Recent work on the theorization and exploration of language teacher identity contends that teacher education practices should focus on teacher identity as an explicit focus, yet little is known regarding how teacher identity can be integrated in TESOL teacher education. This article describes a teacher learning tool called critical autoethnographic narrative that can be utilized to promote identity-oriented TESOL teacher preparation. Theoretically, the design of this tool relies on the earlier work on critical language teacher education (Hawkins & Norton, 2009), autoethnography as an account of identity development (Canagarajah, 2012), narrative as a teacher learning tool (Johnson & Golombek, 2011), and narrative as identity construction (Barkhuizen, 2016). As a program-wide endeavor, critical autoethnographic narrative requires teacher candidates’ ongoing engagement with their narrative account through coursework and internship by attempting to deconstruct the dominant discourses with teacher educators’ feedback. Acknowledging TESOL teachers as knowledge generators, such endeavors also encourages teacher candidates to make contributions to scholarly publications with their narratives. The article closes with the description of possible challenges for teacher educators.

Education in its deepest sense and at whatever age it takes place, concerns the opening up of identities—exploring new ways of being that lie beyond our current state. . . . Education is not merely formative—it is transformative. . . .
should be addressed first and foremost in terms of identities and modes of belonging and only secondarily in terms of skills and information. (Wenger, 1998, p. 263)

1 | INTRODUCTION

TESOL scholars have underscored the crucial role of teacher identity not only in teacher learning and growth, but also in shaping classroom practices (Kanno & Stuart, 2011; Reeves, 2018; Varghese, Morgan, Johnston, & Johnson, 2005). Teacher identity influences the ways in which teachers “construct their own ideas of ‘how to be,’ ‘how to act,’ and ‘how to understand’ their work and their place in society” (Sachs, 2005, p. 15). It provides “the basis” for teachers’ instructional “meaning making and decision making” (Bullough, 1997, p. 21). That is, when teaching, learning to teach, and interacting with their students, students’ parents, and colleagues, teachers negotiate (a) what they value and prioritize in their professional practice and what kind of teacher they are or aspire to become (Yazan, 2017a) and (b) “the conceptions and expectations of other people, including broadly accepted images in society about what a teacher should know and do” (Beijaard, Meijer, & Verloop, 2004, p. 108). Serving as “an organizing element in teachers’ professional lives” (Beauchamp & Thomas, 2009, p. 175), teacher identity presents TESOL teacher education with a new dimension of teacher learning that necessitates “an explicit focus” in the design of teacher preparation activities (Morgan & Clarke, 2011, p. 825). The recent work on the theorization and exploration of language teacher identity emphatically implicates this focus on identity (De Costa & Norton, 2017; Reeves, 2018; Varghese, Motha, Trent, Park, & Reeves, 2016), yet more work is needed to understand how teacher identity can be integrated in the practices of teacher education (for exceptions, see Abednia, 2012; Nuske, 2015; Trent, 2017). To address this need, the current article describes a teacher learning tool called critical autoethnographic narrative (CAN) that can be utilized to promote identity-oriented TESOL teacher preparation. The design of this tool theoretically relies on the earlier work on critical language teacher education (Hawkins & Norton, 2009), autoethnography as an account of identity development (Canagarajah, 2012), narrative as a teacher learning tool (Johnson & Golombek, 2011), and narrative as identity construction (Barkhuizen, 2016).

Literacy or language learner autobiographies have been established as a useful component in TESOL teacher education courses. Teacher educators usually use them to have teacher candidates (TCs) examine the impact of their own experiences as language learners on their values, beliefs, and practices as emerging language teachers (e.g., Bailey et al., 1996); to explore TCs’ imagined professional identity and linguistic community membership (e.g., Pavlenko, 2003); and as a starting point in a broader teacher action research project (e.g., Selvi & Martin-Beltrán, 2016). Building on these purposes, this article proposes CAN to expand autobiography as a teacher learning tool in three main aspects, which should be the takeaway from this article for teacher educators. First, CAN is a program-wide endeavor and it evolves as a living document as teacher candidates (re) write and revise it throughout their courses in the program. Second, CAN is written from a critical perspective to English language teaching and it explores the situatedness of TCs’ identities within the sociocultural and political contexts. Third, through CAN, TCs not only re-remember their past experiences with language learning and teaching, but also story and restory their recent teacher learning and teaching experiences. TCs’ engagement in this writing experience can give them the discursive space to construct and reconstruct their teacher identities, and upon their graduation
from the program they will have a written document of their trajectory of teacher learning and identity negotiation.

2 | TEACHER LEARNING AND IDENTITY

Sociocultural conceptualization of TESOL teacher learning positions teachers as primary agents of teaching and teacher learning, rather than blank canvasses to be painted on with theoretical and practical knowledge (Freeman & Johnson, 1998). From this standpoint, learning to teach is “a long-term, complex, developmental process that is the result of participation in the social practices and contexts associated with learning and teaching” (Johnson, 2009, p. 10). This participation extends into the social contexts beyond teacher education programs (TEPs). Particularly throughout their prior schooling experiences, TCs have played the role of “apprentices of observation” (Lortie, 1975) for a long time of their lives and engagement in this role constructs their initial cognition about teaching and learning. Upon deciding to become a teacher, TCs enter TEPs with strongly entrenched beliefs, values, and opinions about what teaching and learning should look like, which constitute their “interpretive frame” (Olsen, 2016). They depend on this framework when interpreting all their (theoretical and practical) learning experiences and construct their personal pedagogical knowledge (Clandinin & Connelly, 1986; Connelly, Clandinin, & Fang He, 1997). This knowledge develops as they become full-time teachers and participate in new social practices in different instructional contexts that involve their own demands and dynamics. With this approach to teacher learning, TESOL teacher education focuses on “how teachers come to know what they know, how certain concepts in teachers’ consciousness develop over time, and how their learning processes transform them and the activities of L2 teaching” (Johnson, 2009, p. 17). Therefore, the current understanding of teacher learning in TESOL views teacher identity negotiation as inseparable from teacher preparation and growth (Trent, 2017).

3 | CRITICAL LANGUAGE TEACHER EDUCATION

Based on critical theory and the growing body of research in language studies (Hawkins, 2004; Pennycook, 2001), Hawkins and Norton (2009) suggest reconsidering and revising the activities of teacher education in line with criticality. Their approach hinges on the premise that “language (or discourse) is the tool through which representations and meanings are constructed and negotiated, and a primary means through which ideologies are transmitted” (p. 32). The use of language to express opinions, interact, teach, learn, and so forth, is always situated within a web of social relationships that generate and perpetuate inequitable power relations in society through marginalization and privilege (Hawkins & Norton, 2009). Therefore, neither language nor what is produced or (re)presented with language is neutral and objective.

Language teachers play an important role in the ways language learners negotiate and construct their views and understandings of the target language and culture as well as the associated perspectives, beliefs, values, and practices (Hawkins & Norton, 2009; Waller, Wethers, & De Costa, 2017). Their role becomes more important for the immigrant and refugee language learners who are seeking to integrate in a completely unfamiliar social context. With the overarching goal of “disrupt[ing] potentially harmful and oppressive relations of power,” critically minded language teachers raise their students’ critical language awareness to “deconstruct language, texts, and discourses,” to explore and question “whose interests they serve and what messages are both explicitly and implicitly conveyed” (Hawkins & Norton, 2009, p. 32). Additionally, as they learn to
teach, TCs should be able to critically approach and deconstruct the discourses (in the forms of best practices, curricula, policies, standards, etc.) they are exposed to through teacher education practices. Applying Pennycook’s (2001) call for critical applied linguistics to TESOL teacher education, I argue that teacher educators and TCs should be engaged in “a constant skepticism, a constant questioning of the normative assumptions” in the field of TESOL and problematize “the givens” of the field by attending to the questions of “gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology, and discourse” (p. 10). At the intersection of these questions, new questions will dynamically emerge in every teaching context.

Language teacher education practices can open up opportunities for TCs to challenge the normative assumptions that permeate teaching settings. For example, English-only policies largely determine the services provided for the emergent bilinguals in public schools in English-dominant countries, which is aligned with the normativity of monolingualism in nation-state ideology. These policies support the normative assumption that emergent bilinguals should learn English to succeed in their academic life and there is no legitimate place for their home languages in schooling practices. Another example for normative assumption could be idealized nativeness as a benchmark for learner proficiency and teacher competency. As for English learning, it is still a strongly held belief that the ultimate goal in learning English is to reach native speaker norms, which neglects World Englishes and the uses of English as a lingua franca. Regarding teachers, “native”-English-speaking teachers are considered more knowledgeable about the English language and culture and thus more competent and desirable teachers than their “nonnative” colleagues. Interwoven with the “glocal” discourses of professional culture, nationality, gender, race, and ethnicity, this prevalent assumption impacts all teachers to varying degrees. Additionally, critical TCs challenge the assumption that English-language textbooks provide accurate representations of the language uses, users, and learners as well as their cultures and experiences. They see textbooks as ideological artifacts that shape meanings about the English language and cultures, and reinforce the existing power relations with regard to class, ethnicity, race, gender, sexual orientation, and nativeness.

Lastly, critical TCs and educators need to discern their “incompleteness” or unfinishedness (Freire, 1998, p. 58), which can make them educable individuals (see G. Park’s [2017] autoethnography and Yazan & Rudolph [2018] for recent examples). Being cognizant and mindful that learning is a never-ending endeavor is what keeps individuals open to the opportunities of education. As Freire (1998) puts it so aptly,

> it is in our incompleteness, of which we are aware, that education as a permanent process is grounded. Women and men are capable of being educated only to the extent that they are capable of seeing themselves as unfinished. Education does not make us educable. It is our awareness of being unfinished that makes us educable. And the same awareness in which we are inserted makes us eternal seekers. (p. 58)

Freire stresses the necessity to become self-reflexive to stay as “eternal seekers” who constantly engage in a conversation with their own selves about their experiences while undergoing these experiences.

### 4 | NARRATIVE AS LEARNING AND IDENTITY

With the influences of sociocultural approaches in teacher education, the field of TESOL started acknowledging “the transformative power of narrative” in exploring and understanding language
teacher learning and development. Drawing on Clandinin and Connelly’s (Clandinin & Connelly, 1986; Connelly & Clandinin, 1990) seminal work in the broader field of teacher education, Johnson and Golombek (2011) contributed to the introduction of teacher narratives to TESOL. Research on narrative posits that “education is the construction and reconstruction of personal and social stories; teachers and learners are storytellers and characters in their own and other’s stories” (Connelly & Clandinin, 1990, p. 2). Therefore, narrative is viewed both as a research tool and as a learning tool for teachers to make sense of, and lead, their own ongoing learning experiences. From this standpoint, teachers are regarded as legitimate generators of their own pedagogical knowledge, rather than the implementers of the techniques taught in TEPs. As a form of writing or telling that comprises past, present, and future selves, narrative is a powerful way of enabling “teachers, within an ever-changing present, to interpret a series of experiences, to reconcile what is known with that which is hidden, and to construct and reconstruct understandings of themselves as teachers and of their teaching with an eye to the future” (Golombek & Johnson, 2004, p. 308). When storying and restorying their experiences, teachers engage in the theorization of teaching practice using their own language, externalize their beliefs, and make sense of incidents with theory solidifying the link between theory and practice (Connelly & Clandinin, 1990). In other words, when narrated, teachers’ experiences are “literally talked into meaningfulness” (Shore, 1996, p. 58). As such, narrating is a complex process that requires describing, explicating, analyzing, and interpreting authors’ “private reality as it is brought into the public sphere” (Johnson & Golombek, 2011, p. 490). Because of the impact of the public sphere, self-representation in a narrative becomes dialogic and socially and historically mediated, constructed, and situated (Johnson & Golombek, 2011).

Another line of scholarship particularly attended to identity negotiation in narrative with the argument that telling stories involves performing selves and “doing” identities (Barkhuizen, 2011). From this approach, narrative is both a tool and a venue for identity negotiation because “identities are constructed in and through narrative” (Barkhuizen, 2016, p. 656) and “telling stories configures the self-that-I-might-be” (Riessman, 2003, p. 7). Narrative approach to teacher identity positions teachers “as active agents in their own lives and the construction of teacher identity as a dynamic and changing activity” (Soreide, 2006, p. 529). Narratives are authored at the intersection of individual aspirations and sociocultural demands and expectations. Narration includes the negotiation of the subject positions socially and historically constructed in the discourses that operate as master narratives. Named as positioning, this negotiation could take the form of adopting, resisting, or offering subject positions and it is situational, dynamic, and contradictory (Benwell & Stokoe, 2006). Subject positions provide narrative resources in the telling of identity-constructing narratives, but how individuals use these resources differs individually and situationally (Soreide, 2006).

5 | AUTOETHNOGRAPHY

One type of identity-constructing narrative that can offer TCs an active role in their teacher learning and identity negotiation is autoethnography, in which writers construct and reconstruct their fluid understanding of connections between their personal lived experiences and the social cultural structures. Defined as “stories of/about the self told through the lens of culture” (Adams, Holman Jones, & Ellis, 2015, p. 2), autoethnography was originally adopted and theorized as a method of qualitative inquiry in educational research (Denzin & Lincoln, 2005); it is “an emerging genre” (Mahboob et al., 2016, p. 52) and a “less-treaded path” (Mirhosseini, 2018) of research methods in TESOL and the broader field of language studies. It has been used as a research tool to explore
the stories of language learning and teaching that involves (re)negotiation and (re)authoring of identities (Cadman & Brown, 2011; Corah-Hopkins, 2015; Pavlenko, 2002).

Canagarajah (2012) relies on earlier work in educational methodology (Ellis & Bochner, 2006; Anderson, 2006) and explicates autoethnography by morphologically dissecting it into three parts: auto, ethno, and graphy. First, an autoethnographic approach epistemologically contends “that knowledge is based on one’s location and identities” (p. 260). Thus, autoethnography unpacks and discusses an author’s own experiences within communities “from the point of view of the self” by engaging with “the situatedness” of these experiences (p. 260). Second, this genre involves a discussion of the dynamic and complex interplay between the cultural and the personal. Third, constructing an autoethnography entails narrating (or other aspects of creative writing) for the production, recording, and analysis of data. Utilizing this genre, Canagarajah “explored some of [his] hidden feelings, forgotten motivations, and suppressed emotions” (p. 261), which is one of the crucial benefits of autoethnography in understanding identity.

Autoethnography is a form of writing that affords the authors the discursive space to negotiate their own identities. Because it involves constructing a narrative for an audience about the self in relation to cultures and communities, it is a process of dialogically authoring and reauthoring selves (Vitanova, 2010). Due to the socially situated nature of our thinking and learning, the memories and perspectives are all “socially constructed and ideologically mediated,” and sharing them does not give “a transparent access to ‘truth’” (Canagarajah, 2012, p. 261). Engaging in the construction of autoethnography, authors experience tensions between their different identities that may or may not be resolved during or after the writing process, but trying to work these tensions out affords the authors a vantage point to develop “critical insights” and negotiate “in-between identities” (Canagarajah, 2012, p. 261). Even though writing an autoethnography includes others’ constructions of authors’ selves because of the dialogic nature of identity negotiation, autoethnography promotes authors’ agency to “articulate [their] own experiences rather than letting others represent them,” which is particularly critical for the members of marginalized communities with no access to the necessary resources (Canagarajah, 2012, p. 262). All those characteristics of autoethnography make it a promising and useful form of writing that can be incorporated into the activities of teacher education to facilitate TCs’ identity negotiation and formation.

Autoethnography has attracted attention in the field of TESOL as a newly introduced method of research and narrative. My review of the literature yielded a doctoral dissertation (Corah-Hopkins, 2015) and two master’s theses (Donnelly, 2015; Mesaros, 2016) in which practicing and pre-service teachers of English as a second language (ESL) use autoethnography to explore their identities. There are also three autoethnographies in which TESOL teacher educators examine their professional contexts and communities to gain a better understanding of their identities situated in these contexts and communities (Canagarajah, 2012; Manara, 2018; L. E. Park, 2014).

Although they converge on the goal of exploring their own identities and agency in the self-narratives of their experiences in relation to social and cultural structures, each one of the earlier ESL teacher autoethnographies has its own focus. Corah-Hopkins (2015) examines the impact of her experience as an international college student in Germany on her “sense of self” and “empathetic understanding” of serving linguistically and culturally diverse college students (p. 13). Because she composed her autoethnography later in her career as an ESL educator after working in several positions, she discusses her stories working with international students in the United States in relation to her study abroad experiences in Germany. She situates her identity as a learner and teacher in interaction with her students’ identities within the dominant cultural structures. Donnelly’s (2015) autoethnography focused on her ESL teacher identity development when teaching college ESL students for a semester in Ontario. Utilizing systematic sociological introspection, she
wrote this autoethnography to explore how her identity was influenced by her relationships with colleagues and administrators and continued teaching experience. Mesaros (2016) uses autoethnography to investigate her intercultural competence as an ESL teacher by focusing on her “positions of privilege and otherness” (p. 32) in the U.S. and Asian sociocultural contexts. She discusses the impact of her cross-cultural immersion in Asia, where she lived as a student and teacher for 6 years. She analyzes her enculturated habits, assumptions, beliefs, and values and her “personal-cultural identity” as “a multidimensional sociocultural actor” (p. 33).

As these autoethnographies written by ESL practitioners demonstrate, autoethnography proves to be a genre of writing that could help authors gain a better understanding of the dynamic, “multiple, interconnected, subjectively conceived dimensions” (Mesaros, 2016, p. 10) of their identities within broader sociocultural contexts. By composing an autoethnography, authors can also explore how their learning and identity are intricately intertwined. Therefore, autoethnography stands out as a potential tool that can promote teacher identity formation to become an explicit goal in teacher education practices.

5.1 | Critical autoethnographic narrative: An identity-focused activity

Commonly conceived of as abstract, teacher identity resists and “risks being modularized” “in the dominant discourse of language teacher education” (Morgan, 2004, p. 177). This does not mean that TCs are not constructing their identities as they traverse the TEP provisions. However, what is missing is an explicit focus on their identity formation as an ultimate goal of teacher preparation (Danielewicz, 2001; Reeves, 2018) so that they can lead this formation in the directions they aspire and claim ownership for (Barkhuizen, 2016; Martel, 2015; Morgan, 2016). In other words, language teacher education practices are still largely oriented toward TCs’ acquisition of certain skills and knowledge without much direct attention to TCs’ identity negotiation (De Costa & Norton, 2017; Kanno & Stuart, 2011; Song, 2016). Therefore, now that research in TESOL has repeatedly argued identity as the principal outcome of teacher education practices (Varghese et al., 2016; Waller et al., 2017), there needs to be a shift in the way these practices are designed for TCs to transform and transition into the kinds of teachers they envision becoming. I propose critical autoethnographic narrative as an attempt to facilitate such a shift.

5.2 | Ongoing engagement with narrative: Account of unfinishedness

As a teacher education pedagogical tool, CAN is a living document that evolves as TCs engage in teacher learning activities from the outset to the end of the TEP. TCs begin to compose their CAN just after their acceptance to the program, and in this initial piece they narrate their experiences of prior learning and teaching, explicate the reasons why they want to become a TESOL teacher, describe their goals and desires as a prospective TESOL teacher, and discuss their expectations from the TEP. After receiving feedback from teacher educators in their first semester, TCs use this initial writing to begin building their CAN. They are informed that CAN will be part of everything they do in the program and it will afford them with a dialogic space to articulate and ponder their experiences through which they grow as teachers. Shared on an online platform (i.e., cloud file sharing), TCs’ CANs will be accessible to all teacher educators in the TEP and to internship supervisors and collaborating teachers if needed or desired. Online sharing can facilitate the process of composing, reviewing, and revising CANs because it allows multiple people as collaborators to work on the document simultaneously. That is, multiple readers can have online access to review the most updated CAN documents and leave comments on it and TCs can read and address these
comments while revising their narrative. Also, depending on the sharing platform, the collaborators can receive email notifications when modifications are made, comments are left, or comments are resolved.

CAN becomes a graded assignment in every course (with the same percentage of the final grade), and TCs revisit and revise their narratives in light of their new learning in each course. TCs keep track of the changes made in their CAN so that they (as well as teacher educators) can see the trajectory of their learning and identity negotiation. They bring in their narratives when responding to class readings, participating in class discussions, and working on other assignments. Thereby, the goal is to foster and sustain a continuous dialogical relationship between their narratives and teacher learning experiences. To further facilitate this relationship, in addition to the time allotted and teacher educators’ feedback in each teacher education course, TEPs can assign a one-credit class that meets every 3 weeks to discuss TCs’ CAN writing experiences. This one-credit course is to serve as an additional space and support for TCs to work on their CAN and share their writing experiences with peers and facilitating instructor.

Because learning and identity negotiation is ongoing, TCs can revisit and revise their narratives after they graduate and start a full-time job. In every teaching context, their experiences with language learners, colleagues, administrators, and students’ parents will lead them to negotiate who they are (or can/should be) as a TESOL teacher. As a manifestation of their awareness of unfinishedness, they can use their CAN as a professional development tool of self-reflexivity to understand the ways their identity relates to their instructional decisions and practices (Langman, 2018; Manara, 2018) because “an identity is never fully or finally achieved; we are always actively being and becoming” (Danielewicz, 2001, p. 35).

5.3 | Program-wide endeavor

Earlier studies have offered the descriptions and explorations of courses or course components (i.e., research projects) that focus on TESOL teacher identity negotiation through narration of their experiences (Abednia, 2012; Menard-Warwick, 2008, 2014; Nuske, 2015; Selvi & Martin-Beltrán, 2016; Trent, 2017). Although such course-based foci could definitely yield prominent impact on TCs’ identity negotiation, I propose a program-wide endeavor that can help infuse the explicit goal of identity into the entirety of programmatic provisions. Such an endeavor needs support and assistance of everyone involved in the design and implementation of teacher preparation activities. Leaders (i.e., dean, department head, program coordinators), teacher educators, internship supervisors, and collaborating teachers at the schools should agree on identity formation as the explicit goal of teacher preparation.

CAN is an important tool and resource for teacher educators, university supervisors, and collaborating teachers to learn about the TCs they are working with and to establish and maintain relationships. Formal class meeting hours are never sufficient for all TCs to share experiences before and during the program and professional plans afterward, which is why CAN facilitates rapport-building throughout the TEP. Having access to TCs’ CANs, teacher educators can design their courses specifically for the group of TCs they work with and construct activities for class meetings throughout the semester by relying on what they learn from CANs.

If a one-credit course is allocated for CAN every semester, TCs can build relationships as participants of a professional community and share, discuss, and analyze the experiences they narrate in CAN. Their interactions among each other and with the course facilitator can provide further dialogic space in which they can road-test and negotiate their teacher identities through elaboration on their narratives and responses to their peers’ narratives. Therefore, their relationship building is
important for their identity construction, and as they participate in a course whose content specifically comprises their experiences, TCs’ interactions can forge a close-knit community of teacher learners (Yazan, 2017b). Learning about each other more closely within this community, TCs can immensely benefit from “conversations and networking with other teachers, an opportunity that many teachers say they have little time for in their professional lives” (Singh & Richards, 2006, p. 164). More specifically, such a community can simulate their future professional environment, foster their professional socialization, and function as a support group that might transcend the boundaries of the TEP.

5.4 | Deconstructing discourses or master narratives

As part of the critical language teacher education, courses need to help TCs develop critical stances (Abednia, 2012; Nuske, 2015; Trent, 2017), which can serve as a lens through which to view what they learn about the nature, learning, and teaching of languages. The implementation of CAN does not assume that all TCs entering the TEP will hold a critical perspective, which is why teacher educators provide TCs with support and feedback when crafting and revising their narratives. Every teacher education course addresses a different aspect of TCs’ professional preparation, but each course can integrate a component that fosters TCs’ critical stances.

Although teacher educators prefer not to prescribe the contours of TCs’ narratives, they need to encourage the examination of lived experiences from a critical standpoint. Depending on the matters that TCs’ narratives focus on in each course, teacher educators can invite them to address a range of questions to discern the functioning of master narratives in shaping, maintaining, and transmitting the dominant ideologies in different contexts and the positioning of their identities in these contexts. These master narratives could be national and local language policies (de jure vs. de facto), national standards/curricula, standardized assessment, district/school system policies, teacher preparation standards, and dominant cultural narratives about class, race, gender, and immigration. The following are some sample questions to address these narratives: What (language) policies and ideologies were dominant in your language learning context(s) and how did they impact the trajectory of your language learning? What (language) policies and ideologies are dominant in your future language teaching context(s) and how will they impact the trajectory of your language teaching? What (language user and teacher) identities are made available to you in these contexts? How do sociocultural and sociopolitical contexts define and confine who you can/should be and how you can/should think and act as a TESOL teacher? How can you define the professional community of TESOL teachers that you imagine becoming a member of? What are your values and priorities as a TESOL teacher? How did these values and priorities form as part of your imagined TESOL teacher identity? How do your values and priorities relate to the discourses of language learning and teaching? What (language learner, user, and teacher) identities are constructed in teacher education activities, textbooks and research, national standards, school curriculum, and teacher education standards? What identities can you (not) imagine and enact in your teaching context?

TCs can consider these guiding questions (or additional/different ones) when (re)storying their lived experiences and tying them with the master narratives dominant in their contexts. Thereby, they can experience the dialogic nature of identity negotiation and construction through narratives where individual aspirations and social demands intersect. In other words, they can see the dynamic interplay between their agency and the sociocultural discourses surrounding the TESOL professional.
5.5 Narrating unheard voices: Teacher research

Even though teachers are now recognized as legitimate knowledge generators in TESOL (Golombok, 1998) and there is a burgeoning interest in teacher research (Burns, 2010), there is still a paucity of articles featuring the voices of TESOL teachers as authors in professional conferences and publication outlets. As Legutke (2016) contended in his plenary talk at the American Association for Applied Linguistics conference, there exists a discursive gulf between language researchers and language practitioners because the inaccessible language in published work and teachers’ discourse is not represented in the scholarly books and journals. This gulf has distanced language teachers from the arena of research and publication. The integration of CAN in TEPs can alleviate this issue by leading to an increased number of conference proposals and journal manuscript submissions by teachers. When TCs decide to submit proposals to a conference and their complete narratives to a scholarly journal, teacher educators need to provide them with extra feedback to help prepare their proposals and manuscripts for submission. Presenting and publishing their narratives could also be a postgraduation goal for TCs. If they continue to write and revise their narratives after starting a full-time teaching job, they can present and publish their CANs, which also include their experiences during the initial years of working with English learners.

Increased representation of teacher voices in the conferences and publication outlets would need journal editors and conference organizers to be more interested in and receptive of teacher-generated research. This also would need representation of teachers in the teams of conference proposal reviewers, journal referees, and editorial boards, in which TESOL International is a prominent leader with its annual convention and journals (*TESOL Quarterly* and *TESOL Journal*).

TCs can make use of earlier published autoethnographies as samples when writing and revising their CAN throughout the program as well as preparing to submit it for presentation or publication. TCs can gain a better understanding of autoethnography as a written genre by reading others’ autoethnographies in the field of TESOL (e.g., Canagarajah, 2012; Corah-Hopkins, 2015; Mesaros, 2016), broader field of education (e.g., Camangian, 2010; Hayler, 2011; Hayler & Moriarty, 2017), and communication studies (e.g., Boylorn & Orbe, 2014). TCs need to pay attention to the ways in which each author in these autoethnographies constructs his or her voice and style of narrative; weaves personal experiences with the broad cultural, social, and political discourses; and explores the situatedness of self and agency in sociocultural contexts.

5.6 Possible challenges

The integration of CAN in TEPs’ teacher learning activities is not free of challenges, as with any innovation in teacher preparation. Teacher educators should be prepared to address possible challenges, and here I share some foreseeable ones. The following list is not exhaustive and it needs empirical support from “on the ground” accounts of CAN as more teacher educators begin using it as a teacher learning tool.

- **Teacher educators’ approaches.** Because the implementation of CAN requires the contribution of the entire faculty in TEPs, the complete integration of CAN into the teacher learning practices could take longer or be impeded if there are teacher educators who do not recognize CAN as an instrumental learning tool. Every context of TESOL teacher education has its own
complex dynamics, and the introduction of CAN into a program might come across various challenges if teacher education faculty are not in agreement or differ in the extent of their commitment to and investment in using it.

- **The place of CAN in coursework.** Some teacher educators might be reluctant to change their habits of course design to integrate CAN as one of the essential components and foster TCs’ criticality as part of course content. This might cause TCs to feel unsupported in the writing of CAN and incapable of discerning the connection between CAN and their learning experiences.

- **Teacher educators’ feedback.** If TESOL teacher educators are not familiar with the composing practices in the genre of autoethnography, they might not be able to give the feedback and guidance that TCs need to write and revise their narratives. This might lead the process and product of writing a CAN to differ from what an autoethnography involves. To address this challenge, teacher educators might need to reconsider their methods of giving feedback on TCs’ written work and to encourage TCs to construct a critical stance and understand their past and recent experiences of learning and teaching in relation to the master narratives dominant in their context.

- **TCs’ attitudes.** TCs might not be convinced that working on a narrative like CAN throughout their teacher preparation is conducive to their teacher learning and identity formation. They might believe that they need to be exposed to practical techniques and skills that supposedly have immediate relevance to their classroom practice. TCs with such attitudes or beliefs might write their CAN just to complete the requirements of the TEP rather than genuinely believing its potential benefits, which might render the implementation of CAN less than useful.

- **TCs’ critical approaches.** TCs might tend to compose their CANs in the form of autobiography, especially in their initial drafts, without adopting a critical stance and unpacking the complex interplay between the personal and the cultural. This challenge might stem from the fact that it takes some learners longer to develop their critical approaches to the degree that is anticipated or desired by the teacher educators. These teacher learners would need more support and guidance from their teacher educators.

- **TCs’ comfort and selectivity in narrating their experiences.** Because CAN involves TCs’ opening up their lives to an audience and narrating personal private stories, TCs might not feel comfortable discussing their past and recent experiences with language teaching and learning. They might feel reticent to express their feelings and describe their emotions, and this reticence might lead them to be selective in the stories they narrate. TCs may become more comfortable working with their professors and peers as they advance in the program, but if not, this challenge could lead to very limited portrayal and exploration of TCs’ stories.

- **Ongoing nature of CAN.** Because CAN is an unfinished narrative that TCs construct by storying their new experiences and re-remembering past ones, TCs’ excitement about CAN might fade after a while. Accustomed to typical course assignments taking a semester, TCs might find CAN unconventional. The fact that TCs have to get used to the ongoing nature of CAN might cause their investment to start declining after the first or second semester. Thereby, it could become a challenge for teacher educators to keep their TCs committed to continually working on their narratives across teacher education courses and fieldwork.

This list of potential challenges is not exhaustive because every TEP has its own contextual dynamics and complexities and other unforeseeable issues could emerge in the implementation of CAN in TESOL teacher education practices.
6 | CONCLUSION

In this article, drawing on the recent literature, I present a TESOL teacher learning tool and explore its potential to orchestrate program-wide identity-oriented teacher education practices that current TESOL teacher identity research implicates. This teacher learning tool can be adjusted and modified in various contexts of TESOL teacher education. Teacher educators can take the parts of this tool and use it for their own purposes or expand it further in any way they see fit. Also, I would like this article to contribute to a broader conversation about the ways through which TESOL teacher education develops an explicit focus on identity formation.

7 | THE AUTHOR

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