Exploring the relationship between EFL teachers' values relating to sustainability and classroom practice, as perceived by practitioners based in Portugal

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Abstract

Educationalists worldwide are taking an increasing interest in making education more sustainable, giving rise to the concept of Educating for Sustainability, aiming to teach skills and values to help deal with global issues arising in the 21st century, such as inequality, environmental degradation and climate change. English Language Teaching (ELT) professionals have conducted studies on sustainability in language courses and textbook content, however I have noticed a gap in the literature on teachers' values in relation to sustainability. From my reading I devised five sustainability values that English teachers may have. This study aims to find out whether English as a Foreign Language (EFL) teachers based in Portugal have sustainability values, which values they deem most important and how such values are reflected in their classroom practice. This study is important for language course providers who may want to implement a sustainability curriculum, as teachers' values impact teaching and learning outcomes. Using qualitative research methods, I separately interviewed three teachers from a language school in Portugal. I gave them three different vignettes about teachers' experiences discussing sustainability in the language classroom on which my participants could comment. I followed up with more questions to uncover whether the participants had any values from my list of five and how these related to their self-reported classroom practice. The interviews were recorded, transcribed and analysed using thematic analysis. The findings suggest that the participants have personal values related to social justice and equality, social democracy and empowerment and respect for diversity. The teachers related such values to politics. They appeared to feel uncomfortable about explicitly teaching values in the classroom, however values seemed to be implicitly used when they talked about their teaching practice, involving student centred education, deference of authority to students and the importance of debate. Some potential reasons for such views were uncovered including the teachers' context of work, former education and perception of the historical legacy of ELT. These findings have implications for the ELT industry with regards to published materials based on sustainability issues, teacher training and reflection, and teachers viewed in a sociohistorical and social context. The study has limitations regarding the context of the participants and method of data collection.

Declaration

I declare that the work in this dissertation is my own. No portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institutes of learning.

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Chapter 1: Contextualising the research

This chapter aims to contextualise the research of this dissertation in my professional journey as an English Language Teaching (ELT) and how I arrived at my research aims for this study. I will outline my background, my growing awareness of values and dilemmas in my work, my interest in sustainability education as it relates to ELT, and how this eventually led to my research aims.

1.1 My background in EFL

I have been a teacher of English for over seven years and within that time, much has changed in my teaching. I began my career in the UK with a four-week training course, a CELTA, subsequently followed by four months' work in a language school in the UK where I taught general English. I then moved to Portugal where I spent the rest of my career working in a language school in Lisbon teaching English as a Foreign Language (EFL), alongside brief periods of teaching in the UK. Much of my professional development occurred during my time working in Lisbon. As identified by Tsui, I noticed phases in my professional journey, from the initial phase of 'survival' where I rigidly stuck to standard models of teaching as learned in training, to later phases of 'exploration' and 'diversification' where I began to deviate from standard models and develop my own style of teaching (2007:1053).

1.2 Dilemmas of values

In the later phases of exploration and diversification I became aware of how my personal identity outside the classroom blended with my professional identity as a teacher. I noticed that the boundaries were not clear. My students, many of whom were adults, were interested in me personally and wanted to know my views and opinions on the topics we discussed in the classroom. I became aware that teaching is, in large part, a relational occupation with much of the success of my teaching reliant on how effectively I was able to build bonds with my students. I also became aware of how my personal interests affected my teaching, from the selection of materials to lesson planning, I was often drawn to topics and materials that I felt were interesting or important. Yet, at the same time, I knew that I had to balance this

with the expectations and interests of my students, putting their needs and wishes at the forefront. I had always believed that my role as a teacher involved amiability and neutrality, avoiding more controversial topics such as politics and religion, and making efforts not to influence my students with my own beliefs and values, nor judging them for theirs. This is what Johnston calls, 'the cornerstone of the ELT profession' (2003:32), that is, respect for learners' views, even if they differ with the teacher's. Yet, I also knew that my personal values implicitly affected my work, impacting how I made judgements.

This led to dilemmas in how I approached my work, especially dilemmas that involved my own personal beliefs and values. One situation in particular brought this dichotomy between the personal and professional into sharp focus. In 2018 students around the world began organising school climate strikes and marches in response to global governments' policies on climate change. I have, for a long time, taken a personal interest in environmental issues and I strongly supported the students. As a professional, however, I was not certain about how much or how little I should bring these interests into the classroom. I hesitated over whether to introduce material based on recycling or problems associated with carbon emissions. I doubted whether to express views on travel or consumerism when such topics arose in class discussions. I wondered how much I could or should say on such issues while teaching.

1.3 Influence of my MA course

When I embarked on my Master's degree in 2020 I enrolled in a module called Educating for Sustainability. I read texts by sustainability educationalists such as Nolet (2016), Sterling (2011) and Orr (1991) who argued for teachers and trainers from every discipline to rethink education in view of various 21st century global issues, such as climate change. They advocated for sustainability to be embedded in education, orientating learning towards skills and topics that relate to tackling sustainability issues. This prompted me into reflecting on my role as a teacher and whether I had some responsibility to educate my own students for sustainability. I began to read literature related to ELT and sustainability, in particular the essays from *TESOL and Sustainability* (Goulah and Katunich 2020) made a strong

impression on me. I began to question the content of ELT materials and whether they reflected values with which I was happy to teach. I reflected on the globalising effects of anglophone culture and media and questioned my part in aiding such globalisation.

1.4 Influence of other ELT professionals

At the same time as reading, I began to speak to more ELT professionals about educating for sustainability. There were various views and opinions. Some teachers strongly believed that they had no responsibility in implementing a sustainability education as this would go against their principles of neutrality, whereas others believed that they had a responsibility to engage, to some extent, in issues of sustainability, as this aligned with their personal values. Many teachers were conflicted. During this journey of exploration, I began to find teachers' forums on social media that discussed ELT and sustainability and provided materials based on sustainability topics. I also discovered that large organisations such as the British Council (2021) were introducing online teaching materials on sustainability issues, with the presumed hope that more ELT professionals would engage in such topics.

1.4 Research aims

Through reflecting on my values, experiences, conversations and teaching practice, I have become curious about other ELT professionals' views on implementing sustainability education. I wonder about their values in relation to sustainability and whether, or to what extent, they would be content to educate for sustainability, as the authors from my reading advise. My research questions became:

- Do EFL teachers have values relating to sustainability? If so, which values do they identify as important to them?
- How do teachers perceive the relationship between such values and their classroom practice?

This study aims to uncover EFL teachers' perceptions of educating for sustainability through exploring their values and how they perceive such values are manifested in their classroom practice.

Chapter 2: Situating the Study in Literature

This chapter aims to situate the study in literature relating to teacher cognition and decision making, teachers' beliefs and values, and educating for sustainability. By the end of the chapter I will argue that this study aims to fill the current gap in literature on EFL teachers' values relating to sustainability and classroom practice.

2.1 Teacher cognition

2.1.1 Teacher cognition

How teachers behave in the language classroom, and the internal processes that lead to such behaviours, has been accounted for by researchers over the years as the construct of 'teacher cognition' (Fang 1996). Teacher cognition takes the view that teachers are not just 'doers' who carry out teaching practices, but also 'thinkers' who make decisions based on a number of internal processes (Burns et al 2015:587). According to Fang (1996), such internal processes may encompass teachers' thoughts, judgements, beliefs and planning, while Burns et al. add evaluating, reacting and deciding to the list (2015:585). Borg (2015) emphasises the importance of context in teacher cognition, as teachers' reactions and decisions depend on the situation and environment in which they work. Over time cognition research has changed focus, from studying the 'individual ontology' of the teacher, the teacher and their background, to 'social ontology', teachers as part of a network of professionals, to 'sociohistorical ontology', teachers as working in a particular time and context, to more recently teaching as part of a 'complex and chaotic system' (Burns et al. 2015:588). Viewing cognition as part of a 'complex and chaotic system' takes account of the dynamic processes involved in teaching, acknowledging that classrooms are not static environments, but places where self-organising systems change across time. In summary, teacher cognition seeks to understand the

interaction between how teachers behave, teachers' internal mental realties and the wider dynamic systems in which they operate.

2.1.2 Why cognition matters

Understanding cognition, in particular teachers' beliefs and how they impact their practice, could significantly help enhance learning and teaching (Fang 1996). Through understanding the drivers behind teachers' decision making in the classroom, teachers, managers and teacher trainers or developers can gain greater insight into how teachers interact in a classroom environment and why they make certain decisions in a given context. This has implications for how teachers are trained and developed and could bring about better professional development practices. In turn, greater insight into their own cognition, could lead teachers to readjust their behaviours to become more effective educators thus providing more effective learning. Burns et al. (2015) relate cognition to a post-method view of language teaching where teachers are seen as decision-makers who have to balance various complex components in a given context in order to facilitate effective learning. Such a view of learning and teaching could help to elevate the role of the teacher as it re-emphasises the importance of teachers as cognitively engaged professionals who react and make decisions according to their unique contexts.

2.1 The role of beliefs and values in teacher cognition

2.1.1 Teachers' beliefs

A significant component of teacher cognition is teachers' beliefs (Fang 1996). According to Parajes, beliefs play a vital role in teachers' decision making and behaviour in the classroom (1992). Nespor describes classrooms and teachers' work as 'entangled domains' with 'ill structured problems' (1987:325) meaning that the issues that teachers often deal with are rarely clear cut and there are few straightforward solutions. Nespor argues that teachers use belief structures to decide on which existential entities to believe (1987), for instance a general belief that students learn languages through communicating may lead to a belief that students debating or discussing a topic is a good use of class time. Beliefs also help teachers

to imagine idealised situations such as the ideal classroom and they can affect how and where they place their efforts at work as they tend to prioritise the tasks and approaches that accord with their beliefs (Nespor 1987). As Nespor states, defining education is in itself an 'ill-structured' problem and "To understand teachers' perspectives we have to understand the beliefs with which they define their work" (1987:323). Beliefs, however, are not always easy to define or articulate as they are complex, tacit systems. Therefore, they cannot be directly measured, instead they must be inferred from what people say and do (Parejes 1992).

Beliefs can be shaped by a number of interrelated factors including teachers' knowledge and experiences (Fang 1996). A person's sociocultural background, education and formative experiences may help to form their belief system and the earlier they acquire a belief, the less likely they are to alter it (Parejes 1992). If a belief is acquired later in life then it may be discarded more easily (Parejes 1992). I argue that values are a subset of beliefs which impact cognition, as Parejes states "Beliefs are surrounded by an emotional aura that dictates rightness and wrongness" (1992:311) and "may also become values, which house the evaluative, comparative and judgemental functions" (Parejes 1992:313). It could, therefore, be values that lead teachers to act and make decisions as part of cognition.

2.1.2 Teachers' values

Values are defined by Hall as the set of beliefs we have that help us to decide what is 'good' and 'bad' and what is 'right' and 'wrong' (2010). Johnston views values and morality as interchangeable terms (2002). Teachers' values are often informed and influenced by their sociocultural background (Hall 2010). Johnston argues that morality comes into play in social interactions in specific contexts and situations, and such values often require a level of negotiation (2002). Values are neither totally individual, nor totally social, instead they are formed somewhere between. In ELT, teachers' values relate strongly to their identity which is in a constant state of negotiation. For example, values might be negotiated in teacher-student relationships, where teachers may struggle with the identity of 'authority' in contexts where students value teacher authority, or vice versa (Johnston 2002). Religious and

cultural beliefs and values cannot be discounted from the classroom either, despite a wish by many to neutralise the classroom (Johnston 2002). As Johnston notes, religion often informs morality so there is always the possibility of crossover into the classroom (2002).

2.1.3 Why values are important

Hall asserts that values are rarely acknowledged in ELT, yet they are an important component of classroom decision making (2010). Johnston argues that values are central to teaching, as the majority of teachers' work involves making moral judgements in real time (2002). For example, when a teacher decides whether or not to pass a student, they may take into account the student's background and circumstances and make a moral judgment based on that individual case. Johnston goes on to argue that there is no 'science' of education and teachers have to use a lot of intuition based on the relationships they have with their students (2002:5). Edge posits that values are not only explicit, but also implicit in teaching, as "methodological procedures arise from and express underlying values" (1996:17). He claims that the ELT industry itself has a set of overarching values which are expressed through methodology (1996). For instance, organising students into groups and facilitating group work reflects a value of respect for others, as students are encouraged to cooperate with each other (Edge 1996). Such behaviours may reflect the values of teachers or students from a particular sociocultural context (Flowerdew 1998). Similarly, Johnston refers to explicitly taught values as the 'teaching of morality' and implicitly taught values as the 'morality of teaching' (2002:20). If we assume that teachers' values both implicitly and explicitly affect learners and learning, then understanding such values is an important aspect of understanding cognition.

2.3 Educating for Sustainability

2.3.1 Education for Sustainability

Due to the impact of human activity on the natural environment, known as the Anthropocene (Nolet 2016), people worldwide are becoming increasingly concerned

about issues to do with sustainability. There are many definitions of the word 'sustainable' which can mean different things to different people, however they broadly involve sustaining and maintaining life in all its many forms on planet Earth. Nolet quotes sustainability as "meeting the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987:42 cited in 2016). Sustainability can broadly relate to many interconnected issues involving the environment, ecosystems and societies. "Sustainability often refers to a balance among various human systems that influence and are influenced by the natural environment" (Nolet 2016:4). This might involve sustaining the life and livelihood of local communities without compromising ecosystems, for example limiting fishing activity so that aquatic species can continue to thrive. It may also concern global issues such as reducing carbon emissions to mitigate climate change. Sustainability involves a respect for the limits of nature and a balance between what we need to sustain us and what nature can withstand and provide.

The role of education in promoting sustainable ways of living has drawn increasing attention, particularly recently with the activism of the school student Greta Thunberg and the global school climate strikes (The Guardian 2019). Orr (1991) advocates for all educators, of any discipline, to see themselves as environmentalists. He asserts that all education is environmental, as everything worldwide is interconnected (1991). Nolet and Sterling also agree that educating for sustainability is not the responsibility of one discipline, but the responsibility of all educators in all disciplines (2016; 2011). Nolet (2016:8) outlines the following key attributes of education for sustainability:

- It is interdisciplinary and holistic and not specific to one discipline.
- It is values based.
- It is open-ended and involves generative thinking, such as teaching critical thinking skills, problem solving skills and systems thinking.
- It is based in local contexts, with respect to local environments, while maintaining connection to global issues.
- It is culturally responsive and respects many ways of educating. As a major principle, it is learner centred and requires learners to be active participants in their education.

Approaching a future in which we face many climatic, ecological, environmental and societal challenges caused by the Anthropocene, education for sustainability is said to help learners prepare for the 21st century (Sterling 2011). Nolet advocates that "Education for sustainability aims to help learners develop new ways of thinking, collaborating, and solving problems so that they can effectively engage with these kinds of challenges" (2016:8). Both Nolet and Sterling highlight the importance of embedding education for sustainability in a set of central values (2016; 2011). Nolet terms such values as a Sustainability Worldview and claims that it is the role of educators to foster such a worldview in their learners (2016).

2.3.2 Key values of education for sustainability

There seem to be three broad values which are promoted through education for sustainability. Firstly, the value of care and respect for all life on Earth (Nolet 2016; Sterling 2011). This value relates to the environment and ecosystems, and might involve concern for species extinction, soil degradation and ocean acidification. The diversity of life forms is of great importance. Secondly the value of care and respect for all humans, cultures and communities (Nolet 2016; Sterling 2011). This involves promoting equity and equality through increasing education and democracy as well as peace and justice. Again, diversity of human societies and cultures is also important. Finally, the value of respect and concern for the future (Nolet 2016; Sterling 2011). This value promotes the idea that living beings and systems in the present are just as important as those in the future and therefore we must live in a way that does not compromise future generations. These values are encouraged in education for sustainability as a way to prepare learners for a future in the Anthropocene (Nolet 2016; Sterling 2011).

2.4 ELT and Sustainability

Through reading the current literature on ELT and sustainability, I have found commentaries that broadly relate to three areas of inquiry: the content of what we teach, how we teach and teachers' values. I will examine these areas in the following sections.

2.4.1 The content of what we teach

Goulah notes that educators often avoid controversial issues such as politics and religion in the classroom, and the climatic and ecological crisis is a subject that can be politically and religiously divisive (2017). There has also been a lack of dialogue about sustainability issues in the ELT community (Goulah 2017). Jacobs and Gately conducted a study on ELT course books for content on environmental issues and found that they contained very little content on environmental issues, especially in lower level course books (2006). Yet the content of what we teach can have an impact on students' values. Goulah carried out a study on a group of religious English Language Learners (ELL) in High School who initially denied the existence of climate change (2017). The study followed the teaching of an integrated curriculum which involved discussions and topics based on climate change issues. By the end of the study, the students had developed an 'eco-ethical consciousness' as they began to relate their religious beliefs to environmental concerns (Goulah 2017:108). In Eyraud's study of an 'eco-pedagogy' a group of English for Academic Purposes (EAP) students at the University of Utah conducted small study projects based on the local environment. They used English to talk about nature and the local wildlife and began to gain awareness of the fragility of local ecosystems due to human activity (2020). As the practice of ELT tends to focus on skills rather than content, there is an opportunity for educators to think about the content taught in the classroom and how this relates to sustainability. As Jacobs and Gately observe, course book content is never culturally or ideologically neutral (2006:261), for example a lesson based on the topic of shopping may convey the message that hyper consumerism is acceptable and desirable. Johnston makes a similar observation that textbook content always conveys some form of values, whether teachers are aware of it or not (2002). Clearly there is a conversation needed on the content of what we teach in ELT and how this impacts learners.

2.4.2 How we teach

How we teach English is also an area discussed in the literature. Eyraud calls for a 'Critical pedagogy of place' which involves critiquing dominant ways of thinking that cause harm to the environment (2020). This relates to the teaching of critical thinking

skills, which have long been promoted in ELT (Eyraud 2020). Goulah points out the importance of conversation and dialogue in constructing identities (2017). Part of the success of the eco-curriculum in his study was the facilitation of dialogue and debate between students. Jacobs and Gately also specify that teachers should avoid dictating ideologies to their learners (2006). Instead, they should encourage students to openly express their views, see different sides of the issues, and that teachers should respect their students' views, even if they disagree (Jacobs and Gately 2006).

2.4.3 ELT and values

Values related to sustainability are discussed in large parts of ELT literature. Goulah takes the position that western languages promote ideologies that encourage consumerism and learning for upward mobility (2006). He argues that consumerism is the new religion and is infused into ELT curriculums through textbooks that contain topics on shopping and travel for leisure. Katunich argues that English is treated as an economic resource for future employment opportunities (2020). He claims that this perpetuates a neoliberal ideology which is destructive to the planet and that learners are put at the service of a global social agenda (Katunich 2020:44). Edge notes that there is a contradiction in teachers' values as they often celebrate students' academic success in English as a progression toward educational or professional goals, but also condemn the globalising effect that these successes facilitate (2003). Katunich agrees that most teachers want to help their students, however their focus is too narrow and does not take into account the implications of increased travel and commerce due to globalisation (2020).

Nakagawa calls for ELT practitioners to have greater awareness and respect for diverse communities and languages (2020). He relates the loss of diversity in communities due to globalisation, particularly languages, to the loss of biodiversity (2020). Furthermore, Delavan notes that English came from a country that began the industrial revolution, that it is a language of science and rationalism which can be reductionist in its stance as it seeks ways to greater efficiency and profit which have been linked to practices destructive to the planet (2020). He claims that teachers have a responsibility to understand the history of the English language and culture and teach English in a way that does not cause greater harm (2020). Katunich

argues that English should be reorientated as a 'language for the commons' (2020:43), that ELT values should include respect for limits, local traditions and shared practices, and conviviality (Katunich 2020).'Conviviality' relates to the concept that English should be viewed as a tool which people can use to serve their own purposes instead of something they need to learn because they are required to by institutions. Similarly, Delavan calls for discourse (thus language) to be viewed as a strategic resource which can lead to greater participation, democracy and empowerment for people around the world (2020).

2.5 English Language teachers' values and cognition

Through this chapter, I have highlighted the current literature on education for sustainability and ELT, and teacher values as they relate to cognition. Through reading, I have noted a strong connection between education for sustainability and values. As noted earlier in this chapter, belief systems and values are important in how teachers make decisions in the classroom, therefore it seems necessary to uncover whether teachers have values that relate to sustainability and if so, what those values might be. Despite studies on sustainability and ELT textbooks, course curriculums and students' views, it seems that there is a gap in the literature on teachers' views on sustainability. Large ELT organisations such as the British Council are now choosing to increase awareness of environmental problems through course content and curriculums based on sustainability issues (2021). If teachers are to deliver courses that are orientated towards sustainability and environmental issues in the future, however, it seems necessary to uncover their values on this topic. Furthermore, it seems necessary to investigate how such values relate to cognition, exploring their impact on teachers' classroom behaviour.

From my reading on education for sustainability more broadly, and ELT and sustainability, I have found five key values that seem to connect both areas of research.

These values are:

1. Respect for the Earth and all living creatures. This could be manifested in the classroom as talking about the environment or highlighting environmental issues.
2. Respect for limits on Earth's resources which could involve rejecting hyper consumerist values or the idea of increasing wealth at any cost.
3. Equity and social justice for all people, present and future.
4. Empowerment and participation for all people with English being seen as an empowering tool for greater inclusivity and democracy.
5. Respect for diversity, including diverse communities, cultures and languages and ways of being.

This study seeks to understand whether EFL teachers have values relating to the above stated list of sustainability values and how these are, or are not, manifested in the classroom through teacher cognition. I will explore how teachers view content based on sustainability issues, manage class discussions about sustainability and what values they have in relation to their identities as ELT professionals and industry as a whole. I would like to know if they believe that it is their responsibility, in any way, to impart sustainability values to their students.

Chapter 3: Methodology

This chapter will outline the methodology I used in this research project, including research instruments used for data collection, selection of participants, data processing and analysis. I will also explore the rationale underlying why I chose such methodology.

3.1 Researching values and cognition

Research questions from Chapter 1, 1.4:
- Do EFL teachers have values relating to sustainability? If so, which values do they identify as important to them?

- How do teachers perceive the relationship between such values and their classroom practice?

In this study I take a post-positivist approach which involves exploring subjective realities instead of objective scientific facts (Cohen, Marion and Morrison 2011). As teachers' values and cognition exist in the mind, this seems to be the most appropriate approach. Methodologies used in post-positivist research often take into account the subject's background and context, as well as that of the researcher, to give a more complete picture of the area of study (Cohen et al. 2011). An ethnographic stance is normally required. Thus, I will endeavour to take into consideration as much detail as possible about the participants' background, context and my relationship with them.

As research on teachers' values and cognition involves uncovering teachers' internal mental processes, which are unobservable (Fang 1996), collecting data often requires a varied approach. Qualitative methods, such as interviews, self-reporting, recalls and observation, are popularly used (Borg 2015). Research methods used to study cognition are not always credible, however. For example, studies have highlighted inconsistencies and contradictions between teachers' self reported beliefs and their observable actions (Fang 1996). Furthermore, if cognition is to be considered context-sensitive then it is questionable whether research instruments and environments can truly reflect teacher cognition in a given classroom. As Fang notes, "Teachers' theoretical beliefs are situational and are transferred into instructional practices only in relation to the complexities of the classroom." (1996:55). Policy capturing techniques such as using vignettes and curriculum material as stimuli only go so far to reflect how cognition might work in the context of the classroom (Fang 1996). In this way, research methodology used in studying cognition has to be carefully created and viewed in the light of teachers' self-reported positions. This is why my research question asks how teachers' perceive the relationship between their values and practice, instead asking how their values are enacted in the classroom. The latter question would possibly require observations of classroom practice.

3.2 The research instrument: vignettes and unstructured interviews

I chose to use qualitative research methods for this study, which was conducted in an interview format. I have used vignettes and unstructured follow up interview questions. A vignette is a written prompt which relates to the subject of study and can be used to prompt participants into making responses (Sampson and Johnson 2020). They often involve the interviewee reading a story about a situation, to which they then respond. I decided to use vignettes in the interviews as they can prompt complex responses as the participants may try to position their own identity in relation to characters in the vignettes (Mann 2016). Vignettes can be especially useful when interviewing participants on sensitive subject matter, such as personal values, as they can be less direct and confrontational than the interviewer asking the interviewee direct questions (Sampson and Johnson 2020). Sampson and Johnson's study revealed that participants were more open about their own personal opinions and values when asked to comment on vignettes (2020). However, the vignettes alone are not enough to collect rich data, therefore I asked the participants follow up questions, usually based on the responses they gave to the vignettes.

3.2.1 The development of vignettes

I decided to adapt vignettes from teachers' real life stories of the classroom. As Sampson and Johnson's study suggested, 'real' vignettes give the interview more credibility as participants do not feel like they are being played or manipulated (2020). This can help to build more trust between the interviewer and participants. I sourced the vignettes from an ELT and Sustainability Facebook group where I posted the question: 'tell me about a time when you have had difficult lessons or conversations with your students about issues to do with sustainability'. I received responses and adapted three of these into vignettes for this study. The vignettes are not supposed to reflect the reality of the classroom interactions that they describe, they are filtered through the perspectives of teachers who were writing for a particular audience of ELT professionals, those with sustainability mindsets. The vignettes are designed to prompt responses from my interviewees which could be in accordance or in opposition to the vignettes and should reveal something about the interviewees' values in relation to sustainability.

My vignettes are designed to reflect elements of the sustainability values I outlined in Chapter 2, 2.5.

Vignette 1: Equity and Social Justice

In Vignette 1 (see Appendices 1) a teacher describes a lesson with a group of senior learners based on a course book article about fair trade. The teacher attempted to conduct a class discussion about "how commodity coffee production is rife with multiple forms of socio ecological exploitation and whether it makes sense to try and buy fair trade products, even if they're more expensive". In this vignette it is clear that the teacher is trying to impress upon her students her own values on equity and social justice, linking to value 3, and attempting to get her students to care about such concerns and potentially make lifestyle changes, such as buying fair trade products. I wanted to use this vignette to prompt my participants into giving views on teachers using lesson material about sustainability issues in the classroom and to uncover their views on teachers attempting to influence students into adopting sustainability values as they relate to value 3. I prepared the following questions as a follow up to the vignettes:

- What impression do you get of this teacher? What kind of values do you think this teacher might have?

In this question, I hoped to discover how the teachers read the story, whether they felt that the teacher had values, what those values were, and how she was using her values in the classroom.

- Do you identify with him/her? Have you ever been in a similar situation?

In this question I wanted to find out how the teachers positioned themselves in relation to the teacher, once they had outlined their impression of her. I hoped that this would reveal the teachers' own values in relation to a similar story from the classroom.

Vignette 2: Respect for the Earth and future generations

In Vignette 2, the teacher describes a class where teenage students are discussing the 2018 School Climate Strikes. The students have opposing views and the teacher worries about how to react to such a situation, whether to intervene and give her own views or try to move the conversation on. With this vignette I wanted to prompt the teachers into giving their views on sustainability issues of respect for the Earth, respect for Earth's limits and concern for future generations, as they relate to values 1 and 2. I wanted to find out whether the teachers were comfortable discussing this topic in the classroom and how far they felt they should remain neutral observers, or reveal their own values on the topic. I wanted to know if they felt that they had any responsibility for influencing the opinions of young students. I prepared the following follow up question:

- How do you feel when students have these kinds of conversations? Have you had any similar experiences and how did you handle them?

I wanted to know whether the teachers had similar feelings of discomfort and whether they had similar stories of students debating climate change issues. I wanted to know to what extent such situations would bring the teachers' own values to the forefront, thus how personal values might translate into cognition in the classroom.

Vignette 3: Globalisation and Capitalism

In Vignette 3 a teacher describes how a young student in her IELTS class tells her that he wants to do well in his test so that he can go to business school and then in the future 'spread the 'ideology' of western style capitalism' in his home country of China. The teacher insinuates that there could be a relationship between what she is teaching in English classes and the spread of a western ideology of capitalism, suggesting that there is a chain relationship between learning English, attending western universities and spreading an ideology. As western style capitalism has been said to perpetuate the pursuit of economic growth at the expense of communities and Earth's resources (Katunich 2020), it could be argued that the student's comment goes against sustainability values. I was interested to know how

the teachers interpreted this story and whether they saw a connection between English language teaching and the spread of western ideologies, as Katunich and Goulah (2020) indicate. I also wanted to know what their views were on 'western style capitalism', whether they saw it in opposition to sustainability values and whether this fit with their own value system, as it relates to value 2. I also hoped to find out whether the teachers had any values related to globalisation and the loss of diversity of cultures, communities and languages, as it relates to value 5.

- What do you think about this student's aspirations? Have your students ever made similar comments?

I wanted to find out whether the teachers were opposed to the student's aspirations, and if so, why. I hoped this would open up a conversation about western values and ideologies leading to views on values 2 and 5.

- What impression do you get of this teacher? What does she mean by this last comment?

I wanted to know how the teachers positioned themselves in relation to the teacher, whether they felt there was a similar connection between what she heard and what she teaches.

Further Questions

I prepared some further questions for the participants to probe deeper into their values about ELT and sustainability. I did not phrase the questions in the same way for each interview, however, as I planned to leave space to react to what the teachers had to say, operationalising 'attentive listening' (Richards 2003:65). Some of these questions are taken from Hall (2010):

- What and how do we teach in our industry? What does this say about our values and worldview? How far does this accord with the values of our students?

In this question I wanted to find out what the teachers thought about the industry as a whole and what values ELT professionals have. I wanted to know the extent to which the teachers' personal values aligned with their perceived values of the

industry. This may also reveal how teachers' values and identities interrelate, a feature of key importance as suggested in Chapter 2 (Johnston 2002).

- What images of society and the world are shown in our materials? Are they images we are happy to teach (with)? Do the values they represent fit in with our own values, the values of our students, and those of our schools and institutions?

In this question I wanted to know whether teachers saw any relationship between materials and values and whether this had an impact on the materials they selected for their lessons. Understanding how and why teachers select certain materials and topics could reveal how their personal values interplay with cognition.

3.3 The context and participants

I interviewed three English teachers for this study: Amy, Kit and Ben. As part of the ethical process of this project, I sent the participants a Participant Information Sheet (PIS) (see Appendices 2) including information about the study, and a consent form which they signed to show that they agreed to be recorded and have their data used in the study. I have also used pseudonyms to protect their identities.

All three teachers are British and work in the same language school in Lisbon, Portugal. They teach levels A1-C2 English (CEFR) including groups of teenage and adult learners. They are all ex-colleagues and friends of mine from the language school where I worked for five years. I have not worked with them for two years, although I have stayed in frequent contact with them.

Amy has been teaching English for eleven years. She has worked in Taiwan, China, Italy and now Portugal. She studied creative writing at university and has a diploma in journalism. She began teaching EFL because she wanted to travel and live abroad. Kit has been teaching English for seven years and he has worked in the UK, Turkey, Poland and now Portugal. He began teaching EFL to escape his previous occupation in IT which he found very dissatisfying. He felt that he connected with teaching as it gave him a sense of purpose and he could make a positive difference

to people's lives. Ben has been teaching English for twelve years. Similar to Kit, he left his previous job at a solicitor to pursue a career which he found more fulfilling. He has worked in Thailand, Japan, Vietnam, Madrid, Spain and now Portugal. Ben has also completed a diploma in ELT to advance his skills as a teacher.

I believe that my relationship with the participants is important in this study. Feminist research acknowledges the role that social interaction and friendship has to play in qualitative research (Oakley 2016). Instead of viewing it as an obstacle, friendship between the researcher and interviewees is a key element of collecting quality data (Oakley 2016). Although, as I have stated, I already have a relationship with each of the participants, I also spent some time before each interview, talking to them about their lives. The purpose of this was to help them to feel comfortable and I believe that the data I collected was enhanced due to this pre-interview stage. Amy reflected after the interview that she was a little apprehensive about talking about her personal values in case I 'judged' her, however the fact that she was comfortable telling me this, I believe is a sign of trust between us. She was comfortable about telling me about her discomfort and this gave me an opportunity to reassure her. I was aware that the participants were 'gifting' their time and data and that I had an ethical responsibility to make sure that they were comfortable and free to give as much or as little information as they wanted, again a feature of feminist research (Oakley 2016).

3.4 The Researcher

As a researcher, I feel that I must make my own values transparent as I cannot deny that my interest in this project stems from my personal values. I grew up in the UK in a family of educated professionals with backgrounds in science and medicine. I was educated in a Christian Church of England school and attended church every Sunday for most of my youth. My political beliefs and values are mostly liberal and socialist and the people I tend to associate with are similarly politically minded. Thus, my ethical values are most likely formed from western Christian values that emphasise care and concern for other humans. Yet, my values also concern trust in science, rationalism and reason, formed in my familial context. This may have contributed to my special interest in sustainability and its connection to my industry. I

feel a strong concern for the future of life and human society as it relates to Christian ethics, while I am also convinced by the arguments posed by scientists from multiple disciplines around the world who highlight the global effects caused by the Anthropocene.

I wish to highlight that as a researcher, I am biased and that this may have some influence on the study in how I have selected instruments, participants and conducted my interviews. I have attempted to minimise my influence through allowing the participants to speak openly and freely during the interviews, with little interruption. My own participation involved clarifying what the participants said, asking probing questions and giving small verbal nods. I did not give my own views on the vignettes or topics.

3.5 Methods of data collection, processing and analysis

3.5.1 Data collection

I collected the data via Zoom videolink and recorded the conversation. Prior to the interview I sent the participants the PIS (see Appendices 2). I decided to tell them that I was researching teachers' values instead of teachers' values related to sustainability. The reason for this is that I believe the term 'sustainability' is a broad and sometimes misunderstood term which can be interpreted in many ways. For this research, I have established which values I categorise as sustainability values, as outlined in Chapter 2 and my research instruments should draw on these values. I did not, however, want my participants to be influenced by the term 'sustainability' as they could have interpreted it in ways which may not align with my research.

I interviewed each participant individually for under thirty minutes and saved the audio recordings as MP4s. The recordings were saved on my personal computer under a security passcode and will be deleted in December later this year. I asked the participants to read the vignettes sequentially and give their initial immediate thoughts in reaction to them. I then asked the participants some follow up questions related to their responses.

3.5.2 Data processing

I transcribed all of the data from the interviews using software sonix.ai. I then listened to the recordings while reading the transcriptions to check and correct errors. I transcribed for content, not performance, therefore I omitted small utterances such as 'um' and word repetition. I included ellipses in some of the transcriptions as the participants spoke freely so natural pauses mid sentence occurred. I then copied the transcriptions into a two column table in preparation for analysis (see Appendices 5). My data set is three separate, transcribed interviews.

3.5.3 Thematic analysis

I used Thematic Analysis to analyse the data. Thematic Analysis is "a method for identifying, analysing and reporting patterns (themes) within data" (Braun and Clarke 2006:79). This involves coding parts that relate to the research question and then drawing on these codes to identify key themes in the data. It is similar to grounded theory which involves coding the data inductively and allowing themes and theories to emerge from the data (Richards 2003). Thematic Analysis, however, takes a more procedural approach to data analysis (Braun and Clarke 2006). Themes can be recurring patterns, such as a repeated idea, however, if a theme is not frequently repeated in the data, this does not mean it is not key (Braun and Clarke 2006) as even ideas expressed once can have salience if they relate to the research questions.

Amy's Interview

Transcript	code
Interviewer: [00:00:16] That's good. So this is the first story, which is from a woman who's German, but she's an English teacher and she's based in Spain. **Amy:** [00:00:56] Ok, that's interesting. Yeah, so, I mean, I think that my position would be similar to the teacher's in this one in that I would be a bit like disappointed that the students didn't like want to engage with the issue. And it makes sense that they obviously they're coming from a background of affluence, and I suppose it's not that surprising that they didn't want to think about it too much.	Identifies with the teacher Rationalising student's response

Figure 1. Initial coding phase from interview with Amy

I started my analysis by reading and highlighting in yellow interesting and salient parts of the data in the transcripts, see Figure 1. After this initial phase I wrote some thoughts in my research journal (see Appendices 3) which helped me to make sense of each interview. On second reading of the data, I coded the highlighted extracts in the column next to the transcripts, see Figure 1. This involved summarising the content of the extracts and occasionally noting some questions I had about what the participants had said. I also began to label the codes, for example 'Teacher's values in the classroom' and 'Teacher's personal values'. Next I reread all of the transcripts in one sitting and identified some overarching themes that were apparent across the entire data set. I wrote these identified themes in my research journal and colour-coded them (see Appendices 4). I then went back to the transcripts and colour-coded the highlighted extracts and codes related to the themes in my research journal, see Figure 2 and sample interview in Appendices 4.

Figure 2. Colour coding from Amy's interview

3.6 Concluding comments

This chapter has outlined my methodology and rationale for this study. I have explained the design of my research instrument, development of vignettes and follow up questions, selection of participants, data collection, process and analysis. In the following chapter I will present my findings.

Chapter 4: Findings and Discussion

In this chapter, I will present my findings and interpretation from my data analysis. I present findings which endeavour to answer the research questions, as stated in Chapter 1, 1.4. I have analysed the data to uncover whether the teachers have sustainability values, as presented in Chapter 2, 2.5, and how these values are manifested in their perceived classroom teaching. I will then present my discussion based on these findings, in relation to my research aims.

4.1 Teacher's personal values:

During the interviews, the teachers all spoke about, or alluded to, their personal values in relation to sustainability. In some parts of the interview, the teachers were quite direct and clear about their values, in other parts I had to interpret their views.

4.1.1 Value 3

The teachers strongly expressed personal values related to equity and social justice, connecting to value 3. In response to Vignette 1, Amy expressed her disappointment that the students in the story did not want to buy fair trade, stating "it does seem a shame" and lamenting that the students did not think more about "whether they might want to be more ethical about the way that they consume things". She went further to say:

"on a wider level, that is quite a worrying thing, because they are the people that can afford to do that and they're the ones that don't, it's not good."

Amy identified with the teacher and seemed to express judgement towards the students, contrasting their values with her values of equity and social justice, which appear to relate to value 3. The use of the word 'not good' suggests a value statement as Johnston (2002) defines values as beliefs that are used to make judgements on what is good or bad. Here I interpret Amy's comments as a reflection of values.

When asked about the idea of 'western style capitalism' in Vignette 3, Amy reflected on it negatively, relating it to issues of social inequality, again linking to value 3, saying:

"everything is about money and profit and kind of that's prioritized over other aspects of society like… funding health care, for example, and other things that people need in society, like social care. All the things that kind of help people, basically."

Kit also gave strong views on capitalism, stating "I think it's abhorrent. I think it's absolutely abhorrent". When questioned about why, he gave similar views to Amy, relating capitalism to concentration of power with the richest people, social inequality and global crises, including:

"nutritional issues with impoverished families, in particular children. Public health crises of like, you know, massive waiting lists or just the inability or availability of care"

Ben expressed some personal concern for his part in creating social inequality through teaching students from rich families, saying "their parents have been able to afford four hundred quid a month to come and see me. I don't, you know, that doesn't sit well with me". The phrase 'doesn't sit well', again denotes a sense of wrongness, linking his views to values. All of these views seem to reflect values strongly related to value 3, equity and social justice.

4.1.2 Value 4

Value 4 seemed to be reflected through Ben and Kit's views on teaching English as an empowering tool. Kit expressed the view that:

"I feel like my role as a language teacher is to impart values as much as to give them the means to express what theirs are"

Here, Kit expresses the value that his role as a teacher is to give students the tools to express themselves. When I asked Ben what he felt his purpose as an English teacher was, he said it was to give students the skills to improve their lives, commenting that:

"As much as I don't really agree with it, the qualifications at work are all based on a big chunk of the English certificate, so getting past your IELTS or First, it's very useful for them. So then again, I can feel like I can use my skills to help these people do better in their life and their careers"

Using the phrases 'useful', 'help' and 'do better' again reflects a sense of rightness in empowering students through teaching English. This value of teaching English as tool for empowerment will be discussed further in section 4.2.2.

<u>4.1.2 Value 5</u>

The teachers also seemed to express values related to value 5, respect for diversity of people. When asked to comment on ELT published materials, Kit suggested that the industry lacks diversity with too many white, western writers and editors, stating:

"*I think it'd be much <u>better</u> to actually just employ some editors and writers who are from different backgrounds*"

Kit reflects this value through using the word 'better', suggesting that diversifying the industry is 'good', implying that a monocultural industry is 'bad'. Amy also said that materials do not reflect enough diversity:

"*I think there should be more diversity in terms of who is shown and maybe what situations are talked about*"

The use of the word 'should' again reflects a sense of rightness, thus it can be considered a value. Ben alluded to values of respect for diversity of cultures and communities when commenting on his role as a teacher:

"<u>*I always had this idea, this slight, uneasy, imperialistic colonial*</u>*, we're using the old language... And then when I went to Vietnam, I saw in Vietnam, I saw how the students you were teaching don't care about English people or American people. It's not what they're doing it for, they're learning English to speak to the Koreans, the Japanese, the Chinese, to speak to like the Germans... And I was like, all right, now <u>I'm sold on this, this is good</u>*"

Although he did not say it directly, I interpreted Ben's comments to mean that he was uncomfortable with teaching English to perpetuate American and British

monoculture, but felt that it was good to teach English in a way that respects the diversity of different people. In this way, I argue that the teachers reflected a value similar to value 5, respect for diversity.

4.1.4 Values 1 and 2

The teachers seemed to express fewer values in relation to value 1 and 2. When asked to comment on Vignette 2 and her views on talking about climate change in the classroom, Amy expressed the value that more should be done to protect the planet, connecting with value 1, she said:

"*I think I would be open about the fact that I think that we <u>should</u> try and do something about it, like within our <u>means to try and protect the planet</u>.*"

When I asked Ben a similar question, he also seemed to reflect the personal value that he would support the climate change activists, though he was less keen talking about this with his students:

"anything like the climate, it's obviously, you know, <u>I'd be on the march</u>, it's just the space where we're in as language teachers, I feel it gets a bit conflated with that political thing"

The teachers seemed to have little to say on value 2, respect for limits on Earth's resources. Perhaps, however, in my interviews I could have pushed them more to make comments or designed vignettes which related more strongly to these values, so it is difficult to know exactly how much they align themselves with values 1 and 2.

4.1.5 Values and Politics

When asked what she thought of the teacher's values from Vignette 1, Amy quickly related them to politics, "it sounds like she's quite liberal, I guess, politically. And like an open sort of person". Both Ben and Kit were also keen to relate their personal values on sustainability to politics. Similar to Amy, Kit was quick to link the teacher's

values with politics and aligned himself to her politically. When asked about the teacher's values in Vignette 1, Kit stated:

"I think perhaps she's trying to impart some more <u>left wing</u> values and more sort of like social justice based kind of values, which I'm generally on board with myself"

Ben was also keen to relate sustainability issues with his political views. When asked about his views on Vignette 2 and the climate change strikes Ben stated:

"we all tend to be kind of <u>left leaning</u> and we're all a bit, disappointed with the world at the minute"

In this statement Ben positions himself and other English teachers as 'left leaning'. Later, when asked about his personal views on climate change, Ben stated "I'm incredibly left wing. I'm a couple of steps short of full Marxist" again, positioning sustainability issues as a matter of political stance.

4.1.6 Concluding comments

In summary, all of the teachers expressed personal values that aligned with some of the sustainability values outlined in Chapter 2. The strongest theme was concern for social inequality worldwide, as outlined in value 3, English viewed as an empowering tool, value 4, and respect for diversity, value 5. They showed concern for issues associated with the environment and climate change, as outlined in values 1 and 2, however these themes were weaker. Interestingly, all of the teachers linked their values to political stances, claiming that they were 'leftist' or 'left leaning', and suggested that other teachers in the ELT industry are similarly on the left side of politics.

4.2 Teachers' values and cognition

As stated in Chapter 2, the interaction between teachers' internal processes, in particular their values, and their context is often complex (Burns et al. 2015). My interviews displayed this complexity as the teachers discussed their dilemmas and

mixed feelings about teaching with values in the classroom. I have identified two key themes that relate to how values influence cognition, as perceived by the interviewees. These themes include how personal values are explicitly taught, the 'teaching of morality' (Johnston 2002:20) and how values are implicitly used in the classroom, the 'morality of teaching' (Johnston 2002:20).

4.2.1 Personal values explicitly used in the classroom:

All of the teachers were keen to emphasise that they do not agree with explicitly teaching values in the EFL classroom. This was conveyed through their discussion of lesson materials and topics as well as their own values openly expressed in the classroom. They were, though, happy to teach values of respect for diversity and inclusion.

Lesson material and topics

When talking about Vignette 1, the teachers identified fair trade as a special interest topic of the teacher meaning that they could be inappropriate for the students. Amy thought that the teacher chose a topic that "she was interested in". Ben went further, relating the vignette to a story about his colleague who was interested in Bob Marley and tried to use his songs in the classroom. According to Ben, the lessons did not work well because the students were not interested in Bob Marley. He felt that lessons about sustainability do not work for similar reasons, because they serve the interests of the teacher, not the students, as he stated:

"*from my experience of teachers coming in the staff room and <u>talking about things that they were very interested in politically</u> and wanting to get a discussion out of students, there's a million reasons why someone might not want (to discuss it)...*"

Kit was sceptical about material based on sustainability issues, stating that he saw the choice of such topics as 'moralistic'. He felt that some material from textbooks was inappropriate if it tried to convey a moralistic stance and play on the emotions of students, saying:

"I often think like in book material when they try to play on the heart strings or what have you. It's some of the weakest material we have because, like, that's not why they're there... I try to avoid this kind of lesson learning really, like sort of moralistic lesson"

It is interesting to note that Kit does not comment on how teachers might teach with such material, but that the material itself is weak and inappropriate.

The teachers felt that lesson material based on sustainability issues was only useful if it aided language development. Ben said that he had done one lesson on business ethics with an advanced class, however the aim of the lesson was to generate discussion for developing communication skills, instead of teaching sustainability values. He said that he had "to think about how it's going to be productive" so that he could "error correct", clearly showing that language development was more important to him than any values conveyed through the topic. When asked whether he would choose material on the topic of fair trade, Kit said that he would use it "to access a grammar point or vocabulary" but not in order to impart any values. In this way, the teachers saw themselves primarily as language teachers.

Teachers' values

When asked whether he thought teachers have any place in imparting values, Kit said "I don't see myself as having a role to impart any kind of ethical opinions". In the same vein, Ben stated "it's not your job to instill leftwing values on the students'' and Amy similarly stated "I feel like there's a fine line like you can't try to force your agenda on people as a teacher." In this way, the teachers expressed the view that it was not their responsibility to impart values in the classroom.

Respect for diversity and inclusion

The teachers did, however, comment that there were some values that they were comfortable teaching. These values were associated with respect for others and inclusion, especially if it related to the classroom, as Kit said:

"*I impose values as much as in values of respect for everyone...related to people within the classroom.*"

Amy had similar opinions, although her values also included antiracism, as she stated:

"*if a student says something racist then I'll stop the class and be like, "OK, this is not OK" and tell them… And the same goes for bullying or just anything that might make anyone feel uncomfortable*"

I would argue that these values of respect for diversity and inclusion relate to value 5, suggesting that this personal value is also explicitly reflected in classroom teaching.

Concluding comments

In sum, the teachers felt strongly that it was not their role or responsibility to explicitly teach values in the EFL classroom. Topics or discussions based on sustainability issues were considered useful if they generated discussion and led to 'productive' language development. The teachers clearly stated that they were language teachers first and did not want any part or involvement in teaching values related to sustainability. The only value they felt comfortable teaching explicitly was related to diversity and inclusion, for example antiracism. This could be related to sustainability value 5 as it involves respect for diversity of people.

4.2.2 Teacher's values implicitly used in the classroom:

Although the teachers emphasised that they did not want to impart values, they did convey a value system through discussion of their classroom teaching and choice of materials and pedagogical approaches, as Johnston calls, the 'morality of teaching' (2002:20). Three key themes emerged through the interviews, that of student centred education, the role of the teacher as mediator and facilitator, and the importance of debate and independent thought.

<u>Student centred education</u>

All of the teachers spoke about the need to make lessons and lesson topics student centred, that is giving the students material and language that they want and need, putting their views and opinions at the forefront. On the subject of teachers using personal interest topics in the classroom, Ben cautioned that "You probably wouldn't get full engagement with the students… it's not going to be like the best lesson" unless you used topics in which the students were interested. Ben said that he chose the topic of business ethics because he thought it would be something that might 'engage' the students and "there's lots of good <u>fun things</u> you can get out of it." Similarly, Kit spoke about a lesson he taught on the topic of animal cruelty and stated that his main aim was "to <u>prompt a debate</u> about what (the students') values were and to make it more <u>student centered</u>." Kit summarised his aims as an EFL teacher:

"*I feel like my role as a language teacher is to impart values as much as to give them the means <u>to express what theirs are</u>.*"

In this way, all of the teachers expressed views that EFL lessons should be student centred, denoting a value that students' needs and wishes should be respected and prioritised in the language classroom.

<u>The teacher as facilitator and mediator</u>

Another theme repeated through the interviews was the teachers' identities as facilitators and mediators, instead of authoritative leaders. Kit stated this view strongly, "I definitely see myself more as a facilitator and <u>not as like a leader".</u> Ben said that he initially felt conflicted about his identity as an EFL teacher, worrying that teaching English abroad was "a bit of colonial". Later in his career, he perceived that students were learning English as a 'lingua franca' to communicate with people from other countries, as he stated:

"*They're learning English to speak to the Koreans, the Japanese, the Chinese...And I was like, all right, now I'm sold on this, this is good, I can justify everything we're doing in my head*"

Ben felt that his role was to facilitate communication between people from different cultures, using English as a tool, and this made him feel more settled in his identity. As I mentioned in 4.1.2, I associate this value of teaching English as a 'tool' for empowerment with value 4.

Amy expressed deference to her students, putting herself in the position of mediator. When speaking about Vignette 1, Amy thought that it was fine to discuss sustainability issues with students and for the teacher to give their opinions, but "You can't really hope that they will agree with you." When discussing Vignette 2, with the students debating the climate strikes, she said that she would "probably take a backseat a bit and see what the students had to say".

All of the teachers seemed to express the view that the main purpose of their role was to facilitate language development and mediate communication between students. I argue that this implicitly conveyed value relates to value 4, teaching English as a tool for empowerment and expression. The teachers did not want ultimate authority, particularly when discussing values as they preferred to defer such views to the students.

<u>The importance of discussion, debate and development of independent thought</u>

Finally, the teachers seemed to think that debate and discussion between students was important. When speaking about Vignette 2, Ben said "debate is really good, especially… the way we debate and we negotiate and persuade." All of the teachers felt that debate and discussion led to more communication and language development. Kit, however, went further to say that "it is good to sort of encourage thoughts, I suppose, like encourage thoughts and debates" implying that debating also led to the development of students' intellectual thinking. Later, he stated that teachers should not teach students values as "once we're at a certain age we have the ability to be rational" suggesting that students' value systems emerge through

discussion, thinking and rationalisation, instead of explicit education. Similarly, when asked about whether she thought that the language classroom was an appropriate place to discuss ethical issues, Amy said "I think it's good to bring certain things up and make people think", use of the word 'good' denoting value.

Concluding comments

Throughout the interviews, the teachers seemed to indicate that they were teaching using an implicit value system. These values denoted student centredness, deference of authority from the teacher to the students, and the importance of debate and discussion as a general pedagogical approach, with an overarching aim of developing independent thought. I argue that these values also relate to English being taught as a tool for empowerment, relating to value 4.

4.3 Potential reasons for why teachers might be reluctant to teach sustainability values

From the findings in 4.1, it seems that the teachers have personal values related to sustainability, however the findings in 4.2 suggest that the teachers are not comfortable openly expressing such values in the language classroom, unless they are related to diversity and inclusion, value 5. Through the interviews, I found three themes which could indicate why the teachers might be reluctant to explicitly teach sustainability values, these are: the context of their work, their former teacher training and education, and the broader historical legacy of ELT.

4.3.1 The context in which they are working

The teachers' context, including the country, language institution, students and students' parents, all had an impact on how the teachers felt about certain lesson topics. At times, they said that their contexts constrained the kind of values they wished to express.

Amy spoke at some length about her experiences teaching in China. Prior to China she had worked in Taiwan and when her Chinese students discovered this,

sometimes they "would say something about how Taiwan was part of China and it's controlled and ruled by China". Amy knew this was incorrect, but she could not say as such, because "you can get into a lot of trouble". When I asked her what might happen, she said "someone could complain and I could potentially have been arrested". This fear meant that she could not say what she thought was true, thus compromising her values on telling the truth.

Kit talked about the pressure from language institutions to follow a set syllabus. When asked what he thought about teachers introducing topics based on ethical issues, he said that this was fine, but "there's external pressure to complete the syllabus... and, you know, these are advanced students who are heading towards an exam". For him, the syllabus and exams took precedence over topics on sustainability. Perhaps the pressure put on him by his institution, students and the students' parents made him prioritise curriculum content and exams.

When asked about choice of lesson material and whether he was happy with the values conveyed through EFL materials, Ben rationalised his decision making:

"*For me, it was always 'does it have a financial implication?', really, will the students get offended and then leave class or will you have a little bit of a rebellion in your class and will they stop coming or will they stop sending their kids going to it?*"

Ben's concern for keeping his students and students' parents happy were prioritised over lesson material that reflected his own values. He seemed to worry about maintaining a good relationship with his students, and even his job security.

In this way, all of the teachers indicated that their context had an impact on the values they could express in the classroom.

4.3.2 Their former education

Ben was the only teacher who spoke about his former education in relation to his views on teaching values, his comments were, however, salient. While linking

Vignette 1 to teachers choosing personal interest topics, such as Bob Marley, he referred to his diploma, saying:

"*these sorts of things fail, like real quick. I don't know if you noticed, but on the DELTA, the diploma, they make a point of not doing this sort of lesson... You're not going to get the distinction for a lesson that's about something that is very <u>niche or quite specific</u>.*"

It is interesting to note that he considers topics on sustainability issues, such as fair trade 'niche and specific'. It is also interesting that he refers to the diploma, and receiving a high grade, as a reason for choosing certain lesson material, as though he is still strongly influenced by the views and judgements of his trainers.

Ben also seemed to have gained values from being a trainee on the diploma course, stating:

"<u>*they talk about it a lot in training,*</u> *I remember it's always like that thing, like "what do you think of as a teacher and all of that… and what do you bring to it*?*"*

Here Ben implies that as a trainee, his views and opinions were respected and prioritised by his trainers. Perhaps this value, conveyed through training, passed on to Ben and influenced the way his values are conveyed in his own classroom, through what Lortie called the Apprenticeship of Observation (1975 cited in Golombek and Klager 2015).

4.3.3 Concerns for ELT industry's history in colonialism and imperialism

Finally, Ben and Kit hinted at tensions within their self-conceptualised identity and the historical legacy of ELT. Ben was the most vocal about his internal conflict. When first arriving to teach in Vietnam, Ben reflected that:

"*it just didn't seem right that we were there teaching English in Asia like... Why are we doing this? Is this just, you know, the legacy of colonialism?*"

As aforementioned, Ben self-identified as liberal and left leaning, he did not want to perceive himself as a teacher of western culture, and by implication western values. This could be why he felt more comfortable seeing himself as a teacher of English language for communication, across cultures and between countries. As he stated, "that's where I felt I was most valuable."

Kit seemed to indicate that he was similarly uncomfortable about the demographics of ELT professionals, particularly when commenting on materials:

"*I think they try to be more inclusive these days in terms of race and gender, I think often that comes across as a bit tokenistic because at the end of the day, 90 percent are still written by white people, probably 60 percent by males.*"

Kit seemed to perceive that the industry is still dominated by a certain demographic of people, that is white, western and male. Use of the word 'tokenistic' seems to indicate cynicism for an industry that he wishes were different. He implied that the industry ought to be more diverse in order to truly reflect global issues in the materials, otherwise they are 'tokenistic' efforts.

Both Ben and Kit are white, male and from an old imperialist nation, Britain. Perhaps they felt uncomfortable explicitly teaching sustainability values because they are aware of their identities in a certain sociohistorical context, identities which do not fit with their personal values of respect for other cultures. Perhaps they felt that teaching values of any kind could be construed as a type of neo imperialism, which did not fit with their teacher identities. These are questions which could be further explored.

4.4 Discussion:

4.4.1 Sustainability and Politics

It is interesting that all of the teachers linked sustainability values to politics, without any prompting from myself. I wonder whether the tensions they expressed in openly

sharing their values with students related to their belief that the classroom ought to be a politically neutral space. As Johnston notes, the professionalisation of teachers has led to 'political neutrality' (2002:85) where teachers avoid expressing or even discussing political views. This seems to relate to Edges' paradoxes of values, especially Paradox 3 in which teachers endeavour to respect their students' right to have different opinions, though this fundamentalism of tolerance can clash with students who may be intolerant of others (1996).

As outlined in 4.3.1, the teachers' values were in constant negotiation with their sociopolitical and sociocultural contexts. The teachers seemed to constantly express the view that their personal values and politics were subordinate to that of the students and their institutions, and that they should aim for complete political neutrality. Whether this was caused by fear of complaints, losing their job or even personal safety, a learned belief that teachers should remain politically neutral, as suggested in 4.3.2, or perceived guilt for historical legacy, as implied in 4.3.3, is uncertain. It could also reflect an overarching value of respect for diversity of opinion, and teaching English as a tool for empowerment and democracy, as related to values 4 and 5.

This raises questions. If, as Sterling (2011) and Nolet (2016) suggest, all education ought to be environmental in order to tackle global sustainability issues, to what extent are such issues deemed political by the teachers who deliver such programs? Clearly the teachers were happy to express some values explicitly, such as respect for diversity, yet seemed uncomfortable expressing other values such as respect for the Earth when discussing the climate strikes. Also, to what extent are teachers truly at liberty to express their values? Is it context dependent, would they feel more comfortable in some countries, cultures and institutions than others? Finally, how much is dependent on the teachers themselves? Would teachers from a different sociocultural background, for example the same background as their students, feel more comfortable with expressing their personal values? Would they put different boundaries around what they consider political or apolitical topics?

4.4.2 Lesson material

The subject of lesson material was repeated throughout the interviews, as the teachers expressed opinions on what they deemed appropriate and inappropriate material. The teachers all seemed to believe that material should interest the students and prompt the students into discussions which could lead to productive language development. As identified in 4.2.2, the teachers all said that they believed in student centred education and that the content of lessons should fulfil the needs and wishes of the students. The teachers did not perceive that they had the right or authority to choose in which material the students ought to be interested. This contrasts with Eyraud's study, as mentioned in Chapter 2, of EAP students at the university of Utah who were given an 'eco-based' syllabus which involved studying wildlife in the local area (2020). At the beginning of Euraud's study, the students did not express interest in nature, yet by the end of the course they were more interested. In this example, the teachers led with the course material, and the students followed, whereas the teachers I interviewed seemed to believe that the students should lead in terms of lesson content. In essence, the teachers felt that they ought to choose material which interests the students, and play no part engaging the students' in sustainability topics, unless they are already interested. If, as Goulah and Katunich suggest (2020), ELT professionals should base more lessons on sustainability issues, to what extent is it the responsibility of teachers to interest and enthuse their students? Furthermore, how do ELTs manage the paradox of student-centred education with content that may not immediately interest the students?

Moreover, my interviewees seemed to believe that the content of lesson material was not always an issue in terms of how it conveyed values. It seemed that the teachers viewed content as value neutral, and if it did convey sustainability values then it was 'weak' and too 'moralistic'. This contrasts with Johnston's argument that textbook content conveys values, as "language is quite meaningless if it is only form and if we have nothing to say or do with it" (Johnston 2002:30). This raises deeper questions. Do teachers believe that lesson material can be value neutral? How would the teachers respond if they were asked to contrast lesson material on sustainability with material based on consumerism? How do they select material and to what extent does this selection accord with their values? How would they feel about students preferring material that goes strongly against their own values?

4.4.3 Implicit value systems

As identified in 4.3.2, although the teachers perceived that they do not impart values in the classroom, their discussion of teaching did reveal that they were led by a certain value system. It is interesting to note that their values seemed to form part of their cognition. Furthermore, the values they conveyed through their perceived cognition related to some of the pedagogical approaches suggested in Education for Sustainability, as outlined in Chapter 2.

Student centred education was a common theme identified in the data set. This involved the teachers choosing material that would interest the students, and respect for the students' views and opinions. Student centred education is a principle which is strongly promoted in Education for Sustainability literature (Sterling 2011; Nolet 2016). This theme closely ties with the teachers' wishes not to be 'authority' figures. The teachers did not want to dictate their values to the students and preferred to let the students take centre stage. The teachers preferred to see themselves as giving their students the tools to express their values in English, and did not want to impart their own values, a value that I relate to value 4. This links with Education for Sustainability, as Jacobs and Gately suggest teachers avoid dictating ideologies and instead, encourage students to openly express their opinions (Jacobs and Gately 2006). It is interesting that the teachers felt more comfortable with the view that they were teaching English as a 'lingua franca' so that their students could communicate cross-culturally. This echoes Katunich's argument that English should be reorientated as a 'language for the commons' (2020:43). The teachers seemed to have similar values, with English viewed as a tool to be used for common good, in other words, conviviality (Katunich 2020), instead of a way to impart western values and ideologies. I argued that this could be related to value 4 from my list.

Finally, the theme of encouraging the students to discuss and debate issues seemed to highlight certain values. These values seem to be, what Hall identified as "based on a liberal, western tradition which other cultures, societies and political perspectives may not share" (2010:14). I argue that these are values of openness, individualism and democracy. The teachers seemed keen to make their students

'think' and even showed enthusiasm for students having divergent opinions on, for example, the climate strikes. The idea that students might have differing opinions and be open to debate, seems to denote a value of students' expression of individualism, again linking with value 5. The discussion of ideas also seemed to engender a preference for rationalism, as Kit believed, by a certain point students should have the "ability to be rational" and therefore do not need to be taught values. By implication, Kit seemed to suggest that students' values are developed through thought and rationalism. Perhaps this stems from Kit's own value system, developed in a western context. This value of respect for teaching English as tool for empowerment, as well as respect for diversity of opinion, I argue relates to values 4 and 5 from my list.

In sum, it seemed evident that the teachers use values in the classroom, though these values were mainly conveyed implicitly through teaching. I believe that they relate to pedagogical approaches advocated in the literature on Educating for Sustainability as well as values 4 and 5. This raises further questions. Are teachers aware that they convey values in the classroom through their approaches? Are teachers aware that such approaches relate to Educating for Sustainability and would this make them more open to the possibility of teaching for sustainability?

4.5 Concluding Comments

In this chapter, I have presented my findings in relation to my research questions. I have found that the teachers do indeed have personal values relating to sustainability, in particular values concerning social justice and equality of people as related to value 3. The teachers link these values to their political stances. They are, however, uncomfortable with explicitly teaching values in the language classroom, with the exception of values related to respect for diversity and inclusion, value 5. Possible reasons for this include the teachers' work contexts, their former education, and their perceptions of the historical legacy of ELT. They did not feel that lesson material based on sustainability topics was appropriate for the language classroom unless it engaged the students' interest and offered opportunities for language development. The teachers did implicitly express values through their teaching, though. They reflected values of student centred education, teaching as facilitation

and mediation of language use, and preference for student discussion and debate. I argue that these values relate to pedagogical approaches advocated in Educating for Sustainability literature and values 4 and 5 from my list. The findings indicated, however, that there are many more questions to be asked when studying the relationship between teachers' values, sustainability and classroom practice.

Chapter 5: Implications

I believe that my study has highlighted implications for the ELT industry and education for sustainability. In this chapter, I will outline these implications which involve the content of ELT materials, how teachers and teacher trainers reflect on their practice in relation to values, and the impact of context on teachers' values.

5.1 ELT Materials

My findings suggested that the teachers have values relating to sustainability, however they felt uncomfortable explicitly teaching such values in the language classroom, unless it was value 5, respect for diversity and inclusion. In particular, they seemed to relate explicit teaching of values to textbook content and lesson materials and topics, which they deemed inappropriate unless they engaged their students' interests and aided language development. I believe that this has implications for the ELT publishing industry. Engaging students' interests appears to be a key factor when teachers evaluate the appropriacy of material. Perhaps much material on sustainability seems too distant and abstract for many students who find that they cannot relate to the content from textbooks. In the example of Vignette 1 (see Appendices 1), the teacher attempts to engage her Spanish students in the topic of fair trade farmers in Africa. It is possible that the students felt uninterested because they could not relate to the context of the lesson materials as they may have had no experience of life in Africa. Nolet suggests that education for sustainability should aim to be 'based in local contexts but connected to global issues' (2016:8). This poses a problem for the ELT publishing industry, which aims to cater for a wide, global audience (Tomlinson 2014). If teachers want to engage their students in issues of sustainability, perhaps materials need to be adaptable enough

so that teachers can make the materials specific to the context of their students, thus making materials student centred.

5.2 Reflection and teachers' values

Despite not wanting to impart values in the language classroom, my findings suggested that the teachers seem to teach with values. This was manifested in how they approached their work, making learning student-centred, putting students' needs and wishes at the forefront and teaching to mediate and facilitate learning, instead of dictating. They also aimed to engage students in discussion and debate, denoting a value that students' individualism is important. I argued that these connect to values 4 and 5 from my list. The teachers related their values to political stances, such as 'leftism', and this could be why they felt uncomfortable explicitly teaching values as it does not accord with their belief of political neutrality. Yet through their teaching and behaviour, they still implicitly conveyed values, as both Johnston and Hall have already suggested (2002; 2011). Furthermore, it appears that the teachers may have learned values through teacher training courses. Through Apprenticeship of Observation (Lortie 1975 cited in Golombek and Klager 2015), they may reflect such values in their own classroom teaching. This has implications for how teachers and teacher educators reflect on their teaching and training. As Hall suggests, perhaps training course providers and teacher developers ought to ask teachers to reflect on their values, and then reflect on how their teaching does, or does not convey such values (2010). I believe that this is particularly important in light of educating for sustainability. If institutions such as the British Council endeavour to provide more courses based on sustainability issues, then it is important for their course providers, the teachers, to be aware of their own value systems and whether they accord with the materials and content with which they teach, as this could affect how courses are delivered (Johnston 2002). Moreover, I believe that many teachers would be content to deliver courses that encompass education for sustainability as many of the pedagogical values reflected in such courses are values that already accord with my teachers'. I suggest that teachers should be made aware of their own values to teach such a course.

5.3 Teacher identities in a sociohistorical context

A further implication for the ELT industry is that of the teachers' socio historical ontology. My interviewees are from a particular background and context that has a legacy. As Edge argues, the ELT industry in part emerged from a history of religious and imperialist colonialism (2003), and the teachers in my interviews seemed to feel the shadow of this legacy. It was a point of contention and conflict, on the one hand they held values that relate to sustainability, yet perhaps they felt uncomfortable with imparting their own views and values in fear of perpetuating a type of neo imperialism. Clearly this history had an impact on their cognition as they managed the conflict between differing internal values. This issue may be particular to the teachers in my study as they are all from an Anglophone country and western culture so it is uncertain whether teachers from a different context would feel a similar conflict. Nevertheless, it could be valuable for teachers and trainers to reflect more openly on their feelings related to the history of ELT. As Edge suggests, this could lead to greater transparency for teachers and students alike (2003).

5.6 Teachers in a social context

A final implication for the ELT industry and educating for sustainability is that of the teachers' context. My findings implied that context has a significant impact on the values that the teachers were comfortable conveying in the classroom. The teachers cited reasons for not prioritising material on sustainability, such as institutional demands to complete the syllabus, exam pressures, the students' and students' parents' sociocultural and sociopolitical perspectives and even the laws dictated in their host countries. If organisations, such as the British Council, wish to implement more sustainability education, then the varied contexts of teachers needs to be taken into consideration. In essence, teachers are not free or at liberty to teach with values in any way they choose, they are always subject to the restrictions of their context. As Johnston identifies, values are most important when enacted in a social context, as they are a constant negotiation between the individual and the community (2003).

Chapter 6: Conclusion

The aim of this study was to find out whether EFL teachers have values relating to sustainability, which values they identified as most important and how they perceive the relationship between their values and classroom practice. In this final section I will summarise the details of my study, my findings, implications and limitations.

In Chapter 2 I outlined the current literature on teacher cognition, values and educating for sustainability. I addressed the concept of teacher cognition as a construct for studying teachers' internal processes as they relate to classroom behaviour. I identified values as a subset of beliefs which contribute to cognition. I then highlighted the literature on education for sustainability and sustainability and ELT. Drawing together the literature, I devised a set of sustainability values which could be held by teachers in an EFL classroom.

As detailed in Chapter 3, using qualitative methodology involving the use of vignettes and follow up questions, I interviewed three EFL teachers separately. I acknowledged the contribution of my personal relationship with these teachers, outlining the benefits and ethical considerations needed to be made. The vignettes yielded rich data, which I recorded and transcribed for content. I used thematic analysis to analyse the data and report my findings.

In Chapter 4 I presented my findings and discussion. I found that the teachers seemed to have sustainability values, particularly with regards to social justice issues, value 3. They appeared to feel uncomfortable, however, about explicitly teaching values in the language classroom, except for diversity and inclusion, value 5. The teachers also seemed to believe that sustainability values were political, which did not fit with their wider belief system of political neutrality while teaching.

The teachers indicated that, despite not explicitly teaching values, they do use value systems while teaching. The literature suggests that similar values are also promoted by sustainability educationalists, which include student centred education, English taught as a tool for communication, and the importance of encouraging students to discuss, think and debate issues. I argued that this could relate to values 4 and 5 from my list. I also uncovered some possible reasons for teachers' reluctance to explicitly teach values, which include the teachers' contexts, values

passed on from their prior education and their self-reported identities in light of the historical legacy of the ELT industry. I found, however, that many more questions arise from the study relating to this area of research.

In Chapter 5 I suggested that ELT publishers may need to make materials more adaptable to local contexts to interest students on sustainability issues. I also suggested that teachers and teacher educators ought to reflect more on their values and that teachers' varied contexts and perceptions of their identity in the sociohistorical context of ELT ought to be taken into consideration.

This study has limitations, however. The participants were from a specific context, and not necessarily reflective of the wider ELT community. The teachers are British, white and working in a western context, Portugal, however the ELT community is wide and varied with teachers and students from many different sociocultural, socio-political and socioeconomic contexts. The method of data collection, interviews, only provides self-reported accounts of teachers' values related to classroom practice. As identified in Chapter 3, 3.1, "Teachers' theoretical beliefs are situational and are transferred into instructional practices only in relation to the complexities of the classroom." (Fang 1996:55). It is difficult to understand teachers' values, cognition and practice without using other data collection methods, such as classroom observations. Finally, as stated in Chapter 2, cognition can be viewed as a 'complex and chaotic system' (Burns et al. 2015:588) with participants situated, not only in a specific social context, but a place in time, alongside many dynamic components. It is difficult, therefore to research such complexity in one study and make any lasting generalisations. Perhaps in a different time and context, the participants may have provided different data.

Overall, my study aims to contribute to an area of great importance, understanding teachers' values and cognition in relation to sustainability, with the overarching goal of exploring how to create a more sustainable industry.

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<u>Appendices</u>

1. Vignettes

Vignette 1: Social inequality
"I had a class once with senior learners where we discussed an article from the coursebook about fair trade coffee and the unequal trade relationships between countries, how commodity coffee production is rife with multiple forms of socio ecological exploitation and whether it makes sense to try and buy fair trade products, even if they're more expensive. They were all people who could afford that but almost no one said they would. They didn't seem to be interested in the issue and maybe felt some kind of 'eco judgement'. They have always lived in an affluent society and didn't want to talk or think deeply about hardship and inequality." (A German English teacher based in San Sebastian, Spain)

Vignette 2: Respect for earth and futurism
"I think it was in 2018, when students around the world were participating in the climate strikes. One of the students in my teenage advanced class brought up the subject and said he wanted to participate in the strike. Another student said that she didn't see the point as it wasn't going to change anything anyway. Besides, she said, most of the students she knew who were going didn't care about environmental issues and she'd seen them throw rubbish on the ground. She reckoned they just wanted to go so they could have a day off school. I didn't really know what to say, I feel like it's important to talk about climate change issues with young people, especially as they are the ones who will inherit the planet so they need to think about it at least. But then I didn't know whether it was my place. It all felt a bit political. So I just changed the subject and moved on with the lesson…" (A British English teacher based in Portugal)

Vignette 3 Diversity of communities
"Last year I was teaching a lesson on jobs with a group of 15-16 year old advanced students at a very expensive boarding school. I asked the students what career aspirations they had. One student called Jay said that he wanted to get good results in his IELTS test so that he could go to business school in America or the UK and then go back to China where he would spread the 'ideology' of western style capitalism. I began to question what exactly it was that I was teaching these kids." (A British English teacher based in the UK)

2. Participant Information Sheet and Consent Form

MANCHESTER
1824
The University of Manchester

A study on teachers' values and cognition in the English Language classroom

Participant Information Sheet (PIS)

Please read the following information carefully before deciding whether to participate, and ask if there is anything that is not clear or if you would like more information.

➢ **Researcher**: Rachael Boon rachael.boon@postgraduate.manchester.ac.uk
   +447387802026

➢ **Purpose of the research:** To explore EFL teacher's values when faced with ethical issues in the classroom and how this might affect their behaviour.

➢ **Your involvement:** You will be shown a series of vignettes (small anecdotes about classroom interactions from real teachers) and asked to comment on them, giving your personal views and opinions. You may be asked some follow up questions. In addition the researcher will ask you some questions about your background in ELT.

The interview will be conducted on Zoom and your voice and physical appearance will be recorded, however I will be the only person who has access to this recording. Parts of the recording will be transcribed for the written assignment which will be read by my university tutors. You may opt out of the study at any time, however any data you give may still be used.

Data Confidentiality: You can request a copy of the information I hold about you. If you would like to know more about your different rights please consult our Privacy Notice for Research.

Your participation in this research will be recorded in Zoom and your personal data will be processed by Zoom. This may mean that your personal data is transferred to a country outside of the European Economic Area, some of which have not yet been determined by the United Kingdom to have an adequate level of data protection. Appropriate legal mechanisms to ensure these transfers are compliant with the Data Protection Act 2018 and the UK General Data Protection Regulation are in place. The recordings will be removed from the above third party platform and stored on University of Manchester managed file storage as soon as possible following the completion of data collection.
The Zoom recording will be stored on my personal computer which is securely locked with a passcode. You have a number of rights under data protection law

regarding your personal information. For example you can request a copy of the information we hold about you, including audio recordings. The recording will be deleted 1st December 2021. In the written assignment your personal details, such as your name, as well as details of your school will be anonymised to protect your identity. Other information you give which is written into my assignment will be kept with The University of Manchester in addition to myself.

Complaints: The Research Ethics Manager, Research Office, Christie Building, The University of Manchester, Oxford Road, Manchester, M13 9PL, by emailing: research.complaints@manchester.ac.uk or by telephoning 0161 306 8089.

If you wish to contact us about your data protection rights, please email dataprotection@manchester.ac.uk or write to The Information Governance Office, Christie Building, The University of Manchester, Oxford Road, M13 9PL at the University and we will guide you through the process of exercising your rights.

Consent Form

If you are happy to participate please complete and sign the consent form below

	Activities	Initials
1	I confirm that I have read the attached information sheet (**Date 15/07/2021**) for the above study and have had the opportunity to consider the information and ask questions and had these answered satisfactorily.	
2	I understand that my participation in the study is voluntary and that I am free to withdraw at any time without giving a reason and without detriment to myself. I understand that it will not be possible to remove my data from the project once it has been anonymised and forms part of the data set. I agree to take part on this basis.	
3	I agree to the **interviews** being **audio and video recorded**.	
4	I agree that any data collected may be included in anonymous form in **publications/conference presentations.**	
5	I understand that data collected during the study may be looked at by individuals from The University of Manchester or regulatory authorities, where it is relevant to my taking part in this research. I give permission for these individuals to have access to my data.	
6	I understand that there may be instances where during the course of the research information is revealed which means the researchers will be obliged to break confidentiality and this has been explained in more detail in the information sheet.	
7	I consent to the personal information collected as part of this study being transferred and processed in the UK. This processing will be subject to UK data protection law.	

8	I agree to take part in this study.	

Data Protection

The personal information we collect and use to conduct this research will be processed in accordance with UK data protection law as explained in the Participant Information Sheet and the <u>Privacy Notice for Research Participants</u>.

_____   _____   _____

Name of Participant   Signature   Date

3. Research Journal Extracts

23/07/2021 - Reflections after analysing Amy's interview

After reading the transcript, one major theme that I noticed was the conflict between the teacher's values and what place they had in relation to the students. Amy seemed to feel that her own values were subordinate to those of the students in most cases. I'm still intrigued by her story of working in China and the students saying that Taiwan was ruled by China. Amy acknowledged that this was an untruth however she was powerless to correct the students because she felt that her safety was at risk. This brings into question how much authority English teachers really have in the classroom, especially as the teachers I was interviewing were working in host countries, where they were always to a certain extent disempowered by the socio-political context. Perhaps this is why they didn't feel like it was their place to challenge the students. At first I thought it was because they didn't see it as their responsibility and that their values were to do with respect for the students. Maybe they don't actually feel they have much authority. Perhaps their own views are diminished by the context of the institution they're working for (eg having to follow the syllabus, not rock the boat in case they lose their jobs) but also the laws of the country and how vulnerable this makes the teachers. And the fact that they are teaching adults in private institutions where we could view students as more like customers or clients - what authority do teachers really have in such a context? In this sense, it's not just about viewing the teacher as a 'whole person' with a life history, background, and set of moral codes, but also seeing the classroom as part of a 'whole context'. That just as the boundaries are unclear between the teacher's

identity and their personal identity, the classroom boundaries are also unclear and permeable. ==This is the first paradox the Edge talks about - 'sociopolitical context' (1996:13). Classrooms are tension filled spaces and the teachers seem to bow to the pressures of their contexts.== ==There are also tensions in teaching adults as the teacher doesn't want to interfere in their moral education (Johnston 2002).== Was there an extent to which Amy disapproved of her students? Was she disparaging their affluence and subtly denouncing the industry for bowing to affluent learners through their choice of materials? She seemed to feel resigned and powerless to students' views, because, what can you do when you have to satisfy the client/institution/state? Are teachers the ones being exploited here?

27/07/2021 Reflections after analysing Kit's interview

Kit gave a very strong view that it was not his place to teach morals in the classroom, in fact there was 'danger' in doing so. His place is to facilitate and mediate debate - to put ss' views at the forefront and bring them to a place where they can better understand each other. He is not a leader of any sort, he models language only. ==There's a suggestion that students should be able to 'rationalise' and come to their own moral conclusions.== Any kind of 'ethical' material is viewed as a vehicle for language development only. Kit doesn't like the material that tries to 'pull at the heartstrings', he thinks it's weak. He thinks that much of it is tokenistic and constructed by people causing the problems - white men. Academics don't understand the realities of the classroom. Other things are more important - exams and syllabus. His own personal views - strongly anti capitalist, particularly centres on social justice issues. Tensions between teacher values, institutions and students.

29/07/2021 - Reflections after analysing Ben's interview

Ben's personal values are 'left wing'. He has sustainability values. He doesn't feel comfortable bringing those values into the classroom. He sees material to do with sustainability as 'special interest' and not applicable to the students. He is conflicted about his identity as an English teacher - worried about colonialism and imperialism hangover. Worried that he was taking advantage of a system that favoured westerners - he doesn't see it that way anymore. He doesn't see any connection between what he teaches and the way he teaches and western ideologies, his role is to teach English in a way that it can be used as a tool. The only value of materials is in how much communication and 'production of language' it generates. He likes students to have opposing views as it generates more discussion.

4. Research Journal Extracts
01/08/2021

Current themes:

==Teacher's personal values:== they have personal values related to sustainability. They believe that most English teachers are 'liberal' and 'leftwing'. They associate values related to sustainability as being politically left leaning.

How personal values play out in the classroom:

Personal values explicitly used in the classroom: they prefer not to bring sustainability values into the classroom EXCEPT for values related to diversity and inclusion, but this is mostly to do with what happens between students eg racism and bullying is not deemed as acceptable and teachers would uphold this value

Teacher's values implicitly used in the classroom: respect for students' views, hearing all sides of the debate, student centred education. Teachers do not see their role as imposing their own values on students, their role is to give students the tools to express themselves. Students should already have their own values and the teacher shouldn't have any involvement in influencing those values. The teachers take absolutely no responsibility for influencing students towards sustainability values, the teachers are totally neutral mediators.

Response to topics on sustainability: topics seen as special interest. Only useful if they generate discussion and aid language production. Only useful if the students show interest in the topics, but not useful otherwise. Content should not be used to prompt students into thinking about values.

Why do teachers not integrate their personal values with their teacher identities?
- The context in which they are working - eg the country/institution/students/parents do not allow them to do so
- Their former education discourages them from using their authority to influence students - the teacher training courses and possibly background culture encourages learner centred education with the teacher as neutral mediator. Apprenticeship of observation.

They worry about the ELT industry's history in colonialism and imperialism. They don't feel comfortable dictating their values because it feels too close to imperialism - it doesn't sit well with their liberal values of respect for other cultures. Issues of sustainability feel too political and too close to leftwing politics. Sharing their perceived 'leftwing' political values would feel like neo imperialism

5. Sample Interview: Amy's Interview

Transcript	code
Interviewer: [00:00:16] That's good. So this is the first story, which is from a woman who's German, but she's an English teacher and she's based in Spain. **Amy:** [00:00:56] Ok, that's interesting. Yeah, so, I mean, I think that my position would be similar to the teacher's in this one in that I would be a bit like disappointed that the students didn't like want to engage with the issue. And it makes sense that they obviously they're coming from a background of affluence, and I suppose it's not	Identifies with the teacher Rationalising student's response

that surprising that they didn't want to think about it too much. But it does seem a shame that it wasn't even one person that wanted to kind of consider another side of it, or think into the background of stuff that they consume every day and whether they might want to be more ethical about the way that they consume things, even when they're in a position where they can. You know, like on a wider level, that is quite like, a worrying thing, because they are the people that can afford to do that and they're the ones that don't do, then it's kind of it's not good.	Personal values: 'A shame' - in her head she's disappointed - judging the students Relating issue to global level - making a value judgement
Interviewer: [00:02:05] And from reading this, what kind of an impression do you get of the teacher? What do you think? What kind of teacher do you think she is?	Discussion of ethics immediately related to politics - must be liberal. Ethical issues not viewed apolitically?
Amy: [00:02:14] And it sounds like she's quite liberal, I guess, politically. And like an open sort of person, maybe she kind of specifically wanted to talk about this because it was something	Teacher's special interest topic Topic used for pedagogical purposes Teacher using her position to 'make a difference'
that she was interested in and she was curious to know what the students thought about it. So I think, maybe she's just trying to get a bit of a conversation going and maybe make her job a bit more interesting or feel like she's making a difference, possibly.	
Interviewer: [00:03:08] Well, like you say, kind of making a difference. What kind of difference do you think she's wanting to make?	Teacher using topic to prompt thinking and change ss' behaviour to more sustainable practices
Amy: [00:03:14] Well, I think she wants the students to think about what's in the article and maybe is hoping that at least one of them might be like, "OK, I'm going to think about this now. I'm going to buy fair trade coffee or something."	Teacher viewed as caring - someone with sustainability values

Interviewer: [00:03:34] Do you think this teacher has values? And if you do, what kind of values do you think she has?	Teacher values - openness and respect for ss' opinions
Amy: [00:03:45] I think yes, I think she has values and I think she probably cares about people and she wants there to be more equality and equity in society.	
Interviewer: [00:04:05] And what do you think about this way of teaching students about ethical issues? Do you think she went about it the right way or do you think she reacted in the right way?	
Amy: [00:04:26] I think it's OK to discuss the article. I think you can't really have any expectations about how students are going to react in that situation. You can't really hope that they will agree with you. But I think it's not a bad thing to bring it up and to see what they say. Yeah.	
Interviewer: [00:04:51] Have you ever had a similar kind of lesson?	Identifies with the teacher
Amy: [00:04:59] I don't think I have had one that's divisive, I don't know maybe	Politics in the classroom
Interviewer: [00:05:12] I've got another story which is from a British English teacher in Portugal.	Teacher values - diplomacy 'Make a difference'
Amy: [00:06:12] So I think I understand the teacher's plight there,	
especially because I think a lot of companies say that you can't be political in the lessons. So it does put you in a difficult position, I think. It's hard to be diplomatic and to be professional in that situation, so I think I can understand why they may change the subject moved on with the lesson, but then it's also difficult when you're in a position where you can like you could possibly make a difference because you're talking to young people about climate change. So you don't want to completely avoid it. And I don't know, yeah, I think it's definitely a dilemma, and I would probably feel equally conflicted.	Teacher values in conflict with classroom environment Teacher values in conflict with institution

Interviewer: [00:07:03] Yeah. Do you think the teacher behaved appropriately in this situation?	Relating issue to global level - responsibility of teacher to institution or planet?
Amy: [00:07:07] No, it's hard to say. I think they behaved appropriately for like probably for the company's policy and for not causing any problems.	
But then in terms of the planet, I suppose you can say that they could have done more. It depends which angle you're going from.	
Interviewer: [00:07:28] Yeah. And have you ever had any kind of experiences like this in classrooms? Maybe not the same topic	Teacher values - in conflict with context
Amy: [00:07:42] I'm just thinking about in terms of like controversial topics that have come up when I was teaching in a university in China, there was always a thing that would come up, because I taught in Taiwan before that, sometimes the students would say something about like how Taiwan was part of China and it's like controlled and ruled by China, which having lived in Taiwan, I knew wasn't true. And they have their own democratic government. But obviously I was in a position where I couldn't say that. And then one time I had a student who actually knew the truth and he said, "I know it's in all of our history and geography books that we own Taiwan and we control Taiwan. But I know that it's not true." So he was asking me to say something about it, saying, like, "so you lived in Taiwan, so can you say something about this?" And I was like, "I can't really", because it's so difficult when you work in China, it's really like you can get into a lot of trouble.	Teacher couldn't express herself openly

Implored by a student to tell the truth -
Power dynamics - teacher is not the authority in this context

Topics teachers can talk about - restricted by sociopolitical context |
| I mean, even when I was living there, they changed the law so that you were not allowed to talk about time travel in lessons. So, and they thought it was dangerous to think about time travel and about how things could have been different in terms of the Cultural Revolution, for | Teacher's safety at risk due to lesson topic |

example, and also because time travel themes have a lot about escape and getting out of regimes and things like that. So, yeah, we just actually recently, in that job, we all had to teach the same lesson every week and you could adapt it a bit. And then we all had the same theme for that week and we taught it to every group that week, and we had one that was about third conditional, and we had a clip from Doctor Who and we got a lot of stuff about time travel, but this was about two weeks before they brought that law in. So in that particular situation, I obviously, I didn't do anything because I felt like I mean, the government could have done something to me.

Interviewer: [00:09:57] So what do you think the government could have done?

Amy: [00:09:59] Actually, Taiwan is separate from China and it would be so radical because so many of the students have never even heard that, no one's said it to them before.

Interviewer: [00:10:09] So what were you worried about? What would happen if you said, well, actually, Taiwan is separate?

Amy: [00:10:16] You know, someone could complain and I could potentially have been arrested or something, but it was quite extreme. Yeah. I felt like it could go beyond just the university. So a little scary anyway.

Interviewer: [00:10:34] Uh, gosh, OK. Whereas do you think it'd be different if you were having a similar conversation, like over in Portugal?

Amy: [00:10:41] And I think I'd be more open about the difference between, like Taiwan and China, especially if there were no Chinese or Taiwanese students in the class, I guess.

Interviewer: [00:10:53] Yeah. Do you think, like the classroom is a good place to discuss, like, ethical and social issues?

Amy: [00:11:05] I don't know, it's hard. I think it's to some extent, yes, I think it's good to bring

Authorities could have arrested teacher - perceived lack of safety in host country

Teacher could express herself in a different work context

Useful to talk about sustainability issues to make ss 'think' but teacher has no place in trying to persuade ss

Teacher would express her own views

Put ss' views at the forefront - ask ss questions and prompt thinking

certain things up and make people think. But then I feel like there's a fine line like you can't try to force your agenda on people as a teacher. So you kind of have to strike a balance.

Interviewer: [00:11:26] Ok, OK, that's interesting. So. OK, where would you draw the line then, say with the example of climate change, what would your stance be on that then, like teaching more about that in the classroom?

Amy: [00:11:45] I mean, I think I would be open about the fact that I think that we should try and do something about it, like within our means to try and protect the planet.

But I don't know, I try to probably take a backseat a bit and see what the students had to say and just ask them questions about their opinions and get them to think about it more than saying what I think.

Interviewer: [00:12:12] Yeah, well, sorry to probe you, but why do you think it's better to get them to think about it?

Amy: [00:12:20] Well, I think partly because if they're thinking about it themselves and that's their own opinion. They kind of like obviously, they're being influenced all the time by everything around them. But like. I don't know if I'm just saying, like, "I think this and this and this" and kind of like dictating to them what I think they should do and shouldn't do, I think that's going too far.

And yeah, and then sometimes you get like a student that is really passionate about the subject and maybe they'll try and convince the other students or something. And I think it's OK to let them have that debate. I wouldn't want to be the one trying to convince people like really strongly.

Teacher value - ss thinking for themselves	
Acknowledgement that ss will be influenced by other things	
Teacher doesn't want to be an influencing factor	

Ok for ss to try to persuade each other, but not teacher - why? Perhaps an abuse of power? Teacher does not want to be the ultimate power

Strong reaction to statement

Sees ss' opinion and ELT as separate issues - no relationship

Interviewer: [00:13:02] And that's really interesting. OK, say the last one is. From a British English teacher who's based in the U.K..	
Amy: [00:13:37] I have to read this one again.	Teacher is anti 'capitalism'
Interviewer: [00:13:41] Yeah, just ask me if you have any questions.	
Amy: [00:14:01] Ok, that's quite extreme.	
Interviewer: [00:14:05] True story,	
Amy: [00:14:06] Yes, I think I would be quite taken aback if my student said that. I mean, you can't just be like, OK, I'm not going to teach you IELTS.	
It's just that, and I mean, I don't know if that makes any difference to how you would teach, because that seems to just be his opinion. Like, I don't think he's probably really got that from the lessons, it's probably, I don't know where he's got that from.	Teacher's view of western capitalism - everything is about money and profit - at expense of people
Interviewer: [00:14:51] Well, what do you think of that student's aspirations then?	
Amy: [00:14:56] So I think I don't agree with his plans, his career plans.	Contrasts this with socialist values - social care
Interviewer: [00:15:02] Why, what do you imagine that is?	
Amy: [00:15:06] So it sounds a little bit like, I mean, he wants to infiltrate China with Western style capitalism, which kind of has already happened anyway, but like. Yeah, it seems a bit of a strange ideology.	
Interviewer: [00:15:26] What does Western style capitalism mean to you? What do you see that as?	
Amy: [00:15:33] I mean, I guess it's just the, the model of like everything is about money and profit and kind of that's prioritized over other aspects of society like	

Interviewer: [00:16:00] What would you see as an alternative to that?	
Amy: [00:16:03] Um, maybe funding health care, for example, and other things that people need in society, like social care. All the things that kind of help people, basically.	Relating ELT to ideologies - not sure it relates
Interviewer: [00:16:25] Have you ever had any students make similar comments to that or say similar things?	
Amy: [00:16:34] I don't think so. I'm trying to remember that. Well, I don't think anything similar to that.	
Interviewer: [00:16:47] Well, yeah, what impression do you get with this teacher? What do you think she meant by the last comment?	
Amy: [00:16:54] Well, I don't know the last comment is a bit like, it makes me wonder whether it is a bit off kilter, but it's probably just the kind of reaction to what the student said. And yeah, I mean, maybe she's just quite shocked by the fact that the student would say that and that would be the reason why he wanted to do well in his IELTS and maybe. And maybe she's worrying that like the IELTS exam preparation, could somehow lead to these ideologies, but having taught IELTS, I'm not sure that's the case, although it was a while ago. I can't really remember. And yeah, I mean, there are some pie charts, maybe some of it's about money and profits	ELT materials reflect affluence ELT materials reflect ss' lifestyles Is there a judgement of ss here? Ss are the ones calling the shots and the industry follows?
Interviewer: [00:18:03] Yeah. Go on.	
Amy: [00:18:06] Yeah. It sounds like she's just trying to teach in what she considers an ethical way, and she thinks that this is not a good result.	
Interviewer: [00:18:24] It kind of leads me on to another question, which is, thinking about the kind of lessons and materials, say, what sort of images of society in the world do you think are shown in the materials that we use in the language classroom?	

Amy: [00:18:44] I think a lot of them are probably of quite affluent people with quite affluent lives compared to the majority of the world. Like quite comfortable financially. And just in terms of when you share a dialogue with a family or some people, then they might be like out at a cafe, having leisure time or on holiday or something like that. So, yeah, I think it's really focused on that kind of society. And it also kind of usually matches with the students, if they're studying in a private language school, for example, they also have those kinds of comforts in their lives. And yeah, there's nothing really jarring usually with what they're used to seeing.	
Interviewer: [00:19:43] Yeah, yeah. I guess especially in like Western countries, although I don't know, because I don't have experience of working in China or Taiwan if it's the same.	
Amy: [00:19:54] Yeah, I think well actually in my experience in Taiwan it was the same because I was working in a private language school and then in China I was teaching at a university like a public university. So it was a bit different, but then it was kind of harder to get to know the students. Well, because I had so many students, I had about 30 in every class and I had them just once a week. So I have something like four hundred and fifty students that I would see every week for months, like, to get to know them, on a personal level, it was more like giving lectures almost, like kind of occasionally getting to go and talk to one group at a time. Yeah.	Sexist materials
Interviewer: [00:20:37] Yeah. And from the materials that you've taught with, are they usually about topics, so they usually have images that you're happy with or if you ever come across anything where you kind of feel like it's against your own values?	The ss commented on it
Amy: [00:20:57] Um, yeah, I'm trying to remember now, but I think I remember there being something that was. Um, like. I think it was a dialogue between a man and a woman,	Teacher values affect materials decision making

and it seemed quite sexist basically, and it was kind of like this unflattering stereotype of women like nagging men or something like that. Yeah. And I can't remember what that was in. And it might have actually been in English File. That's it I think, there were multiple examples of that in the files. They're not really in the public system. So they were all cleared up in the end.	In more novice days - teacher felt obliged to follow syllabus dictated by institution
Interviewer: [00:21:51] Yeah, like with that example, I mean, do you just kind of go ahead with it or comment on it or modify it in any way?	
Amy: [00:22:00] I think I commented on it and I think the students did as well. Actually, I think the older women were like, 'I'm not sure about that', yeah. So yeah, I think like with something like that, it also seems very dated as well. So I think people like they're also a bit surprised by it when it comes up. So I think maybe now, to be honest, I probably just wouldn't use it to find some alternative materials.	Materials show more social equality nowadays

Teacher values - diversity and inclusion

Reflection that ss tend to be affluent and privileged - not in line with teacher's values of diversity |
| But I think at the time I was like, "I have to stick to the syllabus and this is it". | |
| **Interviewer:** [00:22:43] Um. That's cool. And I think just as a last question as well as. In the English teaching community, well, what kind of values do you think we teach and does it accord with your own values as a teacher? | |
| **Amy:** [00:23:09] I think now it's like probably more in line with my values than it was in the past, like I think the materials have improved and have become a bit more like, they show a bit more kind of equality between sexes and races and people, but I think there's still room for improvement, I think. Yeah, basically I think I there should be more diversity in terms of who is shown and maybe what situations are talked about, and I understand it's kind of maybe they don't want to make it too alienating for the students, obviously, of course, but they should still do it anyway in terms of racism. But if it's in... it's in terms of like economic situations, I don't know, maybe. I can understand the publishers might be like, "OK, we can't have, like, loads of dialogues with like working class | Teacher values - only time she'd push her own values on ss is if it's about racism or discrimination

Concern for ss' wellfare

This value would overcome 'awkwardness' of the context - would this apply in every context though? |

— not used

people." I think they really should. But I don't know if they would ever consider it. Yeah, they should have more of a mix. Just showing people different aspects of life.

Interview: [00:24:26] Cool, interesting. All right, I think...

Amy: [00:24:30] I have to say one little thing. So that's something that I do feel strongly about, if it comes up in the classroom by someone, if a student says something racist then I'll stop the class and be like, "OK, this is not OK" and tell them. And I just make it really obvious to the other students that that's not OK behavior. And the same goes for bullying or just anything that might make anyone feel uncomfortable

Interviewer: [00:24:59] That's where you really draw the line..

Amy: [00:25:01] Yeah, just say, like, "this is really unacceptable." So then the other students know that they can't do that. So it does seem to help create a learning environment that more people feel comfortable in, even if there's this initial awkwardness in having to say that.

Interviewer: [00:25:28] Ok, yeah, and anything else like I mean, I don't want to, like, shut it off too early....

Amy: [00:25:38] No, I can't think of anything else, like, OK.

Interviewer: [00:25:42] Ok, OK.