escola Pública
CDA	Critical Discourse Analysis
CHAT	Cultural Historical Activity Theory
DEB	Diretório da Educação Básica Presencial
IDEB	Índice de Desenvolvimento da Educação Básica
IRE	Initiation – Reply - Evaluation
LDB	Lei de Diretrizes e Bases
LGBT	Lesbian, Gay, Bisexual, and Transgender
NAP	Núcleo de Assessoria pedagógica
PAC	Plano de Aceleração do Crescimento
PARFOR	Plano Nacional de Formação de professores da Educação Básica
PDE	Plano de Desenvolvimento Educacional
PDE- PR	Plano de Desenvolvimento Educacional – formação de professores do Paraná
PIBID	Programa Institucional de Apoio à Docência
PRODOCÊNCIA	Programa de Consolidação das Licenciaturas
SAA	Social Actors Approach
SAEP	Sistema de Avaliação da Educação Básica do Paraná
SEED	Secretaria Estadual da Educação Básica
SHC	Socio-Historical-Cultural
UTFPR	Universidade Tecnológica Federal do Paraná
UEL	Universidade Estadual de Londrina
UEPG	Universidade Estadual de Ponta Grossa
ZPD	Zone of proximal development

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INTRODUCTION

Learning implies becoming a different person.
(LAVE; WENGER, 1991, p. 53)

The general goal of this research aims towards the transformation of a teaching practicum context. However, this study, as a research report, focuses on only one aspect of this experience. Thus, this dissertation aims at an understanding of the transformation of teacher identities within PIBID [Scholarship Interinstitutional Program for Initiation to teaching]’ during the teaching practicum through {coteaching|cogenerative dialogue} as a methodological approach. This work ultimately endeavors to contribute to the expanding area of Applied Linguistics. As this study is concerned with learning equated with identity transformation during the teaching practicum¹ within PIBID, this study also contributes to the field of teacher education.

A substantial growing body of literature in Applied Linguistics has investigated foreign language teacher education in Brazil from several perspectives which range from the curriculum of teacher education programs, the beliefs and representations of language in teacher education programs, research in initial and on-going teacher education, teacher identities and collaborative reflection, among others (BARCELOS; COELHO, 2010; GAMERO; CRISTOVAO, 2013; GIL, 2005; GIMENEZ, 2004, 2013a; LIBERALI; MAGALHAES, 2009; MATEUS, 2005, 2013; ORTENZI, 2007b). More recently, an emphasis on the topics collaborative teacher education and teacher education within PIBID (a governmental program with the objective to support the initiating and continuing education of teachers) has been seen in papers presented at English language Teaching and Teacher Education seminars across the country, thus demonstrating the salience of teacher education as one of the objects of current public policies.

Regarding the topic of general education, a considerable amount of literature advocates that teacher education programs would be potentially more enriching for novice

¹ Although I am aware the term ‘teaching practicum’ is a nomenclature still associated with a reflexive paradigm while ‘Professional Experience’ is the term used within the paradigm of learning communities (see LE CORNU; EDWING, 2008), in this dissertation I will use ‘teaching practicum’ in order to avoid misunderstandings and mark the territory in which my discussion is centered.

teachers² if (a) there were school-university partnerships; (b) teacher education was linked to school development; (c) it involved all the stakeholders in the process of teacher education; (d) the whole aim of the practicum was redirected towards renewal and change rather than the transmission of a set of predetermined teaching skills; (f) the teaching practicum was embedded in a comprehensive school-improvement program; (g) the induction of novice teachers into teaching practice was linked to experienced teachers; (h) collaborative teacher education models were implemented and (i) the relationships established during the teaching practicum focused on the necessity of establishing meaningful relationships between all participants (ALHIJA; FRESKO, 2009; BICKMORE; BICKMORE, 2010; DAM; BLOOM, 2006; ALHIJA; FRESKO, 2010; GLAZER; HANNAFIN, 2006; GOODNOUGH et al., 2009; KELCHTERMANS, 2007; KORTHAGEN; LOUGHRANB; RUSSELL, 2006; LAMBSON, 2010; LEVINE; MARCUS, 2010; MULE, 2006; RIPPON; MARTIN, 2006; RUYS; VAN KEER; AELTERMAN, 2011; TRENT; LIM, 2010).

The majority of these studies suggests that *collaborative teacher education models* would offer appropriate context for the education of teachers (BARCELOS; COELHO, 2010; BURBANK; KAUCHAK, 2003; DAM; BLOOM, 2006; GIMENEZ, 2013a; GIMENEZ; MATEUS, 2009; GLAZER; HANNAFIN, 2006; GOODNOUGH et al., 2009; JOHNSON, 2009; JORDÃO et al., 2013; LEVINE; MARCUS, 2010; MATEUS, 2007; MATEUS; EL KADRI, 2012; MATEUS; EL KADRI; GAFFURI, 2011; MATEUS; PICONI, 2007; RUYS; VAN KEER; AELTERMAN, 2011). These studies acknowledged that the induction of a novice teacher into teaching practice should be linked to (the supervision under) experienced teachers as a means to provide more collaborative spaces.

It is evidenced that such practices have led to movements in teacher education in which the school acted as the central site for teacher learning (in The Netherlands, DAM; BLOOM, 2006; in USA, Australia, Canada and the UK see EDWARDS; GILROY; HARTLEY, 2002; ARMOUR; MAKOPOULOU, 2012). Consequently, initiatives have been taken towards the increase of quality in teacher education programs which has subsequently resulted in an increase of the number of studies analyzing teacher learning in national professional development programs (DAM; BLOOM, 2006; ARMOUR; MAKOPOULOU,

² In this dissertation, I also use the term “novice teacher” rather than “student-teachers” or “pre-service teachers” or “intern” because they are fully integrated in the setting and take full responsibility for teaching and learning. As Roth and Tobin (2002) already articulated, this notion is more consistent with my conception of teaching in terms of a lifelong trajectory of participation in a practice and it does not delimit the legitimacy of the person – the modifiers “student” and “substitute” preceding the term “teacher” immediately seem to curtail their legitimacy in school among students and teachers alike. In Brazil, Mateus (2005) has used the term *professor novato*.

2012). Propelled by public initiatives, the same movement has been occurring in Brazil (MATEUS; EL KADRI; GAFFURI, 2011; MATEUS, 2013).

Teacher education in Brazil, as well as in many other parts of the world, faces substantial challenges caused partly by the unappealing stereotypical image and reputation of the profession (it is not seen as a top choice of professions among young Brazilians). Thus, those that opt for this career have very few opportunities to invest in culture and education. Most applicants seeking this career are students from the public sector who seek a teaching certification because of the lack of a truly competitive nature in regards to the entrance exams in Brazil for such courses (GATTI et al., 2009). Along with this, the images constructed by the media reinforce a negative representation of teachers (D'ALMAS, 2011), and in doing so helps uphold the unappealing image of the teaching profession as students choose their career (CALVO, 2011). The curriculum organization divorced from school practices also inevitably add to this scenario of challenges in teacher education (GIMENEZ, 2013a).

In response to this situation, the Brazilian government has implemented an educational plan entitled: “All for Education Pact” (*Compromisso Todos pela Educação*). This initiative has given rise to several programs for teacher education with one of its main objectives being to place CAPES (an agency under the Ministry of Education in Brazil) in a new role: to be in charge of the education of novice teachers. Another step into this direction involved establishing Act 6.755 (January, 29th of 2009) and Law 11.947³ (June 16th of 2009), which states the tenets of the National Policy for Teacher Education⁴ and PDE⁵ in which key factors include teacher education and the recognition of the value of teachers.

³ This law grants CAPES the role of coordinating the education of teachers.

⁴ National Policy for Teacher Education [*Política Nacional de Formação de Profissionais do Magistério da Educação Básica*] issued by Act nº 6.755, de 29 de janeiro de 2009 which aims at promoting the improvement of the quality of public schools through the valuing of teacher education.

⁵ The term PDE has been used to describe two different movements: one referring to the ‘Plano de Desenvolvimento da Educação’, issued on April 24th, simultaneously with the Act “Plano de Metas Compromisso Todos pela Educação”, which embedded 29 other actions from MEC. Saviani (2009) calls it as being ‘a great umbrella’ which incorporates all the developing programs designed by MEC. The other refers to the In-Service Teacher Education Program of the State of Parana. To differentiate them, when I refer to the last one, I will use the term PDE-Paraná.

As a result of this policy, several teacher education initiatives were developed, such as Brazil Open University (UAB)⁶, PRODOCÊNCIA⁷, Novos Talentos⁸, PARFOR⁹ and PIBID¹⁰. All these programs center on the need to prepare teachers to address the country's demands regarding education.

PIBID, one of the previously mentioned initiatives, has acted as a catalyst for a massive mobilization of universities in the context of 'National Policy for Teacher Education'. Launched in 2007 within federal universities and then in 2009 among state universities, PIBID is considered one component of the set established by the PDE¹¹. It is characterized by the government as the educational component of the "Plano de Aceleração do Crescimento – PAC" or the Growing Enhancement Plan (AS NOVAS..., 2007, p. 31). According to the documents of the program mentioned thus far, the main tenets for teacher education in PIBID are to promote the integration between theory and practice through the early insertion of novice teachers in public schools and to encourage schools to play more central roles in teacher education by positioning the schoolteachers as co-supervisors. Concerning the teaching practices at public schools, the program aims towards promoting innovative practices. Objectives of this program include but are not limited to:

- a) Encourage teacher education for elementary and high school levels, contributing to the increase of quality in public schools;
- b) Value teacher education, encouraging students who aspire to become teachers;

⁶*Universidade Aberta do Brasil* (Brazil Open University) is a system comprised of public universities which offer distance undergraduate courses for those with restricted access to university classes. Priority is given to teachers who teach at the basic education level with no education in the field of teaching (UNIVERSIDADE ABERTA DO BRASIL, 2014).

⁷Programa de Consolidação das Licenciaturas (Teacher Education Consolidation Program), funds projects that contribute to Teacher Education enhancement through valuing the education and social relevance of teachers. More information can be found at (COORDENAÇÃO DE APERFEIÇOAMENTO DE PESSOAL DE NÍVEL SUPERIOR, 2014c).

⁸Novos Talentos (New Talents). With this program, CAPES seeks to contribute to the development of extra-curricular activities such as courses and workshops during public school vacation periods. Its main objective is the enhancement of the quality of Brazilian public schools and enrichment of the education of the students through educational, scientific perspectives (COORDENAÇÃO DE APERFEIÇOAMENTO DE PESSOAL DE NÍVEL SUPERIOR, 2014d).

⁹*Plano Nacional de Formação de professores da Educação Básica* (National Plan of Teacher Education). PARFOR endeavors to provide undergraduate courses to teachers from public schools who do not have the education required by LDB (Lei de Diretrizes e Bases da Educação Nacional – LDB) and contribute to the enhancement of public education (COORDENAÇÃO DE APERFEIÇOAMENTO DE PESSOAL DE NÍVEL SUPERIOR, 2014b).

¹⁰*Programa Institucional de Bolsa de Iniciação à Docência* (Scholarship Interinstitutional Program for the Initiation to Teaching). This program grants scholarships for novice teachers, school teachers and teacher educators. It seeks to enhance teacher education in public schools and contribute to the enhancement of the quality of teaching (COORDENAÇÃO DE APERFEIÇOAMENTO DE PESSOAL DE NÍVEL SUPERIOR, 2014a).

¹¹PDE is comprised of a set of norms, such as Acts N° 6.093, N° 6.094, N° 6.095 and N° 6.096 and the Laws No 11.502, from July 11th of 2007.

- c) Increase the quality of academic standards of initial teacher education;
- d) Implement student-teachers into the daily life of public schools, promoting the integration of university-school;
- e) Provide novice teachers with the opportunity to participate in methodological and technological experiences and innovative teaching practices which endeavor to overcome problems identified in the process of teaching-learning, taking into account IDEB¹² and school performance in national evaluations.
- f) Encourage public schools to become leading figures in teacher education courses, mobilizing its teachers as co-teacher educators.

Mateus (2013) analyzes the PIBID conjunction¹³ through official documents which support the program and points out that such documents are characterized not only by the suppression of difference in favor of the naturalization of universities as service providers in a globalized society, but also by impossibility of transforming the relations between the State and education. In her analysis, Mateus identifies that there is (a) the diminish of the dissent through discursive strategies which position universities as co-authors of public policies, (b) a consensus that the concept of ‘university-school partnership’ is, in fact, a solution for the problems faced by teacher education programs and (c) an acceptance of the reorganization of teaching work and the mechanisms of governance projected in the official documents issued by the government.

While I agree with Mateus that the concept of the ‘university-school partnership’ (through the metaphors: *community*, *partnership*, *collaboration*) as a “solution” for the problems faced by teacher education programs is trite (MATEUS; PICONI; EL KADRI, 2012), I tend to view what Mateus calls, “an acceptance of the reorganization of teaching work and the mechanisms of governance projected in the official documents issued by the government” in a positive light. I prefer to adopt a positive perspective that affirms that these concepts may foster new and alternative methodologies for the teaching practicum. Ignoring

¹² *Índice de Desenvolvimento da Educação Básica* (IDEB) – The Brazilian Educational Quality Index was created in 2007 and represents the initiative of gathering in one index two important concepts for education quality: school flux and grades in evaluation (INSTITUTO NACIONAL DE ESTUDOS E PESQUISAS EDUCACIONAIS ANÍSIO TEIXEIRA, 201). According to Neri and Buchman (2008), it is based on the academic passing rate and the results of the Prova Brasil (and SAEB). The federal government determines targets for the evolution of the IDEB and then conditions part of its education related transfer to the accomplishment of these targets. The one thousand municipalities with the lowest IDEB will receive extra resources and the remaining ones, technical support.

¹³ A conjunction represents a particular path through the network of social practices that constitutes the social structure.

this fact would mean to disregard the dialectical relation between structure and agency (FAIRCLOUGH, 2003). Furthermore, owing to the recent establishment of the program, I believe that several other researches are needed in order to provide enough data to verify whether or not this “acceptance” has actually been fostered and its potential implications. Moreover, I envision this “acceptance” in the discourse of collaboration as a natural movement -congruent with the reflexive approach. In this sense, I agree with Ortenzi (2007a) that the cohesion and unanimity regarding such a discourse (reflexive, collaborative) is only problematic if the cohesion and unanimity results in the obfuscation of conceptualizing new and alternative paths of action.

Thus, I argue that what PIBID represents in the field of Teacher Education is an initiative with the potential to reduce the asymmetries between members of the university community (teacher educators and novice teachers) and members of the school community (teachers, novice teachers, teacher educators) by instituting spaces for collective action in the educative processes of teaching and learning. PIBID emerges as a potential social practice that helps overcome the technical-rationalist approach (FURLONG et al., 2000) that persists in the majority of teacher education programs and therefore, provides support for socio-historical-cultural perspectives. Derived from a similar position, Mateus (2013, pg. 1114) points out that:

Epistemologically, Pibid as a set of norms potentializes the possibilities that different kinds of knowledge can be re-articulated not only from what is consolidated as historical knowledge but also through what is experienced daily in the classroom. Pedagogically, the program also potentializes the possibilities that different forms of curricular organization can overcome the difficulties that exist in the structure of the universities and the schools (my translation¹⁴).

Presently, PIBID has become CAPES’ second major scholarship program. The growing number of participants involved in the program all over Brazil is extraordinary (in 2012, there were 49.231 scholarships granted – of which 40.012 were prospective teachers, 6.173 in-service teachers and 3.046 teacher educators-, 196 universities and 4.160 public

¹⁴Epistemologicamente, o Pibid como conjunto de normas em aspecto legalista potencializa as possibilidades de que diferentes conhecimentos sejam rearticulados tanto a partir daquilo que está consolidado como conhecimento historicamente acumulado quanto a partir daquilo que se vivencia no cotidiano da sala de aula. Pedagogicamente, o Programa potencializa as possibilidades de que diferentes formas de organização curricular superem as dificuldades presentes na estrutura das IES e das escolas de educação básica (MATEUS, 2014).

schools involved¹⁵). Moreover, a simple search on the web using the word ‘PIBID’ lists 612.000 occurrences. If this search is narrowed using the words ‘PIBID – Língua Inglesa’, the result listed is still 21.900¹⁶. Needless to say, the amount of papers presented in national conferences/seminars with the word PIBID has also seen a considerable increase (see, for example, in the English language teacher education field, the proceedings of two key events in the field, *Congresso Brasileiro de Linguística Aplicada* (CBLA) and *Congresso Latino Americano de Formação de professores de línguas* (CLAFPL) 2013, respectively: Mulik (2013), Aparicio and Andrade (2013); Audi and Passoni (2013); Oliveira (2013); El Kadri (2013c); Sturm (2013); Brandão (2013); Ortenzi et al. (2013); Gregolin et al. (2013); Passoni et al. (2013); Valk et al. (2013); Justina et al. (2013); Audi and Passoni (2013); Sturm et al. (2013); El Kadri and Chimentão (2014)¹⁷. Further on this topic, several institutional seminars across the disciplines (as for example *I, II and III Encontro do PIBID/UEL*) and interinstitutional seminars with partnerships with SEED (*I, II Forum do PIBID do Paraná*)¹⁸ have been organized not only as a way to promote integration between teacher education programs and interinstitutional research but also to improve the quality of public education¹⁹. In these seminars, most of the studies appear concerned with the impacts and contribution in teacher education according to participants’ perceptions.

Despite the seemingly positive effects of the initiative, (as I will articulate latter in this introduction) some scholars argue that the policy underlying PIBID (based mainly on granting scholarships to the participants) accepts governmental assistance in the educational field based on a demonstration of subservience and dependence (MATEUS, 2014; SPOSITO; CORROCHANO, 2005). While I believe, on one hand, there is the need to criticize the income transference policies which guide such programs; on the other hand, it is also

¹⁵ Data extracted from CAPES management report (2009-2011), issued by the ‘Diretoria de Educacao Basica Presencial’ (DEB) (COORDENAÇÃO DE APERFEIÇOAMENTO DE PESSOAL DE NÍVEL SUPERIOR, 2014a).

¹⁶ Search carried out on September 16, 2013.

¹⁷ Of course one has to consider the amount of papers presented to also have to do with the funding dedicated to the dissemination of PIBID, which allows the participants to attend conferences/seminars more often.

¹⁸ The ‘Fórum de Área’ started in 2011, aiming towards the promotion of a more systematic way for the interconnection between teacher educators, the schoolteacher participants of the program and SEED. New intersintititutional groups were formed in order to discuss the place of PIBID in a state policy for teacher education. (FORUM..., 2013).

¹⁹ Recently, the results of the “*Sistema de Avaliação da Educação Básica do Paraná de 2012*” (BRASIL, 2013) showed the performance of students from public schoolsto be lower than what was considered basic. The need to implement PIBID in this discussion and in the decisions made at ‘Fórum Estadual Permanente de Apoio à Formação Docente’ was highlighted by the SEED manager. Financial support through scholarships makes it possible for many novice teachers involved in the program to dedicate their full attention to their education. Likewise, because the program also supports participation in conferences in the field, several novice teachers have engaged themselves in research while in the program and are participating more often in seminars.

necessary to consider that such practices allow many novice teachers to dedicate their time to their education rather than pursuing full-time jobs. Conversely, the issue of granting scholarships to schoolteachers and teacher educators in order for them to dedicate extra time to their program of study rather than allocating such funds towards improving the infrastructure of public schools and teachers' working conditions may affect the way such programs are designed and implemented. I believe the problem is not with giving assistance; rather it subsides in substituting better salaries and work conditions with scholarships separated from the actions needed to make the overcoming of this need possible.

Despite the criticisms the initiative has received, PIBID has been incorporated into several teacher education programs in Brazil. In Paraná, for example, public state universities have recently documented their practices in Ribeiro, Castela and Justina (2013). In this book, institutional coordinators from different universities (e.g. UEL, UEM, UEPG, UNICENTRO, UNIOESTE) reflect on their experiences in the program. The authors unanimously support the idea that PIBID collaborates with the overcoming of gaps in teacher education programs, mainly the gap between theory and practice and the relationship gap between university and school (JUSTINA; RIBEIRO; CASTELA, 2013).

In general, these studies emphasize the contribution of the program towards teacher education courses, emphasizing that: (a) novice teachers recognize their participation in PIBID as an important experience in their education (BRANDT et al., 2013); (b) the program contributes not only to novice teachers' and school teachers' professional development (RIBEIRO; CASTELA; LANGER, 2013) but also to the education of a "committed teacher" as they see themselves as actors of their education (RIBEIRO; CASTELA; LANGER, 2013); (c) it affords benefits in regards to the quality of education within teacher education programs (RIBEIRO; CASTELA; LANGER, 2013); (d) several novice teachers who enroll in the specialization course after PIBID hold a different view of teaching and an interest in research education (RIBEIRO; CASTELA; LANGER, 2013); (e) it provides appropriate context for the construction of teacher knowledge and teaching through relations (ARRUDA; BUENO, 2013; GUIRADO; GOMES, 2013); (g) it fosters not only a novice teacher profile but also an academic one: novice teachers feel more confident in developing their teaching practices and uphold a more critical view regarding 'being a teacher' (BECKMAN; SOUZA; PREZEPIORSKI, 2013).

From the same perspective, other initiatives in the field of Letters have gathered the results of PIBID-Portuguese/Spanish and English from the same seven universities. The results demonstrate how PIBID has provided an appropriate context for the education of

language teachers through different frameworks and plans of action (CASTELA, 2013b; MATEUS; EL KADRI; SILVA, 2013). Research has also shown that PIBID at UEL has been expanding and presenting more positive results on a daily basis regarding teaching in public schools (ARRUDA; BUENO, 2013).

Along the same lines, published research on PIBID in English Language Teacher Education appears based on the understanding that its adoption in the context of teacher education in Brazil has stimulated changes in the activity of educating English teachers (ORTENZI et al., 2013). In general, such research has focused on teacher agency (JORDÃO et al., 2013; MATEUS; EL KADRI, 2012), the collective construction of parameters for teaching evaluation (EL KADRI; PASSONI, 2013; ORTENZI, 2013), tools that support dialogic collaboration (GREGOLIN; ABREU; SALVADOR, 2013), changes in the discursive practice of the participants (JORDÃO, 2013; ORTENZI, 2013; SOUZA, 2013), the repositioning of the schoolteacher as a co-supervisor (CHIMENTÃO; SOUZA-FIORI, 2013, GAFFURI, 2012, 2013), the school-university relationship (EL KADRI; PICONI; MATEUS, 2013) and what participants consider to be meaningful practices (EL KADRI; GIMENEZ, 2013; JORDAO et al., 2013; MATEUS; EL KADRI, 2012)²⁰.

These studies demonstrate the impact of PIBID on teacher education programs. The emphasis placed on research in general; still seem to agree that PIBID represents a possibility for constructing novice teachers' identification with the school, contributing to the university-school relationship and creating opportunities for professional development (CORREA; PORTELA, 2012, p. 234). Moreover, novice teachers spend a significant amount of time at schools, which contributes to their education by confronting the theory practice paradigm and garnering experiences of learning and problem-solving (ZEULLI et al., 2013). Additionally, Jordao et al. (2013) report that PIBID has been represented in a positive light, with great emphasis given to its collaborative features. For Jordão et al. (2013), it has transformed the conception of public school as a productive locus for learning. Gimenez (2012) also asserts that public initiatives such as PIBID (a) have demonstrated that the creation of communities is an enriching way to promote professional development associated with schools; (b) is one of the solutions needed to turn teacher education practices more equitable with school practices and (c) allows the crafting of professional identities (GIMENEZ, 2013a).

²⁰I am aware that except for Jordão (2013) and Gregolin et al. (2013) most of the research quoted here belongs to our local experience. It is so because there are few researches on PIBID published in books and journals of the field. Most of them are presented orally in seminars

In general, what most of the research on PIBID presents so far are the aims, actions and general results of the projects. Little has been researched, though, towards the longitudinal track of the trajectories of novice teachers alongside the program. Although most of the authors mention difficulties, obstacles and conflicts, what is highlighted in all of the studies are the positive effects seen in teacher education through the eyes of the teacher educator and questionnaires distributed to novice teachers. Only a few dissertations—such as Gaffuri (2012) and Souza (2013), for example - analyze transcriptions of study groups. All the studies mentioned thus far fail to address the ways in which the ways of being are crafted through the interplay of the ways of acting, interacting and representing during the activities developed within the program and throughout the course of the teaching practicum. Also, there is little research focused on the longitudinal identities crafted by the participation of novice teachers in the program and also within the context of the practicum (the same gap has been recognized in the general literature regarding teachers' learning in communities). Although there has been a significant growth in papers on PIBID, little is known about the longitudinal changes that novice teachers experience as they develop within these communities.

As most of the presentations in seminars and the growing literature centered on PIBID so far reviewed show, the program has cultivated changes in the way participants are becoming teachers (CASTELA, 2013b; GAFFURI, 2013; JORDÃO et al., 2013; MATEUS; EL KADRI, 2012; MATEUS; EL KADRI; SILVA, 2013; RIBEIRO; CASTELA; JUSTINA, 2013). At the core of such transformations are the relations between the participants. In more traditional spaces – or in the non-PIBID context – the practicum is generally seen as a space which has yet to provide the possibility of overcoming the dichotomies which separate the university from the school, the academic knowledge and the school praxis, the teacher educators and novice teachers. Some studies have shown that 'traditional' teaching practicum may afford the same results when the working conditions are similar to PIBID (CRISTOVAO et al., 2006; MATEUS, 2005). Taking into account the structure²¹ provided by PIBID, the teaching practicum might have the potential to transform the relations between the school and university as a result of new arrangements that also, potentially, transcend barriers. In the transformation process of these practices, new discourses are simultaneously created as instrument and result of these new social practices.

²¹ Financial support through scholarships makes it possible for many novice teachers involved in the program to dedicate their full attention to their education. Likewise, because the program also supports participation in conferences in the field, several novice teachers have engaged themselves in research while in the program and are participating more often in seminars.

In the institution in which this study was carried out, the education of the English language teacher has been the focus of research for more than a decade. The resulting research literature produced by this group reveals the commitment to understanding the process of educating teachers and to creating possibilities for new and productive forms of activity by researching within of the context of their own work. The production of teacher educators within academia, as seen within this research, demonstrates a great concern for implementing new and meaningful teaching practicum activities and understanding the process of educating teachers (CRISTOVAO, 2005; GAMERO; CRISTOVAO, 2013; GIMENEZ et al., 2003; GIMENEZ, 1999, 2005, 2007, 2013a, 2013b; GIMENEZ; CRISTOVÃO, 2004, 2005; GIMENEZ; PEREIRA, 2007; MATEUS, 1999, 2005; MATEUS, et al., 2002; ORTENZI et al., 2003, 2004, 2008; ORTENZI, 1997, 2007a, 2007b; ORTENZI; MATEUS; REIS, 2002). The results of these studies and how they have offered the groundwork for the actions designed for PIBID-English at the university are discussed in Chapter 3.

It suffices to mention here that these studies have emphasized the tenets of the socio-cultural-historical approach, coinciding with the general literature on teacher education reported in the beginning of this introduction. Consequently, this study is driven by the development of a socio-cultural-historical theoretical framework and by three successful and positive local experiences²² that aimed at strengthening the university-school relationship through collaborative teacher education (CRISTOVAO, 2005; GIMENEZ; CRISTOVAO, 2004; MATEUS, 2005, 2006). More recently, collaborative practices during teaching practicum have been the focus of teacher educators' attention in the institution (EL KADRI; GIMENEZ, 2013; EL KADRI; MATEUS; PICONI, 2013; MATEUS; EL KADRI, 2012; ORTENZI, 2013; SOUZA-FIORI, 2013). The PIBID arrangement, therefore, was propelled by a natural development of the practices already initiated in the institution.

Despite these advances, many contradictions still exist within the teaching practicum of English language teachers in Brazil (see for example, BARCELOS; BATISTA; ANDRADE, 2004; JORDÃO; BÜHRER, 2013; CABRAL-BÜHRER, 2010; CRISTOVAO 2005; DANIEL, F., 2009; DANIEL, L., 2009; FERNANDES, 2005; GIMENEZ, 2004; MATEUS, 2005; ORTENZI, 2009a, 2009b; RIGOLON, 2006; RODRIGUES, 2007; XAVIER, 2004). First, new teachers often see the school as a place where they implement

²² Projects like “Action and Reflection in English Teacher Education in Public Schools”, “Learning without Borders: Reconceptualizing the Limits of Initial and Ongoing Teacher Education” and “University/School Partnership presented positive experiences and set the ground for PIBID. See Chapter 3.

and execute projects, in some settings without consulting with the schoolteachers. There is evidence that, in some cases, novice teachers regard schoolteachers as professionals with no real power to act²³ and who are often more concerned with protecting their image as a teacher within the school (XAVIER, 2006). Studies also report that during the practicum, novice teachers often feel they are not respected in the school context (GIMENEZ et al., 2000); they consider themselves students rather than teachers (MATEUS et al., 2002; ORTENZI et al., 2003). The general attitude that persists among novice teachers is to regard the practicum as a period of experimentation and implementation of theories all the while developing a general sense of the existence of an abyss between the contents of university courses and the realities of the actual classroom (DANIEL, L., 2009).

Moreover, schoolteachers involved in the practicum often also view the experience negatively. They see the practicum as (a) a disturbance particularly when having to be observed and (b) as requiring additional work above and beyond their normal workload, specifically when prompted to be supervisors (GIMENEZ; PEREIRA, 2007). As a result, schoolteachers frequently feel as though they are not responsible for the process of educating novice teachers and guiding them into the profession. The practicum is viewed as making a marginal contribution to the quality of their teaching (BIAZI; GIMENEZ; STUTZ, 2011) and professional development. Occasionally, schoolteachers also see the practicum as an opportunity to be relieved of their normal tasks, allowing them to complete other tasks. In this scenario, novice teachers are interpreted as assistants and monitors with little commitment and responsibility to the school environment or as mere users of the facilities and inexperienced learners (XAVIER, 2006).

Additionally, Brazilian schoolteachers often deem the way teacher educators relate to the schools as unsatisfactory (GIMENEZ; PEREIRA, 2007). As a result, teacher educators often experience resistance when asking schoolteachers to (a) accept novice teachers into their classrooms, (b) participate in teaching rather than delegating teaching duties to novice teachers, or (c) allowing novice teachers to observe (BIAZI; GIMENEZ; STUTZ, 2011). Indeed, it is a time characterized by conflictive situations, especially in regards to the positioning of the student-teacher as an occasional learner and at other time a teacher (GIMENEZ, 1994; 2004; BARCELOS; BATISTA; ANDRADE, 2004; JORDÃO, 2013).

²³I use this term in this dissertation to refer to the capacity of individuals to participate in creating their lives in the world rather than merely being determined by environmental circumstances (ROTH; TOBIN; ZIMMERMAN, 2002).

Owing to its hybrid characterization (belonging both to school and university), the practicum is at times seen as “a third place” or no place at all.

Fashioning alternative possibilities for the positioning of novice teachers and the implications of this reorganization are significant issues that warrant discussion in the process of educating teachers. With PIBID, ideas of teacher educators fostering collaborative environments were able to come to fruition. Cristovão et al. (2006) and Mateus (2005) pointed out the paramount role public policies play in the development of collaborative practices within teacher education programs. Although I am aware that PIBID is not considered the same as a ‘teaching practicum’ -and such was not the objective of CAPES - a comparison and contrast between the two has become a topic of great debate. 2nd Forum of PIBID in Paraná, for example, demonstrated that executing PIBID alongside the teaching practicum is a great concern to many teacher educators.

The main controversial issue of the debate is the fact that CAPES defends the idea that PIBID should not be implemented during the teaching practicum (in this sense, PIBID does not equate to teaching practicum); rather, PIBID’s aim should be connecting novice teachers to schools earlier in their careers. However, several initiatives presented in seminars acknowledge that the teaching practicum within PIBID would have the potential to change the way supervisors relate to novice teachers and the way teacher educators relate to supervisors and vice versa, which is often difficult to achieve within non-PIBID formats (MATEUS; EL KADRI, 2012). It has been recognized as beneficial that the teaching practicum should be reconsidered taking into account participants’ experience in PIBID. What is important in this debate is that the advantage of such a merge is now acknowledged by PIBID participants all over Brazil and has been seen as a topic of discussion in many events (see, for example, 2nd Forum do PIBID, October, 2013). It has also been acknowledged that the insertion of novice teachers in PIBID has offered more acting opportunities than the teaching practicum and it has expanded the dialogue between schools and universities (CASTELA, 2013b).

Most novice teachers who were also participants of PIBID chose to complete their teaching practicum in the same schools they were involved in during the program (RIBEIRO; CASTELA; LANGER, 2013). That being said, the interference of the experience of PIBID in teaching and planning during teaching practicum is clearly visible (EL KADRI; GIMENEZ, 2013; MATEUS; EL KADRI, 2012; RIBEIRO; CASTELA; LANGER, 2013).

At UEL, the teacher educator participants of the project saw the convergence of objectives and included teaching practicum activities within PIBID for two main reasons.

First, because at that particular time the internship guidelines²⁴ of the program allowed for the practicum to be carried out through alternative arrangements such as projects. Secondly, because, as I have already noted, it allowed for a continuity of history regarding collaborative teacher education based on socio-cultural-historical theory tenets: Three prior projects (Projects like, “Action and Reflection in English teaching Education in Public Schools”²⁵ and “Learning without Borders: Reconceptualizing the Limits of Initial and Ongoing Teacher Education”²⁶ and “University/School Partnership”²⁷) were essential to the understanding of the practicum carried out within projects. During these projects, initial and continuing teacher education valued collaboration among the participants and because of this novice teachers, teacher educators and schoolteachers were provided with new learning opportunities that would not necessarily occur otherwise (CRISTOVAO et al., 2006; MATEUS, 2005, 2009a; 2009b; GAMERO; CRISTOVÃO, 2013). Subsequently, the PIBID program with the English language teacher education project at UEL followed these footsteps.

Our proposal of carrying out the teaching practicum within PIBID comes from the recognition that the relations developed at school during PIBID seem to contribute to teaching practicum relations when carried out at those same schools. More precisely, I am not arguing that PIBID is ‘equivalent’ or ‘could potentially replace’ the practicum rather, I affirm, it potentializes the process as a whole and alters the way the teaching practicum has been understood and arranged if the participants continue to work at the same school. It is not a matter of ‘replacing’ the teaching practicum with PIBID but rather using the “structure” of PIBID to enhance the practicum (see chapter 3 on how the merge unfolded in practice). I argue then, that although PIBID is not a substitute for the teaching practicum, it brings new implications, organizational strategies and possibilities for the practicum²⁸.

²⁴The internship guidelines of the institution have recently been changed (2013).

²⁵Ação e reflexão na formação de professores de Inglês na Escola Pública (ARELI);

²⁶Aprendizagem sem Fronteiras: ressignificando os limites da formação inicial e contínua de professores

²⁷Parceria Universidade-Escola;

²⁸This does not mean students from the first or second year of the course – those who are not involved in the practicum in the core curriculum yet – are not encouraged to join the program. After this first version of PIBID was launched at UEL, in which most novice teachers during their teaching practicum had a scholarship, the implementation of a new version of the program (PIBID 2011/2012) focused on the earlier insertion of novice teachers at schools. I myself worked during 2013 with a group of novice teachers from the first and second year. See, for example, El Kadri and Chimentão (2014).

What is significant about studying this local experience is that the collaborative learning was understood and framed by a {coteaching | cogenerative dialogue}²⁹ perspective, which relies on the inclusion of the schoolteacher and the teacher educator in the teaching process. {Coteaching | cogenerative dialogue}³⁰ was the methodology I chose to investigate the developments afforded by this recent public policy (PIBID) and my own practice in educating English teachers during their teaching practicum. That is why the main goal of this dissertation is to understand the teacher's learning in the teaching practicum within the PIBID context as organized through a {coteaching |cogenerative dialogue} methodology.

Several reasons led me to carry out this research. By the time I started my work with PIBID (in 2009, one year before being accepted into the PhD program), very few studies existed on the program³¹ most likely owing to the fact that in that year PIBID had only recently been initiated in most state universities. Taking into consideration the lack of literature on the program, alongside this investigation several parallel studies were also carried out (e.g. GAFFURI, 2012; JORDÃO et al., 2013; MATEUS; EL KADRI; SILVA, 2013; SOUZA; 2013). Participating in several seminars – for example, the 1st UEL-PIBID meeting in 2011– it was noted the celebratory mood the participants exhibited when discussing the program. During most of the discussion, PIBID was represented as ‘the solution’ for teacher education programs (and I do include myself in such a critique). Moreover, while working with the PIBID participants and at the same time supervising other undergraduates in the teaching practicum³², a similar ‘celebratory discourse’ became manifest in the PIBID group I was working with. Other undergraduates, however, expressed resentment towards this discourse as they believed PIBID participants were having ‘something’ they were not. This was another reason that motivated me to investigate this

²⁹ Here, {coteaching |cogenerative dialogue}, is written between brackets and the Sheffer stroke in order to “allows us to keep dialectical tensions alive and to eschew the use of independent polar opposites.” (ROTH; GOULART; LEE, 2005, p. 7). Thus, every time the Sheffer stroke “|” appears between words in this dissertation, it means the concepts are understood in dialectical ways. For a more comprehensive view on this form of writing, see Roth, Goulart and Lee (2005).

³⁰ Although I use the term between brackets in this investigation – as explained in the previous footnote – two things have to be considered when reading this dissertation: (a) whenever I need to refer to coteaching or cogenerative dialogue as separate practices I do so without them and (b) because it is a recent way of writing created in 2005, studies before this date do not consider this way of writing to show the dialectical unit.

³¹ As the data gathered within PIBID began to demonstrate important and positive dimensions, more studies drew their attention towards PIBID and publications focusing on the discussion of the practices and results afforded by PIBID began to burgeon not only at UEL (See, for example, GAFFURI, 2012; ORTENZI, 2013; EL KADRI; PASSONI, 2013; EL KADRI; PICONI; MATEUS, 2013; SOUZA, 2013; MATEUS, 2013; CHIMENTÃO; SOUZA-FIORI, 2013), but also all over Brazil, (see for example a collection of articles organized by MATEUS; EL KADRI; SILVA, 2013; JORDAO, 2013; RIBEIRO; CASTELA; JUSTINA, 2013; CASTELA, 2013b).

³² At UEL, at the time, the teaching practicum could be realized in the PIBID Project and in other alternative ways. See, for example, Gimenez (2013b).

program and focus on the ways of acting and interacting, representing and being among the PIBID participants. Overall, I felt I needed to understand what was happening during the teaching practicum within PIBID that was resulting in such ‘celebratory’ discourse.

At the initiation of this investigation, it seemed important to me to understand the construction of this ‘celebratory’ discourse beyond the clear fact that PIBID was creating other possibilities for teacher education. However, I also recognize that the length of time spent conducting a doctoral research does present a margin for error as the research ‘grows old’ for those involved. More precisely, this means that if I had to start this research today, because of the length of the program I would focus on a large-scale (and maybe even quantitative) research on how the program has, in fact, contributed to the Teacher Education program crisis and how many of the participants are actually working as teachers in public schools.

However, if on one hand PIBID does create certain conditions for collaborative education (through the re-organization of roles, methodologies, practices, beliefs, etc.) and therefore transforms teacher learning through the creation of communities, on the other hand it may only reinforce traditional practices, roles and hierarchical positions. Although there is no research that evidences such reinforcement of traditional practices, as a teacher educator I worried the practices carried out under my supervision might maintain and/or reinforce the gap between theory and practice. I was aware that new models do not necessarily imply *ipso facto* in the overcoming of contradictions but rather imply alternative types of participation and thus enable the creation of new ways of acting that then determine the scope of transformation and development (MATEUS; EL KADRI; GAFFURI, 2011).

It is paramount to look closely at this local experience of PIBID, or, in other words, to one of the interpretations of this program. The analysis of this experience is significant because one of the main underlying assumptions of PIBID is the necessity of linking teacher development to school development while at the same time of linking novice teachers education to the experienced teacher– (one of the main tenets of {coteaching|cogenerative dialogue} theory). Additionally, the practices carried out within such programs are worth researching as they might provide fruitful insights on how different organizations of the curriculum might transform the learning of teachers.

It is in this context and with this assumption that this inquiry lies: there is the need to investigate whether/how, through time, teacher identity transformation occurred in this specific group constituted by a community of participants from different levels of expertise teaching together through {coteaching|cogenerative dialogue}. Mateus (2013) also supports

this view that more studies are needed in order to understand and explain in what ways local initiatives and groups adapt, challenge or transform this policy whether through action and/or ways of positioning themselves in social practices. In other words, I believe it is only through the investigation of how participants are organizing, working, acting, representing and being in each local practice – that is, in each local interpretation of PIBID –that one might “see” the potential created. By the same token, it is through the investigation of situated practices of teacher education in the interplay of public policies that we might understand the impacts of PIBID in teacher education in Brazil. According to Mateus (2013), there is the need to understand the relations between public policies and local practices of teacher education so we can critically explain the effects of ones to the others. Taking this into consideration, investigating the groups formed within PIBID not only allows for a better understanding of how novice teachers construct a trajectory of appropriation of shared practices but also for a better understanding of the reasons for which the movements of reproduction or transformation occur (GIMENEZ, 2013a).

This study is thus grounded on the socio-historical-cultural perspective of learning (ENGESTRÖM, 1987, 1999, 2001; LAVE; WENGER, 1991; LEONTIEV, 1978; VYGOTSKY, 2005). This perspective is adopted as the theoretical background both for learning and researching while the concepts of language, power and representation are derived from the Critical Discourse Analysis perspective (CHOULIARAKI; FAIRCLOUGH, 1999, 2003; VAN LEUWEEN, 2008). Identity, on the other hand, is viewed through a poststructuralist³³ perspective (BAUMAN, 2003; BLOCK, 2007; SILVA, 2004; WOODWARD, 2011) while studies on {coteaching | cogenerative dialogue} underlie the theoretical methodological framework for organizing the teaching practicum within Teacher Education programs (ROTH; TOBIN, 2001a, 2001b; 2002a; 2002b ; WASSEL; LAVAN, 2009a, 2009b; SCATLEBURY; GALLO-FOX; WASSELL, 2008; MURPHY; BEGGS; CARLILE, 2009).

From a socio-cultural-historical perspective, identities are constructed and revealed in teachers’ trajectories (LAVE, 1996). It is in the process of participating, engaging, and appropriating teaching practices that allows novice teachers to take up their role as educators and in doing so, develop a sense of belonging to the community. As mentioned earlier, from a CDA perspective, identities are revealed in the ways of acting, interacting, representing and

³³ Block (2007) argues that poststructuralism is a vague term since many authors who use it never actually offer a straightforward definition. In current social science literature, poststructuralism is about moving beyond the search for ‘universal and invariant laws of humanity’ to more nuanced, multileveled and ultimately, complicated framing of the world around us” (BLOCK, 2007, p. 13).

being (FAIRCLOUGH, 2003) which signifies that discursive practices are intrinsically related to the identities created (FAIRCLOUGH, 2003). The ways of acting, interacting³⁴, the discursive representation (or ways of representing³⁵) and identities (ways of being³⁶) associated with PIBID may reveal possibilities for agency, learning and participation³⁷ and, as a result, guide us towards more democratic practices.

The option for a Critical Discourse Analysis (CDA³⁸) approach³⁹ will be discussed in more detail in Chapter 2. The rationale behind the adoption and implementation of this analytical framework owes to its contributions to the understanding of the ways of acting, interacting, representing and being in the research context. CDA addresses power relations and language resources embedded in social practices, and thus it may act as an alternative for analyzing language through socio-historical-cultural perspectives since research grounded in this perspective generally evade a discussion of the issues of language (BOAG-MUNROE, 2004; CALVO, 2013; PASSONI, 2010; ROGERS, 2011; ROWE, 2011; WILLIAM; DAVIS; BLACK, 2007). Besides it not only has the potential to aid in dealing with certain criticisms⁴⁰ with respect to the {coteaching|cogenerative dialogue} framework, such as “the danger of the research seeing things more rosy than they are” (ROTH; TOBIN, 2002a) but also provides us with fertile insights and awarenesses of how teachers’ identities are constructed and deconstructed in the discourse and “what kind of persons” such organization is able to afford. Grounded in socio-historical-cultural perspectives and CDA, the understanding of the ways of acting, interacting, representing and being in new ways of organizing teacher education

³⁴ Ways of acting and interacting refer to Genres. Genres are the specific discourse aspects of social events (FAIRCLOUGH, 2003). Genres (ways of acting/interacting), Discourses (ways of representing) and Styles (ways of being), were redefined by Fairclough as elements of orders within discourse at the level of social practices.

³⁵ Ways of representing (discourse) refers to the “semiotic ways of constructing aspects of the world (physical, social or mental) which can generally be identified with different positions or perspectives of different groups of social actors” (FAIRCLOUGH, 2009, p.164). It is the cluster of meanings that give rise to macro-narratives or cultural models (ROGERS, 2011, p. 12).

³⁶ Ways of being refers to the kind of identity work that people enact as they are using language” (ROGERS, 2011, p. 12); “Discourse figures alongside bodily behavior in constituting particular ways of being, particular social or personal identities” (FAIRCLOUGH, 2003, p. 26).

³⁷ Participation here is understood as what is “noticeable” when people become “kinds of persons” (LAVE, 1996), that is, when change is seen in the way they participate.

³⁸ I use some categories of CDA as analytical tools in order to understand teachers’ ways of acting, interacting, representing and being, i.e. the focus of this investigation. I am aware of the limitations of such an endeavor. To fully understand the transformation of teachers’ identities in such a context, several other studies would have to be carried out since I will not be able to cover all the dimensions and provide all the participants needed in this study. I view this dissertation, therefore, as just the beginning of a longitudinal research, which needs to be seen in the spectrum of several other studies on the program. Therefore, what I do here is exemplify the identity transformation of novice teachers with two case studies: Aline and Jefferson. Chapter 3 explains why and how these novice teachers were selected.

³⁹ More specifically, in the Dialectical-Relational Approach (DRA) (CHOULIARAKI; FAIRCLOUGH, 1999; FAIRCLOUGH, 2006) and the Social Actors Approach (SAA) (VAN LEUWWEN, 2008).

⁴⁰ See Chapter 2.

programs leads me to more thoroughly consider proper manners of investigating and analyzing learning.

Lave (1996) reminds us that in order to conduct such an investigation, researchers would have to explore each practice for the sake of understanding what exactly is being learned and how learning occurs (LAVE, 1996, p. 161) because part of this understanding requires researchers to also develop a thorough understanding of the context and the cultural expectations within the setting where the learning is occurring (GALLO-FOX, 2010a, 2010b). Additionally, how such social practices are developed in and through individual change is also considered crucial (ENGESTROM, 1987; GOULART; ROTH, 2006).

In practice, analyzing teacher learning, from this perspective, has much to do with the ways teachers become participants in such practices, specifically through their ways of acting, interacting, representing and being. This in mind, Lave argues that if we take the collective social nature of our existence in a serious fashion that it then becomes our main priority, crafting identities in practice becomes the fundamental project in which subjects engage. In her own words, “crafting identities is a social process, and becoming more knowledgeably skilled is an aspect of participation in social practice.” (LAVE, 1996, p. 157). In other words, researchers would have to explore each practice of participation – in this case {coteaching |cogenerative dialogue} –in order to truly understand what is being learned and how (LAVE, 1996).

Investigating how teachers’ ways of acting, interacting, representing and being are crafted within this program, I argue, moreover, investigating the program also has the potential not only to subsidize an alternative perspective of understanding and conceptualizing teacher learning but also to collaborate with the understandings of how PIBID has reproduced or transformed arrangements/conceptions in Teacher Education. In this sense, this study is also an attempt to provide feedback on one interpretation of this national public policy. The Law n. 12.796, issued on April 4th of 2013, included PIBID in the “Lei de Diretrizes e Bases 9.394/96⁴¹”, which recognizes PIBID as a permanent public policy in teacher education programs. The last edict (061/2013) of this law in 2013 – based on Capes Ordinance nº 96, from July 8, 2013 – then presented some changes in this proposal, with the main alteration being placing PIBID within the curriculum of teacher education programs and requiring support for the program from the university. From my perspective, the status of being a

⁴¹I reproduce the paragraph of LDB in which such assertion is made: “§ 5o A União, o Distrito Federal, os Estados e os Municípios incentivarão a formação de profissionais do magistério para atuar na educação básica pública mediante *programa institucional de bolsa de iniciação à docência* a estudantes matriculados em cursos de licenciatura, de graduação plena, nas instituições de educação superior” (BRASIL, 1996).

permanent policy within teacher education and the massive government investment (with a proposal for the next 4 years) indicates that such collaborative actions may become a solidified institutionalized model for teacher education programs.

In collaborative models, {coteaching | cogenerative dialogue} appeared to me not only as the most appropriate theoretical and methodological framework to educate teachers and innovate English teaching in public schools but also, as mentioned earlier, to research and understand the process of becoming teachers. That in mind, I decided to *co-participate* in the everyday praxis of teaching English and learning to teach this language during the teaching practicum in order to transform, understand and explain the activity⁴². Therefore, the participation of novice teachers, schoolteachers and teacher educators in the context of the teaching practicum, framed by PIBID's objectives as the object of analysis in this research, constitute instrument and result: I researched my own practice, that is, 'the life that we live'⁴³, in the process of educating English teachers and the teaching of English in public schools. Hence, I understand PIBID and the internship program activities as a teacher education model in which the praxis of teaching-learning and praxis of research possesses the same nature⁴⁴.

While a variety of definitions of the term, {coteaching|cogenerative dialogue}, have been suggested (see Chapter 1 for such definitions), this dissertation employs the definition first suggested by Roth and Tobin (2001a), who saw it as a dialectical practice involving two or more teachers at the elbow of one another (ROTH et al., 2004) and whose primary concern is students' learning and whose secondary concern is addressing contradictions and thereby improving learning conditions (ROTH; TOBIN, 2001a). In such meetings named "{coteaching | cogenerative dialogue}", all coteachers debrief a preceding lesson or plan a new lesson as well as provide opportunities for the understanding of the teachers' complex role in the classroom and their ethical responsibility to the students for the effective negotiation of the systems they navigate each day (STITH; ROTH, 2010).

During the past years, more information regarding the contributions⁴⁵ of {coteaching | cogenerative dialogue} for the development of teachers engaged in those practices has become readily available (see, for example, SCANTLEBURY; GALLO-FOX; WASSEL,

⁴² It means, the unit of research (in my case, the teaching practicum) was not created in an artificial situation to be studied, it would exist whether or not I was researching. But it goes towards the situation in its developmental process.

⁴³ Investigating "the life that we live" means that participation in praxis is a prerequisite to understanding praxis and the object of inquiry is the world as perceived and experienced by the subject (ROTH; LAWLESS; TOBIN, 2000a, 200b).

⁴⁴ For Stetsenko and Arieviditch (2002, p. 67): "they are, indeed, different layers of the same reality of collaborative-transformative human activity."

⁴⁵ See a more comprehensive review of the results on {coteaching | cogenerative dialogue} in Chapter 1.

2008; WASSEL; LAVAN, 2009a, 2009b; ROTH; TOBIN, 2001a; 2001b; ROTH et al., 2002, 2004; STITH; ROTH, 2010; CARAMBO; STICKNEY, 2009; MURPHY; BEGGS; CARLILE, 2009, MARTIN, 2006). Such recognition of the literature and the contradictions and obstacles I faced as a teacher educator in the field (e.g. the relationship between university and school, relations, schedule, etc.), led me to decide to implement the practice of {coteaching | cogenerative dialogue} during teaching practicum within PIBID mainly because this perspective is seen not only as a tool for teaching, learning and evaluating, but also as a research method and strategy for dealing with issues created by the separation of theory and research from teaching (ROTH; TOBIN, 2001a; ROTH et al., 2002). Because it is also a way of conducting classroom research grounded in a theoretical framework that has as its basic value the primacy of human agency (ROTH; TOBIN; ZIMMERMAN, 2002) and because it contributes to overcoming two persistent gaps in education (between educational theory and teaching praxis and between the praxis of research and the praxis of teaching) it became, from my perspective, an appropriate theoretical framework to be implemented during PIBID activities. Therefore, {coteaching | cogenerative dialogue} is seen in this study as an approach that provides the link between social learning theories and teaching development social practices.

As I believe that teaching is also about choices⁴⁶, this dissertation is not solely concerned with the ways of acting, interacting, representing and being of teachers in a hybrid context (teaching practicum merged with PIBID) but it is also (a) an attempt to understand the implications of my choices as a teacher educator (b) to offer feedback that can inform my own future actions within PIBID and (c) a way of teaching and researching together. The fact that I chose {coteaching | cogenerative dialogue} as a methodology for educating teachers (despite their use in different settings⁴⁷) was an informed choice. This choice is not seen as a panacea for all obstacles which arise in teaching practicum activity (see criticisms on this in Chapter 1), but (a) as a reliable framework used in different contexts (USA, Canada, Ireland) due to its contributions to teacher development and (b) as a choice that is a product of my earlier experiences and education. An informed choice such as this, however, – like any other – also requires the understanding of its implication in teacher learning.

⁴⁶Researching is also about choices. This dissertation is written in English because it was one of the requirements to be accepted for the Doctorate Sandwich under the supervising of Professor Wolff-Michael Roth. I accepted the challenge although I have not published in English before for two main reasons: because I thought it would add to my professional skills as an English teacher educator and because I could contribute to the research on {coteaching|cogenerative dialogue}, as most of it is published in this language.

⁴⁷ See Chapter 1 for an overview of the settings {coteaching|cogenerative dialogue} is used.

My intention is not to generate guidelines to be followed but rather to examine salient issues emerging from the implementation of an alternative organization for the teaching practicum. As with many studies on {coteaching | cogenerative dialogue} (e.g. WASSEL; LAVAN, 2009b), the findings from this study serve not as general understandings about what kind of participation happens when implemented, but rather as a description of the learning that occurred for the particular individuals.

The table below summarizes the main goal, the specific objectives, the research questions and the categories of analysis and the source of data used in each chapter:

Chart 1 - Main goal, Specific objectives, research questions, categories of analysis, data used

General goal	Specific objectives	Research questions	Categories of analysis	Source of data
Transform a teaching practicum context.	Understand the ways of acting, interacting, representing and being of individual participants	What are Jefferson's ways of acting, interacting, representing and being?	Representation of social actors Metaphors Modality Evaluation Transitivity Categories of exercising power (FAIRCLOUGH, 2003)	Transcription of cogenerative dialogue meetings.
Understand the transformation of teacher identities within PIBID during the teaching practicum through {coteaching cogenerative dialogue} as a methodological approach.		What are Aline's ways of acting, interacting, representing and being?	Representation of social actors Metaphors Modality Evaluation Transitivity Categories of exercising power (FAIRCLOUGH, 2003)	Transcriptions of cogenerative dialogue meetings, reports, transcription of individual meetings, journals and seminar presentations.

Source: Author.

This dissertation is organized in the following way: in this introduction, I described how the theme of the dissertation came about during my experience of becoming a teacher educator and the reasons for choosing the research foci of this study. I also presented the general and specific aims of this investigation as well as the research questions.

Chapter 1 begins by laying out the theoretical dimensions of the research. I present an overview of the studies on {coteaching | cogenerative dialogue} as a theoretical and methodological framework for educating teachers. I then offer the definition, scope and origin of {coteaching | cogenerative dialogue}, along with the main tenets which underlie the

practice as well as the context of its use. This chapter also includes the organization arrangements and the main contribution of the implementation of the approach for novice teachers learning, schoolteachers, teacher educators, students, and for the teaching practicum and teaching education program as a whole. Finally, I address the criticisms and gaps identified in the literature.

Chapter 2 focuses on Critical Discourse analysis and how {coteaching | cogenerative dialogue} theory might benefit from its analytical tools. Then, the concepts of learning, participation, agency, and power embedded in socio-historical-cultural theory and CDA are discussed. I argue for the use of Critical Discourse Analysis as a way to overcome the criticisms and the gaps in {coteaching | cogenerative dialogue} studies.

Chapter 3 presents the research design. My ontological and epistemological filiations are presented here. I also introduce the research setting, focusing on the PIBID program and the teaching practicum both at the institution and in the specific teacher education program. The model of {coteaching | cogenerative dialogue} implemented in the lenses of the literature is described as well as the data gathered.

Chapters 4 and 5 then present the analysis carried out. Both chapters focus on the trajectories of novice teachers and report their ways of acting, interacting and representing and being. Chapter 6 describes the findings of chapter 4 and 5 and reports the contribution of these findings with regard to the theoretical development of the field, the understanding of the transformations in teacher education supported by a major public policy and to the debates in the teaching practicum in an international and local context. The general goal of the dissertation is addressed and the implications, limitations, challenges of this work along with the research agenda are also discussed.

CHAPTER 1

UNDERSTANDING {COTEACHING | COGENERATIVE DIALOGUE} IN TEACHER EDUCATION PROGRAMS

Teacher cognition originates in and is fundamentally shaped by the specific social activities in which teachers engage, [...] teacher's knowledge and beliefs are constructed through and by the normative ways of thinking, talking and acting that have been historically and culturally embedded in the communities of practice in which they participate (as both learners and teachers) (JOHNSON, 2009, p. 17).

This chapter provides the rationale for the theoretical framework of the study. A brief explanation on the socio-historical-cultural perspective for learning and a review of the literature concerning {coteaching | cogenerative dialogue} with a focus on its implementation in teacher education will be presented. I begin by providing a very brief definition of the term, its scope and origin, as well as the main tenets that underlie this practice. I introduce the context of its use, the organizational arrangements used, as well as its main benefits as reported in the literature. Following this introduction, I focus on the contributions of such concepts to the learning process of novice teachers, schoolteachers, teacher educators, students, and to the teaching practicum and the teacher education program as a whole. Finally, I delineate the criticisms, controversial issues and some challenges with its implementation. The gaps identified in the research of {coteaching | cogenerative dialogue} are then addressed.

1.1 A SOCIO-HISTORICAL-CULTURAL PERSPECTIVE ON LEARNING AND DEVELOPMENT: SOCIETAL RELATIONS

Although many approaches to learning exist that fall under the umbrella term of socio-

cultural theories⁴⁸ (socio-cultural, cultural-historical and Cultural Historical Activity Theory (CHAT), for example), these approaches all share their roots with the work of Vygotsky (1978, 1986), and are therefore grounded in the notion that:

[...] human development relies on the appropriation of pre-existing cultural tools, that this appropriation occurs through social interchange, and that as a consequence of these dynamics, people grow into the frameworks for thinking afforded by the cultural practices and tools made available to them in the social setting of their development (ELLIS; EDWARDS; SMAGORINSKY, 2010, p. 4).

In other words, researchers on these perspectives share the belief that knowledge emerges in the dialogical process of the transformation of lived experiences that are mediated by discourses (GIMENEZ; MATEUS, 2009). The term “*socio-historical-cultural*” will then be used to delineate on these considerations because this dissertation foregrounds (a) the relations of teachers in initial and continuous education and the social practices as key to understanding their development in/through this transformative experience and (b) the relationship between human consciousness and practical activity.

Drawing on the understanding of the issues mentioned above, it is important to consider how the “socio-cultural turn” (JOHNSON, 2006) altered the ways in which we conceptualize learning and teaching. Being first situated within the individual, this “turn” is characterized by the introduction of a process in which learning occurs within a social context; behaviorist and cognitive perspectives gave way to situated, social and distributed views of human cognition (JOHNSON, 2009). Such an epistemological shift indicates a need

⁴⁸Ellis, Edwards and Smagorinsky (2010) explain the different uses of the terms socio-cultural, cultural-historical and CHAT highlighting they all arise from the work of Vygotsky and his methodological interest in the mediation of human activity by physical or psychological tools. The term *social-cultural*, according to them, has been mostly used by educationalists, anthropologists, sociolinguists and others to emphasize that “social practices are situated and that people learn by engaging in these practices, working with the resources that are stretched over (LAVE, 1988) specific settings for practice” (ELLIS; EDWARDS; SMAGORINSKY, 2010, p. 2). Regarding the term *cultural historical theory*, the authors point out that such perspective draws on key Vygotskian ideas about cultural development by placing a slightly different emphasis on mediation and by focusing on the relationship between human consciousness and practical activity based on the Marxist tenet “consciousness does not determine life: life determines consciousness” (MARX/ENGELS, 1958, p. 534). CHAT, on the other hand, is informed by the work of Leont’ev and his development of activity theory. This perspective also takes on Vygotsky’s interest in social and semiotic mediation but shifts the emphasis from individual to collective subjects. That is, Leont’ev distinguished between the individual subject’s operation, the individual or group’s goal oriented actions and the level of collective activity given meaning by a shared objected-motive. Although such distinctions need to be taken into account, Ellis, Edwards and Smagorinsky (2010) do emphasize the risk in presenting such potted distinctions between members of the same family for two main reasons: first, because it might be seen as an over-simplification and second, it might help to reify the distinctions in unhelpful ways, especially when their main concern is to show how a theoretical line can be traced to Vygotsky and his useful thinking about education and development. What it is worth noting, according to the authors, is that such distinction is made due to the different emphasis each author foreground.

to recognize that relations are the sites where change, learning, and development have their genetic origin (VYGOTSKY, 2005).

A socio-historical-cultural perspective rejects others theories of learning which focus on an individual's psychological process. Because the epistemological stance of it is that higher level human cognition in the individual has its origins in social life, it is seen as a dynamic social activity situated in social contexts (ROGOFF, 2003; VYGOTSKY, 1978) in which "individual cognition comes into being as a result of engagement in the social world" (JOHNSON, 2009, p. 93). Thus, from this perspective, socio-historical-cultural activities are seen as essential processes through which human cognition is formed. As Johnson (2009) states,

[...] human cognition is formed though engagement in social activities, and that is the social relationships and the culturally constructed materials, signs, and symbols, referred to as *semiotic artifact*, that mediate those relationships that create uniquely human forms of higher-level thinking. Consequently, cognitive development is an interactive process, mediated by culture, context, language and social interaction (JOHNSON, 2009, p.1).

Understanding that "wherever people engage for substantial periods of time, day by day, in doing things in which their ongoing activities are interdependent, learning is part of their changing participation in changing practices" (LAVE, 1996, p. 150) begs a shift of focus away from teaching as the precondition for learning (LAVE, 1996) and as transmission of specific bodies of knowledge and skills (JOHNSON, 2009) towards the recognition of the "inherent connections between teaching, learning and development" (JOHNSON, 2009, p. 62) which focus on "the character and quality of the activities they are engaged in together, the resources they are using to engage in those activities, and what is being accomplished by engaging in those activities" (JOHNSON, 2009, p. 62). Then, the fundamental premise in the socio-historical-cultural theory of learning is that individual mental functioning does not exist as separate from the cultural, institutional and historical situations in which it occurs⁴⁹.

Owing to the fact that learning is understood as "an aspect of participation in socially situated practices" (LAVE, 1996, p. 150) and, in a more dialectical view, "in terms of changing participation in ongoing but changing collective praxis" (GOULART; ROTH, 2006, p. 17), what becomes paramount in the learning process is the shaping of the way teachers come to think about themselves, their students, their activities, their ways of acting and

⁴⁹Such epistemological tenets are drawn largely from the seminal work of Vygostky (1978, 1986), Leont'ev (1981) and Luria (1982) and their methodological interest in the mediation of human activity by physical or psychological tools (ELLIS; EDWARDS; SMAGORINSKY, 2010). Recently, many researchers have expanded his theories (COLE, 1996; LAVE, 1988; ROGOFF, 2003; ROTH, 2002; WERTSCH, 1991).

interacting, the values, the assumptions and their attitudes. These processes of acting, interacting, representing and being are embedded not only in teacher education programs but also in the classrooms and in the schools in which teachers work (JOHNSON, 2009). This in mind, to understand the ways of acting, interacting, representing and being in social practices (integral parts of teacher education programs) may then foster our understanding of teacher learning in such contexts. Therefore, it is of the utmost importance to understand the differences between how learners come to shape (or be shaped into) their identities with respect to different practices (LAVE, 1996).

In the next section I will focus on the tenets of {coteaching |cogenerative dialogue} as a methodological and dialectical unit⁵⁰ grounded in socio-historical-cultural theory in order to redesign and restructure teacher education programs based on a learning community framework⁵¹.

1.2 {COTEACHING | COGENERATIVE DIALOGUE} IN THE LITERATURE

1.2.1 Beginning The Talk

As stated above, in this section, I describe the emergence of the {coteaching | cogenerative dialogue}, how it unfolded over time and how it was taken up by several scholars in different contexts and transformed into an educational tool.

1.2.1.1 Coteaching: definition of the term, scope and origin

Studies have already provided an explanation of the two distinct bodies of literature to which the term *coteaching* has been affiliated (BACHARACH; HECK; DAHLBERG, 2010a;

⁵⁰ It is important to notice that I present the tenets of {coteaching |cogenerative dialogue} in the theoretical section not only because it is a theoretical and methodological approach but also because I found the understanding of its tenets of great importance for the reader, specifically due to my proposal of articulating critical studies analysis to this theory.

⁵¹ Such initiatives are grounded in the believe that in learning communities, (a) student teachers have time and space structured into their professional experiences to engage in learning relationships with a range of colleagues, including their peers, mentors, other school-based colleagues and university liaison (LE CORNU; EDWIN, 2008); (b) there is the potential for student teachers to be involved in more team teaching and shared risk taking rather than individual teaching and individual risk taking (LE CORNU; EDWIN, 2008); (c) teachers generally feel more positive about the profession and less isolated (DARLING-HAMMOND, 1996); (d) it is an effective way to support teachers and bring about the changes that are deemed necessary for effective teaching and learning (COCHRAN-SMITH; LYTLE, 1993; SNOW-GERONO, 2005); (e) it provides a positive and enabling context for inservice teachers' professional growth and (f) teachers who participate in learning communities often become agents of change in the classroom and school (COCHRAN-SMITH; LYTLE, 1993).

MARTIN, 2006, 2009; GALLO-FOX, 2010a). On one side, special education instruction focusing on the work of inclusion and collaborative teaching in order to better serve the needs of students in their joint classroom (COOK; FRIEND, 1995) and, on the other, studies focusing on the socio-cultural process of learning to teach that involves teachers at different stages in their careers who teach collaboratively in order to transform their practice (ROTH; TOBIN, 2001a; 2001b, 2002a; 2002b, 2005a, 2005b; TOBIN, 2006). Both distinct bodies of literature have a focus on joint practice and collaboration among teachers. Nevertheless, they differ from each other in the epistemology, theoretical grounding and goals of the practice. In the former, teachers do not bear all responsibility for students' learning throughout an instructional time frame or curricular unit and, in some cases, special education teachers taught only those students designated as "special needs" (MARTIN, 2009; MURPHY; SCATLEBURY, 2010). In this study, however, I focus on the latter.

Found in the scope of studies focusing on the socio-cultural process of learning to teach, as I previously state in the introduction of this dissertation, the definition of coteaching pervades the literature of many scholars. Generally, the term is defined as (a) an epistemology and methodology for teaching and learning to teach that is grounded in the collective (societal) motivation of preparing the next generation of citizens (ROTH; TOBIN, 2001b); (b) a practice involving two or more teachers whose primary concern is students' learning and whose secondary concern is removing contradictions from schooling and thereby improving learning conditions (ROTH; TOBIN, 2001a); (c) a situation in which two or more teachers work at the elbow of another (ROTH et al., 2004); (d) an innovative approach for teachers, experienced and beginning, to critically analyze their teaching (GALLO-FOX et al., 2006a; 2006b); (e) a pedagogical strategy (MILNE et al., 2011); (f) a set of two or more individuals who teach lessons together with one person assuming the lead role at any one time (EICK; WARE; JONES, 2004); (g) a form of situated learning for teacher induction in which novice teachers learn to teach by working alongside a more experienced teacher (EICK; WARE; JONES, 2004); (h) a set of two or more professors working together in a teaching and learning context (MILNE et al., 2011); (i) a partnership of two or more teachers instructing together, sharing responsibility for meeting the learning needs of students and, at the same time, learning from each other.

Although all the definitions emphasize the main aspects of coteaching (teachers collaborating in order to enhance student learning), the definition I find most appropriate for

the term, in order to avoid misconceptions about what coteaching implies⁵², is the joining of two definitions. The first is provided by Roth (1998), who states that coteaching occurs when two or more teachers instruct alongside one another in order to facilitate student learning (ROTH, 1998) and the second, by Roth (2006a): they “*may be novice teachers—i.e., those in training—beginning certified teachers, seasoned supervising teachers (mentors), school supervisors, department heads, university supervisors of novice teachers, or researchers*” (ROTH, 2006a, p. 12). Acknowledging the diversity of the people involved in coteaching rather than limiting who the participants are appears more appropriate to the amplitude the research on this topic has achieved.

This approach to teaching began in the late 1990s when Tobin and Roth first implemented coteaching models as means for supporting teacher learning (ROTH, 1998; ROTH; MASCIOTRA; BOYD, 1999; TOBIN, 2006; ROTH; TOBIN, 2001a, 2001b, 2002a, 2002b). Based on their own experience in practicing coteaching, Roth and Tobin provided the rationale and the first experience of this implementation in a teaching education program (ROTH; TOBIN, 2002a, 2005b; ROTH et al., 2004; TOBIN; ROTH, 2006; TOBIN et al., 2003). The authors report that initially the focus was placed on coteaching as an instructional experience, but they soon figured out that it was necessary to incorporate conversations about coteaching that occurred outside of instructional time. Roth and Tobin realized that coteaching was insufficient if it was not articulated with conversation about praxis – with cogenerative dialogues⁵³. Taking this into account, the articulation of {coteaching | cogenerative dialogue} will be further explored in this chapter.

It is worth noting that what originated as an approach to educating teachers resulted in a way of conducting research in education. Coteaching has not only dispersed throughout Canada and the US but has also been adopted by teachers and researchers in other continents, such as Europe and Australia (ROTH; TOBIN, 2005a; 2005b; ROTH, 2006; MURPHY; SCATLEBURY, 2010). Recent studies have also provided the mapping of this expanding field (e.g. MARTIN; SCANTLEBURY, 2009), showing that in 2009 there were already over 50 journal publications, 11 unpublished doctoral dissertations, 7 on-going doctoral studies, and several books, all focusing on differing aspects of coteaching and cogenerative dialogues (MARTIN, in press). Although it has become an increasingly important element of science

⁵² I have myself misunderstood the concept by defining coteaching in teacher education contexts as a practice that would occur only and if the teacher educator was one of the teachers.

⁵³ Verbal Information. Lecture presented at Griffith University, in August 2012 by Professor Wolff-Michael Roth.

teacher education, it has also seen expansion into other content areas, such as in English language teaching education (see, for example, a similar proposal in MATEUS, 2005).

It is also worth noting that coteaching is generally paired with cogenerative dialogue (ROTH et al., 2002). Whereas coteaching, as praxis, brings about a unity between teaching and learning to teach, cogenerative dialogue affords a link between teaching and researching. Nevertheless, both are presented in the literature as potential sites for profound learning (ROTH et al., 2002). In the next section, I explore the particularities of cogenerative dialogue.

1.2.1.2 Cogenerative dialogues: definition of the term, scope and origin

Cogenerative⁵⁴ dialogue is characterized by encounters in which students and teachers participate in conversations regarding praxis that focuses on teaching and learning with the purpose to further develop existing understandings of the learning/teaching situation in order to build local theory and thereby increase the action potential of all participants (ROTH, 2002). Cogenerative dialogue has seen increased usage among many researchers with the majority emphasizing the premise that students and teachers should be participating in conversations about praxis with a focus on teaching and learning. Although it may be argued that this is equivalent to reflective sessions, the difference is within the premise that in order to participate in cogenerative dialogue, participants are required to have shared experience in teaching (coteaching).

It is also worth noting that, a variety of definitions of the term ‘Cogenerative dialogue’ has been suggested. Cogenerative dialogues have been defined as (a) conversations in which all coteachers debrief a preceding lesson or plan a new lesson and provide opportunities for the understanding of the teacher’s complex role in the classroom along with their ethical responsibility to the students for the effective negotiation of the systems they navigate each day (STITH; ROTH, 2010); (b) spaces for all teachers and student representatives to immerse themselves in the democratic construction of (open) theory (ROTH et al., 2004); (c) conversations about praxis that focus on teaching and learning in which all the stakeholders collectively engage in building theory (ROTH et al., 2004); (d) a form of structured discourse in which teachers and students engage in collaborative effort to help identify and implement positive changes in classroom teaching and learning practices (MARTIN, 2006); (e)

⁵⁴Roth explains that the term “cogenerative” was borrowed from one chapter of a collection of studies on self-management in the manufacturing industry and the associated participative action research by Eldon and Levin, 1991 (ROTH; EL KADRI, 2014).

discussions focused on local problems and issues, informed by theory, which result in the co-generation of solutions and local theory (MARTIN; SCANTLEBURY, 2009); (f) open discussions in which all participants' opinions and voices have equal value, and the participants co-generate a product (e.g. a solution to a teaching or learning issue), (MARTIN, 2006; SCANTLEBURY; GALLO-FOX; WASSELL, 2008); (g) a 'radically democratic' discussion among collaborators with varying experience and expertise (ROTH; TOBIN; ZIMMERMAN, 2002). Despite the various definitions found in the literature, I prefer the definition that lacks overemphasized ideas that the process is detached from power relations between the participants (such as '*open discussions in which all participants' opinions and voices have equal value*'). Thus, I tend to agree with the definitions that stress that (a) the collective and collaborative endeavor is emphasized as a way to transform education (*identify and implement positive changes, co-generation of solutions and local theory, cogenerate a product*) and (b) the varied experience of the participants are pointed out as significant (*discussion among collaborator with varying experience and expertise*).

One of the most significant features of cogenerative dialogue meetings is the ability for such meetings to provide space for all participants to utilize a more equitable approach towards making sense of and generating an understanding of praxis (ROTH et al., 2002), which, in my view, cannot be misunderstood as power-relations-free⁵⁵. Thus, the main theoretical underpinning of such encounters is the belief that each participant brings unique understanding and experiences to the field of activity while experiencing and interacting with the field in different ways (WASSELL; LAVAN, 2009a; 2009b). Furthermore, the meetings conjure an emancipatory feature that works against the control of interests and ruling relations that characterize most current educational systems (ROTH, 2002). From my perspective, therefore, this orientation would provide more symmetrical relations that would then be central to the teaching practicum during PIBID, denoting cogenerative dialogues as an attractive methodology.

Moreover, this approach also goes hand-in-hand with the kind of practicum that Jordão and Buhner (2013, p. 669) describe: "as being organized as *a locus of enunciation* which places the student-teachers in a process of *hybridization*, offers an opportunity to exert *agency* to the teachers in this stage of education." Owing to its activity orientation (ROTH, 2004), with emancipation, transformation, and increased control over {teaching | learning} conditions as the core (emancipatory) interests and goals (ROTH; EL KADRI, 2014), I

⁵⁵ See the conception of power in this investigation in Chapter 2.

believe cogenerative dialogues would be a noteworthy contribution to language teacher education in Brazil.

Cogenerative dialogue meetings first emerged over the course of the 1990s from the concrete efforts of increasing the control over the {teaching | learning} environment by engaging students in the design of their curriculum (ROTH, 1995). Later, it arose as the dialectical partner of *coteaching* in the studies conducted by Roth and Tobin of novice teachers within urban schools of the United States (ROTH; TOBIN, 2002b). Roth and Tobin intended to bring those who participate in the teaching together to talk about their practice. They first started cogenerative dialogues with teachers who were coteaching, but then later realized this was insufficient because students were not taking part. Once students began to participate, the model of having teachers, students, teachers, supervisors, researchers and others involved in the educational enterprise became particularly productive in “problematic schools” as the curriculum was produced together and all stakeholders were able to take part in the decision-making process⁵⁶. As the co-authors state in their papers, the goal of cogenerative dialogues is, therefore, not only to improve the teaching and learning situation, but also to improve the collective condition for people who work together at schools. Roth and Tobin support their claim based on Marx’s idea that as soon as people realize that they gain control over conditions by participating in collective control, they will become inherently motivated because they will acknowledge an increase in their range of possibilities and a chance to achieve greater control of the situation.

Delving further into the development of such encounters, Roth and El Kadri (2014) explain that the model was adopted by many scholars in different contexts: teachers working with graduate students (e.g., OLITSKY; WEATHERS, 2005; WASSELL; LAVAN, 2009a; 2009b; WASSELL; STITH, 2007); researchers studying their classes (e.g., BEERS, 2009; LEHNER, 2006); departments (e.g., CARAMBO, 2005) and schools (CARAMBO; STICKNEY, 2009); and also in the author’s own teacher education (e.g., MILNE et al., 2011). The appropriation of this model by many scholars culminated in the further development of cogenerative dialogue. It has evolved and has been used as (a) a research method (TOBIN; ROTH, 2006), b) a model for the evaluation and supervision of teaching and teaching personnel (RITCHIE et al., 2007; ROTH; TOBIN, 2001a; 2002b, 2002a; 2002b), c) a basis for mentoring doctoral students in research methodology (LEE; ROTH, 2003; HARRIS; FREEMAN; AERNI, 2009) and d) a tool to evaluate program effectiveness in a

⁵⁶ Lecture by Wolff-Michael Roth presented at the “International Symposium on leadership, learning and change”, held at Griffith University on September 13, 2012.

professional development program for high schoolteachers (MARTIN; SCANTLEBURY, 2009). The variety of contexts in which it has been implemented ranges from secondary and elementary schools (SIRY; MARTIN, 2010; STITH; ROTH, 2008) to teacher education programs (GALLO-FOX et al., 2006a; MARTIN; SCANTLEBURY, 2009; MILNE et al., 2011; SIRY, 2011).

Another feature worth regarding Cogenerative Dialogue meetings is that the purposes for which it has been used vary in each context. Milne and Scatlebury (2009), for example, introduced cogenerative dialogue to encourage faculty to reflect on their teaching, to assist teacher participants in reflecting upon their practices as students in the program and on how their experiences as chemistry learners could inform their praxis as high schoolteachers of the same subject. Roth (2007), on the other hand, implemented it as a way of deconstructing inequities regarding age hierarchy that are generally characteristic of schooling. Leehner (2011) chose to employ the meetings as a way to share classroom authority; Roth and El Kadri (in press) utilized the process as a means for realizing emancipation in {teaching | learning} through an anti-authoritarian approach of self-management. Based on the context, cogenerative dialogue meetings provide for the meeting of theory and practice and, in doing so, gradually evolves into a necessary dialectic pair with coteaching (ROTH; TOBIN; ZIMMERMANN, 2002; STITH; ROTH, 2006).

In the next section, therefore, I articulate the tenets of {Coteaching | Cogenerative dialogue} as a dialectical unit, which is the perspective I adopt in this study.

1.2.2 The Tenets⁵⁷ Of {Coteaching | Cogenerative Dialogue} As A Dialectical Unit

Roth, Lawless and Tobin (2000b) explain that coteaching and the associated Cogenerative dialogue evolved because they found that such processes led to understandings that allowed them to generate new possibilities for action and thereby engage in expansive learning and in the transformation of praxis. They argue that they have realized that conceiving {coteaching | cogenerative dialogue} as a dialectical unit offers far more benefits than conceiving them separately. The quotation below sums up fairly well the dialectical unit of {coteaching | cogenerative dialogue} proposed by these authors:

⁵⁷The implementation of {coteaching | cogenerative dialogue} in several different contexts, with different participants and purposes resulted in a diversity of implemented approaches. However, the studies that utilize Roth and Tobin's definition typically incorporate the elements of shared teaching experiences, shared responsibility and cogenerative dialogue. In this section, I discuss the main tenets which support {coteaching|cogenerative dialogue}, drawing on the commonalities of the studies of Roth and Tobin, but also acknowledging the variation found in the literature as a result of the diverse teaching contexts.

[...] Cogenerative dialogue is intended to improve teaching and learning and therefore provide participants with opportunities to talk about specific lessons, teaching strategies, and subject matter pedagogy as well as about teaching and learning in general. Having experienced a particular class from a similar point of view (as teacher), and having had to make decisions in the same mode of temporality, participants now have opportunities to develop explanatory accounts of these shared events. That is, their shared lived experiences provide them with a common resource for constructing shared formal explanations (re-presentations) of their praxis. Every attempt is made to allow all participants to contribute to the conversation in equitable ways. [...] Our cogenerative dialogue sessions provide a forum in which successes, failures, and (failed) opportunities are raised and analyzed. [...]. (ROTH; LAWLESS; TOBIN, 2000b, p.10).

As the quotation above indicates, the central motto of the perspective is '*coteaching is colearning in praxis*' (ROTH; TOBIN, 2006). According to the authors, by co-participating in teaching, particularly with an experienced teacher, novice teachers come to enact appropriate teaching, i.e., teaching *habitus*, as a way of being in the world (ROTH; TOBIN, 2001a; 2001b). These authors support that this is mainly concerned with student learning followed by addressing impediments within schooling which would then result in the improvement of the conditions of learning (ROTH; TOBIN, 2001a) since the essence of {coteaching | cogenerative dialogue} is to maximize teaching and learning in the here and now of actual (revolutionary) praxis⁵⁸.

Regarding the always problematic relation between everyday teaching and academic research, Roth, Tobin and their followers have argued that in this model, the existing boundaries between academic research and everyday teaching were leveled for the purpose of enhancing learning and placing the student as its primary subject (ROTH; TOBIN; ZIMMERMAN, 2002). In other words, the student's changing relation to the world (learning) was identified as the primary and constitutive motive of the {coteaching | cogenerative dialogue}. According to the researchers, prioritizing students' learning is possible because as teachers take collective responsibility by teaching together at the same time (rather than dividing up tasks to be carried out independently as this frequently occurs in certain organizations such as team teaching, for example), and as the events of the classroom unfold there are more teachers to deal with them in ways that ultimately benefit the learning of the

⁵⁸ According to Newman and Holzman (2002), the revolutionary critic activity may be understood as what people do that transforms the totality of what exists.

students (ROTH; TOBIN, 2001b). The fact that all teachers instruct together⁵⁹ is another aspect of the methodology that I support, especially based on my experience. This perspective is, I argue, an appropriate methodology for the teaching practicum in PIBID: by teaching together, novice teachers appear to feel more comfortable in the classroom and are thus able to focus more on students' learning rather than on their own performance. At the same time, because the schoolteacher and the teacher educator are also present, both have the opportunity to learn since it is based on the premise that by working with one or more colleagues in all phases of teaching (planning, conducting lessons, debriefing, grading), teachers learn from one another without having to stop and reflect on what they are doing at the moment and why they are it (ROTH; TOBIN, 2006).

As Roth, Lawless and Tobin (2000) explain, such practices are underpinned by a (neo-) Marxist psychology (e.g., BAKHURST, 1991; HOLZKAMP, 1983a; LEONT'EV, 1978). This implies that the purpose of theory is not simply to understand but to change the world (MARX; ENGELS, 1970) and provide ample space to maneuver by making new forms of action available (HOLZKAMP, 1985). They also highlight the concept of praxis as grounded in the work of Bourdieu (1980) and Mao Ze (1967). For them, praxis is not necessarily absent from any theory of practice: "the temporality of a practice cannot be experienced from the outside (e.g., by a theoretician) and to understand a practice one has to participate in praxis (MAO ZE, 1967) and to share being-with (Mitsein)" (ROTH; LAWLESS; TOBIN, 2000a, p. 9).

Still focused on defining the {coteaching | cogenerative dialogue} approach, a recent discussion evoked by Stetsenko (2008) has allowed an expanded reconceptualization of learning for this perspective. The work carried out by Stetsenko (2008) and Murphy, Beggs and Carlile (2008) – who answer Stetsenko's provocations - seem to be both appropriate and opportune to illustrate how the concepts from socio-cultural theories are embedded in {coteaching | cogenerative dialogue}. In the following and in continuation with these ideas, I will use both papers to explain the tenets of {coteaching | cogenerative dialogue} as a dialectical unit.

⁵⁹ For 'teaching together' I mean to plan and to actually teach together in the classroom, no matter the institutionalized position. Researchers, teacher educators, school teachers and novice teachers teach collaboratively. For supporters of this perspective mentioned in this chapter, as it puts novice teachers in societal relation with experienced teachers in the course of actual teaching praxis, coteaching can be thought of as a particular arrangement for societal relations that is the source of higher-order psychological functions – i.e. teacher practical knowledge – and personality. 'Teaching together' means all the participants are responsible for learning, but does not mean teachers are supposed to do everything together: for example, one may lead while another assists students.

Stetsenko (2008, p. 479) makes claims for a conceptualization of development and learning in terms of a broad, meta-level approach within a socio-historical-cultural perspective and advocates for the need to move from relational ontology⁶⁰ to a transformative active stance⁶¹ because “the only access people have to reality is through active engagement with and participation in it, rather than through merely ‘being’ in the world”. Murphy, Beggs and Carlile (2008), who attempt to address such claims, make a strong case for showing how {coteaching | cogenerative dialogue} can be conceptualized as a transformative stance and, in doing so, move Stetsenko’s articulation of *participation to contribution* a step further into that of *sharing*, which expands the potential for transformation. Strictly speaking, although {coteaching | cogenerative dialogue} is also based on the understanding of learning by participation, it is possible to expand its concept of learning and developing from merely participating to being actively engaged⁶². This is possible, according to the authors, because coteaching (a) allows more room for participant agency, (b) positions teachers’ teaching capacity as more legitimate classroom participants as compared with solo teaching and (c) allows for the premise of development through active engagement (which means to not just be in the social context of the classroom but to actively engage in the lesson with another teacher, i.e. the peer).

Stetsenko (2008) supports an advancement of relational ontology into a transformative activist stance by focusing on four main points: a) development reconceptualized as existing in the flux of individuals relating to their world; b) behavior including that the most advanced knowledge should be treated as activities not of a person alone but as processes of the full situation of organism-environment; (c) the need to move from participation to contribution; (d) and the understanding of human nature and development from a Vygotskian transformative activist stance, which ‘has to do with people collaboratively transforming their world in view of their goals and purposes’ (STETSENKO, 2008).

⁶⁰The relational ontology (comprised in theoretical approaches including Piaget, Vygotsky and Dewey) emphasize the transitional nature of development and learning. The expansion she proposes consists of changing the view that intentional collaborative transformation is the core of human nature and the base principle for learning and development.

⁶¹According to Stetsenko (2008, p. 471). Activist transformative stance suggests that people come to know themselves and their world as well as ultimately come to be human in and through (not in addition to) the processes of collaboratively transforming the world in view of their goals. This means that all human activities (including psychological processes and the self) are instantiations of contributions to collaborative transformative practices that are contingent on both the past and the vision for the future and therefore are profoundly imbued with ideology, ethics, and values.”

⁶²Being actively engaged means to focus not only on individual development but be also committed to the transformation of all the participants and the context. It also means not just being in the classroom with an observatory role but also responsible for *shared contribution*.

Regarding the concept of development, Stetsenko argues in favor of a notion of learning in which:

[...] development and learning are not seen as products of solitary, self-contained individuals endowed with internal machinery of cognitive skills that only await the right conditions to unfold. Instead, they are seen as existing in the flux of individuals relating to their world, driven by these relations and their unfolding logic, and therefore as not being constrained by rigidly imposed pre-programed scripts or rules (STETSENKO, 2008, p. 477).

And this is precisely what Murphy, Beggs and Carlile (2008) argue that coteaching provides when individual teachers share their expertise and thus afford expanded learning opportunities for both themselves and the students in class. Further, this ‘expansion’ does not come from either coteacher but from the effects of their interactions both with each other and with the students, that is, from the synergic movement of all the participants.

In relation to the second aspect, Murphy, Beggs and Carlile (2008, p. 497) point out that the concept of learning “treated as activities not of a person alone but as processes of the full situation of organism-environment” is clearly visible when novice teachers develop room to maneuver in the praxis of teaching in ways which cannot be achieved through university-based courses alone or by independent teaching. Novice teachers in this process “develop a ‘feel’ for what to do in a particular situation and what causes more experienced teachers to do what they do at the ‘right moment’ (MURPHY; BEGGS; CARLILE, 2008, p. 497).

The third aspect regards the need to move from participation to contribution. Related to this, Murphy, Beggs and Carlile (2008) explain that this idea underpins coteaching and cogenerative dialogue as research methods as well as processes by which the learning opportunities for coteachers and their students are expanded and played out mainly when (a) researchers⁶³ involved in classroom research act as coteachers in the classroom when they visit they are never spectators (MURPHY; BEGGS, 2006b) and (b) through cogenerative dialogue meetings (because by definition, those are discussions of action based on a shared experience and thus can only include individuals who have partaken in the activity) (ROTH; TOBIN, 2002b). For Murphy, Beggs and Carlile (2008), it is precisely in this sense that coteaching is opposed to mere participation and thus enables us to move towards a concept of *shared contribution*.

It is in this assumption that we come to the fourth stance: human nature and development defined by people collaboratively transforming their world with concern for

⁶³ Murphy, Beggs and Carlile (2008) only discuss researchers, but I would also add teacher educators when supervising the teaching practicum.

their goals and purposes. In Murphy and Carlile's (2008) research, novice teachers reported that participation in coteaching improved their knowledge and confidence in teaching science and made them think more thoroughly about how they could deal with certain aspects of science and technology in practice and formulate new ideas uninhibited by the constraints of solo teaching practice. From the same perspective, it is argued that {coteaching | cogenerative dialogue} increases the possibilities for collective action and enables (new) collective actions that span a zone of proximal development (ROTH; TOBIN; ZIMMERMAN, 2004) in which the collective achieves more than any individual alone' (ROTH, 1998; ROTH; MASCIOTRA; BOYD, 1999; ROTH; TOBIN; ZIMMERMAN, 2002). Based on my experience in {coteaching | cogenerative dialogue}, I particularly agree with these authors and I would also add that because there are more resources available during coteaching, transformation can be brought about in a new form of activity, which transcends the potential of any individual actor. From my viewpoint, the transformative potential of {coteaching | cogenerative dialogue} in teacher education resides here.

In order to clarify the conceptualization of learning proposed by Murphy, Beggs and Carlile (2008), I present the table below. It exemplifies their contribution to this notion by showing how {coteaching | cogenerative dialogue} can be conceptualized within a transformative active stance. It is worth noticing the authors add coteaching as a further element in Stetsenko's original table of the implications of the different models for the notion of learning to show the perspective presents an advanced model in which shared contribution promoted even greater potential for transformation.

Chart 2 - The further transformative potential of coateaching

	Acquisition	Participation	Contribution	Coteaching
Key-definition of learning	Information processing; obtaining knowledge; individual process 'in the head'	Participation, i.e., becoming a member of the community; the permanence of having gives way to the constant flux of doing	Contributing to collaborative practices of humanity; continuing, while simultaneously transforming them	Shared contribution of coteachers and students towards mutual learning and transformation
Keywords	Knowledge, concepts, meaning, fact, contents; acquisition, internationalization, transmission, attainment, accumulation	Apprenticeship, situatedness, contextuality, cultural embeddedness, discourse, communication, social	Contribution, transformation, history as collaborative practices, cultural tools; vision and directionality,	Sharing; collaborative teaching, cogenerative dialogue, transformative classroom practice

		constructivism, cooperation	activism and commitment	
Stress on	The individual mind and what goes into it; test and control of acquisition outcomes	The evolving bonds between the individual and others; the dialectical nature of learning interaction: the whole and the parts affect and inform each other	Dialectics of continuity and transformation, tradition and innovation; knowledge for and as action; learning-for- change	Dialectics of individual and collective, learning and teaching, sharing learning, collective responsibility
Ideal	Individualized learning	Mutuality and community building	Contribution through self- development and community development	Expanded agency for all contributors, democratic classrooms
Role of teacher	Delivering, conveying, inculcating, clarifying	Facilitator, mentor; Expert participant, preserver of practice/discourse	Activities open to collaboration and dialogue; agent of a collaborative change	Active collaborator, promoter of shared lesson 'ownership'
Nature of knowing	Having, possessing facts and skills	Belonging, participating, communicating	Collaboratively transforming the past in view of present conditions and future goals	Collaboratively transforming the nature of learning and teaching
Timeline	Carrying out past experiences into the present	Focus on the presently evolving patterns of participation; the past is irrelevant and no future	Interface of the past, the present and the future; the past and present are known through positioning vis- à-vis the future	Focus on current contribution at the interface of the past, present and future
Agency	No agency for social change	Collaborative agency	Co-evolving individual and collaborative agency	Active promotion to each other's agency
Who develops?	Individual learner	Community	Learners- through- humanity and humanity- through-learners	Coteachers and students co- develop
Location of mind	In the head	In patterns of participation	In continuous flow of transformative action	In the actions of learning and teaching
Key-goals of learning	Knowledge of facts and skills	Ability to communicate in the language of community and act	Knowing the past in order to be able to transform it;	Sharing learning and teaching for the benefit of all

		according to its norms	emphasis on the vision for the future from which the past can be known.	
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Fonte: Murphy, Beggs and Carlile (2008).

In response to the article by Murphy, Beggs and Carlile (2008), Stetsenko (2008) acknowledges that the sense of cogenerative dialogue -the willingness to open up to the ideas of others and to engage with these ideas in the interest of mutual growth and common pursuit of understanding - is closely related to her idea of the transformative stance. The following quotation represents such acknowledgement:

[...] the ideas of collaborative nature of human subjectivity (including scholarly pursuits, concepts, and theories) that I have been developing using examples of Vygotsky's project and its history and the notion of contribution as central to development can be now brought together with the studies on cogenerative teaching and their theoretical underpinnings (STETSENKO, 2008, p. 123).

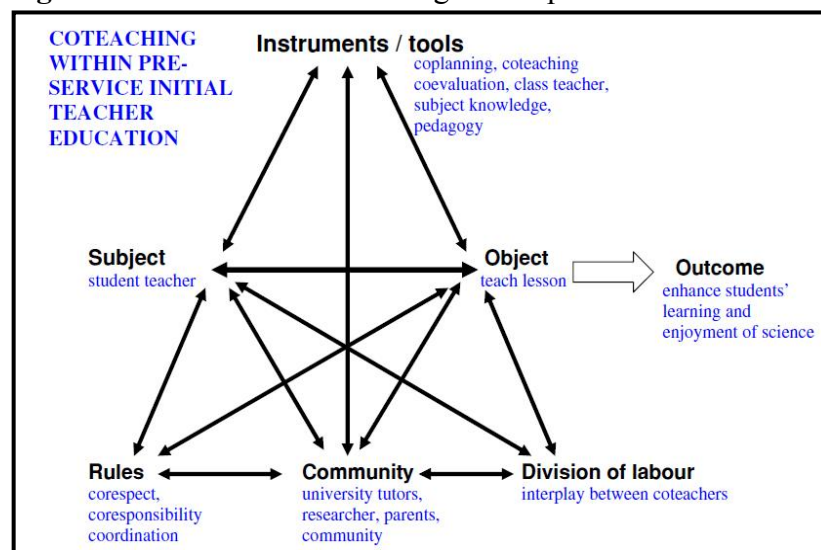
Such theoretical underpinning foregrounds what {Coteaching | cogenerative dialogue} is as an arrangement. Thus, explaining what {Coteaching | cogenerative dialogue} is also requires to explain what it is not. It seems worthy to point out that {coteaching | cogenerative dialogue} does not simply imply teaching in teams: it requires the transformation of participants' roles in teaching. Such recognition leads us to the need for discussing its implementation compared to other kinds of arrangements.

The main assertion that supports the use of {coteaching | cogenerative dialogue} in teaching education programs is the acknowledgement that collective activity enables each individual to develop since "any individual can now enact teaching practices unavailable in individual teaching" (ROTH; TOBIN, 2005a, p. 207). Researchers on {coteaching | cogenerative dialogue} explain that the resources (tools or instruments) and division of labor available provide distinct experiences in coteaching and independent teaching, such as allocated responsibility for all aspects of coteaching (co-planning, coteaching and co-evaluation) and sharing of expertise and non-assessment of cotaught lessons (CARLILE, 2008; MURPHY; BEGGS; CARLILE, 2009; WASSELL; LAVAN, 2009a, 2009b). Roth, Tobin and Zimmerman's (2002, p. 8) quotation reproduced below sums up fairly well the differences between {coteaching | cogenerative dialogue} and independent teaching:

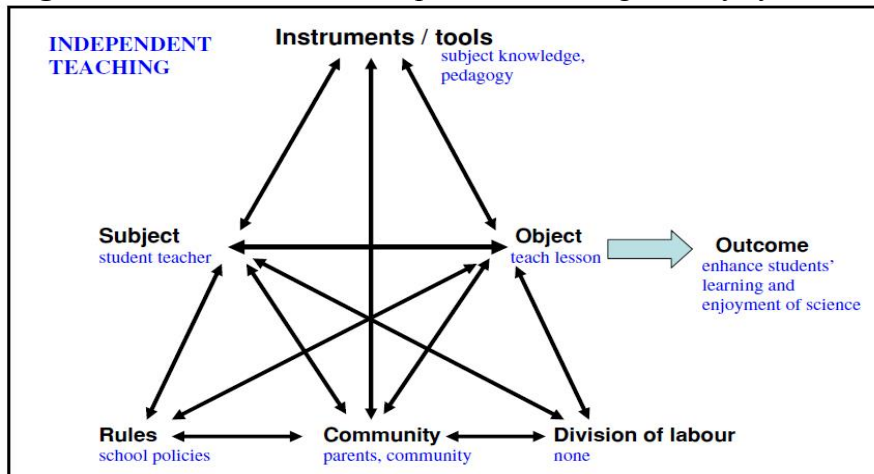
[...] Coteaching as an activity system differs from traditional teaching because there are relations and mediations that do not exist in the traditional situation because of the newly introduced division of labor at the classroom level that has a horizontal (democratic) rather than a hierarchical characteristic. [...] the division of labor often 'changes the classroom dynamics' and leads to different student behaviors, which are concrete expressions in immediate experience of the changes that have occurred in the activity system. That is, coteaching leads to new mediation forms that entail modification in the learning environment. [...]

From the same perspective, Murphy, Beggs and Carlile (2009) provide a comparison of the coteaching activity system (Figure 1) and the individual teaching activity system (Figure 2) showing the elements of the enactment of each system using an activity theory framework. The figures below represent the tenets of coteaching (Figure 1) and individual teaching (Figure 2.) within pre-service initial teacher education:

Figure 1 - Elements of coteaching within pre-service initial teacher education



Source: Reproduced from Murphy, Beggs and Carlile (2009).

Figure 2 - Elements of the independent teaching activity system

Source: Reproduced from Murphy, Beggs and Carlile (2009).

As it is noticeable in the pictures above, for the authors, the main differences regard tools, the division of labor, rules and the community. While in the coteaching activity system, the tools available include coplanning, coteaching, coevaluation, the class teacher, subject and pedagogical knowledge, it is apparent though, that the tools available for teachers are fewer than those for coteaching. While the division of labor is shared, flexible and dependent on the needs of the lesson and the students in the coteaching activity system, in independent teaching the division of labor is based on teachers teaching alone. While the rules supporting the enactment of coteaching are based on co-respect for each other's contribution, there is co-responsibility for all aspects of coteaching. Coordination and flexibility in the planning and teaching of lessons are required while the rules supporting independent teaching are largely based on school policies. Regarding the community, in the coteaching system it also includes the university teacher educators and researchers⁶⁴.

Moreover, in many solo practice teaching settings, novice teachers are either non-participant observers in the classroom or teaching while classroom teachers observe, which provides a situation where novice teachers might find it difficult to fully understand both the context of the decisions classroom teachers make as the lesson unfolds and how to apply this classroom knowledge to their own particular teaching situation (ROTH; TOBIN, 2001). The authors maintain that with more resources available, {coteaching | cogenerative dialogue} systems provide more opportunities for development than those available in independent teaching. In keeping with this perspective, Carlile (2008) argues that this model challenges the idiosyncratic nature of traditional student teaching models not only by creating opportunities

⁶⁴In the Brazilian context, I would also argue that the community in a coteaching system includes the school teacher who is not deeply involved in the teaching practicum in independent teaching.

to learn across various classroom contexts, but also by supporting one another's developing practice and critically examining their shared practice.

{Coteaching | cogenerative dialogue}, however, cannot be mistaken for *team teaching*⁶⁵. Milne et al. (2011) remind us that although these approaches share values about teaching, there is a main difference regarding the type of learning produced and the epistemological theory for practice: the underlying theory for coteaching is CHAT, while for team teaching it is constructivism.

Tobin and Roth (2006) also explain that *coteaching* and *cogenerative dialogue* have been constructed using the prefix 'co'⁶⁶ - precisely to differentiate what they were doing from *team teaching*, a term "essentially used to denote a practice where teachers enact a particular form of division of labor, whereby participants split up the tasks at hand according to competency and inclination" (TOBIN; ROTH, 2006, p. 4). This generally leads to situations where the participating teachers work on their own, which, for them, is the sole difference with other teaching situations in that they work in their areas of strength. The term *coteaching*, therefore, according to the authors, emphasizes the focus on learning from one another and on the historically constituted decision of those who designed and enacted this approach to field experience and thus entitling it coteaching (TOBIN; ROTH, 2006, 2006). Tobin and Roth (2006) view is that in team teaching, however, individuals take different positions according to their abilities, each requiring their own forms of knowledge ability and skills. For example, teachers will divide work so that each teacher does only what he/she feels is his/her area of strength, often not even teaching with the other at the same time.

The next section, therefore, briefly reviews the context of use and organization arrangements in which the perspective has been used.

⁶⁵It also differs from *tag teaching* – more common at the university level, where professors divide the teaching load and course administration. In terms of goals, while in tag teaching the goal is to reduce the workload for each professor, coteaching aims towards, among many goals, the improvement of learning opportunities for students, or, more precisely, that shared responsibility, collaboration and cooperation become central to the concept of coteaching (MILNE et al, 2011).

⁶⁶ The authors also provide an example of copiloting to provide a better understanding of what coteaching means: a work situation in which both pilots take full responsibility for all aspects of work. In doing so, they learn from each other. "That is, pilots learn to fly by working as copilots; although they never fly without copilots, their knowledgeability in praxis is recognized in the promotion to pilot. While pilots fly together, they do more than get their passengers from city A to city B and learn to fly, they essentially develop shared understanding of the situation in which they are together. But shared understanding-contrary to the way some scholars have employed the term lately-does not mean sharing explicit forms of knowledge, representations, or theory. Rather, we use the term *understanding* in the way phenomenological and hermeneutic philosophers utilize it: as an implicit form of knowledgeability. This entails knowing our way around the world and knowing how the world works even without explicit theories and concepts." (TOBIN; ROTH, 2006, p. 4).

1.2.3 Context of Use and Organization Arrangements

There is a large volume of published studies that elaborate on different contexts and organizational arrangement within {coteaching | cogenerative dialogue}. Roth and Tobin continue to explore this approach as a model for learning to teach and as a topic of research (ROTH; TOBIN, 2005b; TOBIN; ROTH, 2006). As I have noted earlier, several other researchers have also begun to use this model mainly in the field of science teacher education (EICK; WARE; JONES, 2004; JONES; EICK, 2007; MURPHY; BEGGS; CARLISLE, 2008; MURPHY; SCANTLEBURY, 2010), but also across whole programs of teacher education (BACHARACH; HECK; DAHLBERG, 2010b; SCATLEBURY; GALLO-FOX; WASSELL, 2008).

Gallo-Fox (2010a), reviewed the literature of {coteaching | cogenerative dialogue} and identified that most of the studies on this approach were adaptations of the work started by Roth and Tobin (ROTH; TOBIN, 2002a; 2002b) (except for the work done by Samaras and Gismondi (1998). One of its adaptations found, for example, is that some studies are grounded on the communities of practice with the framework of interpreting the coteaching experience (e.g. studies by EICK (EICK; DIAS, 2005; EICK; WARE, 2005; EICK; WARE; JONES, 2004; EICK; WARE; WILLIAMS, 2003)). Studies by Murphy and Beggs also demonstrate this notion (MURPHY; BEGGS, 2005; MURPHY et al., 2004; RIGANO; RITCHIE; BELL, 2005; CARLISLE, 2008). As Martin and Scatlebury (2009) points out, all of their theoretical frameworks span socio-historical-cultural, social development and neo-Vygotskian learning theories (e.g. MARTIN; SCATLEBURY, 2009).

{Coteaching | cogenerative dialogue} has been employed in several different countries: the United States (ROTH; TOBIN, 2002a; 2002b; WASSEL; LAVAN, 2009a; 2009b); Ireland (MURPHY; BEGGS; CARLISLE, 2009); Canada (ROTH; MASCIOTRA; BOYD, 1999); Finland (RYTIVAARA; KERSHNER, 2012); Brazil (MATEUS, 2005; EL KADRI; ROTH, 2013; ROTH; EL KADRI, 2014); Australia, (RIGANO; RITCHIE; BELL, 2005; WILLIES; RITCHIE, 2010); and the U.K. (MURPHY; BEGGS, 2006). Therefore, according to the literature, the application of this approach varies with the (a) context of its implementation, (b) pair arrangements, (c) purposes, (d) number of coteachers present and (e) time length. Regarding these countries of implementation, research on the use of coteaching | cogenerative dialogue} has pointed out that it has also been enacted in several contexts: (a) primary science education (MURPHY; BEGGS, 2005, 2010); (b) secondary education (ROTH; TOBIN, 2002a, 2005; TOBIN; ROTH, 2006; TOBIN; ROTH; ZIMMERMANN,

2001; MURPHY; SCATLEBURY, 2010) and also (c) in tertiary levels, mainly in teacher education programs (ROTH; TOBIN, 2002b, 2005; ROTH et al., 2004; MATEUS, 2005; TOBIN; ROTH, 2006; TOBIN et al., 2003; SCATLEBURY; GALLO-FOX; WASSELL, 2008; SIRY, 2010; MATEUS; EL KADRI, 2012; EL KADRI; ROTH, 2013; EL KADRI, ROTH, 2014).

These studies have not only discussed the rationale for the model but also offered initial outcomes of its implementation in various pre-service teacher education programs. In section 1.2.4, I review the results of the research within these contexts, focusing not only on its general benefits but also on its advantages for novice teachers, schoolteachers, teacher educators and students.

Regarding partnerships, or more precisely, the arrangement of the teachers involved in the perspective, the research on {coteaching|cogenerative dialogue} has shown the variety of arrangements articulated. To name a few: (a) schoolteachers (ROTH 1998); (b) two college professors (MILNE et al., 2011); (c) researchers, supervisors (teacher educators), novice teachers, students and schoolteachers (ROTH; TOBIN; ZIMMERMAN, 2002); (d) teachers, student teachers, supervisors, evaluators and researchers (ROTH; TOBIN, 2001a); (e) novice teachers coteaching classes with a combination of co-teaching with their peers and with schoolteachers and solo classes (SCATLEBURY; GALLO-FOX; WASSELL, 2008; MURPHY; SCATLEBURY, 2010); (f) two novice teachers coteaching (TOBIN; ROTH 2005); (g) novice teachers and schoolteachers (MURPHY et al., 2004; RIGANO; RITCHIE; BELL, 2005; SCATLEBURY; GALLO-FOX; WASSELL, 2008); (h) novice teachers, schoolteachers and university tutors coteaching (ROTH; TOBIN 2001a; MATEUS, 2005); (i) independent teaching alongside coteaching (SCATLEBURY; GALLO-FOX; WASSELL, 2008); (j) teacher educators and teachers (SCATLEBURY; GALLO-FOX; WASSELL, 2008); (k) Novice teachers and special instructors such as translators or inclusion teachers, or in teaching content specific materials (GLEASON; FENNEMORE; SCANTLEBURY, 2006); (l) between teacher educators (SCATLEBURY; GALLO-FOX; WASSELL, 2008); (m) between professors coteaching with their students (who are K-12 teachers) (SIRY; MARTIN, 2010); (n) university professor and a teacher (CARAMBO, 2009; NILSSON, 2010) and also, (n) parents and teachers (WILLIES; RITCHIE, 2010).

As I briefly stated in the beginning of this chapter, the purposes of implementing coteaching also vary. It has been used (a) to overcome two persistent gaps in education, between educational theory and teaching praxis and between the praxis of research and the praxis of teaching (TOBIN; ROTH, 2006); (b) to realize personnel evaluation and teacher

evaluation in the field experience (ROTH; TOBIN, 2001a; MARTIN; SCATLEBURY, 2009); (c) to provide professional development (RYTIVAARA; KERSHNER, 2012); (d) to reconceptualize initial teaching education (ROTH; TOBIN, 2002a; SCATLEBURY; GALLO-FOX; WASSELL, 2008); (e) to enhance the learning experience for students (ROTH; TOBIN, 2001b); (f) to expand the role of parents as coteachers in schools (WILLIE; RITCHIE, 2010); (g) to offer a formal structure for the practicum (ROTH; TOBIN, 2002a; 2002b; SCATLEBURY; GALLO-FOX; WASSELL, 2008); (h) to provide the teacher with additional human resources to teach content specific materials (as is the case of special education (e.g. GLEASON; FENNEMORE; SCANTLEBURY, 2006) or pre-service science teachers with teachers in primary school with no experience (e.g. MURPHY; BEGGS, 2005); and (i) to establish a structure that could enhance the agency of novice teachers⁶⁷ by building their cultural and social capital and reducing feelings of isolation (SCATLEBURY; GALLO-FOX; WASSELL, 2008).

It is this vast number of the adaptation of the original model and the different contexts and organization arrangements of {coteaching | cogenerative dialogue} that makes this approach an alternative for teaching education programs in Brazil (see, for example, MATEUS, 2005; MATEUS; EL KADRI, 2012; ROTH; EL KADRI, 2014). It is also this possibility of adapting, rearranging and creating new ways of implementing the perspective of this approach that makes it a viable alternative. However, there is also the need to acknowledge that changes in the way teacher education programs are structured are prerequisites for using this perspective. As long as changes in the structure of the programs are provided or if {coteaching|cogenerative dialogue} is associated with PIBID, it has the potential to be implemented successfully in our context.

From my standpoint, movements that might make the use of {coteaching|cogenerative dialogue} in our teaching education program possible would be (a) more teacher educators

⁶⁷The following quotation sums up why the perspective has the potential to enhance teacher agency: “An actor’s power or agency is constantly empowered or constrained by structures and her/his ability to appropriate both human and material resources. Culture consists of structures, framed as schema and resources, in a dialectical arrangement with agency (SEWELL, 1999), and enacted in social settings or spaces called fields (BOURDIEU, 1986). Within fields, participants have cultural, social, and symbolic capital. A teacher’s capital impacts her/his agency. Cultural capital includes elements such as an individual’s language skills and the ability to use resources that exist in the field. A field may be the whole classroom or students in a laboratory setting, that is, wherever culture is enacted. Symbolic capital provides a participant with the ability to command respect from others. In student teaching, cooperating teachers attain symbolic capital through their experience and pedagogical knowledge. Social capital reflects participants’ social networks, that is, their acquaintances, peers and friends. Coteaching depends upon the social capital built between the co-teachers and students. Participants may consciously or subconsciously appropriate resources. When participants consciously access resources, they can be used to reproduce or change the culture of the field. Individual and collective responsibility and co-respect are critical for a successful coteaching experience (SCANTLEBURY, 2005, p. 968)”.

working with the teaching practicum, (b) smaller numbers of students designated to each teacher (around 8), (c) at least two-hours/per week from the teacher educator workload for each student in the practicum and (d) a school teachers' "Plan Activity Hour" during one day of the week.

Another possibility, as I have mentioned, is an association with PIBID. PIBID provides structure that appears to make the implementation of the approach possible and thus, overcome the obstacles that would potentially inhibit the benefits of its usage. What's more is the fact that novice teachers receive a scholarship and sign an 8-hour/per week contract with additional hours designated for the teaching practicum that guarantees novice teachers to be involved in the program without having to seek external employment. Plus, schools seem to collaborate and concentrate schoolteacher Plan Activity Hours⁶⁸ in one morning and teacher educators - along with receiving a scholarship which lessens the burden of travel expenses to and from school three times per week and besides their work at the university – have the possibility of deducting 8 hours from their designated project hours⁶⁹.

Having presented this brief overview of the contexts and arrangements of the approach, I now turn my attention to its results and benefits according to the literature.

1.2.4 Results and Benefits of {Coteaching | Cogenerative Dialogue} For Learning To Teach

A considerable amount of literature has been published on the results and benefits of {coteaching | cogenerative dialogue}. These studies are not solely interpreted as a methodology for the improvement of teacher education by providing new opportunities for learning to teach and for the enhancement of student learning, but also as means to overcome the theory/practice gap. The main benefits of implementing {coteaching | cogenerative dialogue}, according to the studies, are its impacts on the teaching and learning experiences of all participants (ROTH et al., 2004; ROTH; MASCIOTRA; BOYD, 1999; ROTH; TOBIN, 2001a; SCANTLEBURY; GALLO-FOX; WASSELL, 2008), as it increases opportunities for actions that would otherwise not occur (ROTH et al., 2004). For instance, several researchers have noted that a very important type of learning occurs from pairing up both activities: the creation of resources that provide teachers (not only novice teachers but all the participants involved) with opportunities for the development of agency (ELDEN; LEVIN, 1991; ROTH;

⁶⁸In Brazil, known as “hora atividade”, which refers to the official time given by the government so teachers can plan their classes, mark tests and etc. At the time, it consisted of 20% of the teacher’s total amount of working load.

⁶⁹See Chapter 3 for a more extensive explanation on the structure of PIBID.

LAWLESS; TOBIN, 2000b; STITH; ROTH, 2006, 2010). Eick, Ware and Williams (2003) also argue that coteaching provides shared experiences for student teaching supervisors, methods instructors, schoolteachers and novice teachers in order to engage in theoretical discussions and improve their practice in the classroom. Others have highlighted that the process makes merging the usually separate activities of professional development, supervision, evaluation and research viable (ROTH; TOBIN, 2001a). In doing so, the process sets a pretense for ongoing evaluation in which the focus is placed on teaching with the intent of enhancing the learning of the students (ROTH; TOBIN, 2001a).

Particular to the use of {coteaching | cogenerative dialogue} in teacher education, research has shown that its implementation within professional education programs offers various possibilities for the evocation of positive change not only in teacher education programs, but also in the classrooms of the participants at schools (MILNE et al., 2011). It has been argued that the process exhibits the potential to (a) expand evaluation methodologies that will position participants more centrally not only in the collection of data, but also in the analysis of this data in order to catalyze transformative practices in education programs (MARTIN; SCANTLEBURY, 2009), (b) reduce the number of hindrances associated with assessment (c) provide contexts for generative learning and (d) contribute to a more sophisticated activity system associated with preparing teachers (MILNE et al., 2011). This is possible according to the researchers, because, in cogenerative dialogue (meetings that follow cotaught lessons), all teachers discuss and theorize their experiences in the foregoing lesson with the intent to designate changes in the learning environment. These changes are subsequently implemented to thus improve teaching and learning (WASSEL; LAVAN, 2009b).

Roth and Tobin were the first to highlight the feasibility of transforming a traditional science teacher education program into one based on the {coteaching | cogenerative dialogue} paradigm (ROTH; TOBIN, 2001a; 2001b; 2002a). They have already noted the contributions of both practices to the context of teacher education. These contributions (a) increase opportunities for actions that otherwise would not occur and these then greater teaching opportunities would provide newcomers with more opportunities for learning to teach (ROTH; MASCIOTRA; BOYD, 1999); (b) supply a context for ongoing evaluation in which the focus is on teaching with the intent of enhancing the learning of students (ROTH; TOBIN, 2001a; 2001b) (c) lead to locally relevant theory (ROTH; LAWLESS; TOBIN, 2000b).

Delving further into the topic, as the authors maintain, the {coteaching | cogenerative dialogue} paradigm not only provides opportunities for understanding the complex roles of

teachers in the classroom and their ethical responsibility to the students for the effective negotiation of the systems they navigate each day (STITH; ROTH, 2010), but also the appropriate structures and resources that promote teacher agency (ROTH; LAWLESS; TOBIN, 2000b). From the perspective of {coteaching | cogenerative dialogue}, Lehner (2006) argues that it also creates spaces that allows for the exchange of ideas between participants who hold radically different philosophical positions. This then facilitates the creation of a "third-space", which is extremely essential in the context of the teaching practicum when re-conceptualizing the school-university relationship. As I stated in the introduction of this chapter, a reconceptualization of the teaching practicum as a 'third-place' might be significant for the positioning of novice teachers and their identification with the profession. Moreover, as novice teachers are aided in their understanding of their complex role in the classroom as well as of their ethical responsibility towards students, the perspective appears a viable solution to help teachers mediate in an ethically responsive manner (STITH; ROTH, 2010).

For Carambo and Stickeny, however, it helps foster positive collaboration while navigating differences and has been proven effective at establishing communication across cultural and philosophical borders (CARAMBO; STICKNEY, 2009). As the perspective "cogenerates" a collective responsibility for teaching and learning, from my standpoint, it has the potential to break down the model of teacher education in which schoolteachers are seen as the only ones accountable for the quality of teaching. The perspective thus supports a conception of shared responsibility, which raises the possibility of creating communities of learners during the teaching practicum. In this sense, {coteaching | cogenerative dialogue} has been seen as catalysts for changing the nature of learning environments.

Moreover, it has been noted that {coteaching | cogenerative dialogue} is a perspective that offers an alternative method for preparing teachers that emphasizes situated learning within a construct of collective responsibility, reflection and mutual respect (TOBIN; ROTH, 2006). Through {coteaching | cogenerative dialogue}, the introduction of culturally relevant curriculum in urban settings (TOBIN; ROTH; ZIMMERMANN, 2001) and the creation of locally relevant theory (ROTH; LAWLESS; TOBIN, 2000b) are possible outcomes of the teaching practicum. The transformative potential of {coteaching | cogenerative dialogue} during the teaching practicum, according to Roth and his followers, lies in the fact that once professors and future teachers are centrally and legitimately participating in everyday school life, the traditionally experienced gaps between theory and practice should begin to disintegrate (ROTH et al., 2002).

In general, the literature has emphasized that the {coteaching | cogenerative dialogue} model for the teaching practicum (a) expands opportunities for the evolution of the activity system of preparing teachers and plays an important role in identifying disturbances and theorizing underlying contradictions within this system (MILNE et al., 2011); (b) provides multiple resources for teaching as it places interns within an established, collegial and professional teaching community (SCANTLEBURY; GALLO-FOX; WASSELL, 2008); (c) has the potential to transfer to a field in which individual teaching occurs, even though the structures within the new classroom or school may be different from those of the coteaching setting (WASSELL; LAVAN, 2009b); (d) expands opportunities for transformative action in learning and development through shared contribution, collective responsibility, expanded agency and the active promotion of each other's agency and co-development as it creates hitherto unknown 'spaces' for such interactions to occur (MURPHY; BEGGS; CARLISLE, 2008); (e) is an effective structure for pre-service practicum as it immerses student teachers in the culture of the school and helps them to learn by working closely at the elbows of their mentor teacher (CARAMBO; STICKNEY, 2009); (f) has the potential to ease the transition into the classroom and to lessen the theory/practice gap for novice teachers (EICK; WARE; WILLIAMS, 2003; EICK; WARE; JONES, 2004); (g) brings a powerful set of tools to the activity of learning to teach: the capacity to identify and react to problems (MILNE et al., 2011); (h) is a strategy that can promote learning communities based on collective teaching, respect, and responsibility within classrooms and departments (SCANTLEBURY; GALLO-FOX; WASSELL, 2008); (i) allows teachers to engage in dynamic collaboration informed by multiple perspectives of the unfolding classroom reality as the collaborative nature of coteaching fosters a shared responsibility for the learning environment and makes it possible to respond immediately to circumstances detrimental to successful student engagement (CARAMBO; STICKNEY, 2009); (j) is a tool that can aid in overcoming the contradiction between seeking to establish a community and maintaining a hierarchical division of labor (MILNE et al., 2011); (k) is a tool that aims towards facilitating the transition of the beliefs and practices of novice teachers (CARAMBO; STICKNEY, 2009).

Murphy and Scantlebury (2010), for example, highlight that coteaching has been implemented as a way to address a variety of issues in science education such as (a) novice teachers' and schoolteachers' anxiety with regard to science teaching; (b) novice teachers' anxiety during field and student teaching experiences; (c) the gap between theory and practice experienced by novice teachers and schoolteachers; (d) ineffective student learning as a consequence of inadequate pre-service teacher practice; (e) student disaffection; (f) declining

student attitudes towards school science; and (g) parental involvement in classrooms. Although the authors mentioned so far investigated science education, I am sure teacher educators can easily identify with such issues in teacher education programs regardless of the content area⁷⁰, as I can easily see them as obstacles I personally encounter during practicum. For example, a contribution that cannot go ignored in the context of {coteaching | cogenerative dialogue} is the diversity of knowledge that an experienced schoolteacher brings to the theoretically rich but at times practically limited aspects of an activity system focusing on students to become teachers (MILNE et al., 2011).

One initiative using coteaching employed in English teacher education in Brazil was proposed by Mateus (2005). The objective of her dissertation was to investigate what she calls the “collaborative learning activity system” in order to (a) study its possibilities of reconceptualizing the boundaries between university-school worlds and (b) understand the relationship between discursive practices and the transformation of its constitutive elements. She shows that the learning activity system was transformed; changes were apparent in the ways subjects positioned themselves and conceive knowledge. Although her attempts focus on few subjects during teaching practicum as an extension project and not as an institutionalized teaching practicum of the university, her work presented major findings and contributions towards the rethinking of the teaching practicum as a whole. Her findings offered a reconceptualization of (a) the object of the activity (from novice teachers reflecting on techniques, instruments and their own learning processes to subjects collaboratively creating artifacts to remediate children’s learning at school); (b) the artifacts (from monological discursive practices to dialogical discursive practices); (c) the epistemology (from a traditional epistemological perspective where meaning is fixed to an intersubjective epistemological perspective where knowledge is collaboratively produced, distributed and consumed in social relations); (d) the interpersonal relationships (from a horizontal relationship between novice teachers, teacher educators and schoolteachers to a collaborative production relationship).

⁷⁰Murphy and Scantlebury (2010, p. 2) also acknowledge that the same issues may be current in other contexts: “Although student teaching is a common characteristic of most teacher education programs, there have been few changes in the format and structure of the experience nor has there been much variation in its implementation across education levels, universities and/or countries. Typically, a pre-service teacher who is towards the end of his/her formal teacher education program is placed with an experienced teacher who acts as a mentor during the student teaching experience. Student teaching is akin to an apprenticeship, the novice teacher learning from the experienced teacher and through the ‘on-the-job’ training approach. In this model, although the student teacher may have more recent knowledge of the field both in content and pedagogy, he or she is in a subservient position to the cooperating teacher.”

Her subsequent works, also based on Roth and Tobin model's of coteaching (ROTH; TOBIN, 2002a), demonstrated that such an approach allows for (a) the creation of spaces in teaching education programs in which there is a new social work organization, (b) the creation of third spaces, (c) the design of a local curriculum, (d) the generation of new identities and (g) the development of social capital.

In this next section, therefore, I will review and focus on the results of the research in the literature regarding the specific opportunities it brings about for the learning of (a) novice teachers, (b) schoolteachers and (c) teacher educators.

1.2.4.1 Contributions of {coteaching | cogenerative dialogue} for the learning of novice teachers

The studies on the implementation of {coteaching | cogenerative dialogue} have reported several contributions towards the learning of novice teachers in the early stages of their teaching experience, in their full practicum placements and in the beginning stages of their teaching career. As a whole, this type of research reports on the perceptions of the stakeholders and the factors that support the successful implementation of the model (GALLO-FOX, 2010a; 2010b).

Studies that have investigated the perceptions of stakeholders⁷¹ of the {coteaching | cogenerative dialogue} experience (EICK; WARE, 2005; EICK; WARE; JONES, 2004; MURPHY et al., 2004; MURPHY; BEGGS, 2005) indicate that novice teachers reported not only an increase in confidence regarding their teaching ability in all subject areas (MURPHY; SCANTLEBURY, 2010), but also that their participation in such organization particularly improved their knowledge and confidence in teaching science, forcing them to think more thoroughly about how they could deal, in a practical sense, with certain aspects of science and technology and formulate new ideas uninhibited by the constraints of solo teaching practice (MURPHY; BEGGS; CARLILE, 2008).

Research on {coteaching | cogenerative dialogue} has also shown what types of knowledge are developed through coteaching (EICK; DIAS, 2005; EICK; WARE, 2005; EICK; WARE; JONES, 2004). According to the literature, it enhances the confidence of novice teachers in terms of content and pedagogical knowledge (MURPHY et al., 2004; MURPHY; BEGGS; CARLILE, 2009; SCANTLEBURY; GALLO-FOX; WASSELL, 2008)

⁷¹Despite the learning reported by teachers involved in this context, Roth and Tobin (2001a, p. 15) argue that "interestingly enough, this learning often occurs in unconscious ways and teachers realize only much later what and how much they have learned while working together with one or more colleagues. Also, it is possible that most of what is learned remains beyond consciousness." (BOURDIEU, 1997; LAKOFF; JOHNSON, 1999).

and it enables teachers to build relationships and gain new understandings of the students in their classrooms. Such understandings, for Wassell and Lavan (2009b), over time allow teachers to see students as resources for teaching and learning.

Moreover, studies have reported that novice teachers (a) model (in practice) specific traits or attributes of an experienced teacher, such as gaining proficiency in asking productive questions (ROTH; BOYD, 1999; ROTH; MASCIOTRA; BOYD, 1999); (b) increase their possibilities for collective action and room to maneuver (ROTH et al., 2004); acquire and optimize pedagogical knowledge (EICK; WARE; JONES, 2004; EICK; WARE, 2005); (c) develop an ability to link theory and practice through the critical analysis of teaching practices (ROTH; TOBIN, 2001a); (d) develop and accumulate cultural capital (SCANTLEBURY; GALLO-FOX; WASSELL, 2008); (e) become able to continue to draw on several successful practices they experienced, such as reflection, shared responsibility, cogenerative dialogues and building relationship with students (WASSEL; LAVAN, 2009b) and (f) learn many facets that underpin effective teaching during practicum such as co-planning curriculum, building professional relationships with one's peers and administrators, and having positive interactions with parents (SCANTLEBURY; GALLO-FOX; WASSELL, 2008).

Wassel and Lavan (2009) emphasize that participant agency is not constrained by coteaching experiences. This conclusion was reached by studying the impact of the {coteaching | cogenerative} experience on novice teachers, that is, the resulting impact of coteaching among teachers with newly garnered experience and who have obtained positions and begun to teach independently. The ideas of sharing responsibility and reflection rather, remained important goals for teachers as they could continue to reinterpret and mobilize structures that they had successfully used during coteaching while instructing on their own. The authors conclude that coteaching shaped the novice teachers' practices by enabling them to appropriate particular resources to enhance their agency and by shaping their beliefs about roles and shared responsibility in the classroom. Moreover, according to the authors, the practices they developed through coteaching enabled them to facilitate student learning.

Beers (2009) also discusses the benefits of coteaching as a beginning urban high schoolteacher. She demonstrates the significance and types of reflection essentially redefined in the coteaching context: for the author, the social and cultural capital gained in cogenerative dialogues was important for the development of her knowledge (such as content knowledge and classroom management skills). Furthermore, studies show that teachers focus more on student learning when they are coteaching, partly due to cogenerative dialogues as a format

for teachers, students and/or other classroom participants to conduct joint reflections on cotaught lessons (MARTIN; SCATLEBURY, 2009).

Moreover, it has been reported that during {coteaching |cogenerative dialogue}, participants are provided with greater opportunities for learning to teach (ROTH et al., 2004) (which allows them to evolve into co-sharing the teaching responsibility and the diverse range of roles as they gain more experience and confidence (CARLISLE, 2010) and for becoming legitimate participants in the everyday practice of educating teachers (ROTH et al., 2004). Such ways of acting, in my view, are crucial to teacher education.

Concern is also raised in the literature regarding what types of conditions optimize novice teachers' learning within the model (EICK; WARE, 2005) and the factors that support its successful implementation. Scantlebury, Gallo-Fox and Wassel (2008), for instance, present the coteaching|co-generative dialogues|co-respect|co-responsibility dialectic as a model for coteaching, emphasizing that the three critical elements (co-generative dialogues|co-respect|co-responsibility) emerged as essential in their experience. They argue coteaching is less effective if one element is missing, under-utilized or compromised. From the same perspective, Scantlebury, Gallo-Fox and Wassell (2008) also maintain it has the potential to reduce feelings of isolation among beginner teachers (SCATLEBURY; GALLO-FOX; WASSELL, 2008). Along lines similar to both of these studies, Juck, Scantlebury and Gallo-Fox (2010) report that when novice teachers - now in the position of teaching independently - faced similar challenges with many first year teachers, they changed teaching structures to prioritize collaborative relationships with peers, mentors or colleagues at other schools and drew on the schema that they developed in the coteaching experience (SCATLEBURY; GALLO-FOX; WASSELL, 2008), seeking and establishing communities of practice to provide support for their teaching when they moved into their own classrooms (JUCK; SCANTLEBURY, 2006). The development of such a capacity for establishing communities of practice in their work during teaching education programs, from my perspective, is essential if we want future professionals to be able to negotiate meaning, work collaboratively and provide themselves and others with opportunities to learn at work. This is another motivation for my support of {coteaching |cogenerative dialogue} experiences during teacher education programs.

1.2.4.2 Contributions of {coteaching | cogenerative dialogue} for the learning of schoolteachers

Studies on the contributions of {coteaching | cogenerative dialogue} for schoolteachers' learning are intertwined with several studies on novice teachers' learning as many researches have placed focus more towards coteaching between novice teachers and schoolteachers (CARLISLE, 2010; GALLO-FOX, 2010a; KERR, 2010;). These studies showed, in a noteworthy fashion, that school teachers (a) gained in confidence and enjoyment when teaching (MURPHY; BEGGS, 2008; MURPHY; SCANTLEBURY, 2010); (b) highlighted multiple perspectives and different ways of thinking about teaching because it provided them with new ideas and opportunities to expand their practice (GALLO-FOX; SCANTLEBURY, 2006); (c) reported learning from novice teachers in multiple ways (GALLO-FOX; SCANTLEBURY, 2006); (d) were enabled by coteaching to engage in risk-taking pedagogical practices (GALLO-FOX, 2010a); (e) were provided with ownership of the teaching process, risk-taking and the responsive teaching beneficial to all as teachers and learners (O'CONNILL, 2010); (f) were provided with opportunities to learn while teaching (ROTH, 2006a; 2006b); (g) examined their teaching practices and included students as part of the process to cogenerate alternatives to improve teaching and learning (UPADHYAY; GIFFORD, 2010); and (h) promoted more democratic classrooms (MURPHY; BEGGS, 2008; UPADHYAY; GIFFORD, 2010). Moreover, it has been reported that coteaching not only made it possible to expand the learning opportunities for teachers with many years of pedagogical experience (CARAMBO, 2009) but also to support the development of schoolteachers as school-based teacher educators and educational leaders (FEIMAN-NEMSER, 1998, SCANTLEBURY; GALLO-FOX; WASSEL, 2008).

What these results imply is that the research evidences {coteaching | cogenerative dialogue} as a means of supporting schoolteachers in meeting their professional responsibilities effectively (RYTIVAARA; KERSHNER, 2012) and re-conceptualizing on-going teacher preparation and professional development models (KERR, 2010; RIGANO, RITCHIE; BELL, 2005; SCANTLEBURY; GALLO- FOX; WASSEL, 2008). Rigano, Ritchie and Bell (2005), for example, explore the viability of coteaching as a professional development model for elementary classroom teachers without prior experience in inquiry science while Gallo-Fox and Scantlebury (2006) examine the interactions between cooperating teachers and teaching interns during coplanning sessions in order to study the ways in which these meetings provide potential resources for schoolteacher learning.

Along the same lines, {coteaching | cogenerative dialogue} also leverages benefits for student learning.

1.2.4.3 Contributions of {coteaching | cogenerative dialogue} to students

As the primary aim of {coteaching | cogenerative dialogue} being to engage all participants in the effort of helping students to learn (ROTH; TOBIN, 2001a; 2001b), the literature on this perspective has also shown that co-teaching enables opportunities not only for learning to teach but also to enhance students' learning. Roth et al. (2005a) and Lehner (2006), for instance, emphasize that the implementation of coteaching affords more learning opportunities for students because the teachers are synchronized in their sharing of physical, temporal and meaning-making symbols. By the same token, studies show that coteaching has the potential to have a positive impact on student achievement, experience, attitude and enjoyment not only in science lessons (MURPHY et al., 2004; MURPHY; BEGGS; CARLILE, 2009; ROTH et al., 2002; UPADHYAY; GIFFORD, 2010), but also in math (JACKSON; PHILLIPS, 2010). Most of the experience of {coteaching | cogenerative dialogue} has shown that when more than one professional is present in a class, students pay more attention, there is more activity, less down time, and fewer disruptions because they feel their educational needs are being efficiently met (CARAMBO; STICKNEY, 2009). In addition, successful experiences of novice teachers coteaching influence the development of more positive working relationships between teachers and students (WASELL; LAVAN, 2009b), which makes a significant impact on student's achievement. In regards to this, Murphy and Beggs (2010) provide evidence of a significant enhancement in children's attitudes towards science learning when comparing children in cotaught classes to those in non-cotaught ones. Bacharah, Heck and Dahlberg (2010a) align with this perspective and reported that children in cotaught classes attained significantly improved achievement scores in reading and mathematics compared to their peers in non-cotaught classes.

The contribution of {coteaching | cogenerative dialogue} to teacher educators is presented in the next section.

1.2.4.4 Contributions of {coteaching | cogenerative dialogue} to teacher educators

Research on coteaching reveals that the implementation of {coteaching | cogenerative dialogue} affords not only novice teachers and cooperating teachers an opportunity to learn,

but also the university researcher and/or the teacher educator and/or the teaching practicum supervisor as well. This arrangement offers opportunities to learn the subject matter, to learn to teach the subject matter and, at the same time, assume collective responsibility for teaching and learning (ROTH et al., 2002). However, to date a less extensive body of research exists on {coteaching | cogenerative dialogue} which focuses more so on the learning of teacher educators.

The studies regarding teacher educators show that the arrangement affords professors the possibility to become legitimate participants in the everyday practice of educating teachers as they gradually move to a more central position as their knowledge develops (ROTH et al., 2004). Further, it is also a very effective pedagogical strategy to expand the options of actions for teacher educators in the classroom and generate positive emotional energy for college educators (MILNE et al., 2011). A recent study has shown that university professors can re-think course structures to share the teaching responsibility among all stakeholders (SIRY; MARTIN, 2010). More studies are to be carried out, though, in order to demonstrate how {coteaching | cogenerative dialogue} might contribute to teacher educator learning.

Although extensive literature exists regarding the contributions of the arrangement, it is important to consider its limitations and criticisms. In the next section, I address some of these criticisms, controversial issues and challenges of implementing {coteaching | cogenerative dialogue}.

1.2.5 Addressing Criticisms, Controversial Issues And Challenges Of Implementing {Coteaching | Cogenerative Dialogue}

Despite its benefits, criticisms of the methodological approach were also present within the literature. Murphy, Beggs and Carlisle (2009) and Carambo and Stickeney (2009) summarize the majority of the recent arguments against {coteaching | cogenerative dialogue}. These two studies are critical not only because the authors reviewed and addressed the criticisms of the perspective but also because they note that published research of criticisms of the approach is lacking since most of them are presented in conferences by the audience or by the very participants of {coteaching | cogenerative dialogue}. As I present each criticism in this section, I counter them with Murphy, Beggs and Carlile (2009) and Carambo and Stickeney (2009)'s response.

The most important criticisms of the theory rely on the assumptions that a) novice teachers who have cotaught will not be able to 'go it alone'; b) novice teachers could be

‘encultured’ into poor practice by working with a less effective cooperating teacher; c) poor relationships between coteachers may cause major problems in the classroom, d) the lack of studies on students’ achievement and e) the non-feasible aspect of implementing {coteaching | cogenerative dialogue}.

Regarding the first criticism Murphy, Beggs and Carlisle (2009), drawing on a comparison case presented by Wassel and Lavan (2009b), assert that, in fact, beginner teachers who have experienced coteaching are more prepared than those without this experience. The authors argue that although novice teachers did report feelings of isolation and general difficulties with the method (such as engagement in meaningful reflective practice and classroom management strategies when they assumed a teaching position), they were also able to access tools and resources (the students and researchers themselves) made readily available through their experiences of pre-service coteaching for utilization in the context of their in-service teaching. According to the authors, such criticism is inappropriate because research on coteaching has shown that not only novice teachers continue to reinterpret and mobilize structures that they successfully used during coteaching while teaching individually, but they also continue to alter teaching structures in order to prioritize collaborative relationships with peers, mentors or colleagues at other schools (JUCK; SCANTLEBURY; GALLO-FOX, 2010; SCANTLEBURY; GALLO-FOX; WASSELL, 2008; WASSELL; LAVAN, 2009b). Moreover, they argued that teachers' feelings of loneliness and isolation at schools is not necessarily exclusive feeling of those who participated in {coteaching | cogenerative dialogue}. From my perspective, the fact they are able to access students and other teachers as tools and resources is significant and may play a role in our educational system. I believe this is important because several countries (including Brazil) have placed engagement in dialogue and collaboration with others as one of the desirable competencies for teachers (e.g. in Ireland, General teaching Council Northern Ireland, 2007; in Brazil, PIBID).

As I noted earlier, questions have been raised about the possibility of having novice teachers’ enculturated into poor teaching practices. Murphy, Beggs and Carlile (2009) argue however, that coteaching in fact militates against enculturation because everyone is involved in “transforming the classroom”. “Poor teaching practices” would be the perfect scenario to call upon {coteaching | cogenerative dialogue}, since all the participants share the responsibility of the classroom. That is, because everyone is responsible for the outcome of the class (novice teachers, schoolteachers, teacher educators, researchers and students), poor teaching experience is likely to occur only if participants are not taking responsibility for their

part in the process. Additionally, Tobin and Roth (2006) believe that cogenerative dialogue is the context in which to identify and review what aspects appear functional and which to discard or rethink, specifically practices and schema which disadvantage participants with regard to the latter (TOBIN; ROTH, 2006). Along with Tobin and Roth (2006), scholars have argued that this is the main reason cogenerative dialogues are an essential unit of coteaching and why those practices should always been paired up. Research shows that these practices allow participants to deal with ethical issues (LEHNER, 2006; STITH, 2006; STITH; ROTH, 2006) and provide the participants with opportunities to reflect on what worked well and what did not (MURPHY; BEGGS; CARLILE, 2009), taking action against 'poor teaching practices'. Scholars involved in {coteaching | cogenerative dialogue} appear to take this particular *transformative* stance into account (SCATLEBURY; GALLO-FOX, 2008; MURPHY; BEGGS; CARLILE, 2008; ROTH; TOBIN, 2002a). I tend to corroborate such views because the very root of coteaching, in my perspective, presupposes the development of agency that then leads to transformations which work towards overturning contradictions within school practices.

The third critique concerns how the approach could trigger poor relationships between coteachers and, therefore, cause major issues within the classroom and result in a substandard teaching experience. In this regard, Beggs (2005) acknowledges that the working relationship between coteachers was indeed a significant factor in positive and negative experiences of coteaching. However, Carambo and Stickney (2009) argue that having a contradictory relationship can produce a valuable and potential perspective for re-thinking practice as a result of reflecting on a different philosophy or approach to teaching. Still, Murphy, Beggs and Carlisle (2009), drawing on the works of Murphy and Beggs (2006a; 2006b), Carlisle (2008), Wassell and Lavan (2009b), provide suggestions to avoid a low quality teaching experience by (a) attempting to match novice teachers and schoolteachers prior to placement in order to reduce the potential for inefficient working relationships (MURPHY; BEGGS, 2006a; 2006b) and (b) reinforcing the relationships between coteachers that develops over time through the engagement in coplanning, coteaching and coevaluation of lessons (CARLISLE, 2008). With respect to this matter, I do agree that time is an important aspect in the relationship between coteachers, however I believe it also requires a disposition to want to work with the other.

Although some studies have focused on students' performances in co-taught classes, another criticism - brought to light by Stickney in 2009 during her role as one of the education administrative staff members working with coteaching (in CARAMBO; STICKNEY, 2009) -

is the fact that little emphasis is being placed on students' achievement. Carambo (in CARAMBO; STICKNEY, 2009) defends the perspective, highlighting that coteaching seems to bear a different learning conception from the studies that have focused on "students' achievement". According to Carambo, the nature of such studies regarding "students' achievement" in coteaching seems to be centered on qualitative issues and in the conception of learning by participating (such in BACHARAH; HECK; DAHLBERG, 2010a; CARAMBO; STICKNEY, 2009; JACKSON; PHILLIPS, 2010; MURPHY et al., 2004; MURPHY; BEGGS, 2010; MURPHY; BEGGS; CARLILE, 2009; ROTH et al., 2002; UPADHYAY; GIFFORD, 2010), while the argument pointed out by Stickney is, in fact, the lack of studies quantitatively reporting how the model "affects" students. Despite this, Carambo recognizes that there may be a need for more quantitative studies in order to "prove" students' achievement in such a context. The following quotation summarizes his conclusion fairly well:

[...] Although it is implied that students are more engaged and responsive in the coteaching environment, there is no proof that the increased solidarity and emotional energy translated into increased student achievement. I think those of us who have experienced coteaching feel that this is likely true, but other readers might question our claims without "hard evidence". (CARAMBO; STICKNEY, 2009, p. 436).

From my perspective, on one hand, I find the criticism valid since the primary aim of implementing coteaching is the enhancement of student learning. On the other hand, I believe that, to date, the number of publications focusing on students' achievement has increased, the book *"Coteaching in International Context"*, organized by Murphy and Scantlebury (2010) with five articles dedicated to the subject being a prime example.

In order to present the next critique, I continue to draw on Carambo and Stickney (2009) but also incorporate criticisms overheard while working with this approach. The fourth criticism concerns the impracticality of the implementation of the approach in the traditional structure of teaching education programs. Evidence suggests this is a result of a) the lack of human and material resources; b) the lack of time and c) the use of coteaching as a fixed structure (as if there was only one model of implementation).

However, the main criticisms of {coteaching | cogenerative dialogue} with which I am familiar, brought about by my own experience disseminating this project, referred to the constraints of the faulty infrastructure experienced not only by schoolteachers but also by teacher educators with respect to implementing {coteaching | cogenerative dialogue} in the

Brazilian context. It has thus been proven that this issue is not solely a matter of local context. Several studies on coteaching emphasize the need to acquire more human and material resources to implement this practice (CARAMBO; STICKNEY, 2009; SCANTLEBURY; GALLO-FOX; WASSELL, 2008; WASSELL; LAVAN, 2009a).

I also find it necessary to acknowledge that studies have yet to be carried out regarding the number of schoolteachers and teacher educators that would be needed to execute {coteaching |cogenerative dialogue}. In my opinion, these issues do not invalidate the perspective; rather it is an issue of questioning its usage in a larger context as well as an issue of incorporating such a perspective into public policies for teacher education. My position, therefore, is the same assumed by Carambo and Stickney (2009). Although I do agree with the constraints of faulty infrastructure (human and materials resources), the benefits of implementing coteaching seem to outweigh its criticisms, enough so that I feel encouraged to explore possible models feasible in the local Brazilian context. I also believe that in illustrating the results and benefits of new practices and understanding the implications of implementing such approaches, we are able to argue for new infrastructural resources. The following quotation encapsulates the experience of Scantlebury, Gallo-Fox and Wassell (2008) in expanding the model according to their own needs:

[...] The program implemented is beginning to merge the needs of different stakeholders, preservice, inservice teachers, teacher preparation, induction, mentoring and ongoing professional development into a connected model using coteaching and co-generative dialogues supported through co-respect and co-responsibility for the learners and teachers by planning to improve the infrastructure to support effective preservice and inservice science teacher education (SCANTLEBURY; GALLO-FOX; WASSELL, 2008, p. 979).

In the context of Scantlebury's discussion of feasibility, time is another important issue. There is a consensus among researchers and practitioners (as the coteachers and I have felt in our implementation) that time is a limited resource in coteaching (e.g. CARAMBO; STICKNEY, 2009; EICK; WARE; JONES, 2004; MATEUS, 2005; SCANTLEBURY; GALLO-FOX; WASSELL, 2008). As presented by Scantlebury, Gallo-Fox and Wassell (2008), time is a key issue within coteaching because this arrangement prompts and requires multiple relationships, creating time pressures for the teachers who need to plan, reflect on instruction, and follow up with students. Drawing on their own experience, the authors highlight their experiences dealing with the issue of time constraints by (1) placing the interns as pairs with different schoolteachers teachers; (2) limiting the number of schoolteachers

assigned to an intern; (3) arranging the interns' schedule in such a way that their non-teaching time aligns with the schoolteachers' planning period and (4) establishing a common coplanning time. Following the same view, Carambo and Stickney (2009) also explore strategies that potentially aid administrators and school staff in obtaining the human and material resources needed to staff the multiple teacher classrooms, an example being partnerships with schools. Despite these suggestions, however, the solutions are to be found in each local context where coteaching is implemented. In the context of this work, for example, PIBID appeared to help enhance the feasibility of the approach.

The last aspect regarding the feasibility of implementing {coteaching | cogenerative dialogue} concerns the misunderstanding that there is only one model. Although coteaching has been used in several countries and contexts, as I have noted in the beginning of this chapter, one key criticism is that it is not practical in the Brazilian context as our education system differs from those of other countries. However, this claim originated from misguided attempts to understand coteaching as a strict approach regardless of the context of its implementation. Some researchers, nevertheless, have advocated in favor of a wider conception of the model. Murphy, Beggs and Carlisle (2009, p. 462) for example, argue for the flexibility of the model, stating that there are different frameworks for coteaching. The authors state:

[...] By exploring a wider conception of coteaching, we can collectively resolve some of the issues which remain in terms of the enactment and consequences of coteaching, such as transition to independent teaching and problems arising from less positive relationships between coteachers (MURPHY; BEGGS; CARLISLE, 2009, p. 462).

Along with these authors, other researchers advocate for a wide conceptualization of the perspective: they support coteaching as an alternative to traditional teaching (WASSELL; LAVAN, 2009b) and/or as a methodology to be applied alongside or in addition to independent teaching in pre-service courses (MURPHY; BEGGS, 2006a; 2006b; MURPHY; BEGGS; CARLISLE, 2009). In response to the critique presented by Murphy and Beggs (2009), Wassell and Lavan (2009a), for instance, recognize that many teacher education programs would be hesitant to adopt an "all or nothing" approach and agree that a student teaching experience that includes both coteaching and independent teaching would be beneficial for most individuals.

1.2.6 Gaps In {Coteaching | Cogenerative Dialogue} Research

Although research to date has tended towards a focus on the benefits of using {coteaching | cogenerative dialogue} and I do support this as one of the organizational spaces for dialogic mediation⁷² (in the sense of JOHNSON, 2009), the two main weaknesses of the studies, from my perspective, are the failure to address the inherent power relations as well as the particularities of the language used in such contexts. Only one study (WASSELL, 2005) has attempted to divert attention towards the kind of language used in {coteaching | cogenerative dialogue} interactions. Wassell (2005) focuses on the opportunity for teachers to participate in discussion within {coteaching|cogenerative dialogue} and identifies four types of interactions: coplanning, teaching huddles, debriefing, and {coteaching|cogenerative dialogue}.

Based on this gap, in the next chapter, after presenting the main tenets of CDA, I argue how the analytical structure may contribute to research on {coteaching | cogenerative dialogue}.

⁷² “the primary means by which learners are assisted as they appropriate relevant linguistic and cultural resources and are guided as they use and transform those resources to accomplish certain goals” (JOHNSON, 2009, p. 63)

CHAPTER 2

ANALYZING LANGUAGE IN ACTION: CRITICAL DISCOURSE ANALYSIS AND {COTEACHING | COGENERATIVE DIALOGUE}

Discourse is practice not just of representing the world,
but of signifying the world, constituting and
constructing the world in meaning.
(FAIRCLOUGH, 1992, p. 64).

This chapter provides a complementary rationale for the theoretical|methodological framework of the study through Critical Discourse Analysis (CDA). In addition, drawing on the two main areas of scholarship which inform this research – socio-historical-cultural theory (discussed in chapter 1) and CDA – this chapter also addresses the concepts of language, identity, participation, agency and power in the interplay of both theories. It is necessary to review such concepts - which are understood here as interconnected - because they are essential for the understanding of learning. After explaining the main tenets of CDA, I present the argument for the necessity of incorporating a critical analysis of language in {coteaching | cogenerative dialogue} research as a way to not only overcome the criticisms and the gaps in {coteaching | cogenerative dialogue} studies – as I point out in the previous chapter - but also as being significant tools for improving research on teacher representation and the construction of teacher identities in this context.

This in mind, I focus on how the CDA framework may contribute to and complement {coteaching|cogenerative dialogue}.

2.1 CRITICAL DISCOURSE ANALYSIS

Critical discourse analysis⁷³ (CDA) is an interdisciplinary field with a focus on the study of texts and events in social practices as it describes, interprets and explains language use in a socio-historical context situated in the interface between linguistics and critical social

⁷³Rogers (2011) provides a note about terminology issues. The author argues that there are many approaches to critical discourse analysis and therefore, a variety of theories and methods associated with critical inquiry into language practices that can be referred to as critical discourse analysis (cda, lower case); Critical Discourse Analysis (CDA, in all capital letters) is used in association with Fairclough and his followers. Furthermore, the term *critical approaches to discourse* – which the author prefers – is inclusive of all theories and methods. I tend to agree with the author, but in this study I will concentrate on Critical Discourse Analysis due to time and objectivity constraints of the research. However, the claims I make in favor of CDA in this chapter would be appropriately fitting for *critical approaches to discourses* as they share similar assumptions with CDA.

science. From a linguistics stance, systemic functional linguistics⁷⁴ (HALLIDAY, 1978) is the theory of language that is perhaps the most embedded in critical discourse studies. Systemic functional linguistics as a theory of language, according to Rogers (2011, p. 6) is “oriented toward choice and privileges meaning makers (language users) as agents making decisions about the social functions of their language use” and it operates based on the assumptions that (a) meanings are always being invented (and not being inherited) and (b) people are actively creating meanings and choosing among representational systems when doing so.

The focus of critical discourse analysis is to establish an analytical approach with the ability to map the connections between power relations and linguistic resources selected by people or social groups who recognize that “inquiry into meaning-making is always also an exploration into power” (ROGERS, 2011, p. 6). Therefore, the analysis centers on the relations between language and power and the way the structure of the discourse confirms, legitimizes, reproduces or challenges power relations and societal domains (VAN DIJK, 1998) as well as on the critical investigation on how social inequality is constituted and legitimized through the use of discursive language (WODAK, 2004). According to Rogers, it is:

A broad framework that brings critical social theories into dialogue with theories of language to answer particular research questions. As such, critical discourse analysts are generally concerned with a critical theory of the social word, and a methodology that allows them to describe, interpret and explain such relationships (ROGERS, 2011, p. 3).

It is worth mentioning that CDA is one of the theoretical|methodological approaches within a variety of theories and methods associated with *Critical approaches to discourse analysis*⁷⁵ which shares the same concern with the intersection between language and society (WODAK; MEYER, 2009). *Critical approaches to discourses analysis* also have in common central tenets with this idea, particularly three central and constitutive concepts: power, ideology and critique (WODAK; MEYER, 2009). The concept of power for critical discourse

⁷⁴ Systemic functional linguistics (HALLIDAY, 1989) emphasizes describing the functional uses of language that seek to explain how humans create and interpret the social or textual contexts in which meaning is made.

⁷⁵ According to Rogers (2011, p. 2), “some of the well-known approaches to critical discourse analysis include: (a) the discourse-historical method (VAN LEEUWEUN; WODAK, 1999; WODAK, 2011); (b) systemic functional linguistics (FAIRCLOUGH, 2003; KRESS, 1976; VAN LEEUWEN, 2008); (c) sociocognitive studies (VAN DIJK, 1993); French Discourse analysis (FOUCAULT, 1980); (d) social semiotics (HODGE; KRESS, 1998; VAN LEEUWEN, 2008); and (e) critical ethnography of communication (BLOMMAERT, 2001; COLLINS; BLOT, 2003)”. Rogers (2011, p. 4) also explains that Critical social theories and research “rests on the rejection of naturalism (that social practices, labels, and programs represent reality), rationality (the assumption that truth is a result of science and logic), neutrality (the assumption that truth does not reflect any particular interests), and individualism.”

studies is grounded on critical social theories owing to the “dual agendas of critiquing and resisting domination and creating a society free of oppression” (ROGERS, 2011, p. 4), as noted by the works of Freire (1970) and Giroux (1988).

Regarding the topics mentioned above, CDA researchers are interested in the ways discourse (re)produces social domination (VAN DIJK, 2009; WODAK; MEYER, 2009). The relationship between power and language, or, in other words, the linguistic manifestations of power, is the core (and permanent topic) of CDA. Wodak and Meyer argue in the following quotation:

The constant unity of language and other social matters ensures that language is intertwined in social power in a number of ways: language indexes and expresses power, and is involved where there is contention over and a challenge to power. Power does not necessarily derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and the long term. Language provides a finely articulated vehicle for establishing differences in power in hierarchical social structures (WODAK; MEYER, 2009, p. 10).

Ideology, defined as “representations of aspects of the world which contribute to establishing and maintaining relations of power, domination and exploitation”⁷⁶ (FAIRCLOUGH, 2003, p. 18), is another notable shared concept. It is seen, as argued by Wodak (2004), as an important aspect for the creation and maintenance of unequal power relations. This explains the particular interest of CDA in revealing how language mediates ideology in different social institutions through the demystification of discourses in texts. For CDA supporters, texts are spaces of contestation and dispute of control when different discourses and ideologies arise (WODAK, 2004).

Wodak and Meyer (2009) thoroughly explain the critique in which the term ‘critical’ refers. Such authors tend to highlight the term ‘critical’ as a result of the influence of the Frankfurt School and Jurgen Habermas. For Wodak and Meyer (2009) “social theory should be oriented towards critiquing and changing society in contrast to traditional theory solely to understanding or explaining” (WODAK; MEYER, 2009, p. 6). In a broader sense, it denotes the practical linkage of social and political engagement because CDA “wants to produce and convey critical knowledge that enables human beings to emancipate themselves from forms of domination through self-reflection” (WODAK; MEYER, 2009, p. 7). More precisely, the use of the term has the objective of “producing enlightenment and emancipation.” (WODAK;

⁷⁶ According to Fairclough (2003, p. 218), “they may be enacted in ways of interacting (and therefore in *genres*) and inculcated in ways of being or identities (and therefore in *styles*)”.

MEYER, 2009, p. 7), “making visible the interconnectedness of things” (FAIRCLOUGH, 1995, p. 747) and “revealing structures of power and unmasking ideologies” (WODAK; MEYER, 2009, p. 8). According to Rogers (2011), “engaging in critique and building alternative realities are both central because the shared assumption among allied traditions in critical theories is that confronting inequality means coming to terms with the social arrangements that create social disparities and understanding their root sources” (ROGERS, 2011, p. 5). Therefore, it is evident that CDA prioritizes the investigation of critical social inequality as it is expressed, constituted, legitimized, and so on, by language use (or in discourse) (WODAK; MEYER, 2009).

Scholars in the field of *critical discourses approaches* embrace the concept of methodological hybridity⁷⁷ and ‘language as a social practice’ (FAIRCLOUGH; WODAK, 1997; WODAK; MEYER, 2009). Rogers (2011) brilliantly highlights that the approach towards discourse in much of critical discourse studies draws from a tradition of critical linguistics, neo-Marxist approaches to language, ethnographic approaches to language study, social semiotics and a Foucauldian conceptualization of discourse as a social category rather than a linguistic one.

Despite this, Wodak and Meyer (2009) present an overview of the theoretical positions and methodological objectives of *critical discourses approaches*⁷⁸ emphasizing that the organization of such theoretical positions and methodological objectives is not based on a consensus within the field of CDA. Roger (2011), for example, names three main approaches based on the traditions that each scholar draws on and has been influenced by: James Gee’s approach to discourse analysis as well as Norman Fairclough’s and Gunther Kress’s respective approaches.

As I noted earlier, among the possible perspectives to be adopted within *critical discourse approaches*, this investigation is grounded in the Dialectical-Relational Approach (DRA) (CHOULIARAKI; FAIRCLOUGH, 1999; FAIRCLOUGH, 2006) and the Social Actors Approach (SAA) (VAN LEUWWEN, 2008) – and uses Wodak and Meyer (2009) terminology⁷⁹ to exemplify a specific position on the matter and analyze the data⁸⁰.

⁷⁷ For Fairclough (2003), Hybridity is the mixing of practices and forms occurring in contemporary social life: “accounts of contemporary social life as ‘postmodern’ stress the blurring and breakdown of the boundaries characteristic of ‘modern’ societies, and the pervasive hybridity (mixing of practices, forms, etc.) which ensues” (FAIRCLOUGH, 2003, p. 17).

⁷⁸ Dispositive analysis (DA), the Sociocognitive Approach (SCA), the Discourse Historical Approach (DHA), the Corpus Linguistic Approach (CLA), the Social Actors Approach (SAA) and the Dialectical-relational Approach (DRA). For an extensive view, see Wodak and Meyer (2009).

⁷⁹ What is worth noting, therefore, is that such an organization of theories and methods proposed by Rogers (2011) and Wodak and Meyer (2009) do not imply, in any way, that the choice for a specific theory exclude

The Dialectical-Relational approach, with its main analyst Norman Fairclough, is a focal point of this dissertation. According to this perspective, every social practice has a semiotic element and these semiotic aspects of social practice are responsible for the constitution of genres and styles. The approach essentially oscillates between a focus on structure and a focus on action. In accordance with these notions, Fairclough focuses upon “social conflict in the Marxian tradition and tries to detect its linguistics manifestation in discourse, in specific elements of dominance, difference and resistance” (WODAK; MEYER, 2009, p. 27).

Although there are several differing definitions of discourse as a result of the broadness in parameters of what constitutes discourse⁸¹, in this investigation, I draw on Fairclough’s definition of discourse because he recognizes “how discourse functions to reproduce society [...] but also has a hand in transforming society as people use discourses in creative and agentic ways” (ROGERS, 2011, p.7). In other words, Fairclough (2001) understands discourse as social practice that is both transformative and reproductive and therefore, the subject is not only favorable to ideological and linguistic shaping but also towards the ability to transform and create new meanings in one's own discursive practice. Language is, ultimately, a dialectical activity which shapes society and which society shapes. The following is a prevalent definition of discourse in CDA in Fairclough’s perspective:

[...] CDA sees discourse – language use in speech and writing – as a form of ‘social practice’. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it: the discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of any relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people (FAIRCLOUGH; WODAK, 1997, p. 258).

the use of others. A good example of this is that Fairclough (2003) proposes a dialogue with the theory of representation of social actors developed by Van Leeuwen (1996; 2008) in order to reveal excluding representations of social actors because he considers social actor positions to help sustain power relations and ideological practices in social practices.

⁸⁰ I do recognize the contribution of these approaches to research on {coteaching|cogenerative dialogue} theory.

⁸¹ See for example, Gee’s (1996) and Wodak’s (2006) definition of discourse. See Wodak and Meyer (2009) for an extensive discussion on the term “discourse”.

A key aspect of Fairclough's perspective is the dialectical-relational approach between social practices and discourses, which is summarized in the following quotation:

Although the discourse element of a social practice is not the same as for example its social relations, each in a sense contains or internalizes the other – social relations *are* partly discursal in nature, discourse *is* partly social relations. Social events are causally shaped by (networks of) social practices – social practices define particular ways of acting, and although actual events may more or less diverge from these definitions and expectations (because they cut across different social practices, and because of the causal powers of social agents), they are still partly shaped by them. (FAIRCLOUGH, 2003, p. 25).

The second tradition highlighted by Rogers (2011) that lays the foundation for this dissertation is the Social Actor Approach⁸² The representation of social actors is a theoretical-methodological approach with the objective to verify the ways in which social actors are represented discursively and the choices made when people refer to other people (VAN LEEUWEN, 2008). This is another reason as to why I also rely on this tradition in this investigation to help explain teachers' representation and identities. This perspective is important because Van Leeuwen believes "critical discourse analysis is, or should be, concerned with both these aspects, with discourse as the instrument of power and control as well as with discourse as the instrument of the social construction of reality" (VAN LEEUWEN, 1993, p. 193). Van Leeuwen (1996; 2008), by proposing a social discursive (socio-semantic) inventory for the purpose of revealing how the participants/social actors of a social practice might be represented, establishes sociological relevance within the discourse⁸³. Through this perspective, individual actors continually constitute and reproduce social structure. What constitutes the theoretical core of SAA is that representation is ultimately based on practice, on that which people do.

For both traditions, 'context' is a crucial aspect. This is due to the fact that CDA starts with the assumption that language use is always inevitably constructing and constructed by social, cultural, political and economic context. The concept of context is also important because it (a) includes social-psychological, political and ideological components and thereby postulates interdisciplinary procedures (WODAK; MEYER, 2009, p. 21) and (b) because local and global texts are more closely related and both play with contradictions in the

⁸²I will focus more deeply in this perspective in chapter 3 because it is one of the categories I use in this dissertation to analyze teacher identities. It will also be used in the methodology as a category of analysis.

⁸³Discourse for Van Leeuwen is somewhat coincident and similar to Fairclough's approach. For him, discourses are forms of socially constructed and situated knowledge regarding reality and developed in specific social context and in specific ways in order to address the needs of social actors (KRESS; VAN LEEUWEN, 2001).

discourses (VAN DIJK, 1998). In this sense, CDA is interesting, specifically in regards to how the context characteristic influences the way members of the dominated groups define their communicative situation (VAN DIJK, 1998).

CDA is, therefore, a problem-oriented and transdisciplinary set of theories and methods widely used in educational research (ROGERS, 2011) both locally⁸⁴ (BARROS, 2008; HEBERLE, 2013; MAGALHÃES, 2001, 2005; NOVODVORSKI, 2008; RESENDE; RAMALHO, 2004) as well abroad (CHOULIARAKI; FAIRCLOUGH, 1999; FAIRCLOUGH, 2003; GEE, 1996; PARDO-ABRIL, 2007; ROGERS, 2011; WODAK; MEYER, 2009). It is ultimately motivated by the need for a critical perspective regarding the relation between language and power.

Rogers (2011, p. 1) explains the use of CDA in educational research and the commensurability that exists between educational research and critical discourse analysis:

First, educational practices are considered communicative events; it therefore stands to reason that discourse analysis would be useful to analyze the ways in which the texts, talk, and other semiotic interaction that learning comprises are constructed across time and context; second, discourse studies provide a particular way of conceptualizing interaction that is compatible with socio-cultural perspectives in educational research; [...] Third, [they] are both socially committed paradigms that addresses problems through a range of theoretical perspectives .

Resende and Ramalho (2004) agree with this perspective, emphasizing that CDA appears as a contribution to the systematic proposals of critical social research on the discursive moment of social practices in this historical time in which language became the core of the production in new capitalism.

Although CDA offers a rich theoretical and analytical framework, it also displays weaknesses recognized by its users. Rogers (2011), for example, notes that, “because of the influence of the North Atlantic epicenter of scholarship in critical discourse studies, theories of discourse tend to reflect monocultural values and perspective” (ROGERS, 2011, p. 9)⁸⁵. Despite its growing use in educational research, the remaining criticism of the theory is that it

⁸⁴For a more comprehensive view of the use of CDA in Brazil, see Novodvorski (2008). The author mentions three main publications that aggregate studies on CDA in Brazil: *Reflexões sobre a análise crítica do discurso*, organized by Magalhães (2001); the journal *Linguagem em (dis)curso* in 2004, vol. 4; and the journal Delta, in 2005, vol. 21. He also presents an overview of studies based on the social representation of social actors in Brazil.

⁸⁵See Rogers (2011) for a more extensive view of such criticism.

rarely attends to matters of learning⁸⁶. Recently, Fairclough (2011) incorporated a view of learning into the version of CDA he has been developing. For Fairclough, learning is a performativity of texts: “we learn from our involvement with and in texts, and texturing (the process of making texts as a facet of social action and interaction)” (FAIRCLOUGH, 2011, p. 122). This view on learning, supported by the CDA perspective, maintains the idea of learning through {coteaching|cogenerative dialogue} theory: learning arises from the experience of being-together-with (ROTH; TOBIN, 2001b) and through the co-generation of ideas.

In the next section, I address the main concepts of this dissertation - language, participation, agency, power and identities - in the interplay of both socio-historical-cultural perspectives (discussed in chapter 1) and CDA.

2.2 THE ROLE OF *PARTICIPATION, AGENCY, POWER, LANGUAGE AND IDENTITIES* IN LEARNING IN CDA AND THE SOCIO-HISTORICAL-CULTURAL THEORY OF LEARNING

As argued by Castells (1999) and Rogers (2011), the past decade characterized by political and economic volatility has also been a time in which questions of learning, identity and power have become densely intertwined. In a study on teacher learning grounded in social theories of learning, these concepts are seen as not taken for granted. According to Lave, “knowing” is a relation among communities of practice, participation in practice, and the generation of identities as part of becoming part of ongoing practice” (LAVE, 1996, p. 157). More precisely, identity, agency, participation, language and power are all central aspects to learning (MOJE; LEWIS, 2007).

Moje and Lewis (2007) observe in their research that the acknowledgment of the importance of these concepts as constructs in learning signifies having a real opportunity to learn which then requires several conditions related to these constructs. These conditions are (a) one’s subjectivity and the identities one enacts in order to be recognized and accepted as valid and worthwhile and (b) that participants have the space and support for agency (that is, that learners have opportunities to make and remake themselves, their identities, their

⁸⁶Rowe (2011) criticizes the lack of learning theory articulated in this kind of discourse analysis. What makes it difficult to describe are the multiple ways in which people learn to recognize and use certain member resources and nonlanguage items necessary for obtaining particular identities. Therefore, the author believes the contribution of aligning theories is not only one to socialcultural theory. Although I am aware of the contribution such bridging might bring to the CDA perspective, as pointed out by Rowe (2011), in this investigation, I focus on the contribution CDA might bring to {coteaching|cogenerative dialogue} studies.

discursive toolkits, and their relationships on the basis of new ideas, practices, or discourses learned during their participation in a learning activity).

The recognition of this interrelation between these notions makes learning a complex concept. However, the concept of participation is equally important because one needs to be provided with opportunities to participate in different practices because learning involves and requires *participation* in something (MOJE; LEWIS, 2007). During participation, one needs to be able to think, talk, and act in ways that are recognized as aligned with the practices of the community (GEE, 1999). This entails ‘learning to *talk*’ within a practice” (LAVE; WENGER, 1991), which is when the concept of language then relates to it.

Language is used to create a perspective, to participate in social activities, and to enact certain identities as taking place within cultural contexts (GEE, 1999), which brings our focus to the concept of identity. Identities are constructed in and through language in the participation within communities. It is important to take this into account because identities that are recognized in the discourses and cultural models that operate therein have everything to do with the positions students are willing to take up and the agency they possess to resignify, disrupt, or examine prevailing discourses (MOJE; LEWIS, 2007). It is through the representation and the identities enacted that agency is thus constrained or expanded. Agency, as a diversion from a given frame of action and as an initiation for transformation (ENGESTRÖM, 2005), also allows the constructing and reconstructing of selves and identities which are always embedded in relations of power. Power, therefore, is also significant because “it can work in unpredictable ways, thus making space for individuals to act with agency even in seemingly oppressive conditions” (MOJE; LEWIS, 2007, p. 14).

From a social-historical-cultural perspective, it is apparent that these concepts are central to understanding learning. One has to also keep in mind that these concepts are intrinsically related, intertwined, dialectical and dependent on each other. I will focus on each one of these concepts separately for matters of organization.

2.2.1 Participation

Given our theoretical stance on the socio-historical-cultural theory of learning, which conceives learning as participation in the community (LAVE; WENGER, 1991; WENGER, 1998) and as a resource that is generated, maintained and transformed in emergent communities (WASKO; FARAJ, 2000), learning is intrinsically related to social participation (GIMENEZ, 2012).

The concept of participation is paramount in this perspective because it is through the process of participation that learning occurs (LAVE; WENGER, 1991; WENGER, 1998). For researchers on the topic of participation, “learning [...] both involves and requires participation in something” (MOJE; LEWIS, 2007, p. 2), and it draws and constitutes ‘histories of participation’ (ROGERS, 2011), “in other spaces, at other times, and with other people” (MOJE; LEWIS, 2007, p. 2-3).

As Wenger (1998, p. 4) states,

Participation refers not just to local events of engagement in certain activities with certain people, but to a more encompassing process of being active participants in the *practices* of social communities and constructing *identities* in relation to these communities. ... Such participation shapes not only what we do, but also who we are and how we interpret what we do.

From this perspective, participation is “noticeable” when people ‘become kinds of persons’ (LAVE, 1996), that is, when change is seen in the way they engage in social practices. This view is strongly connected with the concept of identity because crafting identities is a social process, and becoming more knowledgeably skilled is an aspect of participation in social practice (LAVE, 1996). That is why it makes sense to focus on the trajectories of learners as they change when studying teacher’s learning. This also aligns with the notion that, according to Gimenez (2013a), teacher educators have tried to incorporate *participation* as a crucial concept within professional development.

Grounded on the metaphor of learning as participation, Goulart and Roth (2006) propose a Margin|center perspective as a more dialectical view for the understanding of this concept: any participation is simultaneously both marginal and central. Their criticism is based on the fact that despite the good intention and the ground work offered by Lave and Wenger (1991) in regards to the understanding of the interplay between participation, identity, knowing and belonging in human learning, the metaphor of a newcomer moving from peripheral positions towards full participation seems not to provide a sufficient set for describing participation because such a view has not carried forward the fundamentally materialist and dialectical way of thinking that has been central to the efforts of Vygostky. In order to address this issue, Roth and his collaborators suggest that “a dialectical perspective of participation, learning, and identity therefore begins with considering the relation of individual and collective.” (ROTH; GOULART; LEE, 2005, p. 8).

Roth, Goulart and Lee (2005) criticize the ways in which Lave and Wenger's theory have been conceived. The authors articulate their view by claiming for the irreducibility of the

individual and the collective because each presupposes the other. In other words, while at heart the notion of *legitimized peripheral participation* (LAVE; WENGER, 1991) is dialectic, many scholars continue writing about legitimized or illegitimized forms of participation, or participation that is initially peripheral and subsequently core or central (ROTH; GOULART; LEE, 2005).

Further on the topic, a dialectical perspective of participation, learning, and identity therefore begins by considering the relation of between the individual and the collective. Their perspective emphasizes that participation in cultural practices is coextensive with changing practices in a continuously changing world, or, more precisely, participation is coextensive with learning. The following quotation cleverly summarizes the dialectical view proposed by the authors:

Thinking dialectically means that we stop pursuing the question whether the chicken or egg came first and begin understanding them as mutually presupposing. We can then, on the one hand, engage in historical studies that show how the precursor of some phenomenon developed until, in a rapidly changing context, already existing possibilities became dominant and led to chicken *and* egg (ROTH; GOULART; LEE, 2005, p. 7).

According to the authors, this view keeps with the theorization of individual and social cognitive processes simultaneously because there are no psychological processes independent from social processes, and no social processes independent from psychological processes (LEONT'EV, 1978).

Learning, therefore, both involves and requires *participation*. From this perspective, as illustrated by Moje and Lewis (2007), learning can be conceived of as always being *situated* in participation, which does not necessarily means it is synonymous with or reduced to participation. Thus, there is the need to consider learning as not only concerned with participation within the community's activities in alignment with the expectations of full members (GEE, 1999). What makes learning so complex and irreducible to participation, according to Moje and Lewis (2007), is precisely that it is more than just participation: people bring their stories of participation to bear on each new act or moment of participating and like that, "learning goes beyond the moment of participation to constitute a history and to shape a future act of participating." (MOJE; LEWIS, 2007, p. 3). This process is therefore also about coming to think, talk, and act in ways that are recognized as aligned with the practices of the community (GEE, 1999). This acknowledgment leads us to the discussion of the concept of Language.

2.2.2 Language

From a socio-historical-cultural perspective, language is one of the artifacts that mediate the constitution of the human being and his/her consciousness in the social process of activity systems. Recently, scholars in several fields have recognized the relation between language and learning because of the acknowledgement that in educational settings, language is the primary mediational tool through which learning occurs (ENGESTROM, 2001; MAGALHÃES, 2004; MOJE; LEWIS, 2007; ROGERS, 2011).

This relation is explained through the idea that learning is not seen as a mental process or thing, but as a type of social interaction in which knowledge is distributed across people and their tools and technologies, as dispersed at various sites, and stored in links between people (GEE, 1996). It is also seen as a part of a theoretical reflection on the semiotic aspects of social transformation (FAIRCLOUGH, 2003) which often results from conflictual, contradictory juxtapositions of differing discourses (ROGERS, 2011) and also implies the appropriation and reconstruction of discourses within one's social worlds (LEWIS; KETTER, 2011). It is through the interactions of the participants that new meanings about practice are negotiated and learning occurs for all (LAVE; WENGER, 1991). This view is, therefore, dialectical because "participation in a community of practice entails 'learning to talk' within a practice" (LAVE; WENGER, 1991, p. 109). In other words, the best way to think about learning, according to this perspective, is to recognize that learning is situated or embedded within *discourse communities* (MOJE; LEWIS, 2007), that is, groupings of people that share ways of knowing, thinking, believing, acting and communicating.

In their studies, Lave and Wenger (LAVE, 1996; LAVE; WENGER, 1991; WENGER, 1998) recognize the role of language in learning as embedded within discourse communities. They have anticipated that (a) communities of practice provide a privileged context for the negotiation of meaning (WENGER, 1998), (b) it is within the interactions of practice that learning unfolds (LAVE; WENGER, 1991) and (c) learning within a community of practice is a process of participation through which one gains access to the actions, tools, language, and resources of a community (LAVE; WENGER, 1991). However, Moje and Lewis (2007) present a critique highlighting that learning simultaneously occurs in and is necessary for access to discourse communities and although Lave and Wenger (1991) address this contradiction by arguing that learners move from legitimate peripheral participation to expertise or central participation as they learn, they were "less explicit about the idea that learning provides access to and control of Discourses – or ways of knowing, thinking,

believing, acting and communicating – that may be used to control the activity and material goods within a community” (MOJE; LEWIS, 2007, p. 4). What Moje and Lewis wish to convey is that:

[...] Because material resources are limited, discourse communities produce and struggle over cultural tools, resources and identities (both within and across communities) that provide them access to Discourses and thus, to the material good. The problem is that some participants in discourse communities may have better access to or control of tools, resources, and identities necessary for full participation and control of Discourses and material goods. This access or control is not only an artifact of expertise (newcomer versus old-timers), but also of qualities of difference such as race, gender, sexual orientation, or economic status, depending on what aspects of difference matter most or are most marginalized in a given discourse community.

What is worth noting is that this perspective positions social activities and the language used to regulate those activities as being structures and gaining meaning in historically and culturally situated ways. In this sense, both the physical tools and the language practices used by communities of practice gain their meaning from those who have come before.

Built on these tenets, it is needless to say that language is a key aspect in a socio-historical-cultural perspective since the central tenet of the theory is the fact that the human mind is mediated by socially constructed symbolic artifacts, including and above all, language (LANTOLF, 2000), which makes it a significant tool for psychological development (ROWE, 2011), as stressed by Vygostky. It is in this sense that “language functions as a psychological tool that is used to share experiences and to make sense of those experiences with others, thus transforming experience into cultural knowledge and understanding” (JOHNSON, 2009, p. 3). Along these lines, the following quotation summarizes the role of language in a socio-historical-cultural perspective:

Language is a vital means by which humans represent thought. Vygostky (1978) described language as a psychological tool, something humans use to make sense of their experience. However, he argued that language is also a cultural tool, in that it is used to share experiences and to make sense of our experiences with others. Thus, language is a means of transforming experience into cultural knowledge and understanding it. It is through language, both spoken and written, that successive generations benefit from the experience of those who have gone before and it is language that each generation uses to share and define its own experiences. From a socio-cultural perspective, the language of the individual develops in relation to its functions within the socio-cultural activity in which the individual participates. And since all social activities are structured and gain meaning in historically and culturally situated ways, the language used to describe an

activity gains its meaning not from some underlying representation encoded in the words themselves but in concrete communicative activity in specific socio-cultural contexts (JOHNSON, 2009, p. 44).

Therefore, the concept of *language as a social practice* seems to be the most acceptable regarding language with its presence pervading various intellectual disciplines. Johnson (2009) explains that from a perspective that considers language as a social practice, meaning is central and resides not solely within the grammar of the language or in the head of an individual, but in the everyday activities in which individuals engage. In this sense,

It reflects a dynamic constellation of socio-cultural resources that emerge out of and are recreated within social and historical usage. Thus, any utterance creates a context of use, or genre (BAKTHIN, 1981), in which the utterance typically belongs, conjuring up specific meaning and interferences while simultaneously creating a space for one's own voice to be expressed" (JOHNSON, 2009, p. 46)

It does not mean teaching is "off the table", rather, teaching|learning assumes a central issue in the context of formal schooling, but is characterized as a *dialogic process*. Understanding *dialogic mediation* as "the primary means by which learners are assisted as they appropriate relevant linguistic and cultural resources and are guided as they use and transform those resources to accomplish certain goals" (JOHNSON, 2009, p. 63), helps learning to be seen as a long-term, cyclical process of dialogic mediation which is responsible for "re-conceptualizing and re-contextualizing knowledge as teachers and learners engage in activities together" (JOHNSON, 2009, p. 62). Johnson believes dialogic mediation might be fostered by Inquiry-based teaching approaches⁸⁷. Furthermore, Johnson (2009) argues that it is through the dynamic process of dialogic engagement that opportunities for learning are created and it is precisely this process that leads to *concept development* (as the process of dialogic engagement shifts and changes, so do the learner's capacities). In this sense,

⁸⁷Johnson (2009) believes inquiry-based approaches to professional development (such as critical friends groups, peer coaching, lesson study, cooperative development, and teacher study groups) (a) create alternatives structural arrangements that support sustained dialogic mediation between and among teachers and teacher educators, (b) provide assisted performance as teachers struggle to understand work against the negative consequences and issues of the macro-structures that are directly relevant to their professional worlds and (c) foster teaching learning from a socio-cultural perspective. In her own words, they "create meditational means for teacher to collectively engage in on-going, in-depth, systematic, and reflective examination of their teaching practices and their student's learning" (JOHNSON, 2009, p. 94). From my perspective, such ways of organizing teacher education programs are examples that might help us to organize teaching education curriculum based on a perspective in which learning to teach requires the appropriation of the cultural practices and the understanding of the ways of acting and interacting, representing and being in ways that are aligned with the practices of community members (LAVE, 1996). I believe {coteaching|cogenerative dialogue} could be seen as one of these inquiry-based approaches to professional development.

activities based on interaction (such as peer interaction, for example), “can create meditational means within the ZPD that have the potential to advance cognitive development” (JOHNSON, 2009, p. 29) because they are grounded in sustained dialogic mediation. Johnson (2009) thoroughly explains in the following, the relations between ZPD, dialogic mediation and learning:

In fact, the essence of a socio-cultural perspective is that engagement in dialogic mediation as a component of goal-direct practical activity leads to and shapes higher-level cognitive development, and since dialogic mediation occurs through language, the nature of language use within the ZPD is critical to shaping opportunities for learning that in turn create the potential for cognitive development (JOHNSON, 2009, p. 19).

Also regarding the role of dialogic mediation in education, Fairclough’s view aligns with socio-cultural historical theory. Using the term “*dialogicality*⁸⁸”, Fairclough (2011, p. 126) emphasizes that “a relatively high degree of dialogicality and orientation to difference can be seen as favoring the emergence of new meaning through “*interdiscursive hybridity*⁸⁹”, which is important for a perspective which considers learning through text and talk as part of the semiotic condition for social transformation. Lewis and Ketter (2011), for example, outline the importance of interdiscursivity and discourse hybridity in learning demonstrating that the emergence of new meanings relies on the possibilities of the relative dialogicality of text and talk and its orientation to difference⁹⁰.

Language, therefore, comes to play a central role in learning because it is seen as a result of conflictual, contradictory juxtapositions of differing discourses (ROGERS, 2011, xi) and as a part of a “theoretical reflection on semiotic aspects of social transformation” (FAIRCLOUGH, 2011). This central role of language, thus, seems also a central aspect of teaching programs grounded in social learning theory (JOHNSON, 2006, 2009; LIBERALI;

⁸⁸Fairclough (2003, p. 214) explains that, “in Bakhtin’s view of language, which is taken up within critical discourse analysis, all texts (written as well as spoken) are dialogical, i.e. they set up in one way or another relations between different ‘voices’. But all texts are not equally dialogical. Dialogicality is a measure of the extent to which there are dialogical relations between the voice of the author and other voices, the extent to which these voices are represented and responded to, or conversely excluded or suppressed. This aspect of texts can be approached through distinguishing various orientations to difference.”

⁸⁹ According to Fairclough (2003, p. 218), “analysis of the interdiscursivity of a text is analysis of the particular mix of genres, of discourses, and of styles upon which it draws, and of how different genres, discourses or styles are articulated (or ‘worked’) together in the text. This level of analysis mediates between linguistic analysis of a text and various forms of social analysis of social events and practices (CHOULIARAKI; FAIRCLOUGH 1999, FAIRCLOUGH 1992).”

⁹⁰ For Fairclough (2003, p. 222/223), “texts vary in their orientation to social difference — from being dialogical exploration of difference, to polemical accentuation of difference, to attempts to overcome difference, to bracketing difference in order to focus on commonality, to suppressing difference. Particular texts may combine these scenarios. It is the nature of its orientation to difference that determines the relative *dialogicality* of a text”.

MAGALHÃES; 2009; LIBERALI; MATEUS; DAMIANOVIC, 2012; MAGALHÃES, 2004; MATEUS, 2005). Language is duly important in this sense because a socio-historical-cultural perspective presupposes a teaching-learning concept that considers that the permanent dialogue between the discourses of the participants in the interaction allows for confrontation between popular culture and scientific concepts and favors a critical and reflective framework and the appropriation of new meaning. That is, language is one of the tools for which learning is mediated (GIMENEZ; MATEUS, 2009) and it is an “irreducible part of social life” (FAIRCLOUGH, 2003, p. 2) through which meanings are created.

From this perspective, language is constructed and re-constructed through human relations, and consequently assumes a significant role in the process by being understood as symbolic production which is constituted and constitutes socio-historical-cultural situated practices. According to Magalhães (2004), to conceive that human beings are constituted entails that their subjectivities are the process of social interaction and the discourse of others. For teacher education, it means that the crafting of critical professionals implies the need of teacher educators to rethink and reorganize their language action in the context of discourses of education so a complex and multifaceted relation between theory and practice may take place.

This conception of language as a social practice aligns with the CDA conception of language. From the CDA perspective, language is one of the sign systems through which people create meaning. It is a representational system of building relationships, knowledge, identities and worldviews (ROGERS, 2011). Regarding this view of language, Gee (1996) argues that it allows for an integration of work in CDA, situating cognition and socio-historical-cultural approaches to language and literacy as well as particular forms of social theory. This perspective of learning - seen not as a mental process, but as a type of social interaction in which knowledge is distributed across people whose tools “allow an integration of work in CDA, situated cognition, socio-historical-cultural approaches to language and literacy and particular forms of social theories.” (ROGERS, 2011, p. xix).

Because CDA also considers language as a social practice, it is also seen as being determined and constrained by social aspects; at the same time it produces effects and transform it. From this perspective, it is a process of interaction and non-transparent social production, which constitute the social, the objects and social subjects (FAIRCLOUGH, 2011). The importance of language in socio-cultural theory and CDA, therefore, is situated in the recognition that “a language defines a certain potential, certain possibilities, and excludes

others – certain ways of combining linguistic elements are possible, others are not [...] (FAIRCLOUGH, 2011, p. 120).

Resende and Ramalho (2004) explain in depth that to understand language as a social practice implies understanding it as a way of situated historical action, which is not only constituted socially but also is constitutive of social identities and social relations. In this sense, Fairclough and Wodak (1995) recognize the relationship between discourse and the social world claiming that this is a dialectical relation. This dialectical relation is a cornerstone in Fairclough's approach because social processes are seen as the interplay between three levels of social reality, social structures practices and events (CHOULIARAKI; FAIRCLOUGH, 1999). Social structures are, in essence, abstract entities which define the set of possibilities for action. However, Fairclough (2003) argues that the relationship between what is structurally possible (structure) and what actually happens (events) is extremely complex because they are mediated by social practices. For Fairclough, "social practices can be thought of as ways of controlling the selection of certain structural possibilities and the exclusion of others" (FAIRCLOUGH, 2003, p. 22-23); besides, "social practices can be seen as articulations of different types of social elements which are associated with particular areas of social life [...]and "they articulate discourse (hence language) together with other non-discoursal social elements, such as action and interaction; social relations; persons (with beliefs, attitudes, histories); the material world and discourse" (FAIRCLOUGH, 2003, p. 25). Fairclough exemplifies this line of thinking: "classroom teaching articulates together particular ways of using language (on the part of both teachers and learners) with the social relations of the classroom, the structuring and use of the classroom as a physical space, and so forth".

According to Fairclough (2009), this approach to CDA focuses on two dialectical relations: between structure (especially social practices) and /action (or events) and between semiosis⁹¹ and other elements. Fairclough describes these other elements to which semiosis relate as being "a facet of action; in the construal (representation) of aspects of the world; and in the constitution of identities" (FAIRCLOUGH, 2009, p. 64). In other words, Fairclough (2011, p. 6) explains that social practices – such as teaching and learning – "are mediated by structures and events and are networked in particular ways through orders of discourse".

Conceiving discourse as a social practice means that the orders of discourse are three analytical categories of discourse (FAIRCLOUGH, 2009) which comprise genres, discourse

⁹¹ Fairclough sees *semiosis* as "meaning making as an element of the social process" (FAIRCLOUGH, 2009, p. 162), or, in other words, discourse.

and styles (FAIRCLOUGH, 2011) and can be seen as networks of social practices in its aspect pertaining to language (FAIRCLOUGH, 2003) or as a “semiotic dimension of social practices which constitute social fields, institutions, organization”, etc. (FAIRCLOUGH, 2009, p. 164). They are important because “these elements select certain possibilities defined by languages and exclude others – they control linguistic variability for particular areas of social life. So orders of discourse can be seen as the social organization and control of linguistic variation” (FAIRCLOUGH, 2003, p. 24).

Therefore, for Fairclough (2003), discourse figures in three main ways in social practices: as genres (ways of acting), discourses (ways of representing) and styles (ways of being). That is, Discourses may be mobilized in the dialectical process of being enacted as new ways of (inter)acting, are inculcated as new ways of being (identities) (FAIRCLOUGH, 2009). More precisely, discourse figures in three different dialectical ways in social practice as mentioned earlier, which are identified by Fairclough as elements of orders of discourse at the level of social practices. Each social practice produces and uses particular discourse genres that articulate styles and discourse in a relatively stable way and in a specific socio-cultural and historical context (RESENDE; RAMALHO, 2006). There is, thus, a correspondence between Action and genres, Representation and discourses, Identification and styles. These conceptual relations indicate that Discourse might be seen as action, representation and identification. This correspondence leads us to the need to understand discourse as action, representation and identification.

2.2.2.1 Discourse as action, representation and identification

2.2.2.1.1 *Discourse as action*

Fairclough (2003) explicates these orders of discourse by highlighting that discourse figures first as ‘part of action’ because one way of acting and interacting is through speaking or writing. In regards to this, discourse also figures in the representations (which are always a part of social practices) alongside bodily behavior in constituting particular ways of being and particular social or personal identities.

Therefore, *discourse as action* is linked with the ways of acting and interacting that are genres. From this dialectical-relational approach, genres are seen “as semiotic ways of acting and interacting” (FAIRCLOUGH, 2009, p. 164), that is, discourse figures first as ‘part of the action’. We can then distinguish different genres as various ways of (inter)acting

discursively (FAIRCLOUGH, 2003). An example provided by Rogers (2011, p. 12) is that “ways of interacting (genres) refers to the kind of texts that people design and call on (i.e. traditional I-R-E patterns of classroom discourse or historical fiction).”

Since discourse is a way of acting in the world with others (FAIRCLOUGH, 2001), this perspective is deemed important because different genres also signify different ways of interacting discursively. For Fairclough, such forms of action and interaction in social events are defined by its social practices. When investigating social interactions, we also investigate the action meaning of the texts. In Fairclough’s words:

Genres are the specifically discursal aspect of ways of acting and interacting in the course of social events: we might say that (inter)acting is never just discourse, but it is often mainly discourse. So when we analyze a text or interaction in terms of genre, we are asking how it figures within and contributes to social action and interaction in social events. (FAIRCLOUGH, 2001, p. 65).

2.2.2.1.2 Discourse as representation

Thus, for Fairclough, discourses are also ways of representing. Since particular aspects of the world are represented in different ways, looking towards discursive representation allows for an understanding of how different discourses understand the world in differing ways. In this sense, “representation is clearly a discursal matter, and we can distinguish different discourses⁹², which may represent the same area of the world from different perspectives or positions” (FAIRCLOUGH, 2003, p. 26). For Rogers (2011), ways of representing (discourse) refer to the cluster of meanings that give rise to macro-narratives or cultural models. Discourse as representation, therefore, refers to “semiotic ways of constructing aspects of the world (physical, social or mental) which can generally be identified with different positions or perspectives of different groups of social actors” (FAIRCLOUGH, 2009, p.164). In other words, representations of the social life are inherently positioned – that is, social actors in different positions see and represent it in different ways and through varying discourses (FAIRCLOUGH, 2001). That is why representation becomes an important concept associated with language. This in mind, I will turn to a discussion on the concept of Representation before approaching Discourse as Identification.

⁹² ‘discourse’ is being used here as particular ways of representing part of the world [...]”(FAIRCLOUGH, 2003, p. 26).

Representation

Representation is a process of social construction of practices, including the reflexive construction of the *self* (FAIRCLOUGH, 2001). It is also a way to attribute meaning. In this sense, it is linked to power relations because those with power to represent possess the power to define identity (SILVA, 2011). According to Fairclough, social actors within any social practice produce representations about how things are, could be or should have been. To him, representations penetrate social processes and practices and shape our identities.

From a socio-historical-cultural perspective, representations also assume an important role because “knowledge of the world is mediated by virtue of being situated in a cultural environment and it is from this cultural environment humans acquire the *representational systems* that ultimately become the medium, mediator, and tools of thought (JOHNSON, 2009, p. 2). Therefore, understanding the ways teachers represent themselves and others in discourse may be indicative of their systems of beliefs, their attitudes, how they see the world and who they are.

Woodward (2011) explains that when analyzing systems of representations, it is necessary to also analyze the relation between culture and meaning. According to Woodward, we can understand the meanings involved in these systems if we have an idea about the *subject-positions* they produce and how we, as subjects, might be positioned within them. It is here where the focus shifts from representations to identities owing to the fact that representations include practices of meaning and symbolic systems that position us as subjects: “it is through meanings that are produced by the representation that we give meaning to our experience and to what we are⁹³” (WOODWARD, 2011, p. 17). Discourses and representation, in essence, construct the ‘place’ from where individuals might be positioned and from where they can speak. It is through representations that individual and collective identities are established (WOODWARD, 2011). However, identities are “contested” and individuals are constrained not only by the possibilities that culture offers but also by social relations.

Seeing that representations of social actors consists of, in one way, observing social identities (FAIRCLOUGH, 2011; SILVA, 2004; WOODWARD, 2011), representations are perhaps indicative of the types of teacher identities crafted in each environment. Resende (2012, p. 445) reinforces this view by expounding:

⁹³“É por meio dos significados produzidos pelas representações que damos sentido à nossa experiência e àquilo que somos” (WOODWARD, 2011, p. 17).

The way social actors are represented in texts might indicate positions regarding them and their activities – for example, certain actors might have their agency overshadowed or emphasized in representations, might be referred to in ways that presume judgment about what they are or what they do. [...] the analysis of representations might be useful for the investigation of the discursive construction of identifications and social relations in texts and interactions.

More precisely, discourse is also featured in identification.

2.2.2.1.3 Discourse as identification

For Fairclough (2003), “discourse figures alongside bodily behavior in constituting particular ways of being, particular social or personal identities” (FAIRCLOUGH, 2003, p. 26). That is, discourse also features as identification, or ways of being. Ways of being refer to the kind of identity construction that people enact as they use language (ROGERS, 2011, p. 12). This is relevant for this perspective and for this study because “[...] particular representations (discourses) may be enacted in particular ways of acting and relating (genres) and inculcated in particular ways of Identifying (styles) (FAIRCLOUGH, 2003, p. 29).

Fairclough explicates that such orders of discourses should not be seen as separate, but rather, dialectical. This dialectical relation may be interpreted, according to the author, “in terms of a relation involving the persons in the event ('subjects') — their relation to knowledge, their relation with others (power relations), and their relation with themselves (as 'moral subjects')” (FAIRCLOUGH, 2003, p. 29). It means that ‘discourses (representation meanings) are enacted in genres (actional meaning), discourses (representation meanings) are inculcated in styles (identification meanings) and actions and identities (including genres and styles) are represented in discourses (representation meanings). In other words, “genres and styles presuppose particular representations, which draw upon particular discourses” (FAIRCLOUGH, 2003, p. 29).

The way individuals represent social actors in the discourse is also a crucial factor not only for the idea of ‘belonging’ but also for ‘identity’ (BAUMAN, 2005, p. 17). It is in this sense that Hall (2005, p. 49-50) sees identities as a set of cultural representations constructed in specific situations; a way of meaning-making which influences and organizes not only our actions but the conceptions we have about ourselves. Through this, the affirmation of a specific identity means at the same time, a claim for difference and translates the desire of

different social groups, situated asymmetrically, to have guaranteed privileged access to social resources.

Because it is fundamentally through representation that we construct the identity of the *Other*, and, at the same time, our own identity, *representations* may be legitimized in ways of social action and embedded in social agent *identities* (FAIRCLOUGH, 2003), as they act symbolically to classify the world and our relations within it (HALL, 2005)⁹⁴.

It is here that the representation of social actors, the construction of identities and identifications have a neat fit: the construction of identities and identifications are also linked to the representational process of classification and the elaboration of similarities and differences⁹⁵ (FAIRCLOUGH, 2003). Acknowledging how critical it is for identity that practices are mediated by discourses emphasizes the fact that language is intrinsically related, which is reason to turn my attention to the concept of identity in the next section.

Identities

Gee (1999) reminds us that language is used to create a perspective, to participate in social activities, and to enact certain identities as taking place within cultural contexts. For the author, “Discourses”⁹⁶ and cultural models are historically grounded, socially accepted ways of being in the world that are shared and valued among particular groups of people” (GEE, 1999, p. 44). This is significant, according to Gee, because socio-historical-cultural learning within a community does not only concern learning how to participate within the community’s activities in alignment with the expectations of full members, but also pertains to coming to think, talk, and act in ways that are recognized as aligned with the practices of the community. It is in this sense that language is therefore, strongly connected to identities. The following, extracted from Gee’s work, summarizes this notion fairly well:

⁹⁴It is in this sense that Bauman affirms that ‘belonging’ and ‘identity’ are always negotiable and revocable and it is not fixed and neither a guarantee for life. Hall (2005) agrees that late modernity has seen a trend and a fascination with “difference” and “otherness”.

⁹⁵From the same perspective, Silva (2004) highlights identity as difference being linked to a system of meaning and therefore, socially and culturally attributed. From the author’s perspective, grounded in cultural theory, identity and difference also have to be represented. In fact, the author highlights they are extremely dependent on representations because it is through representation that identity and difference acquire meaning and exist.

⁹⁶For Gee (1996, 1999), Discourse (with a capital “D”) is seen as resources for identity construction: Discourses are ways of being “certain kinds of people.” “Any combination that can get one recognized as a certain ‘kind of person’ (e.g., as a certain kind of African American, radical feminist, doctor, patient, skinhead) is part of what he calls a “Discourse”. However, “discourse” (with a lowercase “d”) is used by the author to refer to connected stretches of talk or writing (GEE, 2001).

Discourses create ‘social positions’ (perspectives) from which people are ‘invited’ (‘summoned’) to speak, listen, act, read and write, think, feel, believe and value in certain characteristic, historically recognizable ways combined with their own individual styles and creativity (GEE, 1996, p. 128).

From a socio-historical-cultural perspective, learning is conceptualized as shifts in identity. One learns to take on new identities along with new forms of knowledge and participation (GEE, 2001; LAVE 1996; MOJE; LEWIS, 2007). According to Moje and Lewis (2007), learning, from this point of view, involves both awareness of differences and distinctions and, ultimately, an act of subjectivity, that is, an act of subject formation and identification with particular communities. According to the authors, this identification can be demonstrated through:

[...] The enactment of particular identities one knows will be recognized as valuable in particular spaces and relationships, [...] that is, when people acquire, appropriate, resist or reconceptualize skills and knowledge within and across discourse communities, they continue to be formed as acting subjects.(MOJE; LEWIS, 2007, p. 10).

Thus, it is the concept of *subjectivity* that might help us to understand this investment of identities. Woodward (2011) posits that subjectivity and identity are, sometimes, used as interchangeable terms, but what exists in fact, is an overlapping between them. To Woodward:

Subjectivity suggests the understanding that we have about our ‘self’. The term involves thoughts and conscious and unconscious emotions that constitute our conception about “who we are”. Subjectivity involves our feelings and more personal thoughts. [...] Subjectivity includes the unconscious dimensions of the ‘self’ which implicates in contradictions [...]. The concept of subjectivity allows us to explore the feelings that are involved in the process of identity production (WOODWARD, 2011, p. 55).

Because we live our subjectivities in a social context in which language and culture make meaning to our experiences and because we then craft an identity, the concept of subjectivity becomes extremely relevant.

Because learning occurs through the engagement in social practice and it is by this process that a learner performs a new social identity, being engaged in identity construction involves learning, and “learning implies becoming a different person” (LAVE; WENGER, 1991, p. 53) through change in social status or position. This then authorizes the recognition

that learning is inextricably bound with identity formation, as already explained in chapter 1. The development of identity is the result of a process of social recognition by the community. This is why identities or “ways of being” (FAIRCLOUGH, 2003) or “teacher trajectories” (LAVE, 1996) become an important concept regarding teacher learning in teaching education programs: becoming a teacher means developing a professional identity

Identity is seen as “socially negotiated, dynamic, and fragmented and stands in contrast to the historical view of identity as internal, fixed, and coherent” (REEVES, 2009, p. 35). In other words, identity⁹⁷ is co-constructed through a social negotiated process with the self, with others and within discourses present in one’s life in which individuals claim, assign and reject identities in relation to others (REEVES, 2009); it is crafted in social practices, in the interaction with people, in and through language. It is then through this interaction that people become aware of whom they are in the interplay of the representation of the self and thus construct their social identity (RAJAGOPALAN, 1998).

This aspect of identity, which concerns the nature of the term, appears to hold a consensus in the field of social science. For social scientists, Identity is crafted through our connection with people and its nature is not permanent; rather it is provisory (BAUMAN, 2003). According to Hall (2005), subjects with stable and unified identity are being fragmented (due to the changes in society described earlier) and becoming multiple. That is why the identity of the post-modern subject is neither non-fixed nor permanent but rather fragmented, decentered, and, depending on the context, volatile, as a result of representations and discourses that emerge from modern society. As Silva (2004) states:

⁹⁷An examination of “identity” in the literature from a historical perspective portrays a growing popularity in terms of identity in social sciences, and an impetus to bring identity to the foreground of the educational arena (FLUM; KAPLAN, 2012). The concept of identity has received considerable attention as of late not only due to the recognition of the “identity crisis” postulated by the studies in the social sciences (HALL, 2005; BAUMAN, 2003; WOODWARD, 2011) but also as a result of the acknowledgment of the learning conception which culminated in the recent “language turn” in social theories (JOHNSON, 2006). According to Hall (2005), the present growing interest in *identity* is due to the innumerable transformations in the contemporary world through the process of globalization, which has dislocated structures and social processes and altered individual reference, fragmenting space and society. This “identity crisis”, according to the author, has disintegrated the sense of unity, security and stability of individuals, making some identities obsolete and creating opportunities for new ones (HALL, 2005; GEE, 2001). When individuals felt a transformation towards instability, identity started to play a central role. Along the same lines, Bauman (2005) states that it is precisely when communities are collapsing that identity is reinvented. Bauman assumes that one of the reasons that may explain why identity is foregrounded is that we tend to center objects only when they begin to diminish, fail, start to behave strangely or disappoint us. Scholars agree with this position which implies that it is at periods when people are left less embedded in traditional contexts to dominate and support them, (that is, when an old social order dissolves and people are left to their own devices in making major life decisions), that issues of self and identity are of more concern (BAUMAN, 2005; FLUM; KAPLAN, 2012; GEE, 2001; HALL, 2005).

Identity is not an essence; it is not a given factor – neither from nature nor culture. Identity is not fixed, stable, coherent, unified or permanent. Identity is neither homogeneous, definite, finished, identical [...]. On the other hand, we can say identity is a construction, an effect, a process of production, a relation, a performative act. Identity is unstable, contradictory, fragmented, inconsistent and unfinished. Identity is linked to discursive structure and narrative. Identity is connected to a system of representation. Identity has neat connections with power relations (SILVA, 2004, p. 13).

This sociological and poststructuralist view of identity indicates that the positions people occupy for themselves are intertwined with the positions they ascribe to others; they are both an outcome of the discursive construction negotiated between the self and the other through discourses. It is through discourse that people negotiate identities and occupy, assert, and resist identity positions that define them (REEVES, 2009). Identity, is therefore, embedded in social relations with others. It is a “relational and socio-cultural phenomenon that emerges and circulates in local discourse contexts of interaction rather than as a stable structure located primarily in the individual psyche or in fixed social categories” (BUCHOLTZ; HALL, 2005, p. 585–586). In this sense, identity entails becoming a “certain kind of person” (GEE, 2001). This becoming, however, has to be recognized and affirmed by others in dialogue with them (GEE, 2001). That is why analyzing how individuals construct their identities by positioning themselves in discursive interaction becomes a means for tracing teacher’s learning⁹⁸.

Gee (2001) supports the view that contemporary society is marked by foregrounded discursive processes and has been aware that discursive processes are a result of a number of trends that are associated with further stresses on interpretive (semiotic) processes, and the ascending need for recognition through discourse and dialogue. Considering this, Gee (2001) argues that people can no longer solely rely on traditional authority and institutions to underwrite their identity albeit, the identity they create (or recruit) still has to be recognized by others (FLUM; KAPLAN, 2012). It is in this process that people engage in ‘making sense of’ or in an interpretative effort, and construct and sustain identities through discourse and dialogue, rather than expect to derive their identity directly from “official” institutions (GEE, 2001; FLUM; KAPLAN, 2012).

The notion of identity is also particularly relevant here because the concept has become intrinsically related to a person's ways of acting and interacting. It is important to recognize that placing focus on the “contextually specific ways in which people act out and recognize identities allows a more dynamic approach than the sometimes overly general and

⁹⁸See Chapter 4 and 5 for the ways in which Aline and Jefferson position themselves.

static trio of "race, class, and gender" (GEE, 2001). This also brings to light how socio-historical-cultural perspectives of learning have also utilize identity as an important analytic tool for understanding schools and society (GEE, 2001), mainly related to teachers' trajectories during participation in social practices constitutive of the profession. This is significant because "any human being acts and interacts in a given context, others recognize that person as acting and interacting as a certain "kind of person" or even as several different "kinds" at once" (GEE, 2001, p. 99) attributing identities to these teachers that may be either accepted or contested.

Gee (2001) understands identity as being recognized as a certain "kind of person," in a given context – which means all people have multiple identities connected not to their "internal states"⁹⁹ but to their performances in society, which coincides with the perspective taken in this dissertation when I use the term *subjectivity*. Being a certain kind of person, as highlighted by Gee (2001), is tied to "performance" in society, which I addressed here by using the term participation: it is through participation and subsequently engagement in the social practices one becomes a certain kind of person.

Gee argues in favor of a perspective for identity characterized by *recognition*. From this perspective, Gee (2001) proposes an interesting approach for the analysis of identities which is built around four perspectives concerning what it means to be recognized as a "certain kind of person": Nature Identity¹⁰⁰ (N-Identity), Institution Identity (I-identity), Discourse Identity (D-Identity) and Affinity-Identity (A-Identity). The last three are significant to this investigation. The *institutional perspective*, according to Gee, is generally associated with a position, that is, it is not something given by nature it is, rather, accomplished by the person (such as being a teacher). For Gee, the power that determines it as a set of authorities, or, the source of this power, is an institution. For him, the process through which this "power" works is authorization; that is, "laws, rules, traditions, or principles of various sorts allow the authorities to "author" the position of professor of education and to "author" its occupant in terms of holding the rights and responsibilities that go with that position" (GEE, 2001, p. 102). The 'I – Identity' might be seen, according to the author, as a *calling* or an *imposition*.

⁹⁹By saying so, Gee does not deny what many authors call "core identity".

¹⁰⁰According to him, Nature Identity has to do with *state*, that is, it is a part of who we are, over which we have no control (such as genes, for example). To the author, the "power" that determines it is a force of nature and not society, and the process through which this power works is development (it unfolds outside my control or the control of society). However, Gee reinforces N-Identities also need to "gain their force as identities through the work of institutions, discourse and dialogue, or affinity groups, that is, the very forces that constitute our other perspectives on identity" (GEE, 2001, p. 102), which means they also only exist because they are *recognized*.

Another perspective outlined by the author is the *discursive perspective*. Here, it means someone is who he/she is, not something he/she is born with. Nor are they something an institution creates and upholds rather, individuals are the source of this power. Although it might be an individual trait (such as being charismatic, for example), it is not to say that it is something one can achieve alone. According to the author, the source of this trait, that is, the "power" that determines it, is the discourse or dialogue of other people. For Gee (2001), it is only because other people treat, discuss, and interact with the person using characteristics of a charismatic person that he/she is one. Thus, for the author, the process through which this power works is through recognition (for example, the fact that rational individuals recognize a friend as charismatic in the treatment of, talk, and interaction with him/her). What Gee wishes to convey is that "people can construct and sustain identities through discourse and dialogue (D-Identities) without the overt sanction and support of "official" institutions that come, in some sense, to "own" those identities" (GEE, 2001, p. 103).

The source of the power that determines what Gee calls the Affinity perspective (or A-Identities), however, is a set of distinctive practices that is neither the nature of an institution, nor other people's discourse and dialogue alone, but an "affinity group." This group shares allegiance to, access to, and participation in specific practices that provide each of the group's members the requisite experiences. Therefore, the process through which this power works, for the author, is participation or sharing. The focus on this kind of identity is with distinctive social practices that create and sustain group affiliations, rather than on institutions or discourse/dialogue directly.

What also seems to be worth noting in this study regarding Gee's perspective, is the recognition that although an A-identity might seem exclusively as something that one must actively choose to join, it is not that simple. According to the author, presently, there has been an attempt of institutions to create affinity groups, mainly due to "new capitalism". This view is particularly important to our discussion of the Pibidian Identity (see Chapter 5 and Concluding Remarks).

The table below, reproduced from Gee (2001), summarizes the four perspectives¹⁰¹ presented thus far:

¹⁰¹ Gee explains that it is important to remember that these four perspectives are not separated from each other and they interrelate in complex and important ways. What he means is that they are ways to focus our attention on different aspects of how identities are formed and sustained and they may be present and woven together as a given person acts within a given context. Thus, one might decide to look at it at a given time and place focusing on only one of the strands, that is, on which strands predominate and why. In the quotation below he explains this by demonstrating how western societies have moved historically from foregrounding different perspectives on identities.

Chart 3 - Kinds of identity, process, power and sources of power.

Kind of identity	Process	Power	Sources of power
Nature-Identity (a state)	Developed from	Forces	In nature
Institution-identity (a position)	Authorized by	Authorities	Within institution
Discourse-Identity (an individual trait)	Recognized in	The discourse/dialogue	Of/with rational individuals
Affinity-identity (experiences)	Shared in	The practice	Of “affinity-groups”

Source: Gee (2001, p. 100).

Acknowledging that we construct and sustain identities through discourse and dialogue, or that we are always in the process of coming to be socially (FABRÍCIO; MOITA LOPES, 2004) also aligns with how CDA understands identities: “discourse figures alongside bodily behavior in constituting particular ways of being, particular social or personal identities” (FAIRCLOUGH, 2003, p. 23). Therefore, it is:

[...] how we use language 'on site' to create a perspective, to participate in social activities and to enact certain identities as taking place within Discourses and cultural models or historically grounded, socially accepted ways of being in the world that are shared and valued among particular groups of people (GEE, 1999, p. 44).

Because Gee (1996) recognizes Discourse as being composed of ways of talking, listening, acting, interacting, believing, valuing, and using tools and objects, in particular settings at specific times, it also displays and recognizes a particular social identity. That is, those who successfully use the Discourse of a community act in manners aligned with the culture of the community and are recognized as members of the group. Reeves (2009) also argues that the parameters of identity positions (whether the position is claimed or assigned) define what is expected of and socially possible for an actor. This view maintains the idea that identity is seen as difference (SILVA, 2004) and the representation of social actors (VAN LEEUWEN, 2008)¹⁰², which thus postulates that when social actors explicitly differentiate themselves (or a group) from another similar group, they create a difference between the “*self*” and the “*other*” or between “us” and “them” (VAN LEEUWEN, 1996).

¹⁰²The reason for opting for van Leeuwen’s model concerns the fact that I found this to be the only comprehensive framework in CDA studies that lends itself well to the analysis of discourse when the representation of actors are looked at from a social standpoint.

Both Roth (2007) and Silva (2004) seem to agree that identities are constructed through difference¹⁰³. Roth (2007), for example, argues that, “the Self has to be understood as inherently Other, not as its negative other but as a central aspect of its constitution” (ROTH, 2007, p. 2). Silva (2004) reinforces that identity and difference are in an intrinsic relationship of interdependence; they are inseparable, mutually determined and constitute each other: when we say we *are* something it is because we are saying we are not anything else. Identity and difference, according to the author, also share an important feature: they are the result of a linguistic creation, which means they have to be actively produced. Identity as difference is produced, crafted and created in the social world and in the context of cultural and social relations through language (WOODWARD, 2011; SILVA, 2004). According to Silva, they must be nominated and cannot be understood in terms of the systems of configuration and meaning in which they acquire meaning. In other words, identity as difference only makes sense within a chain of meaning comprised by other identities; they are outcomes of a process of symbolic and discursive production.

Woodward (2011) agrees with this perspective, stressing that identity is indeed sustained by exclusion. Such demarcation –which might be realized linguistically by the use of pronouns, for example - means to reinforce and reaffirm power relations since they are indicators of subject-positions strongly embedded in power relations. In this sense, Silva believes *classification* is also a way to divide the world in groups and classes, which are not symmetrical grouping, because it also means to prioritize: who has the privilege of classifying also has the power to attribute different values to the classified groups. Identity is thus related to the way society produces and uses such classification. Based on Derrida, Silva affirms that the most important form of classification is the binary opposition, because they refrain from simply dividing the world into two symmetrical groups because one of the groups – generally the “we” group – is always privileged. Such demarcation of difference “is the key component of any classification system” (WOODWARD, 2011, p. 41).

Along similar lines, Woodward (2011) argues that to affirm the primacy of one identity, it seems necessary to not only place it in opposition to another undetermined identity but to also claim for an identity that seems “real”, “authentic”, “pure” or simply better than the other. Therefore, for Silva (2004), it is paramount to question the binarisms of our society in order to question identity and difference as power relations. However, Block (2007, p. 17)

¹⁰³ Roth (2007) emphasizes that although etymologically the word *identity* derives from the Latin root *idem*, which means “the same”, it is far from staying the same because our social and personal identities are continuously produced and reproduced in activity.

reminds us that “much observed activity described by research as ‘identity work’ is about individuals seeking to align and make as consistent as possible what they ‘give’ and ‘give off’, in short, to control the reception of the subject positions they choose to adopt.” At the same time identities are created in the social relations, individuals have the power to accept or reject them. The key issue here is the recognition that identity is both generated from subject positions as well as subject positionings that are imposed on individuals by others (BLOCK, 2007). The perspective that identities as difference are featured by a *classification* process appears an important feature because “identities rely on difference” (WOODWARD, 2011). All the researchers cited here, for example, Hall, (2005), Ramalho and Resende (2011), Silva (2004), Woodward (2011), Van Leuween, (2004) agree with this perspective. Conclusively, identities are crafted in regards to what they are “not”.

According to Silva (2004), another privileged way to determine identity is attempting to claim a specific identity as the norm. For the author, *normalization*, therefore means to choose – arbitrarily - a specific identity as the pattern regarding other identities is evaluated, attributing positive identities to this identity in relation to others. In this sense, the “normalized” identity is seen as natural, unique and desirable. Another important concept Silva elucidates in the understanding of identity as difference is the concept of ‘*performativity*’. For the author, this concept allows us to have a conception of identity as movement and transformation rather than fixed and stable. This view diverts the concept away from this emphasis on identity as description, that is, from what it ‘*is*’ towards the idea of ‘*becoming*’ (HALL, 2005; SILVA, 2004; WOODWARD, 2011). In my view, this concept aligns with our understanding that it is through *participation* and *experience* that we become who we are because “every experience enacted and undergone modifies the one who acts” (DEWEY, 2008, p. 18). Besides, another important element of the aspect of performativity in identity brought by Silva is that the productive efficacy of the performative discourse connected to identity depends on its incessant repetition. That is, it is through repetition or even through the possibility of repetition that a linguistic act is strengthened in the process of identity.

As a result, it is apparent that identity is not a pre-existing entity, rather it is created and re-created constantly; it is linked with the attribution of meaning in the social world and to dispute surrounding this attribution. In this sense, one can deny, accept, contribute or reinforce the social attribution given to him/her in a specific context. This notion is connected to the concept of ‘*investment*’. According to Woodward (2011), the process of accepting or reinforcing an identity is also relevant for any discussion on identity because there are

feelings involved in the process of constructing identities. The concept of ‘investment’ allows us, according to the author, to explain the reasons for which we accept and reinforce a particular identity. This concept, however, adds to what the classificatory systems (HALL, 2005; SILVA, 2004) cannot explain: the personal investment in identities.

Woodward (2011) also adds that identity is indeed featured by difference, but what is most important is the fact that some differences are more important to others in specific places and at specific times. The emergence of different identities is historical; it is placed in a specific time. She emphasizes that identities in conflict are set within social, political and economic changes. She attributes historical time in the contemporary world to a time in which there are new forms of positioning because of the collapse of certainties¹⁰⁴.

From the same perspective, Bauman (2003) affirms that identity is comprised by the decisions that individuals make, the paths he/she follows and the way as he/she acts at the same time they are constrained by institutions and attributed identities. It means subjects are seen as set “free” to choose and author their own identities. This view of identity is also intrinsically related to the concept of agency and structure. Reeves (2009), for example, has recently pointed out that identity theories have attended to the social negotiation of identity as well as the power of individual agency (BUCHOLTZ; HALL, 2005; LASKY, 2005; MORGAN, 2010). This implies a dialectical view of structure|agency¹⁰⁵: as the social negotiation of identity exerts influence on the construction of identity for individuals, individuals can construct, adopt and reject identity positions for themselves. Drawing from a similar notion, Roth (2007) supports that agency and identities are dialectically related to structure and mediated through participation in activity through actions. Thus, as another central component of teacher identities (and learning), linked to the concept of agency (or Power to act).

2.2.3 Agency

From a socio-historical-cultural perspective, human agency assumes a great role in the developmental process when learning is conceptualized as the ways we have done here: “learning both promotes and constrains agency by providing or constraining access to

¹⁰⁴Examples of these “collapses” are changes in the structure of social classes and the innumerable possibilities from which new identities can emerge in the contemporary world. This is so, according to the author because the ways we used to represent ourselves have changed radically in the last years with the complexity of modern life: it became more fragmented and volatile due to changes in the traditional structures of belonging (such as job market, patterns of interaction, class relations, etc.).

¹⁰⁵See discussion on structure|agency later in this chapter.

discourse, what then, makes something an act of agency” (MOJE; LEWIS, 2007, p. 8). Agency becomes a central issue in understanding teacher learning from a socio-historical-cultural perspective because “teachers are positioned as individuals who both appropriate and reconstruct the resources that have been developed and made available to them while simultaneously refashioning those resources to meet new challenges. [...] It involves *changing* and not simply reproducing [...]” (JOHNSON, 2009, p. 13). Tobin and Roth (2006, p. 87) articulate this relation, stressing that:

The experience of control over life conditions and the experience of the expansion of this control both have high emotional valence, which in turn is important for how students participate in producing and reproducing schooling. It is also a central component of the identity they come to enact situationally and of the identity narratives that they can build as a consequence to articulate images of self (TOBIN; ROTH, 2006, p. 87).

The English concept of agency denotes the fact that human beings are inherently imbued with the *power to act*, which allows them, in contrast to other animals, to transform the conditions in and under which they live (HOLZKAMP, 1983b). It includes the capacity of human beings to participate in creating their lived-in worlds rather than being merely determined by them. The power to act is simultaneously enabled and constrained by the structures of social/material fields of human action and by the capacity to appropriate both human and material resources available in the fields (SCANTLEBURY; GALLO-FOX; WASSELL, 2008). From this perspective, agency can also be understood as a breaking away from a given frame of action and as taking initiatives to transform it (ENGESTRÖM, 2005). One can understand agency and everything that springs forth from it only by acknowledging both the enabling and constraining aspects of the social/material fields of the lived-in world. It might also be seen as “the *strategic* making and remaking of selves, identities, activities, relationships, cultural tools and resources, and histories, as embedded within relations of power” (MOJE; LEWIS, 2007, p. 11). Learning is not only the participation in discourse communities, but also the process by which people become *members* of discourse communities through resisting membership, being marginalized from discourse communities (or marginalize other), reshaping discourse communities, or making new ones (MOJE; LEWIS, 2007), being involved in taking up and taking on existing discourses or disrupting and transforming fixed discourses (MOJE; LEWIS, 2007), which can be interpreted as the utilization of agency within communities. This implies that teachers cannot just ‘give’ agency to students, teachers will often achieve authority through a more extended process when they

participate in gradually transforming old norms into new ones (ENGLE; FAUX, 2006; LIPPONEN; KUMPULAINEN, 2011).

Although the importance of understanding the social and cultural processes mediating the expansion of the power to act¹⁰⁶ for novice teachers has been recognized increasingly lately, the way the concept of ‘agency’ is portrayed in most of the studies is problematic from a socio-historical-cultural and critical psychological perspective since it focuses almost exclusively on the subject of activity. There is insufficient theoretical attention to the reverse side of agency, the experience of being subject to and subjected to conditions. Such a failure leads to problems in theorizing how apparent apathy¹⁰⁷ is transformed in praxis even though it is initially characterized as such. We still know relatively little on how novice teachers expand and experience expansion of their power to act and move from marginal to more central forms of legitimized peripheral participation and very few studies have tried to understand how agency could develop in adverse conditions and in the social fields in which novice teachers are embedded.

In the research literature, there is a growing awareness for the need of teacher educators to understand more deeply the developmental processes novice teachers undergo when becoming agential teachers and the ways to support this development (e.g., LIPPONEN; KUMPULAINEN, 2011; MATUSOV, 2001). Developing ‘agency’ tends to be theorized as the *prerequisite* for changing conditions. However, the concept of agency overemphasizes human beings as subjects of activity and underestimates that they are simultaneously subject to and subjected to the activity (ROTH, 2011). From a Marxist position, which recognizes the role of conditions as determinants of human actions, praxis itself, though it may be constrained, gives rise to new forms of consciousness. One does not first need to develop consciousness and agency to change praxis, rather, praxis itself changes consciousness as described by Marx/Engels and as exemplified in studies where negative affect is overturned into positive affect – for both students and teachers – precisely because of praxis rather than as its precondition (ROTH; RADFORD, 2011).

¹⁰⁶ I prefer the term ‘power to act’, in English, as used by Roth (2002) and ‘protagonismo docente’ in Portuguese, as used by Mateus e El Kadri (2012) because they seem to imply the active participation of subjects in the search for alternatives to the contradictions in their context by acting in conscious and responsible ways in order to influence social transformation. However, as many authors do use the term ‘agency’ I try to maintain the terms used by them when I am talking about their conceptions. Therefore, in this study, ‘power to act’ and ‘agency’ are treated as synonymous.

¹⁰⁷ As Jefferson exhibited early on in our study– see analysis in Chapter 4.

Niesz (2010) argues that in order to illuminate the mechanisms through which agency work emerges, educational research on agency needs to closely analyze the situated turn-by-turn dynamics of collaborative interaction and dialogue.

This discussion of agency is interrelated with the kind of participation teachers are able to have in the process of becoming a teacher, which then links to roles of power in learning. That being said, I will now turn my attention to the concept of power.

2.2.4 Power¹⁰⁸

The role of power in learning is significant for our discussion because, from the viewpoint taken here, learning is shaped by and mired in power relations (MOJE; LEWIW, 2007, p. 4). It is so because from socio-historical-cultural perspectives, (a) learning is always situated within discourse communities and (b) discourse communities struggle over access to resources (as people within discourses communities are not always viewed or treated equally). As Moje and Lewis (2007, p. 5) argue, power is “produced and enacted in and through discourses, relationships, activities, spaces, and times *by people* as they compete for access to and control of resources, tools, identities”. In this sense, social power is based on privileged access to socially valued resources, such as wealth, income, position, status, force, group membership, education or knowledge (VAN DIJK, 1993). As a result, it can work in “unpredictable ways, thus making space for individuals to act with agency even in seemingly oppressive conditions” (VAN DIJK, 1993, p. 14).

As I noted earlier, the concept of power is also important for critical discourses studies, mainly due to the relationship between power and language: “language provides a finely articulated vehicle for establishing differences in power in hierarchical social structures” (WODAK; MEYER, 2009, p. 10). In this sense, CDA also focuses on the discursive strategies that legitimate control, or otherwise naturalize the social order, and especially the relations of inequality (FAIRCLOUGH, 1989).

In and through discourse, participants’ interactions are embedded in social relations, and these social relations also define how participants interact with each other (FAIRCLOUGH, 1992; FOUCAULT, 1979). The conception of power here, is grounded on Foucault’s understanding of power (FOUCAULT, 1980) - which is seen as productive, a

¹⁰⁸ Although I do not focus exclusively on the power relations embedded in the interactions, it is important to emphasize it here because gaining access to a community’s discourses and learning across discourse communities, is a power-imbued process (MOJE; LEWIS, 2007).

result of interactions and relationships, rather than an entity that is possessed by some and desired or resisted by others – and Fairclough’s view (FOUCAULT, 1990) that power is in every social relation constructing and modifying meanings in the world. Foucault (1980) considers it wrong to conceptualize power as something that institutions possess and use oppressively against individuals and groups. To him, power operates in day-to-day interactions between people and institutions. According to this view, power can always be contested and power relations must be continually renewed and reaffirmed. That is why, from this perspective, power is coextensive with resistance, productive (that is, it causes positive effects) and ubiquitous (it can be found in any type of relation between the members of society, being a possible condition for any relation). Power is not seen as possession, as something that might be owned, but rather something that acts and manifests itself in a certain way. In this sense, the author claims:

Conceiving power as strategy and not as possession means to think of it as something that has to be exerted and not something that can simply be acquired. It is not localized exclusively in certain institutions or individuals, but it is rather a set of relations dispersed throughout society. In his words, power is an effect of a relation “rather than a privilege one might possess (FOUCAULT, 1980, p. 26).

Wodak (2003) explains that it is through language that one challenges or subverts power. From this perspective, “we can participate in creating differentially valued subject positions, even when attempting to challenge or subvert oppressive power relations” (FOUCAULT, 2001, p. 5). Thus, to recognize power as a product of the interaction means to also acknowledge that gaining access to a community’s discourses, that is, learning across discourse communities, is also a power-imbued process (MOJE; LEWIS, 2007).

As there are complex relations of power within any teaching/learning process, several researchers argue for more attention paid to relations of power in socio-historical-cultural work (ROGERS, 2011). There has not only been a lack of an explicit analysis of these unpredictable productions of power but also a lack of analysis of the systemic workings of power in socio-historical-cultural perspectives (MOJE; LEWIS, 2007).

The recognition of the role of power in learning and the concept of power as a result of the interactions is significant here mainly in the contexts of the teaching practicum – or in any projects with an emphasis on the school-university relationship. This is because of the institutionalized power that resulted from the understanding of theory/practice as a dichotomy. Jordão and Buhrer (2013), in their study, stress the traditionally contingent and

hierarchical conditions novice teachers face due to their position as learners (and therefore, subordinate to the schoolteacher and institutional hierarchy, to the school, to the schedule, to the teacher educator etc.). I adopt a similar perspective here: I believe the teaching practicum is still characterized by what Fairclough (1989, p. 4) calls, an “unequal encounter”, that is, a type of face-to-face dialogue where participants are unequal. Therefore, I believe, as teacher educators we need to be mindful of how our own institutional power affects the development of learning communities in our workplace (LE CORNU; EDIWIN, 2008), mainly the ways we discursively position ourselves and our students and how “our roles and practices as teacher educators may be interpreted differently by our students than we intend” (SUMSION; PATTERSON, 2004, p. 634). This idea is linked to Fairclough’s notion that “more powerful participants may be able to treat convention in a more cavalier way, as well as to allow or disallow varying degrees of latitude to the less powerful participant” (FAIRCLOUGH, 1989, p. 47). Acknowledging this implicates the role of teacher educators in creating more dialogical practices and analyzing the power relations within learning communities.

Having discussed the main concepts of this dissertation in the interplay of both theories, I now propose how CDA might offer fruitful contribution to the understanding of teacher identity transformation in this context.

2.3 CONTRIBUTIONS OF CDA TO {COTEACHING | COGENERATIVE DIALOGUE} STUDIES

The fact that most studies on {cotaching|cogenerative dialogue} do not focus on the language used – as outlined in Chapter 1 - neither in cogenerative dialogues nor in the representation of the participants of this practice, is problematic for two main reasons. First, because being apart of critical language analysis, they fail to address the power relations inherent to social meetings even though the perspective aims at creating more equitable discussion. To me, the very fact of recognizing the need of creating more equitable discussion demonstrates the existing power relation: if they are unequal, it is because there is power control. Second, because a deep investigation on the ways participants represent themselves and the other participants might be informative not only as to how teachers are representing themselves and others as agential or passive participants at school, but also whether teachers maintain/transform their representation of social actor participants in the context of teaching practicum adopting coteaching|cogenerative dialogue.

Although extensive research has been carried out on {coteaching|cogenerative dialogue}, as I have made clear so far in Chapter 1, no single study exists which addresses the

power relations present in those meetings. In this section, therefore, I argue for the need to formulate a bridge between the theory of language (CDA¹⁰⁹, for example) and research on {coteaching|cogenerative dialogue} as a means to not only understand teachers identities transformation but also the power relations fostered in {coteaching|cogenerative dialogue}.

Several authors have highlighted the need for combining theories of mind and theories of language in order to fill this gap (BOAG-MUNROE, 2004; CALVO, 2013; ORTENZI, 2007b; PASSONI, 2010; ROGERS, 2011; ROWE, 2011; WILLIAM; DAVIS; BLACK, 2007). This claim draws from the acknowledgement that “socio-historical-cultural theory provides an incomplete set of conceptual tools and guidelines for the educational researcher presented with problems that are ultimately complex and indeterminate” (WILLIAM; DAVIS; BLACK, 2007, p. 105). Drawing on similar notions, Rogers (2011, p. 12) notes that “social cultural learning theorists have not attended to matters of inequity and privilege nor have critical discourses theorists attended to matters of learning”, which require researchers to find particular methodological solutions or develop new combinations of theoretical resources. The author argues that analyzing discourse from a critical perspective not only allows one to understand the process of learning in more complex ways but also affords the analyst insight into aspects of learning that other theories and methods have perhaps overlooked¹¹⁰.

Most of the research on the subject has attempted to align studies grounded in social cultural theory with a language framework based on the premise that socio-historical-cultural theory does not provide a precise way to analyze language, which constructs and mediates the activity of classroom teaching. Boag-Munroe (2004), for example, endeavored to demonstrate how critical discourse analysis can be used within the broader theoretical frame of activity theory in order to explore how far teachers follow governmental scripts while Calvo (2013) attempted to bridge CDA with the community of practice framework. It seems to me there has been a move towards the recognition of discourse¹¹¹ (e.g., BOAG-MUNROE, 2004; CALVO,

¹⁰⁹ Resende (2008) exemplifies studies aimed at contributing to the development of CDA in Latin America by highlighting the proposals of Magalhães (2009) between CDA and new literacy studies, Pardo-Abril (2007) between CDA and cognitive psychology and (RESENDE 2008) between CDA and Ethnography. However, in this study, I do not seek to contribute to CDA; rather I intend to contribute to the studies on teacher education focused on teacher transformation, mainly in {coteaching | cogenerative dialogue} studies. I assume an opposite position: how the studies on CDA might contribute to our understanding of teacher learning through a socio-culture scope.

¹¹¹ Mateus (2005) noted that this is a move from the beginning of the 1990s, which has been developed in a social perspective and through functional language and aim at discussing a model for analyzing the use of language related to human learning.

2013; ORTENZI, 2007, PASSONI, 2010, and this study). However, none have tried to do so within studies on {coteaching|cogenerative dialogue}.

From my viewpoint, for a theory concerned mainly with the trajectories of learners and which conceives learning as identity transformation, avoiding tackling the way discourses craft identities and are therefore transformed by them, seems to me a huge gap. It is here that an alignment with critical discourse analysis might provide us with fruitful insights. I believe that in order to understand what occurs in {coteaching|cogenerative dialogue}, the kinds of language features one encounters and what identities are crafted in this context, it is paramount for those working with {coteaching|cogenerative dialogue} to align such studies with theories of discourse analysis. It is not only because such theories for analyzing language provide us with analytical categories that are potentially fertile to the understanding and investigation of {coteaching|cogenerative dialogue}, but also because language is seen as “ubiquitous to human activity” (ROWE, 2011, p. 228) for both discourse analysts and socio-historical-cultural theorists in the kinds of collaborative activities in which they focus.

Moreover, focusing on language use during {coteaching | cogenerative dialogue} interactions could provide us not only with a better understanding of the possibilities for participation and learning for all the participants, but also with contributions towards our understanding of how to foster novice teachers and schoolteachers with more dialogical contexts. In addition, more studies focusing on language might help us understand not only the nature of such interactions but also issues of power. Lave and Wenger (1991, p. 109) posit that participation in a community of practice entails ‘learning to talk’ within a practice. Based on this perspective, we still need to understand how one “learns to talk”, how the language used affords or constrains participation and shared contribution, and the power relations present in {coteaching | cogenerative dialogue} settings. Therefore, I argue that the investigation of language use in {coteaching|cogenerative dialogue} aids us in the understanding of whether or not it provides dialogical practices¹¹². If this implies that organizing {coteaching|cogenerative dialogue} meetings includes the constant search for allowing and providing the other with better opportunities for learning, in this sense, a social and linguistic oriented-approach such as CDA may provide us with tools to understand and become aware of the ways discourse and power are being enacted. This can then result in the ability to orient our future actions in {coteaching|cogenerative dialogue} meetings.

¹¹²Roth highlights that {coteaching|cogenerative dialogue} sessions are like democracy: it is something always forthcoming; it is something we always want to improve. Personal communication.

Another major common feature of both perspectives, which justifies the need for their alignment, is the central role given to *dialogue*. As I have stated in the beginning of this chapter, the main theoretical underpinning of {coteaching | cogenerative dialogue} lies in the recognition that learning occurs through *shared contribution* between coteachers and students towards mutual learning in the dialectics of the individual and the collective in the context of the societal relations in which individuals *collaboratively* transform the nature of learning and teaching which aims to provide one another with agency and *more democratic classrooms* (MURPHY; BEGGS; CARLISLE, 2008, my emphasis). This conception of learning and development, grounded in the socio-historical-cultural process of learning to teach, supports its premises in the *dialogue*, as we can notice in the very definition of the approach, that it cannot be dissociated from the role language plays in such contexts.

As previously mentioned in the beginning of this chapter, the definition of cogenerative dialogues stresses the role of dialogue: it is defined as (a) the “*effective negotiation* of the systems they navigate each day” (STITH; ROTH, 2010); (b) “*open discussions* in which *all participants’ opinions and voices* have equal value, and the participants *co-generate* a product” (MARTIN, 2006; SCANTLEBURY; GALLO-FOX; WASSELL, 2008); (c) a “*radically democratic’ discussion* among collaborator with varying experience and expertise (ROTH; TOBIN; ZIMMERMAN, 2001) in the “democratic construction of (open) theory” (ROTH et al., 2004) for a “*collectively engagement* in building theory” (ROTH et al., 2004) in “a form of *structured discourse*” (MARTIN, 2006), which thus results in the “*co-generation of solutions*” and local theory (MARTIN; SCANTLEBURY, 2009). Therefore, from my standpoint, an epistemological theory based on dialogue and the social relations individuals share could not avoid a critical look into the language used in this context because linguistic structures are used as ways of acting, interacting, representing and being in the world and with people (RESENDE; RAMALHO, 2006).

Likewise, the central role given to the social practices in CDA signifies that the use of language is conceived as a social practice. Understanding discourse as a social practice implies understanding it as a situated, historical way of action, which is “not only constituted socially but also constitutive of social identities, social relations and systems of knowledge and belief” (RESENDE; RAMALHO, 2006, p. 26). If one considers learning as the perspective¹¹³ outlined in this investigation, it is significant to investigate how the discourse

¹¹³Learning is seen here as “becoming kinds of persons” (LAVE, 1996), “changing participation in social practice” (LAVE, 1993) or “a progressive movement from external, socially mediated activity to internal

produced in such organization constrains or allows human agency or provides proper organization for ZPD¹¹⁴. Such a social and linguistically oriented approach (FAIRCLOUGH, 2001) may allow for studies on {coteaching|cogenerative dialogue} to trace and better understand teacher identity transformation in this context.

Another issue key to this discussion is the possibility that CDA analysis will potentialize research on {coteaching|cogenerative dialogue}. Because {coteaching | cogenerative dialogue} also aims at positioning participants more centrally, not only in the collection of data but also in the analysis of this data in order to catalyze transformative practices in education programs (MARTIN; SCANTLEBURY, 2009), it might be seen as a form of critical educational research¹¹⁵ which seeks to create more open and equal relations between academic research and classroom teaching (assuming that is also a goal for CDA studies).

First, the views and the agenda portrayed by Fairclough (2011) related to critical research, led me to the belief that learning and social transformation are at the core of both CDA and {coteaching | cogenerative dialogue} in the researching educational practices. For instance, it might be a way to deal with some of the criticisms of the {coteaching|cogenerative dialogue} framework (see chapter 1), such as, “the danger of the research seeing things rosier than they are” (ROTH; TOBIN, 2002a). What I wish to convey here is that critical discourse analysis may aid us in dealing with preconceptions, not only those of the participants but also the researcher's own. This is important because in {coteaching|cogenerative dialogue}, “no ‘fly-on-the-wall’ observers were allowed to participate” (ROTH; TOBIN, ZIMMERMAN, 2002, p. 9) and therefore, the researcher is also an active participant of the context, being part of the teaching and learning experience.

Although Michael Roth in his studies with his collaborators did not use CDA as a tool to analyze their experience, they did anticipate the need for critically analyzing {coteaching|cogenerative dialogue} experiences due to the fact researchers on this context use immediate descriptions of the context which are likely to remain stuck and reproduce ways of perceiving and acting in a particular context (ROTH; TOBIN; ZIMMERMAN, 2002). In their studies, they displayed a concern for the necessity to engage in a critique of the researcher's own ideology in order to avoid being trapped in immediate understanding (ROTH; TOBIN;

mediation control by individual learners, which results in the transformation of both the self and the activity” (JOHNSON, 2006, p. 238).

¹¹⁴ The concept was initially defined as “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” for an extended discussion on ZPD.

¹¹⁵ I use the term ‘critical educational research’ as described by Fairclough (2011).

ZIMMERMAN, 2002; ROTH; TOBIN, 2002a; 2002b; TOBIN; ROTH, 2006). Their argument is grounded in the need for researchers to exercise a ‘radical doubt’ (BOURDIEU, 1992 apud TOBIN; ROTH, 2006) in order to deal with the dangers that existing understandings could be reified. While this view aligns with the concerns of CDA, this particular analytical approach may contribute to a move towards exercising ‘radical doubt’. For Bourdieu (1992 apud TOBIN; ROTH, 2006, p. 202), “we can understand ideology, a condition for subsequently changing in a conscious manner by exercising radical doubt and deconstructing our constructive process.

Another reason I would like to highlight, is the linkage between {coteaching|cogenerative dialogue} theory and the CDA perspective on the role of the analyst's position when carrying out a research. Both theories argue in favor of a positioned view, admitting the ideological stance of their work rather than emphasizing a neutral view. Chouliaraki and Fairclough (1999), for example, posit that the personal engagement of the research does not imply a negative partiality as long as he/she specifies his/her perspective of analysis and does not simulate a scientific impartiality. From the same perspective, Wodak and Meyer (2009, p. 7) adds: “CDA researchers have to be aware that their own work is driven by social, economic and political motives like any other academic work and they are not in any privileged position”. Such acknowledgement raised awareness of the ideology in my own discourse. The incorporation of the CDA perspective in the discussion of the topic of this study is in fact, my exercise to critically examine our own discourses. Along the same lines, Resende and Ramalho (2006, p.140) also argue that, “we acknowledge the supposition of neutrality in science is an ideological position, and we do not intend to be neutral – we know we cannot be and, more than that, we do not want to be”. Van Leeuwen (2008) reminds us, “the critical term only implies specific ethical standards: an intention to make their position, research interests and values explicit and their criteria as transparent as possible, without feeling the need to apologize for the critical stance of their work” (VAN LEEUWEN, 2006, p. 293 apud WODAK; MEYER, 2009). Both theories attempt to deal with the danger of being ‘corrupted by the system’ and end up being reified by acknowledging a variety of theoretical background¹¹⁶ oriented to different data and methodologies.

Thus, critically examine our own discourses may contribute to the establishment of research on {coteaching | cogenerative dialogue} favoring and acknowledging the

¹¹⁶To verify such variety and amplitude of CDA, see chapter 1 and Wodak and Meyer (2009).

researchers' positioned view but also demonstrating how language used allowed the perspective taken.

Another reason for which I argue for critical studies in {coteaching | cogenerative dialogue} draws on the definition of social practice supported by Fairclough (2003). For Fairclough, "social practices can be thought of as ways to control the selection of certain structural possibilities and the exclusion of others, and the retention of those selections over time in particular areas of social life" (FAIRCLOUGH, 2011, p. 120). Moreover, Fairclough (2011) believes "social practices such as teaching and learning are mediated by structures and events and are networked in particular ways through orders of discourse" (FAIRCLOUGH, 2011, p. 119). Based on this view, I decided to investigate the ways of acting, interacting, representing and being teachers develop in this context. In my view, based on Fairclough (2003), one is unable to understand the ways of representing (that is, the discourses) and the ways of being (the identities) without understanding and taking into account the ways of acting and interacting (the genre).

Furthermore, the orientation for emancipatory agendas for learning and social transformation of both CDA and {coteaching | cogenerative dialogue} are key issues which encourage my claim towards critical studies in teacher education in the context of {coteaching | cogenerative dialogue}. {Coteaching|cogenerative dialogue} is grounded in the transformative potential of the social practice, that is, the outcomes intended are not only the transformation of teaching and learning but also the transformation (and improvement) of the collective condition for people who work together at schools (ROTH, 2002). This view aligns with CDA regarding to the fact that the focus is not only grounded in the mechanisms of reproduction, but also in its transformative stance. In this sense, looking at the linguistics resources used in a situated social practice such as {coteaching|cogenerative dialogue} may afford researchers with the tools to point out whether there is transformation or reproduction of the social practices. Such movement might even corroborate not only with the establishment of {coteaching|cogenerative dialogue} as a research field (which is based on the language used and therefore, not "romanticized" as Roth (2002) has pointed out being one of the criticisms of the perspective) but also with the development of {coteaching|cogenerative dialogue} as a methodological framework for educating teachers (even if this analysis demonstrates the reproduction of social practices and little transformation; recognizing it might be the first step to re(orient) our practices in the methodological approach).

Such concern with regard to the transformation of the collective condition for people who work together at schools (ROTH, 2002) – typical of studies on {coteaching|cogenerative

dialogue} – also underlies Fairclough’s proposal (ROTH, 2012) in his attempt to explain the “critique” in CDA. The author reports, on one hand, that:

[...] critique is oriented to analyzing and explaining, with a focus on theses dialectical relations, the many ways in which the dominant logic and dynamic are tested, challenged and disrupted by people, and to identify possibilities which these suggest for overcoming obstacles to addressing ‘wrongs’ and improve well-being (FAIRCLOUGH, 2012, p.164).

On the other hand,

[...] it analyses and seeks to explain dialectical relations between semiosis and other elements to classify how semiosis figures in the establishment, reproduction and change of unequal power relations (domination, marginalization, exclusion of some people by others) and ideological processes, and how in more general terms it bears upon human ‘well-beings’ (FAIRCLOUGH, 2012, p.163).

These quotations ultimately address the issue of unequal power relations and the transformative stance of overcoming obstacles in order to improve “well-being” and the “quality of life”. These ideas render the epistemological closeness of both theories possible. Regarding this concern with transformation, Rowe (2011) agrees, in the following quotation, with the need to make some connections between CDA and socio-historical-cultural approaches to learning because:

[...] a socio-cultural approach to learning and language in use thus addresses CDA’s concern with transformation by focusing on the way in which member’s resources are privileged, appropriated, rejected, and deployed as part of participation in activity (ROWE, 2011, p.228).

As I have stated, the key transformative stance is central to both perspectives and is related to the concept of subject: they both understand individuals as social agents. They are not considered ‘free agents’, rather they are seen as socially constrained, but nor are their actions completely socially determined. For Fairclough (2011), subjects can re-structure the domination and discursive formation, that is, they are shaped by the practice but also shape these practices. More precisely, “agents have their own ‘causal power’ which is not reducible to the causal powers of social structures and practices”¹¹⁷ [...] Social agents texture text, they

¹¹⁷“Structure denotes “resources” that human beings can draw upon in their actions and in the ‘schema’ that come to fruition in their perceptions of and actions toward the material and social resources in their current situation (SWIDLER, 1986). Structure is therefore a dialectical concept, for without the schema, human beings would not perceive the social and material world in patterned ways; but without patterned resources in

set up relations between elements of texts” (FAIRCLOUGH, 2003, p. 22). The CDA perspective, in this sense, rejects the non-agential concept of the subject in discourse analysis, and positions itself with the view of structure|agency in {Coteaching | Cogenerative dialogue} (ROTH et al., 2004; SCANTLEBUTY, GALLO-FOX, WASSEL, 2008). According to Roth et al. (2004) for example, this view of structure|agency is seen as a powerful theoretical tool for explaining individual growth, institutional (historical) development in {coteaching|cogenerative dialogue} and is fundamental to the sociological theorizing of this approach. For them,

Agency denotes the fact that human beings are inherently imbued with the power to act. Power to act means that all human beings can appropriate available resources and, in so doing, change rather than merely react to the currently existing social and material conditions” and “Structure requires agency to become salient and operative, but agency requires structure to accomplish anything” (ROTH et al., 2004, p. 882).

Owing to the fact that the concern of the {coteaching|cogenerative dialogue} approach rests with which participant is supposed to take part in the collective responsibility for maximizing the learning, the concept of agency|structure becomes essential in this regard. Likewise, the relation between structure|agency is a significant concept for CDA, which conceives discourse as a historically situated way of acting. This signifies that it is not only *structures* organizing the discursive production in society but also that each utterance is a new individual *action* over such structure which can contribute to the continuity or transformation of current ways of action. CDA oscillates “between a focus on *structures* and a focus on the *strategies* of social agents, i.e., the ways in which they try to achieve outcomes or objectives within existing structures and practices, or to change them in particular ways” (FAIRCLOUGH, 2011, p. 165).

This relation of structure|agency proposed by CDA also coincides with the tenets of cogenerative dialogue meetings: “human beings live in (and under) certain conditions that determine their actions but they also have the power-to-act (“Handlungsfähigkeit”) to change these conditions” (ROTH; LAWLESS; TOBIN, 2000b, p. 5). More specifically, “agency and structure also lead to a change of existing material and social resources” and “actions provide resources for future actions in an indeterminate way” (ROTH et al., 2004, p. 882). Therefore,

the social and material world, no schema could form. In fact, existing schema is the result of the engagement of human agency with structures. [...] Structure requires agency to become salient and operative, but agency requires structure to accomplish anything. This double dialectic comes with several interesting consequences (ROTH et al., 2004, p. 883).

the freedom of the subject, although it cannot be erased, is relative (RESENDE; RAMALHO, 2006), which implies the recognition of the individuals, participating in social and discursive practices who corroborate with the maintenance or transformation of the social structures. Roth et al. (2004) articulate one example of the transformation provided by this concept of agency| structure in the following excerpt:

[...] agency and structure leads to learning and development, and therefore to the possibility for any existing schema to change. Thus, a new teacher who works at the elbow of another teacher changes his or her ways of looking at classroom events and at him or herself, and thereby not only becomes a good teacher, but also may develop confidence. The dialectic of agency and structure also leads to a change of existing material and social resources, such as when a teacher uses chalk and chalkboard to produce a diagram (a social and material resource), which others in the classroom can subsequently use in making some argument. That is, this way of viewing praxis leads to an emergent view of lived curriculum, where actions provide resources for future actions in an indeterminate way. Lessons become dynamic because each teacher and student action creates social and material resources, for better or worse, that others subsequently use in their actions, based on their priorities at the moment of action (ROTH et al., 2004, p. 883).

In this sense, issues of structural characters and factors linked to agency are also at the core of both theories. Both seek to create more open and equitable relations not only between academic research and classroom teaching but between all participants in order to transform social conditions and render possibilities for social transformation and learning through new forms of agency in the recontextualization of contexts. Thus, CDA may help understand how the analysis of the histories, aspects socially permitted and constraints of the particular Discourses people appropriate and reject as part of learning (ROWE, 2011) as well as the agential identity one assumes in a particular discourse (FAIRCLOUGH, 2003; VAN LEUWEN, 1996). Two relevant categories for those who wish to understand how the question of agency in {coteaching|cogenerative dialogue} might be seen in texts are that of *transitivity* and the *representation of social actors* (see chapter 3). Proposed by Fairclough (2003), such categories may aid us in the understanding of the representations of teacher participants in {coteaching|cogenerative dialogue} and its relation with agency. What motivates this argument is the fact that analyzing whether actions or actors are represented in ways which specify or conversely elide the agency of actors and what kind of process subjects use to represent themselves and others may be telling, not only with regard to how texts represent agency but also to the significance of this textual ‘choice’ (FAIRCLOUGH, 2003). Such categories are detailed and explained in chapter 3.

One can thus notice that the concept of the power to act (or agency, that is, the capacity of individuals to participate in creating their lives in the world rather than merely being determined by it (ROTH; TOBIN; ZIMMERMAN, 2002) plays a crucial role in both theories. These theories are grounded in the same ontological view of human being (as described above) and the same epistemological stance that we can only study the “real” world through the mediation of our experiences, beliefs and attitudes: we conceive the world as constituted of what we have experienced¹¹⁸.

Another reason for which I argue in favor of merging both theories is because of how the CDA perspective recognizes power relations and language resources. In this sense, a theory which presupposes to work against the control interests and ruling relations that characterize most current educational systems (ROTH, 2002) may benefit from being interrelated with analytical frameworks concerned with mapping such connections between power relations and language and endeavor to contribute to the overcoming of relations of domination. As such, “the ruling relations which characterize most current educational systems” – such as the IRE pattern, for example, or ideologies hidden in discourses which do not co-generate ideas and do not allow others to participate in new and different ways – are potentially revealed if the analysis on the social practices within {coteaching | cogenerative dialogue} are associated with a linguistic analysis. The more dialogic a discourse appears, the more it acts against rules and controls characteristic of the educational system. I support the view that participants may benefit from the understanding of the role they enact in such situated and historical social practices and the possibilities they offer for one's own learning and the learning of others. An analysis like this may have much to offer in regards to our understanding in terms of beliefs, practices, ideologies, activities, interpersonal relations and the identities (RESENDE; RAMALHO, 2006) of the participants.

As Foucault (1997) highlights, power is played out through institutionalized discursive practices. This is significant in our context in which educational settings are generally known for using the IRE interaction. If changes in discursive practices are indicative of social change (FOUCAULT, 1997), it becomes relevant to investigate whether {coteaching|cogenerative dialogue} meetings, are, in fact, providing contexts for alternative discursive practices and providing the possibility to subvert, through discourse, asymmetrical power relations. This becomes possible by investigating the language practices that occur in these contexts. On top

¹¹⁸ A broader discussion on the conception of the world for CDA is found in Resende (2008) and Ramalho and Resende (2011). Ramalho and Resende (2011), based on Bhaskar (1978), calls “epistemic fallacies” the idea of intending to have access to the “real” world in an objective way.

of this, socio-historical-cultural approaches to learning have often failed to recognize questions of inequity and authority in the distribution of mediatory means (ROWE, 2011).

This view concurs with the aims of {coteaching|cogenerative dialogue} to provide spaces in which the distribution of power is shared. Therefore (a) “everybody needs to be active, contributing to the dialogue; all participants are equal at the outset and participants’ experience must be treated as legitimate, even if it might not be shared” (ROTH et al., 2004, p. 21) and (b) the exchange of ideas between participants who hold radically different philosophical positions are allowed and which facilitates the creation of a “third-space”¹¹⁹ (LEHNER, 2006). Both frameworks are, in essence, concerned with social changes which might overcome asymmetrical relations of power and are, in part, supported by discourse. In this sense, the aims at intervening socially to produce change that favors those in a disadvantage in a specific social practice, that is, to contribute to combating relations of domination (RESENDE; RAMALHO, 2006) is at the core of both perspectives.

In this sense, CDA might help research on {coteaching|cogenerative dialogue} in making a connection between power relations and linguistic resources used in texts (RESENDE; RAMALHO, 2006) and allow us to “map the relations between the linguistic resources used for social actors and groups of social actors and aspects of the web of practices in which the discourse interaction is within” (RESENDE; RAMALHO, 2006, p. 12). Because the very definition of {coteaching|cogenerative dialogue} demonstrates the centrality of the use of language in such social practices, I believe understanding how linguistic structures are used as ways of action in the world and between people is of great value for those involved in {coteaching|cogenerative dialogue}. The possibility of subverting, through discourse, asymmetrical power relations may become a characteristic aspect of {coteaching|cogenerative dialogue} meetings in creating a more democratic environment for education. Some of the features suggested by the CDA perspective as ways of investigating power control in oral texts may also contribute towards the investigation of power relations in {coteaching|cogenerative dialogue} as presented by Fairclough (1989), Young and Fitzgerald, (2006) and Simpson and Mayr (2010). A table in chapter 3 summarizes their contribution to the ways of investigating power control.

¹¹⁹Third space is understood here as the space in which alternative and conflictive discourses and positionings transform the contradictions and the difference in collaborative environments of learning created by the overlap of two different spaces and the reciprocity between participants. It means new social practices – different from the ones existing - are created through the collaboration of the participants (GUTIÉRREZ; LÓPEZ; TEJEDA, 1999; NORTON-MEIER; DRAKE, 2010; MAX, 2010)

Analyzing the means of exercising control in {coteaching|cogenerative dialogue} is important because this enables novice teachers to play a more central role in the transformation of teacher education programs and schools. In order to do so, appropriate interactional spaces must be created (NIESZ, 2010). Chouliaraki and Fairclough (1999) explain that *action* represents a potential tool for the overcoming of asymmetrical relations. In a context such as {coteaching|cogenerative dialogue} meetings, - which is invested in formulating new forms of action (HOLZKAMP, 1985) - investigating whether hegemonic discourses and ideologies are present becomes essential in order to avoid the naturalization of such practices, fundamental in the permanence of power structures. This notion is relevant to CDA owing to the fact that the concept of hegemony is intrinsically related to the concept of human agency. Hegemony¹²⁰ is seen in terms of relative permanence of in the articulations of social elements and because there is an intrinsic possibility of disarticulation and re-articulation of such elements, the more hegemonic and ideological¹²¹ a discourse is, the more it constrains the potential for expansion with regards to the power to act. If we desire more democratic ways of educating teachers and the improvement of the quality of teaching at schools, an investigation of ideologies in new arrangements such as {coteaching|cogenerative dialogue} may foster a more profound understanding of which power relations are at stake.

Fairclough (1989, 2003a) states that power relations are sustained by tacit meanings because the search for hegemony is likewise the search for the universalization of particular perspectives. That is, the more tacit the discourses, the more hegemonic and less dialogical they become. Acknowledging this may contribute to research {coteaching|cogenerative dialogue} with regard to investigating the power relations that may be occurring in these contexts and, as a result, diminishing the opportunities for the co-generation of ideas and prohibiting the expansion of the power to act among the participants. Resende and Ramalho (2006) clarify that because ideology is, by nature, hegemonic in the sense that it serves to establish and sustain dominating relations, it also serves to reproduce the social order that favors individuals and dominant groups. In the context of teacher education programs and teaching at schools, this becomes essential if one's objective is to enable more democratic and more equitable relations between teachers and students. An alignment of both theories is

¹²⁰Hegemony is “a particular way of conceptualizing power and the struggle for power in capitalist societies, which emphasizes how power depends on consent or acquiescence rather than just force, and the importance of ideology. Discourse, including the dominance and naturalization of particular representation is a significant aspect of hegemony, and struggle over discourse of hegemonic struggle (FAIRCLOUGH, 2003, p. 218)”. It is generally based on the consensus rather than on strength (FAIRCLOUGH, 2003, p. 43).

¹²¹Ideology is paramount for the sustaining of power relations because power depends on the consensus. I talk about Ideology here because it is an important issue for CDA. However, I do not address ideological issues in this study.

therefore also justified by the very premise that oppressing situations might be altered (because they are social constructions) and the participants of any social practice might participate actively in this process.

As stated earlier, “representation is clearly a discoursal matter, and we can distinguish different discourses, which may represent the same area of the world from different perspectives or positions” (FAIRCLOUGH, 2003, p. 26). Based on this idea, it is possible that CDA will contribute to our understanding of the ways teachers represent themselves within PIBID when organized through {coteaching|cogenerative dialogue} because understanding which options are chosen in which institutional and social context and why these choices have been made, what interests are served by them and what purposes achieved will aid in the understanding teacher representation in the process of becoming a teacher. This elucidation may also propel acts towards an informed choice regarding which arrangements to choose when educating teachers.

A focus on the linkage between representations and identities is essential for studies grounded in the premise that it is “from changes in the discursive practices and their role in broad processes such as social and cultural change that historical changes are made possible” (FAIRCLOUGH, 2001). From my point of view, the incorporation of *the representation of social actors* proposed by Van Leuween (2008) will contribute substantially to {coteaching|cogenerative dialogue} studies, which share similar views on identity construction: identity can be regarded as one of the outcomes of a person’s participation in an ongoing activity (ROTH et al., 2004). In other words, our social and personal identities are continuously produced and reproduced in activity and “who we are in relation to others and as we experience ourselves change as part of continued participation within and across activity systems” (ROTH et al., 2004, p. 62). The representation of social actors may prove to be a significant framework for critically analyzing modes of representing, using critical, sociosemantic categories related to the specific grammatical and rhetorical realization because of the strict link to ways of being. Analyzing how social actors are represented in the discourse may help determine whether social roles are transformed and asymmetrical relations give rise to more symmetrical ones or just maintain the ones established. Through this, it is possible to analyze the agency of the participants and the identities crafted in this context then revealed in the ways of being¹²².

¹²²Such analysis is possible, according to Fairclough (2003, p. 223), because “the full social development of one's identity, one's capacity to truly act as a social agent intervening in and potentially changing social life, depends upon 'social roles' being personally invested and inflected, a fusion between social identity and

Van Leeuwen reinforces in his work that “the question of who is represented as reacting how to whom, or what, can be a revealing diagnostic for critical discourse analysis” (VAN LEEUWEN, 2008, p. 56). In our investigation of the way teachers represent themselves in such contexts, it is also important to note that actions are represented in ways that allow us to specify or suppress the agency of the participants. For instance, teachers who position themselves as “actors” or “recipients/passive” of the actions in a certain context imply different roles and this is significant with regard to the way they first represent themselves and later identify themselves: the use of grammatical realization, such as the transitivity of the verbs, for instance, shows us how agency is played out because “the ability to “transact” requires a certain power, and the greater that power, the greater range of “goals” that may be affected by an actor’s action” (VAN LEEUWEN, 2008, p. 61). In this sense, the *representation of social actors* and *transitivity analysis* might also help to identify the self-representation of teachers.

What Van Leeuwen actually proposes is that there are different ways of representing social actors in socio-semantic terms other than the various possibilities of linguistic realization of such representation¹²³. According to Van Leeuwen’s theory of representation of social actors, representations *include* or *exclude* social actors in order to suit their interests and in relation to the audience to whom they are intended (VAN LEEUWEN, 2008). The exclusion of social actors has been an important aspect of CDA because of its relation to a strategy of obfuscation of the social actor’s responsibility in action or in the activity. Stated in other terms, social actors or groups involved in social practices and the relations established can be analyzed in terms of a representational point of view (RESENDE, 2012, p. 445). Such forms of representation may perhaps be intertwined with the linguistic choices of individuals in representing their world experiences. Resende (2008, p. 45) further explains the relationship between the linguistic choices of social actors and the construction of identities: “it is possible to map connections between linguistic choices of social actors and the broad social context in which analyzed texts are formulated. Knowledge is generated on the internalization of discourses in the identities construction and in the constitution of social relations [...]”.

personality”. Thus, according to him, it is possible to contribute to research on identity through textual analysis focused on a textual dialectic between social and personal identity, which interprets styles as ‘ways of being’ or identities in their language.

¹²³In order to do so, the author grounds his work in the Hallyday’s work. For a more comprehensive view of Functional Systemic linguistic see, for example, Ramalho and Resende (2011).

According to Fairclough (2003), such emphasis on the discursive construction of identities reveals the importance of looking towards language identity function because the ways the construction and categorization of identities occurs in a specific society reflect its functioning in regards to power relations, reproduction and social change. Therefore, through the lens of this dissertation, the use of CDA categories such as modality, metaphors and evaluation – in the research on {coteaching|cogenerative dialogue} may also be of great contribution to the process of understanding teachers' identification. For example, it may improve {coteaching|cogenerative dialogue} research when displaying teacher representation, opinions and views not only in regards to this particular way of organizing the practicum but also with emphasis on a teacher's identification with the profession.

Also, it may prove helpful to understand for whom, when and to what kind of personality this methodological approach suits the need of institutions. More importantly, it may elucidate how different subjects understand the process of becoming teachers, how they are committed to the process and how they position themselves within it. Although research on {coteaching|cogenerative dialogue} aims at addressing these objectives, the fact that language is constantly deemphasized in the research, readers gain the impression of 'not seeing it', which leads to the general feeling that participants portray elements as 'rosier than they are' (ROTH et al., 2002).

Based on the perspectives articulated thus far, one particular scope of my dissertation is that research on {coteaching | cogenerative dialogue} – as a theory and methodological approach embedded in dialogue and societal relations – needs to look critically at language use in order to (a) more profoundly understand the transformation of teachers' identities and (b) prove that language features are the basis of their research interpretation.

Arriving at this particular, I have discussed the articulation of both theories in order to show how the articulation of the analytical categories of CDA could possibly contribute to research on {coteaching|cogenerative dialogue} by offering an analytical approach to makes claims on transformation generally found in the literature evident. I believe the movement of incorporating linguistic realization in the theory may provide a better understanding of the ways of acting, interacting, representing and being in this context.

The next chapter presents the Research design.

CHAPTER 3

RESEARCH DESIGN AS PRAXIS

[...] The search for method becomes one of the most important problems of the entire enterprise of understanding the uniquely human forms of psychological activity. In this case, the method is simultaneously prerequisite and product, the tool and the result of the study.
(VYGOTSKY, 1978, p. 65).

I begin this chapter by presenting an overview of the emergent research design. I then introduce the ontological and epistemological filiations that seek to explain my decisions regarding the methodology used for carrying out this research. Finally, I present the Research setting and how the data sources were collected and analyzed.

3.1 ONTOLOGICAL AND EPISTEMOLOGICAL PERSPECTIVES

This study is framed by a qualitative approach¹²⁴ from an interpretative epistemological tradition. It utilizes a methodological approach that merges socio-historical-cultural theoretical frameworks of learning and development (FREITAS, 2002) with case studies (COHEN; MANION, 2000) that exhibit an ethnographic nature. This is all the while framed within the idea of {coteaching | cogenerative dialogue} as a research method (TOBIN; ROTH, 2006).

Based on historical dialect materialism and the socio-historical-cultural theories that formulate my *ontological* and *epistemological* perspective, I understand learning as a dynamic social practice that is always forthcoming, mediated by artifacts and distributed among participants (VYGOTSKY, 1978; LEONTIEV, 1978, 1998). In this light, human beings are seen not as merely subject to social structures but as actively contributing to their existence (BOURDIEU, 1997). I thus believe that learning occurs from social life and that meaning is co-constructed through language.

¹²⁴For Cohen and Manion (2000) the strength of qualitative research lies in its ability to provide complex textual descriptions of how people experience a given research issue by providing information about the “human” side of an issue (that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals). It is effective in identifying intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion, whose role in the research issue may not be readily apparent. Several methods and practices are used in qualitative research. According to Bortoni-Ricardo (2008), qualitative research comprises ethnographic research, participant observation, case study, among others.

Carrying out qualitative research framed by a socio-historical-cultural approach consists not only of describing, searching for possible relations within the individual and the social, and transforming the investigated events, but also valuing the descriptive aspects and personal perceptions “aiming at understanding the participants involved and their context” (FREITAS, 2002, p. 26).

The socio-historical-cultural approach in research is based on the concept of instrument-and-result (praxis of method) and rooted in the principles of historical-dialect materialism. This perspective finds support in the studies of Marx and Vygotsky and challenges the way we understand the concept of method¹²⁵: the object of study and the study of method are practical. From this stance, “the method is seen as something to be practiced, experienced and lived but not merely applied. It is not means to the end nor a tool to obtain results” (NEWMAN; HOLZMAN, 2002, p. 47) rather “it is simultaneously pre-requisite and product” (VYGOTSKY, 1978, p. 65). In this regard, I see the actions within PIBID as a tool and the result of this research. The activities realized during a two year period in a public school utilizing {coteaching | cogenerative dialogues} are, at the same time, not only my object of analysis but also the outcome of the developed work. {Coteaching | Cogenerative dialogues} combines the two activity systems: teaching and researching. Thus, praxis of teaching is praxis of research and a method of learning/teaching (TOBIN; ROTH, 2006).

It is in this sense that {coteaching | cogenerative dialogues} expands the ethnography as a method of research: although it coincides with ethnographic research regarding what is needed to provide rich, holistic insights into people’s views and actions, as well as the nature (that is, sights, sounds) of the location they inhabit, it differs in terms of the role of the research. The aim is to not only participate, but also transform the context as a full participant. This view is therefore consistent with Vygotsky (1991, p. 27) when he proposes the idea that human phenomena should be studied in the process of transformation and change, in its historical aspect.

Taking these notions into account, this research is dialectical because as we produce different ways of being in our daily life, we are also producing different results and learning. It means that the product of the research cannot be separated from its process: method as prerequisite is also the result. Therefore, this research is based on the conception that the tools

¹²⁵ According to Cohen, Manion and Morrison (2000, p. 44) *method* means “the range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction.”

are inseparable from its results: as I affirm, instruments are inseparable of the outcomes because they are the practical-critical activities in development.

This research also has a dialogical dimension that aligns with Vygotsky's perspective in regards to research being seen as the 'relationship among participants' that then becomes fuel to the development mediated by the other. In this perspective, the researcher is not allowed to limit himself/herself to observation. On the contrary, "the researcher is part of the situation of the research, the neutrality is impossible and his/her action and their effects produced constitute elements of analysis" (FREITAS, 2002, p. 25). This relationship is paramount to Vygotsky, for whom knowledge is constructed in personal interrelationships. Assuming this means that "producing knowledge from a research is to understand learning as a social and shared process that generates development¹²⁶" (FREITAS, 2002, p. 25). This in mind, I placed myself as one of the participants who is also in a process of learning when in the presence of others. This perspective then coincides with the tenets of {coteaching | cogenerative dialogue} as a research method.

3.2 {COTEACHING | COGENERATIVE DIALOGUE} AS A RESEARCH METHOD

In this investigation, I also utilized the concept of {coteaching | cogenerative dialogue} as a research method. {Coteaching | cogenerative dialogue} is seen by researchers not only as a tool for teaching, learning and evaluating but also "as a method of research and a method to deal with the problems created by separation of theory and research from teaching" (ROTH; TOBIN; ZIMMERMAN, 2002, p. 3). It has been argued that this approach evolved as a way of conducting qualitative research as it provides sites for research and evaluation as authentic, transformational praxis (MARTIN; SCANTLEBURY, 2009; ROTH et al., 2004; ROTH; LAWLEES; TOBIN, 2000b; ROTH; TOBIN, 2001b).

Moreover, it has also been seen as a different form of conducting research targeted at academic audiences (ROTH; LAWLESS; TOBIN, 2000b), mainly because it has the potential to expand evaluation methodologies that will position participants more centrally (not only in the collection of data, but also in the analysis of this data in order to catalyze transformative practices in educational programs) (EL KADRI; ROTH, 2014; MARTIN; SCANTLEBURY, 2009).

¹²⁶ In my point of view, there was no distinction between the object of the research and the object of formative action. However, there is the need to consider that for the participants, it was an educative action.

The research literature often speaks of {coteaching | cogenerative dialogue} as a way of performing classroom research grounded in a theoretical framework its basic value being the primacy of human agency (ROTH; TOBIN; ZIMMERMAN, 2002).

What lies in the heart of employing {coteaching | cogenerative dialogue} in teacher education programs is the potential for transforming the reigning conditions and the difficulties and issues that arise. This is grounded in the belief that critical and emancipatory forms of research in schools should not be based on a psychological schema that potentially serves to reproduce societal inequalities and inequities (ROTH; EL KADRI, 2014; ROTH; LAWLESS; TOBIN, 2000b).

Researchers who have investigated {coteaching | cogenerative dialogue} have come to a consensus, i.e., that when it is conceived as a space created for participants to achieve a greater understanding of events through dialogue about an experience, it becomes “not only a tool for classroom settings but as a way of developing democratic citizenship for students as well as teachers to get involved in dialogues with the society” (MURPHY; BEGGS; CARLISLE, 2008, p. 496). The approach relies on the interactions of individuals in order to achieve a sense of collective responsibility with the intention to transform teaching and learning (STITH; ROTH 2006). This sense of collective responsibility, in my point of view, is another important feature that could provide benefits to teaching and learning at public schools in Brazil, a context known as having ‘expiatory goat syndrome’ (LEFFA, 2011) due to the shortcomings of the public sector.

Another upcoming topic in the research literature of {coteaching | cogenerative dialogue} that has been the focus of discussion by coteaching researchers is the ethical issue when the teaching praxis is coextensive with the qualitative research praxis (ROTH; LAWLESS; TOBIN, 2000b). Roth (2006a, p. 26) asserts: “ethical considerations cannot precede the praxis but have to be worked as the praxis unfolds, as the ethical considerations themselves presuppose a practical understanding of the field to which they pertain”. This explains in a sufficient manner why ethics are an issue in coteaching: the praxis is only in its beginning stages. Only when coteaching evolved as a way of conducting research by centrally participating in the praxis that researchers came to realize the rising number of ethical issues and the collective responsibility it demanded as all participants were positioned differently from an institutional perspective (ROTH, 2006a).

Concerned with this issue, Roth (2006a) suggests that in dealing ethically¹²⁷ with the power issues between researcher¹²⁸ and participants, it is essential to emphasize the concepts of responsibility, solidarity¹²⁹ and the ontology of being. Furthermore, the author maintains that adhering to an ethics grounded in the principle of the-one-for-the-other and acknowledging the need to meet one another face-to-face and maintain an open dialogue (in which misunderstandings, problems, dilemmas are perpetual topics in cogenerative dialogues) are key issues in ethically combating power issues.

The utilization of this method was a key aspect in investigating teachers' ways of acting, interacting, representing and being because I was also coteaching with novice teachers and the schoolteacher. After explaining the research setting in the next section, I will delineate on how {coteaching |cogenerative dialogue} occurred in the context of this investigation.

3.3 RESEARCH SETTING

In this section, I focus on the local context of the research and describe (a) the tenets of the teaching practicum at the university in the context of an English teacher education program, (b) the PIBID program, and (c) the context of the chosen public school. Then, I present the main participants, the procedures of data analysis and its categories.

3.3.1 Ethnography Of The Teaching Practicum

Motivated by the need to demonstrate the importance of the teaching practicum in teacher education programs, some teacher educators who are also teaching practicum supervisors at UEL (participants of FOPE¹³⁰ and PROGRAD¹³¹ representatives) issued in 2012 a document aiming at consolidating the teaching practicum at the institution by proposing some core directions. In this document, entitled "Conceptualizations of the teaching

¹²⁷ For a more comprehensive view on Ethics in {coteaching | cogenerative dialogue}, see Gallo-Fox et al. (2006); Lehner (2006), Roth (2006a; 2006b) and Murphy and Beggs (2006a; 2006b). All of these studies present practical means of ethical problem solving when using the perspective as a research method.

¹²⁸ The researcher in {coteaching |cogenerative dialogue} might be an external researcher (who also teaches together) or the very participant of it. In this investigation, the teacher educator and the novice teachers exert the role of the researcher. See, for example, Belan (2014), Santos (2014) and Malaguti (2014).

¹²⁹ For Roth (2006b), solidarity is not only a sense of being together with the other but also the ethical demand to work together with the generalized and specific other in order to produce and reproduce the true life—i.e., collective life in which we practice responsibility for the other.

¹³⁰ Fórum Permanente de Licenciaturas. The participants are generally the Colegiado coordinator and the teaching practicum coordinator with their respective vices of each Teaching Education program.

¹³¹ Pro-Reitoria de Graduação.

practicum in teacher education courses”, it is reported that the gap between theory and practice in initial teacher education is still evident. Some teacher educators consider the course as having two distinct phases: a theoretical (course disciplines) one and the other, a practical (internship program) one. Therefore, one of the biggest challenges for teacher education courses is to overcome this instrumental view (CARVALHO et al., 2013). According to this document, this conception of practicum is based on the view that the curriculum is organized by a rationality logic that reinforces the hierarchy of disciplines in basic sciences, from which the practice is supported or developed; and the applied sciences, from which many procedures of the daily practice and problem solving derives (CONTRERAS, 2002; MIZUKAMI et al., 2002; PIMENTA; GHEDIN, 2002). As a consequence of this kind of education, teachers' activities assume an instrumental feature towards the application of theory, which makes the questioning the tenets of educational policy for teaching not part of the teachers' professional field (CONTRERAS, 2002). Overcoming this instrumental view, thus, is the main aim of the document.

By issuing this document, teacher educators at the institution attempt to replace the teaching practicum in which novice teachers substitute the schoolteacher or simply meet the required hours in order to receive their certification, contributing very little to teacher development with something more constructive. The document suggests that a dialogical perspective of education is supported by the role of research. The aim would then be educating the teacher researcher and knowledge mediator to become a professional who creates projects, who questions the school reality and problematizes different teaching situations and searches for possible solutions for the challenges faced daily (CARVALHO et al., 2013). It means there is the recognition of the need for new paths in teacher education programs in the institution.

3.3.2 Teaching Practicum at the English Teacher Education Program

At the State University of Londrina, the initial English language teacher education program is developed in 8 semesters. Since 2006, when the course went through a curriculum change, the course pioneered a focus exclusively on English, departing from the traditional Portuguese-English degrees common across the country.

During the third and fourth years of the course, novice teachers are required to undergo 400 hours of internship work, distributed into several activities. These activities may be defined differently each year. In 2010 and 2011, during the third year practicum, 36 hours

were to be dedicated to collective supervision, 30 hours to electronic portfolio, 20 hours to a reflective diary, 14 to writing the report, 40 to planning, 20 to observing the context and 40 to actual teaching practice. For the fourth year, collective supervision continues with 36 hours, 60 hours to academic paper, 20 hours for observation, 34 for planning, 10 hours for individual teaching and 40 for teaching practice.

Every year, teacher educators responsible for the practicum organize the programs. In 2010 and 2011, the objectives for the third year practicum were to provide novice teachers with (a) opportunities to develop knowledge, strategies and skills for teaching English, (b) the tools to develop skills for planning, design and analysis of didactic materials, (c) the opportunity to reflect not only on their pedagogical practice but also on others', developing knowledge related to the use of technology for teaching and for professional development, (d) the ability to become aware of their role and to recognize one's responsibility in teaching/learning process. For the fourth year practicum, the objectives were to provide novice teachers with (a) experience in teaching-learning situations, (b) the opportunity to develop a capacity for self-reflection, (c) the knowledge of the potentialities of the English professional field and the opportunities for ongoing teacher education and (d) the ability to turn the classroom, the school and the situations experienced into privileged rooms of investigation and theorizing in regards to the teaching-learning phenomenon.

As already stated in the Introduction, the teaching practicum has been part of the research agenda of the teacher educators in this institution. A number of the qualitative studies carried out between 1999 and 2007 have evidenced the contradictions experienced during the teaching practicum. They reported that (a) novice teachers did not see themselves as teachers, but as students (MATEUS et al., 2002; ORTENZI et al., 2003); (b) they were influenced by the historical term of "trainee": someone with little or no experience that needs friendly interaction in order to survive to the challenges of teaching (MATEUS, 1999); (c) there was a great discrepancy in the ratio of novice teachers to supervisors (ORTENZI, 2007a); (d) there was a predominance of the teaching practicum in which the schoolteachers 'gave room' for novice teachers to teach, the teacher educator guided and supervised the novice teachers work and novice teachers did what they have been told to (GIMENEZ; PEREIRA, 2007¹³²); (f) novice teachers also usually felt they were not being respected in this context and thus, demonstrated negative images of the context (GIMENEZ et al., 2000); (g) the practicum was seen by novice teachers as a moment of experimentation and implementation of theories and

¹³² In this particular study, the authors report the situation in teacher education programs in Paraná, not only from UEL.

as having a great distance between the contents taught at the university and the realities of the classrooms (GIMENEZ et al., 2000); (h) schoolteachers involved in the teaching practicum understood their participation as marginal: they did not feel responsible for the process of educating novice teachers (GIMENEZ; PEREIRA, 2007); (i) the way teacher educators related to the schools was seen as unsatisfactory for schoolteachers (GIMENEZ; PEREIRA, 2007).

As I have already briefly mentioned in the Introduction, despite these discrepancies, the literature also reveals the efforts towards overcoming a number of these issues and the benefits of implementing new mediational models and tools. The academic production of teacher educators in this particular context demonstrates that there has been a great concern to implement more meaningful teaching practicum activities and understand the process of educating teachers through (a) reflective practices (ORTENZI, 1997); (b) the analysis of models of supervision (MATEUS, 1999); (c) the inclusion of research to be carried out during teaching practicum (cf. ORTENZI; MATEUS; REIS, 2002); (d) the relationship between university and community, mainly from the stance of the public schools (GIMENEZ, 1999); (e) teachers' emancipation through their own knowledge production (MATEUS et al., 2002); (f) the development of competencies and beliefs (MATEUS et al., 2002); (g) the development of practical knowledge (GIMENEZ et al., 2003); (h) collaborative learning activities as possibilities for overcoming of the contradictions in the context of the teaching practicum (MATEUS, 2005); (i) the valorization of the critical reflection of the educational context and the concerns with the practices and results from initial teaching education (ORTENZI; MATEUS; REIS, 2002); (j) the collective design of a pedagogical guide for the English teaching practicum (ORTENZI, 2007a; ORTENZI et al., 2008); (h) the valuing of the relationship between university and schools (ORTENZI et al., 2004; CRISTOVÃO et al., 2006; MATEUS, 2005; FURTOSO et al., 2009; GIMENEZ; PEREIRA, 2007); (i) the constitution of communities of practice between novice teachers, in-service teachers and teacher educators and the acknowledge that the main goal is the improvement of teaching at schools (CRISTOVAO; GIMENEZ, 2005); (j) institutional research that not only serves to understand and construct knowledge regarding the teaching practicum between the institutions but as a way to aid professional development for teacher educators (GIMENEZ, 2005, 2007); (k) the renewal of the curriculum (GIMENEZ; FURTOSO, 2008); (n) and the implementation of collaborative practices during the teaching practicum (EL KADRI; PICONI; MATEUS, 2013; MATEUS; EL KADRI, 2012; MATEUS; EL KADRI; GAFFURI, 2011; ORTENZI, 2012).

A recent review of the literature (EL KADRI, 2013b) on the studies carried out during the teaching practicum at UEL reveals the great amount of research conducted between 2009 and 2013 focused on (a) the interventional practices of the projects *Aprendizagem sem fronteiras*, *Parceria Universidade-Escola* and *Materiais didáticos para o ensino de línguas para a educação básica*, all part of the Extension Program *Núcleo de Assessoria Pedagógica* (NAP), (b) more recently, on the practices carried out in articulation with public policies (such as PIBID and PRODOCÊNCIA) and (c) alternative approaches. Most of these studies (FURTOSO et al., 2009; GAMERO; CRISTOVAO, 2013; MATEUS, 2009a; 2011; PASSONI, 2009, 2010; PICONI, 2009a; 2009b; QUEVEDO-CAMARGO, 2009; REIS, 2009; TESSAROLI, OLIVEIRA; 2009) were documented in Mateus, Quevedo-Camargo and Gimenez (2009). A few of them were published in journals (EL KADRI; PASSONI; MATEUS, 2009) and some are the results of dissertations (PASSONI, 2010; PICONI, 2009a).

The results of these publications indicate that (a) it is possible to have alternative practices and to overcome the challenges during teaching practicum since the participants are willing to act towards it and not solely discuss them (REIS, 2009); (b) students see themselves as responsible for the process of teaching/learning as they understand the importance of being involved and involving themselves in the classroom practices (TESSAROLI; OLIVEIRA, 2009); (c) there are either monological or dialogical practices in the context studied, which indicates concerns for power relations (PASSONI, 2009); (d) there is a transformation in the ways of interacting between the participants (MATEUS, 2011; PICONI, 2009b); (e) there is a need to learn how to manage ethical dilemmas in the process of developing praxis through the opening encountering (MATEUS, 2009a); (f) the interpersonal relations forged in the arrangement of collaborative practices allow for moments of Expansive learning, and that the collaborative organization challenges the participants' identities and provides room for the emergence of new and conflicting senses of self and others (MATEUS, 2011); (g) the investigative experiences associated with these projects have made it possible to experience positive results in ameliorating relations with the schools (ORTENZI, 2009a); (h) the roles of the teacher educator, schoolteacher and novice teachers were transformed (PICONI, 2009a); (i) the potentialities of collaborative arrangements are in the creation of social capital (PASSONI, 2009); (j) regarding 'traditional practices' and 'collaborative practices' both have the potential to provide students with experiences in the real context of teaching. However, the collaborative ones seem to provide them with more opportunities for learning as novice teachers feel supported in the presence of the teacher educator and the school teachers in all stages of the practicum (EL KADRI; PASSONI;

MATEUS, 2009); (k) a the development in all the participants as well as alterations of their roles (FURTOSO et al., 2009); (l) collaborative experiences provided novice teachers with more contact with the school, more acceptance of the school staff and the appreciation of the discipline (FURTOSO et al., 2009); (m) the collaborative arrangement provides novice teachers with reflective education and that the differential time and experience lived in the school in this collaborative arrangement might delineate the identities of novice teachers (GAMERO; CRISTOVAO, 2013); (n) novice teachers develop autonomy and responsibility towards decision making, planning and implementation when they are being treated and respect as the teacher of the class (QUEVEDO-CAMARGO, 2009); (p) there is a strengthening of the relationship between university-school in the contexts of the teaching practicum for the novice teachers (CRISTOVÃO, 2009); (o) there are indications of bridging the school and university world through the creation of a third space (PASSONI, 2010); (p) the teaching practicum experience in the context of inclusion (ORTENZI, 2012) had the potential to develop knowledge, skills and attitudes in novice teachers through investigative practices and the activities performed, which generated an impact in the process of socialization of novice teachers (ORTENZI, 2013).

In the preface to the collection of chapters on these experiences, Ortenzi (2009a) concludes that (a) the knowledge created by those experiences is grounded not only in the transformation of roles between teacher educators, schoolteachers and novice teachers but also in the deep and longstanding involvement of the participants; (b) the results of this kind of relation with the school portrays the beginning of a qualitative change in teacher education that might be the ground for the large scale implementation of a teaching practicum model different from traditional implementation of it; (c) there is the schoolteachers' repositioning as co-teacher educators; and (d) there is the meeting of multiple voices (e.g. schoolteachers also publish their results, strengthening their identities as knowledge producers). Moreover, the author perceives "new directions for the teaching practicum towards the constitution of learning communities instead of isolated inclusion in the school environment" (ORTENZI, 2009a, p. 195-96).

The tenets and practices documented thus far demonstrate that the principles of the practicum are aligned with the socio-historical-cultural perspective and with the literature on the practicum. Besides the positive results indicated in the literature, teacher educators also outline other challenges that persist in the context. According to them, (a) the path taken thus far has shown that although experience in the classroom is an enriching one, it has not been sufficient in bridging the worlds of school and university (MATEUS, 2009); (b) the

limitations of collaborative planning are still indicated by participants' negative images of public school students (PASSONI, 2010); (c) there is still the need for analyzing new arrangements for professional development (FURTOSO et al., 2009) due to the contribution of the collaborative practices for Teacher Education; (d) there is a need for changes in the activity system - mainly through educational policies - in which the teacher educators and schoolteacher work (CRISTOVAO, 2009; EL KADRI; PASSONI; MATEUS, 2009; GAMERO; CRISTOVAO, 2013) in order to foster teaching practicum contexts which propitiates novice teachers, schoolteacher and teacher educators' longstanding experiences at school (CRISTOVAO, 2009); (e) there is a need to ensure the impact and sustainability of educational proposals with interdisciplinary projects focus on collective and collaborative work (CRISTOVAO, 2009).

In sum, recent research carried out in teaching practicum at the institution, reveals that collaborative projects have been successful in the sense that they provide opportunities for the learning of all participants (EL KADRI, 2013b). Moreover, these practices seem to be potentialized by public policies – such as PIBID and PRODOCENCIA – which have been fostering new arrangements and practices during the teaching practicum, contributing to a collaborative learning scenario (see, for example, MATEUS; EL KADRI; SILVA, 2013).

As it is possible to notice through the research carried out about this context, teacher educators appear dedicated in documenting and trying to understand and transform the possibilities for educating English teachers. Despite the abundance of research on EFL teaching practices, some gaps can be identified: (a) there are few studies focusing on the learning of students of public schools; (b) although a large part of the research is concerned with the relations constructed during the teaching practicum, there is a lack of documented long-lasting partnerships between school and university; (c) so far, there has been no attempt to bridge these collaborative initiatives with another continuing program, such as PDE and (d) we know very little about teachers' identities crafted in collaborative environments supported by PIBID. In this investigation, my objective is to address the latter.

In the next section, I detail the tenets of PIBID-English-UEL and articulate how the teaching practicum was arranged within PIBID.

3.3.3 PIBID /English at UEL

As outlined in the introduction, PIBID is a program with an objective of enhancing teacher education programs¹³³. In 2009, CAPES launched another bid for university projects within the PIBID program which allowed for the participation of state public universities. UEL proposed to join the program at this time. The following areas of expertise were prioritized: Physics, Chemistry, Philosophy, Sociology, Mathematics, Biology, Language Studies (Portuguese), Pedagogy. The language studies course (English), however, was not among the prioritized courses. However, since some teacher education programs demonstrated no interest in participating in the program at the time, the English course was then able to join. The fact that the Language Studies course (English) has been suffering from similar problems faced by other teacher education programs (low interest, as we can notice in the number of candidates who have applied for the process of taking the Entrance Exam at UEL) justified our inclusion into the program.

In 2012, UEL was the university in the state of Parana with the largest number of granted scholarships (844)¹³⁴. Arruda and Bueno (2013) present a summary of the results¹³⁵ and the impacts of PIBID/UEL/2012 on the participants based on the 2nd PIBID/UEL Forum: (a) novice teachers have been more involved in teaching, demonstrated interest in a teaching career and developed positive conceptions of what it means to be a teacher; (b) schoolteachers have become central actors in teacher education and have been motivated to continue their education; (c) students from public schools have been changing their behavior by demonstrating more participation and interest during classes and extracurricular activities and developing more respect and value for teachers.

The project proposed by our Language teaching education program entitled, “Collaborative Teacher Education and curriculum innovation in English teaching”, aimed at addressing two main issues: the need to increase the quality of teacher education courses and to innovate the English teaching curriculum. A professor experienced in the teaching practicum and who wrote most of the PIBID project along with a small contribution of mine,

¹³³See the Introduction for a more comprehensive view on what PIBID as a public policy means. Here, I focus the discussion on how PIBID has been interpreted in my context of work.

¹³⁴See Arruda and Bueno (2013) for a more comprehensive view on PIBID/UEL. Today, the amount of scholarships goes beyond 1000.

¹³⁵Quantitative results according to Arruda and Bueno (2013): in 2012, 1051 pedagogical-didactic materials (*blog/site, banners, texts in ppt/pdf/doc, reports, courses, participation and organization of events etc*); 194 bibliographical items (articles in journals, book chapters, dissertations); 56 artistic and cultural productions; 8 ludic and desportive production; 4 technical productions and 19.417 students from 36 public school were involved.

proposed the idea for this project. This professor was the institutional coordinator for this project during 2009/2013 and I was invited by her to work as a contributor. This proposal was based on contemporary trends that the relationship between schools and universities is the core of teacher education models in which theory and practice are reconstructed in a dialectical way through collaboration.

Based on these tenets, the PIBID-English project proposed to develop actions to place the novice teachers in the school context and to construct (collectively) innovative pedagogical practices to then be implemented collaboratively.

The expected contributions were:

- a) to collaborate with the development of English teachers' attitudes, knowledge and skills that allow them to handle the challenges of education;
- b) to implement a differentiated curriculum for the teacher education course in a critical-collaborative perspective;
- c) to implement a differentiated curriculum for English language at public schools in a critical multi-literacy perspective;
- d) to promote social development in the school area, through the exploration of language in meaningful contexts for the students;
- a) to establish a productive relationship with school community;
- b) to contribute to a situated and collaborative teacher education culture that permits not only the development of the novice teacher but also the supervisor and the school context.

As noted in the introduction of this chapter, the Projects '*Parceria Universidade-Escola: aprendizagem de Professoras de Inglês*', and '*Aprendizagem sem Fronteiras*' cohered smoothly with the PIBID program¹³⁶, as they shared the theoretical framework of a socio-historical-cultural approach and collaboration. The results of a recent literature review (EL KADRI, 2013a) carried out in our local interpretation of the context of the teaching practicum within PIBID has shown that (a) teaching experience and social relations are conditions for teacher development (EL KADRI; ROTH, 2013); (b) working closely with the school has transformed the relations with schoolteachers with initial teacher education, demonstrating

¹³⁶It can be noticed in the conception of educating teachers that the teaching practicum is (a) the moment of learning of all participants; (b) focuses on student's learning; (c) valorizes the partnerships of university-school (FURTOSO et al., 2009, p. 47) and (d) recognizes that to overcome the gap between theory and practice requires the construction of collaborative relations between the participants in teacher education programs.

that schoolteachers legitimately participate in the group (GAFFURI, 2013), although the relation with the teacher educator is still asymmetrical (CHIMENTAO; SOUZA-FIORI, 2013); (c) the relationship between university-schools has been transformed in the process of accepting what each participant brings to the learning of the group (EL KADRI; PICONI; MATEUS, 2013); (d) novice teachers feel more engaged and participate in relevant ways when tools that provide them with the opportunity to be producers of the contents are used, one such being the use of narratives (ORTENZI, 2013); (e) novice teachers are also repositioned as teacher-researchers (ORTENZI et al., 2014); (f) novice teachers have reported successful experiences in this context (EL KADRI; GIMENEZ, 2013)¹³⁷.

As indicated in the introduction of this dissertation, the PIBID English language teacher education project in our institution followed a historical involvement with initial and continuing teacher education that valued collaboration among the participants (CRISTOVÃO et al., 2006; FURTOSO et al., 2009; MATEUS, 2005; ORTENZI, 2009a; 2009b). Thus, the teaching practicum - for those participating in PIBID - was merged with the PIBID activities. In this merging, working at the same school and with the same schoolteacher supervisor, which facilitated the work, thus improved the relations between the participants and concentrated the activities towards a specific site. While PIBID requires a 360-hr/year commitment, the teaching practicum at the institution requires 200 a year. Participants of the teaching practicum within PIBID, thus, had 560 hours of required engagement. This means that novice teachers spent, at least three mornings at school during the whole year. Thus, the objectives and practices of both systems were maintained.

The objectives of the teaching practicum and PIBID are quite similar with regard to the development of novice teachers' teaching skills. Although there is the need to consider the different genres in which these objectives appear – in discipline programs, in teaching practicum, and in PIBID edict, in PIBID itself - it is possible to discuss some considerations which allow us to visualize how the teaching practicum within PIBID was conducted. However, in teaching practicum, the development of novice teacher seems to be described only at the individual level. There is no explicit mention to the development of schools and other participants. In this sense, the objectives established by PIBID seem to expand the objectives. Besides the professional development of novice teachers, there seems to be great concern with the development of relationships between university and school, a collaborative culture and the role of the school as an educating entity.

¹³⁷For a more comprehensive review on the studies carried out in this context, see El Kadri (2013a).

Although the research on teaching practicum at the institution – as presented in the previous section - consistently highlights the concern with the very same objectives outlined in PIBID, the fact that these tenets are not made explicit in the discipline programs may limit the spectrum of actions of the participants. Likewise, the explicitness of such tenets in PIBID documentation seems to create the need for collaborative education (through the re-organization of roles, methodologies, practices, beliefs, etc.). Thus, it seems to potentialize the creation of communities when attempting to transform teachers' learning. There is thus a predicted action implied in the constitution of a professional learning network for teachers' development, with the potential to constitute a professional identity (GIMENEZ, 2013a). As mentioned in the introduction of this dissertation, it is obvious that it may also reinforce traditional practices, roles and hierarchical positions. This fact, however, justifies the need for investigating how participants are organizing, working, acting, representing and being in this organization in each local practice. In the re-configuration within our context, the teaching practicum within PIBID created a third-space that was neither solely the teaching practicum nor strictly PIBID.

The merging of both contexts thus created a new configuration of the practicum. In general, activities in PIBID not merged with the teaching practicum focus mainly in extracurricular activities at schools and the production of didactic materials (see, for example, EL KADRI; CHIMENTÃO, 2013, 2014). However, merged with the teaching practicum, both activity systems seem to be potentialized. Different from independent teaching practicum, novice teachers, from various levels in their program, work together, constituting a new possibility for the development of ZPD. They would spend more time at schools and become co- responsible for one group of students during all the stages of teaching throughout the entire year (selection of contents, planning, teaching, evaluating, giving feedback, etc.). Moreover, they participate often in the collective spaces at schools and have the support of the schoolteacher and the teacher educator during the whole process. The mutual understanding between the participants in the attempt to achieve the objectives established by PIBID – one of them being to innovate in public schools –appears to create conditions for collective work because novice teachers are concentrated in the same schools working with the same schoolteachers. Thus, better conditions for work are created for teacher educators who do not have to travel to different sites; who have more intensive contact with schools with regards to collaborating and organizing schoolteachers' activity hours in one morning. In doing so, schoolteacher participation in the process is potentialized, easing the social relations between the participants. Likewise, the school staff appears to feel more confident and actually believe

that opportunities will arise from the increased teaching staff and from hosting and working with novice teachers (with different kinds of knowledge and experiences) and teacher educators, feats not normally actualized in traditional contexts. In the specific local context, the education of teachers appears incidental as all the participants collaboratively attempt to innovate while re-constructing the English teaching curriculum (see EL KADRI; ROTH, 2014) through {coteaching | cogenerative dialogues}.

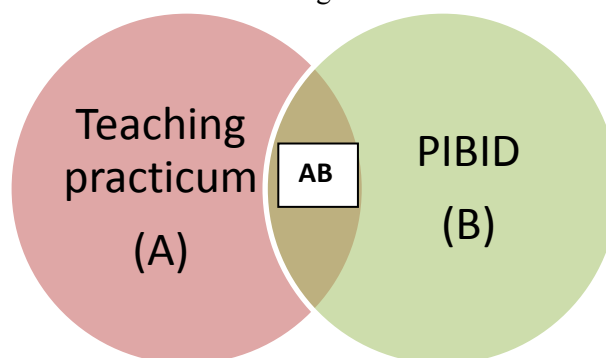
Merging PIBID and the teaching practicum, however, allows space for the creation of a new position of the teaching practicum participants at schools. Schoolteachers frequently consider the teaching practicum a disturbance—so much so that even if a principal were willing to host novice teachers s/he might “struggle to identify suitable cooperating teachers” (ROTH; TOBIN, 2002a, p. 100)—rather than as a means for transforming teaching, learning, schools, teachers, or education (EL KADRI, ROTH, 2014). Therefore, the idea of having all the participants working collaboratively in order to innovate in English teaching may contribute to a view of the practicum in which it appears beneficial to school life and enhances the quality of English teaching.

Merging teaching practicum with PIBID through {coteaching | cogenerative dialogue} challenges the way teaching practicum is actually conceived in many teacher education programs in the country as it sheds light on many of its shortcomings. First, instead of the position of the teacher educator that uses the school environment to fulfill the curriculum of the university without offering integrated proposal to benefit the schools, the teacher educator’s role is redesigned through {coteaching | cogenerative dialogue} which helps to construct an alternate proposal for the teaching practicum (e.g. redesign the curriculum). Second, novice teachers, teacher educators and schoolteachers are working together in the whole process of teaching (planning, teaching, evaluating and participating more actively in school life through a Students Evaluation Board and Planning Week). This helps to avoid school staff complaints of the lack of communicative opportunities between teacher educators and novice teachers and the school (GIMENEZ; PEREIRA, 2007) and ultimately addresses the schoolteachers desire for novice teachers to be aware of the classes, the planning, the context and school life (BLAZI; GIMENEZ; STUTZ, 2011).

Moreover, results of this merging included having novice teachers, schoolteachers and teacher educators engaged in teaching for a longer period of time, working with a group of students during the whole year, being sensitive to the school schedule (in a way that changed the teaching practicum schedule to one that fits the schools environment) and working collaboratively through {cotaching | cogenerative dialogue}. The traditional roles of

participation (teacher educator supervising, schoolteachers “giving room” to novice teachers” as “temporary trainees” at schools) during teaching practicum thus gave rise to new ones: the teacher educator was also co-teaching, the schoolteachers were also enacting the role of co-supervisor and co-teaching, and the novice teachers took up the role of schoolteacher and teacher educator. These transformations are contributions to the redesign of the perceptions of the participants in the teaching practicum. In our case, novice teachers demonstrated such a great level of commitment and responsibility that it warranted a change in the school's perception of novice teachers. Thus, I would like to think of this merging as a "third place", represented by the figure below:

Figure 3 - Third space (AB) created by the merging of PIBID x teaching practicum, which is the locus of such investigation.



Source: Author.

3.3.4 Ethnography Of The School

In order to present a proposal, the teacher educators had to find partner schools. These schools would have to attend to the criteria of low IDEB scores (in order to be improved) or high ones (in order to serve as role model schools and provide novice teachers with both experiences). For this particular project, the schools selected demonstrated high IDEB scores and the partnership was thus formalized through an acceptance letter. This signified the first modification in relation to current practices at the time: we were received by the schools in a welcoming fashion because all stakeholders in the process were aware of PIBID's practices. Therefore, the agreement occurred at an institutional level and not only at a personal level with the schoolteacher. After announcing the project to teachers in our area of expertise, two schoolteachers applied and participated in the project (one with group X and one with group Y). Group X was comprised of 1 teacher educator, 1 schoolteacher, 1 researcher and 9 novice

teachers and their actions were analyzed by Gaffuri (2012), Souza (2013) and Ortenzi (2013). This research, however, was carried out with the cohorts under my supervision (Group Y) and focused on teachers' identity transformation during the teaching practicum within PIBID organized through {coteaching | cogenerative dialogue}. In the beginning, all of the novice teachers were the third and fourth year of the undergraduate course, which means they were all required to engage in the teaching practicum. As I analyze only one of the teams within PIBID-English, it must be made clear that the results of my study are neither specific to PIBID-English, nor to all groups of PIBID.

The research praxis lasted from March 2010 to December 2011. Our cohort, or, the participants of the research, comprised of, (a) in the first year: 12 novice teachers, 1 schoolteacher and 1 teacher educator and (b) in the second year, 12 novice teachers (6 of them from the year before) and the same schoolteacher and teacher educator. We met regularly during this time in co-planning, {coteaching | cogenerative dialogue} classes, cogenerative dialogues, school meetings and supervisions. During this period, we had 32 cogenerative dialogue meetings, 15 coplanning meetings, 30 hours of school meetings, 20 hours of individual supervision and 128 cotaught classrooms hours (each group).

The teacher with group Y, Alice, was (and still is) working at Vicente Rijo School, which is located in the downtown area of Londrina. More than 2,500 students attend this school, with 80% coming from lower-middle class families who live around five kilometers from the school¹³⁸, despite its central location. The teacher reported that the students interpreted the English curriculum at this school, like most schools in Brazil, as “impossible to be learnt” (LIMA, 2011). There is a constant complaint from teachers that students rarely engage appropriately in activities, that resources are in short supply and there is a lack of motivation not only on the part of the teachers but the students as well. The belief that ‘it is impossible to learn English in public school’ holds true not only for students but also in the mindsets of parents and teachers despite the school's reputation as being one of the best in the city.

Vicente Rijo has a history of accepting novice teachers during the teaching practicum in several areas. However, as for most schools in Brazil, it is not well equipped in terms of resources and physical structure, especially in terms of supporting supporting more than 150 internship students from several different teacher education programs at UEL. During our implementation at the school it was possible to feel – during informal conversations - that

¹³⁸Data extracted from the Pedagogical-Political project of the school (COLÉGIO ESTADUAL VICENTE RIJO, 2012).

most of the school stakeholders were wearisome of receiving novice teachers and teacher educators for the practicum who do not, in turn, contribute to the teaching-learning process and simply use the practicum as a means to gather data for research. Although the relations with the English teachers from the school were amicable, there was a longstanding history of receiving novice teachers for the practicum that rendered complaints that the relations between school/university occurred only through personal investments¹³⁹ and project initiatives which terminate as soon as the project objectives are met. Very few initiatives are exception of such complaints.

3.4 GATHERING AND ANALYSIS OF THE DATA SOURCES

3.4.1 Gathering

As I was placed in the context of the teaching practicum in which the participants were receiving a grant from a public policy to innovate in public schools, my engagement in the field was hybrid: I was simultaneously the teaching practicum supervisor and PIBID participant and researcher. Therefore, the research topics were not prepared before the enactment of {coteaching | cogenerative dialogue}. The ethnography of the context, the whole organization of the data source collection and the themes discussed occurred alongside the actual praxis during the teaching practicum. Our interactions were recorded for further group reflection and later become the focus of this investigation.

I recorded all forms of engagement in teaching-learning on the part of the PIBID group (cogenerative dialogues, co-planning and seminar presentations) under my supervision during 2010 and 2011 (18 novice teachers during the two-year program).

Therefore, cotaught classes (figure 4), cogenerative sessions, talks in seminars¹⁴⁰ (figure 5) and individual supervision were audio-recorded and fully transcribed by all the participants¹⁴¹. The sources also include reports¹⁴², papers¹⁴³ and journals¹⁴⁴ which were

¹³⁹The implementation of {coteaching | cogenerative dialogue} was eased due to PIBID's agreement with the schools. As PIBID is a public policy in the Brazilian context, universities and schools have already an established partnership before receiving the grant from CAPES. Since the schoolteacher and the novice teachers were receiving scholarships to participate in this program, their willingness to participate in the teaching practicum in new ways that demanded more time and effort than independent teaching was also acknowledged.

¹⁴⁰ Give talks in seminars is an activity which is part of {coteaching|cogenerative dialogues}, PIBID and the teaching practicum.

¹⁴¹The participants transcribed all the data because there was a decision made in the group that they could all use the data for their research. Therefore, besides this dissertation, the data gathered in our meetings was used in

assembled into portfolios that entered the database. The database now consists of more than 800 pages of transcripts produced over two years. The entire database consists of information from 18 novice teachers (6 who participants in the first year, 6 who joined during the second year and 6 who participated in the entire proposal), 1 schoolteacher and 1 teacher educator. For this investigation, however, I focus on the trajectories of two novice teachers and the data significant to the objectives of this research.

Figure 4 - Alice (in the corner), Stefani and Aline coteaching.



Source: Author.

Figure 5- Mariana discussing the project in November of 2010 at ENELIN (Cornelio Procópio)



Source: Author.

3.4.2 Model Of {Coteaching | Cogenerative Dialogue} Implementation: The Life That We Lived At Vicente Rijo School

Belan (2014), Santos (2014), Oliveira (2014), Malaguti (2014) and Bonfim (2014), all novice teachers participants of the program.

¹⁴² A mandatory task carried out by students in their first year of their internship.

¹⁴³ A mandatory research carried out by novice teachers during teaching practicum in the last year of their internship under the supervision of the teacher educator.

¹⁴⁴ Writing in journals was not a mandatory activity: 4 novice teachers managed to maintain journals during the whole process (Aline, Tati, Mari and Stefani); 2 others (Paula and Jefferson) maintained it for six months.

Cogenerative dialogue in the implementation of the approach coincided with Roth and Tobin (2002a; 2002b). Although all models of {coteaching | cogenerative dialogue} in the scope of the research on the socio-historical-cultural process of learning to teach share common theoretical underpinnings, there is the need of detailing the similarities and differences in models when discussing these issues across contexts in order to avoid false assumptions and hinder the potential of the research (GALLO-FOX et al., 2006a). This is also due to the fact that teacher educators have implemented {coteaching | cogenerative dialogue} in different countries with different purposes and with different arrangements. Acknowledging this reflects the understanding of {coteaching | cogenerative dialogue} as an open methodological base which recognizes that its manifestations in the field varies according to context. In a similar vein, this study also supports Murphy and Scantlebury's (2010, p. 6) assertion that the “{coteaching | cogenerative dialogue} approach can be applied globally and, at the same time, has its roots in the most local contexts as a way of engaging coteachers and their students in a more democratic, open and effective learning environment.”

Before opting for {coteaching | cogenerative dialogue} (during the first month), two novice teachers and the schoolteacher (Alice) were responsible for juniors in the high school (teaching 4 classes a week)¹⁴⁵. We met weekly at the university and the kind of dialogue produced was more teacher-centered (see, for example, the first interactions described in chapter 4 and 5). Since the group agreed to use {coteaching | cogenerative dialogue} as context for teaching practice, several actions were taken to redesign the teaching practicum and tackle the obstacles of the local field (see section 3.3.2 regarding the contradictions of the teaching practicum in our context). Following the needs of our specific context, in this case the schoolteacher lacking time to come to the university and therefore being unable to join all the discussion and meetings, our schedule was re-organized and the meetings started to occur at the school, on Monday mornings during the schoolteacher Activity Planning Hour.

The change from meeting at the university to meeting at the school was significant not only because it provided opportunity for the schoolteacher to participate in them but also because novice teachers experienced the school in different ways, having a closer relation with the school supervisor, director, and even with the students (who knew where to find us when needed). The PIBID agreement with the schools at this moment was crucial because the

¹⁴⁵ At that time, the school curriculum at Vicente Rijo is organized through the “Blocking System” proposed by the government. It means each discipline at the curriculum is offered each semester. In the specific case of English teaching, there are four classes per week during a semester.

school administrative board easily helped us to reorganize the schoolteacher activity planning hours in one morning instead of one hour per day, as it was originally established. Initially, we used the Activity Planning hour for cogenerative dialogue meetings involving the whole group. Cogenerative dialogues occurred during weekly meetings at schools with all participants including novice teachers, the schoolteacher, the teacher educator and occasionally educational school administrative staff, such as the coordinator or the educational supervisor. Figure 6 exemplifies a typical cogenerative dialogue session.

Figure 6 - A typical cogenerative dialogue session¹⁴⁶.



Source: Author.

As the table below demonstrates, most of the cogenerative dialogue meetings focused on issues related to (a) the enactment of {coteaching | cogenerative dialogue} (b) strategies for dealing with classroom management; (c) skills to be focused on in the English teaching curriculum; (d) resources to be used; (e) approaches to teach English; (f) student motivation and attitudes; (g) the debriefing preceding lessons; (h) participating in teaching social practices (e.g. seminar and school evaluation board), (i) the relationship with the school and (j) co-planning. The table below (Chart 4) represents the main topics discussed in the cogenerative dialogues¹⁴⁷.

¹⁴⁶ The 'power' of sitting in the 'leading chair' in front of the semi-circle was shared. Those who needed to project something or who were leading the discussion, demonstrating an activity or a proposal would sit in this chair in order to use the blackboard and/or the projector.

¹⁴⁷ In the beginning, (first month of work), the topics were proposed by the teacher educator and they were gradually negotiated by the participants as teachers were becoming familiar with the approach.

Chart 4 - Main topics of cogenerative dialogues¹⁴⁸

	Date	Topic
1	05/08/2010 ¹⁴⁹	Discussion of the Program Objectives, conceptions, organization.
2	18/08/2010	Impressions of the first week of co-teaching Discussion of objectives for teaching/ relationship between the participants Discussion on elaborating a context questionnaire in order to know the context
3	22/09/2010	Discussion of technology in the classroom (planning Social Networking) Life history of the participants
4	29/09/2010	Difficulties in working at public schools: objectives, methodology, conceptions
5	20/10/2010	Discussion on the national guidelines (PARANA, 2006; BRASIL, 2008) Proposal from school staff to talk to novice teachers about student evaluation board
6	07/11/2010	Discussion with school staff on Students' Evaluation Board: concepts, practices, relations, objectives
7	25/11/2010	Enem and Vestibular discussion: objectives, skills Discussion of reading skills x oral skills in public schools
8	02/12/2010	Discussion on Collaboration (invited speaker)
9	08/12/2010	Collective production of a criteria of evaluation for teaching practicum and Pibid's activities
10	15/12/2010	Final evaluation -
11	14/03/2011	Discussing reading activities prepared by the group
12	21/03/2011	Preparing abstracts for presentation at conference (the plan was to discuss texts based on teaching reading, but novice teachers preferred to prepare abstracts)
	28/03/2011	Discussion of text: teaching reading
13	04/04/2011	Discussion on students' evaluation Citizenship x language
14	25/04/2011	Didactic material analysis – PNLD
15	02/05/2011	Discussion on the participation in Students' Evaluation Board/ Chile experience on teaching English / PNLD material Indiscipline (Jefferson's participation)
16	09/05/2011	Newspaper production Discussion on genre approach
17	16/05/2011	Role of peer observation in teaching practice – discussion of Liberali's text
18	23/05/2011	Discussion about collaboration/ models for teaching Practicum used in the context (Aline's suggestion)
19	24/05/2011	Discussion on indiscipline problems in co-taught classes
20	01/06/2011	Discussion on collaboration – organizational models (Aline's guidance for her research)
21	13/06/2011	Discussion on participation in a seminar / genre approach/ Discussion on problem-situations on indiscipline (Jefferson's guidance)

¹⁴⁸ From April to June (05/04/2010; 19/04/2010; 03/05/2010; 17/05/2010; 31/05/2010; 14/06/2010; 28/06/2010) novice teachers participated in the activities which are part of the Teaching practicum (observation, reports about school, discussion on the teaching of English in public schools. These meetings are not included here because they were not {coteaching|cogenerative dialogue}.

¹⁴⁹ Although the project started in April, the first meetings were not recorded.

		Novice teachers question the recordings
22	01/08/2011	Meeting Not Recorded Due to novice teachers requests – dealing with conflicts
23	02/08/2011	Analyzing the curriculum produced
24	15/08/2011	Discussion on Innovation – Analyzing the innovation produced by the group
25	22/08/2011	Not recorded
26	30/08/2011	Orientations for writing papers Reviewing the group's objectives for the teaching Discussing Context approach
27	12/09/2011	(not recorded – diary)
28	26/09/2011	Conflicts
29	24/10/2011	(not recorded) – diary
	27/10/2011	(not recorded) – diary
	10/11/2011	FOPE presentation: discussion of the teaching practicum at the University
30	11/11/2011	Collective construction of evaluation criteria
31	18/11/2011	Questionnaire with students from public school about coteaching Discussing and writing satisfactory/successful practices
32	05/12/2011	Evaluating the practices

Source: Author.

Although studies have shown that the inclusion of students is essential to cogenerative dialogue meetings in order to provide an open space for a more democratic educational setting and less authoritarian classes (STITH; ROTH, 2008; LEHNER, 2011), a limitation of our cogenerative dialogue was the lack of inclusion of students in such meetings due to the impossibility of the meetings occurring in other times rather than during which students were attending classes. Such limitation was dealt with by trying to incorporate students' voices in the teaching-learning aspects through questionnaires, self-evaluation and cogenerative dialogues within the classes¹⁵⁰.

Co-planning was initially not part of the face-to-face {coteaching | cogenerative dialogue} meetings. Initially, each group (two novice teachers, one schoolteachers and I), via online interaction, was responsible for their class. However, the group acknowledged the need to avoid the division of labor concerning the planning which was impeding an effective {coteaching | cogenerative dialogue} (that is, sometimes a coteacher could not interfere due to the lack of knowledge about the planned class). Then, using literature on co-planning (PASSONI, 2010; SCANTLEBURY; GALLO-FOX; WASSELL, 2008;), we decided to

¹⁵⁰When the co-teachers found some contradictions within the classes (for example, complaints concerning the approach used, the difficulties of understanding the subject taught) we would create a cogenerative environment in which students discuss the contradictions and together, formulate a solution. Such meetings were not recorded.

reorganize our schedule: the whole cohort met for cogenerative dialogues with the co-teachers¹⁵¹ of each class after the class and whole group meetings on Monday mornings would be divided into cogenerative dialogue for the whole group (2 hours) and co-planning the classes (the other 2 hours¹⁵²).

Co-planning meetings¹⁵³ (figure 7) occurred once a week on Monday morning with the purpose of planning the classes for the week; adjustments in the planning of classes were made via e-mail interactions or informal meetings among coteachers. In such meetings, coteachers (a) discussed the purpose of the lesson in accordance with national guidelines and students' feedback, (b) reflected upon lessons and the objectives and goals for teaching English and (c) decided on resources, strategies, time and issues regarding the development of the lesson. In these meetings, the cohort planned the English teaching curriculum as a whole (see chapter 4) along with all individual lessons. Co-planning meetings provided the context for teachers to have common understanding of classroom instruction and align their goals for teaching. Novice teachers were, in fact, anxious for co-planning meetings and reported having a sense of confidence after planning classes together. In our experience, co-planning meetings turned out to be an essential part of {coteaching | cogenerative dialogue} since it allowed co-teachers to participate in the restructuring of the curriculum (El KADRI; ROTH, 2014) and because it was seen by them as a safe space to collectively generate visions of {coteaching | cogenerative dialogue}. Scantlebury, Gallo-Fox and Wassell (2008) report that such meetings are important sites for thinking about and enriching or transforming existing curricula.

¹⁵¹ The co-teachers generally spent one year working with the same novice teacher, unless someone drop the program.

¹⁵² All novice teachers were coteaching with the schoolteacher and another novice teacher. But only two groups were coteaching with me.

¹⁵³ 15 co-planning meetings occurred on – 09/08/2010; 23/08/2010; 24/08/2010; 30/08/2010; 31/08/2010; 01/09/2010; 22/09/2010; 11/04/2011; 03/05/2011; 10/05/2011; 24/05/2011; 06/06/2011; 29/08/2011; 03/10/2011; 31/10/2011; 03/11/2011

Figure 7 - An image of a co-planning meeting between coteachers (Alice, Michele, Jefferson, Juliana, Stefani and Evelyn, in 2010).



Source: Author.

Our implementation of co-planning therefore coincides with the model employed by Scantlebury and collaborators in the sense that they provided the setting for another type of co-generative dialogue (SCANTLEBURY; GALLO-FOX; WASSEL, 2008). Distinctively, our implementation included the teacher educator in the co-planning meetings as I thought it would be an import site for sharing contribution. Based on this experience, I strongly believe that preparation periods concurrent to those of the schoolteachers and teacher educators are crucial for more horizontal relationships in classes and, as a result, more effectively cotaught classes.

The implementation of co-planning classes appeared to me as essential, as we avoided conflicts in the division of labor and limitations of other implementations of {coteaching | cogenerative dialogue} as reported by Mateus (2005) and Eick, Ware and Jones (2004) regarding the lack of time for co-planning classes, which affects the efficacy of {coteaching | cogenerative dialogue}.

Coteaching | cogenerative dialogue} classes occurred four times a week¹⁵⁴ during the whole year. All novice teachers cotaught from the first day on with other novice teacher and the schoolteacher. Although it was not possible for me to co-teach all lessons together due to the university schedule¹⁵⁵ my participation in the classes started to grow and became a practice of the cohort (2 of them) for at least twice a week, even though I participated in all

¹⁵⁴The organization of English classes at Vicente Rijo was testing the 'SISTEMA BLOCADO', which means four English classes per group instead of the traditional two.

¹⁵⁵Regarding the 'SISTEMA BLOCADO', the classes occurred during the morning, where I had to attend meetings at the university while taking doctoral classes. For this reason, I chose two groups to co-teach together, which meant spending three whole mornings at school.

co-planning|cogenerative dialogue meetings. Thus, I analyze here the two novice teachers who were part of the groups with whom I was able to co-teach.

The schoolteacher co-taught all the classes, but she did not participate in seminars or in other activities at the university. Then, we both had a co-teacher educator experience. Therefore, in our specific implementation of the {coteaching | cogenerative dialogue} model, one or two novice teachers taught English together with the schoolteacher while some groups with the schoolteacher and the teacher educator. All the coteachers assumed various roles (a) in the classroom – such as tutoring groups of students, working with individual students, leading discussions, asking and answering questions and (b) before and after classes – such as preparing evaluations, grading evaluations, organizing resources, making photocopies, booking the computer lab, etc. It is relevant to point out though, the extent to which the involvement of each one depended upon the preparation, planning efforts and personal comfort levels, which supports the results of the study carried out by Scantlebury, Gallo-Fox and Wassel (2008). Each pair of novice teacher was responsible for one group of juniors in high school (which indicates they were teaching four classes consisting of fifty minutes per week), teaching alongside the schoolteacher and (sometimes) the teacher educator. we both taught with different novice teachers in 8 different groups throughout both years, which indicates working with more than 200 students per year.

In general, our implementation of {coteaching | cogenerative dialogue} occurred through co-planning, coteaching and cogenerative dialogue meetings, which means that the whole cohort planned all the classes¹⁵⁶, taught and discussed what occurred in the classes: what were the problems, outcomes, achievements, practices, etc...

Besides taking part in {coteaching | cogenerative dialogue}, all the participants were involved in the school community by participating regularly at collective school meetings, such as *Planning week*, *Student Evaluation Board* and *Pedagogical week*. In the Planning week, which occurs in the beginning of each year, for example, novice teachers were able to participate in all the lectures and discussions while the teacher educator was invited to give a lecture regarding planning to the whole school. In the second year, for instance, the English teaching planning for the whole school was articulated in one of our cogenerative dialogues meetings with the participation of the others English schoolteachers and was the official planning sent to 'Secretaria do Estado da Educação (SEED). Once per bimester, novice

¹⁵⁶Which does not exclude the possibility of one of the participants bringing an idea to be discussed with the group. 'Plan together' does not mean to do everything together, but rather to be responsible and conscious of everything that is done.

teachers also joined the schoolteachers in the Student Evaluation Board and later articulated the issues in cogenerative dialogues, sometimes including the participation of educational school administrative staff. During the Pedagogical week, all the participants were able to join the ongoing teaching education courses offered by the government to regular schoolteachers. Such experiences were all discussed later in cogenerative dialogues, which provided a better understanding of such teaching practices (for example, sometimes novice teachers did not see the purpose of a specific action or attitude from the coordinator and this issue was then discussed and compared with school policies).

It means the entire cohort was at school teaching at least three mornings per week and eventually also participated in collective school meetings (planning week, Student Evaluation Board, pedagogical week, etc.), seminars and cogenerative and coplanning meetings. In non-presential activities, novice teachers also transcribed data from cogenerative dialogue meetings (in July), researched on cogenerated topics and interacted in virtual space (e-group).

Another particular aspect of our implementation of {coteaching | cogenerative dialogue} during teaching practicum was the regular participation in seminars and events in the field with most of novice teachers and myself¹⁵⁷ presenting talks related to their participation in PIBID. Such experiences were used as feedback to our own approach in order to re-think our own choices regarding the English teaching curriculum. By presenting a case study of their experience in teaching seminar events, novice teachers usually were forced to confront and discuss other approaches and views not only for the teaching of English but also for teacher development. Such discussions were generally brought about in cogenerative dialogue meetings. Participation in teaching seminars turned out to be a crucial tool for novice teachers who have never presented a paper in a conference before, allowing novice teachers to experience themselves as researchers¹⁵⁸ and gain a sense of autonomy, agency and authorship in the profession.

New conflicts also emerged when dealing with cultural and historical contradictions of a system of activity. First, despite the feeling that results were favorable to the teaching of English, student's learning and dealing with the relationship with the school, several times novice teachers confronted and discussed the implications of being taught to teach with others (coteaching) rather than by 'solo teaching'. There were times in which we would doubt

¹⁵⁷The schoolteacher was always invited to join the seminars, however, the school did not authorize her to miss classes or leave to participate in seminars.

¹⁵⁸During the implementation, more than 40 presentations in teaching seminar fields were realized by the novice teachers (an average of three per participant). PIBID's proposal requires the mandatory participation in at least one seminar.

whether or not our choices regarding the methodology for teaching and/or the approach used to teach English were appropriate.

Second, some partnerships in {coteaching | cogenerative dialogue} were not successful, as some novice teachers would complain that they were doing ‘all the work’. In order to deal with this issue, I proposed a different organization for the implementation of {coteaching | cogenerative dialogue}. This organization included “solo teaching” and “mutual observation” (that is, not only would the teacher educator observe, as required by teaching practicum, but everyone would also perform this role). Although unfamiliar with the studies on the possibilities of using solo teaching in {coteaching | cogenerative dialogue} at the time of the implementation, the “solo teaching” classes supported the results reported by Scantlebury, Gallo-Fox and Wassell (2008, p. 971). These authors highlight that “in the solo class, interns frequently drew upon resources and experiences from their cotaught classes and also had the opportunity to try out different pedagogical strategies from their {coteaching | cogenerative dialogue} arrangements”. In “solo classes”, we implemented “mutual observation¹⁵⁹”, in other words, all the participants were to observe and were observed by the group no matter their institutional position. This means that not only were novice teachers responsible for planning and teaching individual classes with the observation of others, but the school teachers and the teacher educator (which does not exclude the possibility of having the coteachers offer support as individual assistance to the students) were responsible as well. This experience was also discussed in cogenerative dialogue meetings and participants reported a feeling of achievement for “being able to teach by themselves” as well as being able to draw on the experience and resources learned by the cotaught classes.

Later, we discovered that my proposal, which first seemed to me as an “intuition”, in fact, served as strategic tool for potentializing roles during {coteaching | cogenerative dialogue}, making co-teachers aware of their responsibility to their own learning and to provide context for different kinds of learning (see BELAN, 2014). Utilizing a different organizational strategy as a way of dealing with the contradictions experienced during the practical implementation aligns with the theoretical framework of {coteaching | cogenerative dialogue} as a praxis of method, which means that rather than forming the theory that then we hand to teachers, we construct theory with them, in a collective fashion (ROTH; LAWLESS; TOBIN, 2000b). Scantlebury, Gallow-Fox and Wassell (2008) see the variety of arrangements as an enriching experience as it affords novice teachers more opportunities for learning.

¹⁵⁹ However, it occurred during two months. The objective was to provide room for all the participants to evaluate the co-teachers and share the power of evaluating which generally relies on the teacher educator.

Another contradiction that arose with our experience regards cogenerative dialogues as context for formulating a unity between teaching and researching. Although all the participants agreed to record the cogenerative dialogue meetings as a means to garner material for stepping back and therefore, to increase the potential opportunities of learning, novice teachers- who were not accustomed to having their conversations recorded -felt dissatisfied because of the fact that all the cogenerative dialogues were recorded (see section 4.8 to a more detailed description of how this issue was resolved in an ethically manner). They were worried “other people would hear what we talk about.” The limitation of our model of {coteaching | cogenerative dialogue} is that the participants were not primarily introduced to the ideas/principles before {coteaching | cogenerative dialogue} began (such as EICK; WARE; JONES, 2004; SCANTLEBURY; GALLO-FOX; WASSELL, 2008). I believe an introduction to the ideas/principles of the approach before the actual experience could be an important step in dealing with some levels of insecurity with regard to having the data transcribed and read by others.

Although the participants generally had a feeling of participating in something important and gratifying, feelings of general frustration and aggravation in regards to working with others were also conjured. By the end of the program there was a general feeling of exhaustion. More research needs to be carried out regarding such conflicts in {coteaching | cogenerative dialogue}. Most of the conflicts, however, were discussed within cogenerative dialogues.

In sum, our model of implementation of {coteaching | cogenerative dialogue} occurred in the context of teacher education programs (like the studies of GALLO-FOX et al., 2006a; MARTIN; SCANTLEBURY, 2009; MURPHY; SCANTLEBURY, 2010; MILNE et al., 2011; ROTH; TOBIN, 2002b; SIRY, 2011); with pair arrangements involving two novice teachers, school teachers and (sometimes) teacher educators (as ROTH; TOBIN, 2002a; MATEUS, 2005), and with the purpose of combining the teaching practicum with Pibid and dealing with contradictions experienced in the process of learning to teach during the teaching practicum.

3.4.3 Participants and Participation

When the project was submitted in 2009, 20 novice teachers applied. 10 out of 20 of these novice teachers were under my supervision at Vicente Rijo school. These novice teachers were students from the third and fourth years of the course in their teaching practicum period. In 2010, they were Tati, Aline, Mariane, Stefani, Paula, Jefferson, Evelyn, Juliana, Leandro¹⁶⁰ and Lais¹⁶¹. Several of these students continued in 2011 and were joined by others so that in 2011 they were: Ana, Bruna, Duda, Vinicius, Sandro, Debora, Tati, Aline, Mariana, Stefani, Paula and Jefferson. All of them agreed to have their real names maintained in this research report. These participants will be identified by their initials (Jef-Jefferson; Pau-Paula; Ste-Stefani; Ma-Mari; Mi-Michele; Le-Leandro; Ana-Ana; An-Aline; Ac-Alice; Ev-Evelyn; Ta-Tati; Ju-Juliana; Lais-La).

Most of the novice teachers who attended the *Letras-Inglês* course generally work part-time as English teachers in private institutions (e.g. Tatiane, Aline, Mariana, Jefferson, Paula, Stefani, Duda, Vinicius, Debora, Evelyn and Ju). At the time, only Aline was not working and Sandro worked full time. This may help explain why a study pointed out that 72% of the students in *Letras-Inglês* chose the course because of an interest in the teaching profession (ORTENZI, 2007a). However, as many of the novice teachers who participated in the project reported in the beginning – they did not want to pursue a teaching career (e.g. Jefferson, Tatiane, Paula, Sandro, Stefani) although they had already been working as teachers in private institutions. Among those who wanted to be teachers (Aline, Mariane, Stefani, Evelyn, Juliana, Duda) some did not want teach in the public sector due the low wages, lack of resources and financial investments.

I present below a detailed portrait of the schoolteacher, the teacher educator and each of the two novice teachers who will appear more centrally in this study: Aline, Jefferson, Alice and I (see next section for explanation of the selected criteria) based on my field notes. The consideration of their background is relevant because I am aware that the analysis of their participation in the project is not distinct from their social, historical and cultural views of the world. Considering this means to take into account that “the subject although singular, is always social and the understanding occurs in the inter-relation of researcher and participants.” (FREITAS, 2002, p. 7).

¹⁶⁰ Leandro quit the course to travel abroad. Two-month participation.

¹⁶¹ Lais gave up PIBID in order to pursue a research scholarship. Four-month participation.

Chart 5 - Participants of the study

Alice	“By myself, no way”. Alice joined the program with hopes to enhance student learning through collaboration. Alice is a schoolteacher with 20 years of experience. Although she claimed she was tired and was constantly feeling she had no power to act, she was seen by her co-workers as an active person: she usually engages in several kinds of teacher courses and has recently finished an ongoing teacher education program from the State of Paraná (PDE, 2008). 48 years-old, she received a degree in English language teaching at the State University of Londrina (1985) and attended one graduate level program in Methodology and teaching didactics (1987). She has worked at a private institution for three years and has been teaching in public schools since 1992. Along with this, Alice has received many novice teachers from UEL during her career (Field notes, April, 2010)
Michele	I am a novice teacher educator in the teacher education program at the State University of Londrina in my first {coteaching cogenerative dialogue} experience. I have a degree in English and Portuguese Language teaching, completed a graduate level program in English language at the same university and a Master's Degree in Language studies at the same university in which this research was carried out (State University of Londrina). At the moment this investigation was carried out, I was pursuing my doctorate and I was a collaborator teacher at UEL. I have worked in a private language school for 13 years and 2 years in public schools. I have engaged in {coteaching cogenerative dialogue} in the attempt to experience and construct meaningful situations for the process of becoming a teacher. Working as a practicum supervisor, I was truly concerned with several of the contradictions present in teacher education. I was dissatisfied with the image novice teachers held of this process, the way some professors portrayed the school or the way schoolteachers speak of the university and the way I have conducted my own work at schools. During the time of this investigation, I got a permanent teaching position at the university (Field notes, November, 2011).
Aline	“I want to teach at public schools. This is my goal. This is where teaching makes sense, where I can have autonomy and I can teach students to think”. This speech characterized Aline by the end of the two-year teaching practicum. A little bit older than their peers, 27, and coming from a family of teachers, Aline always demonstrated a strong position. Questioning and critical, Aline – who initially had a negative and a passive sense towards public schools – started to dominate our discussion and change her views of the practicum. She performed all the tasks in this project with lots of emotion and determination. Her classes were thoughtful and engaging. Students appeared mesmerized during her lessons. Persistent (this was the third time she engaged in a teacher education program and the first certification she received), never let contradictions hinder her teaching. She was one of the many teachers who engaged in a teacher education program in order to get certification after several years of teaching in private institutions. Happy, she says teaching in public schools makes sense to those who aim for a better society. Now, Aline is not teaching as she is taking a year off to tend to the home. She reports she is willing to teach English in public schools as soon as positions are offered. (Field notes, November, 2011)
Jefferson	Shy, Jefferson used to say he did not have much to contribute and he “was not even sure he wanted to be a teacher”. At the age of 20, Jefferson did not have any previous experience as a teacher before joining PIBID. He was just going through the motions, not engaging in the discussions. He had enrolled in the teacher education program mainly to improve his English language skills. (April, 2010) However, through time, Jefferson started to care, engage and “discover” that he could be a teacher. Now, Jefferson has recently returned from an internship abroad. He is seeking a teaching position in the private sector and he is pursuing a Master's degree in Literature studies. He reports he is willing to teach English in public schools as soon as positions are offered. (Field notes, November, 2011)

Source: Author.

3.4.4 Procedures of Data Analysis

The procedure of data analysis started with the mapping of the overall database. I first began the analysis by reading through the transcriptions in order to identify important themes in the data sources. However, the great amount of data forced me to select an overabundance of themes (English teaching in public schools, innovation, co-teaching, objectives for the teaching of English, teaching practicum, etc.). This approach did not reflect the nature of the work I wanted to pursue.

As I mentioned earlier, despite the feelings of realization, the fact that the process was also conflictual made me worrisome. I was preoccupied with the kind of learning novice teachers were having by interacting in this arrangement. Then, I decided to investigate the identity transformations of teachers which could be revealed by their ways of acting, interacting, representing and being as particular individuals alongside an activity. It was then when I decided to focus on study cases¹⁶² from novice teachers participants of {coteaching|cogenerative dialogues} in their teacher education program. I found it extremely relevant to focus on study cases in order to understand the identities of the participants, to show their personal trajectory and then understand teacher's identity transformation during teaching practicum within PIBID organized through {coteaching |cogenerative dialogue}.

Next, having decided to look at case studies of particular individuals in order to reveal their ways of acting, representing and being, due to the amount of data and the limited time

¹⁶² Although I use study cases to support one of the thesis that cogenerative dialogues offer a potential site for teacher agency and that the theory may be beneficial when combined with a critical language analysis (see chapter 2), I situate this research in the paradigm of critical educational research reasoning, that asserts that the use of critical theories in case study research offers rich potential for exemplifying the development of agency and identities. I see this analysis as examples of teachers' transformation during {coteaching|cogenerative dialogue}, that is, as "a specific instance that is frequently designed to illustrate a more general principal" (NISBET; WATT, 1984: p. 72 apud COHEN; MANION; MORRISON, 2000, p. 181). In other words, I make use of case studies because: "it provides a unique example of real people in real situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles"¹⁶². Because of this potential, I wish to look at the development of specific individuals in order to understand the ways of acting, interacting, representing and being (their identities) in progress. My choice of looking back at the two-year trajectory reflects the way I conceive the term Identities: in progress and multifaceted (WOODWARD, 2011), as detailed in chapter 1. This research, therefore, makes use of case studies because they strive to portray 'what it is like' to be in a particular situation (COHEN; MANION; MORRISON, 2000). This aligns with what I wished to demonstrate: what it is like being a participant in {coteaching|cogenerative dialogue} and what identities (ways of being) are in progress in the dialectical of structure/agency. Advantages of using this approach in this study is that it allows one to observe effects in real contexts, recognizing that context is a powerful determinant of both causes and effects (ADELMAN et al., 1980, p. 181). I am aware of the weaknesses of case studies as explained by Nisbet and Watts (1984 apud COHEN; MANION; MORRISON, 2000, p. 184): "the results may not be generalizable except where other readers/researchers see their application; they are not easily open to cross-checking, hence they may be selective, biased, personal and subjective and they are prone to problems of observer bias, despite attempts made to address reflexivity". However, I make use of case studies as a way to support my first analysis on cogenerative dialogue.

for carrying out the research, I had to define criteria for selecting and extracting relevant data from the entire database. I then narrowed the focus of the analysis to the subjects who participate in the experience during the entire two years of teaching practicum for two main reasons: (a) because analyzing societal relations needs time in order to be developed and changed and (b) by participating in the activities during two years they are in a better place to talk about the program as whole as they have made all decisions together.

Another criteria was whether the participants had cotaught with the schoolteacher and the teacher educator so that they had a longitudinal time of participation in {coteaching | cogenerative dialogues}. A last criteria used was whether they presented, in the beginning of the program, resistance either to the teacher education program, to public schools or to the teaching profession in general. The table below represents the participants according to these criteria and clarifies how Aline and Jefferson became the main participants in this investigation.

Chart 6 - Three criteria used to select participants

	Time of participation	Coteaching (with all the members: supervisor, school teacher and novice teachers	Resistance to the profession, to the teacher education program or to public schools.
Aline	X	X	X
Evelyn	1 ano		
Juliana	1 ano		
Isabela	1 ano		X
Jefferson	X	X	X
Paula	X		X
Mariana	X	X	
Stefani	X	X	
Duda	1 ano		X
Vinicius	8 meses		
Sandro	8 meses		X
Debora	8 meses		X
Bruna	8 meses		X
Ana	1 ano		

Source: Author.

Then, I started to look closely at some of the transcriptions in order to have a better sense of the kind of data in which I collected. I realized that I felt deeply affected by the interactions between Aline and her audience during a public presentation where she proudly articulated her membership in the program by saying that she was a *Pibidiana*. Selecting all of Aline's interactions, I came to notice her development throughout her two-year participation in the program. I then searched the entire database in order to identify everything that could

be used to describe Aline's professional growth. Episodes of all the activities and tasks carried out during her two-year experience in which Aline had participated in the project were selected. Each episode that represented change in the ways of acting, interacting, representing and being, was put aside. I then described such episodes in order to obtain a sense of what was happening in each situation. Noticing that Aline's changes were all related to relationships, I then selected episodes in which she related to her coteachers, students and school staff. Based on the transcriptions of these episodes, we were able to reconstruct her story (chapter 4) and analyze her participation.

While extracting Aline's episodes of participation, I came to notice the rare qualities of Jefferson's participation in the beginning of the program. After selecting all episodes featuring Jefferson and I interacting, I noticed that the patterns of interaction between Jefferson and I were evolving through time and continually presenting new characteristics. After sorting this data, it was possible to determine that these features belonged to three main patterns of participation (chapter 5).

Chapter 4 and 5 reflect the nature of the qualitative research framed by a socio-historical-cultural approach, because it involves the individual in its relation to the social and aims towards understanding the participants involved and their context (FREITAS, 2002). Both chapters present episodes of their participation as examples of their transformation. Each of the 'exemplary' episodes was chosen because they best demonstrated the nuances of their particular identity transformations. The use of CDA as an analytical tool for analyzing the data required that few episodes were selected in order to avoid an extensive number of pages.

3.4.5 Categories of Analysis

The objectives of the research followed by the inductive analysis carried out when tracing the novice teachers' trajectory allowed the delimitation of the categories in order to analyze the data. CDA provided a fertile range of categories for the analysis of the teachers' ways of representing and being (such as modality, evaluation, transitivity, metaphor and the theory of social actors). In order to analyze teachers' ways of acting and interacting, as CDA was conceived first to analyze written texts (WODAK; MEYER, 2009) and not oral ones, I created a criteria list for analyzing ways of exercising control compiled from the works of Fairclough (1989), Simpson and Mayr (2010) and Young and Fitzgerald (2006). This criteria list was then complemented by the heuristic ways of participating in {coteaching|cogenerative dialogue} suggested by Roth and Tobin (2002a; 2002b) along with studies that

analyze interactional patterns in classroom discourse (NYSTRAND et al., 1997; DANIEL et al., 2003; CHEYNE; TARULLI, 1999; MATEUS, 2005; LEWIS; KETTER, 2011).

Before describing each of the categories of analysis used, I summarize in the table below the categories of the participants and the data used in each chapter.

Chart 7 - Chapters, data sources and corresponding categories of analysis

Chapter	Focus	Categories of analysis	Main Participant	Data
Chapter 4	Ways of acting, representing and being	Social actors representation theory Transitivity Modality Evaluation Criteria list Categories of exercising power and interactional patterns	Aline	Transcriptions of cogenerative dialogue meetings, reports, transcription of individual meetings, journals and seminar presentations.
Chapter 5	Ways of acting, representing and being	Social actors representation theory Transitivity Criteria list Categories of exercising power and interactional patterns Modality Evaluation	Jefferson	Transcription of cogenerative dialogue meetings.

Source: Author.

3.4.5.1 Analyzing ways of representing and being

The Representation of Social Actors: Inclusion and Exclusion

The *representation of social actors*, according to Fairclough (2003) involves a number of choices, that is, it is important to know whether (a) social actors are included or excluded, (b) they are realized as a pronoun or as a noun, (c) they are realized as a Participant in the clause (e.g. actor, affected), (d) it is within a circumstance (e.g. preposition phrase) or as a possessive noun or pronoun, (e) they are the Actors in processes or the affects or beneficiaries of the processes, (f) they are personalized or impersonalized, represented by

name or in terms of class or category, individually or as a group, (vii) they are specifically or generically represented as well as whether they are used as pronouns rather than nouns. It is precisely all these distinctions available in the theory that matter, according to Fairclough (2003, p. 155), when one is interested in investigating agency in texts: “these choices are socially significant for instance with the respect to the representation of agency”. Fairclough (2003) argues that as there are choices in the representation of processes (verbs), there are also choices in the representation of social actors which evidence the role the social actor ascribes to himself/herself and others. Through this category it is possible to notice how novice teachers represent themselves and others and what ways of being are constructed through such representations.

Regarding this theory, Van Leeuwen (1996, 2008) proposes two essential categories for representation: *Exclusion* and *Inclusion*. Several other categories are created from the process of inclusion, however, I focus only on those significant for the objectives of this research. Other categories might be found in Van Leeuwen’s (2008) work.

Exclusion may occur by *suppression*¹⁶³ or *backgrounding*¹⁶⁴. In the case of the former, there is no reference to the social actor(s) in question and, in the latter, the excluded social actor may go unmentioned in relation to the given action, but may be mentioned elsewhere in the text. Van Leeuwen highlights that in the second case social actors are not so much excluded as they are deemphasized, pushed into the background. In this sense, the exclusion is less radical.

Once they are included in representations, social actors may also be included by *activation* or *passivation*¹⁶⁵, that is, representations can endow social actors with either active or passive roles according to the social relations between the participants.

¹⁶³*Suppression* might be realized through passive agent deletion, nonfinite clauses which function as a grammatical participant, the deletion of social actors who “benefit” from the actions and through nominalizations and process nouns.

¹⁶⁴*Backgrounding* can result from simple ellipses in nonfinite clauses with *-ing* and *-ed* participles, in infinital clauses with *to* and *in* paratactic clauses. By backgrounding social actors, one “reduces the number of times specific social actors are explicitly referred to” (VAN LEEUWEN, 2008, p. 31).

¹⁶⁵“*Activation* occurs when social actors are represented as the active, dynamic forces in the activity, *passivation* when they are represented as “undergoing” the activity, or as being “at the receiving end of it” (VAN LEEUWEN, 2008, p.33). The main point regarding passivation of social actors in this study is that the matter deals with verifying whether agency in events is clear or obfuscated. Passivation of social actors in the discursive representation obfuscates their responsibility in events or their role in social relations (RESENDE, 2012).

The significance of “activation¹⁶⁶” and “passivation¹⁶⁷”, for Fairclough (2003), for example, is crucial for agency because “where social actors are mainly activated, their capacity for agentive action, for making things happen, for controlling others and so forth, is accentuated, where they are mainly passivated, what is accentuated is their subjection to processes, them being affected by the actions of others, and so forth” (FAIRCLOUGH, 2003, p. 150).

Included social actors may also be represented by the choice between generic and specific reference, which means that social actors can be represented as classes, or as specific, identifiable individuals. Van Leeuwen (2008) labels such categories as *Genericization*¹⁶⁸ and *Specification* respectively. On the other hand, *differentiation* explicitly distinguishes an individual social actor or groups of social actors from a similar actor or group, creating differences between the ‘self’ and the ‘other’ or between ‘us’ and ‘them’. Magalhães (2004) believes that inclusion by *differentiation*¹⁶⁹ might implicate in the deletion of characteristics and individual differences and the consequent attribution of a unique identity¹⁷⁰. Other semantic categories by which social actors might be represented are *Nomination*¹⁷¹¹⁷² and

¹⁶⁶ Activation might therefore, be realized by grammatical participants' roles in transitivity structures and it can occur through *participation* (when the active role of the social actor in question is most clearly foregrounded), *circumstantialization* (that is, by prepositional circumstantials with *by* or *from*), *possessivation* (the use of pronoun to activate) or *passivate* (which gives background agency to the social actor).

¹⁶⁷ *Passivation*, in this perspective, requires a further distinction: it may be *subjected* (when social actors are treated as objects in the representation) or *beneficialized* (when social actors benefit from the action). *Subjection* can be realized in various ways: a) “it is realized by ‘participation’ when the passivated social actor is goal in a material process, phenomenon in a mental process, or carrier in an effective attributed process (HALLYDAY, 1985, p. 43 apud VAN LEEWEUN, 2008, p. 34); b) it is also realized by *circumstantialization* through a prepositional phrase; and c) it can also be realized through *possessivation*, usually in the form of a prepositional phrase with *of* postmodifying a nominalization process or a noun.

¹⁶⁸ *Genericization* may be realized by the plural without the article or by the singular with the definite or indefinite article while *Specification* is generally realized linguistically by the presence of a numerative.

¹⁶⁹ An important linguistic realization of differentiation may also be the use of pronouns. Fairclough (2003) believes pronouns are usually worth attending to in text due to the “us and them” division. For example, for him, the use of the personal plural pronoun “we” is important in terms of Identification meanings in order to see how texts represent and construct group communities.

¹⁷⁰ The category supports Silva’s (2004) assumption regarding *differentiation*¹⁷⁰ when discussing identity: it is materialized linguistically by (a) *inclusion/exclusion* (e.g. these belong, those not), (b) *border demarcation* (e.g. “we” and “they”), (c) *classification* (e.g. “good” and “bad”) and (c) *normalization* (e.g. we are normal they are abnormal).

¹⁷¹ *Nomination* is typically realized by proper nouns which can be *formal* (surname), *semiformal* (given name and surname) or *informal* (given name only). Van Leeuwen stresses that non-nominated, that is, the absences, are also significant in CDA as nominations.

¹⁷² Pardo-Abril (2007, p.195-196) accentuates the idea that the category of nomination “not only has the function of nominate, affirm or maintain individually or associate a name to a concept [...]; rather, in specific uses, it contributes in a specific way to delete identities, to craft new ones, to delete conceptual boundaries between groups [...] and to construct a way to represent social reality. Like that, nomination plays the cognitive role of constructing social objects by assuring its existence and unity”.

*Categorization*¹⁷³. The former is employed when social actors are represented in terms of their unique identity and the latter in terms of the identities and functions they share with the others. The author stresses that it is “always of interest to investigate which social actors are, in a given discourse, categorized and which are nominated” (VAN LEUWEEN, 2008, p. 40).

The table below illustrates the categories of analysis:

Chart 8 - Illustration of social actor categories of analysis

Exclusion	Supression			
	Backgrounding			
Inclusion	Activation	Participation		
		Circumstantialization		
		Possessivation		
	Passivation			
	Generization			
	Specification			
	Differentiation			
	Nomination			
		Semi informal		
		Informal		
	Categorization	Functionalization		
		Identification	Classification	
			Physical identification	
			Relational identification	

Source: Based on Van Leuween (2008).

Along with the representation of social actors, there are other categories from CDA that may aid in the analysis and discussion of teacher identities. Fairclough (2003), for example, discusses Identification in text with a focus on *modality, evaluation, transitivity and metaphors*.

¹⁷³ *Categorization* requires two key distinctions, which means they can occur by *functionalization* (when social actors are referred to in terms of an activity or in terms of something they do, like an occupation or a role) or *identification* (when social actors are defined, not in terms of what they do, but in terms of what they, more or less, permanently are). *Identification*, however, is divided into three types: *classification* (social actors are referred to in terms of the major categories by means of which a given society or institution differentiates between classes of people, such as age, gender, class, ethnicity, religion, sexual orientation), *relational identification* (social actors are represented in terms of their personal, kinship, or work relations to each other) and *physical identification* (social actors are represented in terms of physical characteristics).

Modality and Evaluation

From a CDA perspective, modality¹⁷⁴ becomes paramount for the texturing of identities because what we commit ourselves to is a significant part of what we are. The importance of studying modality with regard to Identification is a result of the fact that modality is understood as the relation between the author of the text and representation (RAMALHO; RESENDE, 2011). Fairclough (2003)¹⁷⁵ elaborates that this is why modality choices in texts can be seen as part of the process of texturing in self-identification. The author uses the expression ‘part of the process’ because identification (or identities) is a dialectical and relational process that occurs in the course of social processes: “the process of identification is inevitably inflected by the process of social relation” (FAIRCLOUGH, 2003, p. 166), that is, “who one is, is a matter of how one relates to the world and to other people [...]” (FAIRCLOUGH, 2003, p. 166).

According to Fairclough (2003), this is why the three major aspects of meaning in texts that I have discussed earlier - Action, Representation and identification - are dialectically related. For Fairclough:

[...] choices in modality are significant not only in terms of identification, but also in terms of Action (and the social relation of Action), and Representation. Modality can be seen as initially to do with ‘commitments’, ‘attitudes’, ‘judgments’, ‘stances’, and therefore with Identification [...] but it is also to do with Action and social relations, and representation (FAIRCLOUGH, 2003, p. 166).

In other words, it is how one represents the word, that is, to what one commits oneself to which demonstrates the degree of his/her commitment to the truth and it is a part of how one identifies oneself in relation to others with whom one is interacting. In this light, the relation between modality and hegemony becomes important: a strict use of modality elements and the privileged use of assertion and objective modality allows that partial perspectives (particular discourses) be universalized. Resende and Ramalho (2009) explain

¹⁷⁴According to Fairclough (2003), modality is defined by several authors who all see modality in terms of a relationship between speaker or writer, or ‘author’ and representation: “modality means the speaker’s judgment of the probabilities, or the obligation, involved in what he is saying” (HALLYDAY, 1994 apud FAIRCLOUGH, 2004, p. 165); modality ... involves the many ways in which attitudes can be expressed towards the ‘pure’ reference-and predication content of an utterance, signaling factuality, degrees of certainty or doubt, vagueness, possibility, necessity, and event permission and obligation.” (VERSCHUEREN, 1999 apud FAIRCLOUGH, 2003, p. 165).

¹⁷⁵Fairclough (2003) postulates his theory based on Functional Systemic Linguistic (HALLYDAY, 1985). For a more comprehensive view on how Fairclough recaptures Hallyday’s theory, see Resende and Ramalho (2009).

this perspective: if a text presents high levels of assertion (which shows a high level of an author's commitment to his/her propositions) and the modalities are predominantly objective (that is, most of the times the author does not make explicit the subjective base of his/her commitment), the effect is an universalization of the perspective which is interpreted as tacit truth.

The levels or degrees of commitment to truth are determined, from a CDA perspective, through epistemic (commitment to truth) or deontic modalities (obligation, necessity). In each of these cases, they can vary from low, median or high levels of modality¹⁷⁶. The table below, reproduced from Fairclough (2003), schematically shows this relation:

Chart 9 – Levels of commitment

	Truth (epistemic)	Obligation (deontic)
High	Certainly	Required
Median	Probably	Supposed
Low	Possibly	Allowed

Source: Reproduced from Fairclough (2003, p. 170).

It is important to note this because different ways of speaking in discourse render different commitments. Fairclough (2003) explicates that, for example, the modal choice of avoiding a strong commitment to truth “can be primarily motivated by the social relation of action, as a matter of discretion maybe – through that in itself gives a ‘message’ about one’s identity” (p. 166). The linguistic realization of modality occurs in several ways. It may take the form of *modal verbs* (can, will, may, must, would, should, etc.), *modal adverbs* as ‘certainly’, ‘possibly’ or ‘probably’; *participial adjectives* such as ‘required’; *mental process clauses* such as ‘I think’; *hedges* such as ‘sort of’ and ‘kind of’; *reported speech* as a way of lowering one’s own commitment to it or even *other verbs* such as ‘seem’, ‘appear’ and other *types of adverbs* such as ‘obviously’ and ‘evidently’.

Another way modality can be manifest in discourse is by the difference between subjectively marked modalities - entitled first person statements (e.g. I think the window is

¹⁷⁶Fairclough also points out that modality works differently when people make Statements, ask Questions, made Demands or Offers. Different types of modality can be associated with different types of exchange, such as knowledge exchange and activity exchange. The first is related to epistemic modality (and therefore, in sentences, indicates an author's commitment to truth and, in regards to questions, an author's prompting an other's commitment to truth). The latter is related to deontic modality (in demands, an author's commitment to obligation/necessity and in offers, an authors' commitment to act).

open) and modalities not subjectively marked. In *subjective modality*, the subjectivity regards to which degree of affinity the proposition is explicit, noting that the affinity represented belongs to the speaker, while in *objective modality* it is unclear as to whom the privileged point of view of the representation belongs (RESENDE; RAMALHO, 2009). More precisely, in this case the speaker projects his/her own point of view as universal or he/she acts as a vehicle to another individual or group's point of view (FAIRCLOUGH, 2001).

First person statements (or subjective modality), according to the author, can also occur in the plural (pronoun-we), and therefore, also of great importance for identification: using 'we' might indicate the individual identifies himself/herself with the power of making statements on behalf of others, displaying a kind of power with an uneven social distribution. This is similar to the use of *process type*, which means to make strong truth claims about the mental process of others (e.g. They *are* totally suspicious of any change). According to the author, this also involves assuming a power, a detail important when dealing with identification. The use of hypothetical modality (would you say), according to the author, may also be important in this sense because it positions the person as hypothesizing about asking the question rather than actually asking it, making the questions more tentative and this may indicate a way to diminish social distance.

Metaphors

Partial perspectives can also be universalized when we use *Metaphors*¹⁷⁷. According to Fairclough, *Metaphors* "are resources available for producing distinct representations of the world" (FAIRCLOUGH, 2003, p. 132), or, more precisely, "words which generally represent one part of the world being extended to another" (FAIRCLOUGH, 2003, p. 131). Resende and Ramalho (2009, p. 86) explain that the concepts that structure our thoughts also structure the way we understand the world, the way we behave in the world and the way we relate to other people according to our physical and cultural experience. The use of *Metaphors* in discourse is also representative of identification because when we wish to convey a thought through a metaphor and not from another mode of representation, we are constructing our reality in one way rather than another, which suggests our affiliation to a particular way of representing and identifying aspects of the world.

¹⁷⁷I just briefly explain metaphors as a valuable category for analyzing teacher identity and in order to defend my thesis on the contributions CDA offers with regard to research on {coteaching|cogenerative dialogue}. For a more comprehensive view on Metaphors, see Fairclough (2003) and Resende and Ramalho (2009).

Evaluation

Evaluation is linked to the implicit or explicit ways in which authors commit themselves to values, and therefore, is also an important category for analyzing Identities. Fairclough (2003) expounds that “both modality and evaluation are seen in terms of what authors *commit* themselves to, with respect to what is true and what is necessary (modality), and with respect to what is desirable or undesirable, good or bad (evaluation)” (FAIRCLOUGH, 2003, p. 164). This is important, according to the author, because what people commit themselves to in texts is an important part of how they identify themselves, and this is then linked to the texturing of identities. However, the sort of commitment an author makes, that is, how an author identifies himself or herself can occur at different levels or degrees.

Fairclough distinguishes four categories of evaluation: evaluative statements, statements with deontic modalities, statements with affective mental process verbs and value assumptions. *Evaluative statements* (evaluations) are statements about desirability and undesirability, what is good and what is bad (FAIRCLOUGH, 2003, p. 172). This can be realized, linguistically, according to Fairclough, through an evaluative element, which may be an adjective, a noun phrase, through verbs or through other types of processes with evaluative adverbs. These forms, however, are explicit and evaluative statements that are also evaluating in terms of importance, usefulness and so forth, where desirability is assumed. Statements with deontic modalities (obligational) are strongly linked to evaluation: they show that acting on the basis of specific values is desirable (a good thing to do) or undesirable (a bad thing to do).

What is more, according to Fairclough (2003), there is also a distinctive category of explicit evaluations with mental processes, specifically affective mental processes (e.g. I like this book; I hate this book). Fairclough calls them ‘*affective evaluations*’ or ‘*affective mental process*’. These are generally subjectively marked evaluations, i.e. they explicitly mark the evaluation as that of the author, and they are therefore comparable to subjectively marked modalities (e.g. I *think* she has arrived.) *Value assumptions* or *assumed values* refer to cases without the relatively transparent markers of evaluation, values are often rather much more deeply embedded in texts (FAIRCLOUGH, 2003). In this case, as delineated by Resende and Ramalho (2009), the construction of meaning relies not only on what is explicit in the text but also by what is implicit and presumed. The role of the analyst is to then identify precisely

what is implicit. This holds importance as a result of the fact that presumed power relations are more efficiently sustained by tacit meanings (FAIRCLOUGH, 2003).

Transitivity

In Chapter 2, I mentioned how *Transitivity systems* are significant categories for analyzing ways of representing and being. It is also another useful category for analyzing agency and how social actors position themselves and others in discourse. *Transitivity* is important with regard to analyzing the ways of representing and being because it generally refers to how meaning is represented in the clause. *Transitivity* is part of the ideational function of language and is a fundamental and powerful semantic concept thus making it an essential tool in the analysis of representation (MATU, 2008). The concept, in other words, plays a role in showing how speakers encode their mental picture of reality in language and how they account for their experience of the world around them. In this sense, because discourse represents particular worldviews, particular social relations between people, and particular social identities according to the purpose, context and addressees of the text, “any part of any language text, spoken or written, is simultaneously constituting representations, relations, and identities” (FAIRCLOUGH; WODAK, 1997, p. 275). As *Transitivity systems* analyze the flux of experience (HALLYDAY; MATTHIESSEN, 2004), they are represented as a configuration of a process, participants involved in it, and attendant circumstance. Therefore, the *Transitivity* system sees clauses along “the experiential line of organization” (HALLIDAY; MATTHIESSEN, 2004) as it allows social actors to choose from options available to them in language in the three following components: the process, participants, and circumstances.

Here, I focus on explaining these components, which are recognizable as follows: verbal groups realize the process, nominal groups realize the participants and adverbial groups or prepositional phrases realize the circumstances. By identifying the participants (social actors), the process (the kinds of verbs) and the circumstances (adverbial phrases), *Transitivity* helps us to identify the individual's roles in their interaction and how they position themselves and others regarding the activity, allowing for the identification of agential or passive roles. In *Transitivity*, different processes are distinguished according to what they represent. Delving further into this idea, Hallyday introduces six types of processes, which “construes the world of experience into a manageable set of process types.” (HALLIDAY; MATTHIESSEN, 2004, p. 170). They are: material processes (processes of doing), relational

processes (process of being), verbalization processes (process of saying), mental processes (process of sensing) and behavioral processes (process of behavior).

Halliday and Matthiessen (2004) identify two forms of representation of experience: the "outer" experience, represented as actions or events and the "inner" experience, represented as reactions and reflection on the outer experience. For example, *Material* process clauses delineate the outer experience, showing what happened in the external world. On the other hand, *Mental* process clauses explicate the inner experience, a process in the mind of the knower. Processes of identifying and classifying bear the title of *relational* process clauses and *Behavioral* processes are on the borderline between material and mental processes, representing actions that have to be experienced by a conscious being.

The participants, therefore, are codified as the actors of those processes, which affords them their individual roles in interaction. They are the *Actors* in material processes: the *Behavers* in behavioral processes; the *Sensors* in mental processes; the *Sayers* in verbal process and the *Assigners* in relational processes.

The main elements of circumstance – adverbial phrases – are (a) Extent and Location in terms of space and time; (b) Manner (means, quality, comparison); (c) Cause (purpose, reason, behalf, accompaniment and Role).

The table below summarizes the six types of processes and their participants:

Chart 10 - Types of processes and their participants

Type of processes	Definition	Participants
Material processes:	These are processes of doing, having <i>actor</i> and <i>goal</i> .	<i>Actor</i> is one who does something and <i>Goal</i> is an entity where process is extended.
Mental processes	These are processes of thinking, feeling and perceiving, having <i>Sensor</i> and <i>Phenomenon</i> .	<i>Sensor</i> is the person who senses, <i>Phenomenon</i> is the object involved in the process.
Relational processes:	These are processes of being. These processes have two modes, attributive mode and identifying mode.	Attributive processes contain two participants, <i>Carrier</i> and <i>Attribute</i> . Identifying processes also contains two participants, <i>Token</i> and <i>Value</i> .
Behavioural processes:	These processes are “those that represent the outer manifestations of the inner workings” (Halliday & Matthiessen, 2004).	These processes have <i>Behaver</i> as an obligatory participant.
Verbal processes:	These processes represent human experience “in the form of language” (Halliday & Matthiessen, 2004).	They have <i>Sayer</i> , <i>Receiver</i> and <i>Verbiage</i> as their participants.
Existential processes:	These are the processes through which every kind of phenomenon is considered to “be”, to exist, or to happen.	<i>Existent</i> is its obligatory participant.

Source: According to Halliday and Matthiessen (2004) and Alvi and Baseer (2011).

3.4.5.2 Analyzing ways of acting and interacting

As mentioned earlier in this chapter, the ways of acting and interacting were analyzed through the merging of the heuristic for the purpose of creating productive and equitable cogenerative dialogue sessions (adapted from ROTH; TOBIN, 2002a; 2002b), and the studies from CDA which analyze ways of interacting and exercising control (FAIRCLOUGH, 1989; SIMPSON; MAYR, 2010; YOUNG; FITZGERALD, 2006). The table below exemplifies such categories of analysis.

Chart 11 - Categories of analysis for investigating the ways of acting and interacting in {coteaching|cogenerative dialogues}

Categories of analysis for investigating the ways of exercising control in the ways of acting and interacting in {coteaching cogenerative dialogues}
- counting the number of interruptions (interrupts in order to control the contribution of the students, to ensure the student gives key information expected). (FAIRCLOUGH, 1989)
- announcing the nature of what is going on (FAIRCLOUGH, 1989)
- telling others how to do something (FAIRCLOUGH, 1989)
- evaluating students' contributions (as encouraging as they are, these are still techniques of control which would be regarded as presumptuous or arrogant if they were addressed to an equal or someone more powerful) (FAIRCLOUGH, 1989) -
- using levels of formality (the more formal it is, the more restrictive) (FAIRCLOUGH, 1989) or politeness
- using negative questions (FAIRCLOUGH, 1989)
- using more declarative sentences than interrogative sentences (FAIRCLOUGH, 1989)
- noting the degree of control (who asks the questions, if they are answered fairly, compliantly indicating a level of adherence (or not) to conventional rights and obligations).
- attemptint to exert control – resistance (SIMPSON; MAYR, 2010)
- using reverse discourse (SIMPSON; MAYR, 2010) – (people engage in the forms of resistance noted above through talk and they do so, for example, by often rejecting derogatory classificatory labels .
- having unequal distribution of questions and answers (YOUNG;FITZGERALD, 2006)
- Having different evaluation of topics: one of the ways to determine whether the relationship between the participants is one characterized by equality and little social distance between them is whether or not their evaluation of the topics is similar. It shows they share views and appraise them in similarity (YOUNG;FITZGERALD, 2006)
- noting the interactional pattern: a mixture of questions and responses demonstrates that people are equally engaged in asking and answering questions (YOUNG; FITZGERALD, 2006).
- noting who asks questions: who asks is in a position to expect answers, indicating a powerful position (YOUNG;FITZGERALD, 2006).
- using low level of modalization (YOUNG; FITZGERALD,2006)
- noting the purpose that questions serve and what discussion topics they conjure are possible indicators of power (YOUNG; FITZGERALD, 2006)
- telling students what to do: students are explicitly told when to start talking and when to start completing tasks (FAIRCLOUGH, 1989)
- Noting the Ways to participate: (a) Coordinating discussion; (b) listening attentively; (c) initiating dialogue/ideas; (d) posing critical questions; (e) providing evidence; (f) expressing an opinion (agree/disagree); (g) speaking freely; (h) clarifying and elaborating on ideas; (i) suggesting alternatives for actions; and (j) evaluating ideas and practices (ROTH, 2002)
- noting the Opportunities to participate: (a) Contributing to an equitable playing field; (b) listening attentively; (c) making space to participate; (d) showing willingness to participate; (e) making invitations to participate; and (f) refusing all forms of oppression (ROTH, 2002)

Source: Based on Roth and Tobin (2002), Fairclough (1989), Simpson and Mayr (2010) and Young and Fitzgerald (2006).

Then, the studies that analyze interactional patterns in classroom discourse (NYSTRAND et al., 1997; DANIEL et al., 2003; CHEYNE; TARULLI, 1999; MATEUS, 2005; LEWIS; KETTER, 2011) were added as the data presented some features in which the CDA and the {coteaching|cogenerative dialogue} heuristic were not able to address.

Ethical issues

In this research, ethical issues were resolved through cogenerative dialogue meetings, as reported in our model of implementation as contradictions (section 3.4.1.). The issue of resistance with regard to the recordings, for example, was discussed in another cogenerative dialogue meeting and the group articulated this conflict by (a) stating that the recordings would be available for all the participants for the purpose of future research¹⁷⁸, if all the participants agreed to it at the time (b) concluding that the transcriptions of the meetings would be done by all the participants and it would be the topic of other cogenerative dialogue meetings¹⁷⁹; (c) confirming that the recordings could not be played/transcribed/used by non-integrants of the group unless the entire cohort agreed to it; (d) stating that they all could use the transcriptions as data for their own research paper during teaching practicum. In this sense, cogenerative dialogue was also the tool to resolve ethical issues in research on the approach itself, as confirmed by Lehner (2006) and Stith and Roth (2006).

Other ethical issues to consider when employing {coteaching | cogenerative dialogue} as a research method regards its benefits for school participants. This issue was considered in the project when (a) it focused on the transformation of all the participants, including high school students and the reconceptualization of the English curriculum (see EL KADRI; ROTH, 2014); (b) student teachers planned to continue the teaching practicum long term at the same school and with the same schoolteacher even when PIBID funding ran out¹⁸⁰; (c) its results were being disseminated in a form that was accessible to all participants and to those interested in accessing the work.

¹⁷⁸For example, novice teachers also used the transcription for their own research – see Belan, (2014); Malaguti (2014); among others.

¹⁷⁹Although it was the aim, such discussion happened only once since most of the transcriptions were done during school vacation time.

¹⁸⁰The schoolteacher agreed to it and received several novice teachers subsequent to this project. She continued to work in PIBID with another teacher educator during 2012 and in 2013 came back to work with me.

Overall, the participants provided unanimous consent and assent. I obtained consent and assent from them by the end of the second year¹⁸¹, when I then decided to investigate this context through the Ethics Informed consent¹⁸². I have to admit, however, that I interpreted this procedure as a formality in order to avoid academic criticisms, similar to actions taken by Passoni (2010). In other words, I agree with Fidalgo¹⁸³ (2011) that this kind of consent is (a) unnecessary in this type of research because the consent is already given in a continuum and during research (since participants modify the proposed research); (b) a drawback in the process of research, since the authorization has been granted in order to enter the field (exploring the field is already a research methodology (FIDALGO, 2005) and (c) a credibility issue since this type of research is in constant alteration and thus the authorization prompted beforehand becomes, at best, meaningless.

The criteria used to validate this study were the incorporation of both an emic and an etic perspective. This study was approached from an emic perspective, as I was the researcher and one of the main participants. An emic perspective is required for understanding the events as experienced by the participants. However, this comes with the potential disadvantage of overlooking all the aspects that “go without saying” to those “native” to the setting. This study was then approached by an etic perspective (my supervisors), although not present at the site, they have studied {coteaching | cogenerative dialogue} extensively in other settings (see ROTH; TOBIN, 2001, 2002a) and have vast experience in Teacher Education (GIMENEZ, 2007; 2012; 2013a).

The emic perspective is based on lived experience and practical understanding; the etic perspective enacts detachment and explanation. Because the outsider does not have the practical understanding of the setting, their necessary questions tend to require the insider to make explicit tendencies towards remaining implicit in their accounts.

On the topic of credibility, two techniques were employed. The prolonged engagement in the activities in the field (it increases the probability of high credibility), peer debriefing in a research project (at the University of Griffith) and the member checks (the participants of the study) in the analysis. All the participant members were invited to read and position themselves towards the agreement (or not) of the analysis as a way of triangulating the results.

¹⁸¹ Consent and assent were received after the work was already performed because, as I mentioned earlier, there was no intent in the beginning of carrying out the research.

¹⁸² *Termo de Consentimento Livre e Esclarecido* / Informed Consent.

¹⁸³ Fidalgo thus presents a sound argument when she posits the question: “It is so because if the project is to be modified by the whole group, what is the authorization, in fact, authorizing?” (FIDALGO, 2011, p. 217).

They were also prompted as to whether they wished to add to or to disagree with the final text in any way and whether they felt comfortable using their real names.

The participants appear to agree with the analysis as they demonstrated satisfaction of the interpretation of this investigation. They highlighted that the analysis exhibited proximity to what they say the experience meant to them and reported that they enjoyed the experience of reading about their development. I present below the feedback of some of the participants¹⁸⁴:

I agree with your analysis and I think it is interesting the fact that you incorporate an outsider perspective (Michael) (a different one of yours because you are compromised as you know me). I thought it was very cool. Reading the article made me reflect on things that I have not taught before, things that I said and, when being analyzed by you makes sense and concurs with most of what I have been through and I felt during the two years of project.... Anyway, it is great for me... I agree with the analysis and I wait for the publication [Aline, by e-mail]

I just read your article and I am going to answer while it is still “hot” in my head... I really liked it and I think it is very accurate to the facts. I do not have anything to add; in fact, I liked a lot. I have not imagined that my development had been so big, I am glad to know it. [Jefferson, by e-mail]

I just read the text. I felt kind of weird in the beginning to see my name there, but after I found it cool... You can maintain it there! I think the trajectory is ok, there is anything to be crossed out or added. I thought your work was very rich! [Stefani, by e-mail]

In the next chapters, I present the analysis of the trajectory of the participants.

¹⁸⁴ All the participants were asked to react to the analysis however, at the moment in which this text was written, only 3 participants provided feedback on the analysis; 5 more answered the request by stating they would read it and provide feedback as soon as they had free time. Others have not answered.

CHAPTER 4

WAYS OF ACTING, INTERACTING, REPRESENTING AND BEING IN PIBID THROUGH {COTEACHING|COGENERATIVE DIALOGUE}: JEFFERSON

It is not consciousness that determines life, but life that determines consciousness”.
(MARX-ENGELS, 1968 (27)

The psychological nature of man – the totality of societal relations shifted to the inside and having become functions of the personality and forms of its structure.
(VYGOTSKY, 2005, p. 1013, original emphasis)

[...] who one is is a matter of how one relates to the world and to other people [...]
(FAIRCLOUGH, 2003, p. 166).

This chapter helps us to understand the transformation of teachers' identities in the teaching practicum while organized through {coteaching|cogenerative dialogue}. As identities are revealed in the ways of acting, interacting, representing and being in social practice, this chapter also attempts to look closely at these components. Here, we look at Jefferson's trajectory as we pursue an answer to the following question: “How do teachers act, interact, represent and identify themselves in this context?”. This chapter is thus grounded in Fairclough's theory¹⁸⁵ (2001, 2003) of social practice regarding orders of discourse, the concept of participation (LAVE; WENGER, 1991) in the margin | center dialectic perspective (e.g., GOULART; ROTH, 2006), and in VYGOTSKY's notion of the *zone of proximal development*¹⁸⁶ (ZPD).

Considering the notions of these theories, it is apparent that identities are at stake in the process of becoming a teacher and how new subjectivities and the expansion of the power to act simultaneously emerge for novice teachers during praxis, a process exemplified here in Jefferson's transformation¹⁸⁷. This is a case study of a novice teacher development from a sense of powerlessness to experiencing an increasing power to act and control over the

¹⁸⁵ I support the assumption that there is “a relational view of texts, and a relational approach to text analysis” (FAIRCLOUGH, 2003, p. 357). That is, the process of text analysis is dialectical, with each stage informing the others. This means that the analysis at the lexical, grammatical and structural level informs the interpretation, but information about social structures and social practices informs the decisions about what is happening in the text semantically, grammatically, and phonologically.

¹⁸⁶ In which all higher functions have been material relations first.

¹⁸⁷ Transformation is seen here as changes that the activity system, including the individuals, goes through in the process of the (re)conceptualization of social practices in which they are producing artifacts and re-signifying objects and at the same time altering their relations with the context and with other people (MATEUS, 2005).

(working) conditions in the classroom. I endeavor to demonstrate how this transformation (new ways of being) occurs through the societal relations and the respective ways of acting, interacting and representing because it is during these processes that identities are forged. By analyzing all relations involving Jefferson – including {coteaching|cogenerative dialogue} and co-planning¹⁸⁸ and mainly our interactions with one another - I noticed three patterns of participation (ways of acting/interacting) that led to Jefferson into new ways of being. These patterns served as categories for analyzing Jefferson's ways of acting: *being in the margin|center, from marginal to central forms of legitimate peripheral participation and being in the center|margin*¹⁸⁹. The results will be discussed in a broader sense in conjunction with the understanding of the ways of acting, interacting, representing and being of another novice teacher (Aline, Chapter 5).

In the following sections, I describe the trajectory of his development that emerged as the product of his participation in praxis.

4.1 BEING IN THE MARGIN|CENTER: 'AT SOME POINT, SOMEBODY WAS GOING TO TALK ABOUT IT ANYWAY'

In Jefferson's case, his initial participation in the program during the entirety of the first year is best described by the adjective 'marginal' – which, from a dialectical perspective, is only a manifestation of the whole unit analyzed, which is always margin | center. Jefferson did not engage in discussions during the {coteaching|cogenerative dialogue}¹⁹⁰ and often played the role of 'assistant' in coteaching¹⁹¹. What Jefferson intended to express with the

¹⁸⁸Co-planning meetings are types of {coteaching|cogenerative dialogues} which focuses exclusively on planning the classes. See Chapter 3.

¹⁸⁹See Chapter 1 for a more on the dialectic of the margin|center (GOULART; ROTH, 2006).

¹⁹⁰Jefferson's marginal participation can be exemplified in the following excerpt. After a suggestion to use a unit plan designed by other co-teachers, Michele and Jefferson – who had co-taught the lesson – agreed that the lesson was overtly tiresome for students and needed to be redesigned and contextualized for the group of students (turns 01 and 02). This was his only moment of participation. As Michele began to list the language content present in the Social Network unit (turns 03), Paula offers suggestions that were already in the plan (which shows her ability for selecting the appropriate language/content to be taught in the specific theme/genre) (turn 04). Paula, in this episode, is able to identify the linguistic aspects that would be relevant for the understanding and utilization of social networks. She also suggests incorporating slang (turn 04) and Twitter in the plan (turn 06). This suggestion is accepted by Alice (turn 07), and myself (turn 10). In this situation, it is visible that Paula shows willingness to participate (ROTH, 2002) by suggesting alternatives for action (ROTH, 2002). It is also an example of how people have equal opportunities to contribute to the dialogue (FAIRCLOUGH, 2003) despite their institutional position. This is seen in ways of interacting characterized by active participation, contribution from all the members involved, in the equal identification of the members of the groups and in the consideration of their experiences, which are essential tenets of {coteaching|cogenerative dialogue} (ROTH; MASCIOTRA; BOYD, 1999). What we notice, as a result, is that Jefferson does not engage in the conversation.

¹⁹¹Solo teaching was only included later.

quotation in the title of this section was that if something was functioning well with in the classroom, he would not interfere and that is why, most of the time, he allowed Juliana – his coteacher with five years of experience in private schools – to take the more central position of lead teacher. When asked, he would frequently claim that he did not contribute unless ‘he had something important to say’. The most common relational pattern in {coteaching|cogenerative dialogue} during that period is composite of not only myself attempting to provide space for his participation by inviting him to talk but also Jefferson contributing solely through brief responses¹⁹². Jefferson seldom initiated a discussion about a topic on his own. When asked about his contributions to the collective effort, Jefferson explained: ‘At some point, somebody was going to talk about it anyway’. He felt that there was no need for him to initiate discussion about any such issue that he might have thought about individually. This pattern of interaction – where Jefferson did not contribute to the {coteaching|cogenerative dialogue} unless specifically prompted by me – predominated a long period (during the interactions in 2010).

Initially, passivity and apathy strongly characterized Jefferson’s participation in the teacher education program as I was unable to locate signs of interaction that involved Jefferson during the first four-month period. His first months as a participant were featured by silence. I interpreted his silence here as agentic in the sense that it is a strategically enacted identity of a neutral observer – restricted by cultural modes (IRE¹⁹³, for example and the way he sees himself). It represents how he views his own role in the group – as a student. Jefferson was enacting a *passive student identity*, a *newcomer* identity in the group, waiting for me to provide the content. However, it was in the praxis of teaching, especially when conflicts

¹⁹² The following excerpt would characterize one of his first participatory utterances in the group.

01 Mi: well, let’s look then.... I Will look at it and ask Duda what she has done... and take out a little bit of ours that was a little tiring, they [the students] complained a little about that plan...

02 Jef: Yeah, it was tiring.

03 Mi: but we had adjective

04 Pau: and we could work with slangs

05 Mi: but we already have slangs, acronyms, the vocabulary used in it and the production is a profile...

06 Pau: and we could work with twitter

07 Ac: and join with the other

08 Mi: yeah, [...] if we are going to ask for a production, it seems to be more relevant if they write the profile in English

09 Paula: they could create not a whole profile, but like the one in twitter, small. When you have to describe yourself

10 Mi: yah, then, that’s what we have done... First, we did it in topics, with that structure, like, name, address and then they wrote a paragraph. That was the proposal...

11 Pau: cool! Let’s do it!

¹⁹³ IRE consists of an initiation, followed by a reply, and ends with an evaluation (LEMKE, 1990).

emerged, that a change¹⁹⁴ became noticeable (as described in the following sections). The following fragment from the transcriptions – in which the cohort discusses proposed requisites of the evaluative parameters for teaching - exemplifies the interaction customs during the initial stages within the first year of the program.

In a cogenerative dialogue meeting, August 5th, 2010¹⁹⁵

Fragment 1

- [I> 01 Mi: Jefferson is so quiet today, aren't you going to give your opinion on how you want to be evaluated?
- [R> 02 Jef: Ah, evaluate the resourcefulness.
- [E> 03 Mi: Great.
- [I> How do we write that? Performance, maybe? Let's put it and then we can decide on a better term. You mean everything, like voice?
- [R> 04 Jef: Yea.
- ((Everybody talks at the same time, disagreeing))
- [I> 05 Mi: Pedagogy itself?
- [R> 06 Jef: Maybe it [the performance] is more important . . .
- [Ir> 07 Mi: Maybe?
- [R> 08 Jef: because [the novice teachers] have the material and everything, but if they do not have measure/tact [compasso] I think it does not work, right?
- [E> 09 Ac: This is true.
- [E> 10 Mi: Cool, Jefferson, very good.
- [I> Come on, talk to us, it is great this issue too, I think what you are talking about is didactic transposition, right? For example, you know the content, but what you do in order to explain it, to deliver it to the students. One thing is to know the content, the other one is to know to how

¹⁹⁴I understand change in terms of the margin|center dialectic, where participation itself alters participation to the point of allowing a legitimate marginal, peripheral participation (margin|center) which might turn into a central peripheral participation (center|margin) (GOULART; ROTH, 2006).

¹⁹⁵This was his only episode of his participation in this cogenerative dialogue meeting. Cogenerative dialogue from August 15th of 2010 is also an example of this kind of interaction. See below:

Mi: uhum, que que vocês acham desse gente? Jefferson? Ta quietinho hoje!

Jef: ah então esse aqui é uma auto reflexão né? Tipo, você vê o que você faz e o que você pode melhora, só que tipo, que ele fala no final né, construção, contínuo de construção. Porque acho que toda mudança acho que é, ela é sempre, deveria ser pelo menos aos poucos, é mais progressiva né, sempre vai mudando, mudando...

An: não é estático

Jef: : é não muda de uma vez só ne, e acabo.

Mi: é isso é legal

to explain it.

R> 11 Jef: ((*Jefferson nods*)) For me I think it is difficult to express myself in the classroom, you get it, with all that...

LE> 12 Mi: Cool, you are saying something that is difficult for you¹⁹⁶.

In this fragment, I observe five initiations from myself (turns 01, 03, 05, 07, 10) – the one in turn 07 initiating a repair or elaboration – and three evaluative turns (turns 03, 10, 12). All of the reply turns fall to Jefferson (turns 02, 04, 06, 08, 11), in fact, he is explicitly invited to take the next turn (turn 01). In this interaction ritual, therefore, the roles are distributed in an asymmetrical manner but consistent with institutional relations. Jefferson's position, as well as my own are thus reified as supervisor and supervisee, respectively. Jefferson is the one who provides the material that is evaluated.

What we can notice is that the ways of acting were quite asymmetrical and followed a classical *Initiation-Reply-Evaluative (IRE)* pattern¹⁹⁷: typically I directly addressed the novice teachers, waited for their answers and evaluated them. From the perspective of power adopted here, it is not that I enact a power to which Jefferson is subject(ed). I observe a societal relation *sui generis* that is coproduced in the way in which turns are taken. Despite the articulated intention¹⁹⁸ of instituting {coteaching|cogenerative dialogue}, both of us contribute

¹⁹⁶ Mi: [...] O Jefferson tá quietinho hoje, não vai dá nenhuma opinião de como você quer ser avaliado?

Jef: avalia também como que é a desenvoltura mesmo

Mi: hun... legal, como que a gente pode coloca isso? Atuação? De repente? Vamos coloca atuação depois a gente bola um... Legal você diz de tudo? Voz?

Jef: é o...

Conversas Simultâneas

Mi: pedagogia mesmo?

Jef: ... mais importante talvez

Mi: é de repente sim

Jef: porque eles tem o material e tudo, mas se não tiver compasso acho que não funciona também né.

Ac: é verdade

Mi: legal a questão, nossa ótimo Jefferson, vamos lá Jefferson, fala com a gente (risos), legal acho que essa questão também, isso que você tá falando é de transposição didática né, é por exemplo, você sabe o conteúdo, mas como que você faz pra explica isso, como que você passa isso pros alunos, uma coisa é sabe, outra coisa...

Jef: pra mim eu acho difícil, de expressar entendeu, com aquele monte

Mi: legal você coloca uma coisa que é difícil pra você

Ac: é

Mi: né, acho que esta é a questão mesmo né, oi?

Jef: uma hora alguém ia acaba falando isso mesmo né (risos).

¹⁹⁷ Viewed positively, the IRE sequence can be considered a form of scaffolding that leads to the reproduction of cultural knowledge (ROTH; GARDNER, 2012); viewed negatively, the IRE sequence is a form of reasserting (a) institutionally sanctioned forms of knowledge and (b) institutionally sanctioned knowledge/power relations (e.g., POOLE, 1994). In this study, I uphold a positive view of the IRE pattern.

¹⁹⁸ Such intention might be noticed, first, for the very intention of providing room for the collective construction of parameters for evaluation; second, for the invitations to participate that originate from the teacher educator (turns 01, 05, 06 and 10); and third for the constant use of the pronoun "we" (turns 03).

to reasserting the institutionally sanctioned forms of power/knowledge relations. Here, it is not differential knowledge that leads to differential power, but rather the way in which the interaction ritual plays out which effectuates the differences: I - “the teacher educator” – control the interaction, initiating and evaluating the “student teacher’s” utterances (*Great* (turn 03 and 10), *cool* (turns 10 and 12), *very good* (turn 10). In this exchange, it is clear that I hold the power to evaluate what is desirable or good. The high level of certainty through the use of epistemic modality by the schoolteacher also shows she commits herself to the truth of what Jefferson has just mentioned. Jefferson asks for confirmation (“right?”) of this utterance: “*but if they do not have measure/tact [compass] I think it does not work, right?*” In addition, the fact that Alice is the one who answers and confirms what he says about the practice (turn 09) places her in a social position that is different from mine: she knows what works in practice.

The emphasis on evaluation from my turns, followed by the schoolteacher Alice’s turn (*It is true*), highlights the institutional positions we both hold as the ones who “know”. Acknowledging students’ contribution might be seen a way of encouraging further participation as students can see their contributions are also valid and recognized by the group. It also can be seen as a way of honoring a response (LEWIS; KETTER, 2011), of which I assumed I was doing. However, Fairclough (1989) posits that when students’ contributions are evaluated - as encouraging as they may be - these are still techniques of manipulating power.

The circumstance materialized by the adverb “*today*¹⁹⁹” implies that it is only *today* that he is *quiet* (depicted attribute). This seems an alternative way of encouraging participation. However, it is important to recognize that although this interaction was proposed as {coteaching|cogenerative dialogue}, that is, an encounter where all parties contribute to initiating dialogue, posing questions, coordinating discussions, and evaluating ideas (ROTH; TOBIN, 2002a), these actions tended to fall under my responsibility, revealing that the positions from which the speakers express themselves is still asymmetrical and does not yet provide many opportunities to cogenerate²⁰⁰. Thus, it is essential to demarcate that the cogenerative nature of the situation is not defined solely by the intention by which the setting was designed but rather by the actual unfolding of the social relations as they play out.

¹⁹⁹ Although the circumstance ‘today’ in the transcription seem to suggest Jefferson used to participate more, an emic analysis of the two years of additional data from this group demonstrates that this is an expression consistently used by myself to minimize the lack of students’ participation. I employed this tactic in several meetings when I wished for a particular someone to join in the conversation.

²⁰⁰ Although the intention was to cogenerate ideas, some meetings did not feature this aspect, owing to the fact of there being a strong belief in the traditional setting of ‘classes’.

It means the interaction ritual manifests almost despite the individual intentions. In fact, as a social phenomenon *sui generis*, the relation is inexplicable by solely focusing on upon individual intentions. Neither can it be understood as drawing solely on the social. This would reduce, in a contradiction of terms, an irreducible social phenomenon to the individual or to the social. That is why it is important to understand the transformation movement between structure|agency, as it leads to a change of existing material and social resources, where actions provide resources for future actions in an indeterminate way (ROTH et al., 2004, p. 883). Therefore, a perspective which understands discourse as historically situated ways of acting, means to consider that *structures* are not only organizing the discursive production in society but also that each utterance is a new individual *action* over such structure which can then contribute to the continuity or transformation of current ways of action, that “others subsequently use in their actions, based on their priorities at the moment of action” (ROTH et al., 2004, p. 883). It means rather, I initiate because Jefferson does not; and Jefferson does not (have to) initiate because I do. Analogous to the speech act discussed by Luria (1976), this sets in movement a “kinetic melody” with a particular form (structure) that unfolds on its own.

However, the “seed²⁰¹” for allowing the interactions to be otherwise is, in fact, present due to the organization of the interactional space in {coteaching|cogenerative dialogue}, the relation of invitation|acceptance interaction creates spaces for the participation of the other to be other-oriented and for the reciprocity of roles, such as Jefferson’s and my own as novice teacher and teacher educator. For Nystrand et al. (1997, p.10), “each respectively and mutually entails those of the other”. The result of this kind of interaction, as indicated by Mateus (2005), is associated with a non-critical kind of learning (DANIEL et al., 2003), based on the consensus of the third voice (CHEYNE; TARULLI, 1999), that involves the transmission of information to the students (NYSTRAND et al., 1997) and stresses the acquisition of the reproduction of correct answers (ENGESTROM, 1987).

What I see here is that the interaction exhibited thus far presents traces of *monologically organized instruction* (NYSTRAND et al., 1997) or *magistral dialogue* (CHEYNE; TARULLI, 1999), in which the social relationship that stands as a model is (a) asymmetrical and hierarchical, (b) characterized by the IRE sequence, (c) characterized by the predominance of turns initiated and evaluated by the teacher and (d) congruent with a lack of questioning, curiosity and interest from novice teachers (CHEYNE; TARULLI, 1999). The

²⁰¹ CDA searches for exactly this: the ‘activated cause mechanisms’.

relation has not (yet) evolved to a symmetrical interaction in the turn-taking pair: I am placed in the leading position – as I am the one evaluating – whereas Jefferson is in the responding position. Such features allow us to place this interaction into what Mateus (2005) calls, ‘*Monological discursive practices*’²⁰²: a kind of interaction which results from a non-critical kind of learning (DANIEL et al., 2003). In this short exchange, based on his utterance “*ah, evaluate the resourcefulness,*” Jefferson does not appear engaged in the discussion. The high volume and the rising in inflection of the utterance, “*Ah,*” contribute to this interpretation. It appears Jefferson participates solely for the purpose of providing an answer. The expression of, “*evaluate the resourcefulness,*” demonstrates that he is placing the power to evaluate on me. He does not implicate himself as he could have done by making linguistic choices such as ‘I believe, We should... etc.’; rather, although the intention was to collaboratively construct an evaluative instrument for all the participants, he chose a verb in the imperative “*evaluate*”. It seems, in this instance, that I accept such power and reinforce it by the evaluation of his utterance with the adjective “great”. As I try to expand his answer, Jefferson attempts to answer and is interrupted by the group through simultaneous conversation. Then, he uses the epistemic modality of low degree, “*maybe*”, avoiding a strong commitment to truth.

He also represents himself through the pronoun “I” associated with the verb “*think*”. Such use of epistemic modalities, “*I think*” and “*maybe*”, exhibit ways of being. By making use of the epistemic modalities twice, ‘*I think*’, Jefferson assumes the subjective feature and the responsibility for what he says. This way of positioning himself is important because alternate ways of speaking in a discourse call for differing commitments, and thus craft certain identities. In other words, Discourse is seen as resources of identity construction (GEE, 2001) and as the origins for subjectivity²⁰³ (BLOCK, 2007). The avoidance of committing oneself that Jefferson displays is essential for understanding his particular ways of being at this time. His use of modality and lack of verbal processes “can be primarily motivated by the social relation of action, as a matter of discretion and maybe – through that in and of itself gives a ‘message’ about one’s identity” (FAIRCLOUGH, 2003, p. 166). The ‘message’ about his identity, is that through such ways of acting and interacting, and based on his linguistic choices, Jefferson positions and represents himself as imbued with little power

²⁰² It includes the categories proposed by Nystrand et al. (1997), Daniel et al. (2003) and Cheyne and Tarulli (1999), in a continuum of discursive practices in progressive reaction to the official discourse (MATEUS, 2005, p. 82).

²⁰³ As already pointed out in Chapter 1, in this study, I understand subjectivity as “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation in the world” (WEEDON, 1997, p. 32 apud BLOCK, 2007, p. 15). It is the understanding that we have about our ‘self’, involving our feelings and personal thoughts (WOODWARD, 2011).

to act. His turns tend to be succinct and non-committal to what he is saying. The significance of this textual ‘choice’ is due to the possibility of understanding whether actions or actors are represented in ways which specify or conversely elide the agency of actors, which might be telling of how texts represent agency (FAIRCLOUGH, 2003).

Again, although the purpose of the meeting was to create collaborative evaluation patterns for all the participants²⁰⁴, the way Jefferson represents social actors lead us to the understanding that the only ones who would be evaluated would be the novice teachers. The social actor “*novice teachers*”²⁰⁵, in Jefferson’s representation, is the only social actor included in his utterance. Consequently, novice teachers are thus represented through *inclusion*, while the teacher educator and the schoolteacher are *excluded* from such representations by *suppression*. For Fairclough (2003), the elements included are the ones possessing the greatest prominence or salience, reinforcing the view Jefferson holds of the novice teachers as the only ones to be evaluated. The motivation for exclusion is also socially significant for Fairclough (2003). Here, they demonstrate that Jefferson does not represent Alice (the schoolteacher) and myself as social actors who are evaluated by the same patterns. The use of the prepositional phrase “*for me*”, demonstrates that Jefferson considers himself an ‘indirect participant’, that is, “he is in the proeminence of the message” (HALLIDAY; MATTHIESSEN, 2004, p. 295). By using the expression “*for me*” (turn 11), Jefferson also implicates himself, clearly marking that what he represents and evaluates as being difficult – in this case, through the adjectives resourcefulness– does not apply to everyone else.

From a socio-historical-cultural perspective, the concept of a relation presupposes symmetry in the sense that it always takes two persons to engage. This is so in institutional relations of individuals hierarchically placed in such a manner that “the subject who knows, the objects to be known and the modalities of knowledge must be regarded as so many effects of these fundamental implications of power-knowledge and their historical transformations” (FOUCAULT, 1979, p. 27–28). Also, from this perspective, power is an effect of a relation “rather than a privilege one might possess”; similarly, who is the more knowledgeable is an effect of a relation (ROTH; MIDDLETON, 2006, p. 26). Thus, “power and knowledge directly imply each other,” because “there is no power relation without the correlative

²⁰⁴ Although my question here is, “how do YOU want to be evaluated”, in other words, it is directed specifically to Jefferson and might give the impression that it is impossible to expect Jefferson to think of evaluating teachers based on this question, the whole transcription shows the discussion was centered on how to evaluate participants of the project. The use of ‘you’ here is featured as another way to engage Jefferson in the conversation. As he had not contributed to the discussion, I purposely direct my attention towards him, trying to show he has a say in how he wants to be evaluated.

²⁰⁵ Although in this excerpt it is impossible to say to whom the pronoun “they” refers, due to the subsequent discussion of this interaction, it was confirmed that he was referring to ‘novice teachers’.

constitution of a field of knowledge” (FOUCAULT, 1979, p. 27). Along these lines, according to CDA, relations are always embedded in power and asymmetry, which are never stable but always relational (FAIRCLOUGH, 2003). In schools, the traditions of turn-taking involving students and teachers tend to be asymmetrical with power and knowledge falling to the teacher as a result of the very same interaction traditions.

The IRE pattern is a typical way in which interactions take place in formal educational settings (e.g. teacher education programs), resulting in the control being placed on the side of the teacher. However, as I hold a positive view of the IRE sequence, it can also be considered a form of scaffolding that leads to the reproduction of cultural knowledge (ROTH; GARDNER, 2012). This type of interaction was predominant in the last five months of the first year²⁰⁶. However, an issue identified in the context of coteaching and discussed in cogenerative dialogues was an important step and a resource in the development of new forms of participation. Earlier in the second year of the program after a cotaught lesson with Jefferson and Vinicius - I pointed out during the cogenerative dialogue session -in which only Jefferson, Vinicius, Alice and I were present - a problem that I had been noticing.

In a cogenerative dialogue meeting, May 24th, 2011

Fragment 2

01 Mi: I think “calling attention” is a weird term, it seems like fighting or lecturing and it is not that... sometimes, for example, **you let the students sleep.**

02 Jef: Ah, **I always told you, right**, that **for me it is tense**, like that, **I do not know** how to deal with it.

03 Mi: And what about what you are reading about indiscipline? What conclusion did you make?

04 Jef: **I do not know...** after I read all of that **I got kind of paranoic...** like, **I keep trying to fit** in those theories, for example, the dissatisfaction... so, in the last classes **they were really noisy and complaining** that there were a lot of handouts, right, so **I thought** of what **we could do...what if** it is because they are messing around?²⁰⁷

In this exchange, Jefferson and Vinicius were talking about an attempt to ‘have good relationships with students’, but they did not appear comfortable with the need to manage disciplinary issues in order to enhance learning. They were unable to find a balance between

²⁰⁶After selecting all the episodes in which he participated, I began by first culling the entire 800-page data set of all the episodes featuring Jefferson and myself. Then, through an inductive analysis, I came to notice Jefferson’s participation was extremely rare in the beginning of the program. The fragment from August 5th of 2010 represents one of his first participatory acts.

²⁰⁷Mi: acho que chamar a atenção é um termo estranho, parece brigar, repreender e não é isso... as vezes, por exemplo, voces deixam os alunos ficarem dormindo. [...]

Jef: ah, eu sempre te falei, né, que para mim é tenso... assim, não sei lidar...

Mi: e isso que veta lendo sobre indisciplina? Que conclusões voce chegou?

Jef: não sei... depois que eu li tudo aquilo eu fiquei meio paranóia assim... tipo, eu fico tentando encaixar naquelas teorias assim, por exemplo, de insatisfação... então nas ultimas aulas eles estavam muito bagunceiros e reclamando que tinha muito hand out, né...ai pensei o que a gente pode fazer... se não e por isso que estão bagunçando.

good teacher-student relations and assuring optimal learning conditions. Any disciplinary issues in the classroom always had to be addressed by the regular schoolteacher, Alice, or myself as they denied to play this part. Then I asked whether they felt ashamed of calling students' attention when they were sleeping or talking amongst each other. Vinicius rejects the charge while Jefferson acknowledges that he does not know how to deal with these disciplinary issues. It is out of this situation that a new form of consciousness germinates and comes to blossom. Jefferson starts to realize that he is contributing little to management issues, leaving such responsibilities to the coteachers Alice and myself. He is not taking responsibility for his part in the coteaching relation.

I thus present a critique of our cotaught classes but focus the criticism on the way with which indiscipline is dealt with (you *let* the students – turn 01). Jefferson represents himself as the one who 'does not know', emphasizing his asymmetrical institutional position. This is noticeable in this utterance by the use of the *cognitive mental process* used in the negative form in order to reinforce how he represents himself with lack of knowledge (I do *not Know how to deal with it* – turns 02 and 04)). By using the prepositional phrase "*for me*", Jefferson puts himself in the position of an 'indirect participant', who is "in the proeminence of the message" (HALLIDAY; MATTHIESSEN, 2004, p. 295) and clearly implicates himself by indicating that this is a subjective idea which belongs to him. The same meaning is corroborated by the use of the attribution of the verbal process to him (I always *told* you) and the use of *right* as a way to confirm his utterance. Along with this, the use of the evaluative statement (it is *tense*) demonstrates explicitly the way Jefferson commits himself to values: "*tense*", here, means it is a difficult thing to do. Such lexical choices are important here because they contribute to my interpretation that Jefferson, by this point, has yet to commit to his utterance and posits himself in a position with little power to act. However, the acknowledgement of the contradictions in the way he participates and deals with indiscipline inevitably provided the space for his growth point²⁰⁸.

As I have illustrated earlier (EL KADRI; ROTH, 2014), because new forms of thought concretize themselves in communicative expressions (VYGOTSKY, 2005), the actual growth point of an idea can be identified only after the fact, when an apparent idea is tracked backwards to its first appearance in its germinal form. Although being in the margins may be considered a hindrance for the expansion of agency, I believe praxis itself may overturn the position into a central activity (GOULART; ROTH, 2006) because it is precisely the inner

²⁰⁸In socio-cultural-historical activity theory, the notion of *growth point* is used to denote the emergence of a new idea that consolidates itself in subsequent activity and talk (MCNEILL, 2002).

contradiction in the margin | center dialectic that constitutes the growth point. In the present instance, the analysis of all the data pertaining to Jefferson allowed us to backtrack the new form of consciousness to this cogenerative dialogue session. It is subsequent to this point that Jefferson expresses conscious awareness of his role in coteaching; it is the point of emergence of *conscientização*²⁰⁹. He is becoming increasingly more comfortable to actively contribute to managing disciplinary issues during {coteaching|cogenerative dialogues}.

The notion of the growth point, according to Daniel et al. (2003), elucidates the initial point of potential expansive cycles through discursive features. Here, it begins to become apparent when Jefferson formulates a relation of cause and consequence between the readings on indiscipline and his own performance and contemplating his classes (*after [circumstance] I [Senser] read [mental process] all of that I [participant] got kind of [epistemic modality–hedge*²¹⁰*] paranoic [evaluation]*). Here, Jefferson represents himself as the agent of the mental process (*read*), which demonstrates that he positions himself as being ‘endowed with consciousness’” (HALLYDAY, 2004), that is, someone who is thinking and reflecting on the issue.

Further into this topic, through the metaphor “*kind of paranoic*” (formed by the attribute *paranoic* modalized by the hedges ‘*kind of*’) he represents his own state of mind. “*Paranoic*”, in his literal meaning, means “a form of schizophrenia characterized by a slowly progressive deterioration of the personality, involving delusions and often hallucinations²¹¹.” Jefferson uses the ‘paranoic’ metaphor as a “resource available for producing distinct representations of the world” (FAIRCLOUGH, 2003, p. 132). I can see here that he struggles with the topic of indiscipline and the use of this metaphor becomes understood as a representation of his state of mind of becoming obsessed, demonstrating a “intense fear or suspicion²¹²” regarding something that might not even be true. This use may also be

²⁰⁹ Freire (2000) uses the concept of ‘conscientização’ to explain the different situations of learning and engagement which require a socio-political-ethical commitment. For the author, the term refers to the critical development of a ‘tomada de consciência’, which means the overcoming of the spontaneous apprehension to reality and entering a critical stage in which reality is an unknowable object and thus, the subject assumes an epistemological position. It means consciousness is conceived as a process that overcomes naïve consciousness in favor of a better critical insertion of the awareness of the subject in a reality born from the confrontation with the world, that is, that comes from the relation of transformation between the subjects and these subjects with the world.

²¹⁰ Hedge is defined as “a particle, word or phrase that modifies the degree of membership of a predicate or a noun phrase in a set; it says of that membership that it is partial or true only in certain respects, or that it is more true and complete than perhaps might be expected”(MARKKANEN; SCHRÖDER, 1997, p. 13). It means hedges can be defined as the qualification and toning-down of utterances and statements in order to reduce the riskiness of what one says (MARKKANEN; SCHRÖDER, 1997).

²¹¹ Paranoic (2014).

²¹² Paranoic (2014).

interpreted as his consistent thought process regarding the topic and the way he structures the readings and his practical experience.

Concerning the interactions in {coteaching |cogenerative dialogue}, Jefferson is indubitably passing through a process of subjectification²¹³, or, more precisely, the development of a person as the subject of activity. This is also noticeable by the other lexical choices in his utterances. He is the social actor who “*keeps trying to fit these theories*”. The material process (*keep*) associated with the auxiliary modal ‘trying’ implies a sense of effort towards what he wishes to accomplish and also implies a possibility of realizing the process of ‘*fitting*’ the theories. What we can see here is that Jefferson, in real everyday sensuous praxis, struggles with his development, his process of subjectification and his ways of being while making this interrelation between the practical experience and the theoretical knowledge. Here, Jefferson demonstrates a critical reflection between the literature and his own practice, which allows him to question his own way of acting in the classroom (“***they were really noisy and complaining that there were a lot of handouts, right, so I thought about what we can do...what if it is because they are messing around?***”). This attitude of interrelating the practical experience and theoretical knowledge is rare in teacher education programs. In this phase, students are represented as being evaluated by Jefferson as “really noisy” and the ones who “mess around”. However, Jefferson does not place blame on the students for these actions. Rather, he looks at himself, demonstrating the beginning of the interrelation between personal experience and theoretical knowledge (DANIEL, et. al., 2003). This is materialized linguistically by the presence of the hypothesis “*what if it is because of that (the handouts)*” - which indicates an analysis of the individual's actions over the collective and therefore, a self-evaluation. It is also materialized by the way he represents himself in his following utterances. The process associated to him indicates him as the social agent of the cognitive material process (*I thought*) and also included in the social actor “***we***” in “*what can we do*”. Here, he is included also as the agent of a material process (*do*), which clearly indicates action.

As Iacknowledged earlier (EL KADRI; ROTH, 2014), indiscipline as an issue for novice teacher is understandable, even though to the schoolteacher and myself this was not an issue. Novice teachers, when they first come to the school, often find themselves in difficult situations within the current educational systems. They often struggle with how to deal with

²¹³I understand this process to be “the understanding that we have about our ‘self’ (WOODWARD, 2011, p.55). According to the author, the term involves thoughts and conscious and unconscious emotions that constitute our conception of “who we are” and help us to understand the investment in a particular identity. See Chapter 1.

classroom management (e.g., BALLI, 2009; MARTIN 2004; STOUGHTON, 2007). This is especially the case when the novice teachers (between 19 and 21 years of age) are not much older in age than their high school students (16 or 17 years); a sense of solidarity may want them to have good-natured relationships with their near-in-age peers. However, the contradiction appears when they need to balance equitable age-based relations while enforcing classroom management motivated by the institutional differences between teachers and students. This was the situation in Jefferson's case. He struggled to find a balance between wanting to be friendly with his students and being responsible for classroom discipline. The idea for writing his term research paper on this issue thereby both acknowledges and addresses the contradiction. His term paper²¹⁴ became an important resource for the collective learning of the group, because it became the starting point for a process of "conscientização" on the part of all members of the coteaching group.

The exchange in fragment 2 demonstrated the beginning of such articulation. Development and change do take place through the course of time. The pattern of interaction I articulated in the first section between Jefferson and I was predominant for a long period (within several meetings Jefferson did not engage in the discussion; the one in which he did engage followed the pattern in which I addressed him individually.) However, the excerpt below exemplifies the new interactional pattern that emerged from the continuous participation of both in {coteaching|cogenerative dialogue}. The fragment extracted from the beginning of the second year of the program, presents an episode where the cohort discusses a text about the teaching of reading and exemplifies the interactional form that emerged. Although the initiation still falls under my responsibility (as I ask rethorical questions which characterizes power control), there is no evaluative turn but rather initiation to open the floor to further responses as well as comments and elaborations (turn 05).

²¹⁴*Paper* is a mandatory investigative research carried out by novice teachers during their second year of teaching practicum.

In a cogenerative dialogue meeting, March 28th, 2011

Fragment 3

|I> 01 Mi: And what was your first impression, what did **you** ((*addressed to all the participants*)) think of it? Why are **we** reading it?

|R> 02 Jef: To understand, eh, how do **we** say?

|Ir> 03 Mi: What? I did not get it Jefferson.

|R> 04 Jef: To know if **we are applying, we are working** with reading, to see if there is something else we could do.

|I> 05 Mi: ((*Signaling yes*)) who else? Who is going to complement what Jefferson just said? Is this why we are reading it?

(Silence)

...

06 Mi: [...] I think that this is within the concept of critical readers... and what do you understand by citizens? What is it to be a citizen?

07 A: that one who act and transform the world...

08 Jef: someone aware of his/her role...

09 Mi: aware, ok... what do you mean?

10 Jef: of his/her role in society²¹⁵...

Here we observe a (slight) change in the interaction ritual. By the use of the indefinite pronoun 'you' (turn 01) in a collective sense, I refer to the whole student group as a collective subject, which frames the students as authors and active agents capable of doing things (ENGLE; FAUX, 2006). Here, Jefferson accepts and takes a turn without being specifically invited. Turn 05 invites the participation of others as well. By the very fact that I had to consistently initiate and ask rhetorical questions in order to foster participation, the interaction ritual remained asymmetrical even though specific invitations for turns and evaluative turns disappeared. In other words, it is possible to observe a change in the interaction ritual. The very relation, however truncated and asymmetrical as it was presented in the previous

²¹⁵Mi: e qual foi a primeira impressão, o que vocês acharam? Por que será que a gente tá lendo isso?

Jef: para entender, eh, como é que fala.... Mi: como? Não entendi Jefferson...

Jef: para saber se a gente tá aplicando, nós tamos trabalhando com leitura, para ver se tem algo a mais que a gente poderia fazer...

Mi: quem mais? Quem vai complementar o que o Jefferson falou? É por isso que a gente tá lendo isso? (silencio)

Mi: eu acho que isso tá dentro de leitores críticos....e o que vocês entendem por cidadãos? O que é cidadão?

Aline: aquele que age e transforma o mundo..

Jef: uma pessoa consciente do seu papel....

Mi: consciente, ok... consciente do seu papel em que sentido Jef..?

Jef: do seu papel na sociedade...

sequence, provided for an evolutive relation and, therefore, allowed for new individual agencies to emerge (EL KADRI; ROTH, 2014). It allows to argue this new form is already a possibility when the old ritual (IRE) was in place. These two fragments (fragments 1 and 2) demonstrate that, although {coteaching | cogenerative dialogue} is conceived as a more symmetrical ZPD (ROTH; LAWLESS; TOBIN, 2000), what will actually result are relations and interaction rituals that establish them.

Here, instead of having to address Jefferson individually to prompt him to participate, he was able to learn to participate in cogenerative dialogue in more productive ways (turns 02 and 08). Jefferson starts to become more aware of his role and more comfortable in his collective part of participating with the whole cohort, rather than needing to be individually addressed. He appears to feel he has more space to talk as he develops a different attitude. Thus, although his participation in the praxis of teacher education was marked by passivity and even apathy²¹⁶, we observed in the fragment 2 a (dialectical) overturn in the praxis toward greater conscious awareness and empowerment. I no longer addressed Jefferson individually; my discourse became predominantly characterized by a great number of questions²¹⁷ directed towards the cohort as a whole. I learned with Jefferson that, after being addressed individually for a long period (during the first year, for example, as shown in Fragment 1), he no longer needed this individual attention. I learned that I was able to use more questions addressed to the whole cohort, which would allow for opportunities to increase not only Jefferson's participation but also the participation of the whole group. At the same time, Jefferson learned how to participate actively in cogenerative dialogue without being addressed individually.

Jefferson exhibits a new form of consciousness when acknowledging indiscipline in the classroom and starts to research the topic of classroom discipline and management, as shown in the previous episode. Some scholars might say that Jefferson, with this action, exerted his *relational agency*, that is, the capacity of being able to utilize the support given by others as well as being a resource for others (EDWARD; 2007; EDWARDS; D'ARCY, 2004) not only in cogenerative dialogue meetings but also in teaching²¹⁸.

²¹⁶Although he is coteaching, he would rely on his co-teachers, not offering his opinion on what to teach, procedures, etc. I describe this attitude as 'apathy' regarding the ways he used to participate in {coteaching | cogenerative dialogue}.

²¹⁷I believe I have the need to ask so many questions because novice teachers were not fully participating in the cogenerative aspect of the discourse. I remember worrying that I was 'teaching' (in traditional ways) rather than providing opportunities to cogenerate. Asking questions was my way to involve novice teachers in the activity of cogenerating ideas.

²¹⁸I do not analyze the transformation in teaching in this investigation. Here, it suffices to say that coteaching with Jefferson informs a transformation in his ways of acting during teaching as it occurred alongside his transformation in cogenerative dialogues.

However, the concept of relational agency may actually overemphasize individual agency at the expense of *relation*. From the perspective of agency adopted here, understood as interactive, the fact that it is unable to reside only in the individual because it is a socially constructed experience (LIPPONEN; KUMPULAINEN, 2011) means that agency is developed when one considers one's own expertise and oneself as part of the community. In my interpretation, this episode demonstrated that the growth point did not just occur because of Jefferson's agency. Rather, it is out of the dialectic of an invitation (on my part) and its acceptance (on the part of Jefferson) that a new form of participation emerges. The data exhibited that it is subsequent to this episode that Jefferson welcomes opportunities to learn from and with others.

In the next section, I present some of Jefferson's ways of acting and interacting, representing and being in {coteaching|cogenerative dialogue} during the second year of the program.

4.2 FROM MARGINAL TO CENTRAL FORMS OF LEGITIMATE PERIPHERAL PARTICIPATION

It is apparent that there are changes in the database that with the cotaught lesson and the associated cogenerative dialogue session where the issue of classroom management was discussed: Jefferson's legitimate peripheral participation (understood dialectically as a margin | center unit) manifests in more central ways, contrasting the marginal role he initially played. Evidence of the marginalized role he played, other than his silence and lack of turns, was his initial inability to act and think like a teacher at schools. Here, I exemplify the changes – and the transition from marginal to central forms of legitimate peripheral participation – through episodes from co-planning sessions. Co-planning meetings²¹⁹ – understood as “meetings in which co-teachers plan the classes to be enacted through co-teaching and it is seen as a safe space to collectively generate visions of coteaching and become sites where interns gain or lose social capital” (SCANTLEBURY; GALLO-FOX; WASSEL, 2008, p. 973) – were part of those spaces in which Jefferson demonstrates new, qualitatively different forms of participation and starts to exhibit increasingly central ways of participation. The exchange below provides an example of the new ways in which he participates:

²¹⁹Co-planning meetings, therefore, are kinds of {coteaching|cogenerative dialogues} meetings but with two differences: (a) they are meetings in which participants are aware they are going to plan the lessons together and (b) they do not occur with the whole group, rather in smaller groups responsible for each group of students (two novice teachers, the schoolteacher and myself).

In a co-planning meeting, August 9th, 2011

Fragment 4

01 Eve: then, in the next one we were going to introduce the slow food which is controversial...

02 Jef: a movement that originated in Italy, which is for, so they can get the opposite of fast-food. Meals usually last from 4 to 5 hours. They eat a little and talk.

03 Eve: there is even a picture of a snail, right?

04 Jef: yeah, it is a snail, they eat very slowly, they talk, it is not just about the meal itself, they eat natural food

05 Mi: nice text, explaining it to all. And how do you guys think of doing this one, are you going to bring them here?

06 Jef: there is one on **Wikipedia** that is even better... Wikipedia explains how it has arisen and the objectives. **We thought of doing a similar one**, in this style, the same activity but with the slow food, given that it is recent and **I also think** that since we had one about fast-food before, it makes more sense talking about slow food, **right?!**

07 Mi: yeah, and we could work a lot with critical literacy, right, with these two texts, right? Because, for example, McDonalds is doing that and suddenly slow food is doing this, right, what does it mean?

8 Eve: It has arisen against that, right. If there was not this one, maybe the other one would not make sense, right

9 Jef: the history is (XXX). It has originated in 96 to resist the opening of McDonalds.

10 Mi: maybe we could think of how we, Brazilians, are facing it, right? How do we see this?²²⁰...

Jefferson starts to participate in different ways. Besides not requiring an invitation to participate (e.g turn 02), more turns of the conversation appear to belong to him (turns 02, 04, 06 and 09) and they are longer in length than the ways in which he used to participate. He also

²²⁰ EVE: dai na próxima a gente ia introduzir o slowfood que é o contraditório, certo Jefferson?

JEF: um movimento que surge na Itália que é pra, que eles pegam o contrário do fastfood. As refeições duram de 4 a 5 horas. Eles comem um pouco, conversam.

EVE: tem até um desenhinho de um caracol né?

JEF: é um caracol, eles comem bem devagar, eles conversam, não é só a refeição em si, eles comem comida natural

MI: texto legal, explicando. E como vocês pensaram em fazer esse daqui, vocês vão trazer eles aqui ou?

JEF: tem um texto no wikipedia melhor ainda. No wikipedia ele explica como surgiu e tem os objetivos né.

JEF: a gente pensou em fazer um parecido, nesse estilo aqui também, a mesma atividade só que com o slowfood como tá recente e também eu acho que como teve já um fastfood antes fica mais claro do que o slowfood né?!

MI: e a gente pode trabalhar bastante com a questão do letramento crítico né com esses 2 textos né? Porque de repente por exemplo com a MC DONALD tá fazendo isso e de repente o slow food tá fazendo isso né o que que isso né?

EVE: que isso surgiu contra isso né. Se não existisse esse talvez aquele ali não faria sentido né

JEF: a história é... (incompreensível) surgiu em 96 pra resistir a abertura do MC DONALD

MI: de repente pensar em como que nós brasileiros tá encarando isso né, como que a gente tá vendo essa

introduces new topics (turns 02 and 09) and dominates the turns mainly regarding technology²²¹. As he helps to redesign the curriculum with bringing forth a new topic and by having his suggestion accepted by his coteachers (Michele and Evelyn), Jefferson seems to be more comfortable contributing to the discussion, which is seen by the more equitable distribution of turns and the high number of interruptions from different participants. It is from participating in the collective constructions of the curriculum that opportunities for the development of power to act were created (BEIJAARD; MEIJER; VERLOOP, 2004). Along with this, Daniel et al. (2003) sees a greater involvement in issues of the construction of the curriculum as one of the features that may encourage a Socratic dialogue.

In this situation, it is possible to notice how Jefferson's participation has been transformed and consequently, how the interactional pattern has also been altered: here, Jefferson offers the content to be incorporated in the curriculum by choosing the topic for the group as well as the texts to be approached. In the excerpt, Evelyn introduces the topic recuing Jefferson's and their previously conversation. In this episode, he assumes a more central role, guiding the discussion with the teacher, me, and the coteacher, Evelyn, on the topic 'slowfood' (turns 02, 04, 06, 08 and 11). At this moment, Jefferson does not require my questions in order to participate. He expresses his agency by helping design the curriculum. He does this when he brings forward a new topic and it is discussed and accepted by the coteachers. As he generally contributes to these meetings and to the specific design of the curriculum, Jefferson acquires confidence and experiences himself as an accountable actor. That is, by being actively involved in the curriculum production, Jefferson exerts autonomy and develops power to act, as he sees himself with the capacity of participating in the creation of his lived in world rather than merely being determined by it. The interactional pattern here is characterized by novice teachers (a) being positioned as contributors whose inputs are recognized and credited (NIETZ, 2010); (b) having the possibility to problematize and resolve noteworthy issues (GREENO, 2006), (c) being able to propose and evaluate ideas and (d) being treated as if one can do something of one's own volition: one needs to have experiences that exercise agency (EDWARDS; D'ARCY, 2004).

In this regard, since contributing to the design of the English curriculum in schools and acting as an accountable author involves changes in teacher-student positions, such as crossing and transforming traditional expert-novice-boundaries (LIPPONEN; KUMPULAINEN, 2011), Jefferson is also developing social capital. Social capital is likely to

²²¹ Most of the co-plannings meetings that involved anything regarding technology corroborate this interpretation as they also show examples of Jefferson initiating turns and acting as leader of the discussion.

be created by receiving respect, being an author, and being an author whose ideas are valuable in the eyes of the local and also larger community (BOURDIEU, 1986; ROTH et al., 2004). The transcriptions show that Jefferson is more engaged in the dialogues that cogenerate the lesson plans (the co-planning meetings). He is more active and appears to be comfortable in contributing to the lesson design. Here, he starts to enact an identity of an *engaged student* and a *teacher to be*, assuming his role in the collective responsibility of preparing classes. It is in the dialectical *relation* with others and the resources that become available that Jefferson's power to act expands. Direct evidence of such an expansion include: Jefferson's active role in the generating of ideas for topics and texts to be used in lessons and for guiding the anticipated whole-class discussions, either in the co-planning section (all that he participated) or co-generative dialogue (mainly the ones regarding indiscipline or teacher behavior). Thus, there is no longer a need to solicit his participation. Being actively involved in the curriculum production, Jefferson experiences autonomy and further expands his power to act. A beginning of the expansion of agency also is observable in the lessons, although his participation in the coteaching lagged behind his more active contributions to the coplanning meetings.

In the next section, I present the third pattern of interaction noted in Jefferson's trajectory: being in the center|margin.

4.3 BEING IN THE CENTER|MARGIN: FINDING JESUS – CONSCIENTIZAÇÃO AND EXPANSION OF POWER TO ACT

The kind of interaction rituals enacted thus far in the interactions between Jefferson and I, have been interpreted by educational researchers as a force working against reflexive education, since it was based on an IRE pattern. Researchers state that the IRE structure is not the best way to facilitate the goal of increasing student understanding of curricular topics as it reinforces asymmetry in the classroom (e.g., CANDELA, 1994). However, in this study I found instances where an initial IRE pattern contributed to the development of individuals in and within the zone of proximal development, as the pattern itself developed along with the participants. Taking a dialectical stance, it is possible to see this development as an interactional achievement with both local and historical implications. From this perspective, interaction rituals are not static in nature, but the seed for development. The roles of individuals are reproduced and transformed in and through the position that they take in the ordered sequences. In the case presented here, these sequences result in a reversal of who

learns and who is in the know, allowing the more knowledgeable peer to emerge from praxis – and not from institutional positions. The data exhibits how, toward the end of the two-years program, the interaction rituals evolve to a relation in which each one becomes the teacher of the other. The inverted relation (teachers become students and students become teachers) is one in which the knowledgeable peer emerges from praxis, resulting in part from the history of relations that constituted this particular learning trajectory. This demonstrates the process of becoming conscious, denoted by Paulo Freire's concept of *conscientização*²²², which enables revolutionary praxis. There is a relation between consciousness and it is apparent in the following exchange involving Jefferson, and his coteachers, Tati and Aline (interns), and Michele (supervisor):

In a cogenerative dialogue meeting, May 5th, 2011

Fragment 5

- I> 01 Mi: No, I understand your frustration²²³ and I think that we have to talk about it. But thinking like that “What can we do,” right? Otherwise we end up again in the language of the critics all the time, right. “They [the teachers] do like that” . . . “they,” “they” all the time. “It is not me.” And what about me, in their position, with all those students, what we were going to do? Sandro was the only one who gave an idea here, that would be talking to the teachers, ((*Jefferson attempts taking a turn*)) to the coordination. What else?
Sorry, say Jefferson . . .
- R> 02 Jef: I just wanted to comment on what Aline talked about [the other day], that they ((*the students*)) criticize . . . she said there was criticisms from the teachers there, right . . . it ends up being what I saw in the paper, like that, they want to educate new critical citizens. When the criticism is on the school then it is all wrong, you can't do it . . .
- 03 Mi: I thought it was so nice . . . I even talked about it with Denise, what you had told me, Jefferson.
- 04 Jef: The student is critical until he criticizes the school . . .
- 05 A: Until it gets to the teacher . . .
- 06 Mi: Uh, if he criticizes the school or the teacher he–
- 07Jef: Yea, because it is like that, the teacher is never wrong, **right**? If the student is not paying attention it is because he is lazy, if the student does not do anything it is because he does not want to know . . . but it is not because the subject is sometimes boring or because the teacher is not approaching it right.
- 08 A: Yea, it is like that teacher, right . . . they have a problem with her. . . . It is personal. They do not like her, they have a problem, I do not know what . . .
- 09 Jef: Yea, because– There are 30 students who do not want to learn? Like, how is that possible, **right**? Like, because there are classrooms that with one teacher everybody goes, and then when another teacher comes, everybody gets dispersed . . .

²²²I understand as and denote by *conscientização* the process by means of which a new form of consciousness arises from a previous form.

²²³ In this sentence I am referring to Paula's comments on how school teachers, in general, have classroom management techniques.

	10 A:	Yea.
	11 Jef:	But the teacher never sees, like, he is being the problem . . . like, it is always the classroom, like that, he is perfect. His class is perfect, he gives everything for everybody, he– and nobody wants to learn . . .
	12 A:	Yea.
	13 Jeff:	and then he, like, criticizes the schools, he is a rebel, he in that teenager phase, he just want to rebel, teenagers do not want anything ²²⁴ .

In this exchange, a new and different form of participation emerges. First, Jefferson starts to provide himself and others with opportunities for learning –a way of acting and interacting assumed to occur in the {coteaching | cogenerative dialogue}, each participant is supposed to take part in the collective responsibility for maximizing learning (ROTH, 2002). He starts his utterance by rescuing Aline’s point of view “*I just wanted to comment on what Aline talked about*” as an attempt to restate her point but in order to make a different point.

This is another different way of interacting that emerges. Jefferson learns not only how to refine and/or reinterpret an idea presented by other participants but also how to use people’s arguments in order to make a different point, a movement that Lewis and Ketter (2011) call, ‘ways of honoring a response’, that is, one honors what people have said but with the intent to present a different point of view.

²²⁴ Mi: Não, eu entendo sua indignação e acho que a gente tem que tratar disso. Mas pensando assim “O que a gente pode fazer”. Né? Por que se não a gente acaba caindo na linguagem da crítica o tempo inteiro né. “Eles fazem assim...”, “Eles”, “Eles” o tempo inteiro. “Não sou eu”. E eu lá, no lugar deles, com aquele monte de alunos, o que a gente ia fazer? O Sandro foi o único que deu uma idéia aqui, que seria ir lá falar com os professores, com a coordenação. Que mais? Desculpa, fala Jefferson.

Jef: Eu só queria comentar o que a Aline falou da... que eles criticam... que ela falou que rola critica ao professor lá né... acaba caindo no que eu vi no paper lá, que assim, eles querem formar novos críticos. Quando critica a escola aí já tá tudo errado, não pode.

Mi: Isso eu achei tão legal. Eu cheguei a falar isso pra Denise, o que você tinha me falado, Jefferson.

Jef: O aluno é crítico até ele criticar a escola.

An: Até bater na coxa do professor.

Mi: Se ele criticar a escola ou o professorele...

Jef: É, porque assim, o professor nunca tá errado na verdade né? Se o aluno não tá prestando atenção é porque ele é preguiçoso, se o aluno não faz nada é porque ele não quer saber... mas não é porque a matéria às vezes tá chata, ou o professor às vezes não tá dando aula direito.

An: É, igual a professora de história né. Eles têm um problema com ela. É pessoal com ela. Eles não gostam, eles têm problema, eles não-sei-o-quê.

Jef: É, porque tem 30 alunos que não querem nada com nada? Tipo, como pode isso né? Tipo, porque tem sala que com um professor todo mundo vai, aí quando chega outro professor todo mundo dispersa.

An: Pois é.

Jef: Mas o professor nunca vê, tipo assim, ele sendo o problema... tipo, é sempre uma sala... tipo assim, ele é perfeito. A aula dele é perfeita, ele dá um monte de coisa para todo mundo, ele... [incompreensível]... vontade, e ninguém quer aprender.

An: É.

Jeff: Aí ele, tipo, critica a escola, ele é rebelde, ele tá naquela fase de adolescente, só quer ser rebelde, adolescentenão quer nada com nada...

From a similar perspective, the fact that novice teachers tend to reuse one another's comments, such as, "As he said".... or "*I just wanted to comment on what Aline has said*" is a language featured by interactional spaces which create opportunities for novice teachers to actively cross boundaries from novice to expert and, consequently, alter their positions (NIETZ, 2010; EAGLE; FAUX, 2006). Second, Jefferson's active participation and engagement in the teacher education program deepens while working on the research for his final paper (*'I saw in doing the paper'*). This becomes particularly apparent in the previous recorded episode, where he expresses a new conscious awareness for the relationship between teaching and student behavior (conscientização). Jefferson articulates the disciplinary issues by finding a new form: although schools aim to develop critical citizens, students are not allowed to criticize the schools. In the episode from the cogenerative dialogue session, Jefferson assumes a more central position in the conversation, teaching the others – including me– how to understand the lack of discipline. Unlike participatory patterns described in the previous sections, this situation exemplifies a shift in the participants' positions from an initial asymmetry to a more symmetrical relation in regard to the institutionally sanctioned positions of teacher and learner.

In this fragment, I observe six initiations by Jefferson (turns, 02, 04, 07, 09, 11 and 13) and the participation of another novice teacher with 4 replies (turns 05, 08, 10 and 12). I, on the other hand, have one evaluation turn (turn 03) and one interruption (turn 06). Here, although evaluating and interruption are characteristics of teacher educators and they are "examples of the play of larger cultural modes and Discourses at play in the talk within the classroom" (MOJE; LEWIS, 2007, p. 46), the diminishing of ways of interacting on my part demonstrates that the roles are distributed by more symmetrical means that are not coincident of institutional positions. The IRE pattern typical of earlier interactions has evolved to a kind of interaction ritual (which becomes a pattern in the group) in which (a) there is a decreased number of turns taken by the teacher educators, (b) a more equitable distribution of turns between the participants, (c) the harmonic presence of different points of view interpreted as valid, (d) there are interruptions, (e) there is more involvement of the novice teachers in the issues discussed as well as in the implications for the process of teaching/learning and (g) more interrelation exists between practical experience and theoretical knowledge. Jefferson, in this episode, tends more towards initiating and power control, which confirms previous findings that, as the learners' voice becomes more informed, they take more active positions in the educational process (CHEYNE; TARULLI, 1999). The *magistral dialogue* identified in the first interactions has now turned into a *Socratic dialogue* – or to more '*Dialogical*

discursive practices' as identified by Mateus (2005) - as the novice teachers take a more active role in the educational process.

As Jefferson takes the majority of turns, his role as a "novice teacher" has turned from a peripheral to a more central position, in which he is seen teaching others how to understand notions of indiscipline in education from a different perspective. This implies new ways of acting, interacting, representing and being. Simultaneously, my role of "the more competent peer" slightly changed. In the sequence, the instance of my initiation arises from an acknowledgement of someone else's frustration, rather than following an evaluation (turn 01), and does not lead to the next turn by means of a self-produced, magistral prescribed invitation. In this case, this invitation is rather elicited by Jefferson's overt will to contribute. Similarly, evaluation turns (turn 03) here do not lead to a following initiation from myself, but to Jefferson's further articulation of the topic at hand. Interestingly, the symmetrical discussion is not only at the level of content, what is being taught-learned are also positions and (dis)positions of how participants place themselves in the discussion. In the Socratic dialogue, control shifts to a more directive and active second voice (in our case, the novice teachers), one that requires a modification of the stance of the first voice (the teacher educator). The Socratic dialogue in its "radical form" opens the floor to the reciprocity of roles within cogenerative dialogues. The hierarchically structured relations of expert and novice characteristic of the magistral version of the ZPD (as shown in Fragment 1), have given way to a relational structure characterized by a greater mutuality of participation (PALINCSAR, 1986).

Furthermore, the way he represents himself in his utterances shows a social actor who actually *acts*. He chooses material and mental processes to represent himself. His lexical choices show the personal pronoun, I "saw" (*a cognitive mental process*) in "doing" the paper (material process). These choices demonstrate an increasing power to act in accordance with himself. For Van Leuween (2008), the question is who is represented as acting or reacting to whom or what is a revealing diagnostic for critical discourse analysis because, understanding how social actors are represented in the discourse may provide us with the notion of whether social roles are transformed and asymmetrical relations are giving rise to more symmetrical ones or being solely maintained. This case suggests Jefferson is able to act more centrally in the transformation of teacher education programs and schools as a result of the writing of the paper and the appropriated interactional space that was created which allowed him to enact a different identity. Here, Jefferson puts himself as the one who 'does' and the ones who 'desires'. In regards to this, Jefferson articulates his discourse to Aline's through the

expression “I just *wanted* (volity modality)²²⁵ to comment” (*a verbal process*), which demonstrates heterogeneity of voices (DANIELS et al., 2003), an important feature of the Socratic dialogue. The process “*wanted*”, used in the simple past, places Jefferson in an enunciative position. It is associated with desires and wishes, indicating the subjectivity of the utterance and a sense of dependence on the external condition in order for it to be fully realized (for example, if you allow me or if I may). Thus, it may also indicate that power relations are at stake.

Jefferson represents other teachers as being professionals who do not look at themselves critically. By presenting his criticisms, the verbs associated with the teachers represent them as being the ones who ‘*are never wrong*’, ‘*[are] not approaching the subject correctly*’. To do this, he also uses the cognitive material process with “*see*”, both through the negative particle and the affirmative form: ‘*does not see himself as the problem*’; they see themselves as ‘*perfect*’. It is salient to note that Jefferson's lexical choices to use the verb ‘to be’ implicates in a high degree an implicit meaning and thus places him in a position with power to make strong truth claims about the mental processes of others (for example, ‘*they are*’). In doing so, Jefferson ascribes a position to himself which is important with regard to identification: it might indicate the individual identifies himself/herself with the power of making statements on behalf of others, displaying a kind of power which has an uneven social distribution (FAIRCLOUGH, 2003). Moreover, representing teachers with such linguistic choices portrays ‘teachers’ as non-critical individuals who appear to not include themselves in their evaluation of teaching.

In the same way – and by making use of similar linguistic resources – Jefferson puts himself in a position of power by reflecting on the way teachers represent students: to him, the teachers represent students “*lazy*” “*rebels*” “*in teenagers phase*”. By the use of the verb to be (are), which indicates an attributive relational process (HALLYDAY, 1994) that establishes a relation between two entities, the lexical items “*lazy*”, “*rebel*” and “*teenagers phase*”(depictive attributes) are used in order to indicate how other teachers represent the students. This “serves to specify the state in which the Actor or Goal is when it takes part in the process” (HALLIDAY; MATTHIESSEN, 2004, p. 195). Thus, Jefferson appears assertive and committed to this idea, generalizing how teachers interpret students.

²²⁵ As Souza (2013), I do highlight that I use the terms ‘desire’ and ‘wishes’ in the same sense given by the volity modality associated with subjective attitudes of desire and wishes, which means I do not discuss the philosophical differentiation between the concepts of ‘desire’ and ‘wishes’.

From the same perspective, in the utterances regarding students “*who do not pay attention*”, “*do not do*”, “*do not want to know*”, “*do not want anything*”, Jefferson continues to represent students in the teacher’s view, but now through the negative (*do not*), therefore demonstrating an evaluation marked by a negative tone. The students - for the other teachers through Jefferson’s view - are characterized as passives agents through this negative tone, showing they are not the agent of *material process* (*do, pay attention*), *cognitive mental process* (*know*) or even *affective mental process* (*want*). The fact that the passive role to these verbs are given to students is important for the issue of agency because “representations can reallocate roles or rearrange the social relations between the participants” (VAN LEUWEEN, 2008, p. 32) with implications for actions that might maintain or transform the *status quo* of the roles assumed by the participants. However, Jefferson formulates his own representation of the way teachers represent the students in order to prove his point of view that students *are critical* and therefore, *criticize* the school. Different from the other teachers, he reallocates the students’ role as agentic because they are put in the role of “sayers”, social actors who communicate an attitude and/or social action.

Here, through rhetorical questions (‘Are there thirty students *who do not want to learn?*’ and ‘*how is that possible?, right?*’) he calls for another representation of students and reveals, at the same time, certain authority not only to speak but also to question the students’ negative representations attributed to them by the other teachers. While doing so, Jefferson also seems to ask for the group’s agreement and evaluation, as noticed in the use of *right*²²⁶ (turns 07 and 09). Both questions here, are not supposed to receive answers; rather they are used to strongly support his argument that positions students as ‘sayers’, as ‘doers’ and as ‘thinkers’.

This is a new way of acting for Jefferson who seems, by his discourses, to construct new ways of identifying himself. He becomes a teacher who differentiates himself from “the others” by believing in the capacities of the students. He states teachers represent students negatively, thus he *classifies* and *differentiates* himself from the other teachers: the other teachers *do not*, which means *I/we do*. In other words, he turns the students into agents and participants in the process of teaching-learning, while other teachers do not afford students this role. Moreover, the fact that the teachers are represented by *categorization* through *funcionalization*, occurring “when social actors are referred to in terms of an activity, in terms of something they do” (VAN LEUWEEN, 2008, p. 42), implies a process of deleting

²²⁶ I am translating “*right*” from the use of rethorical questions in Portuguese such as “*né*” and “*não é?*”.

the particularities of the social actors. That is, Jefferson represents the teachers by generalizing them through the position they occupy. For Van Leuween (2008, p. 40), it is “always of interest to investigate which social actors are, in a given discourse, categorized and which are nominated” because it might implicate seriously in the generalized representation of all teachers in his particular representation: by differentiating himself from the other teachers, those who do not look at themselves, Jefferson is constructing new subjectivities about the teacher he strives to be.

This process of differentiating himself from the other teachers, plays an important role in his identity. For Silva (2004), where there is differentiation, there is power, because differentiation is the core process by which identity and difference are produced. Here, Jefferson’s identity is being crafted by the *otherness* (WOODWARD, 2011) and it is materialized linguistically by *border demarcation* (SILVA, 2004) and *exclusion* (WOODWARD, 2011). In other words, his identity is crafted by the differentiation between “we” and “they” or “I” and “you”. In this case, if they (the teachers) are the ones who ‘*are never wrong, ‘not approaching the subject correctly’ and ‘not see[ing] himself as the problem’*, he, in turn, is not. Jefferson’s ways of representing the schoolteachers by the generalization of the ‘teacher’, and, as mentioned before, by including the teachers as social actors through *functionalization*, includes him in the group of “the teacher”, constructing, again, a binary relation between “me” and “them” (SILVA, 2004) through *differentiation*.

Differentiation explicitly distinguishes an individual social actor or group of social actors from a similar actor or group by creating a difference between the ‘self’ and the ‘other’, or between “us” and “them” (VAN LEUWEEN, 2008, p. 40). In Silva’s (2004) perspective, this occurs because saying how others are also says who one is. This differentiation, for the author, serves to reinforce and reaffirm power relations. Jefferson, therefore – as any other individual– has the power to accept or reject the identities crafted in social relations, generated from subject positions as well as subject positionings imposed on individuals by others (BLOCK, 2007). Here, however, he chooses to represent himself by differentiating from other teachers who do not look at themselves as one of the possible causes for student indiscipline.

The relation between structure|agency here plays an important role: as this relation is transformative and “actions provide resources for future actions in an indeterminate way” (ROTH et al., 2004, p. 882), Jefferson is *becoming* (HALL, 2005; SILVA, 2004;

WOODWARD, 2011) a more empowered teacher through *participation, experience*²²⁷ and shared contribution, and this process is materialized and realized linguistically. The previous ways of acting and interacting described in the first section, now give rise to ways of representing. This is important because the way people commit themselves to their discourse “can be primarily motivated by the social relation of action, as a matter of discretion – though that in and of itself gives a ‘message’ about one’s identity” (FAIRCLOUGH, 2003, p. 166). In Jefferson’s case, he does not modalize his assertion, as he was so accustomed to doing. The only modalization in this exchange is through the adverbs *never* and *always*, an epistemic modality with a high level of certainty, indicating Jefferson truly commits himself to the way other teachers see the students: “*never* [as] the problem, it is *always* the class”.

Again, we observe a societal relation that is coproduced by the way in which turns are taken, but in a reversed sense: instead of the two contributing to reasserting the institutionally sanctioned forms of power/knowledge relations as exhibited in Fragment 1, both – through the interaction ritual that now takes place – coproduce the new relations. Although it seems in the transcription I have to prompt him to speak (*Sorry, Jefferson, say it*), I do so because Jefferson tries to take the turn. That is, however, only those who are exerting power have the “power” to allow/authorize others to speak. Jefferson (as well as the other novice teachers in this episode) is able to contribute because of the specific space that I (the teacher educator) create. In turn, I open the space for Jefferson to contribute *as* (and not *because* or *before*) he orients and positions himself in the relation.

In the new relation, Jefferson is (re)positioned as actively engaged and no longer in the “margin.” The interactional rituals – as he takes responsibility in the collective learning and engages himself in cogenerative dialogue – move him from a marginal position to a more legitimate central role (LAVE; WENGER, 1991). In the extent to which Jefferson asserts himself and enacts an emerging agential identity in unpredicted and challenging ways in the Socratic dialogue, my role is decentered and my identity as a teacher educator becomes sensitive to Jefferson’s new role as I try to expand my ways of social functioning. The shift, thus, can be seen both as contingent to the local situation, and as part and result of the historical development of the relations enacted throughout the teaching program. This has implications in the ways in which notions of power and knowledge are to be understood in societal (here, educational) development. Who is in the know and who learns is a product interactionally and contingently achieved as participants engage with each other (ROTH;

²²⁷ “Every experience enacted and undergone modifies the one who acts” (DEWEY, 2008, p. 18).

RADFORD, 2010). It is in and through the social relation played out that the participants orient themselves in other-oriented ways. At the same time, new interaction rituals emerge *within* and *as* a result of institutional practices. The practices observed towards the end of the program are distinct, yet developmentally related to the initial interactional patterns, and do constitute an instance of teacher education as institutional practice. Societal and individual change, thus, stands in dialectical relation and becomes the minimal unit for understanding development. The relations played out at this point constitute a story of reversal where not only individuals, but also the nature of cogenerative dialogues changes as well, as will be articulated in the final section.

Moreover, it is apparent from the previous excerpt that writing the research paper afforded Jefferson new forms of participation and awareness²²⁸. This allowed him not only to recognize the restrictions produced by the (school) conditions but also prepared him for enacting change. New consciousness and the expansion of the power to act simultaneously emerge for Jefferson in the praxis of cogenerative dialogue. A lesser expansion is observable with respect to classroom conditions, where the process of conscientização is ahead of the evolution of agency. For Jefferson, praxis is associated with changes in the way he relates to the teacher education program in general, and how the 12-member cohort perceives and understands the disciplinary problems in the school. The interactional patterns he is involved in alter, attributing him a more central position in regards to contributing to the collective responsibility of coteaching and cogenerative dialogue.

In the exchange, Jefferson argues that teachers should also (and not only) take responsibility for the misbehavior of students. Here, there is a development of a new form of consciousness in which both teachers and students are responsible for the outcome of the activity (STITH; ROTH; 2008). Jefferson's action of assuming responsibility is twofold: he assumes responsibility for articulating his needs while also assuming responsibility as a teacher for students' learning. As Jefferson mobilizes the attention of others to focus on one's contributions to the collective effort, assuming his role in the collective responsibility, his participation qualitatively changes from more marginal to more central forms. I do not understand this change, as is common, in terms of the cause-effect figure: Jefferson first becomes conscious and then somehow "constructs" positionality and expands his agency.

²²⁸ Jefferson continues to play the role of the more knowledgeable peer in several moments throughout this cogenerative dialogue.

However, in this case, it is participation itself and shared contribution— even though and despite being marginal²²⁹ – that brings about the (dialectical) reversal.

In fact, I perceive a double transformation in this episode. On one hand, Jefferson becomes aware that the lack of discipline should not be attributed just to students; teachers are as responsible for it, though they tend to blame students. On the other hand, Jefferson is beginning to adopt a greater role in the context of the learner, or, in the practical part of the teacher education program. While assuming new attitudes in coteaching towards the behavior of the students, he also engages in cogenerative dialogues in qualitatively new ways. The new levels of consciousness and agency that emerge for Jefferson therefore exist in two contexts: in class and in the cogenerative dialogue sessions. In class, it is visible when he exhibits a new approach (and therefore attitude) in the classroom, to addressing disciplinary issues. Pertaining to the lack of discipline, the coteaching group now is consciously aware of the fact that not only students but also their own approaches and materials potentially contribute to the problem. But it is not just because he enacts a form of ‘agency’ that Jefferson is taking such a central role in that instant. The group members, including the teacher educator, step back, recognizing that Jefferson has acquired expertise in understanding disciplinary issues through his investigation. Jefferson is the expert in this situation. In the next episode I present (which is a continuation of the previous excerpt), Jefferson simultaneously develops a new form of consciousness in the course of teaching and researching the lack of discipline in schools. This new form of consciousness, therefore, is co-extensive with an expansion of his power to act. Jefferson’s actions, as I recognize in the conversation, are empowering (rather than following empowerment).

From the perspective of learning adopted here (conceptualized as shifts in identity (LAVE, 1996), “one learns to take on new identities along with new forms of knowledge and participation” (MOJE; LEWIS, 2007, p. 8), as it is apparent that learning involves how to think and act like a teacher. As we could see, this exchange was particularly noteworthy in terms of the identities enacted. Jefferson thinks and acts like a teacher by demonstrating an awareness of a particular kind of practice and discourse recognized as characteristic of teachers in the context of teacher education. It is here that Jefferson enacts a *teacher identity* as a member of the group, knowledgeable enough to speak about indiscipline from experience and articulated by theoretical expertise. It is in and through the writing and the societal

²²⁹ I characterize participation as being marginal when it does not fulfill the objective of cogenerating ideas, that is, when one is not responsible for one’s own learning and the learning of others. However, because I do understand it in a dialectical way, it is also margin|center. See Chapter 1 for a more comprehensive stance on this issue.

relations that Jefferson came to understand his world in a way that afforded him the opportunity to contribute important statements and ideas to the cogenerative dialogue sessions. His initial contribution altered the nature of the session in that it prompted actions on the part of others which, in turn, prompted additional actions on the part of Jefferson. Once he had something to say, which stemmed from his writing, there was more to be said not only on his part but also on the part of others. Jefferson articulates this in the excerpt below in which he uses the metaphor “I found Jesus”.

In a cogenerative dialogue, May 5th, 2011

Fragment 5

01 Jeff: After I started studying for the paper I began to have this view, like that

02 Mi: Wow, Jefferson, I think the paper was *empowering* for you.

03 Aline: They once said to me, “teach history for us too, teacher.”

04 Tati: Look at this Jefferson! ((*Everybody talks at the same time, complimenting Jefferson.*))

05 Jeff: I found Jesus in [writing] the paper. ((*Laughs.*))

06 Mi: Found Jesus?

07 Tati: Found Jesus in [writing] the paper. ((*Everybody laughs.*))²³⁰

In this utterance, again, Jefferson represents himself as *agent* of the actions. He is the one who “*started studying*” and “*began to have this view.*” The current use of *material process* associated with his self-representation demonstrates how he ascribes to himself a new agential identity. Based on the verbs ‘*start*’(*transformative material process*) and ‘*begin*’(*transformative material process*) which ascribe meaning to initiating, launching and/or generating something new, something that was not happening before, it is possible to admit that Jefferson is quite aware of his process as he invests in these new ways of being. By my compliments and evaluations (“I think the paper was *empowering* for you”) as well as the

²³⁰Jeff: Depois que eu fui estudar pro paper que eu fui ter essa visão aí né, tipo...

Mi: Jefferson, acho que o paper foi “empoderador” pra você.

Aline: Eles falaram uma vez pra mim “dá aula de história pra nós professora...”

Jeff: É...

Tati: Olha esse Jefferson!

(risos e comentários incompreensíveis)

Jeff: Encontrei Jesus no Paper.

Mi: Encontrou Jesus? (risos)

Tati: Encontrou Jesus no Paper...

(risos)

subsequent compliments and evaluations from other co-teachers (“*Look at this Jefferson*”...!), and through the relation of cause (started to study) and consequence (began to have), Jefferson attributes his development to his own actions mediated by the investigation he completed as part of his teacher education program²³¹. Moreover, by using the metaphor ‘I Found Jesus’ to represent his development, Jefferson clearly states he sees this process of development as ‘turning point’, a type of, ‘I was like that, now I am like this’. Using the metaphor ‘to find Jesus,’ which is often used in Brazil to express the feeling of finding one’s way after being lost, Jefferson articulates the awareness of his own development, of the new forms of his participation in cogenerative dialogue meetings and of his role in school life. Thus, Jefferson represents his development and the process of writing the paper – which afforded him these new forms of participation and engagement – as being the means through which he found his way. It seems, therefore, it is in this activity – which belongs to the university setting – associated to his practice at schools during {coteaching|cogenerative dialogues} that Jefferson finds his power to act.

Therefore, it is this devotion to the development of ‘the paper’ (turn 26), that is, to the task of carrying out research on the issue identified, which allowed him to ‘discover his way’ and his power to act. The transformation Jefferson experienced in the course of this process, from feeling as if he was not “meant to teach”, was characterized by a discovery of the light – finding his purpose in life as a teacher (ROTH; EL KADRI, 2014). Even though Jefferson utilizes the metaphor in a mocking way (as all the participants laugh about it, seen in fragment 2), it is important to notice the association of his development in teaching with this metaphor.

With regard to Jefferson's self-discovery, it allows us to emphasize that not only is the teachers’s power to act increased in moments in which research practices are carried out by novice teachers associated with {coteaching|cogenerative dialogue} but, cogenerative dialogue also affords teachers room to maneuver ethics and agency.

Backtracking to the aforementioned fragment, it is at that particular moment of the conversation that Jefferson discovers a balance (*Found Jesus!*). As mentioned, in the process, he not only developed a new form of awareness, which, according to Marx, expresses a new form of conscious being, but he also experienced an expansion of his power to act (agency).

²³¹ Although the paper is an activity belonging to the teaching practicum, generally in the academic field, here, it acquired an important role in cogenerative dialogues. Not only were these particular participants required to complete one in order to get their teaching licenses, participants from the first, second and third year of the course also wanted to conduct research. In this sense, in our enactment of {coteaching |cogenerative dialogue}, the practices of teaching and researching were co-extensive not only for the teacher educator/research but also for the novice teachers (see, for example, ORTENZI; EL KADRI; CHIMENTAO; SOUZA-FIORI, 2014).

This expansion, which arose in the praxis of teaching and writing the paper, provided him with new means to take control over the classroom conditions (by addressing the issue of indiscipline in new ways, such as looking at his own practices, his own tone of voice and the relationship he constructed with the students) all the while being subject to these conditions, which he is now able to transform through further praxis.

Summarizing what turned out to be a journey of change, Jefferson articulated his experience of learning to teach in the last section of his research paper²³²:

In the conclusion of his research paper²³³, November 30th, 2011.

Fragment 6

01 A: As an active teacher in the Programa de Iniciação com Bolsa a Docência (PIBID) program, at the high school, one of the first problems I identified in the classroom was the lack of discipline. Being a novice teacher, I did not feel that I had enough authority to impose rules on the students, especially when there was a good relationship between us. To find the balance between being a teacher, which requires some authority, and being an authoritarian, while attempting to keep friendly relations with the students, was what led me to choose this theme [classroom mangement]. . . . For my personal experience as a teacher, this study showed me how a teacher has power inside the class, a teacher is the one that can produce changes. Although there are many reasons and explanation for lack of discipline, it is worth to reflect on how our teaching methods and even our posture and attitude in class are creating such behavior²³⁴.

In this excerpt from the end of the program, Jefferson evaluates his experience twice: first, he evaluates his own participation in the program by being an “*active*” teacher in PIBID, and second, when “*it is worth to reflect on how our teaching methods and even our posture and attitude in class are creating such behavior.*” Both evaluations demonstrate an increasing power to act: he represents himself as “*active*” and also evaluates how important it is to reflect on our own actions. The kind of processes he attributes to himself confirms the interpretation that he is the agent of his actions: he is the one who “*identified*” (*cognitive material process*) the lack of discipline. The self-attribution of cognitive material process is important because “*the greater the power of social actors, the more likely it is that cognitive, rather than affective reaction will be attributed to them*” (VAN LEUWEEN, 2008, p. 58). Jefferson is also the one who “*did not feel (affective mental process) that I had (attributive relational process)*

²³² Although it is necessary to acknowledge that the source of this excerpt is his research paper, which is also an evaluation of the teaching practicum, the ways of representing and being here coincide with the ways of representing and being showed, for example, in Fragment 3.

²³³ This genre differs from the others analyzed in this chapter because this is a written (and not oral) text and was constructed as part of the evaluation of the teaching practicum in his research paper (which implies that I would have access to it). However, I maintain the analysis of this excerpt here because it reinforces the claim I have made so far regarding Jefferson’s ways of acting, interacting, representing and being.

²³⁴ This excerpt was originally written in English.

authority (depictive attribute) to impose” (*behavioral process*). It is salient to note that affective mental process (*feel*) is used in the simple past (did not) indicating a state of affective mental process in the past, reinforcing my interpretation that in the beginning, Jefferson felt he held little power to act. Van Leuween (2008, p. 56) cogently proposes this relation of affective mental process and agency: “as the power of social actor decreases, the amount of emotive reactions attributed to them increases”.

Interesting to note is that regardless of whether or not he felt powerless in the beginning, now it seems as if he does so. It is important because there appears to be a relation between conscientização and the power to act: if he now has authority to *impose* (*behavioral process*) and “*attempt (auxiliar modal) to keep friendly*”²³⁵ (*behavioral process*), the process of development is materialized in the behavior in the classroom. As Halliday and Matthiessen (2004) supports, behavioral processes are inner events externalized as bodily behavior, which is characterized by a continuum between material and mental process. Jefferson attributes to himself the power of thinking (through *cognitive material process*), the power to be the one who possesses (*attributive relational process*) and also the power to decide his behavior.

Jefferson also articulates the ‘relations with the students’ as an important issue. ‘*The relations*’ here, are the *agent* of the action: the relations with the students *led* him to choose, implying the students are the driving force of his teaching. However, what is salient is that in this utterance, he represents ‘being a teacher’ as far different from what he had represented ‘the other teachers’ to be in the previous episode. A teacher is represented here as someone who “*requires authority*”. The use of the word “require”, a *deontic modality* that expresses firm obligation and necessity, demonstrates how Jefferson is committed to the truth of his utterance: He is certain that being a teacher involves authority. A teacher “*has (attributive relational process) power*” (*depicted attribute*) and “*can (auxiliary modal) produce (material process) changes*”. The use of *material process (produce)* associated with the use of the *auxiliary modal* and *epistemic modality (can)*, however, illustrates that he identifies teachers through agential roles with the possibility and capability to produce change if needed. For Jefferson, there are teachers who produce and do not produce changes. This idea appears as part of a process of constructing meaning regarding the way he represented “the other teachers” in his earlier representations. In and through experience, Jefferson articulates what being a teacher entails based on his own experience. This is important because the role of

²³⁵ The modal auxiliary ‘*attempt*’ can be seen as a possibility of accomplishing the action ‘*keep friendly*’, though, it may also be interpreted as being in the ideal plan, that is, something that was not accomplished.

experience for novice teacher is paramount to their professional identity since “there is a close link between experience and the beliefs originated from them” (GIMENEZ, 2011).

When he stresses, “*for my personal experience as a teacher*”, Jefferson clearly posits himself as the one responsible for the utterance with a high level of identification, articulating, therefore, his beliefs based on his lived experience. The expressive use of the possessive deitic *my* signals not only his participation as the social actor identified from his social position but also marks the singularity of this utterance. In this account, Jefferson also identifies the lack of discipline as the most important issue that he faced earlier on in his program. He vocalizes again, that “*the study*”, that is, the paper, was played a part in his felling of an increased power to act (“*this study showed me*”). In this case, he puts himself as the beneficiary of the action (*me*), or, for whom services are provided (HALLYDAY; MATTHIESSEN, 2004, p. 91), reallocating the “paper” to a human position of doing things. Here, as the paper assumes an agential role, Jefferson appears disempowered, because, “as the human agency disappears from view and the purposeful action itself, 'the method', 'the procedure' is constructed as achieving the purpose” (VAN LEUWEN, 2008, p. 129). In this utterance, therefore, “the study” demonstrated to *him* that the teacher has power in the class. In this sense, Jefferson attributes his development to the paper. He points out the conflict he experienced dealt with the theme of being recognized as an authority figure while simultaneously wishing to be seen as a friendly figure by students.

He represents himself and the students by the pronoun “*us*” and evaluates their relationship as being “good”. Researches have emphasized that novice teachers generally evaluate their experience as they relate to and are accepted by the students. In the course of conducting research on classroom management, including the use of questionnaires completed by his students²³⁶, Jefferson became consciously aware that the teachers themselves, their methods and postures, also contribute to the disciplinary problems. Utilizing self-reflection as a means to determine what causes indiscipline is clear in the use of the possessive pronoun “*our*” in representing teachers and himself. It is here that he includes himself for the first time in the same group as “the other teachers”. He acknowledges that *our* teaching methods, *our* postures and *our* attitudes also contribute to certain student behavior. This utterance, characterized by the possessive deitic *our*, signals that Jefferson now attributes to himself the same enunciative and social position of the other teachers and his co-teachers, which

²³⁶ Saraiva (2011) presented the results of those questionnaires.

contributes to his identification as part of “the teachers group”. Here, Jefferson is thinking as a teacher.

Therefore, conducting this research, for Jefferson, directly correlated with an expansion of his power to act and newly developed forms of participation in his ways of acting, interacting, representing and being in all aspects of his school-based work (coteaching, co-planning, cogenerative dialogue). Additionally, his praxis also brought to light processes of becoming conscious, conscientização, and expansion of the power to act – the former being necessary precursors of changing praxis. His ways of acting and interacting, over time ultimately changed: he moved along a trajectory from more marginal to more central forms of legitimate peripheral participation. That is, praxis itself was agency work, which I understand as a dynamic process that emerges relationally in interaction within the cultural field.

The table below exemplifies the most important characteristics of Jefferson's trajectory regarding his ways of acting, interacting, representing and being:

Chart 12 - Jefferson's ways of acting, interacting, representing and being.

Ways of acting	Ways of and interacting	Ways of representing	Ways of being
In the margin center	- It presents traces of the <i>monologically organized instruction</i> (NYSTRAND et al., 1997) or the <i>magistral dialogue</i> (CHEYNE; TARULLI, 1999), in which the social relationship that stands as a model is (a) asymmetrical and hierarchical, (b) characterized by the IRE sequence, (c) there are the predominance of turns initiated and evaluated by the teacher and (d) the lack of questioning, curiosity and interest from novice teachers (CHEYNE; TARULLI, 1999). - asymmetrical, - reproducing the typical IRE interaction ritual - reasserting the institutionally sanctioned forms of power/knowledge relations. - few opportunities to co-generate ideas - His turns tend to be short - ‘<i>Monological discursive</i>	- he does not commit himself to what he is saying. - uses the epistemic modality of low degree “<i>maybe</i>”, avoiding a strong commitment to truth. - By making use of the epistemic modalities twice ‘<i>I think</i>’, Jefferson assumes the subjective feature and responsibility for what he says. - inclusion of the social actor “<i>novice teachers</i>” and exclusion of others.	- passivity and apathy - Jefferson positions and represents himself as imbued with little power to act.

	<i>practices</i> ' (MATEUS, 2005)		
From marginal to peripheral forms of participation (transition)	- assumes more central roles - guides the discussion - teaches me and the coteacher on the topic slowfood - Jefferson does not need to be invited to participate. Participates actively in coteaching/co-planning - his turns are longer and more frequent. - - he introduces new topics and dominates the turns.	- sees himself with the capacity for participating in the creation of his lived in world rather than merely being determined by it. - appears to be comfortable with contributing to the lesson design.	-Jefferson exerts autonomy - develops power to act - He is more active
In the center margin	- The inverted relation (teachers become students and students become teachers) is a relation in which the competent peer emerges from praxis - starts to provide himself and others opportunities for learning - uses 'ways of honoring a response', that is, you honor what people have said but you want to present a different point of view. - a kind of interaction ritual in which (a) there is a decreased number of turns taken by the teacher educators, (b) a more equitable distribution of turns between the participants, (c) the harmonic presence of different points of view taken as valid, (d) interruptions, (e) more involvement of the novice teachers in the issues discussed as well as the implications for the process of teaching/learning and (g) more interrelation between the practical experience and the theoretical knowledge. - as the learners' voice becomes more informed, they take more active positions in the educational process (CHEYNE; TARULLI, 1999). - <i>Socratic dialogue</i> – or to more 'Dialogical discursive practices' as identified by Mateus (2005) - as the novice teacher takes a more active	-Represents himself as a social actor who actually <i>acts</i>. (he is the actor) -Significant use of cognitive and material processes -He represents other teachers as being professionals who do not look at themselves critically. -His lexical choices give him power to make firm truth claims about the mental process of others (use of verb to be: are, is) - Jefferson <i>classifies</i> and <i>differentiates</i> himself from the other teachers (puts the students as agents and as participants in the process of teaching-learning, while teachers do not attribute the students this role). - low level of modality. - when there is the use of modality, it is epistemic modality with a high level of certainty, which indicates Jefferson truly commits himself to the truth. - represents his	-More knowledgeable peer - Increased power to act - ascribes to himself a new agential identity. - takes control over the classroom conditions - process of subjectification

	role in the educational process. - a greater mutuality of participation	development through the metaphor, "Finding Jesus" -he identifies teachers through agential roles with the <i>possibility</i> and capability of enacting change if needed.	
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Source: Author.

This allows me to corroborate with Silva (2004) on the fact that identity is not a pre-existent entity; rather it is created and re-created constantly. This implies a linkage between the construction of meaning in the social world and the dispute around this attribution, which is connected to the concept of 'investment'²³⁷ (WOODWARD, 2011). Jefferson "invests" in his new agential identity, accepting and reinforcing it, helping to construct it. Woodward (2011, p. 68) argues that "although social and symbolical dimensions are important to understand how identity positions are constructed, it is necessary to expand this analysis, aiming at understanding those processes which assure the investment of the individual in a particular identity". It means Jefferson, along with constructing new identities, also goes through a process of *subjectification*, that is, the understanding he has about his 'self' and the thoughts and conscious and unconscious emotions that constitute his conception about "who he is" (WOODWARD, 2011). This is important because "the concept of subjectivity allows us to explore the feelings that are involved in the process of identity production" (WOODWARD, 2011, p.55).

4.4 CONCLUDING REMARKS

This chapter was designed to understand the ways in which a novice teacher, Jefferson, acts, interacts, represents and identifies himself during the two-year period of teaching practice within PIBID.

In the margin|center form of participation, Jefferson's ways of representation are featured by a lack of commitment to what he is saying and through the use of a low degree

²³⁷ According to Woodward (2011), the process of accept or reinforce, for example, an identity to ourselves is also relevant for any discussion on identity because there are feelings involved in the process of constructing identities. The concept of 'investment' allows us, according to the author to explain the reasons for which we accept and reinforce a particular identity. This concept, however, adds to what the classificatory systems (HALL, 2005; SILVA, 2004) cannot explain: the personal investment in identities.

epistemic modality. In this way of positional representation, Jefferson is imbued with little power to act and little commitment to the learning of other, which can be characterized as passivity and apathy. Indeed, by participating in coteaching, cogenerative dialogue and co-planning meetings, and writing the paper, Jefferson seems to discover new ways of interacting. The second form of participation, which I call, “*From marginal to peripheral forms of participation*,” in order to show his transition, demonstrates that he assumes more central roles in the dialogues, guides the discussion, instructs the teacher educator and the coteacher and does not need to be invited to participate. His participation in {coteaching|cogenerative dialogue} becomes more active as he starts to interrelate the practice with the theoretical background of indiscipline; his turns become longer and more frequent and he reformulates his ways of participation. He also becomes more active, moving from a marginal position to a more central one, reshaping his discourse, taking up and taking on existing discourses and transforming fixed discourses (MOJE, LEWIS, 2007)

Along with not requiring an invitation to participate, more turns in the conversation belong to him; he introduces new topics and dominates the turns. In this new form of participation, Jefferson exerts new ways of being: he sees himself with the capacity of participating in the creation of his lived in world rather than merely being determined by it. He is also seen as an accountable actor, as he becomes more active and appears to be more comfortable in contributing to the lesson design. In this sense, he starts to develop power to act and exerts more autonomy. The data shows it takes time for his ways of acting and interacting to become cogenerative. They tend to be transformed to more dialogical practices through the engagement in co-plannings as novice teachers become more conformable with contributing to the discussion.

Based on Jefferson’s trajectory, it seems as though the more they are positioned as accountable actors in the school scenario, the more they contribute and exert new ways of being in cogenerative dialogues. An important aspect for the development of agency is having the opportunity to participate and contribute in an interaction in which one is framed and positioned as an accountable actor (GREENO, 2006; LIPPONEN; KUMPULAINEN, 2011). Coplanning (as one type of cogenerative dialogue meetings) provided Jefferson with human and material resources to participate in different ways in the school environment. Contributing to the design of the English curriculum in coplanning is an important context for the expansion of Jefferson’s power to act as it allowed him to act as an accountable actor in such environment. Regarding the ways of acting and interacting, it is possible to affirm Jefferson’s relations with myself and the group were altered as the interactional form of the traditional

educational settings, in which teachers are considered to be experts who are supposed to lead, and students, on the other hand, are expected to follow (ENGLE; FAUX, 2006), were also being modified.

By engaging actively in the cogenerative dialogues and therefore becoming conscious, Jefferson simultaneously assumes his role in the *collective responsibility*. In other words, he assumes both responsibility for his Self and responsibility for the Other, independent of any particular intention of 'taking responsibility' (ROTH, 2006a; 2006b). That is, by more actively participating in praxis, Jefferson opens up (and has opened up for him) opportunities for taking part in the collective responsibility, because 'as part of the condition of and for the being of another, each human being therefore, is responsible not only for the other's *being*, but, because the other is a condition for the self, each human being is responsible for his or her self' (STITH; ROTH, 2010, 364). Jefferson's new ways of being occur through the emergence of the collective responsibility, which is essential for the development of power to act as individuals become conscious and provide themselves with new forms of participating. However, through such relations, a new form of collective responsibility and consciousness emerges not only for Jefferson but also for myself: we both learn how to tune ourselves to each other in order to make the interaction occur in more productive ways for both. Otherwise, a neglecting of one's role in the collective responsibility would restrict either from learning.

The emergence of a new form of collective consciousness, something that cannot be achieved if we acted in solitary fashion, is the most important aspect of the zone of proximal development (ROTH; RADFORD, 2010). Here, this is not only exemplified as a new form of participation and interaction between a teacher educator and a novice teacher, but also in the development of the activity as a dialectical unit. The new form of consciousness that emerges from the interactions between Jefferson and I is how to afford one another, through interactional patterns, with opportunities for both teaching and learning. The zone of proximal developmental that is created in and through their encounters implies not only an asymmetry, a difference in their positions as participants of that interaction, but also a symmetry: it is when the object of knowledge appears simultaneously in Jefferson's and my own consciousness that learning occurs. It was by participating in praxis in the interaction with novice teachers that I, the teacher educator in the study, learned how to create cogenerative dialogues (even though my intervention shows of non-distributes power). This is only possible "because it is the unfolding and unpredictable *connectivity* that is allowed by the social evaluation of utterances and intentions that ties together, in a reciprocal manner, the

participants in a symmetric space of *inter-action*” (ROTH; RADFORD, 2010, p. 304). In other words, the ways of acting and interacting were products of the participation in the joint teaching and cogenerative meetings at school. I thus understand the dialectic of participation in praxis as the locus and context for the processes of conscientização and empowerment (rather than these being the prerequisites of changing participation, as this would have to be the case in constructivist approaches).

Finally, *being in the center|margin* demonstrates a different form of participation which evolved from the previous ones and those that emerged from praxis. As the novice teacher takes a more active role in the educational process, the ways of acting and interacting become characterized by a kind of interaction ritual called, *Socratic dialogue* – or ‘*Dialogical discursive practices*’. This suggests that the novice teacher Jefferson's ways of being have a neat fit with the ways of acting and interacting, that is, cultural characteristics, development, and psychological phenomena such as identity are the outcomes of social activities (RATNER, 2000), or, a product and by product of the activity.

However, in his ways of representing there is a significant amount of representations about himself and the teachers in “*being in the center|margin*”. Jefferson represents himself as a social actor who actually *acts* and who is strongly linked to a significant use of cognitive and material processes. This linguistic realization is “socially significant, for instance, with the respect to the representation of agency” (VAN LEUWEEN, 2008, p. 155) because “the greater the power of social actors, the more likely it is that cognitive, rather than affective reactions will be attributed to them” (VAN LEUWEEN, 2008, p. 58). Additionally, Jefferson represents himself through *classification* and *differentiation from* the other teachers (considers the students agents and participants in the process of teaching-learning, while teachers do not afford the students this role). While he represents the other teachers as professionals who do not look critically at themselves, he, in turn, represents himself through agential roles with the *possibility* and capability of producing change if needed.

Thus, if one on hand, Jefferson does demonstrate an agential identity, on the other hand, the characteristics of his representation (for example, the way he represents the other teachers, the low level of modality, the use of epistemic modality type with a high level of certainty and the use of the verb “to be” to make strong truth claims about the mental processes of others), also create generic representations with a large quantity of ideological value which does not, in turn, alter his representation of the ‘other teachers’. Since “representations can reallocate roles or rearrange the social relations between the participants” (VAN LEUWEEN, 2008, p.32) with implications for actions that might maintain or transform

the *status quo*, such linguistic features are important because it allows one to track their ways of being. Thus, although Jeffersons' representations seem to create an agential identity, they seem not to contribute to the teachers' identification with the public system and to the changing of the representation of the other teachers.

What we can learn from analyzing Jefferson's ways of acting, interacting, representing and being is that the social relations that characterize any interactional space also develop along the trajectory of a participant's development. Jefferson's trajectory shows development (learning) occurs as the movement resulting from the tensions between symmetry and asymmetry. It is in and through the societal relations that characterized initial asymmetry, where the teacher educator typically takes the role of the more knowledgeable participant. A new relation thus evolves in which a novice teacher eventually becomes the more knowledgeable peer in the situation.

In analyzing Jefferson's trajectory, the place for interactions was set up to be a cogenerative dialogue meeting, which, because of its central theoretical underpinning, would presuppose that each participant bring unique understanding and experiences to the field of activity while experiencing and interacting with the field in different ways (WASSEL; LAVAN, 2009). As a result, it would be expected that all participants were enacting an equitable approach to making sense of, generating and understanding praxis (ROTH; TOBIN; ZIMMERMAN, 2002b). A main observation regarding the ways of acting and interacting, therefore, is that the cogenerativeness²³⁸ of these sessions cannot be afforded by the arrangement, but rather must emerge through the unfolding of social relations. However, as shown in our analyses, the potential for such cogenerativeness is present within the possibilities for social interaction that emerges in such settings. In other words, as we have seen, it was only through the development of interactions, the actual unfolding of the dialogue, the commitment of the individual towards the objective to 'innovate' (see chapter 3), the relations and the engagement of participants, that the cogenerativeness of the meetings was enacted, which allowed for the development of the individuals and the praxis itself.

The study of Jefferson's trajectory, then, authorizes the argument that out of an initial IRE interaction ritual, the participants produce and reproduce new forms of knowledge/power relations that do not coincide with the institutionally sanctioned position. As they tune themselves to each other, more cogenerative forms of interaction emerge and more capable subjectivity thus emerges from intersubjectivity.

²³⁸ I understand there is cogenerativeness when each participant bring unique understanding and experience to the field while experiencing and interacting with the field (and in cogenerative dialogue) in different ways.

In this interpretation of the developmental episodes analyzed in this study, intersubjectivity is the pre-condition for development to occur. This implies that the zone of proximal development must assume that participants within the zone orient themselves towards each other, something that can only be accomplished through language and other semiotic means and with the willingness of the participants to orient themselves towards the other (which occurs through the process of *conscientização*, in which Jefferson assumed responsibility for his learning and the learning of others). It is in this mutual orientation that the symmetrical aspect inherent to any zone of proximal development is present, specifically in the assumption of the collective responsibility. This assertion is fully in line with recent calls for more symmetrical treatment of the concept of ZPD (ROTH; RADFORD, 2010). It also aligns with Zuckerman's (2007) metaphor of the "meeting" of differences, specifically in regards to her recognition of the inherent asymmetries involved in ZPD. In my argument, these inherent (and necessary) asymmetries are not neglected, but seen in dialectical relation to the symmetrical nature of the kind of social encounters that may lead to development.

Arguing for a more symmetrical approach to the zone of proximal development also means to recognize the need for symmetrical spaces where all participants learn simultaneously in the praxis. The praxis is the prerequisite for learning to occur. In the case of teacher education, as this analysis delineates, it was only by participating in praxis and in the social interactions that both novice teachers and the teacher educator learned to create cogenerative dialogues and develop new ways of being. This is so because life as an open system made such possible. Complex mechanisms are always mediated by others and, in this sense, learning can better be understood in terms of the relations between these mechanisms and individuals. So, "it is the unfolding and unpredictable *connectivity* that is allowed by the social evaluation of utterances and intentions that ties together, in a reciprocal manner, the participants in a symmetric space of *inter-action*" (ROTH; RADFORD, 2010, p. 304). It is this willingness to tune ourselves to others, to commit to a common cause, and to engage in a manner that is other-oriented that is encouraged learning in such environments.

Agency, or the power to act, is seen in this study as the result of relations. {coteaching|cogenerative dialogue} are contexts in which human and material resources 'conspire' to give rise to the experience of greater agency on Jefferson's part; concomitantly, his affective stance toward the teacher education program alters. With the appropriation of resources, new forms of consciousness, the expansion of his power to act, and the increased control over conditions simultaneously emerge for Jefferson in training during praxis. By offering his opinion on the discipline-related issues in cogenerative dialogues and afterwards

researching the topic identified, the novice teacher, using the resources available, experienced the emergence of qualitatively new forms of consciousness, participation, and power to act. This suggests that novice teachers come to be empowered in {coteaching|cogenerative dialogue} – i.e. expand their power to act by being associated with research and forming new means of participating not only in regards to himself but also for others.

Therefore, it is evident that within this chapter I have demonstrated how new forms of consciousness, empowerment, and increased control over conditions simultaneously emerge for novice teachers in praxis. I exemplified the different forms of Jefferson's consciousness, the result of conscientização, and agential development. Conscious awareness means recognizing that we are subject and subjected to conditions as much as we are the agential subjects who can change these conditions. To arrive at new form of consciousness, the immediate conditions of the lived world had to be transcended, which can only be done by critical analysis (SMITH, 1990). Thus, I was able to show how participating in cogenerative dialogues and co-planning, associated with readings and the writing of a paper, affords Jefferson a new level of conscious awareness. In doing so, his power to act becomes more apparent and he thereby, acquires greater control over the conditions (here, the lack of discipline) within the school. This thus implies that the "third place" appears to contribute a great deal to teacher education development.

As Jefferson becomes conscious and experiences an expansion of his power to act (which, to underscore again, is the result of a dialectic of participation rather than of cogitation and personal construction), his affective stance also is transformed. In this sense, Jefferson demonstrates a new way of being through the process of engaging himself through research and participation in cogenerative dialogues. In doing so, he demonstrates a motivated identity. It has been suggested that individuals find it reasonable to engage even in difficult tasks when they can anticipate that learning will lead them to greater control over conditions or over the quality of life (ROTH et al., 2005). This anticipation is associated with a positive affect, making unnecessary any additional concept of motivation (HOLZKAMP-OSTERKAMP 1975, 1976). That is, when the subject of activity recognizes that by doing something his/her power to act is increased, there is no need for internal or external motivation. In other words, 'the individual who recognizes that the contribution to the collective activity also opens up control over and improvement of individual situation is inherently motivated' (ROTH et al., 2005, 19).

CHAPTER 5

“I AM A PIBIDIANA”

WAYS OF ACTING, *REPRESENTING* AND *BEING* IN PIBID: ALINE²³⁹

[...] I can say that when I got myself into PIBID [Institutional bursary program for induction to teaching], I didn't know at first that it was going to be so demanding. But really, I didn't know that it was going to re-frame my profession so much. I have been teaching since I was 17. It has been 10 years. But PIBID has shown me another reality and PIBID has provided me with the opportunity to create for myself a new meaning of my profession. And I think that through it we were able to find these successful practices in public school that I want to share with you today. I am a PIBIDIANA, and I think it is so awesome. I like to say it²⁴⁰!

(Aline, PIBID participant, during her final presentation – 15/12/2011)

This chapter focuses on a novice teacher's ways of acting, interacting, *representing* and *being* and aims at understanding the identities transformation fostered in the teaching practicum within PIBID. Teacher development is seen in terms of the evolving societal relations that shaped and were shaped by their participants, in this case, Aline. From the perspective adopted here, the transformation of identities is synonymous to learning. Therefore, this chapter was designed to answer the question: “What kind of teacher identity transformation occurs in the teaching practicum within PIBID and organized through {coteaching|cogenerative dialogue}?” As identity transformation is revealed in the ways of acting, interacting, representing and being in a teacher's trajectory, this chapter also attempts to answer: “How does Aline act, interact, represent and identify herself in this context?” The results will then be analyzed in a broader sense in conjunction with discussion on the understanding of the ways of acting, interacting, representing and being with regard to another novice teacher (Jefferson, Chapter 4).

In the opening quotation, Aline deliberates about her experience. As stated in El Kadri and Roth (2013), Aline believes that even though she hastens years of teaching experience she still is learning while in this program. In the following two sections, I therefore turn my attention to Aline's trajectory in order to exhibit her development over her two years of participation in the program.

²³⁹Another discussion of Aline's case has been published in El Kadri and Roth (2013).

²⁴⁰“Eu posso dizer que quando eu entrei no PIBID no começo do ano passado eu não achei que ia ser tão puxado, mas de verdade, não imaginei que ia ressignificar tanto minha profissão, eu dou aula desde os 17 anos, já faz aí 10 anos e o PIBID me mostrou outra realidade e o PIBID me possibilitou ressignificar minha profissão para mim mesmo e acho que através de tudo isso a gente pode encontrar essas praticas satisfatórias e que eu quero hoje compartilhar com vocês.”

5.1 BECOMING A TEACHER THROUGH PARTICIPATING IN SOCIETAL RELATIONS

5.1.1 Ways Of Acting, Interacting Representing And Being During The First Year In The Program

As discussed earlier (EL KADRI; ROTH, 2013), during the first year of the program Aline's attitude towards and forms of engagement in societal relations were characterized by negativity (resistance) and often expressed cynicism, ridicule, and a blaming of others, as the data compiled demonstrates. Considering this, in this section I analyze her ways of acting, representing and being in this first year. I articulate this analysis by utilizing CDA in order to illustrate how her ways of acting, interacting, representing and being during the first year crafted non-engagement and non-agential identities.

5.1.1.1 Being resistant: "I don't like semantic mapping" because "I can do it in my head"

During the first year of participation in the program, social relations involving Aline were recorded. Being resistant was considered a "norm" (in the teacher education evaluation) because many novice teachers were more concerned with getting a certificate than with truly learning. In Aline's case, it was as if she was "going through the motions" without a noticeable enthusiasm or expression that teaching may perhaps be her calling. Quiet in the beginning, she attended the morning meetings at school and did what she was asked, only occasionally contributing to the discussions. She taught all the classes she was supposed to and was able to maintain the teaching schedule and subsequent tasks. However, when she did contribute to the discussions, it tended towards a negative fashion: ridiculing something discussed or blaming the local staff for the inefficiency of the public school system as a whole²⁴¹. Nevertheless, what she produced would have earned her a "good student" had traditional evaluations been used²⁴². Her contributions to the relations with others might be best described as "passive," "peripheral," or "distant," since she did not actively contribute by calling attention to issues, problems, or asking questions (EL KADRI; ROTH, 2013).

When she did participate in the discussions, she would exhibit resistance. The excerpt below, regarding a group discussion on reading strategies, characterizes Aline's participation

²⁴¹ Aline's description in this paragraph is the product of the analysis of her trajectory during the two-year data gathering period.

²⁴² This sentence means Aline did everything she was required to during the teaching practicum; however, she used to do it because it was required.

in such meetings during the first year. I (the university supervisor) had just pointed out – in one of the {coteaching|cogenerative dialogue} meetings – that the group's procedures for having students read in English classes may have been ineffective and that the group of four coteachers (including myself) should perhaps rethink their approach and try to brainstorm different ways of teaching reading. The alternative focuses on the learning needs of students by taking a more visual approach (turn 01).

In a cogenerative dialogue meeting, August 18th, 2010

Fragment 1

- 01 Mi: Right. And you construct the story by the visual, you know, so you can reach those students who have, eh, visual learning, right, to get another learning style. Can you imagine yourselves doing it?
- 02 ((Several novice teachers shake their heads as if they were saying "No.")
- 03 Mi: No? Guys, why? Why Aline?
- 04 An: Because I don't like it
- 05 Mi: But why don't you like it?
- 06 An: Because I can do it in my mind.
- 07 Mi: Oh yeah, but for you as a reader, and for the students?
- 08 An: I think it would be, I don't know, weird.
- 09 Mi: Why?
- 10 An: I don't know
- 11 Mi: But why the prejudice against it?
- 12 An: Because I have never done it. [as teachers]
- 13 Mi: But that is the idea, let's break the barriers, let's do what we have never done before²⁴³.

This episode shows a discussion on reading strategies. I had pointed out that the procedures we were using in the classes to make students read in English were not effective and that maybe, we should re-think them and try to brainstorm different ways of doing it. Here, we observe a relation²⁴⁴ playing out between Aline and myself. I characterize this

²⁴³ Mi: isso e vai construindo a história pelo visual..sabe, para vc atingir aqueles alunos que tem éh... uma aprendizagem mais visual.... né, pegar outro estilo de aprendizagem.. vcs imaginam dando isso aqui?

Mi: não, gente, porque? Porque Aline?

An: porque eu não gosto

Mi: mas vc não gosta por que?

An: porque eu consigo fazer isso na minha cabeça....

Mi: ah, sim, mas para vc enquanto leitora mas e para o aluno?

An: eu acho que ia ser bem, sei lá..estranho...

Mi: por que?

An: não sei...

Mi: mas por que o preconceito...

An: porque eu nunca fiz isso...

Mi: mas essa é a idéia..vamos quebrar barreiras... vamos fazer o que a gente nunca fez...

²⁴⁴ Although the focus of the analysis here are not the relations per se, it becomes necessary here because in order to present Aline's trajectory (her ways of representing and being) during the first year, I have to look at the relations during this time. As Aline was not engaged in other kind of activities – as she did during the second year – it was only possible to trace her trajectory and analyzing her ways of representing and being through her interaction during cogenerative dialogues.

episode as an invitation to change the approach to teaching and as a resistance to or even declining of this invitation. My utterances in this episode with regard to the invitation are characterized by the constant use of ‘you’ and ‘guys’ in a collective sense, referring to the whole student group as a collective subject. By using the term “you” I refer explicitly to the collective, which means address the author of the work (authority). This way of addressing novice teacher is seen by many as a description of the significant aspects of shared experiences (ENGLE; FAUX, 2006). Nietz (2010) argues that the ways in which the interactional spaces are created in the learning community provide opportunities for the agency of novice teachers’ and the shared authority between the students and the teacher educator. Consistently addressing novice teachers by using the pronoun ‘we’ is one of the characteristics of interactional spaces that provide opportunities for teacher agency. Teacher educators then foster this through the use of language. Therefore, by using ‘you’ (although in a generic sense), and by the use of *material process* (you *construct*, you *do*) and *cognitive mental process* (you *know*, you *imagine*), novice teachers are framed in this interaction as authors and active agents capable of certain actions (ENGLE; FAUX, 2006) and who are encouraged to participate in discussions and have their ideas respected. These verbs indicate novice teachers are put in agential positions because the use of material process represents participants as ‘doers’ while cognitive process represents participants ‘as thinkers’. For Van Leuween (2008), representing social actors through cognitive process also affords them great power. Such use of language is seen as an opportunity to provide students with a sense of authority and ownership (ENGLE; FAUX, 2006; NIETZ, 2010) and is generally found in more democratic settings (see LEWIS; KATTER, 2011; JOHNSON, 2009).

The other social actors represented in my utterances are the students. They are represented as different individuals however, I am more concerned with “those who have visual learning”. In this sense, students are represented as thinking individuals who learn through different strategies. In addition, when there is evidence of resistance in the group – I say “No? Guys, why? (turn 03) – I address the group generally and then ask Aline specifically because she had nodded her head in a negative way (turn 03). In response to the query, Aline admits that she *doesn’t like* it (turn 04). Here, Aline justifies her reasons for not thinking of other techniques by using an *affective mental process* (*like*). Prompted for reasoning, she suggests that it is better if she can do it in her mind (turn 06). By the use of *can*, we might say Aline is certain that it can be done. This can also be interpreted as a projection: if it does not work for me, it does not work for others either. This is seen as egocentric speech in the sense that only that which works for her is valid: she is not concerned with others’ learning.

Another option is that Aline positions herself as a student: if she can do it, she does not have to change it; she considers it unnecessary to think of alternative ways.

These positions and the use of affective mental processes (*like*) demonstrate Aline does not posit herself as someone with power because “as the power of social actor decreases, the amount of emotive reaction attributed to them increases” (VAN LEEUWEN, 2008, p. 56), and here, Aline seems to represent herself predominantly motivated by affective reactions: doing things only if she finds them enjoyable. At the same time, there is also an expression of resistance with respect to the teacher–student relations in the classroom, as Aline is unwilling to consider alternative strategies that would work prove more effective in the teaching of reading. This resistance is significant as it highlights issues related to power relations.

Historically, it is acknowledged that in the context of initial teacher education, teacher educators exert more power than novice teachers, which characterizes such meetings as being “unequal encounters” (FAIRCLOUGH, 1989), or, a type of face-to-face discourse where participants are unequal (FAIRCLOUGH, 1989, p. 44). In institutional contexts where the overt expression of power by the more powerful participants has been toned down, resistance in discourse is more likely to occur (SIMPSON; MAYR, 2010). In this sense, Aline's particular way of acting positions her as ‘disempowered’. Sympson and Mayr (2010, p. 119) argue that this kind of ‘everyday form of resistance’ are strategies of the ‘disempowered’, who act through dissent, and very often takes the form of ‘hidden transcripts’, that is, “protest that occurs backstage [...] or is disguised so that member of the dominant group can only suspect their meaning”. In other words, although Aline is resisting due to her lack of empowerment, this also demonstrates power relations in the context were indeed in the process of being toned down since overt resistance to institutional discourse practices is unlikely when people’s survival is at stake (SIMPSON; MAYR, 2010).

In regards to her ways of being, Aline demonstrates resistance by representing herself as the one ‘who does not like it’ because she has “never done it before”. This representation places Aline in two possible positions: (1) as student and not as a teacher, and (2) as a teacher without power. In the case of the reading strategies, because she “can do it in her mind,” she considers it as an approach to engage in the curriculum whatever her reasons. In fact, when she says “because I can do it in my mind” she expresses a characteristic of her own learning strategies in her teaching practice. Here, she posits herself as an agent, but as an agent of her own development as a reader, not as a teacher. In this episode, she does not particularly consider the learning needs of the students in the class that the group is teaching. Here, Aline represents the students by *exclusion*. Fairclough (2003) and Van Leuween (2008) believe that

this is socially significant and that there are many motivations for it (such as redundancy or irrelevance). In Aline's case, she does not mention the students as social participants, which indicates irrelevance: she does not consider herself as a teacher so she does not consider the student as relevant social actors in this regard. She is favorably inclined to teaching in the way she learns. In this episode, I demonstrate to Aline that she is thinking as a reader, not as a teacher and her response evaluates by the use of the epistemic modality "*I think*" and the hypothetical modality "*it would be*". This shows that not only is she non-committal in her utterance but she also evaluates based on her experience. Answering my evaluation of her utterance in which I interpret this as a prejudice, she says it would be "*weird*". The adjective *weird*, used to describe how she would feel if she had to try a different approach, demonstrates that she does not evaluate 'trying a new approach' as being desirable option. Again, power relations are at stake, as I am the one who evaluates her utterance.

Although I attempt to employ language that displays openness to difference²⁴⁵ (FAIRCLOUGH, 2003), noticeable by the persistent questions and the insertion of "*but*" (which may be understood as a way to provoke dissent), I negatively²⁴⁶ evaluate Aline's position. I evaluate Aline's utterance as being prejudiced against the activity, returning to more traditional roles of teacher and student interaction, which shows, in fact, I am also learning how to "cogenerate ideas". Being questioned why, Aline explains it is due to the fact that she has never done it before (turn 12). Again, Aline acknowledges her resistance to her own personal experience. I take the turn and argue in favor of a different approach using the lexical choice 'let's' and 'we' as a means to gain proximity with the audience and, in doing so, I prompt Aline to try something new. Here, we can notice that Aline does not believe in the "the transformative capacity of human action" (FAIRCLOUGH, 2003).

5.1.2 Making fun of others

The same attitude of resistance and non-commitment characterized the way Aline interacted with her peers and the other novice teachers. The following episode demonstrates her reaction to the supervisor's announcement that two novice teachers would join the group thus exemplifying her reaction to relations with coteachers.

²⁴⁵ For Fairclough (2003), a high degree of orientation to difference is featured by an openness to, acceptance of, recognition of and an exploration of difference, as in dialogue in the richest sense of the term. I believe that linguistically it can be realized by the use of contrastive markers (such as *but*, for example) and the consistent use of questions. An orientation to difference favors the emergence of meaning through interdiscursive hybridity (FAIRCLOUGH, 2003).

²⁴⁶ Although the focus here is not to analyze my discourse, it becomes necessary since it is part of the social relations in which Aline was engaged.

In a cogenerative dialogue meeting, September 29th, 2010

Fragment 2

- 01 Mi: I am going to select today two more novice teachers to join us.
- 02 Ta: Ah, no, don't do that.
- 03 An: Yea, don't do that, we can stay by ourselves.
- 04 Ta: We can stay by ourselves; there is no problem at all.
- 05 An: We [herself and her coteacher] don't care
- 06 Ta: We really don't care!
- 07 Mi: Why, guys?
- 08 An: We were thinking that this is great. [referring to the fact she was teaching only with me and Alice, but not with other novice teachers]
- 09 T: No, not really.
- 10 Mi: Collaborative work?
- 11 An: Yeah...We had to collaborate the whole year with these people here (laughs). Because we collaborate the whole year and they will come here lost, they will get there lost and they will just disturb.
- 13 Mi: You are going to be the experienced partner, have you ever thought about it? Think about it!²⁴⁷

At this point, the relations with other coteachers were not yet important to Aline. In this episode, Aline and Tati demonstrate their reluctance to letting someone join the group. When I propose that I will select someone (turn 01), Aline displays a similar attitude to Tati²⁴⁸: 'don't do that'. By using the imperative, Aline demands that I do not include someone else in the group. The use of 'don't do that' is characterized as a *deontic modality*, that is, a case of proscription which shows the author's commitment to necessity. Statements with deontic (obligational) modalities are linked to evaluation (FAIRCLOUGH, 2003). By saying, 'don't do that,' Aline evaluates that having more novice teachers to join the group is not desirable. After Tati's utterance that 'we stay by ourselves', Aline agrees with a very emphatic 'we don't care'. The lexical choices Aline uses in this episode to represent the social actor "we" explicitly marks her evaluation. First, she states "We" don't *care* about staying by

²⁴⁷Originally in English.

²⁴⁸The focus of this chapter is on Aline. Therefore, Tati's utterance will only be analyzed if it demonstrates something related to Aline.

ourselves. That is, by using an *affective mental process* (care), Aline evaluates that they do not *mind, do not care* about being by themselves. This is strongly linked to her utterance: ‘we were thinking this is *great*,’ where she clearly illustrates her evaluation of teaching without another novice teacher²⁴⁹, using the adjective “*great*. Being by ourselves is great! As we can notice, after I try to clarify what she means by ‘this is great’, Aline reports they *had to* collaborate. Choosing to use such a high level of obligation, Aline expresses that she was *required to* collaborate and that this was not her choice. Here, Aline commits herself to the truth that she had no choice.

Moreover, we should call attention to the fact that she had to collaborate with “these people”. The way Aline addresses the other novice teachers, the school staff, the supervisor and the schoolteacher demonstrates her representation of the importance of such social actors. Van Leuween (2008) and Fairclough (2003) posit that if a social actor is represented by pronouns and demonstratives rather than by his or her proper name, it is worthy to note, as this is relevant to the identity of the speaker. For Aline, “these people” do not add, at this point, to her development as a teacher.

By making fun of the topics of discussions, either related to the school practices, theoretical frameworks, suggested practices or the coteachers, she also demonstrated that her relation with coteachers was also not important to her because “she *had to* collaborate the whole year with the people here” and she used to feel frustrated by having to teach and discuss possibilities with others. Thus, it is important to note that the interactions presented thus far are characteristic of I.R.E patterns, with most of the turns presented by myself and answered by Aline.

5.1.3 Feeling “Unwanted”

During the first year, Aline’s relations with the school were also characterized by difficulties. This was so, in part, because Aline was frustrated by the lack of recognition she received at the school. Her relation with the school staff left her always feeling “unwanted,” as she expresses in one of the discussions in which the cohort planned innovative practices. Of course one has to recognize that historically, the relationship between school and university has been one of the most conflictive of the educational system, especially in the praxis–theory gap and, thus, Aline feels caught within in this conflict. What Aline appears to experience is the issue of *positioning* and the conflict conjured by this, an issue similar to that

²⁴⁹ One of the novice teachers traveled abroad and quit the program. Thus, Aline was teaching with the schoolteacher and me during one month, without another novice teacher.

of many novice teachers during practicum (BARCELOS; BATISTA; ANDRADE, 2004; GIMENEZ, 1994, 2004; JORDÃO, 2013). As Jordão and Buhrer (2013, p. 669) stated in a recent work,

[...] the practicum is a stage in formal teacher education usually surrounded by conflicting situations, especially in regard to the positioning of the student-teacher sometimes as a learner and other times as a teacher, particularly when working with teachers of English as a Foreign Language.

In the beginning, school staff would make clear they that were tired of receiving novice teachers²⁵⁰ who treated schools like a panopticum for learning *about* teaching (FOUCAULT, 1975). Aline would express this feeling when she repeatedly²⁵¹ stated, “the school does not want us here.” She would also quote a widely known Brazilian teacher, who critically discusses school-university relations, to prove her point that the entire group was unwanted at the school.

In a cogenerative dialogue meeting, October 20th, 2010

Fragment 3

- 01 A: But you know what I think is funny? They [school staff: director, supervisor, etc...] say it like that: “Wow, you are here just to disturb our life.” It is the same as what Maria [a professor from the university] was talking about the other day, the school does not want us here!
- 02 Mi: Why not, Aline? Do you really think so?
- 03 A: Me? ... you can see it in their faces they think we disturb, that we do not know anything and we’re here because we have to be. And we really are.
- 04 Mi: Are you here just because of the required teaching practicum?
- 05 A: yeah. That is why I joined it ²⁵².

²⁵⁰Information presented in the diary of many novice teachers during the first year.

²⁵¹This kind of sentence used to appear in Aline’s utterance in three main moments: mainly when (a) discussing what and how the group could act at the school (b) when trying to implement new approaches and (c) discussing the relationships and roles of the participants.

²⁵²Mas você sabe o que eu acho que é engraçado? Eles [a escola, o diretor, o supervisor etc...] dizem assim: “wow, vocês estão aqui só para atrapalhar nossa vida.” É o mesmo que Maria [uma professora da universidade] estava falando no outro dia... a escola não quer a gente aqui!

Mi: Por que não, Aline? Voce acha isso mesmo? Aline: eu?... dá para ver que na cara deles que acham que a gente atrapalha, que a gente ‘e aquele que não sabe nada e tá aqui para cumprir tabela. E tamo mesmo.

Mi: Voce está aqui so por causa das horas do Estagio?

An: sim. Foi por isso que entrei.

At this point, Aline finds herself in the middle of a conflict in the way she sees her position at school and the way she thinks the school (that, is the teachers and school staff) sees her, a relation with a particular emotional quality not conducive to optimal engagement. She does not see herself as part of school life because of the way she believes the school represents her. In this fragment, her representation of the school is realized through *activization* by the linguistic realization of the noun “school”. This activation occurs through assimilation, that is, she uses the term ‘school’ to represent the teachers and school staff. The representation of the school through *assimilation* by *collectivization*, or, an actor realized by a noun denoting a group of people (“school” this case), helps to signal their agreement in the representation regarding the positioning that they are unwanted at the school. That is, by collectivizing the school staff by saying ‘school’, Aline generalizes – as if it was the general opinion - thus making this thought appear as the general consensus. The negative attitude Aline expresses is a particular kind of reflection of this relation in her consciousness. This vision may then be confirmed by the statement, “*you are here just to disturb our life.*” In this case, Aline includes herself and the other participants in the pronoun “you”, and positions the group as agents “who disturb” and who are not welcome. Therefore, her representation of the context is that the presence of novice teacher is neither required nor welcome because they only ‘disturb’. This representation, characterized by feelings of rejection, can affect a novice teacher emotional state by weakening their motivation, desensitizing them from pain (emotional numbness), reducing their empathy and increasing their aggression towards others (MURPHEY; PROBER; GONZALES, 2010). This feeling of exclusion and of not belonging to the school might create teacher identities that are not committed to students and peers since “people who are excluded become wary of developing new relationships” (MURPHEY; PROBER; GONZALES, 2010, p. 46).

The potential of having novice teachers work closely with schools is not always recognized by those involved in the practicum, which contrasts with the way Aline sees how her social position could/should be in this context, thus representing this disparity as being funny. By employing this adjective, Aline makes clear how uncomfortable and how unwanted she feels, to that point she wants to ‘laugh’ because it is ‘funny’ (in the sense of weird). If this is characteristic of being ‘funny’, that is, if this causes an appealing reaction in Aline, it is implicit that her presence at the school should be seen as welcome. There are other linguistic realizations which show opposition to the way she believes teachers and school staff represent her as well, as we can notice by the detachment of the pronouns, “they” x “our”, when representing the school and the group. From a socio-historical-cultural perspective, Aline's

linguistic choices made in these instances inhibits an expansive learning that would lead to greater control over conditions and to greater levels of agency (HOLZKAMP, 1993).

Additionally, Aline also represents herself as having little to no room to maneuver in this context and, thereby, little to no room for expanding her power to act. The way she positions herself in the discourse, “*the school does not want us here!*” demarcates that she represents herself not as an actor, but rather as the *affected* one in the relation: as someone who is not welcome at the school. This is important because representations can endow social actors with either active or passive roles (VAN LEUWEUN, 1993, p.33), and here, Aline assumes a passive role in the relationship with the school by representing herself through *passivation* in a *beneficialized* role: she is the goal of the action. This ‘photograph’ leads us to understand her feelings of being “unwanted”. When I ask whether she, in fact, felt this way, she confirms by stating that she was participating solely because the activity was mandatory.

From this perspective – in which *context* and *agency* are key constructs for transformation – the description of the data pertaining to Aline during the first year and the example below confirms Aline did not see *self-transformation* as a possibility; and she did not consider herself as an agent of change with the ability to recreate and transform her own context and the social structures associated to it. Here, she also seems to reproduce the historical representations of the term ‘*trainee*’, which occupies an uncomfortable and sometimes inferior position at schools: a social position which implies a temporary social role, a status of not belonging. This is significant because the individual has to believe in his/her own agency in order to be able to change the structure. However, the use of intertextuality to bring together both the ‘school voice’ (in the utterance ‘you are here just to disturb our life’) and the ‘academic voice’ (Maria was talking about) - although also used to support her claim of being unwanted – demonstrates how both voices are included and therefore, important for the construction of her identities.

5.1.4 Demonstrating Cynicism

Demonstrating cynicism was another common way of acting during Aline's first year. In a discussion about what to teach to students, for example, Aline acts displays cynicism in her response. The same attitudes of resistance and lack of commitment existed in Aline's relations to her peers as well. When discussing possibilities of action with the group, Aline represent students as being unable to learn.

In a cogenerative dialogue meeting, October 20th, 2010

Fragment 4

Mi: Guys, I think we underestimate the students if we think they cannot learn! It is just a text...

A: Yeah, I think we underestimate them... Don't you? Do you really think he's going to get somewhere? It [the discourse of teaching English in public schools] is so beautiful, thinking so positive and so on, but, come on, let's be honest. You are teaching that language to him but he is not going to use it [English language] anywhere. All of this is a waste of time.²⁵³

In Aline's utterance in this excerpt, although the use of 'you' is generic, Aline and her peers are included as social actors by the pronoun 'you' and their roles are activated by being the subject of 'teaching', a mandatory activity in the program. She also includes herself and the whole group when she says 'let's be honest'. Through the adjective 'honest' and by asking of her peers to be honest, Aline is also implying that they are not when it comes to teaching in the public schools. That is, she believes we are deceiving each other if we believe the students are going to learn English. She demonstrates a disbelief regarding the possibility of students' ever using the language in the future. Moreover, she evaluates that 'thinking positive is beautiful', which means, in fact, the practice is not. 'Beautiful', here, is used ironically. In these linguistic choices, Aline clearly demonstrates her representation of herself as someone – and as a group – who cannot contribute to the school environment.

This representation of herself and her peers also aligns with her representation of the students. Aline represents students through the use of the pronouns "he" and "him". As individuals, 'the' student is someone portrayed as a *passive agent* because he is *taught* the language. Along these lines, when he is represented as the active agent of the material process 'to use', it is done so by the use of the negative particle 'no', indicating that he does not perform the action (e.g. "*he is not going to use it*").

Moreover, the student is represented here through *funcionalization*, that is, through the social role he plays in this context. He is not humanized and has no name, which indicates a representation of the students as functional participants of the activity. Therefore, they do not need to be nominalized because they are not a reference for her. Aline's relation to the students at this point was not that of a close one since she generalizes and portrays students as the same, as unable to use the target language.

²⁵³ Mi: Gente, eu acho que a gente subestima o aluno se pensarmos que ele não consegue aprender isso!

Aline : Então, eu acho que a gente subestima o aluno... Você não? Você realmente acha que ele vai chegar a algum lugar? É tão bonito, pensar positivo e tal, mas, ah, vamos lá, vamos ser honestos. Você tá ensinando esta língua para ele e ele não vai chegar lugar nenhum... é uma perda de tempo!

This portrait, constructed by certain lexical choices, exhibits how students are represented by Aline as people incapable of using language anywhere, that there is no place for English in their lives. This states a relation to the students that undermines their capacity for transforming their context. Thus, her relations demonstrate that she does not consider herself as responsible for transformation to occur and does not think of students and teachers as fully responsible for the outcomes (STITH; ROTH, 2010).

Likewise, by the linguistic realization, “*all of this*” (referring to the general activities and actions performed by the group), Aline represents the program PIBID (or the activities implemented by the group) as being a ‘*waste of time*’. The metaphor²⁵⁴, ‘waste of time’, implies something unworthy of spending one's time doing because it is futile. Representing PIBID as unworthy identifies Aline as a novice teacher who does not believe in her transformative potential to alter the conditions within. By the lexical choices we see in this fragment, we may infer that Aline is not implicated in the process. She does not believe that students will use the English taught to them. At this point, Aline was solely participating in the program for its *exchange value* (finishing her mandatory teaching practicum period means receiving a teaching certification²⁵⁵) and not for the *use value* (being able to innovate and improve the teaching of English in public schools) (WILLIAMS, 2011).

As already pointed out in El Kadri and Roth (2013), at this point in our collective work, the relations enacted by Aline with me, her colleagues, the school staff and students anticipated relations that exhibited little to no commitment. However, the form of relation we observed between Aline, the students and her peers does not just express subjectification but rather anticipates the development of it. The inner, dialectical contradiction at work is that any development in a more positive direction – relations with others, commitment – has to develop out of the very relations that are characterized by resistance and non-commitment. In this sense, I believe even though an activity is characterized by a negative affective tonality, as her lexical choices show, continued participation²⁵⁶ in the activity can involve it into a (more) positive affective tonality (ROTH; RADFORD, 2011). This is a point that researchers in the footsteps of Vygotsky have parted from the works of K. Marx: “a person, while transforming the world with other people, forms/shapes his mind” (MESHCHERYAKOV,

²⁵⁴ “Resource available for producing distinct representations of the world” (FAIRCLOUGH, 2003, p. 132).

²⁵⁵ Excerpts from the entire database confirm Aline joined the teaching program in order to receive certification, since she had already had 10 years of experience in the teaching of English.

²⁵⁶ Participation is crucial to learning in the perspective adopted here. However, it does not mean learning is only about participation. In fact, “learning goes beyond the moment of participation to constitute a history and to shape a future act of participating” (MOJE; LEWIS, 2007, p.3). See Chapter 2 for a broader discussion on Participation.

1974, p. 15). As a result, the shaping of the self occurs in and through participation in the collective transformation of the world. However difficult it may be for others in the relation when there is resistance, it is only through continued relations that change may occur.

Overall, Aline's relations during her first year of participation in the program were characterized by a negative orientation towards the objective of the program, lack of motivation and sense of feeling as if there was no space to maneuver. Her ways of acting, interacting, representing and being were characterized by resistance, ridicule, feeling unwanted and demonstrating irony. The table below summarizes Aline's identities revealed through her ways of acting, interacting, representing and being:

Chart 13 - Summary of Aline's identity transformation revealed in the ways of acting, interacting, representing and being during the first year.

	1st year	Linguistic
Ways of acting	negative ways of acting her ways of acting were characterized by being resistant, making fun of others, feeling unwanted, demonstrating irony. expressing cynicism, ridicule, and placing blame on others	Through ways of interacting I.R.E. pattern
Ways of interacting (turns, power relations)	Resisting (Strong power relations) Making fun of others	I.R.E patterns, with most of the turns presented by myself and answered by Aline
Ways of representing (transitivity, theory of social actors, modality, metaphors, evaluation)	Herself: not welcome, passive role, temporary social role, someone who cannot contribute to school environment.	Use of affective reactions: Ex: I like/ I don't like. <i>affected</i> in the relation <i>represent herself through passivation</i> in a <i>beneficialized</i> role: she is the goal of the action.
	Students – not mentioned/ when they are, <i>passive agent</i> , students as functional participants of the activity	by <i>exclusion</i> – she does not mention them by <i>funcionalization</i>
	New approach – Weird	Negative evaluation
	School: does not want us here – irritation and negativity	through <i>activization/ assimilation</i> by <i>collectivization</i>
	Novice teachers – do not belong	<i>Beneficialized</i>
	PIBID – non- importante	Metaphor “waste of time”
Ways of being	Student Being resistant “passive,” “peripheral,” or “distant” being ‘disempowered’ non-engagement and non-agential identities.	Through the ways of representing above

Source: Author.

Thus, while on the one hand we see this form of participation, relation and ways of acting, interacting, representing and being that appear uncommitted and disengaged in the activity, on the other hand, by the very end of this year, Aline's relations showed signs of development, as shown in the next subsection.

5.1.5 Acknowledging the Support of Others

From her final report²⁵⁷, November, 2010

Fragment 5

01 A: Finishing this school year I have the impression of having completed an important phase that will guide me to be the teacher that I would like to be. During the whole year I could be present at and go through the most different of situations, however, all the time I had the support not only from other colleagues, the novice teachers, but also from the supervisor and the schoolteacher. Having the necessary support in crises [difficulties in getting along with peers, students and the school staff] or in a victorious moment [having a positive feedback and relationship with the students] made all the difference to me.²⁵⁸

In the preceding subsections, we saw that the relations involving Aline were strained, to say the least. But to have any hope for change in these relations, Aline had to continue – rather than dropping out as she did before. It was imperative to continue because relations are where change, learning, and development originate (VYGOTSKY, 2005) even though these may be strained to the point of being “counter-productive.” Despite the relations we observed, Aline completed the year on a positive note.

Through the use of *Evaluative statements*²⁵⁹, Aline evaluates the experience as being important. This evaluation is also implicit in the sentence, “made all the difference to me”. In this case, the expression means she represented ‘the support’ found in the experience as having impacted her process of becoming a teacher. This is relevant because it means that Aline appeared to recognize and accept the support of others and that she was not rejecting what others had to offer, in the way she did during much of the initial year – and which was exemplified by the extracts in which she represents her peers, the students and the teacher

²⁵⁷ I do recognize this is a different source of data from the other excerpts. While the other are spoken data, this is a written one, which mobilizes other texts and other ways of saying. Besides, it is a report written as a final evaluation, which makes the teacher educator the final goal. Although this epistemological stance is considered, I do maintain this excerpt because it is important to understand Aline's experience and because it is keeping with the oral data, when Aline speaks freely in public, for example.

²⁵⁸ “Ao encerrar este ano letivo tenho a impressão de ter completado uma importante fase que me direcionará a professora que gostaria de ser. Durante todo o ano pude presenciar e passar também, pelas mais diferentes situações, no entanto em todo o tempo tive o apoio não só dos outros colegas professores novatos como também da professora supervisora e da professora colaboradora. Ter o respaldo necessário no momento da crise ou da vitória fez para mim toda a diferença”.

²⁵⁹ Evaluative statement embodies an interpersonal evaluation (HALLYDAY; MATHIESSEN, 2004, p. 268).

educator as having little to contribute to her development. This, thus, signifies an alteration in Aline's relations with those involved the project²⁶⁰ and with herself.

Moreover, a low level of modality marks Aline's utterance in this phase. It indicates that she commits herself to the truth: "it made all the difference for me" and "I have completed an important phase". By the same token, these utterances show a high level of *subjectively marked evaluation* which explicitly marks the evaluation as hers, and which is realized by the constant use of the pronoun "I" (RESENDE; RAMALHO, 2009).

The way in which she discusses her participation is relevant as well: she uses the verbs *to be present at* (and not *to participate*) and *to go through* to talk about her participation, revealing that she has yet to consider herself an active participant of the group. Although she portrays the experience as positive in this phase, she does not assume an agential identity in the discourse: Aline posits herself as a passive social actor. Her lexical choices regarding the verbs she uses represent her as being affected by the actions rather than being the author through *material process*. This would, in fact, indicate agency: she is the one who '*received*' the support, who was '*guided*', who '*went through*' the crisis. She is the 'goal', the 'recipient' or the 'beneficiary' of the actions rather than the one who assumes and commits to the actions.

The ways in which Aline represents herself and the other participants are also important aspects in the construction of her identity. Here, Aline represents her experience participating in the project as terminated (completed an important phase) and with projections of her future (it *will guide* her to the teacher *she would like to be*). At this point, she is not yet her ideal teacher self. Other than including herself, Aline also includes the novice teachers, the supervisor and the schoolteacher in her representation. Owing to the fact that "representations can reallocate roles or rearrange the social relations between the participants" (VAN LEUWEEN, 2008, p.32) with the implication of actions that might maintain or transform the *status quo*, understanding how Aline represents herself and the other participants illuminates the social relations and various roles in this context. She is included as a social actor through *passivation*: Aline represents herself as patient with the actions, that is, she is represented as "undergoing" the activity, or as being "at the receiving end of it" (VAN LEEUWEN, 2008). In fact, she is the beneficiary of those actions in the sense that she benefits from them. The passivation of her role in this context is important because the

²⁶⁰ It is important to recognize that while on one hand the "support" mentioned by Aline may be interpreted as identification with the methodology/context experienced, on the other hand, there is the need to consider the report that it is also an evaluation tool accessible to the teacher educator, which implies that some representations may be restricted.

discursive representation shows how Aline not only obfuscates her idea of her responsibility in the process of becoming a teacher but also her role in social relations (RESENDE, 2012). The actors who are *activated* in this utterance are the novice teachers, the supervisor and the schoolteachers; they were the ones who “*supported*” her. The activation²⁶¹ of a social actor occurs when the social actor in question is most clearly foregrounded (VAN LEUWEEN, 2008), which indicates that this is enacted through *participation*. Here, Aline foregrounds the participation of her peers, demonstrating that they played an important role in this process.

These social actors are also included through *functionalization*: the participants are referred to in terms of an activity or in terms of something they do - like an occupation or a role (VAN LEUWEEN, 2008). In this case, her colleagues are the “novice teachers”, “the supervisor” and the “schoolteacher”, which may be indicative of how these roles were significant in the context of the practicum. The fact that Aline includes them in her representation and classifies them through the roles they have played in the context rather than nominate them, for example, demonstrates how the support received came from different institutional positions rather than people she could just nominate by first name. Fairclough (2003) highlights that the ways in which a social actor is represented is a matter of social significance. Here, the fact that she emphasizes the institutional position of the participants involved stresses the personal significance of this notion for Aline.

5.2 WAYS OF ACTING, INTERACTING, REPRESENTING AND BEING DURING THE SECOND YEAR

It is apparent that the way in which Aline related to others and her subjectification (or personality) altered through her participation in certain tasks as part of the teaching education program (such as {coteaching|cogenerative dialogues}, Pedagogical Week, student evaluation boards). In the following section, I delineate on Aline’s ways of acting, representing and being and how the arrangements proposed allowed her to change representations about her relations to the students, to her coteachers, the school and myself. In other words, in and through the experience of participating in a context where social relations and dialogical speech are the key to development, Aline is transformed. I show that by the very fact of participating in the activity she engages and minimizes frustration and produces positive

²⁶¹ Activation might therefore, be accomplished through the roles of grammatical participants in transitivity structures as well as through *participation* (VAN LEUWEEN, 2008).

attitudes towards teaching as well as towards others. Despite her negativity in the first year²⁶², born is an overtly positive orientation to teaching in general and to relating socially with others.

5.2.1 Acquiring Recognition In The School: “The Practices That We Have Been Doing For Two Years Allowed Us To Have These Successful Results”

By the second year of the program, Aline’s participation started to transform as the relations in which she took part began to alter the activities and vice versa. She became more deeply engaged in this stage of the program, exhibiting motivation, a wish to take control, and a strong belief that she was also capable of and responsible for transformation and innovation. As she becomes more recognized in the school's settings and her relations begin to change, her discourse, that is, the representation of such practice appears to adjust accordingly (EL KADRI, ROTH, 2013). The utterance used in the title of this subsection, produced in a co-planning generative meeting, is a prime example of her newfound ways of acting.

5.2.1.1 Acting in more even ways

Over time, Aline starts to acquire recognition at the school, which seems to foster her motivation to engage in the discussions in ways that differed from the ones described in the first section. She attributes her status changes to the practices of the group. By coteaching, engaging in cogenerative dialogues and participating almost daily in the school activities, Aline starts to represent herself, the others and the general experience in new ways. By representing and nominating the world in new ways, another spectrum of actions is created. In a dialectical relation, new ways of acting thus create new ways of representing and being. Therefore, the practices Aline mentions as being important in her representation directly correlates with the ways of acting at the school. A discussion on how to deal with student prejudices regarding sexual orientation is one particular case in which {coteaching | cogenerative dialogue} may serve as an example of what Aline refers to as “*the practices that we have been doing for two years.*”

As the aim of {coteaching | cogenerative dialogue} was to identify problems and areas of difficulties for the purpose of generating solutions that are in the general interest,

²⁶²The excerpts presented in section 5.1. are examples of her negativity during the first year. The small amount of data pertaining to Aline during the first year confirms this negativity. The four ways of acting presented – demonstrating cynicism, feeling unwanted, making fun of other and completing an important phase – summarizes and exemplifies her negativity. These four ways of acting are product of an inductive analysis that involved the description of all of her data during the two year project.

coteachers took note of an issue during cotaught classes that the conditions LGBT students faced in the classroom were not auspicious. Classmates tend to exclude, make jokes and often ignore the opinion of LGBT students. As a result, students were not participating or engaging in the classroom activities. In the episode below, co-teachers discuss their difficulties in address “homosexuality” and student intolerance towards it. This was a difficult topic for the coteachers mainly because schools usually tend to ignore these topics, contributing to inequalities and poor learning conditions for minority students. Here, {coteaching | cogenerative dialogue} appears to have potential to afford participants in the educational setting the tools to deal with such ‘taboo’ issues. The episode below exemplifies how the topic was an issue for the teachers and how teachers felt, in the beginning that they were incapable of working on it:

Co-planning meetings, May 3rd, 2011

Fragment 6

- 01 Ste: About the activities you sent us by e-mail, I thought *they were very cool... but you have to know how to work* with that, right?
- 02 Mi: yeah... I was thinking about it... guys, there is one unit there called ‘gay families’...a unit... *maybe* it is...
- 03 A: there are some...
- 04 Ste: yeah, I saw it... [...] so, *but you have to know how to do* with that, Michele, because at the time I saw it I said: My God! How do we...
- 05 A: yeah, there are some units... *they are easy* to work with, *but there are some I said, Oh!*
- 06 Mi: *but* have you seen the title? Taboos and Issues... so, all the units are about taboos issues...they talk about euthanasia, a girl who dates an older guy... everything is a taboo, things that people do not talk about it..
- 07 Ste: but *it is interesting* for them!
- 08A: guys, *I do not know how to work with that...* I am very prejudiced [...] Sometimes we think we are not, but then comes the time... and no... I think I am already... I have prejudice.
- 09 Mi: *ok, what about we start to think about... let me see... with diversity?* With stereotypes, for example.... Do you know this other material? The Intercultural Resource Pack? *I think maybe we could start* working with it, and not be specific about it, you know, do not touch the issue.... Let’s work with diversity in general
- 10 Ac: *yeah*, in general, in general...
- 11 A: *I think it is complicated...*like that... for example, in the day we were talking about it in the meeting, Duda said, for example: “No, I do not agree... I think we shouldn’t work with it” ... And then, I was watching Grey’s Anatomy and they were discussing it, so.... [...] I thought, why not?
- 12 Ac: look, but if in the class I am going to say something about it, *I am afraid, I do not know how to...* I have to pay a lot of attention so I do not say something..... I don’t know...
- 13A: No, *but I think...you know what happens, Alice?* Depends on where you are.... The context you are working with, for example.... Here, I believe it is fundamental. Students are feeling really bad about it.
- 14 Ste: Can we think about it a little bit more?
- 15 A: It is better.
- 16 Mi: ok.. we discuss it next meeting then..
- 17 A: but we have to do so!²⁶³

²⁶³ Excerpt originally in English.

What is important to notice in this excerpt are the ways in which the teachers act. During coteaching, *dealing with contradictions* was one of the main ways of acting in the school. Theoretically, {coteaching | cogenerative dialogue} serves exactly as praxis in dealing with the obstacles encountered in cotaught classes as well as a pedagogic strategy to promote emancipation. Therefore, this approach works against the interests of control and ruling relations that characterize most current educational systems (ROTH, 2002).

Although initially difficult, teachers eventually learned together how to deal with such issues. In this relation, despite the preliminary feeling of being overwhelmed, thinking the topic impossible to deal with and trying to improve the conditions of learning in this particular classroom, teachers begin to debate pedagogic strategies that would improve the learning conditions of LGBT students in the classroom. Dealing with the prejudice against LGBT students in English classes turned out to be a topic of the coteachers' concern when contemplating further transformation and the implementation of such topics into the curriculum. This theme then became the topic of several {coteaching| cogenerative dialogue} meetings and, as a result, began to appear in the curriculum in non-explicit forms due to a lack of confidence among the teachers in dealing with this topic. However, the way teachers clearly *speak freely* about it is significant for the trust relations between teachers.

In the excerpt, Stefani is the one *initiating dialogue/ideas*, calling attention to the topic by (turn 01) referring to a virtual post I sent to them (a link to the book, *Taboos and Issues*). It is possible to note that this may have been a topic that worried Stefani. She initiated the topic evaluating the material as “cool” and, at the same time, proposes an adversative sentence introduced by the contrastive marker “but” (“*but you have to know how to work with it*”), followed by a request for confirmation “right?”. Stefani requires a direct answer from me, and I begin to explain my intention for sending the material by suggesting that it was a unit to be used for future lesson plans. As I try to express this by using a deontic modality (*maybe* it is...), I am interrupted by Aline who also evaluates the material (“they are **easy** to work with but there **some**... I said Oh! – turn 05). I then agree with Aline, justifying the topics in the material by its title “*but have you seen the title?*” and highlighting that this was the main point (turn 06). Stefani interrupts me, introducing her evaluative utterance using the adversative, “*but it is interesting for them*”(turn 06). At this point, for Stefani, although the activities are interesting, she does not know how to work with them. Aline interrupts again stating that she also is not knowledgeable on the subject of approaching this topic in the classroom, labeling herself as a prejudiced person (turn 08). My next utterance is then a “step back” from my first proposal. By using the expressions, “*what about*” and “*let me see*”, I re-

think my first suggestion and decide to propose using the unit on “diversity” as a means of not addressing the issue directly since novice teachers were feeling uncomfortable with this. My suggestion continued with the subjectively marked modalities, “*I think maybe we could start*”, indicating the *subjective modality*. There is explicit subjectivity here in regards to the degree of affinity with the proposition, marking, it is clear that the affinity represented belongs to myself (FAIRCLOUGH 2003), therefore demarcating the existence of other possible views. Alice agrees with this (turn 10) and Aline (turn 11) takes the turn, evaluating what we were doing: “it is *complicated*.” By evaluating this as complicated, Aline adopts a position that differs from that taken in the beginning of the conversation, *showing willingness to participate* in different ways. Although labeling herself as a prejudiced person, she contemplates this and reconsiders it when I retract. By offering varied points of view, e.g. by *providing evidence* that another teacher is against it and a counter-argument that the TV show “Grey’s Anatomy” discussed it, she reconsiders: “*I thought, why not?*” (turn 11). Alice disagrees with the idea of addressing the topic in English classes based on her personal feeling: “*I am afraid, I do not now how to*” (turn 12). She appears to feel insecure about it, confirmed by her utterance, “*I don’t know.*” Then, Aline supports a different perspective than the one she adopted in the first year. Even though she stated that she did not know how to do it, she wanted to do so. She disagrees politely with Alice’s perspective through the adversative *but* and the subjectively modality ‘*I think*’ (“*but I think..you know what happens, Alice?*” - turn 13), explaining that it depends on the context and, in ours, and in her perspective, it was *fundamental* since students were saddened by the occurrences in the classes. Stefani, who first initiated the topic, asks for more time to think about it (turn 14). Alice agrees with this, (turn 15) evaluating it (“it is better”) and I suggest we leave the discussion for the next meeting (turn 16). Aline’s reinforcement demonstrates great levels of commitment to the perspective through the deontic modality *we have to*: “but we have to do so!” (turn 17).

This excerpt is a significant example for attempting to understand the ways of acting in {coteaching | cogenerative} and the relations of power within this context. One of the ways to determine whether the relationship between the participants is equitable and characterized by little social distance is by the fact that their evaluation of the topic is similar (YOUNG; FITZGERALD, 2007). Here, most of the participants explicitly evaluate and represent themselves as without knowledge of how to deal with this issue. Although I do express this explicitly, the fact that I step back from my suggestion is an implicit way to say that I concur. Despite the presence of disposition among the participants towards discussing the topic, all of

them appear to evaluate the topic as necessary but also difficult (due the lack of knowing). According to Young and Fitzgerald (2007), the fact that the participants share views and appraise facts similarly is an important feature in more equitable relations.

Indeed, what we can notice here is that power is distributed in more even ways than in the excerpts in the first section. Here, all the participants contribute to the topic initiated by Stefani; Stefani and Aline have the power to evaluate (turns 01, 07 and 11) and Aline, Alice and Stefani interrupt (turns 04, 11 and 13). Thus, the fact that people can decide to enter dialogue whenever they wish to do so and can also decide to continue the dialogue on other occasions (FAIRCLOUGH, 2003), as suggested by Stefani (turns 01 and 14), is a demonstration that power is being equally distributed. Power is also seen as distributed because no one in the interaction is explicitly told when to start talking and acting, rather, everybody engages in the topic instigated by Stefani as they continue the dialogue. When suggestions are made, one no longer tells the other how to do something, but rather all are encouraged to speak. For example, in my turns 02 and 09 the language employed is orientated for difference: there is a high level of epistemic modality and there are questions that suggest others should join in the discussion and that the proposition is open to negotiation. These features might be seen as an indication of intention towards developing shared knowledge (NYSTRAND et al., 1997). Since more powerful institutional participants in each context can indirectly constrain or allow participation of others by selecting the discourse type (FAIRCLOUGH, 2003, p. 46-47), language choice is made “in regard to the meaningful proposal intended by certain forms of exercising power” (PARDO-ABRIL, 2007, p. 140). Although social situations define people with more or less power (FAIRCLOUGH, 2003) with regard to institutional position, many may attempt to subvert such relations through language. It is in this space that lexical choices may reallocate the roles played by the individuals.

Although I seem to still ‘control’ the power, as I am the one that sent the material and suggested the approach, this power is distributed in more even ways as a result of this specific type of interaction: a mixture of questions and responses shows people are equally engaged in asking and answering questions (YOUNG; FITZGERALD, 2007). There is also a more equitable distribution of turns, a great number of interruptions, and a low number of turns dominated by the teacher educator, such are characteristics of dialogical practice (MATEUS, 2005).

All the participants take turns to act in various ways: asking questions, making requests, explaining, etc. (FAIRCLOUGH, 2003). Stefani selected and changed topics

(FAIRCLOUGH, 2003), Alice and Aline were free to disagree, recognizing the differences between their perspectives (FAIRCLOUGH, 2003), and Aline offered her interpretation of what has been said (FAIRCLOUGH, 2003). Aline's way of acting here is particularly significant. She expresses her opinion (ROTH, 2002) by agreeing and disagreeing (ROTH, 2002) in a way that contributes to the discussion. She is more opened to the difference (FAIRCLOUGH, 2003), despite her ways of acting during the first year. A disposition to talk about the issue was noticeable, even without feeling comfortable, which shows she is implicated in the process and consequences of the activity in the teaching/learning.

Another important element of these particular ways of acting is the accentuation of difference and the struggle over meaning, norms and power, that which characterizes dialogical meetings. How to deal with the conflicts encountered in the classroom went unresolved in these meetings as participants agree with the need to discuss it again but not on how or whether we should do so. There is an implicit struggle for power: Alice demonstrates her power by presenting doubts regarding the topic and participants accepting this; Aline also shares power by demanding the conversation should continue and I also exert power by determining that we could bring it up again in the next meeting. There is a certain level of orientation to difference seen here as people understand the differences of perspectives but at the same time feel free to disagree with it through the use of adversative markers (**but**). These ways of acting in a committed way through these ways of interacting between the participants is significant because it is in this discursive production between participants that the relation between being an actor (agency) and what is potentially available in the {coteaching|cogenerative dialogue} (structure) that foster a teacher's power to act. In other words, the possibilities for agency are intrinsically related to the ways in which social actors are positioned and position themselves in the practices in which they participate.

These ways of acting thus culminated in new representations that contributed to a sense of recognition at the schools. Aline represents this by stating, "*the practices that we have been doing for two years allowed us to have these successful results.*" This way of representing is different because here, Aline, rather than using the pronoun "I" as was typical during the first year representations of the practice, starts to use the pronoun "we" for most of her representations. Such a change is significant in terms of the meanings of identification with regard not only to how texts represent and construct group communities (FAIRCLOUGH, 2003) but also with regard to how it demonstrates a form that is substituted for 'everybody' (LEWIS; KETTER, 2011). In addition, Aline includes herself as the one who

‘performs’ the action. There is a causal and consequence relation in Aline’s representation: they only have successful results because of their practices.

Rather than positioning herself as a passive agent here, Aline represents herself as the active and dynamic forces of the activity. She includes herself as the one responsible for the actions. Not only is she doing this, but she acknowledges that the whole group is doing so as well. Through this *activation*, Aline posits herself as the one who is also “doing things”. This interpretation is also confirmed by the fact she chooses a material process (to *do*), “*the practices that we have been doing*,” in order to represent herself. This is crucial for the process of becoming agential if we understand identities as a set of cultural representations constructed in specific situations and as a way of meaning-making which influences and organizes not only our actions but the conceptions we have about ourselves (HALL, 2009).

Aline uses an *evaluative statement* through the adjective “*successful*” to assess the practices that allowed the “**successful** results.” Therefore, Aline’s participation in what the teacher education program demanded, encouraged the development of new forms of relation that have allowed her to not only be successful in the school but also to become aware of this development. In one of the cogenerative meetings in which the participants were discussing issues for prospective research paper topics, Aline exemplifies that changes were made in the school-university relationship²⁶⁴ indicated by the school principal’s move to come talk to the group and recognize their work.

In a cogenerative dialogue meeting, May 10th, 2011

Fragment 7

01 An: He came out of his position as a principal, and went there to talk to us, to say like, look, congratulations, the work has been ah, demonstrations, recognition of our practices. I think that I have changed too, that it has been provided by the fact of being collaborative, I don’t know if you remember, but by the end of the year I wanted to talk about the negative side, the woman who got me frustrated, how they did not facilitate. But our path at school has shown that this barrier is falling down in a way that if today I had to talk about these demonstrations I would only have positive things [to say].²⁶⁵

²⁶⁴ Changes in the school-university relationship in this context with the same group, was also demonstrated in El Kadri, Piconi and Mateus (2013) and El Kadri; Roth (2014).

²⁶⁵ “ele saiu da posição dele de diretor e foi lah falar com a gente, pra falar assim, olha, vocês tão de parabéns, o trabalho tah sendo assim eh... demonstrações, reconhecimento [...] da nossas práticas.. eu acho que eu mudei, tbm que tenha sido propiciado por este fato da colaboração, não sei se você lembra, mas no final do ano eu queria falar o negocio do negativo, da mulher que eu tinha ficado indignada, como eles não favoreciam, mas a nossa caminhada na escola tem mostrado que essa barreira esta caindo de uma maneira que hoje se eu tiver que falar dessas demonstrações eu só vou ter coisas positivas.”

In this utterance, Aline's lexical choices of inclusion – “us,” “we” – demonstrate how implicated and engaged she was becoming by this point. Aline uses the personal plural nouns when referring to the practices performed and the results achieved at schools (talk to *us*, *our* practices, *our* path at school) and the singular personal pronoun “*I*” to talk about her development. At this point, she seems to be aware of her own development and, consequently, transformation has occurred. As a result, the relations with the school changed from being characterized by tension and negativity to one marked by recognition and valorization. We could see a development in Aline and she also becomes aware of it. She expresses belief in the possibility of transforming schools through practices – the same practices that have allowed her to change. This recognition is relevant for her participation because, as a result, she felt she was treated as a legitimate participant in the educational system.

In her above utterances, Aline includes another social actor in the social practice: the school principal. He is included by *categorization* and represented through *functionalization*. She represents the school principal in a similar fashion with her earlier representations of other social actors; this is also displayed in her utterances. Significant to this analysis is the fact that she represents the social actors through the functions they share with others and refers to them in terms of their role in the school setting. This shows how the social role allocated in the school settings become determinant for the identities of novice teachers and for the social relations between the participants. As already noted, this reallocation of roles brings implications for actions that may maintain or transform the *status quo*. The other participants represented in this utterance are: “the woman”, “they” (to refer to the school administrator), herself and us. “The woman” is included through a highly generalized categorization, which in Van Leeuwen’s terms is called *identification*, that is, when someone is identified in terms of what he/she is permanently. Aline represents the school staff through the pronoun “they”. By using this pronoun, she clearly differentiates the ‘group’ from the ‘school’. This indicates that although she sees transformation in the school setting, she is not yet part of it. Also, it may implicate in the deletion of characteristics and individual differences and the consequent attribution of a unique identity to people (MAGALHÃES, 2004): as, for example, the school staff being represented as people who do not help or collaborate (section 4.1.3.).

The representation of social actions in Aline’s utterances is also significant at this phase. Here, the verbs associated with the director are generally transitive verbs (He *came* out, *talk*, *say*, *demonstrate*), that is, they indicate how Aline sees the director at the school setting as the one who has the power to act upon other people. This is significant because, according

to Van Leeuwen, “the ability to ‘transact’ requires a certain power, and the greater the power, the greater the range of ‘goals’ that may be affected by an actor’s action” (VAN LEEUWEN, 2008, p.60). In addition, a transitivity analysis shows the processes associated with the director places him as the one who acts through behavioral (*came out, demonstrate*) or verbal processes (*talk, say*) and who holds the power to ‘recognize’ the group's practices.

On the other hand, although Aline is much more engaged at this phase, the processes she associates with herself are mostly reactions rather than actions. Note, for example, the use of the *affective mental process* (I wanted [volity modality²⁶⁶] to talk [verbal process]), which implies a sense of dependence on the external condition in order to be fully realized: her desire was to talk, but there was something (or someone) impeding it, indicative of the power relations between novice teachers and the school supervisor.

Her utterance continues to exhibit a low level of modality (almost inexistent): the only modality used in this utterance was the *subjectively marked modalities* (e.g. I think). This modality is used in order to mark the way she sees her change. Thus, “I think” is used to modalize the sentence with the transformative process, ‘to change’: “I [participant] have changed [transformative material process] too, that it has been provided by the fact of being collaborating.” As is clearly visible, Aline, at this phase, attributes her transformation to a mode circumstance (by the fact of collaborating), creating a cause-consequence relationship. In other words, her transformation is seen as a consequence of her collaborative participation in the activities. This transformation is also represented by Aline by the use of temporal circumstances, which indicate two different moments and ways of identifying herself: [by the end of the year] x [today].

Despite ending on a seemingly positive note, Aline represents and identifies herself, by the end of the year, through negative evaluations. She desired to talk about the ‘negative side’ of her experience: “By the end of the year [circumstance] I wanted to talk [verbal process] about the negative side [evaluation], the woman [participant] who got [behavior process] me [goal] frustrated [depicted attribute], how they [participants] did not [negative particle] facilitate [material process].” Here, she evaluates the experience as negative, mentioning two examples: (a) because of “the woman who got me frustrated” and (b) because “they did not facilitate.” Interesting to highlight, as mentioned earlier, Aline represented herself as being the goal of the processes and having a passive participation, while the

²⁶⁶ Similarly to Souza (2013), I highlight that I use the terms ‘desire’ and ‘wishes’ in the same sense given by the volity modality, associated with subjective attitudes of desire and wishes. This means that I do not discuss the philosophical differentiation between the concepts of ‘desire’ and ‘wishes.’

agential processes were attributed to participants in the school context: the “woman” and “they”. The woman (the school supervisor) was the one who got her *frustrated*. Through the representation of the woman and the depicted attribute *frustrated*, which “serves to specify the state in which the Actor or Goal is when it takes part in the process” (HALLIDAY; MATTHIESSEN, 2004, p. 195), Aline places herself as someone who does not perform the actions. Rather, she identifies herself as a goal, as the target of the actions performed by those who are already part of the school. The same happens in the utterance, “*they’ did not facilitate*”. These lexical choices indicate that she does not represent herself as someone with power in the school context.

However, Aline represents ‘*today*’ differently: she starts her utterance with the conjunction *but*, indicating she is going to say something in contrast with her previous sentence. Here, Aline attributes the transformation in the relations and in the way she sees herself to the “*our path at school*”: “*But [conjunction] our path at school [circumstance] has shown that this barrier is falling down [methaphor] in a way that if today [temporal circumstance] I had to talk about these demonstrations I would only have positive things [evaluation] [to say].*” Again, Aline attributes her development to these circumstances and creates for herself a different identification. Through the metaphor²⁶⁷, “*this barrier is falling down*”, Aline represents the relations as in a process of changing. For her, the activities performed at school are the cause for the construction of new relations. My interpretation is that “*the barrier*” which is “*falling down*”, according to Aline, are, in fact, the participants’ ways of acting at the school. Again, Aline’s discourse is marked by evaluation. Through the use of the adjective ‘positive’ she states at this phase, she ‘*would only have positive things to say*’. She evaluates the experience as having the “barriers falling down”, that is, the barriers between the school and the university and her own changes.

What we can see is that, although negativity and resistance marked her initial participation in relations, it is in and from the participation in these relations that the transformation emerged (EL KADRI, ROTH, 2013). As Dewey ([1938] 2008, p. 54) suggests, “there is nothing in the nature of emotion to prevent the development of intense emotional allegiance to the method” (p. 54). Consistent with socio-historical-cultural perspectives, even experiences characterized by negative affective tonality are contexts from which subsequent experiences emerge characterized by positive emotion (e.g., HOLZKAMP, 1993; ROTH;

²⁶⁷Metaphors derive largely from our direct experience with the environment and consequently, frequently occur in everyday communication (LAKOFF; JOHNSON, 1999). They are the figurative use of language.

RADFORD, 2011). I noticed a similar kind of development in her participation in the tasks that frustrated her²⁶⁸.

In a cogenerative dialogue meeting, June 13th, 2011

Fragment 8

- 01 An: She [school supervisor] *asked* like that: “Alice. Uh? You can talk.”
- 02 Ma: Yea, no, she didn’t ask Alice at all and she looked at us.
- 03 An: Yea, then—
- 04 Ma: Because it was like that, if we wanted to talk...[interrupted]
- 05 An: With us was totally different. Then Alice used to say “no, but is that the girls,” like that, “*The girls* know,” “Speak, Aline.” There was a time when she said it three times, right: “Say Aline, about Ana, the one who cries.”
- 06 Mi: And have you said it?
- 07 An: I started to and the coordinator changed the subject. She said like that “No, but this one I know, I already know about it.”²⁶⁹

Discussing her frustration regarding the Student Evaluation Board in the cogenerative dialogue sessions (although Mariana had a different perspective of the event), Aline represents the school coordinator as the powerful person in the activity. She is the one who gives voice to the schoolteachers (“you *can* talk”), but does not allow the novice teachers to do the same. A transitivity analysis helps us to confirm this interpretation. The processes associated with the school coordinator demonstrate that they are mostly behavioral ones: the

²⁶⁸ Aline’s frustration could be seen in the following excerpt of the same cogenerative dialogue: “Then, in ours, it was not talked about all of the students, that it was something that I expected to happen. Like, it was not said about the good things or about the students who have had progress or about the students who have improved somehow, or about the students who are making an effort, or about the students that got good grades. It was not talked about anything of that. And another thing that I was also expecting is that we would say “look, that is a good student, I don’t what...” and then, Stefanie and me came with everything organized to talk about Maria, to talk about Andre, to talk about Carla and it didn’t happen. Yeah... who has lead the meeting was the coordinator, and the teachers had almost no voice [...] Yeah... and another thing that I got frustrated too, is that teachers were talking about the students making fun of them [...]

²⁶⁹ An: Ela perguntava assim “Alice. Oi? Pode falar”. [...]

Ma: É, não... ela não perguntava em nenhum momento pra Alice e ela olhava pra gente.

An: É então...

Ma: Porque foi assim... se a gente quisesse falar...

An: Com a gente foi totalmente diferente. Aí a Alice falava assim “não, mas é que as meninas...” tipo assim, “AS MENINAS sabem”... “Fala Aline”. Teve uma hora que ela falou três vezes né “Fala Aline da Ana (nome fictício) aquela que chora”.

Mi: E você falou?

An: Eu comecei a falar e a coordenadora mudou de assunto. Ela falou assim “não, mas essa eu já sei, essa eu já sei...”.

coordinator “*asked, looked, changed,*” indicating she is the one who has the power over behavior in this context. Aline reports she “*changed the subject,*” as a result. The verbal choices Aline makes to represent the coordinator positions her as an agent of the action and the one with the authority to speak and to provide others with the right to speak: the coordinator has not given her a voice or credit to speak and elaborate on a specific topic. Aline also represents herself as someone with a certain type of agency, someone who wanted to participate (“*I started to talk*”) but who was constrained by the coordinator in the utterance (*I know, I already know about it*), implying that novice teachers are the ones incapable of having new or valid information about the students. Conversely, her representation of the schoolteacher Alice, is associated to the verb *say* (verbal *process*). Through this, Alice is represented as the one who provided Aline and the novice teacher with opportunities to engage in the discussion by emphasizing that “the girls *know*”. By attributing a cognitive mental process to the novice teachers (“the girls *know*”), Alice is represented as someone who gives them credit and recognizes their knowledge, despite calling them “girls”²⁷⁰

At this point, we notice the development in the relation as a result of their collective experience of working together. By providing her with space to talk, Alice relates to Aline in a way that places her in the role of “the one who *knows*.” Aline is in the process of continued becoming: she is changing her own participation from being someone who is there temporarily to a teacher who knows the students' histories and therefore, has knowledge to talk about him/her. If personality is understood in terms of changing participation in an evolving social praxis (LEONT'EV, 1983), this moment reveals itself as an important episode for Aline's personality because the very fact that she is participating in this social praxis and altering the relations that previously existed between the participants (novice teachers are usually not allowed in these meetings and her participations already changed this). From a socio-historical-cultural perspective, such relations and positionings were crucial to Aline's development during the second year because she is thus, now, positioned as an accountable actor (LIPPONNEN; KUMPULAINEN, 2011).

²⁷⁰ “Girls” was the term used by the schoolteacher to refer to the novice teachers in an affectionate way. Our shared experience in the field allows for the interpretation to not be seen as used in a pejorative way.

5.2.2 Transforming and Belonging: We come Together and we try to Make this Movement Between Theory and Practice

In the course of the second year, I observed an increasing transformation in Aline's ways of acting and interacting. I exemplify some changes with excerpts of selected interactions from when the cohort was (a) building a new curriculum through coteaching and (b) engaging in Curriculum Production through Co-planning.

5.2.2.1 Building a new curriculum through coteaching

As a result of coteaching, the aims of the curriculum also started to take shape. While the participants were aware that they wanted to move away from a grammar-oriented curriculum and while they did not know exactly how to bring about such a change, the idea started to emerge that they wanted their students to be able “to do something” with the English language. However, during the early parts of their coteaching experience, the participants noticed how difficult it was for students to simply understand a text. While the initial approach was to work with themes, the coteachers started to notice, through coteaching, how difficult it was for students to understand a text because they lacked the vocabulary and knowledge of reading strategies.

The excerpt below shows that by teaching, co-teachers were able to identify of what students were capable. To organize the curriculum by themes, meet students' interests, and deal with students' needs, the teacher collective decided that the primary aim of their work should be to assist students in learning to read (i.e., reading abilities and vocabulary). In the excerpts below, both groups of co-teachers talk about this difficulty:

Co-planning meeting, August 8th, 2011

Fragment 09

- 01 Ste: At least this group we are working with . . . they have many difficulties working with reading, with text.
- 02 Pa: yeah..It is because they have more difficulties with the English language..
- 03 An: a lot more
- 04 Pa: To write... look... because we asked like that oh... ‘summarize this paragraph in one sentence’, it took them a lot, right? In one sentence!
- 05 Ma: yah, I think they do not have the....
- 06 An: Although they do not have... uhum.. I think that they have this difficulty... they do not have this capability, this ability, neither in Portuguese!
- 07 Ma: I think this is reading and comprehension ability.
- 08 An: (inaudible)... For a lot of people it is very difficult, until today, they are at college, they are getting out of college and they do not have that. It is a capability, I think.
- 09 Ma: (inaudible)... Sometimes we are talking about a part that is not the principal part of the text and...
- 10 An: or they repeat a sentence that it is in the text because they do not have the comprehension ability²⁷¹.

Through coteaching, the cohort acknowledges the difficulties students have with the proposed task and decides that teaching students to read should be our primary objective. Stefani (turn 01) calls attention to the issue and Paula (turn 02) and Aline (turn 03) agree with her. According to the cohort, students apparently lacked the knowledge of the required vocabulary and reading strategies, as Mariana highlighted in turns 05 and 07: “I think they do not have the, this reading and comprehension ability.” The co-teaching experience and the following cogenerative dialogue discussion appeared to have the potential to make teachers aware that, in order to organize the curriculum by themes and meet students’ interests (based on the questionnaire applied, to pass the entrance exam test) and deal with student’s needs, they should focus on reading abilities. This is significant if we acknowledge the way the interaction is unfolding. In this utterance, I observe two turns falling to Paula (turns 02 and 04), four falling to Aline (turns 03, 06, 08 and 10), three to Mari (05, 07 and 09) and one to Stefani (turn 01). They not only initiate but also reply to the co-teacher’s comments. The roles appear to be distributed in a more symmetrical way of interacting, incongruent with institutional positions as there is a decreased number of turns taken by the teacher educator (none in this utterance) and a more equitable distribution of turns between the novice teachers.

In Stefani's utterance (turn 01), she represents novice teacher as having difficulties with reading: “*they (the students) have many difficulties (depicted attribute) working (material process) with reading.*” Paula agrees (yeah, turn 02) but attributes these difficulties to the lack of knowledge of English when compared to other students: “*they have more*

²⁷¹ Excerpt originally in English.

difficulties with the English language.” In this case, she clearly expresses an opinion (ROTH, 2002). Aline agrees (turn 03), emphasizing: *‘a lot more’*. Then, Paula (turn 04) contributes by providing evidence (ROTH, 2002) based on her experience: *“because **we asked** like that oh... ‘summary this paragraph in one sentence’, it took **them** a lot, right? In one sentence!”* Mari, in turn 05, also participates by expressing her opinion through the use of the epistemic modality *‘I think’*, indicating that she assumes the subjective feature and the responsibility for what she says and that she takes the position of a stakeholder (ENGLE; FAUX, 2006).

However, before she finishes her sentence, Mari is interrupted by Aline (turn 06). Aline’s interruption is significant to the understanding of the ways of acting and interacting as it demonstrates her contemplation and re-elaboration of her own ideas. In turn 03, she had agreed the difficulties were regarding language. Now, in turn 06, through the use of the constrative marker, *“Although”*, she presents a different point of view and a new idea to the discussion and at the same time she honors the response of other coteachers. In other words, she kindly disagrees, as noticeable in: *“although they **do not** have...[...] **they do not have this capability, this ability, neither in Portuguese!**”* and through the emphasis given though the subjective position that she displays, she agrees with what has been said earlier: *“**I think that they have this difficulty....**”* Here, Aline agrees with the co-teachers but also contradicts their view by positing that there is a bigger issue regarding reading ability that is not necessarily specific to English. Mari, however, finishes her sentence (turn 07) by agreeing and illustrating, again, her own point of view through the subjective modality *“I think”*. In turn 09, Aline re-takes the turn and reinforces her point of view in a way that diminishes the notion that the students lack this ability. She highlights that this is something that happens even with *“students who are getting out of college.”* She finishes her turn through a relational process indicating that, *“it is [relational process] a capability [depicted attribute]”* and marking her utterance through the subjective modality, *“I think”*. Engle and Faux (2006) argue that novice teachers tend to use expressions such as, *“I think,”* more frequently to stress their own perspective and to know when to take the position of a stakeholder (ENGLE; FAUX, 2006). Mari then exemplifies this (turn 09) by also providing evidence (ROTH, 2002) based on her experience. She is again interrupted by Aline (turn 10), who complements her sentence also by providing evidence.

The ways of acting and interacting displayed in this exchange are important to note here. Coteaching, that is, the shared experience, appears to inform novice teachers as they try to elaborate and reorganize issues that arise. It becomes evident that the share experienced favors a relational structure characterized by a greater mutuality of participation

(PALINCSAR, 1986). This is important because as the learners' voice becomes more informed, they then take more active positions in the educational process (CHEYNE; TARULLI, 1999). Along these lines, this excerpt is an example that outlines how novice teachers take and use turns to act in various ways (CHOULIARAKI; FAIRCLOUGH, 1999; FAIRCLOUGH, 2003), initiate dialogue (ROTH, 2002), provide evidence (ROTH, 2002), interrupt²⁷² (FAIRCLOUGH, 2003) feel free to disagree (FAIRCLOUGH, 2003) and speak freely (ROTH, 2002). The ways of interacting demonstrate traces of a dialogical discursive practice: there are only few utterances by the teacher educators and a great involvement in curriculum redesign. These ways of interacting are significant because they (MATEUS, 2005) have the potential to provide for a more critical learning (MATEUS, 2005) as there is the involvement of novice teachers in the issues discussed regarding their practice. This is of utmost importance because the more dialogical an exchange is, the more it acts against the rules and the power characteristic of most of the educational discourse.

This excerpt thus shows that coteaching was an important element in the redesigning of the curriculum as it allowed teachers to reconfigure their next actions, curriculum content, and teaching materials on a daily basis. Consistent with one of the cogenerative dialogue heuristics (ROTH; TOBIN, 2002a), coteaching provided participants with a common experience that they could subsequently use as specific case materials to be discussed during the cogenerative dialogue meetings. It is then in the practice of {coteaching | cogenerative dialogue} that the teachers engaged in curriculum production.

5.2.2.2 Engaging in curriculum production through co-planning

Taking part in co-planning is one of the ways of acting that allowed the stakeholders to engage in curriculum production. Ways of acting and interacting, that is, participatory positions framed and constructed by and for each individual, are made visible not only through the students' power to act but also through the interactions and actions between members. This also occurs through the kinds of opportunities to which he or she has access, their orientations to which they hold, what each other is accountable for, how they respond to each other, and how they engage in their ongoing interactions (NIETZ, 2010). Based on the needs identified while coteaching, the group felt the need to produce situated materials in order to deal with the (local) needs of *these* students. The schoolteacher was a substantive

²⁷¹ Interrupting is important here because according to Bakhtin (1981), fixed discourse is most likely to be interrupted when more dialogic conversations occur.

proponent for this idea, emphasizing that the person “[w]ho produces is the one who knows more what it is about.” The excerpt below is one example of how cohort members enacted *shared responsibility* for the production of the curriculum during cogenerative dialogue meetings in which they planned lessons and produced materials to be used in the class. The excerpt below is also an example of what Aline defined as ‘coming together’ when preparing classes.

Co-planning meeting, October 10th, 2011

Fragment 10

- 01 An: oh...what is the objective of the plan? Reading the ads critically?
- 02 Le: sometimes it is not just that... I want them to read the ad, and understand why it is like that, what the ad wants to reach...
- 03 An: yah, but is it what I wanted to say, look... strategies of knowledge.... Ok...but let's do it right: objective: so that the students read the ads critically and understand their structure and the persuading (I don't know how to say in English) strategies.
- 04 Le: Ah, this is the principal, right...
- 05 Ma: learn the verbs in the imperative....
- 06 Le: apprehension of vocabulary too....
- 07 An: Done, it's great... Content...
- 08 Ma: oh, I don't understand
- 09 Le: ads and headlines of magazines... (explaining to Mari)
- 10 An: Aren't they the same? The headline is in the ad, right.... so they understand how it works.... So, we can use of all of them, right?
- 11 Ma: no, we have to choose which one Will....
- 12 Le: I liked this one here... Well, we have to think that there are boys and girls, right... if a boy gets this one to do for example, he will not get motivated...
- 13 An: Ah ok....
- 14 Mi: yeah... This one is nice²⁷³

In this excerpt, Aline initiates asking about the objective of the class they are planning (turn 01). However, she not only poses a question about it but also suggests what it should be. Leandro is the one who answers her (turn 02) and Aline elaborates on her ideas as a way to

²⁷³Excerpt originally in English.

help him understand what she meant. As Aline expands (turn 03), Leandro agrees with her (turn 04). Then, Mari and Leandro add another topic to be included in the objective of the class (turn 05 and 06). Aline then evaluates their utterance by stating, “*done, its great*”. Mari elicits explanation and Leandro provides her with this (turns 08 and 09). Aline questions them (turns 10), Mari disagrees, explaining it to her (turn 11) and Leandro offers a personal opinion (turn 12).

What this episode demonstrates is that a very common way of acting in co-planning is by (a) alternating leadership and (b) alternating the position of the competent peer²⁷⁴. Here, Aline leads the meeting in which the objective was planning classes. In these meetings, power appeared more balanced even as participants move themselves in the position of leading and listening. We can see Aline dominating the scene, making her intentions for the lesson while at the same time inviting her co-teachers to contribute to the lesson. Aline places herself in the position of someone who poses questions with the expectation of receiving answers, indicating her position as being one with power (YOUNG; FITZGERALD, 2007). She also exerts her power even further by evaluating her coteachers (turn 07). She coordinates the discussion, elaborates on ideas, initiates dialogue and demonstrates willingness to participate. There is also an uneven distribution of questions and answers, if compared to Mari’s participation, but new ways of acting for Aline are evident when compared to the excerpts analyzed in the first section.

This is important for understanding Aline’s ways of acting and interacting because the symmetrical discussion is not only visible at the level of content. What is being taught-learned are the positions and dispositions of how participants place themselves in the discussion as well (they contribute, argue, disagree, agree, exemplify, etc.). These ways of acting have a neat fit with the subjectivities created and their ways of representing and being. This episode reveals an important way of acting because as teachers redesigned a new curriculum, they also redesigned their identities as accountable actors. That is, by acting, leading, coordinating, agreeing, disagreeing, controlling and also exerting power, Aline, specifically, creates her subjectivity as an accountable actor in this context. As the novice teachers are able to assume the position of authorship of the curriculum as a result of an activity system that empowers collective action, new possibilities become available for legitimate participation at the school. These spaces were a unique locus for decision making and conceiving a sense of authorship and freedom in the process and in the constructing the self, transforming the participants into

²⁷⁴ See for example, the analysis of Jefferson’s interaction in Chapter 4.

accountable actors of teaching responsible not only for their own learning but also each other's. This is so because “getting your ideas through and, especially, seeing them having practical implications, give the learner a true sense of authority and agency” (NIETZ, 2010, p. 816).

Analyzing teachers' ways of acting in teacher education programs has been understood as paramount due to its relation with novice teacher agency. Greeno (2006) and Engle and Faux, (2006) and Nietz (2010), for example, argue that one important aspect of developing agency is having the opportunity to participate and contribute in interactions where one is framed and positioned as an accountable author who is in charge of one's actions. An accountable actor identity is fostered by the creation of interactional spaces in which novice teachers (a) are positioned as contributors whose inputs are recognized and credited (NIETZ, 2010), (b) have the possibility to problematize and resolve noteworthy issues (GREENO, 2006), (c) are able to propose and evaluate ideas and (d) are treated as if one can do something of one's own volition, having experiences that exercise agency (EDWARDS; D'ARCY, 2004). Here, Aline appears to experience these ways of acting: a sense of agency and autonomy that allows her to see herself as responsible, capable, and a relevant actor in the educational system.

In the episode above, she also acts as a curriculum maker. Acting as “curriculum makers” is particularly important for novice teachers because it (a) influences the degree to which they engage in a principled, reform-oriented analysis when creating learning opportunities for students (BEYER; DAVIS, 2012); (b) emphasizes the agency of teachers in curricular processes and positions teachers as agents of change (CRAIG; ROSS, 2008) and (c) allows a deeper understanding of the ways in which teachers exercise control and agency in their curricular work (HARRIS-HART, 2009). More importantly, wherein teachers act as curriculum makers, there are close connections with leadership and this implies a strong relationship between the structures, norms, and patterns of interactions in the working conditions of schools (GRIMETT; CHINNERY, 2009).

Along with this, by being involved in the redesign of the curriculum, teachers had the opportunity for development beyond their institutionalized positions, which means novice teachers, schoolteachers and teacher educators alternated the position of the competent peer, and therefore, all the participants enacted the role of teachers and learners (ROTH; RADFORD, 2010) in praxis. The episode below – extracted from a co-planning meeting in which we were using social networks to teach English – exemplifies that through the process of promoting collective curriculum leadership, Alice, Aline and I also learned from novice

teachers. Here, Aline displays a way of acting that differs from the previous episode in which she coordinates the discussion. Here, she alternates the position of the competent peer: she listens while Evelyn leads the discussion on how to use Facebook.

Co-planning meeting, September 22nd, 2010

Fragment 10

01 Ev: then this is an specific thing so they talk about it, right.... How do I write a testimonial to a friend? Then he know... How do I download videos in my profile?? Because you can put video too...

02 Mi: but how do I do it?

03 Ev: so, it is written here, it is just look at it..*(laughs)*

04 Mi: *(laughing)* calm down, people.. I am learning too.

05 An: Me too... say it again, Evelyn!

06 Ev: uhum....How do I write a message to share with my friends?

(during the questions, there's a parallel explanation of how to it for Michele and Alice because they do not know how)

07 Ev: where do you click to find a friend? Where do you click to make comments on photos? We could ask that....

08 Mi: It is the scrap?

09 Ev: no... where do you click to see the recent updates? And there is also this option, I did not put it here, but there is private, public, friends...

10 Mi: And can you select what each person can see...?

11 An: can we? And what is the scrap?

12 Ev: they are the messages²⁷⁵.

Here, Evelyn assumes the role of the competent peer and teaches Alice, myself (turns 02, 04, 08 and 10) and Aline (turns 05 and 11) how to use Facebook because at that time, we were not yet members. In this episode, Evelyn is in the know and guides the development of the construction of the lesson as she dominates the topic of social networks (turns 01, 02, 06, 07, 09 and 12). Although her institutional position is of a novice teacher, here, she assumes her role in the collective responsibility and contributes to the design of the curriculum in ways that neither the schoolteacher nor the teacher educator were able to in this situation. Here,

²⁷⁵ Excerpt originally in English.

Evelyn exerted leadership: she controls the turns and Aline assumes a more passive role in this interaction, accepting the shared power. What is possible to argue here is that because of the repositioning of roles – everybody teaching – there is a higher probability of symmetry in the relations, which means power is thus, shared. Therefore, if knowledge is power (FOUCAULT, 2001), in these situations in which knowledge is distributed as a result of the confluence of institutional positions, there is a higher probability of shared power.

Both excerpts analyzed here exhibit how (a) different novice teachers act, assuming the role of the competent peer by developing authorship through active participation and (b) how Aline also developed shared responsibility for the curriculum production knowing how and when to participate by either leading or listening.

These ways of acting are important for the teaching practicum because while in the literature of teacher education the discourse of involving teachers in the production of the curriculum is widely recognized through the “image of teachers as curriculum makers” (CLANDININ; CONELLY, 1992; FULLAN, 2003; CRAIG; ROSS, 2008), in practice, it goes far beyond this recognition. Teachers generally have very few opportunities to engage in the redesign of the curriculum. In the teaching practicum, it rarely occurs as most teacher education programs fail to provide enough resources (like context, time and conditions for school teacher participation) for such experiences and continue to emphasize technical rationalist conceptions of the curriculum. Some studies have acknowledged the importance of developing teachers' pedagogical capacity for curriculum design by affirming that this is an essential aspect in teaching practice and it is common for novice teachers to encounter many difficulties when attempting to develop this capacity (DAVIS, 2006; NICOL; CRESPO, 2006; GROSSMAN; THOMPSON, 2008; BEYER; DAVIS, 2012). Despite this, few studies have focused on the attempt to develop this pedagogical capacity when novice teachers are in the field, more specifically, when they are involved in their teaching practicum.

Developing teachers' pedagogical capacity for curriculum design may influence the degree to which teachers engage in a principled, reform-oriented analysis when creating learning opportunities for students (BEYER; DAVIS, 2012). In an experience of engaging teachers in the design of the curriculum in a teaching methods course, Bayer and Davis (2009), for example, highlight that that most of the novice teachers also experienced an increase in confidence by the end of the course, with regard to the designing of lessons and saw themselves as curriculum designers during their first year of teaching. They concluded that it is paramount that novice teachers are afforded opportunities to develop their pedagogical design capacity. Beyer and Davis (2009) also note that developing teachers'

pedagogical design capacity includes developing their ability to act upon these personal resources while interacting with particular material resources when creating powerful learning opportunities for students (BALL; COHEN, 1999; REMILLARD, 2005). For them, in fostering their pedagogical design capacity, teachers must learn how to negotiate the affordances and constraints of particular curricular features while taking into consideration their own understandings, instructional goals, and classroom needs. It is, therefore, an important area in which novice teachers need support (BAYER; DAVIS, 2012). It ultimately seems to be the case here that by acting as curricular makers, teachers were able to develop new forms of representing and being.

In this section, I attempted to delineate on how teachers not only engaged in co-planning meetings when producing new curriculum and acted as accountable actors but also how institutionalized positions of power were altered and all participants became teachers and learners simultaneously. These, and similar episodes²⁷⁶ in the database, demonstrate and exemplify participants' ways of acting. It is an example of how horizontal relations in teacher education programs can emerge (rather than hierarchical, "ruling" relations of power) and how ways of acting shaped Aline's representations and identities. Acting as accountable actors and curriculum makers thus appears to be important ways of acting for the crafting of teachers' identities. Jordão and Buhrer (2013) discussing the teaching practicum in general, stress that when teaching practicum is organized as a *enunciation locus* which positions novice teachers in a place of *hybridization*, it offers opportunities for subjects to exercise agency in this stage of their education.

The ways of acting displayed thus far appear crucial aspects with regard to Aline's ways of representing and being. In arriving at this particular point, Aline began to express herself publicly, and, in so doing, sustained and constituted further transformation. For example, when Aline spoke in front of others during mini-conferences, she not only exhibited empowerment but also increased her sense of empowerment by her engagement in the activity.

Along these lines, in one presentation, the audience challenged her by saying that successful practices in public schools were impossible, especially during the teaching practicum. However, Aline, who had begun to situate herself as a defender of these transformative practices, suggested that change is possible if the ones involved are willing to

²⁷⁶ See, for example, Chapter 4.

reframe their roles for the purpose of the common good. The following excerpt from her response exhibits her conviction in the possibility for success through collaboration.

At ENIEDUC Seminar, September, 14th, 2011

Fragment 11

- 01 An audience member: Nobody knows what to do during the practicum. My supervisor does not know either.
- 02 An: So, the novice teacher does not know what to do because she is still in training; the teacher educator [supervisor teacher] does not know what to do because she does not have experience in public school; and the schoolteacher who is there more than twenty years also does not know. So what do we do? Nobody does anything? No, **we** come together and we try to make this movement between theory and practice. **We** study. We prepare classes together according to the students' context. And we try to reframe our roles and make the learning meaningful for the students so they can see it as relevant, so they do not see the novice teacher as a person who comes to the school to teach the [regular] schoolteacher how to [teach] or use the students as a research object [to learn how to teach]. So: neither one nor the other. It is the reframing of roles to the reframing of learning and knowledge. I think this is so relevant²⁷⁷.

In this excerpt, Aline continues to represent the novice teachers, the supervisor and the schoolteacher in her discourse through *functionalization*, that is, “when social actors are referred to in terms of what they do, for instance, an occupation or a role” (VAN LEEUWEN, 2008, p. 42). What matters most here are the roles played by the social actors. This holds relevance for this analysis as it shows how Aline represents and cares for the function of each participant. The effect of this representation in her discourse regarding PIBID demonstrates that the function (a novice teacher, a teacher educator, a school teacher) people play is key to establishing relations²⁷⁸. Here, she also includes two other social actors: the students and a group identity using the personal pronoun ‘we’. The students are included through *assimilation* – which denotes a group of people – and are represented as people for whom Aline is concerned and whom she takes into consideration when preparing classes (according to the students' context). This representation is different from the exclusion²⁷⁹ of students in

²⁷⁷Então, o professor novato não sabe o que fazer pq ele ainda está aqui na universidade... o seu professor orientador ele não sabe como fazer; a professora que está lá a 20 anos,.. ela também não sabe... então se ninguém sabe, ninguém faz nada? Não, a gente se junta, a gente faz este movimento de teoria e prática, a gente estuda, a gente prepara as aulas juntas de acordo com o contexto daquele aluno e agente tenta ressignificar esses papéis e ressignificar aquele aprendizado para o aluno, para que ele veja aquilo como relevante, que ele não veja o estagiário como essa pessoa que vai lá na escola ou para ensinar como fazer ou simplesmente usar e fazer o aluno como um objeto de pesquisa, nem uma pouca nem outra.. é a ressignificação de papéis para a ressignificação da aprendizagem e de conhecimento. Eu acho isso muito relevante.

²⁷⁸Van Leeuwen (2008) highlights that in the contemporary Western context, representing by functionalization is the key to establishing relations.

²⁷⁹According to Van Leeuwen (2008), exclusion has been an important aspect of critical discourse analysis.

her representation happening so far, which might indicate, for Aline, that the students had an opaque participation in the social practice.

The inclusion of “we”, here, denotes the group as comprised of the novice teachers, the supervisor and the schoolteachers. The predominance of “we” in Aline’s utterance during the second year of the program (an exemplified here with this excerpt – note the use of ‘we’ in the utterance: *we do, we come together, we try, we study, we prepare classes* - and that will be shown in the following) is significant with regard to understanding her process of becoming a teacher: her discourse presents a group community identity. By using “we”, Aline also represents herself as the one who has authority to talk about it, since she is ‘part of the group’ and since the use of pronouns to classify are indicators of a subject-position strongly embedded in power relations (FAIRCLOUGH, 2003). In this moment, she has the privilege to classify and to attribute different values to the classified groups, reinforcing and reaffirming power relations and as the use of ‘we’ also indicates a strategy of ‘positive-self-presentation’ (VAN DIJK, 1993; SIMPSON; MAYR, 2010). Aline represents herself as being part of a group, that is, a “we identity” which is, in turn, represented as more empowered than singular individuals²⁸⁰.

At the same time, this identity is being constructed as “better” than the others. Such demarcation of difference is, for Woodward (2011, p. 41) “the key component of any classification system.” What the author calls classification is the use of “we” used as opposite to “them”, as a way to divide the world and its groups and classes, which are not symmetrical grouping. The classification form used in Aline’s utterance, that is, the binary opposition between *we* x *them*, is the most important form of classification because it does not simply divide the world into two symmetrical groups; one of the groups – generally the “we” group – is privileged. This might explain why Pibidian discourse is seen as having a ‘celebratory tone’.

What's more is that she also represents the novice teachers, the supervisor and the schoolteacher in two different moments: as individuals and as people, who by themselves, do not constitute “we” as associated with active processes (*we come together [behavior process], we try [auxiliar modal] to make [material process], we study [cognitive process], we prepare*

²⁸⁰Of course there is the need to recognize the context in which this utterance was produced. Since it is a fragment of a presentation from a teaching conference, the use of ‘we’ would be expected, for example, to talk on behalf of the whole group. However, as Aline was “challenged” by the audience – a teacher educator who did not believe in teacher educators and school teachers teaching together – and the fact that the focus of her presentation was the production of didactic materials, there is also the need to consider she could not have answered in this engaged way, as many others did in other presentations. Despite this, there is the need to consider her agency in “choosing” the way she positions herself.

[material process], we try [auxiliary modal] to reframe [transformation process], make [material process], which allocates an empowered and agential identity to those involved. Aline includes herself in this group. By using these processes, Aline identifies herself and the group as those who behave, make and think. Even though the auxiliary modal, 'try', indicates an ideal field and modalizes her utterance, this identity is reinforced because they 'attempt' to 'make' and 'reframe', which are typical features of an agential identity. Again, such an identity is constructed through *differentiation*: this time, representing the social actor 'nobody' through *Indetermination*, that is, when social actors are "represented as unspecified, "anonymous" individuals or groups" (VAN LEEUWEN, 2008, p. 39), typically realized through indefinite pronouns. While "representations include or exclude social actors to suit their interests and purposes in relation to the readers from whom they are intended" (VAN LEEUWEN, 2008, p. 28), I understand the use of indetermination to represent the social actor 'nobody' may perhaps refer to (a) "none of us" (including the group) or (b) to other novice teachers and schoolteachers not belonging to the group. Either way, Aline assumes an agential position highlighting that one had to do something about it.

By being aware of the reframing of the roles of the participants, Aline was able to reframe her own role at schools not as someone "*who uses the student as a research object*" but as someone who was responsible for students' learning. In addition, Aline also represents a relation between the transformation of HERE (marked by "we" associated to most material processes) and the transformation of THERE (that student) in this excerpt. Transforming HERE from "*nobody does anything*" to "*we do, we come together, try to make, study, prepare, try to reframe, make*) alters the way she represents and identifies herself with the purpose of transforming THERE as 'relevant': "*and we try to reframe our roles and make the learning meaningful for the students so they can see it as relevant.*" By transforming her way of representing the activity in which she is engaged, Aline invests in a different identity, defending the conception that by 'reframing the roles' it is possible to 'transform learning'. What is interesting to highlight is that, considering the context of production of this text (a seminar), her representation is realized in a challenged moment between a different perspective and her own. Here, although this utterance is not produced within {coteaching|cogenerative dialogue}, it is a representation of her ways of acting and interacting at schools framed in this arrangement: she transforms her ways of representing her own role at school.

Another linguistic choice that makes it possible to analyze Aline's representation of the group and herself as possessing more power to act than in the first year is the use of the

cognitive mental process, “I think”. For example. This becomes more salient than in the second year because in the first year, *affective mental processes* such as, “I do not like” were more evident (as exemplified in section 4.1.1). This is significant for the development of the power to act because “the greater the power of social actors, the more likely it is that cognitive, rather than affective, reactions will be attributed to them” (VAN LEUWWEN, 2008, p.60).

Again, Aline’s representation of her experience through the “reframing of roles” comes with an evaluation: it is ‘*relevant*’. This evaluation is also important for Aline’s ways of being because who have positive experiences during their initial education have numerous possibilities to develop agential attitudes and a power to act. On the other hand, such discourse might also be understood as a reproductive one, since the whole discourse of collaboration and “reframing of roles” is also a recontextualization and a revoicing of the teacher educators’ speech, including my own. This has been a very specific discourse of those who believe more democratic relations are possible in teacher education through the reframing of roles.

Such identification with the arrangement of {coteaching | cogenrative dialogue} in the social practice of PIBID started to become salient during the second year, as the following excerpt demonstrates. What Aline’s discourse represents here, through the use of the pronoun ‘we’, are the material and cognitive verbs associated with the group and the transformation of roles as a ‘group identity’. This ‘group identity’ she talks about appears to create a sense of belonging. This is significant for teacher education because in order to participate productively in groups, those involved need to have a sense that they already, or could someday, belong to the group (MURPHEY; PROBER; GONZALES, 2010). Belonging to the group thus creates the Pibidian identity. This representation of a sense of belonging has the potential “to stimulate motivation and investment in group goals and thus is extremely important for productive communities” (MURPHEY; PROBER; GONZALES, 2010, p.43) because the way individuals represent social actors in the discourse is a crucial factor not only for the idea of ‘belonging’ but also for ‘identity’ (BAUMAN, 2005, p. 17). In this regard, identities as a set of cultural representations constructed in specific situations is a means of meaning-making which influences and organizes not only our actions but the conceptions we have about ourselves (HALL, 2009). Therefore, from this perspective, Aline’s representation of herself as belonging to this group who acts, prepares, plans and teaches affords the participants a new status at school.

If it is precisely when the community is collapsing that identity is reinvented (BAUMAN, 2005), the social practice of PIBID organized through {coteaching|cogenerative dialogues} seems to work as a hanger (like that for clothes) for novice teachers, as the epigraph in this chapter denotes. In the growing feeling of insecurity as a teacher in Brazil, associated with the conflicts generally experienced by teachers-in-training during their practicum due to their dual position as a student and teacher in this third place (GIMENEZ, 1994; 2004; JORDÃO; BUHRER, 2013), this experience (or being a Pibidiana) appears to be a way of finding ‘a group affinity’ that supports new identities. It is seen as an escape from the teacher identities generally represented in the media and in society in general. In the context of teacher education in Brazil, the representation of teachers in society and in the media are generally seen as someone with little power to act, low salaries and poor working condition, which then results in a representation of a career with low attractiveness (GATTI et al., 2009). This means that teacher identities are also in crisis. This interpretation may be supported by the idea that identities are foregrounded when they diminish, fail, start to behave strangely or disappoint us somehow (BAUMAN, 2005).

Aline is proud of calling herself Pibidiana, however, it is difficult to state whether this signifies an identification with the teaching profession and the public schools. As delineated in the analysis, the “Pibidian identity” is crafted by the differentiation between “we” (“Pibidians”) and “they” (non-Pibidians). As the lenses of CDA and Bauman’s epigraph in the beginning of the study suggest, the claim for such identity appears to suggest an interpretation that differs from my initial one (EL KADRI; ROTH, 2013). PIBID is positioned as a hanger, in which novice teachers and teachers (schoolteachers or teacher educators) can hang their fears in the companionship of other teachers and novice teachers. Being a Pibidiana seems to provide a moment of relief in the loneliness of becoming and being a teacher in a historical time in which teaching is seen as a profession that lacks knowledge, recognition and status. Being a part of a community, for Bauman (2003), means to seek safety in an insecure world. Being a Pibidiana, for Aline, represents the same space of safety (and a hanger) in the insecure world of becoming a teacher. This is important because for effective learning to unfold, participants need a sense of emotional belonging. A sense of belonging, or a sense that one will soon be a part of the group, thus precedes our openness to invest (NORTON, 2000, p.55) and learn. We can see that Aline ‘invests’ in a Pibidian identity. She could have chosen to deny it, but rather she chooses to accept, contribute and reinforce the social attribution given to him/her in this specific context. In other words, there is a personal investment in identities and this concept of ‘investment’ allows us to explain the reasons for which we

accept and reinforce a particular identity (WOODWARD, 2011). This investment occurs because we live our subjectivities in a social context in which language and culture give meaning to the experience that we have of ourselves and from which we adopt an identity. This is the process of subjectification that occurs with Aline: she constructs a new understanding of herself and new conceptions about who she is. This process involves feelings and personal thoughts: “subjectivity includes the unconscious dimensions of the ‘self’ which implicates in contradictions [...]. The concept of subjectivity allows us to explore the feelings that are involved in the process of identity production” (WOODWARD, 2011, p.55). Therefore, belonging to a company or organization plays an important role in identification in contemporary Western culture, especially where personal and kinship relations are concerned (VAN LEEUWEN, 2008). Hence, being a part of a group grants Aline an identification that is neither the general novice teacher nor the schoolteacher.

However, the way she reported her relations in the episode below with the other coteachers shows that this is a relation of support and collaboration that allowed the cohort to have successful results by focusing on students’ needs that are specific to their context. It is possible to note, however, that there is a low level of modality in her utterance, which is indicative of Aline truly committing herself to the discourse of collaboration which circulates not only throughout the teacher education literature but also within recent public policies (e.g. PIBID). Murphey, Prober and Gonzales (2010) observe that both belonging to a group and teacher collaboration are significant to teacher education because they have the potential to help us emotionally cope in academic and social settings as the feeling of belonging to a supportive work environment can actually promote professional development.

The same *investment* in this identity occurs in the representation of her experience below when Aline’s discussion on successful practices in another conference is challenged by a teacher educator attempted to emphasize that the practicum generally does not provide neither the students from public schools nor the novice teachers with the numerous successful results as she was presenting. What we see below is Aline defending the idea that successful practices are possible and demonstrating new representations about the students and the collaborative practices she experienced:

At the ENIEDUC Seminar, September 14th, 2011

Fragment 12

01 An: The amount of time we spent at school was bigger, but I believe these the practices that we have, through collaboration, that we have been doing for two years, like listening to student's voice, focusing on the situated learning, paying attention to the context, involving the school teacher and the teacher educator in planning and in coteaching as much as possible that allowed us to have this result . . . that allowed us to have these successful practices, to see students' learning and people wanting to be teachers . . . and this can be done as part of the *normal practicum*²⁸¹.

The way Aline represents the students here demonstrates a transformation. The students are included as people who learn and deserve to be heard. As in the previous episode, the “we” identity is portrayed through material processes (*we spent a bigger time, we involved, we have been doing*). The use of verbs of action [material process] may serve as a kind of reassurance to the audience that something is actually being done in this context. In addition, there is also the use of *cognitive mental processes* (*we listened, we focused on, we paid attention*), which emphasize the fact the group is actually carrying out important tasks by representing themselves as thinking individuals who use this ability directed towards the students. Also salient in this quotation is Aline's recognition of the collective responsibility for student learning that novice teachers can enact when they participate in truly collective practices where all stakeholders assume their roles in the process. For novice teachers, this is important because feeling that *the class is their class* and that *their participation is invited*, makes for an emotionally safe and stimulating environment that drives learning (MURPHEY; PROBER; GONZALES, 2010, p. 44). Also, as the previous episode demarcates, Aline represents the action ascribed to herself using *cognitive mental process* (e.g. *I believe*) rather than affective ones. This is significant to keep in mind as the use of cognitive and rational verbs highlights the power of the social actors.

The power to act is clearly represented here by Aline and by the social actor “we”, while the schoolteacher and the teacher educator are social actors who assumed the patient role here: they “were involved” by the “we” in the planning and teaching.

Aline's representation of her experience clearly stresses that participating for longer periods in the school through coteaching and collaboration between coteachers are the reasons that provided the group not only with successful practices for teaching in public schools but

²⁸¹ O tempo que nós passamos na escola foi maior, mas eu acredito que são as práticas que tivemos, por meio da colaboração, que nós temos feito por estes dois anos, como por exemplo ouvindo a voz do aluno, focando na aprendizagem situada, prestando atenção ao contexto, envolvendo o professor da escola e o formador no planejamento e no ensino colaborativo o máximo que fosse possível que nos permitiu ter esses resultados.... que nos permitiu ter essas práticas satisfatórias.. ver os alunos aprendendo e as pessoas querendo ser professores..... e isso pode ser feito na prática de ensino normal!

also developmental opportunities for the novice teachers, who was no longer perceived as either telling/showing the regular teachers how to teach or using the school students in an objectified way to try out new teaching techniques. However, the fact that Aline chooses to say *longer* periods in schools (in her words, “*the time we spent at school was bigger*”) shows she differentiates herself from the other groups of novice teachers by comparing the amount of time they spent at school. It might be interpreted in the sense that she contradicts herself saying, “*and this can be done as part of the normal practicum*,” because at the same time she recognizes the group has spent a longer time at school, she believes it is possible to be done in other contexts. However, because she uses the circumstance “*through collaboration*”, her utterance might also imply that she means that if collaboration is also implemented in “*the normal practicum*”, successful results will also be possible.

An alternative to this analysis of the utterance is within the fact that Aline is recontextualizing teacher educators’ discourse in a non-critical way, probably just repeating what she has been listening to. The context of production of this utterance – a seminar –, however, is an important element to consider here for two main reasons: first, because it would be natural to use “we” in this context to talk about a collective practice and second, because she might be assuming a *researcher* identity in defending what she has presented. However, taking into account that (a) this utterance was not “prepared”, that is, her presentation did not include the need to talk about it and (b) the intonation and the linguistic choices she utilized (the low level of modality, for example), I argue this discourse demonstrated her commitment to it.

Aline seems to make use of the mainstream discourse with in public policies on collaboration. She believes it was “*through collaboration*” (in this case, materialized in {coteaching|cogenerative dialogue} that “*it was possible to do the practices the group has been having for two years*”. Additionally, she evaluates the practices as being ‘successful’ due to the fact that “students’ learning and people wanting to be teachers”, were the two main objectives of the program. The changes in relations seem to have also brought about a change in the activity; this, in turn, altered the roles of the participants. By modifying the relations with the other teachers – from being “supervised²⁸²” or “advised” by the teacher educator and the regular schoolteacher to more symmetrical relations where everyone was responsible for student learning – Aline, thus, changed as a person (EL KADRI; ROTH, 2013).

²⁸² Aline had quit two other teacher education programs, so she would report experiences of being “supervised”.

Aline now seems to see *collaboration* an integral part of the teaching activity and recognizes that novice teachers could be fully responsible for student learning if they *participate* in practices where all stakeholders assume their role in this process. The modification of the relations between teachers appear an action that encouraged Aline to attend to others in a responsible and committed way, exhibiting Aline's power to act. She does not merely accept the conditions but, through active participation, expands control over conditions by actively seeking transformation.

Although Aline does not explicitly evaluate the experience through the use of adjectives such as '*relevant*', '*positive*' or '*made the difference*', as in the previous episode, she does evaluate here through comparison. By stating that "*the time we spent was bigger*" and "*this can be done by the normal practicum*", she differentiates the practices that "we" have been doing from those of the "normal practicum". This representation is also relevant to her identity as she tries to differentiate herself from the ones in "*the normal practicum*", an allusion to the practicum as carried out by the PIBID dimension.

Aline, at the arrival to this point, starts to demonstrate transformation: she was also claiming an identity for herself that was clearly different from "the normal practicum". Thus, Aline starts to represent social actors not only in terms of a unique identity but also in terms of identities and functions that "we" share and by differentiating "we" from other groups and demarcating the difference between "we" and "they".

This is significant because the representation of social actors and the construction of identities and identifications fit neatly within the representational process of classification and elaboration of similarities and differences (FAIRCLOUGH, 2003), which is crucial not only for the idea of 'belonging' but also for 'identity' (BAUMAN, 2005). As Aline represents and identifies herself and the group as the 'privileged' ones (in the sense of WOORDWARD, 2011), the Pibidian identity is being constructed through a discourse marked by differentiation, which "explicitly differentiates an individual social actor or group of social actors from a similar actor or group creating the difference between the "self" and the "other" or between "us" and "them" (VAN LEUWEEN, 2008, p. 40).

5.2.3 Becoming a Teacher: “Because We Have Had so Nice Relationships, They Have Realized That Since The Beginning This Was What we Wanted, We Wanted to Know Them”

Aline's concerns for student learning and well-being also became an important part of her development of teacher subjectivity. Teacher subjectivity is understood here as “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation in the world” (WEEDON, 1997, p. 32 apud BLOCK, 2007, p. 15) and the understanding that we have about our ‘self’, involving our feelings and personal thoughts (WOODWARD, 2011). When joining the student evaluation board –the forum for schoolteachers of different subject matters to discuss student grades and development – for the first time, Aline clearly demonstrated frustration while discussing the experience in the cogenerative dialogue meeting. She stated that, at the time, it was not what she had expected to encounter since there was no discussion of student development. There was also a lack of opportunities for hearing the teachers’ voice and when they were heard, students were discussed in an inappropriate manner. Aline, who initially undermined the role of English in the students’ lives (as detailed in the beginning of the chapter), began to show concern, engagement, and responsibility for the students in her care. While participating in {coteaching|cogenerative dialogue} and while becoming a legitimate participant in the classroom, Aline expressed her conception of the ways in which students are represented in the Board meetings. By this point, Aline's professional growth becomes strongly associated to her teaching practices and the relations shaped by it. By using a new evaluation tool designed by the group (portfolio) and expanding it (associated with self-assessment), she reports that she learned how to listen to the students’ voice, and, as she came to understand them better, grew as a teacher.

Such growth is noticeable in Aline's linguistic choices. Students are again represented as individuals who act through cognitive processes, which indicates that she position students differently than in the beginning. Here, students are portrayed as thinking individuals: they *realize and learn*. The behavior processes associated to them also denote a cognitive and reflexive attitude: they *look at themselves, look at their attitudes*. Even when they are represented as patients of the action, for example, when students were also “*taking into account*” and “*used to change teachers*”, the meaning revealed in the representation marks students as the main subjects of the experience. Taking into account Aline's linguistic choices, we can argue that students started to assume a privileged position in her teaching,

which is a very different position from the one she assumed in the first year²⁸³. Here, she recognizes they ‘have *needs*’.

Novice teachers are also represented, at this time, with more *affective mental processes*: they were the ones who *cared* about the students, about what they were going through, about what they have learned. Aline seems to attribute a new representation to teachers as: someone whose attitude, beliefs and practices were *changed* and affected by the students. This also elaborates on the changes which occurred in the way Aline used to position herself in relation to students which differs from the episode analyzed in the beginning where she refused to think about alternative ways to teach. Here, her development is noticeable not only because she listens to students, but also because she creates and expands the procedures designed by the group that already aimed at placing students at the center of the learning. Rather than being someone “*who can do it in her head*,” (as we have seen in the beginning) Aline is transformed into a teacher who modifies methods in order to enhance student learning. This means that Aline is able to place herself in a learner’s position, recognizing that she is learning to teach and, at the same time, providing students with opportunities to learn the subject matter (e.g., ROTH; RADFORD, 2010). There was a dialectical process of subjectification at work: teaching means learning for the student and the teacher alike.

Here, Aline’s representation of her own development is categorical. Her discourse, which is generally marked by a low level of modality, is represented with a high level of epistemic modality in the form of *subjective modality*: *I am sure*. In other words, she strongly commits herself to the truth, which is very important for identification because what we commit ourselves to is a significant part of what we are (FAIRCLOUGH, 2003). Modality choice in text is part of the process of identification because identity is a dialectical and relational process that occurs in the course of social processes: “the process of identification is inevitably inflected by the process of social relation” (FAIRCLOUGH, 2003, p. 166), which means “who one is a matter of how one relates to the world and to other people [...]”

²⁸³I am interpreting the lack of representation of the students during the first year – that is, the exclusion of these social actors– as a socially significant issue. As Fairclough (2003) highlights, the *representation of social actors* (participants) involves a number of choices, that is, it is important to know if social actors are included or excluded because there are many motivations for this exclusion, such as redundancy or irrelevance, but it is overall socially significant. For Van Leeuwen, if excluded by Backgrounding, social actors are not so much excluded as they are deemphasized, pushed into the background by “reducing the number of times specific social actors are explicitly referred to” (VAN LEEUWEN, 2008, p. 31). This has, of course, implications in the status of these social actors: it might be interpreted as if they were not at the core of the teaching, implying that for Aline, the practicum was still a matter of *exchanging value* (finishing her mandatory teaching practicum period in order to receive a teaching certification).

Her discourse clearly demonstrates how much the students matter to her and how their relations were becoming engaged and committed:

In a cogenerative dialogue meeting, September 26th, 2011

Fragment 14

01 A: But it is because of this that you [addressing the whole group] think how fantastic what we have been done here, this thing of, this thing of the two and three first classes in which you apply a, a dynamic, as we have done of the balloon, remember? Wow, with that game of the balloon, we were able to know about the knowledge they had, who used to talk or who didn't talk, who was shy, and so on²⁸⁴.

For Aline, the procedures developed by the coteacher group as an attempt to know and to listen to the students were “*fantastic*.” Aline describes some dynamics used in the first year of cotaught lessons in which activities were designed to get to know the students (their attitudes, content knowledge, or ways of situating themselves in the classroom) as “*fantastic*”. *Fantastic*, here, is used in addition to the other adjectives used to represent her experience: *relevant*, *important*, *positive*. By employing this adjective, Aline again, makes use of *Evaluative statements* to represent her point of view regarding the practices of the group. Again, she evaluates the experience as desirable, as a good experience to have during initial stages of teacher education.

Another salient aspect of Aline's utterance is, again, the use of the pronoun “*we*”. Again, “*we*” is represented as an agent, as doing ‘important’ things: “*we*” *have been doing*, *we have done*; *we were able to know*. If one is interested in understanding the agential process, Fairclough (2003) reinforces the importance of asking questions such as: ‘who is doing things that are obsolete or important?’. Aline's use of “*we*” is also a kind of *subjective modality* that may indicate her feelings of power towards making statements on the behalf of others. She also uses ‘you’ as a form to refer to the whole group and frame her colleagues as authors and active agents capable of doing things (ENGLE; FAUX, 2006). She does so, in this case, through an *affective process*: ‘if you *think*’. This is important because it potentially gives the audience a sense of authority and ownership (ENGLE; FAUX, 2006).

The students are again represented as individuals who have to be known: not only in regards to their knowledge, but also their preferred forms of interaction and personality. As we have seen, the procedures developed by the group as an attempt to know and listen to the

²⁸⁴“mas é por isso você pensar como é fantástico isso que a gente tem feito aqui, essa coisa do, essa coisa do duas três primeiras aulas em que você aplica um, uma dinâmica uma coisa, que nem a gente fez do balão, lembra? Nossa naquela dinâmica do balão a gente conheceu muito sobre conhecimento que eles tinham de inglês quem falava quem não falava quem era tímido quem não sei o que.”

students were “fantastic,” and these led to the good relations with the students who realized that the teachers cared about them. The excerpt below demonstrates this representation.

Cogenerative dialogue, June 8th, 2011

Fragment 15

01 An: You know, all this reflection that we don't do and that the questionnaire provided us with, then you said something that maybe it is worth thinking about our classes instead of spending a long time preparing three, four, five extra exercises, in order to have no time left and become irritated. Because you don't know, maybe if you organize that environment for knowing, you know, I think that maybe because of that we have had such nice relationships, at least we did, with my group, with the students, they have realized that since the beginning this was what we wanted, we wanted to know them²⁸⁵.

In this exchange, Aline addresses the supervisor as ‘you’, in the beginning, using the material process ‘*said*’. Later, she uses ‘you’ to address the whole group as a way to connect with the group: you *become* irritated, don't *know*, *think*, and *organize*. Again, Aline seems comfortable with discussing the cognitive process (*think*, *know*), state of being (*get nervous*) and *material process* of others. To represent herself, she again uses the *subjective modality*, marking that she belongs to the affinity represented (I *think* that maybe). The possessive pronoun, ‘*my*’, to refer to her group, shows that she commits to the nice relationship *she* had with her group. By using ‘*my*’, Aline differentiates herself from the other groups and make commitments to this truth. Here, she does not universalize her perspective to the whole group.

She also evaluates my previous utterance as being something that ‘*maybe* it is *worth* thinking about’. However, Aline uses a median level of epistemic modality through the adverb ‘*maybe*’. It indicates that there is a possibility that Aline partially commits herself to what I proposed should be taught. In this utterance, Aline uses the adverb ‘*maybe*’ again in order to try and explain why she and her coteachers had nice relationships with the students. This use of modality shows that she was willing to negotiate and is more open to difference, which differs from her representation in section 4.1.1 where she provided more resistance and non-negotiable discourse.

Aline clearly attributes her changes to societal relations, mainly with the students. Her utterance, which is the title of this subsection, for example, shows that her discourse continues to demonstrate almost the same linguistic choices as the previous episodes described during

²⁸⁵ Você sabe, toda esse reflexão que a gente não faz and que o questionario nos forneceu.. então voce disse uma coisa que talvez valha pensar a respeito nas nossas aulas ao invés de gastar um longo tempo preparando três, quatro, cinco exercícios extras para não sobrar tempo e a gente ficar nervoso. Porque você não sabe, talvez se você organizar o ambiente para conhecer, você sabe. Eu acho que talvez porque nós tivemos essas relações tão boas – pelo menos a gente teve, no meu grupo – com os alunos, eles perceberam que desde o começo isso era o que nós queríamos, nós queríamos conhecê-los.

the second year of participation in the program. “We” is represented again as imbued with power to act (“*we did*”, “*we don’t do*”), as the agent who was responsible for the “*nice relationships*”: “*we wanted to know them.*”. It is interesting to emphasize that Aline uses more cognitive mental processes to talk about present actions when compared to her first year of participation in which she used more affective ones (I *like*, I don’t *like*, as exemplified in section 4.1.1.). The social actor ‘we’ also appears as the beneficiary: “*the questionnaire provided us*”. This personification, which excludes the social actor responsible for the questionnaire, humanizes the questionnaire, taking the focus away from the people. It can thus be inferred that Aline also represents the group as the beneficiary of the arrangements and tools available. The students here are also linked to the *perceptive mental process*, “*they have realized*”, which evidences their representation as thinking individuals, or, people able to understand teachers’ intention.

Therefore, Aline’s lexical choices demonstrate that these relations developed through the process of engaging, caring, and participating and as a result of her “willingness to tune [herself] to others, to commit to a common cause, and to engage in a manner that is other-oriented” (ROTH; RADFORD, 2010, p. 305). The social relations experienced at the school provided the context for her development as a teacher who cares for her students and is therefore willing to consider new ways of relating to them. It was in this field that amicable relationships with her students began to develop, allowing students, in turn, to realize that “*we wanted to know them*” in order to be able to meet their needs. Through this engagement Aline was able to develop “nice relationships” with her students.

5.2.4 “Individual Practices Might Not Be Sufficient In An Educational Environment As Complex As Our Schools”

Changes in relations are the transformations we observe and attribute to Aline however, such changes are not fully attributable to her because relations are irreducible social facts (DURKHEIM, 1919). Writing on her relations with coteachers in her teaching research, she reports being able to understand what it means to “*learn from the other.*” She insists on the fact that by relating to others one may achieve more than when working on one’s own. The utterance used as the title of this subsection, for example, shows Aline is in fact, questioning the role of individual practices in transforming the complex environment of the schools. Her lexical choices exemplify how she now sees herself implicated in the process as part of the school (*our schools*) and how she evaluates individual practices as potentially insufficient. She uses an epistemic modality in a low degree of commitment to truth (*might*

be), which indicates that Aline is also changing the way she relates and represents others. We can notice that her discourse here is slightly different than in the beginning, where she seemed to be committed to the truth that she does not need to work with anyone else (when she says, for example, she *had* to collaborate and that other novice teachers would just disturb – section 4.1.2).

Thus, throughout the course of her program, the quality of her relations changed from one reflected in the attitude of, “*I do not need them*” (section 4.1.1), to one that recognizes that she could learn with/from others. Even though resistance characterized her participation, Aline realized, in a dialectical reversal, the potential of working together in order to achieve goals in the complex system of public schools. Aline began to feel comfortable with the contributions of her coteachers. While presenting ideas for developing an activity in which students are supposed to write in English, and position themselves towards the topic poverty in a blog, Aline mentioned Alice’s contribution to a curricular idea:

In a cogenerative dialogue meeting, August 30th, 2011

Fragment 16

- 01 An: One idea that Alice gave me after we discussed it is that in the classroom they write their comment, hand it to us and at home they go to the site and post it.
- 02 Ana: ah, you also could use a print screen, they write there and then they don’t need to surf in the internet at home, then, you, Stefanie, Alice and Mi, divide and post it at home, then they go there and see it later... it is an alternative if you do not have access to the internet...
- 03 Ac: Yeah, it is also an alternative. But with the questionnaire that we have applied in the beginning we could see that they all have access to it, but if you do not have, it is an alternative.²⁸⁶

Source: Author.

In this exchange, Aline represents Alice as someone to who is worth attending. Alice is the one who is associated to the *material process* “*gave*” and Aline, apparently, accepts the idea (*me*). In this episode, Aline’s relation to the regular schoolteacher Alice is one of trust (Aline *gave* Aline the idea and she accepted it). Aline clearly positions herself in relation to Alice as the *beneficiary* of the action (Alice gave *me*). As a result, as Alice exhibited

²⁸⁶An: Uma ideia que a Alice me deu depois de discutirmos isso é que em sala eles poderiam escrever o comentário deles, entregar para gente e aí em casa eles vão e postam no site.

Ana: ah, você também pode usar um print screen, eles escrevem lá e aí eles não precisam entrar na internet em casa, daí você, Stefani, Alice e a Mi dividem e postam em casa, aí eles vão lá e veem depois... é uma alternativa se você não tiver acesso à internet.

An: Yea, it is also an alternative. But with the questionnaire that we have applied in the beginning we could see that they all have access to it, but if you do not have, it is an alternative.

Ac: outra opção é que essas mensagem sejam postadas no mesmo tempo e assinadas pelo grupo todo... Eu acho que a relevância de ser postado por um grupo vão ser enfatizada, assim, nós, desse grupo queremos dizer que....

recognition of Aline's knowledge by providing her with space to talk in the teachers' meeting (Section 4.2.2), Aline increasingly demonstrates knowledge. In this exchange, they both realize that they can provide each other with more agential spaces. Consequently, Aline increased her contributions to the planning sessions and exhibited willingness to accept alternative ways of teaching by accepting Ana's proposal (as we can confirm in previous excerpts). In contrast to her first year - exemplified by the excerpt in section 4.1.1., in which Aline is resistant to the contribution of others- in the excerpt above, she is more open to the contributions others make and, as a result, modifies her lexical choices.

This modification is clearly visible in the linguistic realization of Aline's utterance. Again, she represents the social actor "we" (including herself) with more agential values. "We" is the social actor associated with the *verbal process* 'discuss' and the *material process* 'apply'. In this utterance, Aline makes use of material process to represent the group, which may serve as a kind of reassurance that a task is being completed, which positions the group as activated actors. The use of the cognitive mental process 'could see' in the sentence "we could see that they all have access to it" has the effect of representing Aline and her coteacher as the ones who are familiar with the students, a different relation from her first year of engagement in the program²⁸⁷.

Students are also represented with more agential attitudes through *material processes*: they are the ones who *write, hand it, go* and *post*. These choices may evidence the fact that Aline represents the students as central in the process of teaching and learning. She also produces an utterance marked by her knowledge of the students, which authorizes her to produce emphatic assertions about them: "they have access". Although her representation positions students as agential subjects, it is possible to perceive that such agency is restricted by what the teacher asks of the students: she authorizes everything they do.

In her way of acting and interacting, Aline also seems to include strategies for disagreeing with her coteachers in more democratic and indirect ways. The first acknowledgement (*yeah*) and then the repetition of the sentence, '*It is an alternative*', is a use of language that signals agreement and voices disagreement in a manner that is likely to be palatable and fairly indirect, couched in an overall sense of affirmation and disagreement (LEWIS; KETTER, 2011). In other words, Aline agrees that it is an alternative but continues to emphasize her position of asking students to post it at home because they have access. So it is a disagreement framed by using language that might give credibility to the other's voice,

²⁸⁷One could argue that it would be natural for Aline to be more familiar with the students during the second year rather than the first. However, Aline worked with different groups of students each year.

although it is not duly incorporated in her proposal. This exchange demonstrates how Aline is becoming more open to other's contributions and how the relations are changing.

This way of relating to other teachers is important from the perspective of the zone of proximal development, where asymmetries are possible because of the existing inter-comprehension of interacting participants who become each other's teachers and students independent of their institutional positions (ROTH; RADFORD, 2010). Thus, far from exhibiting an asymmetry, the zone of proximal development is an interactional achievement that allows all participants to become teachers and learners simultaneously.

By this point in the program, as we can see, Aline was more comfortable with the contribution of her peers (e.g., Ana, another novice teacher, in turn 02) or Alice. The same could be said about the relation with the supervisor. Different forms of interaction characterize the debriefing meetings I held. Note the way Aline interacts in this co-planning meeting in which we were strategizing how to approach students' intolerance to diversity in our classes:

In a coplanning meeting, June 8th, 2011

Fragment 17

- 01 Mi: At the time you asked, for example, Racism, which is the image that represents it, he has to mark it, we find it on the net.
- 02 A: Ah, like that, with pictures, like the way you did, in your plan? Wow, they loved that activity. And they were indignant: "But how come I did not see it?" and so on. It was very cool! We could work with that, right? This issue of, of comprehension of the text.
- 03 Mi: Uhum, vocabulary is a strategy for you...
- 04: A: You have a lot of pictures and a lot of little things, so he has to work with it, this is that, this is that...
- 04: Mi: uhum huhm
- 06: A: And who knows, in the end of this plan, we say something like that: "now, you have to set up different groups
- 07: Ac: yeah, diverse
- 08: A: but we will **have** to get there, right, [the issue of diversity, respecting the others]
- 09: Ac: yeah, I think we have to get there.
- 10: Mi: at the end, they have to get... who is different from me... I don't know if spot the difference and then join them...
- 11: Ac: Guys, if this happens in 3B!!!!
- 12: An: But you know... there is one it is cool! I don't know if you have seen it... it was like

this... you... you get like... you go reaching, and reaching, and then you go through obstacles... then you had there, for example, it was given to you a number... different number, to make groups. Then you get a number but you don't see it. Then you have to look for the person who has the same number as you. When you find her/him, for example, we all have one and then you have to go through an obstacle and conclude the task.

13: Ac: yeah... I think it works!²⁸⁸

This episode exhibits how Aline and Michele related during the latter part of the practicum: this form of relation was the result of previous relations and experiences even though these were marked by a more negative affectation. It is evident how Aline is engaged in the planning of the class by accepting (turn 02), suggesting (turns 04, 06, 12), becoming involved with the teacher educator and the schoolteacher and even dominating the long turns (turns 12 and 15).

Change in relations is represented in this exchange in which Aline evaluates Michele's teaching in one of the cotaught classes. Aline's representation of the activity carried out and suggested by me is by the evaluation of, "*very cool*". The fact that Aline witnesses the teacher educator carrying this activity seems to play an important role in the relation: rather than demonstrating resistance towards adopting different perspectives (as shown in section 4.1), Aline evaluates it positively (*very cool*) and also suggest that we do the same (*we could do that, right?*). Aline's question "*we could do that, right?*", marked by the modal verb 'could' shows that the relation is also marked by power relations: she 'suggests' and 'asks' for the supervisor's permission, waiting for a confirmation. On one hand, it implies that the

²⁸⁸01 Mi: Daquela vez, por exemplo, Racismo, qual é a imagem que representa isso.. ele tem que marcar... a gente acha na internet...

02A: Ah, igual aquele, com figures, do jeito que você fez, no seu plano? Wow, eles amaram aquela atividade. E eles estavam assim, indignados: "Mas como eu não vi isso?" E tal.... Foi muito legal. Nós poderíamos fazer isso, certo? A questão de.... Compreensão do texto...

03 Mi: Uhum, vocabulário é uma estratégia pra você...

04 An: Você tem lá uma figura e tem varias coisinhas, então ele tem que trabalhar, isso aqui é isso aqui, isso aqui isso aqui...

05 Mi: Uhum, uhum.

06 An: E quem sabe, no final deste plano, a gente fala assim: 'Agora vocês tem que montar grupos diferentes'

07 An: Diversos...

08 Mi: Mas oh, a gente vai chegar lá. [the issue of diversity, respecting the others, etc...]

09 Ac: Eu acho que TEM que chegar lá!!!

10 Mi: No final eles tem que pegar...quem é diferente de mim; não sei se localizar a diferença e juntar...

11 Ac: Gentee... se isso acontecer, ali no terceiro B!!!

12 An: Mas sabe que tem um muito legal!! Não sei se você já viu isso, era assim... você...é.. você pega, tipo... você... você tinha que ir alcançando... a...alcançando, passando por obstáculos. Então você tinha lá por exemplo, era dado pra você um... números. Números diferentes, para formar grupos. Ai você pega, só que você não vê. Ai você tem que pegar e procurar a pessoa que tem o mesmo numero que você. Ai quando você acha, por exemplo, nós três temos o um, ai vocês tem que passar por um obstáculo. Concluir uma tarefa.

13 Alice: É, então! Acho que dá!

supervisor also ‘has a say’ in the decision of choosing which approaches and perspectives to adopt, and this is valued by Aline. On the other hand, the pronoun “We” indicates both Aline and I are included in the decisions and that she would like to take part. These changing relations manifest as learning: she became experienced in and through teaching alongside others. The changing participation allowed Aline to reframe her understanding of such roles: she began to see her university supervisor as someone from which she could learn and with whom she could teach. Aline began to acknowledge what had been done in the classroom as a move towards the enhancement of learning opportunities.

Here, the processes associated with the social actors show material process being articulated to the supervisor (*did*) and ‘we’ (*work with*), while the students are represented as reacting to it through *affective mental process* (*love*). ‘We’ and the supervisor are positioned as agents while the students are reacting to those actions. This is a different position articulated by Aline, who – in the beginning – was not paying attention to students’ reaction like she does now. Note that this is a different position regarding the same issue: teaching students how to read. While in section 4.1.1, Aline was resistant to accepting suggestions and alternative ways of approaching the topic, here, based on the joint experience of teaching with others (“*like the way you did, in your plan?*”) and the result of employing alternative strategies (*they loved it!*), Aline changes her ways of acting, representing and being. In this exchange, Aline ascribes herself to a position of power as well, which is important for identification. This position is one that allows her to make strong truth claims about the mental process of others (“*they were indignant*”). This use of the *relational process type*, according to Fairclough (2003), may indicate that the individual makes statements on behalf of others, displaying a kind of power with an uneven social distribution.

By the end of the practicum, Aline clearly represents herself as “a Pibidiana”. In the next section, I analyze the specific discourse she uses to represent herself.

5.2.5 Being a Pibidiana: Relations By the End of the Second Year

During a teaching seminar in which the three novice teachers of each teacher educator could present their experiences related to the practicum, Aline volunteered herself. When discussing her experience, she begins to call herself a “Pibidiana” and leaves the program with this self-representation. In this fragment, Aline is elaborating on her experience in the PIBID program and three participants are identified and linguistically materialized in her text:

herself (by using the pronouns *I* and *me*), PIBID and the group of teachers with whom she has been working (by using the pronoun *we*).

During her final presentation at FOPE seminar – 15/12/2011

Fragment 18

01 An: I can say that when I got myself into PIBID [Institutional bursary program for induction to teaching] [...] I didn't know at first that it was going to be so demanding. But really, I didn't know that it was going to re-frame my profession so much. I have been teaching since I was 17. It has been 10 years. But PIBID has shown me another reality and PIBID has provided me with the opportunity to create for myself a new meaning of my profession. And I think that through it we were able to find these successful practices in public school that I want to share with you today. [...] I am a Pibidiana, and I think it is so awesome. I like to say it²⁸⁹!

From a socio-historical-cultural perspective, calling herself a “Pibidiana” characterizes an exhibition of *power to act*, that is, a kind of main and agential role in teaching which portrays “an active participation of the subjects in the search for alternatives to the contradictions in their context and at the same time, act in a conscious and responsible way aiming at influencing social transformation” (MATEUS; EL KADRI, 2012, p. 118). However, the way Aline positions herself here is represented as involved not only in actions (like I have been describing so far) but also in *reactions*: she reports she “*wants to share*” and “*likes to say it*”, representing herself as someone who is the “*senser*” of this *affective mental process* (realized by the process combining perfective nonfinite clauses with “to”).

However, she also positions herself as a beneficiary of the processes whose agent is PIBID. This is when she starts to represent her meanings of PIBID through the noun PIBID or by using the pronoun *it*. In Aline's utterance, PIBID is represented as an *activated* social actor with a causative role, that is, it is the agent of transformation. More precisely, PIBID is *personalized*, that is, it is depicted by representational choices that personalize social actors and represent them as human beings. This meaning includes the characteristic, “human” (VAN LEUWEEN, 2008), and therefore represents a material thing/object with included characteristics or actions that only would be possible to humans. The program is therefore, represented through the linguistic realization of its proper name (PIBID). Being the social actor and having personalized roles, performing actions that would only be possible to humans, PIBID *shows, provides, reframes*. In this fragment, Aline's positioning differs from

²⁸⁹ Eu posso dizer que quando eu entrei no PIBID[...] eu não achei que ia ser tão puxado, mas de verdade, não imaginei que ia ressignificar tanto minha profissão, eu dou aula desde os 17 anos, já faz aí 10 anos mas o PIBID me mostrou outra realidade e o PIBID me possibilitou ressignificar minha profissão para mim mesmo e acho que através de tudo isso a gente pode encontrar essas práticas satisfatórias e que eu quero hoje compartilhar com vocês. [...] Eu sou uma Pibidiana, e acho isso maravilhoso... eu gosto de dizer isso!

the first sentence: as she demarcates PIBID as the agent of the actions, she puts herself in the position of being *passivated* by such action (PIBID has shown *me* and has provided *me*) because she is represented as “undergoing the activity or being at the receiving of it” (VAN LEEUWEN; 1993, p. 33), assuming the role of *beneficiary* in the action. Aline represents PIBID – a program that by the very fact of being a program is not able to “do” or “perform things” – as being the agent of several actions: “*PIBID has shown me another reality*”; “*PIBID has provided me with the opportunity*”; “*it was going to re-frame my profession*”. The verbs chosen to represent PIBID are *material action process* in the *transactive* mode. Precisely, such actions “*have an effect on others, or on the world*” (VAN LEEUWEN; 1993, p. 60). PIBID is understood as being one fixed set of activities with the power to *affect* her profession. As PIBID is seen as the activated social actor, her position as a beneficiary of the processes whose agent is PIBID is linguistically realized through the processes with which she is associated: she *got* in the program, the program *provided her* with opportunity to create. Further, paying a closer look at the transitivity of her discourse, there is a high degree (4 times) of *cognitive mental processes* evidenced in the use of the verbs *to think* and *to know*. By attributing herself the constant use of “I think” or other *cognitive processes*, Aline stresses her own perspective and knowledge, thus assuming the position of a stakeholder (ENGLE; FAUX, 2006). As I have made explicit earlier, this lexical choice is salient to our understanding of agency in teacher education because “the greater the power of the social actors, the more likely it is that cognitive, rather than affective, reactions will be attributed to them” (VAN LEEUWEN; 1993, p. 58).

While Aline elects PIBID as the subject who provided her with opportunities, or, in other words, impacted her development, in her representation, she attributes the role of the context which allowed her to “*create for herself a new meaning for her profession*” to PIBID. Again, in this fragment, Aline positions herself as agent of the action, the one also responsible for reconceptualizing the meanings of her education, demonstrating how she is implicated in the process of creating a professional identity. From this perspective, Aline seems to be implicated in the process of her own education as well: she assumes herself as agent with enough authority to exclaim that “*she can say*” that when she “got herself in PIBID” (that is, she had the option and she chose to participate in the program) she “*didn’t know*” for what exactly she had signed up.

The third social actor represented in this fragment of Aline’s discourse is realized by the pronoun “*we*” in the sentence “*we were able to find these successful practices*”. Such representation emphasizes, again, the representation of herself as part of a group of teachers

who acted towards “*finding successful practices*” at public schools. However, from a CDA scope, “we” were able to find these successful practices, means “they” are not. In this particular representation of social actors through *differentiation*, Aline explicitly differentiates herself – and the group—from another similar group, creating again a difference between the “*self*” and the “*other*” (VAN LEEUWEN, 1996). In this instance, she is the one who “belongs”.

What I endeavor to convey here is that Aline’s representation of “we” is marked by differentiation: when we say we *are* something it is because we are saying we *are not* something else. This is precisely the intrinsic and inseparable relationship of interdependence between identity and difference, which mutually determine and constitute each other as Silva and Woodward (2011) explains that the sameness (or identity) always entails the otherness (or difference). Aline creates this difference through the linguistic choices used to represent her relations. In other words, identity as difference is produced, crafted and created in the social world, in the context of cultural and social relations through language (WOODWARD, 2011; SILVA, 2004). Aline creates the difference between “we” (the group which she is part of) and “they” – the others who involved in the teaching practicum– through what Silva (2004) calls, “*border demarcation*”. This is significant because differentiation is the core process by which identity and difference is produced (SILVA, 2004; WOODWARD, 2011). From the same line of thought, this use of the pronoun ‘we’ is seen as one strategy of ‘positive self-presentation’ (VAN DIJK, 1993; SIMPSON; MAYR, 2010), which contrasts with the “negative-other-presentation”.

Taking this into consideration sheds light on our understanding of her identification: Aline could relate to a group that she represented as “*finding successful practices*”, but not to the other novice teachers, supervisors and teacher educators who work in public schools. In this sense, one could say {coteaching|cogenerative dialogue} possibly produces egocentric and excluding discourses. However, it is this very collective sense of having a shared objective –and the pursuit of its achievement –that is currently lacking within Brazilian public schools.

This representation and identification with a particular group is most likely a discourse against the inefficacy of the public sector and Aline's reaction to the discourse that, “English is not taught in public schools²⁹⁰.” It also aligns with the celebratory discourse of PIBID that circulates in academic seminars, (as I have noted in the Introduction of this dissertation).

²⁹⁰See Lima (2011) for a more comprehensive discussion of this belief.

Aline leaves the program evaluating it. She represents PIBID as “*demanding*” and finds the fact that she is a Pibidiana “*awesome*”. Through the adjectives “*demanding*” and “*awesome*”, she positively evaluates the effects of being a Pibidiana. This evaluation is strongly linked to her identification. As someone who belongs to a program and, therefore, can be called a “Pibidiana”, Aline represents herself as being part of the “we” group which is *demanding, awesome, relevant, has positive things, offers support and has successful results*. She also evaluates “being a Pibidiana” through the affective mental process “*like*”, which is a subjectively marked evaluation. Evaluating in such a way, Aline demarcates what she believes it means to be a Pibidiana.

Aline identifies herself as a Pibidiana through the use of relational process (“*I am a Pibidiana*”), which describes states rather than actions. There is a possible ideological work achieved by the use of these verbs in the present tense: they may present as facts what is essentially the author’s opinion. That is, Aline describes her state as true; the lack of modalization indicates this.

Moreover, the effect caused by the repetition²⁹¹ of the pronoun ‘we’ shows a strong group identity. This is important because if one can name the world in different ways, the possibilities for creating another world exist. Thus, the image created through Aline’s representation regarding the Pibidian group has the potential to construct new possibilities for action.

The fact that Aline represents herself as a “Pibidiana” ultimately plays an important role. On one side, we may understand such representation as a high degree of identification with the profession, as I initially did. My first interpretation (and part of it was published in El Kadri and Roth (2013)), was that Aline was exhibiting a voice of pride in working towards the enhancement of education, a voice of identification with teaching. While it may be true that she identified herself with the ‘PIBID program’, it also may mean something different. Looking for “the Pibidiana discourse” from the perspective of CDA, this identification may not necessarily signify identification with public schools or the teaching profession. Rather it may indicate that “Pibidians” craft their identity by differentiating themselves from others: the identification would then be with the program rather than with teaching at public schools.

The position Aline assumes, as a Pibidiana, is one of the manner in which temporary roles (identity position) are strategically claimed by the self, as well as by the ways in which a person (or discourse) assigns identity positions to others. Aline did not create the term rather,

²⁹¹Repetition is often used to intensify meaning, having a strong coercive force (SIMPSON; MAYR, 2010).

she listens to people referring to themselves as Pibidians (or Pibiders)²⁹² and she clearly accepts and positively evaluate this title. Aline thinks of it is “awesome” and a very likeable term. When someone nominates or creates for herself a position in the discourse – as Aline has done—at the same time, she/he is excluding the other possibilities of the self. When Aline positions herself as a “Pibidiana”, she is identifying and claiming herself as such. At the same time, she is signaling that she has a different position from other teachers because when we say we *are* something it is because we are saying we are not anything else: she is neither a ‘novice teacher’ nor a ‘schoolteacher’ involved in regular ‘teacher education’. This claim and need to call herself a Pibidiana may be understood as a ‘reverse discourse, when people engage in forms of resistance through discourse by often rejecting often derogatory classificatory labels (SIMPSON; MAYR, 2010). Investing in Pibidana identity is a way to resist the stereotypes that originally branded novice teachers at schools as ‘disturbances’. As the ‘reverse discourse’ “draws on the very vocabulary or categories of dominant discourses in order to make a case for oppressed groups” (KINGFISHER, 1996, p. 541 apud SIMPSON; MAYR, 2010), Aline draws on the recent mainstream discourse of being a ‘Pibidiana’ which, most likely, would be argued by very few people. In addition, by marking herself as a Pibidiana, Aline erases some differences (we have a ‘group’ identity’, we share some values) while also creating others. She ascribes a different and a privileged role to herself. Since representation acts symbolically in classifying the world and our relations within it (HALL, 2005), a representation such as this is also a claim for difference and translates the desire of different social groups, situated asymmetrically, of guaranteed, privileged access to social resources.

For Aline, being a Pibidiana means to be part of a group to which she belongs. By claiming this identity, she defines what is expected of and socially possible for her (REEVES, 2009). Further, this identity is only possible for her through the ongoing engagement with others (as individuals participate in their day-to-day activities) which emerges in the discursive construction of personal stories that make a person’s actions intelligible to others; it makes certain identities possible to be ascribed and claimed. Aline claims for herself this such identity. One of the reasons for the hypothesis as to why Aline would claim this particular identity is because being a Pibidiana may signify she is seen as a power social actor at schools. Such an interpretation is possible because “where there is differentiation, there is power” (SIMPSON; MAYR, 2010).

²⁹²The students refer to themselves as PIBIDers, or sometimes PIBIDIans (CORBETT, 2013). In Portuguese, there is also the noun ‘Pibideiros’ (SANTOS; SENA; BARBOSA, 2010).

Moreover, by claiming herself a Pibidiana, Aline clearly points out she has been transformed by the activity. Since being a Pibidiana is an outcome of a process of symbolic and discursive production constructed in the social relations of the activity, it only makes sense within a chain of meaning comprised by other identities, within the discourse created regarding teacher identity in Brazil. That is why being a Pibidiana - that is, being differentiated as a Pibidiana makes sense in Brazil: it gives the participants a different status, a varied role when compared to the general image of teachers. Pibidans' are there to "*innovate*" in public schools, implying that the school and their teachers do not normally do so. This differentiation is significant in this particular socio-historical cultural context. As Woodward (2011) highlights, some differences are more important to others in specific places and in a specific time (WOODWARD, 2011). Owing to the fact that the emergence of different identities is historical and therefore, it is placed in a specific time, being a Pibidiana in a historical time in which teaching profession is in crisis only makes sense in this context. The fact that there is little motivation for becoming a teacher (GATTI et al., 2009) may have motivated Aline to find new ways to identify herself. This may be one of the reasons why there are these new forms of positioning: we live in a historical time in which the teaching profession is in crisis and where specific programs for teacher education are launched as a result, which, therefore, allow other identities to emerge.

What Aline does in reinforcing she is a Pibidiana may be recognized as an "authentification", that is, "the assertion of one's own or another's identity as genuine or credible" (BUCHOLTZ, 2003, p. 408) and when fellow members of a community of practice accept the symbolic behavior of an individual as appropriate and 'real' (BLOCK, 2007). This claim for being a Pibidiana is significant for Aline's construction of identity because identity is constructed by becoming a "certain kind of person" (GEE, 2001), which needs to be recognized and affirmed by others in dialogue (GEE, 2001). More precisely, at the same time identities are created in the social relations, individuals have the power to accept or reject it. Aline, here, accepts and claims this identity for herself as if it were the norm.

Through *normalization*, being a Pibidiana becomes the pattern regarding how other identities are evaluated: if we are Pibidians, "they are not". By attributing positive identities and evaluation to a "Pibidiana", Aline also constructs this identity in relation to others, which makes being a Pibidiana a natural, unique and desirable identity. This is the process of subjectification that is at stake. We live our subjectivities in a social context in which language and culture give meaning to the experience that we have of ourselves and in which we adopt an identity (EL KADRI; ROTH, 2013). Aline's process of transformation and

subjectification was marked by a positive evaluation and commitment to the discourse of being a Pibidiana. The status of being different from “the others”, the status acquired at schools, and the positive experiences lived are also reasons for which Aline reinforces her identity as a Pibidiana. In addition, the process of subjectification was marked by a transformation in her social relations and new ways of being with herself and the others. A new conceptualization of the students and the school setting emerged which was, perhaps, another reason for Aline to invest in this identity. Identities are therefore, created in interactions, between the ‘self’ and the ‘other’. Identity is co-constructed through a social negotiated process with the self, with others and within discourses present in one’s life in which individuals claim, assign and reject identities in relation to others (REEVES, 2009).

Being a Pibidiana is relevant to our understanding of Aline’s transformation because “learning implies becoming a different person” (LAVE; WENGER, 1991, p. 53) through a change in social status or position. That is why “teacher trajectories” (LAVE, 1996) are inextricably bound with identity formation, or, ways of being (FAIRCLOUGH, 2003). Along with this, being a Pibidiana ascribes a certain power: being a part of a group whose objective is to innovate in public schools. The agential identity Aline ascribes to the group and to the practices developed hold significance because agency and identities are dialectically related to structure and mediated through participation in activity through actions (ROTH, 2007).

The table below summarizes her ways of acting, interacting, representing and being during her second year of participation:

Chart 14 - Summary of Aline’s identity transformation revealed in the ways of acting, interacting, representing and being during the second year.

	2nd year	Linguistic realization
Ways of acting	deeply engaged, exhibited motivation, a wish to take control, and a strong belief that she was also able and responsible for transformation and innovation. Dealing with contradictions, showing willingness to participate, coordinating the discussion, inviting others to participate, alternating leadership, alternating the position of the competent peer, evaluating ideas, disagreeing in more democratic and indirect ways, sharing responsibility, speaking freely, initiating dialogue/ideas, providing evidence sharing views and appraising facts in similarity, more opened to the difference,	Through ways of interacting: I.R.E pattern.

	more active positions	
Ways of interacting	- takes turns to act and notto act in various ways - asking questions, making requests, explaining, greater mutuality of participation, more symmetrical ways of interacting contributing to the topic, having the power to evaluate, interrupting, deciding to enter dialogue whenever they want, deciding to continue the dialogue on other occasions, engaging in topic brought up by others a more equitable distribution of turns between the novice teachers, decreasing number of turns taken by the teacher educator language used opens for difference	a mixture of questions and responses shows people are equally engaged features of dialogical practice (MATEUS, 2005). a high level of epistemic modality and questions
Ways of representing	Herself – active, the one who performs the actions, part of a group, the one ‘who knows’, agent of change, someone who belongs and beneficiary of PIBID	Through <i>activation</i> , Use of material and cognitive processes to refer to herself
	We/ Group – perform the action,	We , material and cognitive processes, strategy of ‘positive self-presentation’
	Practices/new approaches – successful, positive, made the difference, fantastic, very cool	Evaluation
	School/university relationship - one marked by recognition and valorization.	Metaphor
	The barrier is falling down	
	Inclusion of the representation of other social actors: director, school, coordinators, school teachers - who gives them credit and recognizes their knowledge	Through <i>functionalization</i> , Verbal processes
	Students - she takes into account, individuals who act through cognitive processes, are cared	Inclusion/assimilation / behavior and affective mental processes
Ways of being	PIBID – active social actor, human characteristics, power to affect her profession, demanding, awesome	Through activation and personalization, Use of material processes and Evaluation
	BEING AN ACTOR (agency) – empowered	Use of more material and cognitive processes
	Stakeholder/ responsible for the actions, legitimate participant, curriculum maker	Frequent use of “I think”
	empowered (part of a group identity - we)	We, material processes
	Pibidiana	Demarcation of difference (we x them)

Source: Author.

5.3 CONCLUDING REMARKS

The analysis demonstrates Aline's ways of acting, interacting, representing and being shifted from the first to the second year with regard to her participation in the teaching practicum within PIBID. During the first year, her ways of acting were featured by being resistant, making fun of the others, feeling unwanted and demonstrating irony. Her ways of interacting were generally characterized by the I.R.E patterns, with few initiations of turns, resistance to participation and strong power relations which expressed cynicism, ridicule, and blaming others, with few engaged utterances. These ways of acting and interacting inculcated ways of representing herself as someone unwelcome and who does not belong in the school, with a passive and temporary social role and with little power to act in regards to contributing to the school environment. Through specific representations, Aline positioned her coteachers as being unimportant. The school/university relationship was represented by irritation and negativity. New approaches and suggestions of how to act differently in the classroom were generally characterized through negative evaluations. Thus, students were generally excluded from her representations. However, when they were included, they were represented as passive agents and functional participants of the activity. These ways of acting, interacting and representing displays non-agential and non-engaged ways of being. That is, it crafted resistant, peripheral and passive identities, featured by disempowerment.

However, as Aline's ways of acting, interacting and represented shifted, her ways of being did so as well. Over time and through the social relations she participated in almost daily in the teaching practicum within PIBID organized through {coteaching|cogenerative dialogue}, her ways of acting became more deeply engaged, exhibiting motivation and a desire to take control. She began dealing with contradictions, showing willingness to participate, coordinating discussions, inviting others to participate, alternating leadership, alternating the position of the competent peer, evaluating ideas, disagreeing in more democratic and indirect ways, sharing responsibility, speaking freely, initiating dialogue/ideas and providing evidence. Her ways of acting positioned her as being able and responsible for transformation and innovation, demonstrating that she shared views and appraised facts parallel with the group. She was more open to difference and took more active positions. These ways of acting were characterized by ways of interacting in which she used to take turns to act and not act in various ways (asking questions, making requests, explaining), presenting a greater mutual participation and more symmetrical ways of interacting with the participants. These more symmetrical interactions among the participants were featured by the

group contributing to the topic of discussion, having the power to evaluate, interrupting, deciding to enter dialogue whenever they wanted, deciding to continue the dialogue on other occasions, and engaging in topics initiated by others.

Through this process, Aline began to represent herself as someone active, who performs transformative actions at the school and who has the capacity and status to participate in the school in new ways. She also represents herself as being part of a group and as someone who belongs at the schools by being the beneficiary of PIBID. The group is then included in her representation as a '*we*' *identity*, a group who performs transformative actions and carries out tasks at school. Aline represents the practices performed by this group through positive evaluation as the representations about the school/university start to become marked by recognition and valorization. In her representation, she includes other social actors (such as director, coordinators, etc.), which differs from before. There is also noticeable change in the way she represents students. During the second year, students are taken into account in her practices and they are represented as individuals who act and think. Also, significantly, she starts to portray PIBID in positive ways (*demandind*, *awesome*) and as an active social actor gifted with human characteristics with the power to affect her profession. Her discourses therefore, exhibit changes in her ways of representing: her views and perceptions evolve with regard to herself, students, the school staff, PIBID, and the possibility of transformation in schooling through engaged practices.

As a result, an agential identity was constructed, an identity that was once considered to be with no power to act and marked by negativity and resistance. It was from different ways of acting, interacting representing and being, in the social relation, that such contradictory and hybrid identities were crafted: Aline's ways of being shifted from disempowered to an empowered one. An identity of an accountable actor, curriculum maker and a stakeholder identity is thus crafted which positions Aline as a legitimate participant at school. She ends her participation in the program by nominating herself a Pibidiana identity, an identity she represents as agential an with great power to act and innovate. She claims for herself this "group identity", an identity of belonging that differentiates herself from others.

The table below thus compares and summarizes Alines' ways of acting, interacting, representing and being during her participation in the teaching practicum within PIBID organized through {coteaching|cogenerative dialogue}.

Chart 15 - Summary of Aline's identity transformation revealed in the ways of acting, interacting, representing and being.

	1st year	2nd year
Ways of acting	negative ways of acting her ways of acting were characterized by resistance, ridiculing others, feeling unwanted, demonstrating irony. expressing cynicism, ridicule, and blaming others	deeply engaged, exhibited motivation, a wish to take control, and a strong belief that she was also able and responsible for transformation and innovation. Dealing with conflicts, showing willingness to participate, coordinating the discussion, inviting others to participate, alternating leadership, alternating the position of the competent peer, evaluating ideas, disagreeing in more democratic and indirect ways, sharing responsibility, speaking freely, initiating dialogue/ideas, providing evidence sharing views and appraising facts in similarity, more open to difference, more active positions
Ways of interacting	Resisting (Strong power relations) Making fun of others I.R.E pattern	- takes turns to act and not to act in various ways -asking questions, making requests, explaining, greater mutuality of participation, more symmetrical ways of interacting contributing to the topic, having the power to evaluate, interrupting, deciding to enter dialogue whenever they want, deciding to continue the dialogue on other occasions, engaging in topic initiated by others a more equitable distribution of turns between the novice teachers, decreased number of turns taken by the teacher educator language used opens for difference
Ways of representing	Herself: not welcome, passive role, temporary social role, someone who cannot contribute to school environment, not belonging	Herself – active, the one who performs the actions, part of a group, the one ‘who knows’, agent of change, someone who belongs and beneficiary of PIBID
	Novice teachers– not important	We/ Group – perform the action, do important things
	Practices/New approach – Weird	Practices/new approaches – successful, positive, made the difference, fantastic, very cool
	School/university relationship: Irritation and negativity	School/university relationship - marked by recognition and valorization.

		The barrier is falling down
	----	Inclusion of the representation of other social actors: director, School, coordinators, school teachers - who give them credit and recognize their knowledge
	Students – not mentioned/ when they are, <i>passive agent</i> , students as functional participants of the activity	Students - she takes them into account, individuals who act through cognitive processes, are cared about
	PIBID – non- importante	PIBID – active social actor, human characteristics, power to affect her profession, demanding, awesome
Ways of being	Being resistant passive,” “peripheral,” or “distant”	BEING AN ACTOR (agency) – empowered
	Student	Stakeholder/ responsible for the actions, legitimate participant, curriculum maker
	being ‘disempowered’	empowered (part of a group identity - we) / accountable actor
	non-engagement and non-agencial identities.	Pibidiana – innovate, carry out important tasks, agential, engaged.

Source: Author.

CHAPTER 6

CONCLUDING REMARKS

Learning shapes subjectivities, subjectivities shape identities, and identities shape enactments that allow for different types of agency. (MOJE; LEWIS, 2007, p. 10).

[...] Particular representations (discourses) may be enacted in particular ways of acting and relating (genres) and inculcated in particular ways of Identifying (styles)" (FAIRCLOUGH, 2003, p. 29).

This chapter elaborates on the findings of this study and reports on the contribution of these findings to teaching education field. The main goal of this study is summarized and the limitations and suggestions for future research are discussed.

6.1 ADDRESSING EACH CASE STUDY

This study was designed as a way to verify the transformation of teachers' identities in a local interpretation of the program, which merged the teaching practicum with the objectives of PIBID. In this interpretation, I chose and utilized a version of {coteaching | cogenerative dialogue} as a theoretical/methodological approach in order to achieve the objectives of both practices. As a teacher educator acting as a teaching practicum supervisor and as a coordinator of PIBID, I was concerned with teachers' learning in this context. From a socio-historical-cultural perspective, investigating learning also means investigating trajectories, that is, the process of "becoming a different person" (LAVE; WENGER, 1991, p. 53). As identities are revealed in the ways of acting, interacting, representing and being, the question to be answered in this investigation was: "What are novice teachers' ways of acting, interacting, representing and being during teaching practicum organized through {coteaching|cogenerative dialogue}?" Two case studies, grounded in a socio-historical-cultural perspective of learning and in teacher education, were investigated. Analytical categories of CDA were employed for the purpose of interpreting the data. Now, I report the findings of each case study:

Jefferson's case

The results of the analysis carried out in the first study case - Jefferson's case - illustrate ways of acting, interacting, representing and being were characterized by three stages:

- a) Jefferson's ways of acting shifted from passive and imbued with little power to act (*being in the margin*), to ways of acting in which he assumes his role in the collective responsibility and appears more comfortable with contributing to the lesson design (*from marginal to peripheral forms of participation*), which thus turns into more active ways of acting (*being in the center|margin*).
- b) His ways of interacting were characterized differently in each one of the following ways of acting. In *being in the margin*, Jefferson interacted through interactional patterns from traditional educational settings (I.R.E); *From marginal to peripheral forms of participation*, his turns become longer and more frequent and he remakes his way of participation by no longer waiting to be invited to participate. In *being in the center|margin*, his interactions are characterized by more dialogical practices (*Socratic dialogue*) as he assumes more central roles in the dialogues, guides the discussion and engages himself.
- c) His ways of representing shifted from representing himself through a lack of commitment to what he is saying, to a social actor who actually *acts*. He represents himself in the *center|margin* as an agential teacher with the *possibility* of and capacity for producing change. However, there was no evidence that suggested Jefferson changed his representations regarding other participants, as Aline did. Rather, his ways of representing the other teachers created generic representations loaded with ideological value: Jefferson represents other teachers as professionals who do not look at themselves critically.
- d) His ways of being, therefore, change from being featured by passivity and apathy to that of an agential and accountable actor who believes in creating his lived world rather than merely being determined by it.

Our findings provide evidence that allows us to argue for a more symmetrical approach to the ZPD, in which a more capable subjectivity emerges from intersubjectivity, rather than supporting a view of "the more competent peer" as institutionalized positions. Since the more competent peer or the expert emerges from praxis, the static notion of these

concepts is no longer appropriate for labeling the participants in collaborative practices in which participation is the core. This is so because this distinction varies according to the symmetrical or asymmetrical relationships that are being played out. Regarding the IRE pattern, Jefferson's trajectory challenges the mainstream literature by highlighting that even a traditional pattern like the IRE contributes to the development of individuals in and within the zone of proximal development, as the pattern itself develops together with the participants.

In addition, by analyzing participation in terms of the margin|center perspective, I showed how different forms of participation at the school, in turn, generated new forms of consciousness, an expansion of the power to act, and increased control over conditions co-extensive to the development of an agential identity in and within participation. This also showed that the relations between a teacher educator and a novice teachers as located participants in their relations with one another (LAVE, 1996). The interactional rituals in cogenerative dialogues shift from asymmetrical relations – visible in the IRE pattern – to a more symmetrical one – in the form of Socratic dialogue as both assume a role in the collective responsibility, giving rise not only to individual development (novice teachers from a passive role to a more agential one and teacher educator from dominating to co-generating) but also to the generation of novice teachers' identities (novice teachers enacting the role of the more competent peer and teacher educator being decentered).

The findings in this chapter concur with other studies regarding the need for reconsidering the concept of ZPD in more symmetrical terms (ROTH; RADFORD, 2010; MAGALHÃES, 2009; ZUCKERMAN, 2007). It also appears congruent with studies that emphasize that who is in the know and who learns is a product interactionally and contingently achieved as participants engage with each other (ROTH; RADFORD, 2010). Moreover, this coincides with studies that argue that the notion of "expert" should be expanded into the realm of collaborative and socially shared expertise (REILLY, 2008; HSU, 2008²⁹³).

²⁹³ Hsu (2008) suggests the term "emergent expertise" to highlight the fact that expertise is not constituted within individuals but emerged during participants' transactions with available resources.

Aline's case

The results of the analysis carried out in the second study case - Aline's case - highlight the shifts in Aline's ways of acting, interacting, representing and being from the first to the second year of participation:

- a) Her ways of acting shift from by resistance, ridiculing others, feeling unwanted and demonstrating irony, to ways of acting in which she took active positions that were more deeply engaged and exhibited higher levels of motivation.
- b) Her ways of interacting shifted from being generally characterized by the I.R.E patterns, with few initiations of turns, resistance to participate and strong power relations, to ways of interacting featured by more symmetry, with the participants contributing to the topic of the discussion, having the power to evaluate, interrupting, engaging in the topics initiated by others, showing willingness to participate, coordinating discussions, alternating leadership and alternating the position of the competent peer;
- c) Her ways of representing herself, the students, the school/university relationship evolved from negative to more positive tones: 1) from representing *herself* as someone unwelcome who does not belong, with a passive and temporary social role and with little power to act or contribute to the school environment, to someone active, who performs transformative actions at the school and who has the capability and status to participate in the school in new ways, as being part of a group and someone who belongs; 2) from representing the *students* as passive agents to a representation in which students are seen as individuals who act and think; 3) from representing the *school/university relationship* by irritation and negativity to one that is marked by recognition and valorization and 4) by including *PIBID* as an active social actor with the power to affect her professional development.
- d) Her ways of being shifted from unengaged and disempowered to an empowered one, to a legitimate participant at school who is an accountable actor, curriculum maker, a stakeholder, part of a group who acts (a 'we' identity, a group who performs transformative action and do things at school) and a *Pibidiana*.

Aline's case also highlighted that while she was teaching English and learning and while she was learning to teach in this context, she was also developing and accepting new

forms of societal relations – a form of social capital – in which she was learning how to situate herself at school in new and productive ways (e.g. enhancing students' learning, constructing solid relations to other teachers, questioning societal practices). In this process, she was not only representing the way she understood the world but also crafting her teacher identity, that is, her ways of being. Whereas her initial contributions and ways of being may have been difficult, the persistence of all others in the relations, despite the difficult nature, “paid off” in the sense that it contributed to the change we observed. I do not understand such contributions as causal factors but rather as part of the conditions of the activity as a whole that supports transformative actions even if these are associated with negative attitudes, beliefs, and affectations. Aline’s trajectory therefore exhibits the importance of creating contexts for constructing relations in teacher education programs. Here, the practical and intellectual is integrally related with the affective (emotional). Thus, even though one could see frustration, resistance, and different forms of negative affectations in the relations between Aline and her social environment expressed in her linguistic choices, the negatively tinged experiences constituted the very context that surrounded the emergence of subsequent experiences demarcated by positive affectations (the Pibidana identity). This was also visible in her ways of representing.

Similarly, what psychologists might describe as a lack of motivation turned into focused engagement and positive motivation. My view on teacher education employs dialectical theories in order to explain self-transformation in and through experience and therefore, understand the process by which teachers develop professionally and the conditions that support and promote that growth. Thus, even if and precisely because a specific induction approach to teacher education is marked by inner contradictions (such as {coteaching|cogenerative dialogue}, for example), self-transformation is bound to occur, though the direction of this self-development may not be desirable (DEWEY, 1938/2008b). This study suggests that analyzing societal relations in teacher education programs may provide the key to understanding how one develops their personality (persona) and becomes a teacher in contexts that favor these interactions.

Also particularly to Aline’s case is the fact that her trajectory suggests that a sense of belonging to a group is important for the identities novice teachers. PIBID is positioned as a hanger in which novice teachers and teachers (schoolteachers or teacher educators) can hang their fears in the companionship of other teachers and novice teachers. Being a part of a community, for Bauman (2003), means to seek safety in an insecure world. Being a Pibidiana, for Aline, represents the same space of safety (and a hanger) in the insecure world of

becoming a teacher. This is important for the field of teacher education because for effective learning to unfold, participants need a sense of emotional belonging. A sense of belonging, or a sense that one will soon be a part of the group, thus precedes the openness to invest (NORTON, 2000, p. 55) and learn.

6.2 ADDRESSING THE MAIN GOAL OF THIS DISSERTATION

The primary and general goal of this dissertation was to verify the transformation of teachers' identities during the teaching practicum within PIBID organized through {coteaching | cogenerative dialogue}. The findings of the analysis outline that teachers' identities are transformed with regard to their ways of acting, interacting, representing and being: teachers tend to act as more legitimate participants at school, interacting in more active ways through dialogical practices, representing themselves as agential and with the capacity of transforming their context and being an accountable actor.

It is evident that the teaching practicum organized through a version of {coteaching | cogenerative dialogue} has the potential to transform teachers' identities regarding their ways of acting, interacting, representing and being. The table below reiterates these findings.

Chart 16 – Summary of the transformation of identities with regard to Aline and Jefferson's ways of acting, interacting, representing and being.

	Jefferson	Aline
Ways of acting	Jefferson's ways of acting shifted from passive and imbued with little power to act and little commitment to the learning of others (being in the margin), to ways of acting in which he started to assume his role in the collective responsibility, appears to be more comfortable with contributing to the lesson design as he starts to interrelate the practice with the theoretical background of indiscipline (<i>from marginal to peripheral forms of participation</i>), which turn into a more active ways of acting (<i>being in the center margin</i>).	Her ways of acting shift from demonstrating resistance, ridiculing others, feeling unwanted and demonstrating irony, to more ways of acting in which she takes active positions that were more deeply engaged, exhibited motivation.

Ways of interacting	His ways of interacting were characterized differently in each one of these ways of acting. In <i>being in the margin</i> , Jefferson interacts through interactional patterns from traditional educational settings (I.R.E); <i>From marginal to peripheral forms of participation</i> , his turns become longer and more frequent and he remakes his way of participation by not waiting to be invited to participate; in <i>being in the center margin</i> , his interaction is characterized by more dialogical practices (<i>Socratic dialogue</i>) as he assumes a more central roles in the dialogues, guides the discussion, engaging himself.	Her ways of ways of interacting shifted from being generally characterized by the I.R.E patterns, with few initiations of turns, resistance to participate and strong power relations, to ways of interacting characterized by more symmetrical ways with the participants contributing to the topic of discussion, having the power to evaluate, interrupting, and engaging in topics initiated by others, showing willingness to participate, coordinating discussions, alternating leadership and alternating the position of the competent peer.
Ways of representing	His ways of representing shifted from representing himself through a lack of commitment to what he is saying to a social actor who actually <i>acts</i> . He represents himself in the <i>center margin</i> as agential and as a teacher with the <i>possibility</i> and capacity for producing change. However, there was no evidence Jefferson changed his representations regarding other participants, as Aline did. Rather, his ways of representing the other teachers created generic representations loaded with ideological value: he represents other teachers as professionals who do not look at themselves critically.	Her ways of representing herself, the students, the school/university relationship changed from negative to more positive tones: 1) from representing <i>herself</i> as someone unwelcome who does not belong, with a passive and temporary social role and with little power to act or contribute to the school environment to someone active, who performs transformative actions at the school and who has the capability and status to participate in the school in new ways, as being part of a group and someone who belongs at schools; 2) from representing the <i>students</i> as passive agents to a representation in which students are seen as individuals who act and think; 3) from representing the <i>school/university relationship</i> by irritation and negativity to one that is marked by recognition and valorization and 4) by including <i>PIBID</i> as an active social actor with the power to affect her professional development.
Ways of being	His ways of being, therefore, change from being characterized by passivity and apathy to an agential and accountable actor who creates his lived in world rather than merely being determined by it.	Her ways of being shifted from non-engaged and disempowered to an empowered one, part of a group who acts and a legitimate participant at school: an accountable actor, curriculum maker, a stakeholder and a Pibidiana (a 'we' identity, a group who performs transformative action and do things at school).

Source: Author.

The transformation of teachers' identities are thus, crafted in a context that (a) positions novice teachers as accountable actors with increased power to act in their learning and the learning of others as they; (b) has relations between the participants as central to the

transformations fostered by the potential arrangements; (c) and are featured by new ways of representing which are both instrument and result of new social practices. The findings reported here also confirm the hypothesis that the methodological approach used – {coteaching |cogenerative dialogue} – has the potential to produce (a) ways of acting and interacting characterized by more symmetrical dialogue between the participants and more equitable power relations, (b) an increase in participants' power to act (e.g. accountable actors identities) and (c) new ways of representing (e.g. positive representations regarding themselves, the school|university relationship and the students). That is, new ways of acting result in more symmetrical dialogue, which leads to a greater feeling of agency and increases the belief in the capacity of transforming the reality, despite the initial negativity and non-agential forms of participation.

Therefore, it is evident that the teaching practicum organized through {coteaching | cogenerative dialogue} can provide room for the development of agency and new forms of participation as a teacher becomes respected and positioned as an accountable actor and for learning how to be a practicing participant at schools in and through participation in praxis. In this study, individual development and the generation of agential identities through societal relations occurred alongside the appropriation of resources (being subjected to) and the enacting of the collective responsibility (being subject), which resulted in negativity giving rise to the power to act.

6.3 FURTHER DISCUSSION OF THE FINDINGS

According to the results, the teaching practicum within PIBID organized through {coteaching |cogenerative dialogue} and linked to a set of consolidated practices of the institution, appears to foster agential identities. These agential identities are establish in the processes by which they become *members* of discourse communities resisting membership, being marginalized from discourse communities, reshaping discourse communities, making new ones (MOJO; LEWIS, 2007) and involve taking up and taking on existing discourses or disrupting and transforming fixed discourses (MOJE; LEWIS, 2007). Both Aline and Jefferson's case, in this sense, may contribute to our understanding of how novice teachers engage in a trajectory of appropriation of shared practices as a condition of belonging to the community. In other words, they develop their teacher identities in collaboration: how they position themselves, how to be responsible for their learning and the learning of others, how to interact in the group and how to act at schools. This kind of learning is important because

as learning shapes subjectivities, subjectivities shape identities, and identities shape enactments that allow for different types of agency (MOJE; LEWIS, 2007).

The crafting of agential teacher identities is inextricably linked with the positions students are willing to take up and the agency they have to resignify, disrupt or examine in their prevailing discourses (MOJE; LEWIS, 2007, p. 59). Thus, if the creation of *communities of practice* is desired in the teacher education field of work (WENGER, 1998; PERIN, 2009; HALU, 2010; CALVO, 2013), novice teachers need to experience new positions and collaborative experiences in order to learn how to learn and contribute in such communities. Current research demonstrates (a) that a central factor in the ability of teachers to sustain their professional growth is that their school context manifest characteristics of professional learning communities and (b) it is crucial that in pre-service teacher education, novice teachers learn how to participate in such communities (LE CORNU; EDWING, 2008).

Both case studies analyzed highlight that (a) negative affectations towards the teaching practicum can be overturned into positive one during teacher education programs and teachers can transform their identities if they are provided with appropriate context for participation; (b) novice teachers expand and experience expansion of their power to act and move from marginal to more central forms of legitimate peripheral participation by being embedded in praxis; (c) praxis itself brings about the processes of becoming conscious, *conscientização*, and the expansion of power to act; (d) participation itself changes to the point of allowing a marginal legitimate peripheral participation to overturn into a central peripheral participation and (e) new subjectivities were created.

Such agential ways of acting and interacting - which seemed to be the main identity transformation for both Jefferson and Aline - are significant for teacher education programs because one of the main difficulties in the field is how to afford the expansion of novice teachers' power to act rather than merely accept (often-oppressive) conditions as they are, that is, how to engage the person in processes of agency (MATUSOV, 2001). Given that novice teachers are expected to work in productive ways for the development of the students and the school itself, the power to act (agency) becomes an important dimension for dealing with the complexities of our educational system. In the Brazilian experience, actively working towards changing difficult working conditions in schools is not necessarily considered to an option in most teacher education programs due to the constraints experienced during the practicum. Conformity, negative thoughts, and negative attitudes towards public schools may have become so habitual that it is a perpetually accepted discourse in society, making it invisible, especially to those who engage in teacher education programs (e.g. LIMA, 2011). However,

the case studies on Jefferson and Aline's trajectories seem to shed light on our understanding of the conditions for change and on the possibility of the common negativity during the practicum being developed into positive attitudes.

However, both trajectories highlight the fundamental aspect of the subject-world relations: agency is played out by the relations between being subject to and subjected to conditions in and within participation. Both were subjected to {coteaching|cogenerative dialogue} and both, through participation, were also subject of their process of becoming teachers. This elucidates our understanding of the potential of the practicum as an *enunciation locus* (JORDÃO; BUHRER, 2013); it positions novice teachers in a place of *hybridization* and offers opportunity for subjects to exercise agency in this stage of their education.

The findings of our case studies coincide with the literature on teacher education and also reinforce the notion that to acquire a sense of one's agential self and to develop positive forms of identities, novice teachers need to have experiences of exercising agency (e.g., BEIJAARD; MEIJER; VERLOOP, 2004). The literature also indicates that agency develops in practice (LAVE; WENGER, 1991) and that novice teachers often achieve authority through a more extended process when they participate in gradually transforming old norms into new ones (ENGLE; FAUX, 2006; LIPPONEN; KUMPULAINEN, 2011). In addition, there is an emphasis that it is in the dialectical *relation* with others and the resources that become available that the power to act is expanded (JOHNSON, 2006).

Thus, participation itself can dialectically invert some apparent position in the margins to a central, praxis-defining position (GOULART; ROTH, 2006). Both case studies also report the development of social capital (PASSONI, 2010).

The teaching practicum within PIBID organized through {coteaching|cogenerative dialogue} linked to the historical practices carried out in the institution fostered new self-representations (Jefferson and Aline's case) and representations of the school and the students (Aline's case). Likewise, the ways of representation fostered by this context appear relevant to the historical moment of teacher education in Brazil in which many negative representations of the teaching profession persist. These positive self-representations are significant because the way we nominate and represent the world is linked to ways of acting, which penetrate social processes and practices and shape our identities (FAIRCLOUGH, 2003). This is particularly important in Brazil where there persists this negative conception in which the teaching career is not nearly as valued and recognized as it is in developed countries (SILVA, 2011) and where the images constructed by the media reinforces such representations of teachers, especially when teachers see their daily work represented in negative ways and their

identities are featured as not valued or questioned (D'ALMAS, 2011). These representations of teachers help create and uphold a professional identity characterized as negative and unattractive by students who are choosing their career (CALVO, 2011).

Thus, discursive practices to the extent that they offer such opportunities, are thereby critical to not only the construction of subjectivity but also, learners' subjectivities are important in affording learners' agency in those same discursive practices (WYNDHAM; SALJO, 1997). That is, as stated earlier, if one can represent the world in different ways, one can create different worlds. Such ways of representing - as agential and as being a Pibidiana, for example - allows for other images and therefore, other possibilities for action. The consequence of such ways of representing for teacher education is the creation of different possible identities for teachers with the potential to construct new representations, new realities and therefore, new ways of acting in and towards the school. The discursive practices created in the context of PIBID have provided novice teachers with new ways of positioning themselves. This idea aligns with studies that show the interrelation between the discursive practices in teacher education and the process of change in educational policies (ORTENZI, 2013). Souza (2013) also reports changes in the discursive practices of teaching English and teacher education by showing that the a) ways of representing the students were transformed in and through dialogue and b) possibilities of learning with the others were re(created). Such discursive practices are also significant because crafting teachers' identities involves embodying the discourse of teacher, that is, "a web that integrates thinking, being, doing, and interacting within worlds" (ALSUP, 2006, p. 185).

Although I am aware of the limitations of case studies, the ways of representing themselves seem to maintain the ideas of previous studies on the representation of Pibidians (CORBERTT, 2013; EL KADRI; GIMENEZ, 2013; JORDÃO, 2013; MATEUS; EL KADRI, 2013). Calling upon Pibidians from UTFPR, UEPG and UFPR, Corbett (2013), for example, highlights "their enthusiasm, talent, commitment and youthful idealism were everywhere apparent [...] and they made a strong case for the value of experiential learning". A similar sense of authorship and engagement alongside a group identity was stressed with regards to episodes described by other participants in the same group as Aline (EL KADRI; GIMENEZ, 2013; MATEUS; EL KADRI, 2013). Along these lines, Mateus and El Kadri (2012) highlighted the dynamic of the relations, the feeling of a realization of something important through the activation of the students and other novice teachers and the possibilities of transformation through collaborative social practices in the same group. In this sense, PIBID appears to demonstrate the potential for creating new possibilities for action.

Regarding the ways of being, on one hand, the agential and ‘Pibidian’ identities crafted, respectively in Jefferson’s and Aline’s case, is significant for our context because crafting agential teacher identities to work in situated practices at schools is perhaps one of the aims of teacher education programs. The experience of positioning themselves as agential and *becoming* a teacher manifests embedded in the discussion of ‘positioning’: student-teachers seem to face conflictive situations regarding their positioning during practicum due to the ambiguity of the roles between students and teachers (GIMENEZ, 1994, 2004; BARCELOS; BATISTA; ANDRADE, 2004; JORDAO, 2013). It is important to discuss the position novice teachers assume (and/or reject, I might add) and the possible implication of these position in the context of education (JORDÃO; BUHRER, 2013). Novice teachers assuming transformative positions at schools and presuming there might be room for change during their initial education may contribute to their future identification with the profession.

Regarding their identities, both Jefferson and Aline both seem to develop an Affinity identity (GEE, 2001). What seems noteworthy here is the recognition that although an A-identity might be seen exclusively as something that one must actively choose to join –as we could interpret when Aline calls herself a Pibidana –it is not necessarily that simple because presently there has been an attempt by institutions to create Affinity groups.

Initiatives in the public policies of Brazil – such as PIBID, for example–from a socio-historical-cultural approach has the objective of creating certain practices in teacher education that ensures teachers have a different kind of experience than the ones they were having in teacher education programs or at schools. This contributes to the construction of identity. In this sense, such policies create the *structure/the conditions* to create bonds between novice teachers|schoolteachers|teacher educators and new relationships between school|university. What this means is that such policies create macro-level desirable parameters for teacher education that have a washback effect in teacher education programs. Thus, we could say that CAPES/MEC is the institution that “works to construct and sustain a given Discourse”, that is, works to ensure that a certain combination, at a given time and place, is recognized as coming from a certain kind of person. In this sense, there seems to be the recognition that we need agential teachers working towards innovation at school.

On the other hand, there is also a need to acknowledge that we could potentially force someone to engage in specific practices – which could be the case of a novice teachers engaging in teaching practicum within PIBID practices - but one could not coerce another into seeing the particular experiences connected to those practices as constitutive of the “kind of person” that they are. That is, one could not force another to call, recognize, require, deny or

contest the Pibidian identity. Therefore, it is at a micro-level, that is, it is only through investigating the discourses and practices (or ways of acting, interacting, representing and being) of each interpretation of the program that one can understand the Affinity identities created. In Jefferson and Aline's case, the Affinity identity seems to lie in the recognition of their power to act. However, it is impossible to say that this affinity identity means to teach at public schools.

Even tough, such ways of representing themselves (as agential and as accountable actors) are significant because learning, from a socio-historical-cultural perspective, involves an act of subjectivity, that is, an act of subject formation and identification with particular communities (MOJE; LEWIS, 2007) and learners' subjectivities are important in affording learners' agency (WYNDHAM; SALJO, 1997). As representations of the social life are inherently positioned –the different positions of social actors see and represent it in different ways and through different discourses (FAIRCLOUGH, 2001)–having a Pibidiana (o) status produces new subjectivities and representations on what it means to be a teacher. In addition, “it is through meanings that are produced by the representation that we give meaning to our experience and to what we are” (WOODWARD, 2011, p. 17). What is evidenced is that the representations created within PIBID organized through {coteaching|cogenerative dialogues}, on one hand, seem to contribute to a particular representation in which teachers represent themselves and act as agential and thus, creating possibilities for the positionings of new identities.

On the other hand, it also contributes to an identity differentiated from other participants in the school setting: the Affinity identities created is marked by *differentiation*. In this sense, both Jefferson's and Aline's discourse help to create a naturalized representation of the Pibidians, “we” (the Pibidians) are agential and care for the students, ‘the others’ do not. Pibidian identity is fostered in comparison and by a differentiation from the regular teachers and regular novice teachers.

Although it was not the goal of this dissertation, I find it imperative to acknowledge that both Aline and Jeffersons' trajectory reinforces and expands the studies on {coteaching | cogenerative dialogue}. It reinforces the theory summarized in Chapter 2 by stressing that (a) enactment of {coteaching | cogenerative dialogue} provides contexts in which the power to act and new forms of productive participation emerge from their sympractical actions mediated by different tools and (b) it also provides evidence of the growth novice teachers experience through tacit and explicit forms of learning in the program designed according to the principles of {coteaching | cogenerative dialogue}.

Moreover, {coteaching | cogenerative dialogue} appeared to have been crucial aspects of a context that allowed for transformation to occur and to be constitutive of the process of becoming a teacher as teaching with others over an extended period of time fosters changes in the relations with others. In a similar vein, {coteaching|cogenerative dialogue} proved useful for developing the agency of in their professional development. It was also useful in the sense that cogenerative dialogue meetings open the floor to the examination of the ideas of (all) teachers and provide context for more symmetrical relations between teacher educators and novice teachers; it also provides a context for the development of the ZPD that allows the relationships to be otherwise. {Coteaching | cogenerative dialogue} evidently fosters the transformation of teachers' identity as they fully integrate novice teachers into schools, allowing novice teachers to become respected, practicing participants among others teachers at schools. In becoming so imbued with the practice, they become part of the everyday life of the school for other participants and others, in turn, become part of their practice (LAVE, 1996). It also allows teachers to engage, for substantial periods of time, in teaching social practices.

This study also expands {coteaching|cogenerative dialogue} by providing evidence that the cogenerativeness nature of these meetings is not afforded by its very arrangement, but rather it emerges in and through the unfolding of social relations (as the participants produce and reproduce new forms of knowledge/power relations that do not coincide with institutionally sanctioned positions). There is evidence that it takes time for the ways of acting and interacting to become "cogenerative": the meetings tend to be transformed into more dialogical practices as novice teachers feel more comfortable with contributing to the discussion. Thus, the engagement in co-plannings seems to favor this cogenerative nature.

In this sense, this study reinforces the notion that when teachers act as curriculum makers by engaging in curricular process decisions, their agency is developed and they are re-positioned as agents of change (CRAIG; ROSS, 2008; SCANTLEBURY; GALLO-FOX; WASSELL, 2008; PASSONI, 2010). This aligns with studies that emphasize coplanning (as one model of cogenerative dialogue meetings) as an important element of {coteaching | cogenerative dialogue} (SCANTLEBURY; GALLO-FOX; WASSELL, 2008) and as a critical space where novice teachers have the opportunity to participate and be framed and positioned as accountable actors (GREENO, 2006; LIPPONEN; KUMPULAINEN, 2011).

There is also evidence that {coteaching|cogenerative dialogues} provide more symmetrical relations and call attention to the need to reconsider the concept of the zone of proximal development in more symmetrical terms (in the line with ROTH; RADFORD, 2010;

ZUCKERMAN, 2007; MAGALHÃES, 2009) in order to overcome power relations in the teaching practicum.

Thus, this study also expands {coteaching|cogenerative dialogue} theory by suggesting and adding an analytical framework of language for the purpose of studying teacher identity transformations in this context (it proposed a criteria list for analyzing the ways of acting and interacting in these meetings and bridged CDA categories of analyses with regard to investigating ways of representing and being).

This study also confirms the prediction envisioned by Mateus (2005) regarding some of the contradictions encountered during a collaborative proposal in the teaching practicum. At the time, Mateus pointed out that “new sources of grant need to be achieved so novice teachers could dedicate exclusively to the activity system of learning to teach” and “public policies for ongoing teaching education would be essential for allowing schoolteachers to be involved more actively in the process of curriculum decision²⁹⁴” (MATEUS, 2005, p. 313). PIBID, in this sense, appears to provide schoolteachers and novice teachers²⁹⁵ with solutions for dealing with such contradictions as it offers resources for the active participation of both.

More specifically regarding PIBID, this study presents evidences that PIBID offers not only appropriate financial support (by offering bursaries – which are extremely important if we consider the public of teacher education programs and resources for materials), but also has the potential to subsidize different methodologies (e.g. {coteaching|cogenerative dialogue} meetings). PIBID also offers a different perspective for understanding and conceptualizing teacher learning in teacher education programs (socio-historical-cultural approaches).

Implementing {coteaching|cogenerative dialogue} during teaching practicum in PIBID is an alternative and a possible arrangement for conceptualizing the practicum as learning communities that allows the continuity and the expansion of the consolidated practices of the institution. This is significant because while it is relatively easy to discuss these notions of collaboration and partnership in theory, it is difficult to imagine how these principles may be applied to the teaching practicum in teacher education programs. Conceiving the practicum through the framework of learning communities affords implications for all the participants: there is no doubt that educators are currently being challenged to work in new collaborative ways with both their students and with each other. Both case studies analyzed demonstrate

²⁹⁴In our case, PIBID contributed to the school involvement and engagement by re-organizing the schoolteacher activity-hour in order to better implement the project. We are aware, however, that in many teacher education programs and implementations of the project, PIBID may also mean an overload of work for school teachers.

²⁹⁵For teacher educators and school teachers, however, this issue still remains a contradiction, since PIBID is not included in their working load.

when teachers are fully embedded in schools through contexts that provide the appropriate structures of social/material fields of human action, the development of agency is enacted and the general sense that we are not able to make a difference in the educational context is overcome. In this sense, this public policy might prove innovative and thus necessary structure in supporting teacher education programs with two crucial elements: a perspective in which development occurs through societal relations and that which often lacks in teaching education programs, time and context. Also, specific to the teaching practicum, this study contributes to our understanding that PIBID affords transformations in teacher education as one of its pillars. This is seen through the extended period of time spent at schools in this program and supported by a socio-historical-cultural approach that demonstrates how it has the potential to overcome the “episodical moments” (ORTENZI, 2007) of the teaching practicum.

Moreover, upcoming in the studies related to PIBID is the emergence of novice teachers as researchers of their own context. On one hand, this suggests that novice teachers come to be empowered in {coteaching|cogenerative dialogue} – i.e., expand their power to act – by researching as it opens up new forms of participation not only for themselves but also for others. On the other hand, the fact that Jefferson becomes empowered through the mediation of the *paper* and Aline also reinforces this identity in academic seminars may be indicative of an identification tied with practices generally from the academic setting: several studies have positioned novice teachers as authors of articles (see, for example, the book organized by ORTENZI et al., 2014 in which all the authors are novice teachers), co-authors of books (e.g. JORDÃO et al., 2003) and co-authors of articles (AUDI; PASSONI et al., 2013). This relation between teaching and research aids in the construction of their identity as teachers-researchers (JORDÃO et al., 2013). Although there is the need for teachers to become researchers of their own context, I wonder if this is not evidence of a colonization of the school at the expense of practices that the university world judge as appropriate for teachers. Indeed, teachers who participate in PIBID have shown great level of interest in pursuing academic career²⁹⁶ and, they have a different view of teaching and interest in research education (RIBEIRO; CASTELA; LANGER, 2013). Although extensive research is needed on this topic, this fact provides evidence that there might be an identification with the status brought about by the program rather than with being a teacher at public schools.

²⁹⁶ For example, six participants of our group are pursuing their Master's Degree.

Three considerations need to be discussed regarding merging CDA into {coteaching|cogenerative dialogue}. First, the analysis demonstrates while CDA offers a reasonable background for studying teachers' ways of representing and being and issues of power however, it lacks the resources to analyze interactional conversation, which was resolved here by the incorporation of interactional conversation studies (NYSTRAND; 1997; DANIEL et al., 2003). Second, CDA adds to {coteaching|cogenerative dialogue} research in making evident the power relations which are still at stake and are the main issues to be overcome in those meetings: by making evident such relations it makes possible to participants to transform their own relations as they become conscious of their own ways of acting, interacting, representing and being. Third, although in this study CDA did not contest the celebratory discourse about PIBID, it aided not only in showing the linguistic realization in which such discourse is based on but also in the understanding of how the celebratory tone is being created: through linguistic realizations marked by differentiation, the Pibidian discourse is crafted through a process of differentiating themselves from the general identification with teachers and novice teachers. In this sense, CDA helped to expand and contest the view that the Pibidian identities crafted were identities of identification with the public schools (EL KADRI; ROTH, 2013); rather, it demonstrates identities are crafted in comparison to what we had so far.

As mentioned, the celebratory discourse was not contested by CDA. Thus, if the discourse on Pibid has also a celebratory tone in studies which look closely to linguistic realization – like this one – it is possible to affirm the practices in PIBID seem to be fostering positive experiences for the participants. This is significant because the telling of positive stories about teaching and learning seem to result in more positive educational experiences (ALSUP, 2006). Students who tell positive stories seem to live them (ALSUP, 2006)²⁹⁷, that is, they might actually experience a more positive teaching life.

²⁹⁷ In her study, the number of teachers' success stories was associated with a high rate of success integrating into the profession (success is then defined by taking a teaching job after graduation and expressing continued interest in being a teacher).

6.4 LIMITATIONS, CHALLENGES AND RESEARCH AGENDA

Although this dissertation presents several contributions not only to the field of teacher education but also to that of theoretical development, the local context and my personal development, it also comprised of five main limitations: two in terms of analyses and three in terms of the configuration of {coteaching | cogenerative dialogue} as a whole.

The first limitation regards the fact that it focuses on the analysis of the participation of only two novice teachers' in two case studies. Thus, the findings of this study are not to be generalized. Second, although I pointed out some evidence of power relations in my discourse, I did not expand them given the need to define the specific scope of the research. The fact that students were not included in cogenerative dialogues, as pointed out in Chapter 3. The third limitation involves the fact of not having data in qualitative conditions in order to analyze teachers' participation during coteaching (e.g. poor recordings). The fourth one is that it was not possible for me to coteach all lessons together with the novice and schoolteachers. Such limitations, however, were created by the very structure of having to complete a dissertation in a limited period of time, hence the proposal for analyzing participation in the trajectory of a two-year program (which demands extra time to build the teacher's story and make sense of it).

Moreover, there are many challenges yet to be overcome with regard to understanding the transformation of teachers' identities in this context that were not necessarily addressed in this dissertation. My journey towards understanding does not end here as the data collected through this experience still presents an extensive and rich source for investigation. I thus propose a research agenda for further investigations (not only for my own but for other researchers interested in this topic as well). In this sense, future studies may endeavor to: (a) involve the institutionally designated (elementary, high school) students, school administrators in cogenerative dialogues; (b) understand how novice teachers engage in transforming the English school curriculum; (c) verify how the activities designed in PIBID has affected the English teaching education curriculum; (d) investigate the transformation of teachers' identities and/or the opportunities for learning among the schoolteachers and teachers educators; (e) investigate how teacher educators use language in this context; (f) verify whether ex-participants of PIBID are teaching and how PIBID might have affected (or not) their education; (g) verify the effects on the methodologies used in students learning; (h) re-organize the structure of the university (curriculum) in a way that collaborative work at schools might be suitable; (i) propose projects to more directly involve school administrators

in teacher education program in the scope of PIBID; (j) understand how language use constrains or affords new forms of participation; (k) identify the role/contributions of all participants carrying out research co-extensive with their work in {co-teaching|cogenerative dialogue} meetings; (l) investigate how to build resources that support collaboration between teachers and the community; (m) verify the potential of the practices carried out in PIBID in promoting a community of learners; (n) register how language affords and constrains democratic learning and cogenerativeness in {co-teaching|cogenerative dialogue}; (o) register other studies that place the teaching practicum as a specific area of study for understanding teacher learning; (p) comprehend long-term effects of coteaching on the careers of novice teachers; (q) investigate the conflicts that arise in this context; (r) analyze {cotaching|cogenerative dialogue} as an emergent genre in teacher education practices, (s) focus on the kind of power relations that occur in these meetings and (t) analyze the conflicts which occur in such context.

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APPENDIX

Appendix A – Ethics Informed Consent

Termo de Consentimento Livre e Esclarecido

Cara(o) estudante:

Como aluna do Programa de Pós-Graduação em Estudos da Linguagem, orientada pela prof. Dra. Telma Gimenez, da Universidade Estadual de Londrina, pretendo realizar coleta de dados com alunos do 3º e do 4º ano de Letras Estrangeiras Modernas do ano de 2010, nos grupos de orientação do Programa PIBID.

Meu interesse é investigar práticas colaborativas na formação de professores de inglês. O objetivo geral desta pesquisa é investigar de que forma a práxis possibilitada pelo programa PIBID – encarado como um modelo de formação considerado colaborativo - vem sendo (re)produzida e de que maneiras afetam/transformam os modos de ensinar-aprender dos professores.

Pretendo coletar os dados para este estudo por intermédio de questionários, entrevistas, análise de atividades didáticas e gravações produzidas neste contexto. Sendo você aluno participante deste programa, peço sua participação nesta investigação, bem como sua permissão para analisar seus dados. Fica garantida sua liberdade enquanto sujeito de se recusar a participar ou de retirar seu consentimento em qualquer fase da pesquisa, sem penalização alguma e sem prejuízo ao seu desenvolvimento escolar.

Fica assegurado que quaisquer dúvidas poderão ser esclarecidas pela pesquisadora signatária do presente documento e pela orientadora desta pesquisa (vide endereço e telefone abaixo). As gravações em áudio da coleta de dados da pesquisa serão utilizadas com finalidade específica para este estudo e serão destruídas após 5 anos da data da última publicação de seus resultados.

Caso permita a utilização de dados da sua aprendizagem, peço assinar este documento.

Atenciosamente,

Michele Salles El Kadri
Aluna da Pós-Graduação em Estudos da Linguagem
Universidade Estadual de Londrina

Orientadora da Pesquisa

Profa. Dr. Telma Gimenez
Universidade Estadual de Londrina
Departamento de Letras Estrangeiras Modernas
Rodovia Celso Garcia Cid, km 380
Caixa Postal 6001 – CEP 86051-990 Londrina PR
Telefone: (43) 3371-4468

Eu, _____, estou
ciente do conteúdo deste Termo de Consentimento Livre e Esclarecido e concordo que em
participar da pesquisa sob coordenação e responsabilidade da profa. Telma Gimenez.