

WHOLE-PERSON PERSPECTIVES ON LEARNING IN COMMUNITY:
MEANING AND RELATIONSHIPS IN TEACHING ENGLISH AS A SECOND LANGUAGE

by

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ABSTRACT

Curran argues for a view of learning which goes beyond the learner as a cognitive individual and sees him or her as 'whole person' affectively and interpersonally engaged in a learning community. Freire substantially shares this view. With respect to second language learners, models of second language acquisition based on the individual as opposed to community have been unable to address this view adequately, either conceptually or in analysis of discourse data.

This study, conceptualized within a language socialization framework, draws on Systemic Functional Linguistics (SFL) discourse analysis and qualitative research traditions. Using extensive classroom observations and videotapes along with audiotaped interviews, it examines a church-sponsored program aimed at adult ESL immigrants who face the challenge of becoming competent in a new language while grappling with adjustment issues, frequently with limited support. Drawing on Appraisal analysis and linking to Ishiyama's model of self-validation, the study explores how participants engage in the social practice of creating caring community through validating discourse in the language classroom. It examines the ways in which participants understand caring community and probes their theories along with how their perceptions and actions might change as they become invested in this particular learning community.

There are three central findings. First, participants construct caring community through discourse, specifically in the form of interpersonal validation in the activities of teaching and learning. Second, participants understand caring community in complementary ways, administrators and teachers as giving of self in service, learners as

a source of support and belonging. Third, participants report that engagement in the practice of caring community is instrumental in facilitating cultural adjustment.

More generally, the study demonstrates the power of an SFL language socialization approach to illuminate interpersonal and value issues through the analysis of discourse data and shows how they are an integral part of teaching and learning interactions. The analysis of a program by an organization which explicitly recognizes the social practice of creating caring community also provides an example for educators concerned with addressing such issues.

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DEDICATION

To Indi,

for amazing support when support was not easy to give.

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Chapter 1

SETTING THE STAGE

1.1 Background

Canada has come a long way from the days when British and French settlers accounted for most of the country's registered population (Appelt, 1998, p. 19). Today Canada receives over 225,000 refugees and immigrants annually (Citizenship and Immigration Canada, 2003) many of whom cannot communicate in either of the country's official languages, and government sources predict that the number of newcomers will rise to 300,000 per year (Cooke, 2001). In 2002, over 45% of the incoming immigrant population spoke neither English nor French.¹ Half of those immigrants were between the ages of 25 to 44 (Citizenship and Immigration Canada).

What happens when adults who have been shaped by another cultural and linguistic context attempt to establish a new life in a new country without the advantage of fluency in the dominant language? Not only do such adults face the challenge of becoming competent in a new language, they must do so while grappling with adjustment issues, often with limited support (Fuchs, 1991).

1.2 Research Problem

In 1991, Anderson, an anthropologist, wrote of the need for research "on the role of education in immigrant adaptation (including the merits or shortcomings of ESL [English as a Second Language]...courses)" (p. 23) in Canada. Historically, religious

¹ In Vancouver, British Columbia, the area where this study is located, over 56% of incoming immigrants in 2002 spoke neither of Canada's official languages (Citizenship and Immigration Canada, 2003).

institutions have played an important role in meeting a broad spectrum of societal needs at a grassroots level and this influence continues to the present (Freire & Faundez, 1989; Oden, 2001; Palmer, 1983, 1998; Pohl, 1999, 2002). Churches account for 19% of all non-ELSA² ESL service providers in the Greater Vancouver Regional District (GVRD) (Directory of ESL Courses in British Columbia 2003).³ Generally free of charge or at a cost of \$3 per hour or less, these courses are among the most accessible language programs available to newcomers on the Canadian scene. A cursory online search for church-sponsored ESL programs in major North American cities (e.g., Calgary, Winnipeg, Toronto, Los Angeles, Chicago, New York, Miami) suggests that the presence of such programs is not a phenomenon unique to the GVRD. However, to the best of my knowledge, there is little in the existing literature that considers the role of church-sponsored programs in creating community in the language learning and adjustment process experienced by immigrants and long-term migrants such as parents of international students. This is a gap which needs to be addressed considering the relatively large number of these service providers. The present study examines a church-sponsored program⁴ and the way in which stakeholders understand the focus of the program within the context of needs faced by newcomers to Canada.

² English Language Services for Adults, the government sponsored language service for immigrants.

³ This figure was derived by counting each entry in the directory as a service provider. Some entries represented multiple sites (e.g., a School District) while in other cases multiple entries reflected ties to a single organization (e.g., S.U.C.C.E.S.S.). Information in the directory also indicates that church-sponsored programs account for up to 43% of community-based programs in the GVRD depending on the criteria used to define "community-based" (e.g., no School District, Continuing Education or Family Services sponsorships).

⁴ The program featured in this study is one of those listed in the directory.

1.3 Purpose of the Study

This study explores the social practice⁵ of creating caring community through validating discourse in the language classroom. It examines the way in which participants understand validating community and probes their theories along with exploring how their perceptions and actions might change as they become invested in this particular learning community.

1.4 Significance of the Study

Morgan (2002, p. 141) notes that the ESL field is currently experiencing a period of profound experimentation and debate over methods, goals, and basic beliefs. In this current climate, assumptions about the nature of “reality” and the organization of human experience are increasingly being seen as important criteria. He writes, “The growth of spiritual, aesthetic, and ecological perspectives all attest to a general sense that the knowledge base of language education needs to be expanded and made more responsive to a broader range of individual and collective needs” (p. 142). He goes on to discuss the origins and contexts of community-based programs in Canada, and notes that some programs “are held in public schools, workplaces, or church basements” (ibid.), but focuses on programs that take place in community centers. Contrary to the view of some educators that ESL classes have been “successfully removed from church basements,”⁶ the number of church-sponsored ESL programs operating in the GVRD bears witness to the presence of this flourishing form of community-based service. At the end of his article Morgan comments:

⁵ See pp. 75-78.

⁶ This was the view expressed by an administrator and instructor of ESL at a large community college when he learned the focus of the present study.

The ESL field these days seems to be characterized by its conceptual creativity and its increasing openness to interdisciplinary thought. As teacher educators and researchers attempt to articulate the practical and local implications of such developments, they might also consider the unique forms of expertise already developed by many teachers working in nonformal settings. (p. 157)

This study considers the context and form of expertise developed in one church-sponsored ESL program along with students' response to it. Given the seeming invisibility of such programs in the literature, the study is not only a contribution to the general discussion of ESL language programs in Canada, it is also a significant contribution to the discussion of expertise in nonformal programs as described by Morgan, particularly expertise related to the creation of caring community.

1.5 Theoretical Framework

As noted above, the ESL field is currently characterized by conceptual creativity and openness to interdisciplinary thought. This study has been conceptualized and designed within a framework that includes certain theories of language and language learning along with attention to theories pertaining to cultural adjustment and whole person concerns.

1.5.1 Theories of Language

Schiffrin (1994) has described current views of language and linguistic theory in terms of two basic contrasting positions: the formalist, or structuralist, paradigm and the functional paradigm. The former sees language in terms of mental structures and rules of representations (e.g., Chomsky, 1957, 1965, 1980). Chomsky, one of the best known proponents of this position, in an extreme early view stressed, "The most that can

reasonably be expected of linguistic theory is that it shall provide an evaluation procedure for grammars....Grammar is best formulated as a self-contained study independent of semantics. In particular, the notion of grammaticalness cannot be identified with meaningfulness" (1957, p. 106). As Berns (1990, p. 6) notes, this view sees language as an arrangement of atomistic units that has an autonomous existence, independent from the people who actually employ it.

1.5.1.1 The Functionalist Paradigm

In contrast, those who adhere to a functionalist approach view language as a context-dependent tool which performs many tasks. Proponents of this position understand linguistic analysis in terms of the uses, or functions, that language serves with a focus on the social dimensions of language (Berns, 1990, p. 1). They seek to show how functions are realized using the resources of language. Although there are various perspectives within the functionalist paradigm (see Berns, 1990; Liang, 1998; Guo, 2001), it is perhaps most widely represented by the work of Michael Halliday (1979, 1994, 1999; Halliday & Hasan, 1985).

Halliday interprets linguistic processes from the standpoint of the social order (1979, p. 3) rather than solely as a formal linguistic system based on idealized speakers and settings (cf., Chomsky, 1965, p. 3). He reasons that:

It is by means of language that the 'human being' becomes one of a group of 'people'. But 'people', in turn, consist of 'persons'; by virtue of his [sic] participation in a group, the individual is no longer simply a biological specimen of humanity—he is a person. Again language is the essential element in the process, since it is largely the linguistic interchange with the group that determines the status of the individuals and shapes them as persons....Being a member of society means occupying a social role; and it is again by means of language that a 'person' becomes potentially the occupant of a social role. (p. 14)

For Halliday, what a person can do in a linguistic sense as a speaker/hearer is equivalent to what that person “can mean,” an understanding which results in a description of language as “meaning potential” (p. 28).

The interconnectedness of the linguistic and social, the way in which people use language to make meanings, is a foundational premise of Hallidayan Systemic Functional Linguistics (SFL) (Christie & Unsworth, 2000, p. 2). This view is helpful in understanding the linguistic representations of interpersonal relationship and the interpretation of experience examined in the present study.

1.5.2 Theories of Language Learning

Closely related to theories of linguistics and language are theories of language learning. In the field of second language education, two fundamental approaches include language acquisition and language socialization. The first focuses on language learning as acquisition of the language code. The second, a reflection of functionalist views, focuses on language learning as acquisition of the language system as it relates to meaning and social context (Liang, 1998; Guo, 2001).

1.5.2.1 Language Socialization

A language socialization framework emphasizes the interrelated nature of language and context (Halliday, 1979; Halliday & Hasan, 1985; Mohan, 1989; Duff, 1995). Halliday posits that “language arises in the life of the individual through an ongoing exchange of meanings with significant others” (1979, p. 1). Moreover, an

individual learning language “is at the same time learning other things through language—building up a picture of the reality that is around him [sic] and inside him. In this process, which is also a social process, the construal of reality is inseparable from the semantic system in which the reality is encoded” (ibid.).

Learning is thus a social process and knowledge is transmitted in social contexts through relationships, including that of teacher and pupil, which are defined in the value systems of the culture (Halliday & Hasan, 1985). “The words that are exchanged in these contexts get their meaning from activities in which they are embedded, which again are social activities with social agencies and goals” (p. 5).

A view of language learning that encompasses the development of language within the context of content, culture and social understanding (Liang, 1998; Mohan, 1986) is important to this study in that it raises questions regarding the link between language, meaning, and interpersonal interaction in the second language classroom.

1.5.3 Cultural Adjustment and Whole Person Concerns

For newcomers to Canada, the context of language learning includes matters of cultural adjustment and whole person concerns. The process of uprooting and resettling is often filled with difficulties and upset, frequently exacerbated by the loss of support networks such as family, friends and community (R. Nann, 1982). Even the simplest tasks can become challenges due to language limitations and the potential for cultural misunderstanding. In some cases a newcomer’s very identity can seem threatened (Adkins, Sample, & Birman, 1999). One of the greatest needs is that of social validation which Wong (1998) explains as follows:

Social validation means more than emotional and practical social support. It involves unconditional positive regard and affirmation from others. Social validation is needed as confirmation of self validation...humans are social beings—they need meaningful relationships and social validation as much as they need oxygen. Everyone has the need to be heard, understood, and accepted as an individual. One's sense of self-worth invariably depends on social validation. (pp. 410-411)

However, Ishiyama (1995b) notes that newcomers often do not receive necessary social affirmation. Limited language proficiency contributes to both communicative frustration and social invalidation. Ishiyama's work (1989, 1995a, 1995b) underscores the role of validation during cultural transition and the importance of attention to such matters.

These sociocultural circumstances have implications for the learning context. For Freire (2000), what takes place in the classroom is informed by societal circumstances. Liberating education means enabling learners to act on their world through classroom interaction underpinned by a view of others as Subjects rather than Objects, or in the terms of Jewish philosopher Martin Buber (1970), "Thou" rather than "It." This focus on the nature of interpersonal relationships is in keeping with the understanding of Curran, whose work resulted in the philosophical framework known as Counseling-Learning (CL) on which the Community Language Learning (CLL) model is based. Curran states that a perception of self is linked to "an awareness of my own worth shown in another's action toward me" (1969, p. 207). The nature of interpersonal interaction in the learning context is thus a key factor.

Attention to such concerns is often framed in terms of affective considerations and frequently approached from a "humanistic" perspective; however it is possible to locate such understandings in a broader framework. Williams and Burden (1997) give a current sense of how these matters can be thought of in the classroom. They note that

various schools of psychological thought have influenced educational practice, including the behavioural, cognitive, and humanistic understandings (key proponents including Burrhus Frederic Skinner, Jean Piaget and Jerome Bruner,⁷ and Abraham Maslow and Carl Rogers respectively). Encompassing the second and third forces of psychological theory⁸ (Pederson, 1999), the impact of these theoretical perspectives can be seen in different aspects of educational practice today. For example, where a behavioural focus results in learning based on mimicry and reinforcement, a cognitive perspective emphasizes what the learner brings to a situation as an active problem-solver, while a humanistic perspective aims for the development of the whole person (Williams & Burden, 1997). A more recent psychological perspective, social interactionism (influenced by the work of Lev Vygotsky and Reuven Feuerstein), compatible with the emerging fourth force of psychological theory, views learning as arising from meaningful interaction with other people in a given social context. Williams and Burden suggest that each subsequent psychological perspective expands upon the limitations of earlier ones and propose a social constructivist framework which accommodates multiple aspects of teaching and learning while recognizing the dynamic interplay between teacher, learner, task, and context. In their model, context is a broad construct including factors such as the emotional, physical, institutional, social, and political environments in a particular setting (pp. 43-44). From this perspective, among other things, education is concerned with:

⁷ Williams and Burden note that there is a strong case for classifying Bruner as a social constructivist, but consider him an important cognitive psychologist due to his advocacy and extension of Piaget's ideas.

⁸ The first force, the psychoanalytic, has also influenced the way some educators understand interaction within the learning environment (e.g., Ehrman & Dörnyei, 1998) but this influence is not discussed by Williams and Burden.

making learning experiences meaningful and relevant to the individual, with developing and growing as a whole person...it has a moral purpose which must incorporate a sense of values. Education can never be value-free. It must be underpinned by a set of beliefs about the kind of society that we are trying to construct and the kinds of explicit and implicit messages that will best convey those beliefs. These will be manifest also in the ways in which we interact with our students. (p. 44)

From a social constructivist perspective, individuals construct knowledge and meaning in transaction with the social environment and both the individual and the environment are changed in the process (Ismat, 1998). This understanding accommodates matters of cultural adjustment and whole person concerns. It is significant in that the present study considers the dynamic interplay between the social context and elements present in the language learning process as they relate to the construction of caring community.

1.6 Situating the Present Study

In summary, the present study takes the view that language is a context-dependent tool which performs many tasks, including the shaping of immigrants' sense of self through interaction with others, which in turn has implications for adjustment⁹ and interaction in Canadian society at large. The way language is used to make meanings is an integral part of the process. This study assumes a language socialization framework which understands language learning to occur most effectively through meaningful context-embedded communication. Language learning is seen as a social process mediated by interpersonal relationships, specifically relationships between students and teachers and students and students. This requires a focus on the interpersonal component of the language system. Following Halliday (1973, 1976), language is seen in terms of

⁹ See Appendix A for an explanation of cultural adjustment as understood in this study.

three components: ideational, textual, and interpersonal, interpersonal being important in this study. Within this framework, the study further assumes a social constructivist perspective, which recognizes the dynamic interplay between teacher, learner, task, and context. As volunteer teachers give adult immigrant students an opportunity to use language to communicate meaningfully about lived experiences, learners construct knowledge about the language, themselves, the new host culture and their ability to interact purposefully in that culture. Through the process of constructing knowledge and meaning in transaction with each other and the environment, both stakeholders and the environment are influenced.

1.7 Overview of Subsequent Chapters

These matters are explored in subsequent chapters of the thesis. Chapter 2 reviews relevant literature on the experience of migration along with related literature in the field of counseling psychology, particularly the corpus of Ishu Ishiyama's work on validation. In addition, the chapter considers various paradigms of language learning with a particular focus on pedagogical perspectives represented in the work of Charles Curran and Paulo Freire. This is followed by a rationale for the study. In Chapter 3 the focus turns to a discussion of the research design and methodology used. This chapter establishes a basis for the qualitative approach taken and discusses the data collection and analysis techniques employed. It also indicates how qualitative analysis may be enhanced by a functional linguistic approach to discourse analysis and how discourse analysis may be linked to validation elements. Chapter 4 presents classroom interaction data for analysis and discussion. Patterns of evaluation are linked to elements of

validation, including aspects of the self and the notion of interpersonal validation. This is followed by an overview of the nature of validating discourse in the focus ESL program. Whereas Chapter 4 considers action discourse, Chapter 5 reviews reflection discourse based on data gathered from interviews with students, teachers and administrators. Perspectives and experiences are examined through the eyes of the different stakeholders to arrive at an understanding of the learning community along with stakeholders' values and the compatibility or lack thereof between them. Chapter 6 revisits both action and reflection discourse for the purpose of exploring possible changes that may occur as students become invested in the community being studied. Some limitations of the program are also considered. Following the data chapters, Chapter 7 turns to a discussion of the research findings and considers the emergent pedagogical design of the focus ESL program in terms of themes highlighted in the literature review of Chapter 2. It also considers the overarching metaphors that emerge from the data. Chapter 8 brings the thesis to a close by summarizing the findings of the study and considering limitations. It touches on implications for future research and addresses the way in which the findings might help educators approach the needs of adult immigrant language learners. The chapter ends with a personal reflection.

Chapter 2

FOUNDATIONAL CONSIDERATIONS: NEEDS OF MIGRANTS AND PARADIGMS OF LANGUAGE LEARNING

2.1 Introduction

In the first chapter I presented an overview of the context for this study and the theoretical framework which informs my understanding. I now turn to a review of relevant literature. In Sections 2.2 to 2.5 of this chapter I consider the needs of migrants and paradigms of language learning. In Section 2.6 I offer a rationale for the study, including a review of the research questions to be considered.

2.2 The Immigration Experience

The experience of migration both past and present has been documented from numerous perspectives across a range of disciplines (e.g., Akhtar, 1999; Alvarez, 1995; Ashworth, 1982; Ben-Sira, 1997; Grinberg & Grinberg, 1989; Henkin, 1985; Hoffman, 1999; Ishiyama, 1989, 1992, 1994, 1995a, 1995b; Mukherjee, 1999; B. Nann, 1982; R. Nann, 1982; H. Palmer, 1994; Ralston, 1996; Tulchinsky, 1994. Westwood & Lawrance, 1990; Westwood & Ishiyama, 1990; Westwood & Ishiyama, 1991; L. Wong, Ishiyama, & P. Wong, 1999; Zou, 1998). While the focus varies, a common thread runs throughout this diverse body of literature: migration is frequently a difficult process involving high levels of stress and anxiety from the multitude of challenges caused by relocation to an unfamiliar and sometimes hostile environment. In other words, although immigration is a change usually intended to improve the migrant's overall well-being, paradoxically, it

frequently has profound stress-precipitating consequences (Palinkas as cited in Ben-Sira, 1997, p. 1).

In describing the experience of early immigrants to Canada, Tulchinsky (1994, p. 2) poignantly states: "Anxiety and heartbreak were part of the migration process."

Comments by Richard Nann (1982) suggest that little has changed over the years:

Whether voluntary or involuntary, and whether positively or negatively induced, the experience of uprooting and resettlement can be fraught with difficulties and upset. Symptoms of anxiety, depression, and homesickness are well-documented in various studies of migrant populations. (p. 5)

Grinberg and Grinberg (1989, p. 2) elaborate further on the phenomenon of migration in terms of the multiple anxieties it can awaken including "depressive anxieties, which lead to mourning for the objects left behind and the lost parts of the self."

The magnitude of the change resulting from immigration and its corresponding stress potential is reflected in metaphors which describe immigrants as "the uprooted" and their experience in terms of "cultural bereavement" and an "uprooting of meaning" (Ben-Sira 1997, p. 46). Immigrants not only experience the loss of a familiar environment and support networks, this loss can also precipitate a loss of personal meaning (Ishiyama, 1995a, 1995b, Ishiyama & Westwood, 1992; Westwood & Lawrance, 1990; Wong et al., 1999).

2.3 Perspectives from Counseling Psychology

2.3.1 Meaning

Wong (1998, p. 405) recognizes two types of meaning: the ultimate meaning of life and specific meanings in life. While the ultimate meaning can be found in religious beliefs, philosophical reflections and psychological integration, specific meanings are

created through engagement, commitment, and the pursuit of life goals. The two can be interrelated, whereby the specific meaning of a daily activity may be linked to an understanding of that activity in the context of existential purpose. Both types of meaning are necessary for coping with suffering, illness and death.

The personal meaning an individual brings to his or her experience draws on one or both of the above. Wong suggests that personal meaning is "an individually constructed, culturally based cognitive system that influences an individual's choice of activities and goals, and endows life with a sense of purpose, personal worth, and fulfillment" (pp. 406-407). He suggests that two essential preconditions for personal meaning are personal and social factors. The personal category includes personal qualities and qualifications while the social category encompasses love and caring and the importance of good interpersonal relationships. With reference to the work of Viktor Frankl, Wong notes that love is the key to meaning and that individuality finds meaning only in relation to others.

When immigrants arrive in a new cultural context, certain personal qualities and qualifications such as innate giftings and abilities remain unchanged; however, other personal elements such as education and vocational skills may suddenly have reduced value in the new context. One of the most fundamental personal qualifications, the ability to communicate, may be severely hampered due to limited or nonexistent proficiency in the language of the host culture. In a new context, this clearly complicates the development of good interpersonal relationships, an important component of the second precondition for personal meaning. Thus, an immigrant's ability to construct personal meaning is impaired at the very foundation. If a sense of meaning is necessary

for coping with suffering, illness and bereavement, elements of which can all be found in the migrant experience, the necessity of re-establishing the conditions for realization of personal meaning in the new context becomes paramount.

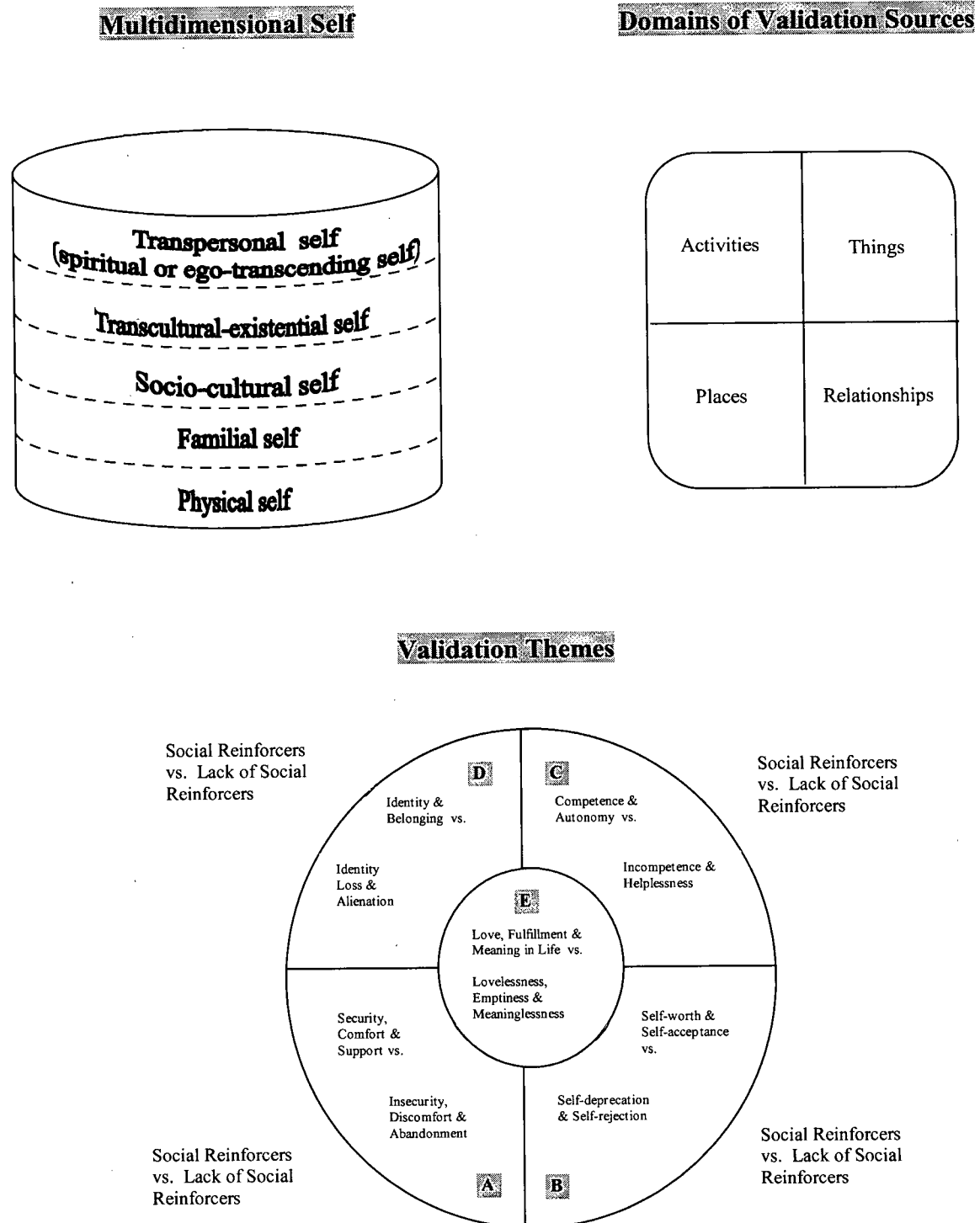
2.3.2 Validation

Ishiyama (1989; 1995a; 1995b; Ishiyama & Westwood, 1992) has proposed the self-validation model as an aid in understanding and working with individuals who suffer from the negative effects of cultural dislocation. Wong notes that Ishiyama's validation model is an example of meaning-centered intervention that emphasizes the central role of personal meaning (1998, pp. 403-404). The model highlights how people experience self-validation and how validation sources contribute to their well-being. A key theoretical premise is that people seek affirmation of their meaningful personal existence and sense of self in the context of a meaningful sociocultural environment. The validation experience is described in terms of five interrelated thematic components: 1) security, comfort, and support, 2) self-worth and self-acceptance, 3) competence and autonomy, 4) identity and belonging, and 5) love, fulfillment, and meaning in life. Undervaluation or invalidation is depicted in terms of five negative thematic counterparts. While certain events and circumstances contribute to a person's sense of validation, other situations (e.g., job loss, divorce, criticism, rejection, failure, etc.) may contribute to a sense of undervaluation or invalidation.

In this model (see Figure 2.1) the experience of self is understood to be a dynamic multidimensional construct consisting of five interrelated aspects: physical, familial, sociocultural, transcultural-existential, and transpersonal. The physical and familial

aspects relate self to one's body and family relationships. The sociocultural aspect is the experience of self that is related to prescriptive roles and memberships outside the family context, including occupational, academic, gender, ethnic, national, and group identities. The transcultural-existential dimension refers to the aspect of self that is unique and capable of relating to others authentically without being restricted by roles, fear of contravening social norms, or externally imposed values. The transpersonal aspect of self is the spiritual, collective, ego-transcending self. The various dimensions of self are not compartmentalized or mutually exclusive categories, but are regarded as holistic and fluid.

Figure 2.1 Validation Model



Identities are formed around these dimensions of self in various relational contexts of human existence. Each individual develops a validation network consisting of positively perceived relationships, activities, symbolic and practical objects, and places and landmarks. A strong validation network is reflected in a strong sense of personal well-being; however, the loss of a significant validation source can be profoundly upsetting and threaten an individual's well-being and identity.

Cultural dislocation typically results in such losses, damaging the immigrant's validation network. As people try to adjust to the new cultural context, they search for ways to restore or compensate for what has been lost. Language is an important means to that end; however, a newcomer who is unable to communicate lacks opportunities to participate and be socially validated in the new environment. Consequently, "language dysfluency contributes to both communicative frustration and social invalidation" (Ishiyama, 1995b, p. 265). Given the social and emotional effects of this condition, language proficiency becomes significant in providing a way for the immigrant to re-establish a stable sense of self and begin the task of re-creating personal meaning in the new environment.

2.3.3 The Fourth Force

Ishiyama's work exemplifies the growing attention to and influence of multiculturalism, also known as "the fourth force," in the field of clinical psychology (Pederson, 1999; Sue et al., 1998; Lee, 1997; A. Ivey, M. Ivey, & Simek-Morgan, 1993). The three traditional forces including psychodynamic, cognitive-behavioral, and existential-humanistic theories are rooted in European and North American culture. The

fourth force, multiculturalism, seeks to sensitize theorists and practitioners to previously unacknowledged ethnocentric biases in the field and expand current understandings (Sue et al., 1998).

Central to this endeavor is a discussion of worldview (Grieger & Ponterotto, 1995). Worldview is the way in which people perceive their relationship to the world (e.g., nature, other people, animals, institutions, objects, the universe, God) (Sue, 1980; Brown & Landrum-Brown, 1995). Ivey et al. (1993, p. 1) describe worldview as a way of "making meaning in the world." That meaning is commonly expressed through language, and where interpersonal conflicts develop, they are often a result of divergent meaning-making systems (Brown & Landrum-Brown, 1995). Effective interpersonal engagement requires an active attempt to understand the worldview of the cultural other without negative judgments.

The conditioning of many cultural groups includes a holistic outlook on life and an emphasis on the interplay and interdependence of spirituality and healthy functioning (Sue et al., 1998; Lee & Armstrong, 1995; Lee, 1997). Wrenn, whose original description of the culturally encapsulated counselor (1962) captured the attention of the counseling world, states that the movement of leading scientists toward the inclusion of spiritual realities in their thinking is an exciting development toward the prevention and treatment of encapsulation (1987). Nevertheless, spiritual and religious¹ sources of well-being have typically been avoided by counselors. Sue et al. (1998) note that the Euro-American reliance on "science" and reductionism has resulted in a view of human beings and human behavior as composed of separate noninteracting parts (cognitive,

¹ For the purpose of this study, I understand spirituality as a concern for the ultimate meaning and purpose of life and religious tradition as an expression of spirituality (Wright, 2000).

behavioral, and affective) with the result that counseling and psychotherapy have neglected to deal with the spiritual dimension of human existence. A multicultural perspective is sensitive to worldviews that stress interconnectedness. There is a “willingness to work with the whole person in terms of body, mind, emotions, and spirit in the context of the person’s total environment” (Lee & Armstrong, 1995, p. 453). Ishiyama’s validation model exemplifies a holistic approach of this type and demonstrates how it may be applied in helping immigrants cope with the challenges of cultural transition. In this study, I consider how the model contributes to an understanding of the second language learning experiences of adult immigrant students.

2.4 Perspectives from Language Education

2.4.1 Language as Object or Instrument

In an autobiographical account of her personal experience as an immigrant child/second language learner and later as a second language educator, Wong Fillmore (1997, p. 35) reaches the conclusion that “language learning is probably the most social kind of learning there is.” While the influence of structural linguists and behavioral psychologists has for years perpetuated a still lingering understanding of language as code, and communication as language skills (Savignon, 1991), the past several decades have seen a shift in perspective. In the 1970s, with the advent of communicative language teaching (CLT) rooted in the work of anthropologists and functional linguists such as Hymes and Halliday, language researchers and educators began to move beyond the understanding of language as code and recognize that language use involved a social/collaborative component in meaning making (Berns, 1990). Language speakers

came to be seen as active participants in the negotiation of meaning, and communicative competence required sociocultural awareness that included pragmatic as well as grammatical competence (Berns, 1990; Finnocchiaro & Bonomo, 1973; Leech & Svartvik, 1975; Loveday, 1982; Rivers, 1981; Savignon, 1991). At various stages, CLT came to include the teaching of language functions, task-based learning, and humanistic approaches (Harmer, 1991). From a static object to be acquired, language came to be seen as a social instrument (Rivers, 1983). Language learning, no longer the mere mastery of a technical system, involved developing context-dependent awareness and the ability to use a socially situated meaning-making system for effective communication. With regard to immigrants, this resulted in a focus on linking the theory of language to practical aspects of communication both in and out of the classroom (e.g., introducing oneself, asking directions, making appointments, etc.), which continues to be an ongoing objective of many language programs. Thus the importance of a functional perspective has been recognized. However, this is by no means to say that a deep understanding of the full implications of a functional perspective has been reached.

2.4.2 Language as Power

A growing sensitivity to multicultural issues among many educators along with the influence of critical pedagogy has added to second language education in recent years. Critical theorists argue that most applied linguists “take for granted the conditions for the establishment of communication: that those who speak regard those who listen as worthy to listen and that those who listen regard those who speak as worthy to speak” (Norton, 1997, p. 411). They challenge this assumption, noting that colonialist

discourses negatively position and often silence those who do not belong to the dominant culture. This has focused attention on the social reality of unequal power relations coupled with the implications for language teaching and use along with the related identity issues of non-native language speakers both in and out of the classroom (e.g., Norton Peirce, 1995; Norton, 1997; McKay & Wong, 1996; Simon, 1987; Morgan, 1997). Drawing on social theory, some advocates of this view seek an expanded definition of competence which includes “the right to speak” (Norton, 1997, p. 411).² This competence includes critical awareness of language as a mediator of socially constructed systems and the empowerment to act upon those systems.

Norton (2000) views power as “the socially constructed relations among individuals, institutions, and communities through which symbolic and material resources are produced, distributed and validated” (p. 7). Furthermore, she takes the position that “power does not operate only at the macro level of powerful institutions...but also at the micro level of everyday social encounters between people with differential access to...resources—encounters that are inevitably produced within language” (ibid.). In light of this understanding, at the most fundamental level, I believe empowerment implies the ability to act meaningfully from a position of strength in the context of interpersonal encounters.

The goal of empowering second language learners, many of whom are immigrants, has become an important objective for a growing number of second language educators. This empowerment goes beyond grammatical and pragmatic competence. Zou (1998), an immigrant and educator, notes the different emphases which have emerged,

² This echoes Hymes (1972).

including political control and know-how as a necessary condition for empowerment along with the psychological aspects of self-confidence, self-identification, and motivation to achieve. He adds a third element: the opportunity to play a role in a functionally competent way, including the role of friend. Zou's third element results from his own experience with empowering personal relationships.

2.4.3 Language as Relationship

Fundamental to all language learning is an understanding of interpersonal dynamics expressed in the relationships between those involved in the learning process. While language educators have approached this issue from numerous perspectives, Stevick (1996) offers an understanding that is particularly relevant when dealing with immigrant language learners:

There is interpersonal meaning not only in what we say, but in how we say it; not only in what we teach, but in how we teach it. In particular, the acts and the events of the classroom, are always bound up in relationships of power. I would further suggest that the oft-repeated goal of (to use a currently stylish term) empowering students, however far upward or however far outward it may hope to reach, needs to find solid footing in how we treat these same students day by day. (p. 159)

To better appreciate Stevick's position, it is worth noting the type of relationships commonly found in educational settings. In *The Culture of Education*, Bruner (1996, p. 46) indicates that most classrooms operate on the assumption that the teacher is an authority whose job is to *tell* (emphasis in the original) students what they need to know. He suggests that a study of how such classrooms are conducted would reveal that most teachers' questions to pupils are about particulars which can be answered in a few words

or even by “yes” or “no.” Freire (1983) describes this type of interaction as the banking system of education where a powerful all-knowing teacher deposits decontextualized knowledge in passive students. He strongly condemns such an approach as dehumanizing in that it fails to situate learning within meaningful experience and empowering interaction. Curran (1972, 1976) also condemns this intellectualized approach for its failure to give attention to the role of interpersonal dynamics in invested meaningful learning. Both Curran and Freire offer alternatives to the approach described by Bruner.

2.5 Pedagogical Perspectives on Interpersonal Relationships and Caring Community

While Curran focuses on interpersonal relationships that lead to personal enrichment and an invested supportive learning community, Freire emphasizes relationships in the learning environment that lead to empowering relationships in society at large. The common regard for relationships shared by Curran and Freire stems from their respective anthropologies which in turn derive from their theologies. Each educator’s anthropology has implications for both the process and parameters of learning. Since the pedagogical stances of Curran and Freire have implications for second language educators who work with immigrants, they deserve a closer look.

Research in the area of teacher cognition highlights the importance of understanding the beliefs and values that animate the practice of teaching (Freeman & Richards, 1996; Richards 1998). Such beliefs are related to more central aspects of teachers’ belief systems such as attitudes and values about the world and people’s place

in it (Williams & Burden, 1997, p. 56). If this is true of teachers, it is also true of teacher-theorists such as Curran and Freire, yet most published discussions of their respective pedagogies in language education literature make limited mention of the explicit theological influences informing their thinking.³ In order to appreciate their pedagogical approaches, it is important to understand the underlying philosophical moorings of each, not the least of which is the theological, particularly since each educator makes explicit mention of this influence. For the purpose of this study, such understanding assumes increased importance in its potential to enhance an exploration of the perceptions of stakeholders who operate in a host institution influenced by theological perspectives.

In the following review, I briefly justify the theological focus based on statements taken from the work of each educator. I then present an overview of each educator's understanding of the human person and the implications this has for both the process and the parameters of teaching and learning in their respective pedagogies.

2.5.1 Charles Curran: Pedagogical Perspectives

2.5.1.1 Theological Focus

Charles Curran, Catholic priest and professor of psychology, recognizes a complementary relationship between theology and psychology: "we can see this concept of 'correspondence' as theological or psychological depending on one's focus.

Consequently, conceptions generally considered theological can also shed significant

³ Exceptions will be mentioned in the discussion below.

light on the nature of man himself [sic]⁴ and on the encounter between man” (1969, p. 175). Curran explicitly makes the link between theological concepts and educational principles in his earlier work (1968, 1969). However, in later work (1976), although he continues to use theological language, he assigns secular meanings to the terms (cf., p. 46) even though the description in which the terms are used remain virtually identical to earlier versions. As such, the later changes appear to be cosmetic, with underlying assumptions remaining unaltered, perhaps an attempt to make the approach more attractive to secular educators in the ideological context of the 1970s. Curran acknowledged that value implications are often embedded in the use of particular words or analogies, noting that “values and models are interwoven in linguistic structure” (1968, p. 42). In light of this admission, the claim to a purely secular interpretation in his later work seems hard to justify. Although Curran’s application of theological metaphor is not unproblematic, theological influences cannot be completely ignored (Smith, 2002).

2.5.1.2 People

Curran locates his anthropological stance in a Judeo-Greco-Christian view of the individual as “a unitary being, caught midway in a complex operational mosaic of spirit and flesh, of knowing and feeling” (1968, pp. 58-59; cf., 1972, p. 49). This understanding of personhood as spiritual, physical, mental, and emotional dimensions of being stands in contrast to the dichotomized mind-body conceptualizations of personhood advanced by Descartes and Kant (1968, pp. 51-52; 1969, p. 213; 1972, pp. 39-49; 1976, p. 50) which Curran rejects. The knowing process in the Cartesian-Kantian tradition is

⁴ Curran’s written expression conforms to the gender-exclusive language use of his day. Rather than draw the reader’s attention to it at every encounter, I mention the fact here and leave it to be assumed for the remainder of the discussion.

intellectualized and tends "to deal with things in a mechanistic, deterministic sense. It causes us, therefore, to relate to persons in the same way we relate to things" (1972, p. 50). The result is that "in human relationships, we do not need to get involved or engaged, since to do so could be threatening or confusing. We simply need to "solve" one another's problems" (p. 51). Curran compares this to Buber's I-It as opposed to I-Thou relationships (cf., Buber, 1970).

Whole persons in the "disordered, confused, conflicting struggle of...daily reality" (1968, p. 35) comprise Curran's view of humankind. He writes: "Our model of *person*, then, is not ideal but real; not his rational promise but his existential, moment-to-moment, involved self. His animality and rationality and whatever other abstract names we give him, are, in fact, one, unified, integrated operant....There is no split level man" (ibid.).

Curran's construct of the whole person encompasses two contradictory drives: the will to power and the will to community. His understanding of the will to power, derived from existentialist philosophy and humanistic psychology, is significant in its juxtaposition with the will to community, derived from a theological perspective. In Curran's view:

there are within us two wills that are in conflict with one another. The first, the will to power over another, can be described as self-centered satisfaction in controlling another. The opposite of this is the will to community—the urge to give oneself to another and to the need of others. Control of my will to power leads to community since it involves a sense of the limits of myself and the recognition of the other. (1968, p. 114)

Put in other words:

there is...one final Other, totally, uniquely and mysteriously different from man, to whose image man is made—not the reverse. By contrast, however we explain it, man seems to have a strong urge to re-create others in his own image. In the

process of maturity one strives to control this urge by applying a therapy of limits to oneself... Community comes with the identifying of and submission to the limits of the other. (1969, p. 179)

The will to power, a notion influenced by Sartre's "god-project," a resistance to human finitude, and Rogers' emphasis on the feelings and autonomy of the individual, highlights personal existential experience and the overcoming of existential anxiety (Smith, 1997, pp. 161-168; 2000, pp. 217-219; Smith & Carvill, 2000, pp. 173-178). It is a self-centered desire to transcend our limits by increasing our power over others, in short to be "God." Curran affirms this human need, noting that "By having this self-assertion approved and encouraged by the adults around them, children then grow in the sense of their own self-worth and esteem. They need this genuine consensual validation of their early ego-assertions, or expressions of 'will to power'" (1976, p. 7). This is basic to self-development and personal fulfillment. However, when one autonomous human agent with will to power encounters another, there is a sense of threat brought about by the potential thwarting of the god-project (1968, p. 44; 1972, p. 95). This then gives rise to conflict. A balanced personality must also learn "the necessity and value of the opposite force: 'the will to community'" (1976, p.7).

In contrast to the will to power, Curran's notion of the will to community is linked to Christian spiritual tradition. In a discussion on the meaning of person, he notes that early Christian thinkers "came to a conceptualization of God as a knowing and loving communion of unified Persons—the Triune God...this also presented a model for human persons to be in knowing and loving relationship with one another" (1968, p. 37).

Furthermore, in recognition of the God-image seen in humankind (p. 39), a knowing and

loving relationship between human beings could be seen as a representation of human relationship with God:

Through...trusting enigmatic love of another whom I see, I can then begin to have some correspondent love with an ultimate enigmatic and mysterious Total Other. This would be a way of seeing and regarding a God-image in each person that I know and reaching God through loving this unique image in him (p. 41)...any real reach toward the other is fundamentally religious and a striving toward the Total Other...this other-centered concern is a major one for all genuinely religious group and individual communications. No real communion of persons is possible without it. (p. 45)

Curran affirms a transcendent and relational dimension both with regard to the human person and with regard to genuine communication between people.

The transcendent dimension of genuine communication is related to a basic human need, that of meaning. A fundamental aspect of Curran's counseling-learning philosophy is the presupposition that people in the world search for meaning:

Meaning, we propose, is the search for significance, the answer to the perennial 'why?' of child and adult. It seeks to order and relate man to the universe. Its aim is also to provide possible areas of personal orientation...pointing him to areas of possible choice and self-investment. (1976, p. 9)

Curran positions human beings as active self-actualizing agents by continuing: "'Values' are these self-investments. They are those areas of knowledge out of which each individual makes and shapes—uniquely for him or herself—their own self-quest and engagement to others" (ibid.). In this way, "a person is what he invests himself in. So also, what he values will indicate what he is" (ibid.). Furthermore, this self-investment "involves the whole person and not simply his adequate knowing. In other words, he must *do* as well as *know* [emphasis in the original]" (1969, p. 5).

In sum, the human person is conceptualized as being caught between the conflicting needs of power and autonomy as opposed to supportive relationships and

community in the pursuit of meaning. Meaning in turn is based on values which both shape and become investments. Investments involve not just knowledge, but action.

Curran's conceptualization of the human person has implications for both the process and parameters of the learning experience to which I now turn.

2.5.1.3 Pedagogic Process

Curran asserts that a theological model can be the basis for educative relationships (1969). The type of educative process based on this model would stand in sharp contrast to "highly intellectualized, socially isolated and teacher-centered educational methods" and would seek to "incorporate teachers and learners together in a deep relationship of human belonging" (p. 211). Accordingly, the notion of incarnate-redemptive relationships is a key metaphor in his understanding and alludes to the theological concepts of incarnation and redemption. It is significant even though the perceived correspondence between Curran's psychological use of the metaphor and traditional theological understanding (1969, p. 175) is sometimes indirect at best and has at other times generated misunderstanding (Oller and Richard-Amato, 1983, pp. xi-xii, 146; Stevick 1990, pp. 76-95; Smith, 2000, pp. 222-225; 2002, pp. 11-16). *Incarnation* derives from Latin: *in* and *caro* (flesh) (Unger, 1976) and in Christian circles traditionally refers to God voluntarily taking human form, coming to earth "in flesh" in the person of Jesus for the purpose of redemption. The biblical Greek word for redemption, *apoltrosis*, derives from the word for ransom and refers to purchasing back something that was lost (Bryant, 1982). Curran's two main applications of the incarnate-redemptive metaphor focus on a move from "separation to (affective) integration" (Smith

1997, p. 38) within the context of the human person's will to power and will to community.

In the first instance, the reference is to "a whole person relationship in which a person's intellect, volition, instincts, and soma are seen as all interwoven and engaged together and thus 'incarnate'" (1976, p. 15). Alluding to Cartesian-Kantian influence, Curran suggests that resistance to human limitations tend "to keep us intellectualized rather than allowing us immediately to enter into genuine and personal engagement with life in ourselves and others" (1972, p. 67). He continues:

This tendency in man to stay related to himself and others in a universal, intellectual mode of communication might be explained as Sartre does, by saying man has an initial urge in the direction of being infinite rather than finite. It is almost as though, in this God-project, if one cannot be totally God, at least he can be somewhere between man and God. Man does not wish to subject himself to total human experience as it really is. If he actually submits to it, he does so with resistance and even hostility. Man takes a risk and chances failure and self-defeat if he lets himself experience his finite condition. (ibid.)

In Curran's view, non-incarnate relationships occur when the educational process is seen in purely intellectual terms or when it is based exclusively on a problem-solving model where the teacher has all the answers. "Such relationships breed depersonalization" (1976, p. 15). On the other hand, incarnate relationships reflect the worth and value of the whole person and are thus redemptive. In the context of incarnate relationship, the dichotomized experience of self becomes one of congruence between the "I," the ideal self, and the "myself," the real self (1972, p. 97). As the "I" accepts and understands the "myself" it enables the "myself" to carry out what it knows in a whole person sense, with congruency between cognition and affect (pp. 98, 106). Drawing on additional theological metaphor, Curran likens this self-acceptance to "resurrection...a movement from a dead 'old' self to an exciting 'new' self-birth" (1976, p. 57).

This engagement with self both facilitates and follows from an engagement with other persons, particularly and at least initially, with the teacher. This is reflected in Curran's second application of the incarnate-redemptive metaphor. "What is needed in an educative process, then, is the same kind of willingness on the part of the knower, the 'teacher,' to give up his eminence and dominance in knowing" (1969, p. 222). The knower's willingness to be vulnerable results in acceptance and understanding. Because the knower is understood, "he is freed...from the need to protect himself from the hearers by concealing all human weakness...he can give up his god-position and enter the human race where redemption is possible through understanding in human communication" (1976, p. 12). The knower's willingness "to 'die' to his own urge to move into the learner space" (1972, p. 93) results in a redemptive process by which the student feels a growing worth in the achievement of learning (1976, p. 51). In practice, this means that the knower does not direct the learning process, but serves as a facilitator only:⁵

To live fully as an adult knower, therefore, means to have accepted death. To the extent that the knower freely undergoes a constructive death-wish for himself (which is simultaneously a life-wish for the learner), the learner experiences a know-feel learning space into which he can expand. The knower self-destructs while the learner self-constructs. Obstruction to learning, therefore, is removed in inverse ratio of knower destruct to learner construct. (1972, p. 93)

For the learner, this results in "confidence and trust in his own learning capacity and self-worth as well as faith in and commitment to the other learners and the informed person, the teacher. Such faith and hope engender love and security in place of fear, anxiety and

⁵ In "Classical Community Language Learning" (Stevick, 1980, 1998), learners sit in a circle facing each other. The knower, standing outside the circle behind the learners, enables them to say whatever they want by providing translation as needed. Learners repeat the translated words and thus express their thoughts in the target language (Curran, 1972, 1976). Stevick presents variations that are true to the principles, but extend the application, of Curran's approach.

self-mistrust and attack” (p. 51). This enables meaningful engagement in the learning process.

As mentioned above, Curran’s use of the incarnate-redemptive metaphor has been critiqued from various perspectives due to inconsistencies with theological understanding (Oller and Richard-Amato, 1983, pp. xi-xii, 146; Stevick 1990, pp. 76-95; Smith, 2000, pp. 222-225; 2002, pp. 11-16). For his part, Curran states that the meaning intended in this second application of the incarnate-redemptive metaphor is not theological per se, but rather illustrates “how we gain our main awarenesses of our own sense of worth and value by the attitudes others show us, reflected in the way they treat us and consider us” (1968, p. 46). Nevertheless, the link to theological understanding is made explicit when Curran identifies the theological concept as a model:

We might speak of an incarnate-redemptive dialogue and communication.... Theological incarnation may be described as God taking upon Himself the nature of a man and becoming like us. This theological incarnation penetrated man’s alienation from God and his feeling of worthlessness in God’s eyes and gave him the possibility of personal redemption, of achieving divine worth, meaning and belonging. (1969, p. 197)

Where application of the incarnate-redemptive metaphor suggests a voluntary relinquishing of power and privilege on the part of the teacher for the purpose of vulnerable service, it is seen as being analogous to the theological understanding of the incarnation-redemption cycle although not representative of the same (cf., Smith 2000, pp. 219-222; Stevick 1990, pp. 94-95).

2.5.1.3.1 Incarnate Dialogue

Curran’s conceptualization of incarnate-redemptive relationship is characterized by “incarnate dialogue” (1969). Incarnate dialogue is communication that encompasses

emotions, instincts and soma as well as rational processes. It enables a person “to face his whole self through this incarnate process with another” (p. 208). In the counseling situation and by extension in Curran’s educational application, a person must repeatedly experience profound and sensitive understanding from the knower for this kind of incarnate communication to occur (p. 209). Understanding of this nature is a “heart-felt” element (1968). On the part of the knower, “To understand another at the deepest level of his feelings and reactions is an immeasurably more profound, complex and delicate kind of understanding than simply to know the meaning of the words he uses” (p. 125). Even though communication takes place by dialogue, because of an “understanding heart,” much more than words goes into what is really exchanged (1968, p. 126; 1969, p. 200).

2.5.1.3.2 Convalidation

What is exchanged beyond words is a mutual sense of validation. In the language learning situation, as in counseling, there is a fundamental need for consensual validation, a construct which Curran defines as “a reflected awareness of my own worth shown in another’s action toward me” (1969, p. 207). Curran uses the term consensual validation interchangeably with his portmanteau coinage, *convalidation*, to highlight the mutual conveyance of a sense of unique worth and dignity brought about by incarnate-redemptive relationships (1969, pp. 207, 222; 1972, pp. 2, 32; 1976, pp. 15, 32). In his view, language learners, not unlike participants in the counseling process, often have a negative self-concept and go through stages⁶ where they express hostility and other

⁶ The five stages of language learning derived from researching the Community Language Learning Method show the process of convalidation and growth (1969, p. 222): Stage I: Embryonic—total

emotional and instinctive psychosomatic reactions (1969, pp. 207-208; 1976, pp. 22-23, 50). Throughout the experience, the knower listens and responds to the students in an empathetic, non-judgemental way. This "understanding response" (cf., Stevick, 1980, pp. 100-104; 1998, pp. 102-107), a distinguishing characteristic of incarnate dialogue, brings about increasing warmth in the relationship and an establishment of trust which results in a growing openness and increased self-investment. However, it is incumbent upon the knower to take the initiative:

This is first achieved through the concerned understanding and knowledge of someone who consciously loved first and on whom the person can depend. This convalidates the person's own self-worth and enables him freely to grow in his own redemptive sense; that is in his own independent convalidation of himself in the learning process. (1969, p. 222)

Convalidation, an awareness of one's worth reflected in the actions of another, is set in motion when the teacher loves first. Convalidation both creates and is created by community. Community in turn is related to communication with others which is basic to communion (cf., Stevick, 1976, p. 89; Curran, 1976, p. 51). This brings us full circle to Curran's understanding of people:

language is really "persons." That is the focus shift[s] from "grammar" and "sentence formation," as might be contained in a language textbook, to a deepening sense of personal communication. Language [becomes] a means of sharing belonging between persons. The concept of "communion" is restored to communication. (1982, p. 133)

dependency on language counselor, i.e. "in the womb"; Stage II: Self-assertion—beginning independence, i.e. "kicking in the womb;" Stage III: Separate Existence—direct communication in the foreign language with help only when desired by the learner, i.e. "birth"; Stage IV: Reversal—learner secure enough to take correction, i.e. "adolescence;" Stage V: Independence—learner independence in foreign language but open to help in the form of subtle refinements and corrections (1972, pp. 130-135).

2.5.1.3 Parameters

Curran's approach presents a view of language learning that is shaped by the contours of active human agency in the exploration and actualizing of self within the context of community. In reporting his research, he writes: "We came to call this mutual support and strengthening process 'community learning,' in contrast to the 'laissez-faire rugged individual' learning that most classroom experiences seem to have afforded" (1976, p. 37). Such an approach "recognize[s] the learning experience as a community experience oriented to the fulfillment of the need to belong, to work together and to grow in mature giving of self to others" (p. 50). In this context, learning experiences are not only task-oriented and intellectual, they also include relations to others and involve the whole person of each participant (ibid.). Community is therefore not just a product of being congregated together, but suggests "the living dynamics of relating with one another in a common learning task (1972, p. 29). Furthermore, community implies genuine communication based on mutual trust and an openness of the self, demonstrated by both teachers and students (pp. 30-31). The role of the teacher as one who is willing to "die to self" is crucial in laying the foundations for an invested learning community.

While this understanding is helpful in making a case for the importance of linking cognition to the full range of human experience by way of affective sensitivity, it is important to note that the scope of Curran's community does not reach beyond the walls of the classroom (Smith & Carvill, 2000, p. 178). This understanding of community consists of a group of learners in communion first with themselves and then with others in the language class. It is an inward facing community that places priority on the emotional well-being of group members.

Furthermore, in spite of the warm overtones, there are tensions inherent in Curran's representation of community. The will to power and the will to community presuppose conflicting needs that in the view of some cannot be successfully addressed without considering the role of reconciliation (Smith, 1997, 2000; Smith & Carvill, 2000). Based on an optimistic view of human nature, the conflict in Curran's account is somehow magically resolved "by applying a therapy of limits to oneself... Community comes with the identifying of and submission to the limits of the other" (1969, p. 179).

While that discussion is beyond the scope of this study, I would like to draw attention to a related assumption and the ensuing tension: submitting to the limits of the other means an either/or stance as it relates to the learning space:

Learner space...must be seen not only as essential to any true learning-teaching relationship, but also as a final explanation of what actually occurs when one person tries to learn from another. The learner makes his space available to the knower, but only so that he, the learner, can grow more and more to fill that space. The learner continually moves closer to the "target," the knowledge of the knower, until he reduces the knower to silence or "nonexistence." This is the final goal of learning. (1972, pp. 91-92)

In this view there is room for only one agent in any given learning space, requiring that the knower assume the role of facilitator so as to make room for the learner. At the same time, the knower is seen as having knowledge—knowledge to be possessed by the learner, the "target" which he or she seeks to appropriate. A passive role for the teacher combined with a representation of knowledge as object to be acquired does not allow for mutuality, the joint construction of understanding produced through the give and take of relationship. The picture of knowledge as object is reinforced in a discussion of what happens when the "person who is informed...can and is eager to give his knowledge" but learners "are blocked from accepting that help by the hostility arising from their anxiety and ignorance" (1972, p. 25). Curran's account additionally represents knowledge as

something to be digested by the learner further reinforcing the knowledge as object imagery: "Often a person has received much knowledge applicable to himself....But until now, without counseling, he could not make use of the knowledge. It remained in an undigested or non-absorbed state" (1969, p. 46). These are considerations which will be touched on in discussing the findings of the present study.

2.5.2 Paulo Freire: Pedagogical Perspectives

2.5.2.1 Theological Focus

Paulo Freire, ardent supporter of Leftist Catholic discourses as well as Marxism, anticipated the challenge his unorthodox combination of Christian and Marxist philosophy would present to both Christians and Marxists, and addressed the issue in the preface of *Pedagogy of the oppressed* (2000 [1970], p. 21). While he affirmed the value of Marxist thought throughout his career, it is important to note that Freire also underscored the spiritual influence in his work by various accounts of his loyalty to Christ (e.g., Mackie, 1980, p. 126; Freire, 1984b, pp. 547-548; 1993, p. 55; 1996, p. 87). As his educational philosophy developed, spiritual influences remained a constant, and in a book published just a year before his death, he reiterated the importance of the theological underpinnings in his work (1996): "Something else explains my political pedagogical beliefs, something that cannot be underestimated, much less rejected...: my Christian upbringing" (p. 86). This is significant in light of the limited attention such underpinnings have received in the North American academy.

While Freire is not a religious educator, many diverse theologians and religious educators have embraced the spiritual implications of his pedagogy to a greater or lesser

extent (e.g., Elias, 1986; Gutierrez, 1973, Johns, 1993; Kennedy, 1984; Oldenski, 1997). Torres (1993, pp. 120-121) goes so far as to suggest that one of the main reasons for Freire's success was likely the close relation between his early philosophy of education and Catholic thinking.

However, it would appear that not all educators have been as comfortable with the spiritual elements of Freirean pedagogy as implied by his comments cited above (1996, p. 86). Freire's work first appeared in English in the United States only a few years after the Supreme Court ruled against public prayer in schools. It is not hard to see how spiritual themes in secular educational philosophy might have caused discomfort in the ideological climate of the early 1970s. While some educators have acknowledged the influence of liberation theology in Freirean thought (Aronowitz, 1993, pp. 12, 23; Giroux, 1985, p. xvii) many others do not. An example is the book *Paulo Freire: a critical encounter*, edited by McLaren and Leonard (1993). As a representation of reflections on Freirean thought, taken as a whole, the book's limited discussion of topics related to the spiritual influence in Freire's work is revealing. In their introduction, the editors state that Freire's philosophy "is rightly given substantial attention in this book" (p. 3). They write: "His humanist philosophy, echoing the humanist Marx, centers on the ontological vocation of humans to become more fully human. To become more fully human involves discursive struggle over meaning: human subjects are, as in Marx, rooted in historical struggle" (ibid.). While Freire undeniably draws extensively on Marxist humanism, the influence of theology and Christian humanism in his work is not generally acknowledged by North American educators. This is interesting in light of Freire's own assertions briefly summarized above.

In *Mentoring the mentor: a critical dialogue with Paulo Freire* (1997), James Fraser acknowledges the situation by noting that in other times and traditions, Paulo Freire would be seen not only as a great teacher but also as a spiritual guide. He continues:

For very understandable reasons, most North American educators ignore this aspect of Freire's life and work. We are uncomfortable with "religious" language, we have fought too many battles to keep a range of religious dogma out of the schools, and we have seen the escapism and the sheer mean spiritedness of much of what passes for religiosity in this country, whether of the fundamentalist, mainstream, or the New Age type. But ignoring spirituality, ignoring Freire's own power as a "spiritual guide" is both a distortion of his work and an unnecessary impoverishment of our own understanding of the world. (p. 175)

Fraser's subsequent "dialogue with Paulo Freire about faith and spirituality—about love and history" (ibid.) appears to be somewhat timid in comparison to Freire's own spiritual readings of the world. Fraser asserts that "the goal is not to 'baptize' Freire or to impose a religious theme on his writings that he would not own...The focus...is to seek an understanding of the sense of love and history—that runs through all of Paulo Freire's work" (ibid.). Fraser apparently considers love and history to be metaphors of faith and spirituality, an approach that is informative, but not entirely adequate to capture the full spiritual dynamic Freire brings to his philosophy. Nevertheless, the essay is commendable in that it confronts Freirean spirituality in a manner generally avoided by secular North American educators. However, it would be profitable to continue the discussion.

Freire does not use spiritual metaphor in every piece of literature he produced or every speech he made (e.g., 1997; 1998a; 1998b; 1998c), yet as has been indicated, the influence of his spiritual roots and the related implications for his understanding of the human person and horizontal relationships should not be underestimated. While I have

no wish to distort Freire's work by overemphasizing this influence, even a cursory review of secular North American educational philosophy indicates the limited attention given to this aspect, including contexts where his work has been most influential. Based on Freire's assertions regarding the influence of spiritual values, I believe it is necessary to take Freire's Christian thought into account in order to more fully understand his educational thought. To do otherwise is to risk a deficient picture of Freirean pedagogy.

2.5.2.2 People

Freire (1998a, p. 480) asserts that "all educational practice implies a theoretical stance on the educator's part. This stance in turn implies—sometimes more, sometimes less explicitly—an interpretation of man [sic]⁷ in the world." In keeping with his assertion, Freire begins his first work by situating people in the world as transcendent relational historical beings (1973, p. 3). Their vocation is to be fully human, in other words, the Subjects of decision, able to reflect and act upon the world in order to transform it rather than dehumanized Objects acted upon by oppressive forces (2000). Humanization, to be fully human in this sense, is the goal of liberating education.

To understand humanization, it is helpful to examine the underlying assumptions Freire brings to his view of humans in the world. Unfortunately, this task is hindered by a significant omission in the English translation of the first chapter of his first book (1973). Carlos Alberto Torres (1993, p. 120), Freire's colleague and a respected Brazilian educator, has noted that "there have been some serious flaws in some

⁷ Like Curran, Freire's written expression reflects the use of gender-exclusive language common to his time, and although he sought to make amends in later works, earlier writings remain unchanged. Rather than highlighting each instance in every citation, I make note of it here and assume that the reader will bear this in mind throughout the remainder of the discussion.

translations” of Freire’s work. A case in point is the omission of this fundamental development in the conceptual underpinnings of Freire’s view of people in the world.⁸

In the omitted passage, Freire notes that only human beings (as opposed to animals) are capable of transcendence. This transcendence stands out. It is not just the result of humankind’s “spiritual” quality as described by Erich Kahler.⁹ Nor is it the exclusive result of a transitive conscience that permits humans to reflect on themselves as objects and consequently recognize different existential orbits, distinguishing between the “self” and the “non-self.” The transcendent nature of human beings is also rooted in an awareness of human finitude and the limits of human consciousness resulting from that finitude. Elias (1994) provides an effective translation of the remaining portion of the omitted passage:

For we are incomplete beings, and the completion of our incompleteness is encountered in our relationships with our Creator, a relationship which, by its very nature, can never be a relationship of domination or domestication, but is always a relationship of liberation. Thus religion (from *religare*—to bind) which incarnates this transcendent relationship among humans should never be an instrument of alienation. Precisely because humans are finite and indigent beings, in this transcendence through love, humans have their return to their source, who liberates them. (p. 38)¹⁰

⁸ With reference to humans Freire writes: Ademais, é o homem, e somente ele, capaz de transcender. A sua transcendência, acrescentando-se, não é um dado apenas de sua qualidade “espiritual” no sentido em que a estuda Erick Kahler. Não é o resultado exclusivo da transitividade de sua consciência, que o permite auto-objectivar-se e, a partir daí, reconhecer orbitas existenciais diferentes, distinguir um “eu” de um “não eu”. A sua transcendência está também, para nós, na raiz de sua finitude. Na consciência que tem desta finitude. Do ser inacabado que é e cuja plenitude se acha na ligação com seu Criador. Ligação que, pela própria essência, jamais será de dominação ou de domesticação, mas sempre de libertação. Daí que a Religião—*religare*—que encarna este sentido transcendental das relações do homem, jamais deva ser um instrumento de sua alienação. Exatamente porque, ser finito e indigente, tem o homem na transcendência, pelo amor, o seu retorno à sua Fonte, Que o liberta (1999 [1967], p. 48).

⁹ Cf., *Man the measure: A new approach to history* (1943).

¹⁰ In the original, Freire uses capitalization to highlight the relational aspect of liberation as stemming from a personal spiritual agent rather than an impersonal cosmic force, hence: “humans have their return to their Source, Who liberates them.”

In light of the above passage, Freire's notion of humanization includes two aspects. First, it presupposes an understanding of human beings in spiritual relationship with God. This relationship, represented by religious expression, is a relationship of love and liberation. Second, the liberating relationship which exists between people and their Creator is to be the model for relationships between individuals and within society (Elias 1994, p. 38). This analogy is extended in later works by frequent use of theological metaphor such as death and rebirth, incarnation, redemption, communion, salvation, conversion, Easter, the Word, the Exodus (2000; 1984a; 1984b; 1985; 1995; 1996; Freire & Macedo 1987) and with explicit reference to the Church, Christ, the gospels, and the Good News (1984b; Freire & Faundez, 1989; Kennedy, 1984). It is this understanding of humans and humanization that adds a dimension to Freirean thought which is often overlooked.

Freire's educational philosophy centers on humanization, a construct which is derived in part from an understanding of relationships modeled on the radical love of a God whom Freire understood as an active presence in history. I now consider the process of humanization in light of the spiritual overtones suggested by Freire's use of theological imagery.

2.5.2.3 Pedagogic Process

According to Freire, true humanization occurs when people experience liberating relationships that are modeled on the relationship between people and their Creator. This interaction is characterized by more than respect; it derives from a teacher-student relationship rooted in radical self-giving on the part of the teacher. In *Pedagogy of the*

oppressed, Freire illustrates such relationships by suggesting that educators as revolutionary leaders must “‘die,’ in order to be reborn through and with the oppressed” (2000, p. 133). As with Curran, this use of theological metaphor is a reference to the Christian belief in the incarnation of Jesus Christ, who as God, voluntarily took the form of a man so as to liberate human beings from spiritual alienation. In *Education, liberation and the church* (1984a) Freire elaborates on the imagery. He writes that the naïve, in committing themselves to the oppressed, must “experience their own Easter, that they die as elitists so as to be resurrected on the side of the oppressed, that they be born again with the beings that were not allowed to be (p. 525). While some might find fault with Freire’s theology and the fact that a radical application of this metaphor would include literal physical death,¹¹ the point remains: liberating relationships require a willingness to ascribe such value and worth to other human beings that the educator is seen as “dying” to a god-like position in order to more effectively relate to others in their situations of alienation. In an educational context, this makes it possible for students to better understand and interact with the educator, with the potential for that understanding and interaction to bring about transformation on various levels.

In many classrooms, “the teacher who makes himself or herself ‘divine,’ as sacred as the sacredness of the school, appears most often as an untouchable, literally and figuratively” (1985, p. 117). This type of relationship “involves a narrating Subject (the teacher) and patient, listening Objects (the students)” (2000, p. 71). In such cases, the teacher fills the students with “contents that are detached from reality, disconnected from

¹¹ Freire notes, “The revolution loves and creates life; and in order to create life it may be obliged to prevent some men from circumscribing life. In addition to the life-death cycle basic to nature” (2000, p. 171). Since the potential for taking life includes the reciprocal potential for losing it, Freire can be understood to recognize both.

the totality that engendered them and could give them significance" (ibid.). Freire contends that liberating education consists in acts of cognition, not transferals of information (p. 79). Liberating education is "*co-intentional* education. Teachers and students...co-intent on reality, are both Subjects, not only in the task of unveiling that reality...but in the task of re-creating that knowledge" (p. 69). In such relationships, "the very practice of teaching involves learning on the part of those we are teaching, as well as learning, or relearning, on the part of those who teach" (1985, p. 177). This is not to say that teachers renounce their role of teacher in the interest of becoming a facilitator. Freire counters that notion:

I consider myself a teacher and always a teacher. I have never pretended to be a facilitator. What I want to make clear also is in being a teacher, I always teach to facilitate. I cannot accept the notion of a facilitator who facilitates so as not to teach...The teacher who claims to be a facilitator and not a teacher is renouncing for reasons unbeknownst to us, the task of teaching and, hence, the task of dialogue. (1995, p. 378)

Furthermore, he refutes the idea that such teaching is non-directive:

I do not think there is real education without direction. To the extent that all educational practice brings with it its own transcendence, it presupposes an objective to be reached. Therefore, practice cannot be non-directive. There is no educational practice that does not point to an objective; this proves that the nature of educational practice has direction. (ibid.)

The type of educational practice to which Freire refers takes place within a relationship of mutual respect and trust, and is characterized by liberating dialogue, a concept related to Freire's understanding of people in the world. "Existence is a dynamic concept, implying eternal dialogue between man and man, between man and the world, between man and his Creator. It is this dialogue which makes of man an historical being" (1973, pp. 17-18).

Such dialogue is not merely conversation. "Founding itself upon love, humility, and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence" (2000, p. 91).¹² Dialogue is also more than a group therapy session where individuals share lived experiences. In an atmosphere of trust, the fundamental goal of dialogue is knowledge (1995, p. 380). It is based on an understanding of "the essence of dialogue itself—the word" (2000, p. 87). Freire uses this imagery extensively to explain how an understanding of the word mediates an understanding of reality (Freire & Macedo, 1987). He also explains the theological premise which underlies his usage:

Christ's teaching was not, and could never be, the teaching of one, who like so many of us, sees himself to be the possessor of truth which he seeks to impose or simply transfer. He was himself the Truth, the Word that became flesh. As living history, his pedagogy was that of the witness to a Presence that contradicted, that both denounced and announced. As the incarnate Word, himself the Truth, the word that he spoke could never be a word that, once spoken, it could be said that it *was*, rather, it was a word that would always be *coming to be*. This word could never be learned if, at the same time, its meaning were not also grasped, and its meaning could not be grasped if it were not, also, incarnate in us. This is the basis of the invitation that Christ made and continues to make to us, that we come to know the truth of this message through practicing it, down to the most minute detail. (1984b, pp. 547-548)

According to Elias, for Freire this means that God's word can only be approached through actual life with others. "Thus the incarnation provides an anthropological starting point not only for theology but for Christian life in the world. Reading the word...demands communion and commitment with brothers and sisters" (1994, p. 143).

¹² This comment apparently alludes to remarks Freire makes in the opening paragraph of chapter three in the Portuguese version of *Pedagogy of the oppressed* (*Pedagogia do oprimido*, 1999, p. 77). There he notes that the discussion on dialogue in chapter three is built on the understandings developed in *Education for the practice of freedom*. That book, Freire's first, contains the passage omitted in English where Freire develops his conceptual understanding of horizontal relationships based on a model of a vertical relationship between people and God. Since *Education for the practice of freedom* had not yet been translated into English, the reference to his first work was omitted in the original translation of *Pedagogy of the oppressed* and does not appear in current English editions.

In light of this understanding, dialogue is not merely a technique; it is an indispensable component in the process of learning and knowing (1995, p. 379), and Freire maintains that there is no true word that does not transform the world (2000, p. 87). Inherent in this understanding is the notion of praxis, theory and practice, reflection and action. Theory without practice is reduced to verbalism while practice without theory is merely activism. True knowledge results in transformative action (2000, p. 126). As such, “the act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to new action” (1998a, p. 486). This dynamic is generated in the context of invested relationships.

The result of praxis is something Freire refers to as *conscientização* or critical conscience in his early work, and although he stopped using the term itself in the early 1970s, he claimed that it was not due to a shift in thinking, but in response to a superficial understanding and application of critical consciousness as a magic formula (1993, p. 110). *Conscientização* is the model on which his understanding of dialogue is built, and in that it leads to humanization, it is the goal of Freirean education (Elias, 1994; Freire, 2000, 1993; Freire & Macedo 1987; Freire & Faundez 1989, Shor, 1993). The principle of conscientization is transformed cognition, “the process in which men, not as recipients, but as knowing subjects achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality through action upon it” (1998b, p. 519). While Freire emphasizes the need to base this type of dialogue on love (2000, p. 89), the role of affective elements is not clear, and in various instances he goes so far as to denounce emotions for interfering with the process of critical

consciousness (e.g., 1973, pp. 19, 33). Freire's lack of clarity regarding the role of affect has not gone without critique (cf., Sherman, 1980).

Nevertheless, the role of critical consciousness in Freirean pedagogy remains uncontested. Once again Freire explains a fundamental educational concept with reference to theological symbolism. *Conscientização* is compared to the Easter experience of Jesus' death and resurrection.

This Easter, which results in the changing of consciousness, must be experientially experienced. The real Easter is not commemorative rhetoric. It is praxis; it is historical involvement... It is only in the authenticity of historical praxis that Easter becomes the death which makes life possible. (1984a, p. 526)

Applied to liberating education, the principle is that of self-sacrificing love for those who are oppressed in order to bring about the possibility of authentic dialogue which results in changed consciousness. Elias (1994, p. 125) comments that just as the real Easter was not merely symbolic but involved praxis and was a part of history, so the educator's Easter experience must be existentially experienced in order to lead to changed consciousness.

Critical conscience on the part of teacher and student results in actively working to ultimately create socio-cultural conditions of humanization where people can enjoy the quality of relationships they are meant to enjoy—relationships of liberation, modeled on the relationship between people and their Creator. In so doing, human beings become active Subjects (agents) in history as opposed to passive Objects. "Men and women are human beings because they are historically constituted as beings of praxis, and in the process they have become capable of transforming the world—of giving it meaning" (1985, p. 155).

2.5.2.4 Parameters

The contours of Freirean pedagogy encompass a firm belief in human agency that shapes history modeled on the active historical presence of divine agency and the liberating nature of vertical relationship. Freire is concerned that people not perceive themselves as determined by outside forces, i.e. not allow their inner world to be shaped by their outer experience (2000, p. 163) but become aware of and use their freedom of choice to become authentic persons (Elias, 1994). This is humanization, and the process by which people create meaning for themselves. While “a naively conceived humanism often overlooks the concrete, existential, present situation of real people” (2000, p. 93), Freire’s view of liberating education is explicitly positioned in the context of society at large and has socio-political goals as opposed to individual ones. People become truly human by liberating participation in society which, at the most fundamental level, begins with the awakening of critical consciousness brought about by dialogue. This type of dialogue takes place when an educator is prepared to “die to self” and enter into authentic communion with the students (cf., 2000, p. 61). In light of a primary concern with addressing social ills, it may be argued that Freire’s approach results in an outward facing learning community.

While Freire’s general societal focus is helpful, his broad theoretical perspective and revolutionary claims have been criticized for being idealist and vague (e.g., Elias, 1994, Ohliger, 1995; Gibson, 1994). Apart from an overview of his original literacy program (1973), the lack of supporting data from specific educational applications in his publications makes it difficult to determine the parameters of learning community in more specific terms. However, a widely recognized forum for the practical outworking

of his views is the base church communities movement (*comunidades ecclesial de base*) of Brazil. Although Freire himself does not directly link his approach to these communities, others in a variety of contexts have made the connection explicit (e.g., Elias, 1994; Raiser, 1997, Aspiazu, Bauer, & Spillett, 1998). Elias (1994, p. 41) notes that Freire spent time talking with those involved and saw his methods as operative in their educational efforts. In light of the church-sponsored language program under consideration in this study, I turn now to briefly consider the nature of these learning communities.

Base church communities are often political in nature and one of the key goals is to "initiate social change that would make real life experience as close as possible to the gospel" (Fernandes, 1985, p. 84, cited in Gibson, 1994). The "see-judge-act" system evident in much of Freire's work is the approach taken by most of these communities: people discuss a problem, consider how a Christian would act on it, and after reflecting on the problem through Bible reading, act (Gibson, 1994). It has been stressed that "the groups are 'communities,' not just weekly discussion groups. They strive to form a mutual support group, sharing in each other's cares and struggles" (Aspiazu et al., 1998, p. 4). However, base communities do not necessarily have to be expressly political nor focus exclusively on Bible reading. They are educational models which can serve an indirect political end and "they are developing a whole generation of Latin Americans in leadership skills...empowering lay persons to a degree and extent unknown in most regions of the world. Lay persons are emerging in ways never dreamed possible" (p. 5).¹³

¹³ This is reminiscent of Palmer's (1998, pp. 171-173) discussion of church communities in the south of the United States, communities whose inner workings prepared Rosa Parks and Martin Luther King to act in a larger social arena.

In considering the question of power, Freire refers to base church communities as an influential social movement of ongoing importance (Freire & Faundez, 1989). His view of its significance is underscored by a comment suggesting that those who overlook the influence of this and other grassroots movements do so at their peril:

It is my opinion today that either the revolutionary parties will work more closely with these movements...or they will be lost....Being lost would mean becoming more and more rigid and increasingly behaving in an elitist and authoritarian way vis-à-vis the masses, of whom they claim to be the salvation. But if a non-populist people's party works more closely with these social movements, without attempting to take them over, it will end up by growing together with these movements which in their turn will grow too. (p. 65)

It has been noted that although the influence of the basic Christian communities is significant, they cannot fully live up to Freire's utopian dreams (Elias, p. 90). Yet that does not deny their vitality nor minimize the fact that they have had a role to play in effecting societal change at various levels in various contexts, including North America (Aspiazu et al., 1998, p. 4). The educational model of base church community is useful in exploring the understandings of community considered in this study.

Freirean thought has much to contribute to an understanding of second language education as it pertains to this study; however, the discussion cannot be concluded without considering a significant gap. Freire views the human person as a social agent whose humanization takes place in the context of a larger social order. While this is important, Freire's work does not consider the human person at an individual level. Freirean learning community, then, focuses on the development and mobilization of the group, not the individual. Such a community is outward-looking, but seemingly at the expense of the individual. Similarly, Freire considers cognitive change extensively, but gives almost no attention to the affective elements that inevitably accompany invested

learning. Although interpersonal support is clearly addressed in some base church communities (cf., Aspiazu et al., 1998, p. 4), Freire does not address interpersonal needs in his philosophy. This is an area that will be addressed in the present study.

2.5.3 Curran and Freire Summarized

To sum up the discussion thus far, I have considered how the pedagogies of Charles Curran and Paulo Freire derive from their anthropologies which in turn are influenced by their theologies. Each educator's anthropology has implications for both the pedagogical process and parameters of learning. Both educators view the human person as active agent. While Curran's humanistic approach is concerned with self-actualization and a focus on affective elements, Freire's critical pedagogy has a societal focus and emphasizes cognitive understanding in the form of critical consciousness. Whereas Curran's learning community faces inward, Freire's learning community faces outward. There is no indication that Freire and Curran knew each other, yet there are similarities in their work. There are also important differences. Table 3.1 provides an overview of these similarities and differences which will be brought to bear on a discussion of the findings of this study.

Table 2.1 Overview of Curran and Freire

Overview	Curran	Freire
Theme	<ul style="list-style-type: none"> • Separation vs. Integration 	<ul style="list-style-type: none"> • Oppressor vs. Oppressed
Primary Theological Metaphors	<ul style="list-style-type: none"> • Incarnate-redemptive relationships 	<ul style="list-style-type: none"> • Incarnation • Easter (redemption)
People	<ul style="list-style-type: none"> • Finite • Transcendent • Conflict within self and group • Find completion through integration of cognition with all aspects of experience • Horizontal relationships modeled on vertical relationship. 	<ul style="list-style-type: none"> • Finite • Transcendent • Conflict with oppressive social structures • Find completion in liberating societal relationships • Horizontal relationships (in society) modeled on vertical relationship.
Pedagogic Process	<ul style="list-style-type: none"> • Dialogue (focus on affect—convalidation) • Knowledge as appropriated object • Facilitative teacher 	<ul style="list-style-type: none"> • Dialogue (focus on cognition—critical consciousness) • Knowledge mutually constructed (with teacher guidance) • Directive teacher
Parameters	<ul style="list-style-type: none"> • Self-understanding and awareness leads to self-actualization • Emphasis on personal growth • Inward focused community 	<ul style="list-style-type: none"> • Critical consciousness in individual leads to social change • Emphasis on social transformation • Outward focused community

2.6 Rationale for the Present Study

Literature in the field of counseling psychology reports the negative effects of cultural transition and limited language proficiency on adjustment while perspectives from the field of language education indicate an awareness of the need for educators to create opportunities for empowering language-mediated experiences at both personal and societal levels. The notion of learning community is an important construct in addressing not only the language needs but also the social needs of newcomers to Canada. In this

section I discuss the rationale for the present study followed by a statement of the research questions.

2.6.1 The Role of ESL Instruction in Cultural Adjustment

The literature pertaining to immigrants bears witness to the stress involved in the immigration process and the related needs of many who experience cultural transition. At the same time, there is a recognition among counseling professionals that cultural minorities, including immigrants, are not profiting to the extent they might from mental health services (Schneider, Karcher & Schlapkohl, 1999). In many cultural contexts the role of others, including teachers, incorporates the counseling functions more adequately than mental health care professional (Pederson, 1995). Sue (1995) suggests that out-of-office sites, activities, and helping roles may prove more therapeutic and effective than traditional counseling approaches. Counselors are encouraged to consider psychoeducational or systems intervention roles in multicultural contexts, including work with immigrants. Although conventional counseling and clinical roles are valuable, other roles including that of teacher, may prove more culturally appropriate (Sue et al., 1998).

Many immigrants are reluctant to seek professional counseling help, thereby admitting personal weakness; however, they are often open to improving their situation through education and training (Mak, Westwood, & Ishiyama, 1994). Kaye (1991) notes the therapeutic effectiveness of one language program where the language helpers came from a wide variety of white and blue collar backgrounds. In her evaluation of the One-To-One Tutor Program for Immigrants at the Saskatoon Open Door Society, she

discovered that friendship was a strong by-product of the volunteer-based language program:

While the explicit reason for the relationship was English instruction by the tutor for the benefit of the student, the deeper undercurrent in the relationships was one of receiving personal values, called by both parties "friendship"...friendship was extended to various forms of supportive counseling. (p. 176)

Kaye concluded that:

Transitions of newcomers to the Canadian context are made less stressful because the program provides the opportunity for willing Canadians to open their own doors of friendship and accept the challenges which the relationships may present. The program...performs holistic functions which are profound in terms of emotional and instrumental supports for new Canadians. (pp. 176-177)

Such helping relationships need not be limited to tutoring arrangements. Learning in group situations is particularly appealing to people from collectivist orientations, and it has been noted that the social support available in such groups provides a bonus to newcomers disconnected from established social networks (Mak et al., 1994, p. 177; Ishiyama & Westwood, 1992, p. 57). This suggests that the teaching and learning of English has benefits which extend far beyond language learning alone when embedded in caring community. While counselors are being encouraged to consider the therapeutic role of educational approaches, the therapeutic role of existing educational programs has yet to be thoroughly examined. A case study that explores the nature of such elements would contribute to the understanding of language educators working with newcomers to Canada.

2.6.2 The Role of Affect in Teaching ESL to Newcomers

Nevertheless, the ongoing debate surrounding the concern that language teaching is at risk of "being hijacked by men in white coats" (Thornbury, 2001b, p. 403) cannot be

ignored (e.g., Gadd, 1998a; Arnold, 1998; Gadd, 1998b; Thornbury, 2001a; Clemente, 2001; Thornbury, 2001b). Opponents suggest that construing “language learning as a form of therapy” (Thornbury 2001a) results in a focus on students’ “inner life” at the expense of more important aspects of learning (e.g., Gadd, 1998a) and may cause more emotional harm than good (e.g., Thornbury, 2001a). Those who advocate attention to the affective domain of learner experience, on the other hand, do not view it as “therapy” and note that attention to affect does not imply neglect of cognition (e.g., Arnold, 1997). Moreover, teachers who are truly sensitive to their learners will also be sensitive to potential threats and damaging results (e.g., Clemente, 2001). Nevertheless, even among some convinced of the importance of attention to affect there is concern: teachers must at least be trained as counselors to effectively engage in a helping role of this nature in the classroom (Curran, 1976; Rardin, 1976). Yet Rogers himself recognizes the “incredible potential for helping [that] resides in the ordinary untrained person, if only he [sic] feels the freedom to use it” (Rogers, 1970, p. 58). Curran’s counseling-learning approach facilitates learning of the target language by defusing defensive learning mechanisms through supportive learning group encounters. It combines cognition with affect. In his view, it is also personally enriching as participants pursue personal values and came to understand themselves better through the learning process (cf., 1976, p. 21).

If the word “therapeutic” is taken to mean “helpful for healing, curative, restorative” (Compact Dictionary of Canadian English) rather than an amateur application of pseudo-counseling techniques, then some of the worry in the above mentioned debate may subside. This may be additionally helped by keeping in mind that “a teacher, seller of hot dogs, painter, or whoever can be either ‘therapeutic’ or a

‘therapist,’ or neither, or both—that the two are not the same. Thus a teacher can strive to be therapeutic without assuming either the prestige or the power or the responsibilities of a therapist” (Stevick, personal communication, Summer, 2001). Nevertheless, there is clearly a debate regarding the appropriateness of an affectively oriented approach to language teaching in general with implications for language teaching to migrants in particular. A case study of a language program that includes attention to the affective domain would be helpful in illuminating both the concerns and the claims of proponents on either side of the debate.

2.6.3 The Nature of Whole-Person Engagement

The cornerstone of Freire’s pedagogical approach is the assumption that “to be human is to engage in relationships with others and with the world” (1973, p. 3). Similarly, Curran’s understanding of learning is based on the premise that “real learning demands investment in self and others, and authentic relationship and engagement together” (1976, p. 41). The nature of such engagement is reflected in relationships of mutual validation (1969), further illuminated by Ishiyama’s (1989, 1995a, 1995b) validation model with its insights into multidimensional self as well as related validation themes and domains. Ishiyama’s work points to the importance of language as a medium of validation; however, the nature of validating discourse in the adult ESL classroom has yet to be investigated, particularly with regard to the appraisal of persons (cf., Eggins and Slade, 1997). There is also need to examine understandings of validating interaction linked to perceptions of people, relationships in the pedagogical process, and parameters of community. Research exploring ways of investing in self and others in the

language classroom would advance an understanding of interpersonal engagement in multicultural contexts of language learning.

2.6.4 The Linguistic Construction of Community

Curran and Freire argue for an approach that views interpersonal relationships and community as central to the learning process. However, models of second language acquisition which focus on the individual developing mastery of the language system or linguistic competence alone leave little place for the whole person and the role of discourse in constructing social relationships. Instead of being integral to the learning process, relationships between people are seen in terms of variables such as anxiety that can affect the rate of acquisition (e.g., Krashen, 1982; Larsen-Freeman & Long, 1991). However, in Halliday's (1979, p. 12) view, "language and social man [sic]...is a unified conception and needs to be understood and investigated as a whole." It is through language that the individual construes an understanding not only of external reality but also of self in relation to that perceived reality. Halliday defines "group" as a set of participants among whom there are no special relations in contrast to "society" which consists not of participants, but of relations which define social roles (p. 14). Social roles, in turn, are combinable "and the individual, as a member of society, occupies not just one role but many at a time, always through the medium of language" (p. 15). It is through the configuration of role-related social relationships that an individual derives a sense of self (ibid.). It is also through language that an individual achieves a sense of competence or lack thereof in a given social role in different social contexts for "certain

ways of organizing experience through language and of participating and interacting with people are necessary to success" (p. 26).

Halliday and Hasan (1985) view learning as a social process, and the environment in which it takes place a social institution regardless of how concretely or abstractly one defines "institution." A language learning community may thus be conceived of as a social space in which knowledge becomes available through relationships, social relations which are mediated through language (p. 5). It follows that both the nature of relationships and learning should be evident in the discourse that emerges in the context of such interaction and that this should also be accessible through some form of analysis. Since discourse in Hallidayan terms includes ideational, textual and *interpersonal* metafunctions and occurs in the context of social practices, a study is needed that examines the processes of community building by exploring the linguistic terrain of classroom relationships.

2.6.5 Research Questions

Language is a meaning-making system. The construal of meaning takes place in interpersonal exchanges (acting with language) as well as in the interpretation of experience (thinking with language) (Halliday, 1994, p. xix). For the purpose of this study, I begin exploring the discourse processes of community building at the level of classroom interaction (action). The construct of validation is an important part of this exploration in light of Ishiyama's work on the links between validation and perceptions of self and Curran's focus on consensual validation, or "convalidation" in the learning community. This results in the first research question. I then seek to understand how

stakeholders perceive and interpret their experience (thinking with language) which leads to the second question, an exploration of the beliefs of participants. Finally, if as Halliday suggests, language is a primary means by which individuals are shaped and socialized, it seems reasonable to expect that some sort of change would begin to emerge as people become invested in the learning community being studied. This leads to the third question. In sum, the specific research questions are:

- 1) How is the social practice of caring community as evidenced in interpersonal validation enacted in the second language classrooms of the STAR program?
- 2) How do STAR participants understand the social practice of caring community? What are their “theories” about the practice?
- 3) How might perceptions and actions of participants change as they become invested in the STAR community?

I now turn to a discussion of methodology to show in more detail how I have approached the present study and arrived at answers to the questions posed above.

Chapter 3

METHODS OF INQUIRY

3.1 Introduction

In this chapter I discuss the research methodology employed in the study at hand. In Section 3.2 I begin by briefly reviewing how my personal circumstances influenced the research choices. I then consider matters of research design, data analysis, data presentation and research trustworthiness in Sections 3.3, 3.4, 3.5 and 3.6 respectively. I end with a brief summary of the approach taken.

3.2 Background Considerations

While nonethnographic research does not always acknowledge a personal perspective (Polio, 1996), a researcher's personal frame of reference nevertheless influences what is seen. As such, it is important to note that my interest in this research project derives from personal lived experience as well as my professional role as an ESL teacher. I am an Anglophone Canadian of European descent who has experienced language learning, cultural transition and immigration in several contexts. As a child, I moved with my family from Canada to Brazil where we were classified as "permanent residents," a status similar to that of immigrant. While in Brazil, I learned to speak, read, and write Portuguese. After returning to Canada for several years of secondary and post-secondary education, I married a man from Iceland and subsequently lived in that country as an immigrant for eleven years. During my time in Iceland, I did not attend formal language classes, but learned the culture and language through personal contact with Icelanders. In 1994 our family returned to Canada. Since then, I have gained additional

insight into language and adjustment issues through the experiences of my immigrant husband in this country.

In the fall of 1998, my personal interests, experience, and professional role as an ESL teacher converged in a volunteer consulting position. At that time, I became a member of the ESL Leadership Team that was being formed to guide a church-sponsored volunteer-run language program for newcomers to Canada. This program, located in the GVRD, had been operational for almost ten years and had an enrollment of approximately seventy students. Decision-making rested almost entirely with the volunteer director who was concerned that the responsibility for such a program was too great for one individual. As a result, the Leadership Team was formed to provide support. The original ESL Leadership Team included the program director, myself, and a member of the church pastoral staff responsible for the Community Builders portfolio which included oversight of the ESL program. Within the first year, the team expanded to additionally include the director's administrative assistant and a representative from the church board. From the outset, my role has been to provide feedback as requested, based on my understanding of second language learning.

3.3 Research Design

The design of this study joins qualitative methods with discourse analysis. The two different traditions are combined in the understanding that qualitative methods use discourse as data and discourse can be analyzed using rigorous methods based on established procedures. I begin by discussing the design of the study from a qualitative

perspective and then present my approach to discourse analysis based on Systemic Functional Linguistics (SFL).

The term “qualitative” has multiple connotations (Cresswell, 1998; Denzin & Lincoln, 1998; Ely, & Anzul, 1991; Erickson, 1990; Merriam, 1998), but such research has been generically defined by Denzin & Lincoln (1998) as “multimethod in focus, involving an interpretive naturalistic approach to its subject matter...[where] researchers study things in their natural settings attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (p. 3). Related to qualitative research on classroom teaching, Erickson (1990) notes that the strength of such an approach is its potential to address central substantive concerns:

(a) the nature of classrooms as socially and culturally organized environments for learning, (b) the nature of teaching as one, *but only one* [emphasis in the original], aspect of the reflexive learning environment, and (c) the nature (and content) of the meaning-perspectives of teacher and learner as intrinsic to the educational process. (p. 79)

A study of whole-person perspectives and community in the context of the language program under investigation touches on each of these concerns to various degrees, thereby underscoring the usefulness of a qualitative approach.

Like “qualitative” the term “discourse” is used in a variety of ways (Duff, 1995; Eastman, 1990; Gee, 1999; Liang, 1999; Riggensbach, 1999). In this study, I subscribe to the functional understanding offered by Schiffrin (1994) who defines discourse as a system through which particular functions are realized and analysis as tasks which examine the purposes for which discourse is produced, interpreting social, cultural, and personal meanings, as well as justifying those meanings. This understanding is developed within the field of SFL, which views language as a potential system of

meaning which cannot be separated from social context. (Halliday, 1979, 1994; Halliday & Hasan, 1985). Within the functionalist paradigm, Knowledge Framework Analysis (KFA), proposed by Mohan (1986, 1987, 1989, 1991), adds a complementary dimension to SFL analysis by viewing a social practice or activity as a unit of cultural action (“practice”) and cultural knowledge (“theory”). Discourse which enacts cultural action in a social practice can be analyzed as discourse as action, and discourse which expresses cultural knowledge in a social practice can be analyzed as discourse as reflection.

Following the procedures of qualitative research, primary sources of information for the study included classroom observations, videotaped classes, and audiotaped interviews. Secondary sources included documents, which provided background information but were not included in the data analysis. The design is represented in Figure 3.1.

Figure 3.1 Research Design

Theory	Interviews and discourse analysis
Practice	Observations, videotaped classes and discourse analysis

This thesis studies the social practice of building a caring community in the context of the focus ESL program. Observations provide evidence for the “practice” and interviews provide evidence for the “theory” of community building. The social practice of building a caring community includes within itself other social practices which support it, such as personal validation.

3.3.1 Case Study

This study is further defined as a case study; however, by using this term I describe the parameters, not the method. A case study in this sense is an exploration of a bounded system:

This bounded system is bounded by time and place, and it is the case being studied—a program, an event, an activity, or individuals.... The context of the case involves situating the case within its setting, which may be a physical setting or the social, historical, and/or economic setting for the case. The focus may be on the case that, because of its uniqueness, requires study (intrinsic case study), or it may be on an issue or issues, with the case used instrumentally to illustrate the issue (an instrumental case study). (Stake, 1998, pp. 62-63)

In keeping with this perspective, the research presented here is a “within-site” case study which also has embedded in it other cases (e.g., the collective perspective of administrators, teachers and students) as well as individual cases (e.g., the individual perspectives of various stakeholders). In addition, based on the definition above, the approach taken is an “instrumental case study” whereby the case itself is of secondary interest. In other words, it plays a supportive role, facilitating an understanding of something else. In this approach, “the case is often looked at in depth, its contexts scrutinized, its ordinary activities detailed, but because this helps us pursue the external interest” (p. 88). It may or may not be typical of other cases but the choice of a particular case is made because it is expected to advance an understanding of the other interest (ibid.). In this study, I explore the “external interest” of building community. To clarify further, my purpose is to examine the operation of the ESL program to gain insight into the social practice of community building as seen from a whole-person perspective.

3.3.2 Research Site

As noted above, the present study was conducted in a church-sponsored, volunteer-run language program for newcomers to Canada located in the GVRD. From the outset, this grass-roots ESL program has been developed around a focus on interpersonal relationships. In light of this emphasis, I will hereafter identify it as the Students, Teachers, and Relationships (STAR) program.

The STAR program runs classes two mornings a week, three trimesters a year, and draws students from a multiplicity of ethnic, socio-cultural, economic, and religious backgrounds. At the time of data collection, students were charged \$50 per term which covered all costs, although the fee was waived for those who could not afford it. Classes at STAR are based on an informal curriculum that focuses on conversation and Canadian culture, with no testing or time limit for progression from one level to the next. The teachers are volunteers who typically have no formal teacher training, but are chosen on the basis of their willingness to develop friendships with the students. The program is not advertised in the community, but constant growth by word-of-mouth referrals and referrals from government agencies has resulted in steady growth. At the time of data collection, enrollment exceeded 125 students.

3.3.3 Participants

Participants in the study included four administrators, seven teachers, and with the exception of two students who did not wish to be videotaped, the entire student body at all five proficiency levels, including 41 at an intermediate level or higher who volunteered to be interviewed.

Participants in administrative positions included the senior administrator of the host institution, a member of the church pastoral staff responsible for the Community Builders portfolio which included oversight of the ESL program, the STAR program director, and the director's administrative assistant. The inclusion of STAR in the Community Builders portfolio is significant in that it highlights community building as a socially acknowledged part of the STAR operation.

The teachers, as mentioned earlier, were volunteers who had no formal experience in teaching English, with the exception of one who had just received a certificate in Teaching ESL. At the time of data collection, six of the seven teachers were homemakers. Five teachers volunteered their services in the STAR program two mornings per week. Two teachers had part time employment and consequently only volunteered one morning per week. Prior to taking on a class, each of the volunteer teachers had observed at least one class being taught by an established teacher in the program. Once they decided to teach in the program, teachers were informally mentored by the director who initially helped them with lesson plans and curricular content as well as suggesting suitable resources. Ongoing support was provided in the form of regularly scheduled staff meetings and professional development days.

At the time of data collection, the student body included students originally from Korea, Taiwan, The People's Republic of China, Cambodia, Colombia, Costa Rica, Mexico, Iran, Iraq, and two French-Canadians from Quebec. The majority of students were originally from Korea while the second largest group comprised students from Taiwan. The remaining nationalities were each represented by three or fewer students.

3.3.4 The Researcher's Role

I was initially introduced to the teachers of the STAR program by the director as a volunteer consultant who was interested in understanding how the program was run. In that capacity I visited classes informally on various occasions from the fall of 1998 on. During that time I was not formally introduced to the students. They were used to being observed by potential volunteer teachers and informal conversations with various ones indicated they thought I was there for that purpose.

At the time of data collection, I was introduced to students both in my capacity as volunteer consultant and as an ESL teacher who was interested in researching the STAR program. I took the role of observer as participant, and consciously tried to establish myself as a non-threatening, empathic, peripheral member (Merriam, 1998) of the STAR community. I would occasionally assist teachers in working with students at their request and mingled with both students and teachers during coffee breaks and all-school events. I was also featured as the guest speaker during the all-school coffee break session on Valentine's Day 2001. In addition, I was invited to attend staff meetings on various occasions, and at the request of the director, I conducted two ESL reading workshops for STAR teachers on scheduled professional development days.

3.3.5 Data Collection Procedures

In my capacity as volunteer consultant, I visited classrooms periodically from September 1998 to February 1999. These informal observations were the means of providing feedback to respective teachers and the program director for purposes of professional development and topics of discussion at teachers' meetings. Videotaping

began in March 1999 and the videotapes were used as a further means to review and reflect on teaching techniques and classroom interaction. In one case, a new teacher was taking over a class from an experienced teacher. She viewed a number of sessions of the first teacher and compared it with a videotape of herself in order to learn from the approach of the experienced teacher and provide continuity for the students. Data collection for the present study took place between October 2000 and June 2001; however, I received institutional consent to use 50 hours and 30 minutes of video-taped classroom interaction recorded from March 1999 to March 2000. During the specified period, classes were systematically videotaped on a rotating basis every day that the school was in session as long as it was convenient for teachers who had the final say on whether or not videotaping was done on any given day.

3.3.5.1 Observation

I spent 200 hours on the site of the STAR program and systematically observed classes at all five proficiency levels, recording field notes in the form of "jottings" (Cresswell, 1998, p. 128). These jottings included sketches of classroom setups, positioning of teacher and students and notes on the interaction that occurred while class was in session. The notes also included questions and reflections which assisted me in becoming aware of recurring patterns. One of the drawbacks of observation is the inability of the researcher to be aware of all that is going on at a given time (Merriam, 1998). The videotapes of classroom interaction provided an important complementary source of documentation that could be replayed at will to observe the various nuances of interaction. Erickson (1990, p. 148) observes that this is an important consideration in

helping to reduce bias. The videotapes are also considered field notes and were used to produce a selective transcription of discourse data focusing on the “What did you do on the weekend?” activity and the telling of personal stories.

3.3.5.2 Interviews

In an effort to understand the STAR program from the perspective of stakeholders, I conducted interviews in the ethnographic style outlined by Spradley, including elements of explicit purpose, ethnographic explanations, and ethnographic questions (1979, pp. 58-68). These interviews followed a semi-structured format (see Appendices B-D for the interview guides), and were conducted in a conversational style in an effort to create a relaxed atmosphere and elicit the views of respondents in a natural manner. The questions were used as guiding questions, allowing participants to lead the interviews and express themselves in their own way. The disadvantage is that occasionally one or two of the guiding questions were not addressed (e.g., questions about extracurricular involvement). However, the advantage is that this approach resulted in a rich source of data that touched on areas not originally anticipated (e.g., spontaneous comparisons of the STAR program with other programs). All interviews were audiotaped with the permission of participants. While conducting the interviews, I also took abbreviated notes of participants’ responses, including notes of any significant paralinguistic features such as gestures used by a student to complete a verbal statement. The audiotaped interviews were subsequently transcribed in full¹ with reference to the interview notes.

¹ See Appendix E for transcription conventions.

To obtain interviews with administrators, I approached each of the four individuals by phone or in person and asked if they would be willing to be interviewed. When they confirmed their interest, we agreed upon a mutually convenient time and place. All interviews were conducted at the STAR host institution with the exception of the interviews with the program director. Those two interviews took place offsite, one in her home and the other in my office.

In recognition of the power differential between myself and volunteer teachers (most of whom had no formal teacher training) and adult second language learners (manifesting various degrees of self-consciousness when expressing themselves in English), I solicited interviews with these stakeholders on a volunteer basis only. With the director's permission, I took five minutes to present teachers with a request for interviews during a staff meeting. Those interested were asked to meet me in the coffee room during the mid-morning coffee break to agree upon a mutually convenient time and place. All interviews with teachers were conducted in the coffee room or in classrooms with the exception of one that took place in a teacher's home at her invitation.

Interviews with students were solicited in two ways. First, I was given an opportunity to make a five-minute presentation in each of several intermediate and advanced classes. At that time, I gave all students a copy of the interview guide to assist them in making an informed decision regarding their participation. This is particularly important for second language speakers who may not always grasp the full implication of oral communication alone. Interviews were scheduled to be held in the coffee room and interested students were asked to meet me there during coffee break to sign up in advance for a convenient time. In addition to class presentations, I was also given a few minutes

to present a request for interviews during two subsequent coffee break sessions in order to contact students who were absent on the days when I made the in-class requests. At this time, copies of the interview guide were placed on a table at the front of the large room. Interested students were asked to see me at their convenience to sign up in advance for a suitable time.

To minimize any potential discomfort participants might feel about communicating with me one-on-one in English, I gave students the option of being interviewed individually or in groups of two to four. I adopted this strategy in an effort to counteract the power differential created by language fluency issues and thereby increase the basis of rapport necessary for insightful interviews (Cresswell, 1998; Fontana & Frey, 1998; Maxwell, 1996). The benefit of a group approach is that it has the potential to generate perspectives which might not be expressed in individual interviews (Fontana & Frey, 1998, pp. 53-55). From February to June 2001, I interviewed 41 students. Fifteen interviews were conducted one-on-one, while the remainder were conducted in self-selected groups of two (two groups), three (four groups), and four students (two groups) each. Interviews ranged from twenty minutes to two hours in length.

3.3.4.3 Documents

In addition to observations and interviews, I also collected whatever documents were readily made available to students, teachers, or the general public. This included items such as registration lists, anonymous course evaluations, teacher generated lesson materials, handouts distributed by guests during the coffee break information sessions, and notices given to students. Silverman (1993) discusses a wide range of document use

in qualitative research and stresses “the potentialities of texts as rich data” (p. 89). While much of the richness of my document collection was ultimately not incorporated into the final data analysis, it provided important background information, particularly documents such as registration lists, which profiled the student population.

3.4 Data Analysis

Discourse data were generated from the qualitative methods of inquiry detailed above. This included 50 hours and 30 minutes of videotaped classroom interaction from beginner, intermediate and advanced classes, and interviews with 52 stakeholders totaling approximately 25 hours. As will be explained below, the study focuses on the analysis of participants’ action discourse and reflection discourse.

Denzin & Lincoln state that a combination of multiple methods, materials and perspectives in a single study adds rigor, breadth, and depth to the investigation (1998, p. 4). In the present study, I have chosen to process the data using various methods of analysis to gain a variety of perspectives and an in-depth understanding of issues raised by the research questions. Procedures include the complementary approaches of discourse analysis techniques derived from SFL and KSA, classification of the results in terms of validation categories, and a constant comparative analysis based on grounded theory techniques (Glaser, 1978). In other words, the data have been examined by applying discourse analysis techniques coupled with inductive analysis.

3.4.1 Discourse Analysis Techniques

3.4.1.1 Social Practice: Action Discourse and Reflection Discourse

In the present study I investigate the STAR program to explore the social practice of community building, examining how whole-person perspectives are constructed and expressed in the activities of teaching and learning and in the development of community within the STAR program. The concept of social practice, or activity, is of central importance in language socialization theory and is understood to mediate both linguistic and sociocultural knowledge (Ochs, 1988). As a unit for inquiry in qualitative research, the construct of social practice, or activity, traces its pedigree to social science research where it is recognized as having both a theory and a practice component (Spradley, 1980; Harré, 1985; Liang, 1999; Mohan, 1986, 1987, 1989, 1990, 1991). In this study, I understand the activities of teaching and learning as social practices embedded within the larger social practice of developing community. Social practice is understood as a unit of culture which involves cultural knowledge and action in a theory/practice, reflection/action relation" (Mohan, in press, p. 2). Action discourse provides evidence of the "practice" of the social practice, and reflection discourse provides evidence of participants' beliefs ("theory") about the social practice. In the study, classroom practice is informed by the theory of both teachers and students which consists of knowledge and beliefs shaped by the socio-cultural background of each. Action discourse surrounding the activity of learning can be examined to provide a record of the action itself. Reflection discourse can provide evidence of reflection on various aspects of the action and on the underlying values that give the action significance. This is depicted in the diagram below adapted from Mohan et al. (1997, p. 1).

Figure 3.2 Social Practice

WIDER CONTEXT		SOCIAL PRACTICE
Place in community and in history	Theory	<ul style="list-style-type: none"> • Reflection Discourse (accounts of background knowledge)
	Practice	<ul style="list-style-type: none"> • Action Discourse

In this study then, classroom interaction data provides evidence of what is done in the STAR program. Interview data allow access to the meaning of classroom interaction from the perspective of various stakeholders, and as such, provide information that is vital to the interpretation of classroom dialogue.

3.4.1.2 The Language of Evaluation and Choice

In addition to the theory/practice and reflection/action discourse relation between cultural knowledge and action in a given activity, Mohan (in press) identifies the presence of Knowledge Structures, “the semantic patterns of the discourse, knowledge, actions, artifacts and environment of a social practice” (p. 2). At the level of theory, the core Knowledge Structures of typical social practices include classification, principles, and values or evaluation. At the level of practice, core Knowledge Structures include description, sequence, and choice. Knowledge Structures are a link between cultural meanings in social practice and the features of discourse (ibid.).

Figure 3.3 Knowledge Structures

Theory	Classification	Principles	Evaluation
Practice	Description	Sequence	Choice

Each knowledge structure represents a macro-organization of text with identifiable linguistic realizations. Attention to the knowledge structure of Evaluation is particularly helpful in understanding the assumptions underlying choices made by participants in the STAR community. Where choice focuses on *what* is done, evaluation includes *how* an action is evaluated and *why* it is evaluated in such manner, thus reflecting values.

Figure 3.4 Knowledge Structure Analysis (adapted from Mohan et al. 1997).

WIDER CONTEXT		SOCIAL PRACTICE	
Place in community and in history	Theory	<ul style="list-style-type: none"> • Reflection Discourse 	
	Practice	<ul style="list-style-type: none"> • Action Discourse 	

Theory	Classification	Principles	Evaluation
Practice	Description	Sequence	Choice

At a more complex level, evaluation can be identified as a value conclusion based on the background knowledge or beliefs which underlie a given interpretation. In this study I will examine evaluation by using Appraisal analysis, and I will examine values by

linking Appraisal analysis to valued aspects of the self based on the work of Ishiyama (1989, 1995a, 1995b).

3.4.1.2 Systemic Functional Linguistics: Language in Context

Within a broad language socialization framework, an SFL approach (Halliday, 1994) employed at the micro level of Action discourse offers vital resources for accessing interpersonal relations during the activities of teaching and learning. Unlike a number of other traditions of linguistic research, SFL seeks to understand the relation between language use and social context (Christie & Unsworth, 2000, p. 1), wherein lies its strength for this study.

SFL is rooted in British contextualism which was initially influenced by the anthropologist Malinowski and later developed by Firth and his students (Egins and Martin, 1997, p. 238). Halliday reworked Firth to come up with the basic model of SFL. In this approach, context is viewed as two inter-related levels which include context of situation and context of culture, the former referring to the immediate context of language use, and the latter referring to the entire range of systems of situational contexts embodied by the culture (Christie & Unsworth, 2000, p. 3). Any context of situation is informed by the context of culture and is described with reference to the three main variables noted below (Egins and Martin, 1997, p. 238; Christie & Unsworth, 2000, p. 5):

1. *Field, the social action*: what is happening, the nature of the social action that is taking place: what it is that the participants are engaged in, in which the language figures as some essential component.
2. *Tenor, the role structure*: who is taking part, the nature of the participants, their statuses and roles: what kinds of role relationships obtain among the

participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved.

3. *Mode, the symbolic organization*: what part language is playing, what it is that the participants are expecting the language to do for them in the situation: the symbolic organization of the text, the status that it has, and its function in the context, including the channel (is it spoken or written or some combination of the two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.

These three contextual variables are related to three different overarching functional dimensions of meaning known as the ideational, interpersonal, and textual metafunctions. Martin (1991, as cited in Christie and Unsworth, 2000, p. 6) posits that “ideational meaning ‘construes reality,’ interpersonal meaning ‘social reality’ and textual meaning the ‘semiotic reality’ that manifests itself as text as meaning is made.” Corresponding to the metafunctions are related lexicogrammatical systems, the linguistic resources available to encode a message in each circumstance. The link between these components is summarized in the table below (Christie & Unsworth, 2000, p. 9; Eggins & Slade, 1997, p. 116; Ravelli, 2000, p. 51):

Table 3.1 SFL Language Components

Contextual Variable	Metafunction (meaning)	‘Reality construal’	‘Work done’	Lexicogrammatical System
FIELD	IDEATIONAL	Reality	Representing our experience of reality	TRANSITIVITY
TENOR	INTERPERSONAL	Social reality	Enacting our social relations	MOOD, MODALITY, & APPRAISAL
MODE	TEXTUAL	Semiotic reality	Presenting messages as text in context	THEME

3.4.1.3 The Semantic System of Appraisal

SFL offers rich resources for linguists interested in a detailed linguistic analysis of language as social practice. However, there is also a growing number of researchers from other disciplines who selectively use aspects of SFL analysis to highlight issues of particular interest (Christie & Unsworth, 2000, p. 18). In this study, I have chosen to use analysis techniques associated with the contextual variable of Tenor as a relevant means of illuminating interpersonal aspects of classroom discourse.

During any interaction, participants take on and/or are assigned various roles. Relationships among participants are characterized in terms of power, contact, and affect (Derewianka, 1999, pp. 91-92; Gerot, 1995, p. 54). These aspects can be traced through the choice of lexicogrammatical resources. Mood analysis helps explain how the text functions to create a relationship between the interactants from the perspective of producer/receiver of the text (Derewianka, 1999, p. 222; Ravelli, 2000, p. 48). Modality analysis highlights the way in which interactants temper a text to indicate the strength or detachments of their opinions (Derewianka, 1999, p. 231; Ravelli, 2000, p. 48). Both Mood and Modality analyses are closely tied to grammatical structures.

However, attitudinal meanings are not necessarily associated with a particular grammatical structure; they are frequently expressed through lexical choices at the semantic level realized in a variety of ways including nominalization (e.g., loveliness), adverbs (e.g., elegantly), verbs (e.g., frighten), and adjectives (e.g., inspiring) (Derewianka, 1999, pp. 239-241; Eggins & Slade, 1997, pp. 116, 126-139; Ravelli, 2000, pp. 49-50). The semantic system of Appraisal enables interactants to “share their perceptions and feelings about the world, each other and material phenomena” (Eggins &

Slade, 1997, p. 143). Appraisal analysis considers how feelings, attitudes, and judgements are encoded through lexical choices (Eggins & Slade, 1997, p. 124; Ravelli, 2000, p. 50; White 1999, p. 1).

While an understanding of the systems of Mood and Modality has been developed with some thoroughness, development in the area of Appraisal is less extensive (Butt, Fahey, Spinks, & Yallop, 1995; Collerson, 1994; Derewianka, 1999; Gerot & Wignell, 1994; Martin, Matthiessen, & Painter, 1997). Recent work has expanded preliminary understandings of Appraisal theory and made available increased degrees of delicacy for analysis in both written texts (White, 1999) and conversation (Eggins & Slade, 1997); however, to my knowledge, Appraisal analysis has not generally been systematically applied to gain insight into the nature of interpersonal interaction and community building at the classroom level. The semantic system of Appraisal is relevant to the study at hand in that it enables a lexical analysis of discourse surrounding whole-person issues and the affective nature of classroom relationships. Where such themes can be clarified by attention to detailed lexical analysis, data are analyzed with reference to the following categories (Eggins & Slade, 1997, pp. 125, 144):

- **Appreciation:** speakers' reaction to and evaluations of reality
- **Affect:** speakers' expression of emotional states, both positive and negative
- **Judgement:** speakers' judgements about the ethics, morality, or social values of other people.
- **Amplification:** the way speakers magnify or minimize the intensity and degree of the reality they are negotiating

3.4.2 Inductive Analysis Techniques

3.4.2.1 Validation Factors

In their discussion of qualitative research methods, Bogdan & Taylor state that “we must constantly create new methods and new approaches” (1975, p. 126). They suggest that researchers take to heart the words of C. Wright Mills (1959) which they cite:

Be a good craftsman: Avoid a rigid set of procedures. Above all seek to develop and use the sociological imagination. Avoid fetishism of method and technique. Urge the rehabilitation of the unpretentious intellectual craftsman, and try to become a craftsman yourself. Let every man [sic] be his own methodologist. (p. 224)

The notion of validation is an important concept in the work of Charles Curran (1968, 1969, 1972, 1976), and linked to discussions of self perception or identity, it receives both explicit mention (e.g., Crandall, 1999, p. 234; Norton, 2000, p. 142) and implicit attention (e.g., Moskowitz, 1978; Stevick, 1998; Dörnyei & Malderez, 1999) in the work of other educators and researchers. However, to the best of my knowledge, this construct is not explored or defined in the field of second language education research. This is a significant omission, particularly with regard to the needs of adult immigrant learners as indicated in the discussion of Chapter 2.

In the present study, I seek to address that gap by linking the Appraisal discourse analysis findings to validation factors based on Ishiyama’s validation model (1989, 1992, 1995a, 1995b) in order to arrive at an understanding of the link between students’ learning experience and larger validation concerns. To do so, I take a modified grounded theory approach (Strauss & Corbin, 1998). The mistaken notion that a grounded theory approach eschews prior theoretical awareness has been refuted (Glaser 1978; Strauss &

Corbin, 1998). Glaser notes that the researcher's theoretical sensitivity is "increased by being steeped in the literature that deals with both the kinds of variables and their associated general ideas that will be used...By familiarity with ways of constructing variables in other fields he may imbue his theory in a multivariate fashion that touches many fields" (p. 3). With this in mind, I adopt the alternative grounded theory approach developed by Vaughan (1992, as cited in Strauss & Corbin, 1998, p. 176). This method, described as theory elaboration,² "consists of taking off from extant theories and developing them further in conjunction with 'qualitative case analysis'" (p. 176).

Such an approach is based on Strauss and Corbin's (1998, p. 161) understanding of conceptual density. "Conceptual density refers to richness of concept development and relationships—which rest on great familiarity with associated data and are checked out systematically with these data." With regard to the validation model, I do this in three ways. First, I analyze interaction discourse data involving interpersonal appraisal for evidence of the components of multidimensional self present in Ishiyama's validation model. This is an interpretive process by which the discourse data are considered in light of the categories of multidimensional self described in Ishiyama's work. Second, I analyze student interaction discourse data for evidence of validation themes. This is accomplished by applying Ishiyama's guiding questions (1989) to the discourse data. Finally, I analyze student interaction discourse data for evidence of validation domains. This is done by considering the topics of discourse interaction and comparing and contrasting them with the domain categories established in the validation model.

² In Vaughan's understanding, *theory* refers to "'theoretical tools in general,' including (formulated) theory, models, and concepts" (Strauss & Corbin, 1998, p. 176).

3.4.2.2 Categories of Analysis

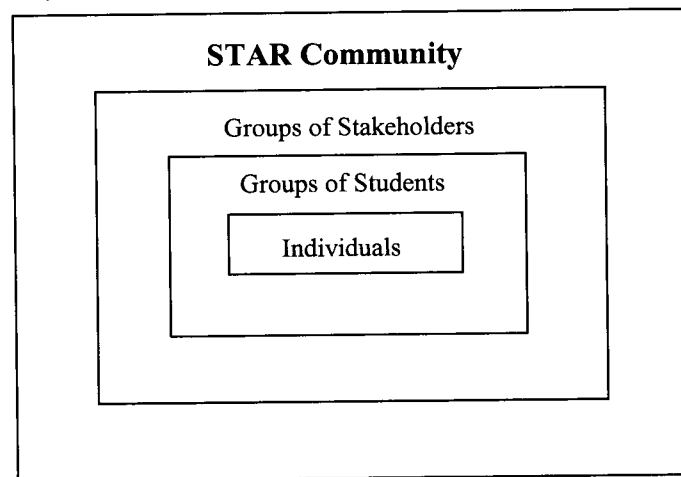
The constant comparative analysis method, originally associated with grounded theory (Glaser & Strauss, 1967), is widely used in many types of qualitative studies (Merriam, 1998). In addition to the procedures mentioned above, I analyze interview data using this approach. To do so, I transcribed the audiotapes of interviews in their entirety for analysis. The responses from all transcripts were then regrouped by interview question and/or topic of discussion in the case of spontaneous comments. They were further distinguished by topic. These data were subsequently categorized by constant comparison. This was achieved by grouping together data on a similar dimension. Each dimension was tentatively given a name and became a category (Merriam, 1998, p. 18). The naming of categories emerged from the data and reflected the descriptors used by participants (p. 182). This process continued until the categories were complete. Categories were considered complete when there was "a minimum of unassignable data items as well as relative freedom from ambiguity of classification" (Guba & Lincoln, 1981, as cited in Merriam, p. 185).

3.5 Data Presentation

Following the conventions of bounded case study described in Section 3.3.1, the data are presented in various combinations (Stake, 1998). The STAR community itself is the case under investigation, so all data are considered to be representative of the community. However, this case has embedded within it various other cases which give it texture and depth. These "cases" include the collective perspective of teachers, students, or administrators represented by samples of discourse analysis grouped in categories

derived from the process of comparative/contrastive analysis. Embedded within these cases are discourse samples of smaller groups of stakeholders, for example, students in a given class. These also are considered to be a “case” and illustrative of another dimension of the whole. Finally, embedded within the various categories of stakeholders are individual cases represented by the individual perspectives of given stakeholders. These perspectives are understood to highlight certain aspects of the collective perspective and are presented by way of discourse samples. The data presentation may thus be viewed as a set of nested cases in which each case contributes to an understanding of the whole, although the whole case cannot be reduced to any single part or to the sum of its parts. This is represented in Figure 3.5.

Figure 3.5 Data Presentation



3.6 Research Trustworthiness

The literature on qualitative research discusses a range of techniques whereby “validity” and “reliability” of investigative work can be assessed. Although quantitative terminology is preferred by some (e.g., Maxwell, 1996; Silverman, 1993), many naturalistic researchers seek to use alternate designations that do not replicate the

assumptions of positivistic criteria but rather reflect qualitative procedures (Cresswell, 1998, pp. 201-203; Denzin & Lincoln, 1998, pp. 21-22, 27; Denzin, 1998, pp. 330-331). Based on a review of major qualitative studies, Cresswell (1998) discusses eight common verification procedures "whereby the naturalist's alternative trustworthiness criteria may be operationalized" (Lincoln & Guba, 1985, as cited in Cresswell 1998, p. 201). He recommends that qualitative researchers engage in at least two of these procedures in any given study.

In this study I have engaged in five of the procedures reviewed by Cresswell (1998, pp. 201-203). These include: 1) prolonged engagement and persistent observation in the field which includes building trust with participants, learning the culture, and checking for misinformation with them; 2) triangulation whereby I have made use of multiple and different sources of data, analysis methods, and theoretical frameworks to provide corroborating evidence; 3) clarifying researcher bias by way of establishing for readers my own involvement in the STAR community; 4) member checks whereby STAR community members have been asked for their view on the credibility of the findings and interpretations; and 5) rich, thick description through the medium of participants' discourse. The item of rich, thick description connects with the procedures of SFL analysis and is the single most important form of verification. Classroom and interview data are connected through the use of functional discourse analysis procedures to highlight descriptions and interpretations as expressed by members of the STAR community. This approach enables readers to establish the credibility of the analysis for themselves and determine whether insights from the STAR program can be applied to other settings with shared characteristics.

3.7 Summary

To summarize, I consider the present research effort to be a case study of the STAR community aimed at exploring whole-person perceptions of teaching and learning. I have used the complementary methods of qualitative and discourse analysis techniques in conjunction with an interpretive application of validation factors derived from Ishiyama's work in the field of counseling psychology. By bringing these strands together, I seek to gain insight into the nature of community at both the theory and practice levels and an understanding of how these insights are related to broader social factors including the culture of the host institution and wider societal influences. Using these methods, I will examine the discourse processes of community building in classroom interaction, explore how stakeholders in the STAR community perceive and interpret their experience, and consider possible influences of participation in STAR. This approach will allow me to answer the following research questions:

- 1) How is the social practice of caring community as evidenced in interpersonal validation enacted in the second language classrooms of the STAR program?
- 2) How do STAR participants understand the social practice of caring community? What are their "theories" about the practice?
- 3) How might perceptions and actions of participants change as they become invested in the STAR community?

Chapter 4

RELATIONSHIPS IN ACTION: GLIMPSES FROM THE CLASSROOM

4.1 Introduction

In this chapter I present findings pertaining to the first research question: How is the social practice of caring community as evidenced through interpersonal validation enacted by participants in the second language classrooms of the STAR program? In answering this question, I consider patterns of evaluation with attention to Appraisal in Section 4.2 and then relate these patterns to elements of validation, covering both aspects of the self and the notion of interpersonal validation in Section 4.3. This is followed by an overview of STAR discourse in Section 4.4 and a brief discussion in Section 4.5.

4.2 Patterns of Evaluation

Functional linguists understand the meaning-making systems of language to be based on the way in which people actually use language in different social contexts (Unsworth, 2000, p. vii). This realizational relationship between context and language (Eggins, 2000, p. 130) includes the classroom. As such, the ways in which participants talk and take turns illuminate the processes of making meaning and the joint construction of social reality in classroom contexts. Since evaluation is an important component of classroom interaction in most learning contexts, expressions of evaluative meaning provide a valid starting point for exploring patterns of interaction in the STAR context.

As noted in Chapter 3 (cf., Section 3.4.1.3), patterns of evaluative meanings can be traced using the semantic system of Appraisal. Eggins and Slade (1997, p. 125) recognize four main categories of Appraisal:

- **Appreciation:** speakers' reaction to and evaluations of reality
- **Affect:** speakers' expression of emotional states, both positive and negative
- **Judgement:** speakers' judgements about the ethics, morality, or social values of people's behaviour
- **Amplification:** the way speakers magnify or minimize the intensity and degree of the reality they are negotiating

In analyzing STAR classroom interaction, I focus on the categories of Appreciation, Affect, and Judgement. I identify the category of Amplification, but conflate it with the category of expression that it intensifies, so as not to distract from the attitudinal profile of thoughts, feelings, and behaviour highlighted by the categories of Appreciation, Affect, and Judgement¹.

4.2.1 Patterns of Evaluation in the STAR Context

An important part of the STAR program is an activity known simply as "What did you do over the weekend?" This activity takes place during the first part of the first class each week when students at every level are given an opportunity to talk about something they did over the weekend. It is not uncommon for classes to spend up to one and a half hours, or 25% of the week's class time, engaged in this exercise although there is no pressure on students to participate more than they are willing and the extent to which they disclose their personal lives depends on them. The role of this activity in learning is explicitly recognized by the program director, also the advanced level teacher, who is known to make comments such as: "Well, this gets so long going around here on Tuesday mornings, but we learn so many things" (CTE1). While there are typically

¹ Capitalized forms indicate the specialized meaning of terms as they are used in Appraisal analysis. Non-capitalized forms indicate general usage.

many lighthearted moments during these sessions, there are also times when students in STAR classrooms choose to disclose matters that are serious in nature.

Text 4.1, Friends, is an example that occurred in an intermediate class. On the day when this extract was recorded, the class began with a Taiwanese student describing the death of a 33-year-old cousin from cancer. Another student told of her aging father's spiritual experience in a hospital in Taiwan. A third student recounted her husband's return to Korea that morning for another three-month period and how her son had cried inconsolably at his departure. The fourth student, a Taiwanese woman, began by saying that she had been sick over the weekend, but very quickly attributed her physical discomfort to an emotional cause.

Text 4.1

KEY

T = Teacher

Italics = Affect

Bold = Appreciation

Underline = Judgement

Double Underline = amplification

Friends (CTD2:4-10)

Turn	Speaker	Comment
69	T	(i)Okay Ju Ling. [looks at Ju Ling]
70	Ju Ling	(i)Last week I'm <u>very sad</u> (ii)because I feel <i>uncomfortable</i> . (iii)I have some runny nose.
71	T	(i)Aw
72	Ju Ling	(i)and cough (ii)and I feel <u>very lonely</u> .
73	T	(i)Oh, you <i>miss</i> your husband and ()
74	Ju Ling	(i)No, (ii)because I came to here (iii)and haven't good friend [fights tears] (iv)and so I pray.
75	Various	(i)Ohhhh [Ju Ling covers her face. Jia Li pats her on the back to comfort her]
76	T	(i) Poor Ju Ling
77	Various	()
78	S?	(i)You can call to us.
79	S?	(i)Yeah
80	T	(i)You can be my friend
81	Various	(i)Yeah
82	Ju Ling	(i)I called a friend. (ii)I'm <u>very lonely</u> [wipes tear from eye]. (iii)So she introduced a woman, (iv)when she immigrate to here, (v)she hardly get disease
83	T	(i)She hardly?
84	Ju Ling	(i)Yeah, because
85	T	(i)Just a minute. (ii)Say that again. (iii)She hardly what?
86	Ju Ling	(i)She hardly get disease [wipes tear from other eye. Li Fen comes with Kleenex puts it in her hand as she talks and hugs her from behind while Ju Ling continues talking with T.]

87	T	(i)She gets the disease (ii)or she hardly does?
88	Ju Ling	(i)Hardly
89	T	(i)That means (ii)she never does? (iii)She's usually healthy?
90	Ju Ling	(i)Yes.
91	T	(i)Okay.
92	Ju Ling	(i)She say (ii)she has the same experience with me.
93	T	(i)Aw. (ii)So you always get, like, ah, colds? (iii)Do you usually get colds and allergies? (iv)Is that what you have?
94	Ju Ling	(i)[Nods and wipes eyes with Kleenex] The friend, she told me many experience move here. (ii)And now she is <u>very exciting</u> in her life (iii)so she just talk me much (iv)about how to get friends in here.
95	T	(i)Aw. (ii)That was good . ()
96	Ju Ling	(i)But <u>I don't know</u> [how to get friends]. (ii)I prayed. (iii)God answer me.
97	T	(i)Yes
98	Ju Ling	(i)On the weekend, many friends telephone to me. (ii)I don't know.
99	Various	(i)Ahhh
100	Ju Ling	(i)Yeah, I have two friends, (ii)they live in America (iii)and a friend, she lives in Surrey. (iv)They called me. (v)And my friend, my neighbour, he with his wife, visited me. (vi)I don't know why, all this weekend.
101	T	(i)Oh, that's nice . (ii)'Cause God answered your prayer.
102	Ju Ling	(i)Yes.
103	Various	(ii)Yeah [laughter]
104	T	(i)That's why.
105	Ju Ling	(i)Because I prayed, (ii)"God, I'm <u>very lonely</u> " (iii)and He () [gestures to self] me
106	T	(i)Yeah, (ii)He brought you some <i>hope</i> .
107	Ju Ling	[Nods head]
108	T	(i) Good . (ii)I sometimes have <i>lonely</i> days, too. (iii)I think we all do.
109	S?	(i)Yeah
110	T	(i)Especially women. (ii)Women need each other. (iii)We need to talk (iv)and I know for lots of you (v)it must be <u>very hard</u> (vi)when you don't have a language (vii)that you understand in this country (viii)to have friends you can share [Ju Ling wipes eyes] () (ix)That's <u>wonderful</u> (x)God answered your prayer. () [Continues to wipe eyes. Jia Li wipes corners of eyes. Jin Hee, Korean, puts arm around Ju Ling, Taiwanese.]
111	Mi-Hye	(i)[Mi-Hye, Korean] You have <u>very good friends</u> here. [Li Fen, Taiwanese, walks over with more Kleenex and pats Ju Ling comfortingly on the shoulders]
112	T	(i)You know (ii)that we <u>all care</u> about you.
113	S?	(i)Yeah
114	Yun Jin	(i)[Jin Hee, Korean] Everyone is <u>sometimes feeling sad</u> ,
115	Various	(i)Yeah
116	Yun Jin	(i)not only you.
117	Mi-Hye	(i)Wintertime is [stops as Yalin begins to talk]
118	Yalin	(i)I think everybody is [gestures as if to include entire group] ()
119	Jin Hee	(i)Early morning I receive a call from my husband. (ii)Suddenly, why I <i>cried</i> ? (iii)I don't know.
120	T	(i)Because you <i>missed</i> him! [laughter]
121	Jin Hee	(i)I'm <i>not missing</i> him. (ii)Just a <u>little bit</u> () [others laugh, Jin Hee laughs]
122	T	(i)[Acts as if phoning] But all of a sudden you hear his voice (ii)and then you <u>really miss</u> him!
123	Mi-Hye	(i)My husband always with me, (ii)but I <u>sometimes</u> will <i>cry</i> too. [general laughter] (iii)Yeah. Not husband! [more laughter]
124	T	(i)I <i>miss</i> my children (ii)now that they're married (iii)and don't live in my house. (iv) <u>Sometimes</u> I'm <i>crying</i> [gestures to show tears streaming down face – laughter] (vi)and my husband says, (vii)"What's the matter" (viii) [With mock teary voice]"I <i>miss</i> C.!" [general

		[laughter]
125	Jin Hee	(i)Sometimes my feeling is <i>low</i> . (ii)I am <i>crying</i> . (iii)My husband <u>really</u> worry about me. (iv)He say, (v)"Why you <i>crying</i> ?" (vi)So I answer
126	Mi-Hye	(i)"I <u>need</u> you" [much laughter]
127	T	(i)I <u>need</u> you! [more laughter]
128	Mi-Hye	(i)Right now.
129	T	(i)Yeah, right now! (ii) Come home!
130	Jin Hee	(i)[As if husband speaking] "I think (ii)that you catch some cold?" (iii)I, "Yes" (iv)but I'm not catch cold. [laughs]
131	T	(i)You just said (ii)you did.
132	Jin Hee	() [others talking in background]
133	T	(i)Everybody pay attention. (ii)Everybody listen to one person talking, (iii)okay?
134	Jin Hee	(i)In Korea I <u>never</u> <i>this feeling</i> ,
135	T	(i)Umhm
136	Jin Hee	(i)but <u>sometimes</u> <i>have same feelings</i> [in Canada].
137	T	(i)Umhm
138	Mi-Hye	() [laughter]
139	T	(i)Ju Ling, it is <u>very good</u> (ii)that you shared this with the class (iii)because now you know (iv)that we all have this.
140	S?	(i)Yeah
141	T	(i)Especially when we're not feeling good , (ii)that's when we <u>really</u> <i>have these feelings</i> , (iii)right? [Looks around class. Murmurs of agreement in background] (iv)When we don't feel good , (v)then it's worse .
142	Yu Jeong	(i)Now I think it is time (ii) <u>to test myself</u> , (iii) <u>to [be] strong</u> .
143	T	(i)Oh, yeah.
144	Yu Jeong	(i)I think
145	S?	()
146	T	i)It's a testing time.
147	Various	(i)Yeah
148	Yu Jeong	(i)[Looks at Ju Ling] everyone is difficult , (ii) are difficult , (iii)live here.
149	Yun Jin	(i)You have to <u>stand alone</u> .
150	T	(i)And I remember, Mi-Hye, (ii)when you were in my class at first. (iii)You said, (iv)"I <u>always</u> have a headache [general laughter] (v)to think about all these words."
151	Mi-Hye	(i)[Nods head] Yeah
152	T	(i)You know? (ii)So there are so many adjustments.
153	Yu Jeong	(i)Yeah, and I live <u>too hard</u> , (ii)because I can't afford to share other person's <i>hurt</i> . (iii)Because we <i>feel alone, lonely</i> . (iv)Try to share, (v)share together [gestures to include group].
154	Ju Ling	(i)In Taiwan, there Lunar New Year. (ii)The company have a special dinner with the staff. (iii)Every year I have this special dinner, (iv)but this year I haven't . (v)When my husband told me (vi)today is their company have this special dinner (vii)and I can't . [chokes up] (viii)I don't know, my feelings
155	T	(i)You <i>want to be there</i> [general laughter].
156	Ju Ling	(i)Yes, (ii)because every year ().
157	T	(i)Yeah, and you're feeling like, (ii)"I <i>want to be there</i> . (iii)I <i>want to do that</i> ."
158	Ju Ling	(i)[Nods head in agreement] Yeah
159	Jin Hee	(i)In Korea, people the same. (ii)Lunar New Year and Harvest Day?
160	T	(i)Harvest Day? (ii)Harvest Time?
161	Jin Hee	(i)They are best holidays in Korea.
162	T	(i)Right.

163	Jin Hee	(i)So comes New Year, (ii)every Korean people and Chinese people is same thing.
164	T	(i)Yes, (ii)and we feel like that at Christmas. (iii)Many times Ju Ling, people here in Canada at Christmas, (iv)when they don't have their family here, (v)they <i>MISS</i> their family <u>SO much</u> . (vi)And they <i>miss</i> their country and their home, <u>SO much</u> , (vii)that they say Christmas is the happiest time (viii)and it's the saddest time.
165	Jin Hee	(i)Yeah, (ii)right,(iii)right [others murmur agreement]
166	T	(i)Because for some people, they're with their family, (ii)and for other people, they're alone , (iii)and that's the hardest time of the year for them.
167	S?	()
168	T	(i)Thank you for sharing that Ju Ling. (ii)Do you <i>feel better</i> now?
169	Ju Ling	(i)I'm <i>sorry</i> [lowers head slightly – others laugh, and protest her apology]
170	T	(i) <i>Don't be sorry!</i> [Various students echo "Don't be sorry!"]
171	Jin Hee	(i) <i>Don't be sorry</i> [gestures with hand to indicate "No"]
172	T	(i)No, (ii)it's <u>very good</u> .
173	S?	(i)Yeah.
174	T	(i)You know (ii)you <i>feel better</i> ,
175	S?	(i)Yeah
176	T	(i)you <i>feel better</i> (ii)when you talk about it (iii)and you find out (iv)that others <i>feel the same thing</i> .
177	Yalin	(i)I think, (ii)I think (iii)that you can, (iv)you can go to the Chinese church in every Sunday (v)[gestures to indicate their meeting place in the gym] in the, in the break, have a [it is the] coffee break room [room used for coffee break during ESL classes], room 340, room. (vi)Every Sunday 11 o'clock to 1 o'clock, have [there are]Chinese. (vii)Many, many Chinese people together worship God. (viii)So if you can [attend], (ix)[you can] know many, many, many, many friends, (x)you can get many, many friends. (xi)You can go to home group. (xii)I, I can help you, (xiii)you know.
178	Ju Ling	(i)[Nods head] Thank you.
179	S?	()
180	T	(i)There are so many people (ii)that can help you, Ju Ling. (iii)When we talk about it (iv)we get help. (v)If we don't talk about it, (vi)then we don't get help.
181	Yalin	(i)Yeah. (ii)Yes, yes.
182	T	(i)It's the <u>best</u> .
183	Yalin	(i)[Holds up thumb] <u>Very courage</u> , Ju Ling. (ii)God bless you! [laughter]
184	T	(i)Yes. (ii)Okay.
185	Jin Hee	(i)After listen to her story, (ii)we, our classmates, we <i>feel more close</i> .
186	T	(i)Yes, that's true . (ii)I think so too.

An Appraisal analysis of the Friends text illuminates the evaluative nature of the interaction. A brief review of Appraisal choices seen in Table 4.1 indicates that both teacher and students contribute evaluative meaning to the discussion. The lexical choices made by participants give evidence of meaning-making that is related to personal experience, highlighted by the personal nature of Appraisals and the frequent representation of personal pronouns in the column of Appraised items. The

categorization of evaluative expressions includes both positive and negative evaluative expressions spanning thoughts, or perceptions of reality (Appreciation), feelings (Affect), and behaviour (Judgement).

Table 4.1 Appraisal Choices in Text 4.1

Turn/ Speaker	Clause	Appraisal	Appraised Item	Category	Polarity
70/Ju Ling	i	very sad	I	Affect	-
	ii	feel uncomfortable	I	Affect	-
72/Ju Ling	ii	very lonely	I	Affect	-
73/T	i	miss (husband)	you	Affect	-
74/Ju Ling	iii	haven't good friends	I	Appreciation (Judgement)	-
76/T	i	poor	S12	Appreciation	-
82/Ju Ling	ii	very lonely	I	Affect	-
94/Ju Ling	ii	very exciting	her life	Appreciation	+
95/T	ii	good	That (information on how to get friends)	Appreciation	+
96/Ju Ling	i	don't know [how to get friends]	I	Judgement	-
101/T	i	nice	That (visits)	Appreciation	+
105/Ju Ling	ii	very lonely	I	Affect	-
106/T	ii	hope	you	Affect	+
108/T	i	good	[God brought you hope]	Appreciation	+
108/T	ii	lonely	days	Affect	-
110/T	ii	need	women	Appreciation	+
	iii	need	we	Appreciation	+
	v	very hard	it (experience without language & friends)	Appreciation	-
	ix	wonderful	That (God answered)	Appreciation	+
111/Mi-Hye	i	have very good friends	you	Judgment	+
112/T	ii	all care	we	Affect	+
114/Yun Jin	i	sometimes feeling sad	everyone	Affect	-
119/Jin Hee	ii	cried	I	Affect	-
120/T	i	missed (husband)	you	Affect	-
121/Jin Hee	i	not missing	I	Affect	+
	ii	A little bit (missing)	(I)	Affect	-
122/T	ii	really miss	you	Affect	-
123/Mi-Hye	ii	sometimes cry	I	Affect	-
124/T	i	miss (children)	I	Affect	-
	iv	sometimes crying	I	Affect	-
	viii	miss	I	Affect	-
125/Jin Hee	i	low	my feeling	Affect	-
	ii	crying	I	Affect	-
	ii	really worry	husband	Affect	-
	v	crying	you	Affect	-
126/Mi-Hye	i	need	I	Appreciation	-
127/T	i	need	I	Appreciation	-
134/Jin Hee	i	never this feeling (low)	I	Affect	+
136/Jin Hee	i	sometimes have same feelings	(I)	Affect	-
139/T	i	very good	it (student shared with class)	Judgement	+
141/T	i	not feeling good [health]	we	Appreciation	-
	iii	really have these feelings	we	Affect	-

	v	don't feel good [health]	we	Appreciation	-
	vi	worse	it (feelings of loneliness)	Appreciation	-
142/Yu Jeong	ii	to test	myself	Judgement	+
	iii	to [be] strong	(me)	Judgement	+
146/T	i	testing	time	Appreciation	+
148/T	i	difficult	[time for]everyone	Appreciation	-
	ii	difficult	[time for]everyone	Appreciation	-
149/Yun Jin	i	stand alone	you	Judgement	-
150/T	iv	always headache	you	Appreciation	-
153/Yu Jeong	ii	too hard	I live [my life]	Appreciation	-
	iii	hurt	other person's	Affect	-
	iv	feel alone	we	Affect	-
	iv	lonely	we	Affect	-
154/Ju Ling	ii	have special	dinner	Appreciation	+
	iii	have special	dinner	Appreciation	+
	iv	haven't	[dinner]	Appreciation	-
	vi	have special	dinner	Appreciation	+
	vii	can't [have dinner]	I	Appreciation	-
155/T	i	want to be there	you	Affect	- (in Canada so not possible)
157/T	iii	want to be there	I	Affect	-
	iv	want to do that	I	Affect	-
161/Jin Hee	i	best	holidays	Appreciation	+
164/T	v	miss so much	they	Affect	-
	vi	miss so much	they	Affect	-
	vii	happiest	Christmas	Appreciation	+
	viii	saddest	it (Christmas)	Appreciation	-
166/T	ii	alone	people	Appreciation	-
	iii	hardest	time	Appreciation	-
168/T	ii	feel better	you	Affect	+
169/Ju Ling	i	sorry	I	Affect	-
170/T	i	don't be sorry	[you]	Affect	+
171/Jin Hee	i	don't be sorry	[you]	Affect	+
172/T	ii	very good	it [student's disclosure]	Judgement	+
174/T	ii	feel better	you	Affect	+
176/T	i	feel better	you	Affect	+
	iv	feel the same thing	others	Affect	+
182/T	i	best	It [disclosure]	Judgement	+
183/Yalin	i	very courage	you	Judgement	+
185/Jin Hee	iii	feel more close	we	Affect	+
186/T	i	true	that [statement re: closeness]	Appreciation	+

At this point it is helpful to note that a dynamic perspective is necessary when approaching semantic analysis (cf., Halliday, 1994, p. xvi). Unlike analyses where categories are clearly differentiated on relatively fixed criteria, Appraisal analysis must often rely on the context to determine whether or not a lexical item has attitudinal colouring and what meaning that colouring might convey (Eggins and Slade, 1997, pp.

125-126).² For example, evaluation is not explicitly inscribed in the teacher's comment "You want to be there." (Turn 155i). However, in light of the context, this statement can be understood as implied Appraisal (cf., Martin, 2003), suggesting affective meaning that might be rephrased "You *long* to be there." Similarly, the nature of explicitly realized Appraisal must be interpreted in light of the context. An example is Ju Ling's comment: "I haven't good friends" (Turn 74iii) where I have interpreted the attitudinal meaning as Appreciation related to Ju Ling's perception that she lacks close, caring friends (i.e., an evaluation of her present reality). However, another possible interpretation is that the comment reflects Ju Ling's judgement of current friends whom she considers to be "bad," or uncaring, in their behaviour toward her (i.e., an evaluation of the ethics/morality of her friends' behaviour toward her). While both of these interpretations are plausible, I have chosen the former based on the fact that Ju Ling apparently considers herself unable to make close friends in her immediate context (cf., Turns 94-96).³ These illustrative classifications are indicated in the shaded rows of Table 4.1.

4.2.1.1 Comparison to Traditional Patterns of Classroom Interaction

To better understand the nature of interaction displayed in the Friends text, it is helpful to consider the interaction often found in classrooms. Research on classroom discourse has shown the prevalence of interaction patterns involving sequences of teacher initiated questions and student responses followed by teacher feedback or evaluation. The nature of such sequences of Initiation, Response, Feedback (IRF) (Sinclair &

² This is particularly the case when analyzing the comments of non-native speakers of English who may not yet have full command of the language.

³ This type of deliberation underlies numerous other analysis choices in the present chapter but will not be specified hereafter.

Coulthard, 1975) or Initiation, Reply, Evaluation (IRE) (Mehan, 1979), can also be illuminated by Appraisal analysis as exemplified in Text 4.2 and Table 4.2.

Text 4.2

KEY:

S=Student

T=Teacher

Italics = Affect

Bold = Appreciation

Underline = Judgement

Double Underline = Amplification

Classroom Interaction Sample (Sinclair & Coulthard, 1975, p. 90)

Turn	Speaker	Comment
1	T	(i) What's that?
2	S1	(i) Paper clip.
3	T	(i) A paper clip good . (ii) A paper clip. (iii) There we are . (iv) And what's that?...
4	S2	(i) A nail.
5	T	(i) A nail well done . (ii) A nail... (iii) What's that one?...
6	S3	(i) A nut and bolt.
7	T	(i) A nut and bolt (ii) good boy a nut and bolt.

Table 4.2 Appraisal Choices in Text 4.2

Turn/Speaker	Clause	Appraisal	Appraised Item	Category	Polarity
3/T	i	good	paper clip [answer]	Appreciation	+
	iii	There we are	[student by virtue of answer]	Appreciation	+
5/T	i	well done	nail [answer]	Appreciation	+
7/T	ii	good	boy [by virtue of answer]	Appreciation	+

In this sample, evaluative meaning is brought to the interaction by the teacher and revolves around the evaluation of answers as seen by a review of Appraisal choices and items in the Appraised column of Table 4.2. Although two of the four evaluative comments extend to people, these comments are linked to the correctness or appropriateness of responses. The categorization of evaluative expression is limited to Appreciation, in other words, the reactions of the teacher who is the sole user of Appraisal resources.

The differences in evaluative focus represented by STAR classroom data and IRF/IRE forms of interaction represented by the sample above suggest that patterns of evaluation in the STAR context are unlike descriptions of traditional classroom interaction. Whereas evaluation in traditional classroom discourse is primarily teacher generated and linked to the correctness of answers, in the Friends text, evaluative meaning is expressed by students as well as the teacher and is linked to an evaluation of people and personal experiences.

4.2.1.2 Comparison to Casual Conversation

Since patterns of evaluation in STAR data are unlike descriptions of traditional classroom interaction, it is useful to consider the place of evaluation in casual conversation as a further step toward making sense of interaction in the STAR context. Functional linguists understand casual conversation as a forum in which people take turns negotiating meanings about what they think is going on in the world (Appreciation), how they feel about it (Affect), and the way they feel about the people with whom they interact (Judgement) (Eggins & Slade, 1997, p. 6; Eggins, 2000, p. 130). This framework accommodates patterns of evaluative expression that extend beyond the pattern of typical classroom interaction where evaluative meaning is primarily linked to the correctness and/or appropriateness of responses. A framework of analysis referenced to casual conversation also accommodates humour, a semantic resource related to Appraisal (Eggins & Slade, 1997, pp. 116, 155ff.), which although infrequent in formal pragmatic interactions, is important in negotiating and signaling censure or supportive interaction in the assertion of attitudes and values. In addition, in contrast to teacher directed

interaction, casual conversation is often, though not always, a multilogue, a multiparty interaction of three or more participants who may all contribute to evaluative meaning-making (Eggins & Slade, 1997).

At the level of genre,⁴ Eggins and Slade (1997) further note that casual conversation frequently consists of stories. According to the authors, stories involve both representations of the world and reactions to those events. "In stories we tell not just what happened, but also how we feel about it. Thus, in stories values, attitudes and ways of seeing the world are created and represented" (p. 229). This reflects earlier work by Tannen (1982) who draws attention to the potential for emphasis on interpersonal involvement as well as message content in the telling of stories. The contributions of STAR students to the "What did you do on the weekend?" activity take the form of personal stories and related comments and include a strong element of interpersonal involvement as seen in the Friends text. A closer look at the discourse structure of the Friends text highlights the conversational nature of the interaction, particularly with respect to multiparty interaction and personal narrative.

4.2.1.2.1 Discourse Structure

A review of Text 4.1, Friends, shows a complex multi-participant discussion that can be subdivided into several segments⁵ encompassing the exchanges of six students and the teacher. The first segment is Ju Ling's account of her weekend and related comments (Turns 70-106). This is followed by the teacher and other students assuring Ju Ling that she is not alone in her experience (Turns 108-118). Jin Hee then initiates an account of her

⁴ See Christie and Unsworth (2000, p.13) for the link between language use and genre.

⁵ *Segment* designates an exchange that revolves around a particular topic within the context of the larger discussion.

own experience which Mi-Hye and the teacher assist in constructing through humorous interjections, including an embedded account of the teacher's own lonely moments (Turns 119-138). This is followed by another segment in which teacher and students again affirm Ju Ling and assure her that the difficulty she is going through is not unique to her (Turns 139-153). The affirmation prompts further elaboration from Ju Ling regarding the situation that triggered her feelings (Turns 154-158) which in turn sparks an exchange relating to special holidays initiated by Jin Hee and supported by the teacher (Turns 159-167). At the end of this exchange the teacher thanks Ju Ling for her disclosure and along with other students positively affirms her when she apologizes, reiterating the value of her disclosure (Turns 168-176). Yalin, who started the morning by telling of the loss of her cousin to cancer, then makes a specific offer of support. This is followed by yet another comment from the teacher affirming the value of the disclosure and a statement of direct encouragement from Yalin (Turns 177-184). The interaction ends when Jin Hee sums up the effect of the discussion to which the teacher responds in agreement (Turns 185-186).

Text 4.1, Friends, begins with the teacher inviting Ju Ling to tell a story that subsequently becomes the springboard for a discussion of related experiences shared by others in the class. Although there are no extended sections of speech produced by a single participant, the personal experiences of various ones are introduced into the discussion as students take turns sharing their individual stories and related perspectives. This multi-participant discussion is facilitated by the teacher who elevates Ju Ling's account from an individual experience to one shared by many, including herself (Turns 108, 110, 124). Not only does she respond supportively to Ju Ling (Turns 76, 80, 95, 101, 112, 155-157), she actively supports the initiatives of other students in response to Ju Ling (Turns 78-80, 111-

112). She further sustains the interaction by participating in the joint construction of related illustrative scenarios (Turns 122, 126-129, 130-131), responding to the interjections of other students (Turns 142-146, 164), and recalling the initial experience of the most senior class member (Turn 150). In addition, she extends the significance of the interaction beyond the classroom by emphasizing the value of such disclosure, both midway through the discussion and repeatedly at the end (Turns 139, 172, 174-176, 180-182). When functioning in what might be deemed a traditional teacher role, questioning a word choice made by Ju Ling, the teacher's purpose is not to correct the student's faulty use of vocabulary, but rather to clarify the meaning intended by the choice (Turns 84-91). Throughout the discussion, the teacher's role is to facilitate communication of meaning while participating as a co-interlocutor and she does so in a manner that more closely resembles interaction patterns of casual conversation than those of IRE exchanges. Nevertheless, although the teacher interacts in a manner consistent with conversation-like behaviour, there is also a significant difference in that she functions as manager of the interaction, creating space for the initiation of an account (Turn 69), maintaining the focus on a single aspect at a time by disallowing background conversation (Turn 133), and bringing closure to the exchange (Turn 168). These tactics, uncommon to casual conversation, suggest that interpersonal exchange in the STAR context is not simply conversation, but guided conversation-like interaction. Turn 133 brings out this point very clearly:

Table 4.3 Teacher Guidance

Friends, Text 4.1		
Turn	Speaker	Comment
132	Jin Hee	() [others talking in background]
133	T	(i)Everybody pay attention. (ii)Everybody listen to one person talking, (iii)okay?

4.2.1.2.2 Appraisal Patterns

A review of Appraisal distribution in Table 4.4 further illuminates the interpersonal nature of this interaction. The analysis shows that combined resources of Affect are employed 42 times (50.0% of total Appraisal items) with over a third of these occurrences encoding expressions of negative polarity. This is opposed to the combined resources of Appreciation which are used 31 times (36.9% of total Appraisal items), and are more closely balanced between positive and negative polarity, and the combined resources of Judgement, which are used 11 times (13.1% of total Appraisal items) and encode primarily positive assessments. This is significant in that the high proportion of Affect indicates the frequency with which participants disclose their feelings.

Table 4.4 also indicates that the teacher produces the greatest number of Appraisal items followed by Ju Ling, Jin Hee, Yu Jeong, Mi-Hye, Yun Jin, and Yalin respectively. This portrays the teacher, Ju Ling, and Jin Hee as the most attitudinally expressive speakers in the interaction. A cross reference to Table 4.1 shows the teacher's use of Appraisal resources is distributed throughout the entire discussion while the comments of students are clustered. This reflects her involvement as a facilitator as well as a participant in all aspects of the interaction.

A view of Appraisal items as proportion of clauses offers additional insight into the use of attitudinal resources by participants. From this vantage point, the heaviest users of Appraisal resources are Yun Jin and Yu Jeong followed by Jin Hee, the teacher, Mi-Hye, Ju Ling, and Yalin. This indicates that the statements of Yun Jin, Yu Jeong, and Jin Hee encode a higher proportion of evaluative meaning than those of the teacher and Ju Ling in spite of the higher number of Appraisal items used by the latter.

Overall, the Appraisal in Text 4.1 is realized primarily by resources of Affect and Appreciation related to feelings and thoughts expressed in the discussion of loneliness. Expressions of Judgement are minimal, but significant in that they are primarily positive, and generally reflect a positive response to the challenges faced by participants as well as to the disclosing behaviour of Ju Ling. The use and distribution of Appraisal resources in Text 4.1, Friends, underscores the difference in nature between STAR classroom interaction and IRE exchanges where evaluation primarily relates to the correctness of answers.

Table 4.4 Appraisal Distribution in Text 4.1

	Yun Jin	Mi- Hye	Yalin	Ju Ling	Jin Hee	Yu Jeong	T	Total
Appreciation								
Polarity +	0	0	0	4	1	0	9	14
Polarity -	0	1	0	3	0	1	12	17
Affect								
Polarity +	0	0	0	0	4	0	7	11
Polarity -	1	1	0	6	7	3	13	31
Judgement								
Polarity +	0	1	1	0	0	2	5	9
Polarity -	1	0	0	1	0	0	0	2
Total Appraisal items	2	3	1	14	12	6	46	84
Total Clauses	3	8	18	52	28	12	120	241
Appraising as % of clauses	66.7	37.5	5.6	26.9	42.9	50.0	38.3	34.9

4.2.1.2.3 Jokes and Dreams: Humour

Whereas humorous exchanges by students are less likely to be welcome in IRE classrooms, they are a common feature of STAR interaction discourse as hinted at by the use of humorous devices embedded in the solemn discussion of the Friends text (Turns 119-131). Regardless of the tone of the discourse context, humour is significant in that it enables the serious work of evaluative meaning-making to proceed while rendering attitudes less explicit (Eggins & Slade, 1997, p. 116). Although humour frequently “enacts contradictions and conflicts in the social relations between interactants” (p. 156),

in the STAR context it is primarily used to signal alignment and support while allowing participants to broach potentially sensitive topics of personal significance. While it is beyond the scope of this study to examine the specific features of humorous devices in STAR discourse, it is important to note the role of humour in STAR classroom interaction. Consistent with the findings of humour research, the use of resources of humour in the STAR context is frequently signaled by laughter, indicating a recognition of the humorous intent by those present (p. 157). Text 4.3, Jokes and Dreams, is an example of the lighthearted exchanges in STAR discourse in which humour is freely used for serious evaluative meaning-making.

On the day when this exchange took place, the class began with one student telling of a weekend conversation with a friend and the mutual concern that their children were not being given enough homework in the Canadian education system. The next student spoke of an upcoming trip to watch her son and his high school basketball team participate in the provincial playoffs. She expressed the hope that it would help her feel more at home in the Canadian context. Shortly thereafter the teacher initiated the interaction below.

Text 4.3

KEY:

T = Teacher

Italics = Affect

Bold = Appreciation

Underline = Judgement

Double Underline = Amplification

Jokes & Dreams (CTE1:3-5)		
Turn	Speaker	Comment
53	T	(i)Yu Na, have you got your lipstick on? [General laughter]
54	Yu Na	(i)Why? (ii) Why you laugh? [tosses her head]
55	Ya-Wei	(i)Because you are <u>so</u> cute! [more laughter]
56	Min Jeong	(i)Yu Na [calls Yu Na and acts as if fixing her hair]
57	Yu Na	(i)It's a joke
58	Ya-Wei	(i)Yeah, ii) we <i>enjoy</i> your jokes.
59	Yu Na	(i)Last week I put a basket hoop in my front yard.

60	T	(i)Basketball hoop
61	Yu Na	(i)Basketball hoop
62	T	(i)Umhm
63	Yu Na	(i)It seems ii)like my Canadian dream come true . [general laughter]
64	Ya-Wei	(i)Why?
65	Yu Na	(i)Because in Taiwan impossible
66	Ya-Wei	(i)Oh yeah, that's true
67	Yu Na	(i)to have, uh, basketball
68	T	(i)Your own hoop, right?
69	Various	(i)Yeah
70	Ya-Wei	(i)In your own property [general laughter]
71	T	(i)Now we've all heard about the American dream. (ii)She's got a Canadian dream. [more laughter]
72	Yu Na	(i)And my son, I force him (ii)to attend a basketball team.
73	T	(i)What do you mean ii)you forced him?
74	Yu Na	(i)Yes, because all classes attend. (ii)I saw him play the basketball. (iii)He is <u>not so we!</u> . (iv)He <u>just run and follow the ball</u> [general laughter]
75	Ya-Wei	(i) () <u>just chasing around</u> . [gestures to show someone running in circles] [more laughter]
76	T	(i)In other words, he <u>needs to practice</u> at home. [more laughter]
77	Yu Na	(i)Yeah
78	T	(i)That's good . (ii)Everything's <u>very positive</u> today. (iii)Yu Na has now met her Canadian dream. (iv)We are <u>really doing well</u> today [laughter]...

4.2.1.2.3.1 Discourse Structure

In Text 4.3 it is Yu Na's turn to recount a weekend experience. Instead of directly initiating that exchange, the teacher asks about her lipstick. This is a variation on a theme familiar to the class since Yu Na frequently jokes about whether or not she looks good enough to participate in activities. The teacher's initiation invites Yu Na to adopt a joking stance, which she accepts by questioning the laughter (Turn 54). This triggers an exchange in which Ya-Wei and Min Jeong further facilitate the joking (Turns 55 and 56), ending when Ya-Wei explicitly affirms Yu Na in her role as comedian (Turn 58). Yu Na then tells of putting up a basketball hoop in her yard, an action which has special significance in that it represents the realization of her Canadian dream (Turns 59 & 63). Ya-Wei extends the exchange by probing for a reason, expresses agreement with Yu Na's explanation, and supports Yu Na's position by supplying additional background

information in reply to the teacher's acknowledgement and request for confirmation (Turns 64-70). The teacher's response is to reinforce the central message of Yu Na's account by jokingly acknowledging her dream (Turn 71). Yu Na responds by elaborating on another aspect of the dream, her son's need to join a basketball team and her role in making it happen. This time the teacher probes for more information (Turn 73) to which Yu Na responds with humorous exaggeration supported by Ya-Wei who adds her own humorous dramatization (Turns 74 and 75). The teacher reflects back the meaning of Yu Na's contribution as she understands it (Turn 76) and then summarizes the activity up to that point, noting the positive nature of students' contributions and once again highlighting Yu Na's dream (Turn 78).

In this segment Yu Na is given the floor to tell her story, an act facilitated by the interaction with Ya-Wei. Although the teacher manages the interaction by initiating the exchange (Turn 53) and bringing it to a close (Turn 78), she directly influences the flow of information only once when she questions the meaning underlying a particular word choice (Turn 73). Her behaviour is consistent with conversation-like interaction in that she functions as a respondent and commentator, highlighting the underlying significance of Yu Na's account while sustaining the joking tone of the exchange (Turns 71 and 78). The presence of humour is an additional way in which STAR discourse resembles casual conversation and the fact that students freely use humorous devices contrasts with the more formal teacher-dominated patterns of IRE classrooms.

4.2.1.2.3.2 Appraisal Patterns

A review of Table 4.5 shows that the lexical choices of participants in Text 4.3 primarily encode attitudinal meanings of Appreciation and Judgement related to the discussion of Yu Na's dream. Four of the seven instances of Appreciation (three positive, one negative) construct a positive appraisal of the Canadian dream (Turns 63ii, 65i, 66i and 78i) while all four instances of Judgement reflect a negative appraisal of Yu Na's son, who must improve his basketball skills to fulfill his role in the dream (Turns 74iv, v, 75i, 76i).

Table 4.5 Appraisal Choices in Text 4.3

Turn/Speaker	Clause	Appraisal	Appraised Item	Category	Polarity
55/Ya-Wei	i	so cute	you	Appreciation	+
58/Ya-Wei	ii	enjoy	jokes	Affect	+
63/Yu Na	ii	come true	Canadian dream	Appreciation	+
65/Yu Na	i	impossible	[dream]	Appreciation	-
66/Ya-Wei	i	true	[Yu Na's statement]	Appreciation	+
74/Yu Na	iv	not so well	he	Judgement	-
	v	just run and follow the ball.	he	Judgement	-
75/Ya-Wei	i	just chasing around	he	Judgement	-
76/T	i	needs to practice	he	Judgement	-
78/T	i	good	that [fulfillment of Canadian dream]	Appreciation	+
	ii	very positive	everything	Appreciation	+
	iv	really doing well	people	Appreciation	+

The analysis of Appraisal distribution in Table 4.6 shows that Yu Na, Ya-Wei, and the teacher all produce the same number of Appraisal items. However, when viewed in relation to clauses spoken, Ya-Wei makes far greater use of attitudinal resources (66.7% of total clauses) followed by the teacher and Yu Na respectively (30.8% and 25.0%). A cross reference to Table 4.5 suggests that although Yu Na is the dominant speaker producing the greatest number of clauses, Ya-Wei uses her turns to align herself with Yu Na in a highly supportive way. This underlines the importance of student participation in the multiparty enactment of evaluative meaning-making and the way in which Appraisal may be accomplished through humour as evidenced by Ya-Wei's

participation (Turns 55, 58, 75). Table 4.5 also shows that the teacher's use of Appreciation and Judgement is concentrated at the end of the interaction (Turns 76 & 78), reflecting her role in managing the interaction. She uses resources of Judgement when she summarizes Yu Na's account of her son's behaviour and then draws on resources of Appreciation to express a final positive reaction to Yu Na's account, linking it to positive reactions to the general contributions made by the class to that point (Turns 78ii, iv).

Table 4.6 Appraisal Distribution in Text 4.3

	Yu Na	Ya-Wei	T	Total
Appreciation				
Polarity +	1	2	3	6
Polarity -	1	0	0	1
Affect				
Polarity +	0	1	0	1
Polarity -	0	0	0	0
Judgement				
Polarity +	0	0	0	0
Polarity -	2	1	1	4
Total Appraisal items	4	4	4	12
Total clauses	16	6	13	35
Appraising as % of clauses	25	66.7	30.8	34.3

Overall, comments in this exchange encode positive attitudinal meanings. Even negative judgements of behaviour serve to develop a deeper understanding of the positively appraised dream, suggesting a hierarchy of appraisal whereby the impact of negative polarity is coloured by the nature of the overarching evaluation. In addition to multiparty evaluative meaning-making in the context of a personal account, the similarity between casual conversation and the nature of STAR discourse interaction is further highlighted by the presence of humour in contrast with typical IRE exchanges.

4.3 Elements of Validation

While an Appraisal analysis and attention to humour highlights the evaluative nature of interpersonal interaction in the classroom, evaluative meaning-making in STAR data is incomplete if understood only in the context of individual stories recounted during a conversation-like activity. Stories and related discussion in the Friends and Jokes and Dreams texts feature expressions of appraisal linked to self or others in the group; however, the nature of these evaluative expressions can be understood further by considering STAR classroom interaction data in light of the overarching story shared by participants, that of being newcomers to Canada. When considered in these terms, the appraisal of self and others in STAR interaction data can be linked to the broader categories of self-identity and related validation factors derived from the body of research underlying Ishiyama's validation model (cf., Chapter 2, Section 2.2.2).

4.3.1 Multidimensional Identity

As noted in Chapter 2, Ishiyama understands self to be a dynamic multidimensional construct consisting of five interrelated aspects: physical, familial, sociocultural, transcultural-existential, and transpersonal. The various dimensions of self, or self-identity, are not compartmentalized or mutually exclusive categories but are regarded as holistic and fluid.

4.3.2 Validation Themes and Domains

Ishiyama's validation model is based on the assumption that people are motivated to seek validation and have a need to be validated in the various dimensions of self-

identity for a balanced sense of well-being. Self-validation is described in terms of five interrelated thematic components: 1) security, comfort, and support, 2) self-worth and self-acceptance, 3) competence and autonomy, 4) identity and belonging, and 5) love, fulfillment, and meaning in life. Undervaluation or invalidation is depicted in terms of the five negative thematic counterparts. While certain events and circumstances contribute to a person's sense of validation, other situations may contribute to a sense of undervaluation or invalidation. In addition, validation is seen as coming from various internal and external sources in four validation domains. The personally significant sources in these domains form an individual's validation network.

By linking Appraisal analysis to the broader categories of self-identity and validation identified in Ishiyama's work, it is possible to reach an enhanced understanding of evaluative meaning-making in STAR classrooms. Table 4.7 illustrates this connection with examples from the Friends Text which have been analyzed for categories of self-identity,⁶ validation themes, and domains.

In the analysis, categories of multidimensional self are determined by an interpretive process in which data are considered in light of the categories described in Ishiyama's work. Ishiyama's (1989) key questions below have been used as a reference for identifying validation themes. The letter preceding each question corresponds to the letter of the corresponding category in the validation model diagram, Figure 2.1, Chapter 2:

- A. What and who give you meaning in life, a sense of fulfillment, and the opportunities to experience love and caring for self and others? What would make your life more meaningful and fulfilling?

⁶ See Appendix F for a more detailed discussion of multidimensional identity as represented in STAR interaction data.

- B. How do you make yourself feel secure, supported, and at home? Who and what kind of activities contribute to generating such feelings in you?
- C. In what ways do you value yourself highly? Which persons and activities help you experience a sense of unconditional self-worth and acceptance?
- D. In which activities and aspects of life do you feel competent and autonomous? Who helps you appreciate and validate your competency and autonomy?
- E. How do you define yourself? Who and what activities help you validate the sense of who you are? Which groups and communities do you feel a part of and why?

The samples have also been analyzed for validation domains by considering the topic within the context of interaction and comparing and contrasting it with the domain categories established in Ishiyama's validation model. Validation themes and domains are presented in the two right-hand columns of Table 4.7.

Table 4.7. Appraisal Analysis + Validation Elements

Turn	Item Appraised	Appraisal	Appraisal Category	Dimension of Self	Validation Theme	Validation Domain
70	I	am very sad.	Affect -	Social-cultural self (under/invalidated)	<ul style="list-style-type: none">Discomfort & abandonment (A)Identity loss & alienation (D)Emptiness & meaninglessness (E)	Relationships
	I	feel uncomfortable	Affect -			
72	I	feel very lonely.	Affect -			
74	I	haven't good friend	Appreciation - (Judgement -)			
105	(I prayed, "God) I	am very lonely."	Affect -	Transpersonal (spiritual) self (validated)	<ul style="list-style-type: none">Comfort & support (A)Identity & belonging (D)	Relationships
106	(He brought) you	some hope	Affect +			
108	(He brought you some hope)	Good	Appreciation +			
	We all	do [have lonely days]	Affect -	Transcultural- existential self (validated—all have similar needs)		
110	Women	need each other	Appreciation +			
	We [women]	need to talk	Appreciation +			
111	You	have very good friends here.	Judgement +	Social-cultural self (validated)	<ul style="list-style-type: none">Identity & belonging (D)Comfort & support (A)	Relationships
112	We all	care (about you).	Affect +			
119	I	cried	Affect -	Familial self (under/invalidated)	<ul style="list-style-type: none">Discomfort & abandonment (A)	Relationships
120	You	missed him [husband]	Affect -			
121	I	am not missing him. Just a little bit.	Affect -			
154	(Every year) I	have this special dinner [Lunar New Year celebration]	Appreciation +	Social-cultural self (under/invalidated)	<ul style="list-style-type: none">Identity loss & alienation (D)	Activity/Place
	(This year) I	haven't [special dinner]	Appreciation -			
168	You	feel better now?	Affect +	Social-cultural self (validated)	<ul style="list-style-type: none">Comfort & support (A)Identity & belonging (D)	Relationships
169	I	am sorry	Affect -			
172	[sharing with class] It	is very good.	Judgement +			
176	You	feel better when you talk about it	Affect +	Transcultural- existential self (validated)		
	Others	feel the same thing	Judgement +			
185	We, our classmates	feel more close	Affect +			

4.3.3 Appraisal Analysis and Validation Elements

A review of Table 4.7 indicates that expressions of Appraisal in the Friends text are closely linked to personal experiences. In addition, they signal explicit statements of validation or invalidation: expressions of positive polarity generally signal validation while expressions of negative polarity generally signal invalidation although there are exceptions as in Turn 108 (We all do [have lonely days]) where a statement of negative polarity signals empathy and thus serve as a means of validating Ju Ling, the lonely student. In general, positive expressions of polarity related to personal experience are linked to the validation of a dimension of self while negative expressions are linked to the undervaluation or invalidation of self. Positive and negative polarity also generally correspond to themes of validation and invalidation respectively. The strong representation of relationships in the domain category underscores the importance of interpersonal interaction as a source of validation for participants at this time in their lives.

The analysis presented in Table 4.7 suggests that the significance of personal stories and related discussion goes beyond the immediate details of a reported occurrence. Expressions of evaluation highlighted by Appraisal analysis signal the presence of deeper aspects of human experience. A validating response to stories at the micro-level of individual experience can be linked to validation of perceptions of self and related purposes at a broader level. The table relates Appraisal analysis to the categories of identity and validation from Ishiyama's work. It highlights the way in which STAR classroom interaction addresses those dimensions of identity and validation which are

particularly important for the immigrant student population of STAR. In addition, the analysis of Table shows how Appraisal can be linked to categories of identity which are central to the whole-person perspective and to future data analysis of research relevant to that.

4.3.4 Interpersonal Validation in the Classroom

As noted in Chapter 2, Ishiyama views self-validation as “a subjective experience of physical, social, personal, and spiritual well-being by means of affirmation of one’s sense of self, purpose in life, and meaningful personal existence in a given sociocultural context” (Ishiyama 1994, p. 168). The Friends and Jokes and Dreams texts include instances of people validating themselves and others in ways consistent with Ishiyama’s description. I consider these to be cases of *interpersonal validation* and explain this further with examples drawn from Text 4.1, Friends.

In clear central cases, interpersonal validation is realized by explicit Appraisal of interactants, actions or states of interactants, or happenings experienced by interactants, which relate to Ishiyama’s validation elements, including aspects of self. I use “validation” as a general term to cover cases of positive validation and negative validation, or invalidation, and make the difference explicit where necessary. By “interactants” I mean persons involved in a conversation, i.e., the speaker, addressee, and any others who are part of the conversation. Thus, the explicit Appraisal of interactants includes “I”, “you”, or the name of a person who is part of the conversation. It also comprises broader terms which include the interactants (e.g., “Everyone is sometimes

sad;” “Women need each other”). In addition, it comprises cases where some aspect of an interactant is referred to (e.g., “Sometimes my feeling is low”). It excludes reference to persons who are not interactants in the conversation (e.g., “And now she [a friend] is very exciting in her life,” where the friend in question is not part of the immediate conversational group). The term also includes states or actions of interactants which relate to validation themes (e.g., “I feel uncomfortable,” the lonely student’s act of disclosure about which the teacher states, “It’s very good.”) as well as happenings which have an impact on interactants (e.g., “It’s a testing time”). I consider these to be examples of *direct* interpersonal validation since they involve the explicit Appraisal of interactants within the immediate conversational group.

There are also cases of *indirect* interpersonal validation which do not fall under the above definition but make a contribution to the general aim of the conversation, which is to validate the interactants. An example of indirect interpersonal validation is the discussion of people in Canada who miss their families at Christmas (suggesting that Ju Ling is not alone in her experience of loneliness). Although it is beyond the scope of this study to define indirect interpersonal validation in detail and it will not be discussed further, it is important to acknowledge this influence in the enactment of validating discourse.

A recognition of interpersonal validation is necessary to understand the nature of STAR interaction data. Ishiyama’s work discusses validation in general terms but does not attempt to account for linguistic realizations at the level of interaction. However,

through STAR data it is possible to trace validation in discourse interaction, the clear minimal case of this being the explicit Appraisal of interactants.

While casual conversation is often considered to be among the most trivial and unimportant interactions of daily encounters, it is instrumental in constructing and maintaining social identities and interpersonal relations that define people's lives (Eggins, 2000, p. 131). Likewise, the interaction that takes place in STAR classrooms is a forum for expressions of identity and interpersonal relations, and in this context, statements of validation can be expressed and responded to. Tracing these expressions as realized through the explicit Appraisal of interactants helps illustrate how interpersonal validation plays out in the classroom.

4.3.4.1 Friends: Tracing the Enactment of Interpersonal Validation

In tracing the discourse processes of validating interaction, it is helpful to start by noting expressions of validation linked to patterns of negative and positive Appraisal. The Friends text encodes multiple expressions of negative self-validation, or invalidation. Table 4.4 is useful in providing an overview of these expressions which can most easily be identified by noting patterns of negative polarity linked to personal pronouns, particularly first person singular, in the column of Appraised items. From this perspective, Ju Ling, for example, is seen to convey a sense of invalidation (Turns 70,72,74,82) as is Jin Hee, although to a lesser extent (Turns 119,121ii,125). The intensity of Ju Ling's feelings are underscored by repeated use of intensifying

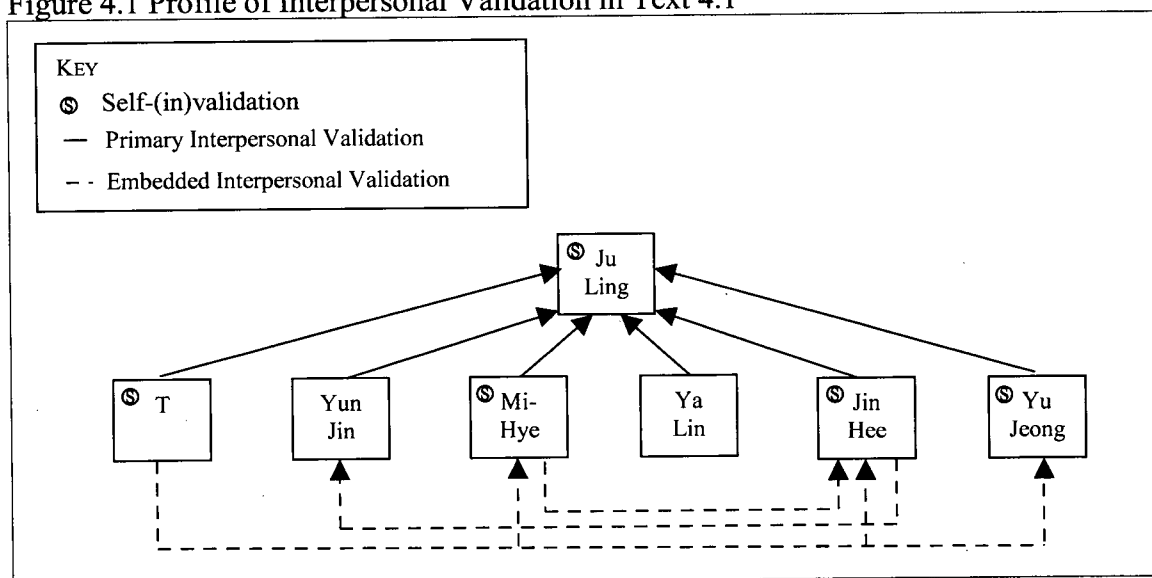
Amplification to describe her feelings (e.g., very sad, very lonely) as opposed to Jin Hee who uses mitigating devices of Amplification (e.g., a little bit).

At the simplest level, the next step in tracing interpersonal validation is to identify positive polarity in comments made by one participant in response to the expressions of invalidation by another. These comments are frequently, although not necessarily, identified by the second person pronoun explicitly stated or implied in the column of Appraised items. For example, in the Friends text, the focus is primarily on Ju Ling whose disclosure of invalidation becomes a springboard for validating interaction directed specifically towards her. On this basis there is evidence of Ju Ling being validated by the teacher (e.g., Turn 112: "We all care about you."), Mi-Hye (Turn 111: "You have very good friends here."), Yalin (Turn 183: "Very courage, Ju Ling."), and Jin Hee (Turn 171: "Don't be sorry.").

However, while Ju Ling is the primary focus of the exchange, in the process of responding to her, interactants offer statements of validation pertaining to themselves or others in the group. This takes place, for example, through supportive evaluative remarks whereby they align themselves with Ju Ling's (or each others') comments (e.g., Yun Jin in Turn 114: "Everyone is sometimes feeling sad;" Mi-Hye in Turn 123: "I sometimes will cry too."), extend the topic by interjecting a new angle (e.g., The teacher in Turn 110: "Women need each other."), or prolong or append to the discussion (e.g., Yu Jeong in Turn 142: "Now I think it is time to test myself, to [be] strong."). This results in additional layers of interpersonal validation. As the discussion unfolds, validating remarks become multi-targeted and can carry embedded expressions of interpersonal

validation at various levels, when, for example, Speaker C's alignment with Speaker B suggests alignment with and support of Speaker A whom Speaker B has validated (e.g., Jin Hee's account (initiated in Turn 119) in alignment with Yu Jin's comments (Turns 114-116) spoken to Ju Ling). The Appraisal-based enactment of interpersonal validation profiled in the Friends text is depicted in Figure 4.1.

Figure 4.1 Profile of Interpersonal Validation in Text 4.1



4.4 STAR Discourse: Interpersonal Validation in Wider Context

To sum up the analysis thus far, the ways in which participants talk and take turns in the STAR context suggest that the process of evaluative meaning-making reflects patterns of interaction more like casual conversation than patterns of traditional classroom interaction. However, STAR interaction differs from casual conversation in that the conversation is guided, in this case by the teacher. This type of interaction gives rise to the explicit Appraisal of interactants which realizes expressions of interpersonal

validation linked to the stories of people's lives and broader issues of self-identity and meaning.

I now turn to the wider context of interpersonal validation in the STAR program. The discourse of validation is not something which occurs in isolation; rather it is embedded within a broader framework of interpersonal activity. The data show evidence of strategic teacher initiatives that create the conditions which lead to this type of interaction as well as to subsequent follow-up behaviour. The overall picture of STAR discourse may thus be represented as:

Pre-validation Conditions + Explicit Appraisal of Interactants + Follow-up (behavioural) Action.

4.4.1 Pre-Validation Conditions

Creating space for stories that relate personally meaningful experiences is an important pre-condition for validating discourse. Equally important is enabling students to participate in the telling of personal experiences, something which is cultivated from the lowest levels in the STAR context. An example of this can be seen in the "What did you do on the weekend?" activity of the low beginner class shown in Text Summary 4.1.

Text Summary 4.1

"What did you do on the weekend?" at Low Beginner Level (VSA1:1)
Class starts with the teacher (T) asking a student what she did on the weekend. T writes the student's comment on the board: "Y's family from California came to visit." T then asks what Y did. The student corrects a misunderstanding; she and her family went to California. T changes the sentence on the board and asks for more details. The next student tells how she went shopping. T writes: "On Saturday, K went to Superstore." T comments that she has to go shopping after class and lists some items she needs to buy. The next student comments that she went to Hope with her family. T writes: "On the weekend, H's family went to Hope." T asks if H went camping and slept in a tent. H says yes. S reports going to a friend's house for dinner. T writes: "On Sunday S went out for dinner." T asks the next student, a young Latin American, if he had a good weekend. He doesn't seem to understand. She explains the term weekend and lists possible recreational activities. The student indicates that he played sports on the weekend. T writes on board: "J played hockey and soccer." T asks questions to find out where. M tells of going shopping in Vancouver with her family. T writes: On Saturday M and her family bought food to

cook.” After each student has had a turn, T has the class read the sentences aloud. At the end of the activity she reads aloud the sentences one more time and draws students’ attention to a particular phoneme wherever it occurs. This serves as an introduction to the pronunciation point that will be covered next in the lesson.

In this class, the teacher directly assists students in expressing personally significant information related to a recent experience. In terms of discourse structure, the interaction consists primarily of teacher initiation followed by student reply, much like the IRF/IRE pattern; however, by nature of the activity, the STAR teacher does not have a predetermined answer in mind. As such, it is the students who are in a position to evaluate the teacher’s understanding as does the first student. Although there is no explicit Appraisal or expression of validation evident in the interaction, the fact that student-generated information becomes the platform for other aspects of learning underscores the value of the activity as a worthwhile exercise while also implicitly validating students’ experiences as a valued basis for learning.

STAR teachers not only help students express personally meaningful information, they model this type of interaction in the context of various activities. Text Summary 4.2 is the partial summary of an activity which took place in an upper beginner level class. This activity, similar in structure to the “What did you do on the weekend?” activity, was one of the pre-reading tasks leading up to the textbook story of a dying youth’s wish that his heart be donated to save the life of a friend.

Text Summary 4.2

A Meaningful Experience (VSB5:1)

Class starts with the teacher (T), asking students to tell the others about an experience in their lives that was very meaningful to them. T tells a personal story as an example: Years ago she used to teach Sunday School and made it a practice to give each child a small gift when they had a birthday. One of the girls was very poor. The Sunday after this girl received her birthday gift, she called T aside and said she had a gift for her. T tells how the girl gave her a half finished bag of candy, very sticky with dog hair in it. She then says “I just was so moved...she didn’t have any

money to buy anything, but she gave me what she could give me. And I thought that was so precious. Like it still to this day, that was many years ago, and still to this day it touches my heart...It actually made me cry."

T then invites students to tell stories. Each student gives a brief account of a personally meaningful experience ranging from special moments with friends and family to special gifts from significant others. When it is the turn of a retired military officer, he laughs and says, "I have no idea." T, laughing also responds, "Nothing has ever touched you?" to which the student replies: "Except God. God loves me." T responds affirmingly and the student immediately launches into a story. Directly following his graduation from university, he joined the army and as a Second Lieutenant was sent to a front position across from Communist lines. At one point he stood up, and as he did so a missile exploded in the air above him. The force of the explosion threw him to the ground, but he was unharmed, although he and his men were shaken. T says, "So you felt protected." Student replies "Yeah," and tells more details of the story. He then explains three different types of bombs and clarifies the type that "want to kill me." T says, "Well we're glad you're here today." Student says, "God love me." T responds, "Yes, that's for sure. Yeah, that's right." The student says, "I am here."

In this case, the disclosure of personally meaningful experiences is modeled by the teacher. Her story and willingness to risk vulnerability as seen in the closing statement, "It actually made me cry," creates an atmosphere where it is acceptable to talk about such things. Students are then invited, but not forced to participate, although the entire class does so without hesitation. In the one case of a student who seems unsure of what to say, a retired military officer, the teacher offers a gentle probe. In spite of initial uncertainty, his willingness to participate in the discussion is evidenced by the personal nature of his response and the subsequent story of his brush with death. His self-validating statement "God loves me" at the outset and conclusion of the story and the teacher's validating response, suggest the depth of meaning he attaches to the experience along with the teacher's appreciation of that depth. When the teacher responds "Well, we're glad you're here today" it is more than a warm appraisal of his presence in the class. She is also validating his meaningful experience, and by extension, the reason for his very existence as he understands it. In addition to deliberately providing an opportunity for personal stories, by creating an atmosphere where this type of storytelling is positively appraised and not the basis for attack or ridicule, the teacher constructs a

welcoming environment for student disclosure of significant aspects of self-validation. This leads to the corresponding opportunity for interpersonal validation of those core issues.

4.4.2 Post-Validation Follow-up

At STAR, interpersonal validation in the form of explicit Appraisal is embedded in the conversations of a community that is committed to involvement with people beyond the boundaries of small talk. This commitment is evident in the post-validation follow-up that is often a part of STAR interaction. While follow-up may take the form of verbal offers (e.g., Text 4.1, Turns 78 and 80), it frequently involves doing something with someone. Text 4.4, Busy Weekend, is an example. Three weeks after the interaction in Text 4.1, Friends, the Tuesday morning “What did you do on the weekend?” activity in the same class had a very different tone. On this occasion the teacher had asked students to get in groups of three or four and tell each other about their weekends. The class was then called together and each student took a turn reporting on the activities of another person in their group. It was the turn of Ju Ling’s group and Jin Hee was attempting give the class a report of Ju Ling’s weekend.

Text 4.4

KEY

T = Teacher

Italics = Affect

Bold = Appreciation

Underline = Judgement

Double Underline = Amplification

Busy Weekend (CTD3:6-7)

Turn	Speaker	Comment
102	T	(i)[to Ju Ling] You have a teacher (ii)that’s teaching you to paint?
103	Yu Jeong	(i)Teacher taught her with five ladies, five ladies, (ii)to draw a picture.

104	T	(i)Oh
105	Jin Hee	(i)[to Ju Ling] draw a picture?
106	Yu Jeong	(i)Yeah
107	T	(i)Okay, okay, okay. (ii)This is what I want. (iii)I want Jin Hee to try to explain (iv)because you're <u>very good</u> , Yu Jeong. [laughter] (v)You're <u>very good</u> , (vi)but I want Jin Hee to try [more laughter]. (vii)Then you get better! [continued laughter]
108	Jin Hee	(i)Anyway
109	T	(i)Okay, you talk.
110	Jin Hee	(i)Anyway, Ju Ling and her friend, four ladies
111	T	(i)Yes, there's four ladies
112	Jin Hee	(i)came to Ju Ling's house. (ii)And then their teacher is a man, (iii)teach, taught them (iv)take a picture.
113	T	(i)Draw a picture?
114	Yu Jeong	(i)Draw a picture
115	Jin Hee	(i)Draw a picture!
116	T	(i)What's take a picture? (ii)What's take a picture?
117	S8	(i)Most students [make motions of taking picture with camera or point to video camera] ()
118	T	(i)() camera, yeah.
119	Jin Hee	(i)Anyway, she had a good time! [laughter]
120	T	(i)That's good . (ii)You did a good , a good job. (iii) <u>Very good</u> .
121	Jin Hee	(i)Thank you
122	T	(i)Okay, (ii)he taught her (iii)to draw a picture.
123	Various	(i)[echo] taught
124	T	(i)Taught, t-a-u-g-h-t [spells word]
125	Jin Hee	(i)Past?
126	T	(i)Teaching. (ii)Past tense.
127	Yu Jeong	(i)Ju Ling last weekend always busy. (ii)Yeah, last Sunday together went to swimming pool. (iii)Yeah. [Yu Jeong, Korean; Ju Ling, Taiwanese]
128	T	(i)Yes I know. (ii)I know! (iii)Everybody's <u>being a good friend</u> .
129	Yu Jeong	(i)Yes
130	Ju Ling	[smiles and nods]
131	T	(i)[to Ju Ling] So that was fun . (ii)Did you learn some new things, (iii)how to draw?
132	Ju Ling	(i)No, (ii)I, my daughter and Xiao Jing's daughter
133	Xiao Jing	(i)My daughter
134	S?	(i)My son
135	T	(i)Oh, they're learning
136	Ju Ling	(i) Beautiful . (ii)The first time.
137	Xiao Jing	(i)The first time
138	T	(i)[to Ju Ling] Bring them.
139	Ju Ling	(i)Okay
140	Xiao Jing	(i)Yeah
141	T	(i)[to Xiao Jing] Bring them. (ii)Bring them on Thursday. (iii)Bring your pictures on Thursday.

On the previous weekend Ju Ling had been very busy. A Saturday art club had been started in her home, joined by a number of the Taiwanese students and their children. The volunteer teacher was one of the contacts Yalin had promised three weeks earlier (Text 4.3, Turn 177). In addition, Ju Ling had spent Sunday with Yu Jeong, a Korean woman, and her children (Turn 127). The teacher reinforces this follow-up action with a positive evaluation of students' behaviour (Turn 128iii). In the clearest case, follow-up is where people take action to support others.

An overview of Appraisal choices in Table 4.8 highlights the positive nature of all aspects of the interaction, including the teacher's request that Yu Jeong let Jin Hee tell the story (Turn 107) and her Appraisal of Jin Hee's account (Turn 120).

Table 4.8 Appraisal Choices in Text 4.4

Turn/ Speaker	Clause	Lexical item	Appraised	Category	Polarity
107/T	iv	very good	you	Appreciation	+
	v	very good	you	Appreciation	+
	vii	get better	you	Appreciation	+
119/Jin Hee	i	good	time	Appreciation	+
120/T	i	good	that (student's account)	Appreciation	+
	ii	good	[job]	Appreciation	+
	ii	good	job	Appreciation	+
	iii	very good	[account]	Appreciation	+
128/T	iii	being a good friend	everybody	Judgement	+
131/T	i	fun	That (weekend)	Appreciation	+
136/Ju Ling	i	beautiful	[picture]	Appreciation	+

Interpersonal action in the form of behavioural follow-up is an important component of STAR interaction. As with the telling of personally meaningful stories, it is supported by strategic teacher initiatives. Text Summary 4.3 is an example of such an initiative that occurred in a low intermediate class during a "What did you do on the weekend?" activity.

Text Summary 4.3

Fishing Trip (VSC2:2)

A male Korean student tells of watching a fishing program and comments about the current bad weather. The teacher (T) jokingly says she can't do anything about it. The class talks further on the subject and once again in a joking tone T apologizes for the current conditions. Her apology is greeted with much laughter from the students. T asks if the student has been fishing recently and probes for details of the latest trip. T then tells a personal fishing story and another student adds her own fishing story. T tells class of a local place for freshwater fishing and notes that she has recently taken her son and nephew. She adds, "If anyone wants to take their kids and go fishing, I'll meet you there." She gives additional information on location and price. In light of apparent student interest, she says, "We should make a field trip." The class responds enthusiastically. T suggests they wait until the weather gets better. She tells students the type of license needed for adults and explains that kids are free. The class discusses the best time to catch fish, dawn or dusk. A student thanks T for the information.

In the STAR environment, it is not uncommon for teachers to indicate a willingness to spend time with students outside the classroom in a manner that transcends traditional teacher roles. These offers are typically made in response to expressions that reflect self-invalidation as in Text 4.1, Friends; however, they may also follow expressions of self-validation as exemplified in Text Summary 4.3, Fishing Trip. Most often these activities involve groups of interested students, or where there is general interest, whole class activities. In the case above, the teacher senses the importance of fishing as an activity that validates the male sport fisherman in her class. The ensuing discussion becomes the basis for her spontaneous offer of follow-up action which includes the entire class.

4.5 Discussion

The discourse data from STAR classrooms gives evidence of learners constructing caring community through interaction that has features of casual conversation and includes evaluative meaning-making. Unlike IRE patterns of interaction where evaluation is primarily a function of the teacher's role and linked to

assessments of correctness, STAR discourse resembles casual conversation in that it is multiparty and includes the Appraisal of persons along with the use of humour in exchanges that have elements of story-telling. However, in spite of similarities to casual conversation, STAR interaction also differs in several important ways. Not only is the interaction teacher- guided, but when explored more closely, the evaluative meaning-making realized by Appraisal can be seen to cover a range of aspects pertaining to self-identity and related elements of validation represented in Ishiyama's validation model. STAR interaction is thus characterized by interpersonal validation realized through the explicit Appraisal of interactants. Moreover, the aspects of self-identity are those that correspond to aspects of student identity that are under threat from the immigration experience. Furthermore, in the STAR context this interaction is embedded in an intentional process by which teachers establish the conditions for validating discourse and typically reinforce it with behavioural follow-up. A review of the findings illuminates these elements.

4.5.1 Casual Conversation

STAR interaction and its Appraisal patterns include discourse that resembles casual conversation at the linguistic levels of semantics, discourse structure, and genre.

4.5.1.1 Semantics

At the semantic level, STAR interaction is like casual conversation in that lexical choices frequently encode expressions of evaluation, or attitudinal meaning. According

to Eggins and Slade, “the expression of attitude is an important device for constructing and signaling solidarity and intimacy in relationships” (1997, p. 116). As participants express meanings and others align themselves with those meanings, a sense of solidarity is created (e.g., Text 4.3., Turns 108-116). This solidarity both constructs and signals intimacy in relationships as explicitly stated by Jin Hee at the end of Text 4.1: “After listen to her story...we feel more close” (Turn 185).

Unlike casual conversation, however, there are no displays of negative confrontation in STAR interaction. Eggins and Slade (p. 21) note that talk involving participants who are close often has a confrontational orientation while talk involving participants who are less familiar with each other displays an orientation towards consensus. Yet although STAR interactants feel close enough to disclose deeply personal issues to each other and STAR discourse data undeniably include evidence of negative attitudinal expressions, these do not take the form of negative comments directed at others. The lexical evidence suggests that participants in the STAR community instead adhere to a practice of supportive interaction evidenced by positive appraisals of each other. While this may be a function of cultural assumptions (a predominantly Asian student population socialized to be concerned about “face”), the fact remains that negative appraisals of others are absent from the discourse of the STAR community.

In addition to encoding attitudinal meaning at the semantic level, validating interaction in STAR discourse also encompasses humour. According to Eggins and Slade (p. 155), humour, like Appraisal, provides a means of negotiating attitudes and alignments while indicating degrees of “otherness” and “in-ness.” Pervasive in casual

conversation, humour also features prominently in STAR discourse where it enables interactants to support each other and make personal disclosures on potentially sensitive topics while maintaining a certain degree of distance. Unlike some instances of casual conversation where humorous devices are targeted at marginal group members and convey censure of social attributes or behaviour (ibid.), in the STAR context humour is frequently employed as a means of supporting participants and reinforcing group membership. Furthermore, in STAR interaction humour is initiated by students (e.g., Friends text) as well as teachers (e.g., Jokes and Dreams text) and is enacted as students target students, teachers target students, and occasionally as students target teachers.⁷ The frequent and multi-targeted use of humorous resources among students and teachers suggests a relatively high level of comfort and reduced social distance between participants in contrast to more formal teacher-dominated patterns of classroom interaction.

4.5.1.2 Discourse Structure and Genre

Research on standard classroom discourse indicates the prevalence of interaction involving two-party sequences of teacher initiation, student reply, and teacher evaluation revolving around the mastery of content and the correctness of student responses. By contrast, STAR interaction resembles casual conversation in that it frequently involves multiple participants, initiation is a shared phenomenon, the desired reply is one based on genuine communicative content rather than predetermined answers, and the focus of

⁷ See, for example, Appendix F, Text F4 (Turns 370-375).

evaluation typically relates to the meaning of communication rather than the mastery of content. In addition, STAR interaction resembles casual conversation at the level of genre in that it often includes personal stories and related commentary. However, while STAR interaction reflects features common to casual conversation in terms of discourse structure and genre, it also differs significantly in that it is intentionally guided by teachers who both create space for participants to share their stories and manage the related discussion.

4.5.2 Appraisal of Interactants

Evaluative meaning-making in the STAR context can be traced through the use of Appraisal resources. While the employment of Appraisal resembles patterns of casual conversation by virtue of the range of encoded attitudinal meaning and the multilateral participation of interactants in discussions relating to personal experience, it also signals meaning that extends beyond the specific details of personal narratives. When Appraisal patterns are examined in light of the categories proposed by Ishiyama's validation model, they can be seen to reflect multidimensional perceptions of self which can in turn be linked to validation themes and domains, showing the connection between the explicit Appraisal of interactants and broader issues of identity and meaning. Appraisal analysis thus provides a tool to trace the encoding of validation elements in discourse. I have identified the related discourse process as interpersonal validation and consider it to be a key feature of STAR interaction data.

Interpersonal validation is very different from a general Appraisal of persons in that its scope is confined to the Appraisal of interactants, actions or states of interactants, or happenings experienced by interactants in the immediate conversational group. Interpersonal validation highlights the way in which attitudinal meaning relating to self and others is constructed in discourse, and in the STAR context it is frequently seen in expressions of self-validation or invalidation by one interlocutor followed by corresponding responses of validation from another. Finally, the enactment of interpersonal validation is not limited to unidirectional expressions offered by teachers to students, but is in fact often multidirectional as seen in Text 4.1, Friends.⁸ STAR interaction data give evidence of mutually validating relationships in various combinations: teachers validate students, students validate each other, and students validate teachers in what constitutes a community of other-awareness and multidirectional enactment of interpersonal validation.

4.5.3 Strategic Initiatives

Casual conversation by definition is unplanned; however, an overview of STAR data indicates that validating interaction in the STAR context is brought about through strategic teacher initiatives. By facilitating the expression of meaningful personal experience and modeling personally meaningful disclosure, teachers intentionally create an environment in which personal experience is legitimated and students are able to share personal stories if they so choose. In addition to creating the conditions for validating

⁸ See Appendix F, Text F1, Beautiful Women, for another example.

interaction, teacher initiatives also create the conditions for related follow-up action that frequently accompanies such interaction. From the lowest levels, students are given opportunities and supported in their efforts to tell personal narratives. The issues brought forward by these narratives are frequently followed up with relevant teacher-initiated action. This suggests that what occurs on a daily basis at the level of classroom interaction is a deliberate strategy on the part of STAR program providers to build caring community.

4.6 Conclusion

How is the social practice of caring community as evidenced in interpersonal validation enacted by participants in the second language classrooms of the STAR program? Analyses of STAR interaction discourse indicate that the social practice of caring community reflected in interpersonal validation is enacted through exchanges that more closely resemble casual conversation than traditional styles of classroom interaction. Teachers and students share roles of initiation and response in the negotiation of evaluative meaning-making, often employing devices of humour. The telling of stories is a key feature of this interaction and teachers purposefully guide the conversation-like exchanges, creating space for participants to communicate personally meaningful experiences related to their multidimensional sense of self. This in turn gives rise to opportunities for corresponding positive affirmation of participants in the form of interpersonal validation. Analyses show that in its most basic form, interpersonal validation at the micro-level of individual experience is realized linguistically through

explicit Appraisal of interactants and can be linked to broader categories of self-identity and related validation elements. In these classrooms, immigrant learners are validated in those aspects of their identity that are under threat from the immigration experience. Validating discourse of this nature is grounded in a wider context of strategic initiatives whereby teachers create the conditions conducive to validating interaction and also promote related follow-up action. This suggests that interpersonal validation is part of a deliberate strategy in the building of caring community.

In sum, the social practice of caring community as seen in interpersonal validation is enacted within a context of conversation-like activity and realized at a basic level through the explicit affirming Appraisal of interactants. It is enacted in the context of a community focused on validation and contributes to the construction of that community by addressing the self-identity needs of these immigrant learners.

In the next chapter I explore how STAR stakeholders understand the community which shapes and is shaped by this practice.

Chapter 5

RE-VIEWING THE MEANING OF RELATIONSHIPS

5.1 Introduction

In Chapter 4 I reviewed interaction discourse generated in the context of STAR classrooms and examined the way in which personal validation is enacted, particularly how it is constructed in discourse, and how it contributes to the building of an invested learning community. In short, in Chapter 4 I considered how people *do* validation at the level of interaction. In this chapter, I explore how people represent what they're doing and how they understand it in the context of the community that facilitates such interaction. I present the findings of the second research question: How do STAR participants understand the social practice of caring community? What are their "theories" about the practice? After a brief review of the relevant analytical framework in Section 5.2, I present data pertaining to the views of students, teachers, and administrators in Sections 5.3, 5.4, and 5.5 respectively. This is followed by a comparison of perspectives in Section 5.6 and a discussion of the findings in Section 5.7.

5.2 A Framework for Interpreting the Data of Experience

To explore the dynamic subjective nature of the practice of validating community, it is important to consider the views of participants through their own representations and interpretations of the same. For this task I look at commentaries and accounts generated in the context of interviews with STAR students, teachers, and administrators. I consider stakeholders' presentation of experience and identify underlying theories and related

values, adhering to a view of theory as statements which help make sense of the data of experience (Edge, 1996, p. 3).

In seeking to understand the way in which STAR stakeholders interpret their experience, I consider their comments within a KSA framework of Specific Reflection (roughly *how* they interpret their experience) and General Reflection (roughly *why* they interpret their experience as they do) with reference to thematic categories generated by a process of constant comparative analysis (cf., Chapter 3, Section 3.4.2.2). Combining Appraisal analysis with KSA is helpful in highlighting the presence of value terms related to how things are viewed (Appreciation) and how behaviour is judged (Judgement). Underlying value commitments can be discovered by asking what value is indicated by the appraisal. Appraisal analysis is also useful in highlighting expressions of feeling (Affect) which can signal a match or mismatch between the data of experience and underlying value commitments. First I consider the comments of students followed by those of teachers and administrators.

5.3 Student Perspectives

5.3.1 Profile of Students

As noted in Chapter 3 (Sections 3.3.3 and 3.3.5.2), STAR students at the intermediate level and above were invited to volunteer for interviews. A total of 41 students, 34 female and 7 male, volunteered, including one French Canadian. Table 5.1 indicates the breakdown by country of origin and the number of semesters students had attended STAR. At the time of the interviews, with the exception of the Canadian born

francophone, students had been in Canada from three weeks to eight years with the average time being 1.7 years. Table 5.2 shows the breakdown by semester.

Table 5.1 Profile of Interview Participants

Profile of Interviewees by Country and Length of Time at STAR								
Semester at STAR	Country							Total
	Korea	Taiwan	Costa Rica	Iran	Iraq	Slovakian Republic	Canada	
1 st	15	3	1				1	20
2 nd	7	2		1	1	1		12
3 rd +	5	2						7
Unknown	1	1						2
	28 (68.3%)	8 (19.5%)	1 (2.4%)	1 (2.4%)	1 (2.4%)	1 (2.4%)	1 (2.4%)	41

Table 5.2 Length of Time in Canada

Profile of Interviewees by Time in Canada		
Semester at STAR	Average Time Since Arrival	Range
1 st	7.6 months	3 weeks – 18 months
2 nd	25.5 months (2.1 years)	6 months – 6 years
3 rd +	40.9 months (3.4 years)	16 months – 8 years
Unknown	--	--

Students had come to Canada for a variety of reasons; however, the predominant purpose cited was for the sake of their children's education, a reason given by 27 (67.5%) of those interviewed. While there are typically a large number of immigrants in the STAR program, during the academic year in which the interviews were conducted, STAR had experienced a major influx of Korean adults, mostly parents of international students enrolled in the public school system at the elementary or high school level. Some of these parents were among those who volunteered to be interviewed. At the time of interviewing, most of them had temporary status in Canada, although they planned to stay for an extended period of time, usually for the duration of their children's pre-university education. A few planned to stay longer. These long-term prospects seemed to contribute to a perceived need to settle and feel at home in the Canadian context. The group of volunteers also included a few participants with student visas who were registered and active in the programs of other institutions but attended STAR for supplemental

instruction. Finally, there were several students who had moved to Canada alone or with their families for business purposes. These students were also in Canada on a long-term basis. In sum, 18 participants (43.9%) had permanent status in Canada while 23 (56.1%) were long-term migrants with temporary status. It is also noteworthy that 9 of the 23 interviewees with temporary status were processing immigration papers or were seriously considering the possibility of doing so, thus contributing to the sense of long-term participation in Canadian society. The breakdown of interviewees by status in Canada is seen in Table 5.3.

Table 5.3 Status in Canada

Temporary Status (N=23)		Status in transition	Permanent Status (N=18)	
15	Visitor's Visa	7 considering/processing immigration papers	17	Immigrants
5	Student Visa (or dependent of spouse with student visa)		1	French-Canadian
3	Work Visa (or dependent of spouse with work visa)	2 considering/processing immigration papers		
23	Total	9 Total	18	Total

Stake (1998, p. 102) posits that the primary sampling criterion within a case study is the opportunity to learn as opposed to a strong argument for typicality or representativeness. To maximize the learning opportunity in this study, interview sampling of STAR students was limited by the criteria of English proficiency level and a desire to volunteer (cf., Chapter 3, Section 3.3.5.2). However, in spite of sampling procedures, the balance in ethnicity between the group of interview participants and the STAR population as a whole is similar, with a range of 0.3 to 6.0% difference as shown in Table 5.4. There is also a similar balance in gender representation between interview participants (F=82.9%, M=17.1%) and the general student population (F=87.5%,

M=12.5%).¹ Thus, although participants' voices reflect the perspectives of each person as an individual case, their views taken as a whole can also be seen to profile the perspectives of the STAR student population as a collective case (cf., Chapter 3, Section 3.5).

Table 5.4 Distribution of Ethnicity: Interview Group and STAR Population

Country	Korea	Taiwan	Costa Rica	Iran	Iraq	Slovakian Republic	Canada	Other
Interview Representation	68.3%	19.5%	2.4%	2.4%	2.4%	2.4%	2.4%	--
STAR Population	73.0%	13.5%	2.7%	0.9%	0.9%	0.9%	1.8%	6.3%

5.3.2. Reasons for Attending STAR

Given the dynamic interplay between choice and evaluation, it is helpful to understand what prompted students to attend STAR since the program is not advertised apart from announcements in a weekly in-house bulletin put out by the host institution. Of the 41 people interviewed, 39 students (95.1%) reported enrolling as a result of word-of-mouth recommendations from friends or personal contacts (n=31, 75.6%) or Family and Immigration Services personnel (n=8, 19.5%). The two students who did not come to STAR by way of recommendation became aware of the program through bulletin announcements. The high proportion of personal recommendations suggests that those making the recommendations valued what STAR had to offer.

Apart from the influence of recommendations or bulletin announcements, students reported attending STAR for a variety of reasons as indicated in Table 5.5. A desire to study English, particularly oral communication was the most frequently cited

¹ STAR documentation did not include the necessary data to compare length of time in Canada and visa status between the two groups,

Table 5.5 Reasons for Attending STAR

No. of comments	Category
24	English Studies (including speaking, listening, and "life" English)
15	Positive Reputation of STAR (teachers, atmosphere, and program)
6	Practicality (including low cost, convenient time)
5	Desire to learn about Canadian culture and society
1	Desire to make friends

reason for coming to STAR and comprised 24 (47%) of the comments² (cf., Table 5.5).

Other reasons for choosing the program included the reputation of STAR, practical aspects, a desire to learn about Canadian culture and society, and a desire to make friends.

5.3.3 Learning at STAR

To determine if there was a match between their purpose for attending STAR and their experience, students were asked to comment on what they learned in the program (cf. Appendix A, Item 6). Analyses of their replies indicated comments in 15 categories with a focus on language (10 categories), culture (2 categories), and interpersonal skills (3 categories) as shown in Table 5.6.³ A total of 61 responses (63.5%) in 10 categories made reference to a language learning focus, the most common category being Speaking and Conversation. This suggests a general match between many students' purpose for attending STAR (English studies, cf., Table 5.5), and what they learned in the program. It also indicates a general match between the frequently expressed desire for improved oral skills and the perceived primary focus of the STAR language learning experience.

² Multiple references to a particular point subsumed by any given category were counted as a single reference or *comment*. In other words, although a student might make various statements relating to a given category, the statements were considered to constitute one comment and the category was counted only once per student.

³ Derived by a process of constant comparative analysis (cf., Chapter 3, Section 3.4.2.2), categories emerged from the language of student comments. Further thematic constant comparative analysis gave rise to the groupings in the Learning Focus column.

Table 5.6 Learning at STAR

No. of Comments	Category	Learning Focus
25	Canadian Culture + Tips for living in Canada	Cultural
17	Speaking & Conversation	Language
11	Grammar	Language
8	Writing	Language
7	Vocabulary	Language
6	Other cultures (not Canadian or student's own)	Cultural
4	English (not specified)	Language
4	Listening	Language
4	Reading	Language
3	Pronunciation	Language
2	"Life" English	Language
2	Confidence	Interpersonal
1	Idioms	Language
1	To make friends	Interpersonal
1	Love	Interpersonal

However, language was not the only thing learned in the STAR context. Table 5.6 also shows that a total of 31 responses (32.3%) distributed across two categories indicated a focus on cultural learning. Four comments (4.2%) distributed across three categories referred to learning that had an interpersonal focus. Overall, these findings suggest that students generally perceived learning outcomes at STAR first in terms of language and then in terms of culture.

When reporting on language learning at STAR, many students simply listed various areas of language focus. Some students included evaluative comments. Table 5.7 provides a sampling of these comments which I consider to be Specific Reflection in keeping with a KSA framework (cf., Chapter 3, Section 3.4.1.2). Appraisal analysis is used to highlight the nature of evaluative comments where they appear.

Table 5.7 Specific Reflection on Language Learning

KEY:

+/- = Polarity

Italics = Affect

i

Bold = Appreciation

Underline = Judgement

<u>Language Learning</u>
<ul style="list-style-type: none"> • Lots of conversation. Very good. (AA-HS:5) • I learned here conversation, writing, pronunciation, and everything (BB-A:5) • I learn living English. For example, telephone, appointment and grammar. (CC-L:9) • I learned speaking English and writing. Sometimes idiom. It's very difficult, but I want another idiom, lots of another idiom now. (CC-J:9) • Ah, grammar, grammar, prepositions. I <i>hate</i> prepositions! Grammar, reading newspaper. A lot of speaking, you know. (GG-L:4) • I learned about speaking, listening, reading and writing, grammar, vocabulary. First of all I learned how to, how to say I want to say. (II-J:14)

These responses indicate that students saw language learning in the STAR context to include a range of areas common to many language programs. The picture that emerges is one of standard language learning emphases, with a focus on oral communication. Students' evaluative comments indicate mixed responses of Appreciation and Affect to the various aspects of language learning, not unlike responses in most groups of language students where expressions of positive assessment, difficulty, and dislike can be found. The standard nature of these evaluative comments suggests that students did not perceive the language focus to be different than what was expected.

One aspect that many students did not anticipate was the cultural focus. Although most students enrolled in the STAR program for the purpose of language learning, many reported learning culture as well. Comments on this aspect of learning frequently included evaluative remarks. Since cultural learning is not what most had in mind when they first enrolled in the program, it is helpful to consider the various ways in which students found cultural issues to be addressed and the way they evaluated this part of their experience. Table 5.8 offers a snapshot of their views. These comments of Specific Reflection were analyzed with attention to Appraisal categories and polarity (cf.,

Chapter 4, Sections 4.2.1 and 4.2.2) to arrive at an understanding of the evaluative nature of each. They were then analyzed at the semantic level for embedded values.⁴

Table 5.8 Specific Reflection on Classroom Related Culture Learning

KEY:

+/- = Polarity

Italics = Affect

i

Bold = Appreciation

Underline = Judgement

Canadian Culture	Evaluation	Values
<ul style="list-style-type: none"> • This program helped me to know...Canadian culture and practice English. Yeah, so just I feel, <i>I feel good feeling</i> about this program (MM-S:16). • ...the nice thing is we can learn a lot of cultural things...my teacher, she doesn't just teach about English, she also teach about the culture, and how to look at this society, many different aspects (DD-S:5). • Some grammar, preposition, some vocabulary...the history of Canada. And then I also learned about the election of the Canadian [provincial] premier...some locations. It was helpful to me (NN-J:7). • I know that I can learn a lot...not just about grammar and English, but how to live in Canada (DD-G:8). • I got a lot of information of Canadian lifestyle...Yeah, very helpful...if I got wrong treatment...how I can treat, react then...(KK-Y:11). • In here I learned English, speaking listening, vocabulary, all about them. But I learned about the Canadian culture from the Canadian, Canadian teacher volunteering...<i>they have impressed me</i>. For example, when we talk with Canadian, we have to eye contact... (II-Y:13). • I studied English conversation and Canadian culture...last time we went to the Starbucks [class outing after a lesson on west coast "coffee culture," including related vocabulary]...tasted the special coffee. Yeah, so it's good for us (BB-A1:6). • Sometimes we make a mistake, and then we share the mistake, and then <i>we laughing</i>, and then we learn about that. (DD-J:9-10). 	<ul style="list-style-type: none"> • Affect + • Appreciation + • Appreciation + • Appreciation + • Appreciation + • Affect + • Appreciation + • Affect + 	<ul style="list-style-type: none"> • Learning language and culture • Learning culture by explicit instruction • Learning about cultural context • Learning cultural life skills • Learning cultural practice • Learning culture by interaction with Canadians • Learning by guided cultural experience • Learning by sharing mistakes
Other Cultures	Evaluation	Values
<ul style="list-style-type: none"> • ...sometimes the teacher want us representing for the students, for all the classmates... what you think in this subject. So a lot of people from another country have another opinion...when you listen, you very interesting (OO-L:11). • Here I met many people...most of them are Koreans...and some are Taiwan, and some are from many other countries. And so that's good, very good experience to meet them...to talk with them about their life (TT-H:7). • Since I came here...I can speak English and I can make friends another country so <i>I had really fun</i>...I interested in other country...<i>I really like to learn new one</i>. So <i>I'm really happy</i>. (DD-J:18). 	<ul style="list-style-type: none"> • Affect + • Appreciation + • Affect + 	<ul style="list-style-type: none"> • Understanding people from other cultures • Perspectives from other cultures • Knowledge of other cultures • Friends from other cultures

⁴ Halliday (1994, p. xvi) notes that exegetical work of this nature is a work of interpretation and "There is no way of turning into an algorithm, of specifying a series of operations to be carried out that will end up with an objective account of the text." I leave it to the reader to judge the validity of my interpretation in view of the context.

These comments indicate that students valued language learning coupled with explicit information about the host culture along with culturally relevant life skills and practices that would enable them to act purposefully in society. They also valued cultural learning through interaction with teachers as representatives of the host culture and through teacher guided cultural experiences in the community. In addition, they valued the opportunity to compare notes and learn from each others' experience. Students also expressed appreciation for multicultural learning, which exposed them to perspectives from the home cultures of their peers, promoting increased understanding and friendship across cultural boundaries. None of the participants expressed negative perceptions of the cultural aspect of learning in the STAR context.

Embedded in the theme of cultural learning was students' description of coffee break and all-school events. In addition to classroom interaction, the thirty-minute coffee break provided an important forum for the promotion of intercultural understanding. Once a week during this time, guests from the community were invited to make presentations on a wide range of topics. On the day when there was no guest speaker, students were free to mingle and network with each other. Occasionally some students would introduce their hobbies. The all-school events included a corn roast in the fall, a Christmas potluck in December, a Lunar New Year potluck celebration in February, and an outdoor games day/potluck in June. Students were encouraged to display crafts and present cultural features such as songs, traditional dances, and games at these times. Table 5.9 provides a sampling of the way in which students understood these features to foster cultural learning.

Table 5.9 Specific Reflection on Culture Learning at Coffee Break and Special Events

KEY:

+/- = Polarity

Italics = Affect

Bold = Appreciation

Underline = Judgement

Learning at Coffee Break	Evaluation	Values
<ul style="list-style-type: none"> As you know, STAR ESL program has special break time...So through that time I learned many things...very useful...I learned Canadian culture, maybe western culture, and then the life of Canadians (TT-H:7). I like the coffee break...thirty minutes, and many times they present many different case of something. Like today, we learned about how to do scrapping [make scrap books]. Many things. Also kind of how to look this society, what are the things we can get from here (DD-S:8). My case experience was good...coffee break time...In this time another country culture I learn. India, Chinese and Canadian culture I know...[before] I didn't know, <u>only Korea</u> (CC-J:7). 	<ul style="list-style-type: none"> Appreciation + Appreciation + Appreciation + 	<ul style="list-style-type: none"> Knowledge of host culture Practices of host culture Cross-cultural understanding
Learning at Special Events	Evaluation	Values
<ul style="list-style-type: none"> We have lots of potluck parties here so we learn different countries' food...Different persons' hobbies. I like that (JJ-D:7). 	<ul style="list-style-type: none"> Appreciation + 	<ul style="list-style-type: none"> Cross-cultural experience

These comments indicate that in addition to language learning, students valued the opportunity to increase their understanding of Canadian culture and cultural practices along with the cultures and cultural practices of peers.

5.3.4 Interpersonal Elements of Students' Experience at STAR

As indicated in the preceding sections, English was the primary reason for most students' enrollment in the STAR program, and the learning of language and culture was the main outcome of participation. Although several students perceived learning to have an interpersonal focus, the number of comments in this regard were few (cf., Table 5.6). However, when explicitly asked to describe their experience in the STAR program (cf., Appendix B, Item 5), students foregrounded interpersonal aspects. Analyses of 112 student comments show that 41.9% were specifically directed at interpersonal elements including teachers (21 comments), the atmosphere (14 comments), and fellow students

(12 comments).⁵ In addition to comments on interpersonal features, students made observations pertaining to aspects of language learning (29.5%), cultural learning (19.6%), and practical features such as cost and time (8.9%). These findings are shown in Table 5.10.

Table 5.10 Student Representation of STAR Experience

Factors	No. of Comments	Positive	Negative
Interpersonal	47 (41.9%)	46	1
Linguistic	33 (29.5%)	30	3
Cultural	22 (19.6%)	21	1
Practical	10 (8.9%)	8	2
Total	112	105 (93.8%)	7 (6.3%)

Lexical analysis showed that these comments were almost entirely positive (93.8%). The exceptions included a remark by a Korean woman about the influx of new Korean students and the resulting tendency to speak Korean rather than English when interacting (interpersonal factor), three comments by students who wanted a more formally structured approach to learning (linguistic factor), a comment by a woman who enjoyed the cultural component, but wanted a stronger cultural focus (cultural factor), and two comments by students who expressed a need for classes to be held more often than two days per week (practical factor).

The positive assessment of teachers, atmosphere and fellow students can be seen in the Appraisal analysis of representative comments in Table 5.11.

⁵ As with the analysis of Section 5.3.3, although a student might make various related statements, these were considered to be a single comment in a given category (e.g., fellow students). Derived by a process of constant comparative analysis, categories emerged from the language of student comments. Further thematic constant comparative analysis gave rise to the broader categories represented as *factors* (cf., Table 5.10).

Table 5.11 Specific Reflection on Interpersonal Aspects of the STAR Program

KEY:

+/- = Polarity

Italics = Affect

Bold = Appreciation

Underline = Judgement

Teachers	Evaluation	Values
<ul style="list-style-type: none"> STAR teacher is <u>very kind teacher and encourage</u>. Yeah, <u>gave me to encourage</u> (CC-S:7). <u>...teachers encouraged me</u>, so <i>is very touched me</i>...I am very thank to the teachers (II-J:10). <u>...the teacher will encourage you</u>...if you speak English not, very very bad, <i>don't worry</i>. They will try to find out how to communicate with you (WW-S:7). <u>...the teacher is all nice</u> and if you don't understand, you just tell the teacher and the teacher will describe with another easy word that let me, that let you understand (RR-S:8). <i>I feel comfortable</i> because the <u>teacher is very nice</u> (EE-H:6). Teacher is very kind (BB-AI:4) 	<ul style="list-style-type: none"> Judgement + Judgement + Affect + Judgement + Affect + Judgement + Judgement + Affect + Judgement + 	<ul style="list-style-type: none"> Encouragement Encouragement Encouragement Niceness Niceness Kindness
Atmosphere		
<ul style="list-style-type: none"> I have a lot of fun here. I think we are, <u>we have a beautiful group, very funny, very friendly</u>...it's not a school. It's like a recess (GG-L:4). Here atmosphere is the best...<u>teachers, people very friendly, very warm</u> (MM-J:17). <u>It's a very friendly place</u> and I'm learning things over here, like how to communicate with other people as well as English language (HH-F:5). I didn't expect this program...I told many time to my husband, "Ah, <i>I am happy</i>"...<u>people really kindly and help each other</u> (HH-K:10). 	<ul style="list-style-type: none"> Appreciation + Judgement + Appreciation + Judgment + Judgement + Affect + Judgement + 	<ul style="list-style-type: none"> Enjoyment Friendliness Friendliness Warmth Friendliness Kindness Helpfulness
Students		
<ul style="list-style-type: none"> <u>...other students...so nice, so kind to me</u> (II-J:11). <u>...most of classmates very kind to me</u>. It's very good (LL-L:3). <u>People in my class are so friendly</u>. I have a lot of fun with them...you know, they are like my friends...[we] can talk about everything in our life...<i>I'm feel good</i> here (GG:8). 	<ul style="list-style-type: none"> Appreciation + Judgement + Judgement + Appreciation + Judgement + Appreciation + Affect + 	<ul style="list-style-type: none"> Kindness Kindness Friendliness Enjoyment

These comments indicate not only a positive assessment of various elements of the STAR context, but positive judgement of the behaviour of teachers and fellow students, along with the corresponding feelings experienced by STAR participants. They also show the value students attached to interpersonal elements such as encouragement, kindness, friendliness, helpfulness, warmth, and enjoyment.

Related comments spontaneously interspersed throughout the interviews support this representation of experience, particularly with regard to the interpersonal qualities of

teachers. Even those students who offered the few negative comments regarding their experience warmly appraised STAR teachers. For example, one student noted “really we have a great teacher...really, she is great...really big heart” (XX-S:8-9). Another student observed: “I think the teachers very kindly and work hard...everything is the pleasant mind. Not money....So simply eager to the teach...my class the teacher is T. Lovely, lovely teacher. Yes, very young, but I love her” (EE-H:4). Patience was mentioned by various students: “Volunteering teachers is so kind and have patience for the students...lots of patience” (II-Y:13-14). There were also some who spoke of love. One student said, “I think the strength is, you know, love. Teachers do everything in love.”

Taken as a whole, these comments suggest that in addition to interaction that provided opportunities for meaningful learning (cf., section 5.3.3), the practice of caring community was understood in terms of the quality of interpersonal interaction.

5.3.4.1 Perceptions of Difference

Students’ perception of the significance of relational aspects of their experience at STAR was highlighted by the comparisons that emerged spontaneously in various interviews. A sampling of students’ representation of these differences is seen in Table 5.12.

Table 5.12 STAR by Comparison

KEY:

+/- = Polarity

Italics = Affect

Bold = Appreciation

Underline = Judgement

With Other Schools	STAR	Other Schools
<ul style="list-style-type: none"> • Actually, comparing with there, there is some kind of differences...you know here I find it that it's very suitable for the new immigrants, more than there. So I feel not for me. I mean for who come for two months, very helpful here... Because here they concern more about the Canadian life, how to communicate with the society and how to learn you many things in the recess time... I feel myself I need more vocabulary...but at the same time, the atmosphere here is better. I feel, you know, the atmosphere, the classes, the teachers, I like...the system, I mean the things here more than there... <i>you feel here relaxed</i> (XX-S:4-5). • Before I was attending one ESL class...but I found it here more friendly and <u>people are much nicer</u>...I feel that <i>I want to learn English when I'm here</i>. Not like when I was attending class <i>before, I was really boring, bored, at the class</i>, and sometimes you know, I just took off because <i>I was just bored</i>. Here it's like, I can learn. I know that when I got here, I will learn something... (DD-G:5-6). To be a student here is a lot of fun, and you know, <i>I always look forward to come over here</i> Tuesdays and Thursdays...before when it came to the day when I had to go to school, I was like, "Oh, my God, again!" and I went there just because I paid for it. But here it's, I don't know, it's just fun (DD-G:7-8). 	<ul style="list-style-type: none"> • Appreciation + • Appreciation - • Appreciation + • Appreciation - • Appreciation + • Appreciation + • Affect + • Appreciation + • Judgement + • Affect + • Appreciation + • Appreciation + • Affect + • Appreciation + 	<ul style="list-style-type: none"> • Affect - • Appreciation -
With the Community at Large	STAR	Community
<ul style="list-style-type: none"> • It's hard for us...Very hard. You know, learning English in here, in the church, is one thing, but in outside there, in the street, on the street that's the real real world...It's quite different from here. You know, you, <u>you got support, you meet friends here, you make friends here</u>. But <u>outside</u>, like, we just sold our house, the one we are living in and so we are still looking, trying to looking for a smaller one because my wife and me, just so-called empty-nesters...I hate to say that, but <u>the experience is not so good</u>, you know? <i>I feel very bad</i>...(MM-P:6). • <i>I always thankful all the teacher</i>. I think <u>all the teachers in here are different from other people</u>. Maybe it's related with, related to Christ [CK: Christianity?] Yes. So, I'm not sure, <u>but teachers are different from others...they are very kind and...eager to help other people</u>... In the real life, Canadians, <u>most of Canadians seems to escape from us</u>... I don't know why, why they are act like that. But <u>teachers in here are different</u> (KK-Y:17). • ...when I come here I learn a lot...<u>the teachers here are very patient with us, so kind to us</u> because they know the language is very difficult to us...Because sometimes <u>we go out [in the community] the people don't have a lot of patience to us</u>. They don't want to listen...But when I come <u>here, the teacher so nice</u>. Sometimes he is not my teacher, another class's teacher, but he talk to me and give me the time to practice the English. And I think I learn about the people to people...besides the language (OO-L:11-12). 	<ul style="list-style-type: none"> • Judgement + • Affect + • Judgement + • Judgement + • Judgement + • Appreciation • Judgement + • Judgement + 	<ul style="list-style-type: none"> • Appreciation - • Judgement - • Affect - • Judgement - • Judgement - • Judgement - • Judgement -

These comparisons suggest that students were motivated to learn by relevant content taught in an enjoyable way in a pleasant atmosphere. Even the student who felt his language learning needs were not being met appreciated the STAR atmosphere.

Furthermore, students appreciated the supportive, welcoming environment where teachers as representatives of the dominant culture welcomed instead of avoided them, taking time to engage them in conversation beyond the call of duty. The attitude of teachers and their willingness to interact with students was seen as particularly validating.

5.3.4.2 Extracurricular Interpersonal Involvement

However, meaningful and qualitatively rich interpersonal interaction was not confined to the boundaries of school hours. In response to focused questioning regarding extracurricular interaction (cf. Appendix B, Items 7 & 8), twenty-two out of thirty-three students (66.7%) reported meeting other STAR students outside of class while twenty-four of thirty-three (72.7%) reported spending time with teachers outside of the classroom. Many of the students who did not interact with fellow students or teachers after hours expressed a desire to do so, but were limited by family commitments or other time constraints. Coffee, lunch, shopping, movies, and a student-initiated class picnic were listed as some of the things students and teachers did together. The encounters took place in public venues, teachers' homes and students' homes, and were initiated by both teachers and students. Table 5.13 provides a sample of how students represented the scope of this part of their experience.

Table 5.13 Student Representation of Extracurricular Interaction

Teacher-Initiated
<ul style="list-style-type: none"> • ...my class and T... we went to Whistler... And come back the Vancouver, arriving time, 6 p.m.... We went Oriental Buffet... We are very happy. (AA-HS:8) • Few days ago we went coffee shop and we drank coffee and talking... and asking some questions. Very interesting. (CC-L:11) • T invited my family to her farm one time with the dinner their family... Because last year I... have a bad mood because I need to go to the [immigration] interview, prepare my English" (WW-S:13). • ...our class teacher, she usually, twice or three times in a year, she has potluck party in her house... So at that time, we can go her house and we can talk... (DD-S:12). • My class teacher she is so kind, so, so kind and good lady. Sometimes she invited our classes go to her house... whenever we visited her house, we learned about making food and Canadian culture too... one time we

went to the White Rock to walk around, so we prepared the lunch. We walked on the pier, we talking with each other.... I can't forget one thing. At that time, my, one of my classes [classmates] drove... after finishing the trip, T. bought a bundle of flowers for her.(II-J:16-17)

Student-Initiated

- We go have lunch outside [two students and teacher]... I think it's perfect. I like that.... Then have more, more time, more time to talk and understand each other. (FF-T:4)
- Our class...we are going to have lunch...black noodles. Because she [T] is single and...our country we have ...celebration day like Valentine's Day, the Black Day. Black Day is for singles" (AA-HY:7)
- ... sometimes she... drive by and then stop. [I] say, "You come to my house?" And then she, "Why not?" and then we eat lunch together. (JJ-D:8-9)
- I am working on my writing skills, so I asked T. if he could help me to write essays and everything for a TOEFL test....he just gave me his phone number and told me to phone him and we can meet together... he's very kind to give me his time. Just for a few minutes, but it's, it's very nice to know. (DD-G:12-13)
- I ...went to T.'s house, just say hi...T encourage, encourage me. Yeah. [mimics T.] "...come to my house and come to my class." She always say I'm humble. (RR-S:9)
- I feel very comfortable to phone, phone her you know. If I have something too difficult, how to solve...I feel very free to phone her, ask her. That means she gives very comfortable feeling" (DD-S:12).

Teachers and students met outside of class for a variety of reasons that spanned social enrichment to support of various kinds. Regardless of the situation, students appreciated this interaction.

Many students were also active in meeting each other outside of class time. Often the reasons were social. "Sometimes I met a new friend here and we have lunch together" (DD-S:10). Sometimes students gathered for specific purposes as in the case of those who reported on study groups: "a month ago we started a study group... Once a week we read a newspaper and...we discuss it" (KK-Y:11). Many reported less structured arrangements that included a wide range of purposes but with the overall result of mutual support. In the words of a Korean student,

We enjoy drink cup of coffee or talking...school program, about kids...and then school education and then husbands...lots of things...I have a lot of Chinese friends...We share about everything...sadness or happiness...really help each other." (JJ-D:7-8)

In the opinion of many students, STAR was much more than a language program. As one woman observed:

From my point of view, [STAR] language program gives people this ability to communicate with each other and understand each other better. And it also makes

friendly society as well as making people to get to know each other and help each other and live together with no problem. (HH-F:7)

The social practice of caring community was understood as a range of elements that ultimately facilitated communication and understanding in affectively rich and personally meaningful ways.

5.3.5 Reasons Why—Students' Theories

Comments in Section 5.3.3 and 5.3.4 indicate *how* students interpreted their experience at STAR and their predominantly positive responses to that experience. From the perspective of Knowledge Structure Analysis (KSA), this represents Specific Reflection (cf., Section 5.2), or specific commentary on specific activity. What broader assumptions gave rise to these responses? In other words, *why* did students respond in this way? The KSA category of General Reflection provides a tool for accessing comments of generic reflection which illuminate the background knowledge or beliefs that inform comments of Specific Reflection (cf., Section 5.2). Comments of General Reflection in Table 5.14 offer insight into the theories of students and indicate broad underlying values pertaining to the importance of language in the new cultural context.

Table 5.14 Reflections on Language and Adjustment

KEY

Plain font = specific reflection

SMALL CAPITALS = GENERAL REFLECTION

Comment	Theories	Values
<ul style="list-style-type: none"> • I NEED TO LEARN ENGLISH BECAUSE...I ADJUST THIS CANADIAN LIFE, because...difficult to speak in the bank and difficult to rent and buy used car, and difficult to rent the house (NN-J:5). • ...IF YOU LEARN YOUR ENGLISH, YOU CAN, YOU CAN SPEAK WHAT YOU THINK, THEN YOU WILL BE HAPPY HERE. BECAUSE YOU CANNOT SPEAK WITH THEM IN ENGLISH, THEN YOU WILL VERY, YOU WILL FEEL LIKE YOU CANNOT KNOW YOUR RIGHT HERE...many people here, THEY ARE NOT FEEL CONFIDENT BECAUSE THEY CANNOT SPEAK ENGLISH. You can find out this is true...they 	<ul style="list-style-type: none"> • English is necessary for adjustment and interaction • English is necessary for clear communication • Clear communication fosters happiness • English is necessary 	<ul style="list-style-type: none"> • Adjustment (Competence) • Clear communication • Happiness • Rights

<p>are not happy here. They are not, only one thing, they cannot speak English well. THEY DON'T HAVE A CONFIDENCE. THIS IS VERY, VERY BIG PROBLEM HERE. Yeah. So if you are meet some, some people, they cannot speak English very well...I told them, "Come with me, ESL class in STAR. (WW-S:21).</p> <ul style="list-style-type: none"> • I THINK IF WE CAN SPEAK VERY WELL, WE DON'T HAVE DIFFICULTY ANY JOB. BECAUSE WE CAN CONNECTION WITH THE SOCIETY. YOU LEARN THE SOCIETY, THEN YOU LIVE HERE, YOU HAPPY... IF YOU DON'T GO OUT, YOU STAY ALONE AT HOME. Like me, I study here. If I didn't go to the classes, then I stay at home all lonely...because my husband go to work and children go to the school... It is too lonely...LONELY IS NO GOOD. Yes, so I go out, I attend the classes. It make me happy (OO-L:16). • I THINK LEARNING ENGLISH HAS TO LEARN CULTURE so I came here (AA-HY:1). • I THINK THAT THE COMMUNICATION IS TWO-WAY. YOU KNOW, IT'S A KIND OF INTER, INTERACTION...So on my part, I've been trying to, to learn the new culture in every way... I can learn a lot from T. Yeah. Ah, even she doesn't know that, because she thinks she is just teaching English, but for me, it's much more than that. Yeah. So I think the STAR language class is wonderful for me, you know...I enjoy so much. You know, every Tuesday and Thursday is the happiest day for me... So I just wonder, is it possible to make the classes three days a week? Because I have one reason... I THINK IT IS VERY IMPORTANT. WE LEARN ENGLISH, NOT FOR FUN. I HATE TO SAY IT, WE LEARN ENGLISH FOR SURVIVING... So, we have to make it in a short time....I WANT TO TRY TO SURVIVE IN THE NEW ENVIRONMENT... SO THE LANGUAGE IS A TOOL, AN EFFECTIVE TOOL TO HAVE AN EFFECTIVE COMMUNICATE FOR ME, YOU KNOW?... TO REDUCE, TO REDUCE THE MISUNDERSTANDING... AND MAKE ME STRONGER (MM-P:10). 	<p>to know rights</p> <ul style="list-style-type: none"> • English is necessary for confidence • Language is power • Language is access to society • Access to society facilitates happiness • Connecting with others is an antidote to loneliness. • Loneliness is undesirable. • Learning English requires learning culture • Communication is two-way and requires cultural awareness • English is necessary for survival • Language is a tool for communication • Language facilitates understanding. • Language is power 	<ul style="list-style-type: none"> • Confidence • Power • Access to society • Happiness • Relationships • Cultural knowledge • Bi-directional interaction • Survival • Effective communication • Understanding • Power
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These comments provide an overview of students' theories regarding the importance of language and cultural knowledge in enabling not only survival, but also access to society and meaningful interaction in the new cultural context, all of which is seen to enhance the quality of life experience. As such, the values related to learning language and culture extend far beyond the acquisition of knowledge to that which influences students' personal meaningful existence in the new cultural context.

However, the cognitive substance of learning alone is not sufficient to meet the needs of newcomers. The comments in Table 5.15 highlight students' theories regarding the affective elements of their experience.

Table 5.15 Affective Elements of Language Learning and Cultural Transition

KEY

Plain font = specific reflection

SMALL CAPITALS = GENERAL REFLECTION

Comment	Theories	Values
<ul style="list-style-type: none"> • I THINK IT'S VERY GOOD TO KNOW THAT PEOPLE CARE ABOUT YOU. Like, in other, other kind of schools, you can see that you, you just pay for teacher, and you don't feel very comfortable to ask some questions or to ask for help. But here, according to coffee breaks, or everything, you know that people care about you, that they are really happy to have you here. So that's, THAT'S A GOOD FEELING. THAT'S WHY PROBABLY LOTS OF PEOPLE ATTEND THIS SCHOOL (DD-G: 8). • Well, I THINK IT IS A CHRISTIAN BACKGROUND. I think that's why I chose here... Because for the first time, you know, for the first beginning, I feel, I just think in my mind, MAYBE I CAN FIND A FRIENDLY WORD... WHEN WE WERE NEW, YOU KNOW, PEOPLE FEEL FEAR. Yeah, and I THINK THIS IS A KIND OF PORT [CK: Like a safe haven?] Yeah...So maybe IN THAT KIND OF CIRCUMSTANCE I CAN LEARN FASTER, AND MORE CONFIDENCE, AND FEEL UP, everything... That's why, that's the reason I keep staying here, you know. And I want to come back if I can (MM-P:21). • "...the teacher is very good. Is very important. They love students, is love heart...I THINK ALWAYS THE BEST, BEST [MOST] IMPORTANT IS THE LOVE HEART" (EE-H:12). 	<ul style="list-style-type: none"> • Feeling cared for is desirable • Christian context is welcoming • Friendliness is an antidote to fear • A safe environment is conducive to quick learning, confidence, and feeling good. • Good teachers love students 	<ul style="list-style-type: none"> • Positive feelings • Care • Feeling welcome • Friendliness • Efficient Learning • Confidence • Love

Students recognize fear and vulnerability as part of a newcomers' experience along with a need for security, warmth, love and acceptance to foster confidence and promote learning. The related values suggest the influence of affective elements on the learning experience.

These affective needs are brought into sharper focus by the remarks in Table 5.16 which were generated during a group interview. The participants included a Korean woman and a Taiwanese man, both university graduates, one an educator and writer/publisher with a graduate degree. The third member was a successful Taiwanese businesswoman. Their experiences provide insight into the challenges faced by newcomers and add perspective to the range of theories and related values presented above.

Table 5.16 Reflections on Being a Non-native Speaker

KEY

Plain font = specific reflection

SMALL CAPITALS = GENERAL REFLECTION

Comment	Theories	Values
<ul style="list-style-type: none"> • ...sometimes...when I go to hospital... when I go to, go shopping... I have lots of language barriers...but I THINK THEY [Canadians] DIDN'T HAVE ANY PATIENCE... So at that time, I can't speak anymore, right? (MM-S: 9). • You know, this country and my country is different from the culture... So, the first time I have some difficulties to express my opinion, you know?... It's not easy... In Korea, I can speak well... and I can write well. But in this country...I COULDN'T SPEAK ENGLISH SO MY THINKING IS SO RESTRICTED...so every time I feel depressed... sometimes I feel as a child...As a baby. My expression is so simple (MM:S27-28). • I know this frustration... YOU GOT SO MUCH YOU WANT TO SAY BUT YOU JUST CAN'T EXPRESS IT PROPERLY, you know? AND THEN THAT MAKE A MISUNDERSTANDING BETWEEN PEOPLE... And then you got, you don't feel good, you know?...I don't want that kind of feeling (MM-P:28). • Yeah I respect someone, and I need the reverse, you know?... I NEED SOMEONE SHOW RESPECT TO ME... WE PEOPLE LIKE PEOPLE TREATING YOU LIKE A PERSON, you know? SO THE PATIENCE. She has mentioned that. IT'S VERY IMPORTANT TO PLAYING THIS, HOW DO YOU SAY IT, THE GAME OR SOMETHING... I WOULD SAY PATIENCE IS VERY IMPORTANT. THAT SHOWS THEY RESPECT YOU. THEY HAVE AN UNDERSTANDING. AT LEAST THEY WANT, THEY TRY TO UNDERSTAND YOU... AND TRY TO HELP YOU... BUT SOME PEOPLE, THEY JUST DON'T THAT KIND OF PATIENCE (MM-P:28-29). • You know, I feel here is home...I feel I am...accepted...and most welcome. Yeah. That makes difference...WE DON'T HAVE FAMILY HERE [Canada], WE DON'T HAVE FRIENDS HERE, BUT IF SOMEONE WELCOMES US WE FEEL VERY WELL. [Another student points out J has a son and J replies] I look after him...He doesn't take care of me...WE NEED LOVE (MM-J:42-43). 	<ul style="list-style-type: none"> • Canadians don't have patience • Without language skills thinking is restricted • Limited language means limited expression • Limited expression can cause misunderstanding • Respect is necessary • Respect means being treated like a person • Patience is important • Patience represents respect • Patience represents (attempted) understanding • Being welcomed feels good • Love is needed 	<ul style="list-style-type: none"> • Right to speak • Unrestricted development of thought/expresssion • Ability to express thought • Understanding • Respect • Dignity • Patience • Respect • Feeling understood • Belonging • Love

The experience-based theories of these students depict Canadian society as a frequently unwelcoming place where newcomers are not automatically granted the right to speak or treated with respect. It is a place where limited language proficiency results in frustration and misunderstandings and an implicit, if not explicit, lack of acceptance. For many, it is a closed space. This reinforces the importance of a place where students feel welcomed and loved, in other words, an open space. Language proficiency is related not only to communication, but to core values of dignity, respect and belonging. Interpersonal action that communicates expressions of the same to newcomers, regardless of their level of

language proficiency, is personally validating at a very deep level of existential meaning in that it conveys an acknowledgement of human worth independent of linguistic competence.

STAR is viewed by many students as an environment where they experience that type of validation. Many students recommend the program to friends and acquaintances. Some return semester after semester. What is the reason? Based on the comments of students, interpersonal investment is the key. As one woman explained:

I am very happy here...not really very happy, excellent happy!...Why we just stay here? Because first we can meet friends here. We can know many people here. Then we can talk with the teacher...you have any problem, any health problem or anything, you can talk to your teacher. Not only the English course. So that's why I come here. They will help you anything, any problem. (WW-S:16-17)

As reported by the students, STAR is a community where participants feel welcomed not just as language learners, but as whole people. It is a place where interpersonal investment transcends the boundaries of language learning per se into the reality of students' lived experience. It is a place where learners ultimately

5.4 Teacher Perspectives

5.4.1 Profile of Teachers

How do STAR teachers understand the social practice of caring community? As in the case of students, teachers were invited to volunteer for interviews.⁶ Seven of eight teachers responded. Three teachers were in their first year of teaching in the STAR program, one in her first term. Two teachers had taught for two to three years, and the remaining two had been teaching at STAR for over five years.

⁶ All except the director, who although a teacher, was interviewed in her capacity as director of the program.

5.4.2 Interpersonal Elements

When asked to describe their experience at STAR (cf. Appendix C, Item 2), all teachers without exception responded enthusiastically using positive evaluative language. All comments had interpersonal overtones, and three teachers framed their responses in explicit relational terms. One teacher likened her experience in the program to welcoming visitors to her home. Her view of getting to know students at a communication level as “people,” not just “speakers” or “talkers,” seems to make explicit the attitude of other teachers as well:

I've developed a lot of friends through this kind of teaching program...just making them feel as welcome in this country...I love that part of it...just welcoming them. It's like you're welcoming them into your home, that's what you're doing. And I do that too. we're all human beings with the same emotions and everything... developing relationships with them, that's the neatest part about this experience. And giving them an opportunity to share, not just the language, but share about their lives, you know? I love that...getting to know them as human, as people, not just speakers or talkers, you know? Not just on a conversation level but at a communication level. (D1:3)

For these teachers, validating practice begins with an understanding of students as fellow human beings and a desire to get to know them in a personal way. Students are seen as having the right to speak based not on ethnic or cultural membership, but on the fact that they are “people.”

5.4.2.1 Classroom Objectives

The interpersonal orientation and desire to get to know students as fellow human beings is evident in the way teachers explained what they tried to accomplish in their classes (cf., Appendix C, Item 3).

Table 5.17 Classroom Objectives

KEY

Plain font = specific reflection

SMALL CAPITALS = GENERAL REFLECTION

Comment	Theories	Values
I THINK ONE OF THE THINGS THAT I REALLY WANT TO ACCOMPLISH IS THAT THEY WOULD FEEL VERY FREE. THAT THEY WOULD FEEL I AM NOT A TEACHER BEFORE I'M A FRIEND. I'M A FRIEND FIRST. SO I WANT THEM TO FEEL, AND ACHIEVE THIS, THAT THEY COULD ASK ME ANYTHING, ANY QUESTION THAT THEY WANT. AND THAT THEY LEARN, NOT JUST TO READ, NOT JUST TO WRITE, BUT TO BE ABLE TO ARTICULATE THEIR SENTENCES AND PUT WORDS TOGETHER... (A1:2)	<ul style="list-style-type: none"> It is important for students to feel free with the teacher. The role of friend takes priority over the role of teacher It's important that students be able to ask anything It is important that students be able to speak 	<ul style="list-style-type: none"> Uninhibited student-teacher relationships Friendship-based classroom relationships Freedom of interaction Oral communication
TALKING. TALKING AS WELL AS LEARNING...UPPING THE ENGLISH AND JUST TRYING TO GET THEM TO ACTUALLY SOCIALIZE IN ENGLISH AS WELL AS LEARN. (B1:1)	<ul style="list-style-type: none"> Students should use English as well as learn about it Socializing in English is important 	<ul style="list-style-type: none"> Communication in English
I REALLY WANT THEM TO FEEL COMFORTABLE IN THE CLASS FIRST OF ALL. THAT'S REALLY IMPORTANT TO ME. AND I WANT TO TRY TO BUILD SOME KIND OF A RELATIONSHIP WITH THEM... AND, WHAT ELSE? OF COURSE I WANT THEM TO LEARN... I WANT THEM TO FEEL LIKE THEY'VE LEARNED...AND I THINK A LOT OF THEM TOO ARE LONELY AND THEY NEED TO, JUST NEED TO FIND OUT ABOUT HOW WE LIVE IN CANADA...THERE'RE SOME VERY BASIC THINGS THAT THEY DON'T KNOW... I WANT THEM TO FEEL COMFORTABLE AND I WANT TO DEVELOP SOME KIND OF A RELATIONSHIP WITH THEM, AND HELP THEM TO INTERACT WITH EACH OTHER. (C1:3-4)	<ul style="list-style-type: none"> It is important for students to feel comfortable. It is important for teachers to try to build relationships with students It is important for students to learn It is important for students to feel that they have learned. Many students are lonely Students need cultural knowledge (to facilitate interaction) 	<ul style="list-style-type: none"> Comfortable atmosphere Relationships with students Learning Feeling like one has learned Interpersonal connection Cultural knowledge
When I first come in we all introduce each other and I spend the first three or four weeks playing a lot of games and doing a lot of things where we really get to know each other. We get to know our families, we get to know our careers, we get to know our interests, our likes, our dislikes...what I tell them is, "What I want to accomplish in this class is that you would feel comfortable speaking English in front of me and in front of the other people in this classroom." So, BUILDING TRUST AMONGST EACH OTHER IS A BIG THING IN MY CLASS. HAVING A CHANCE TO TALK IS A BIG THING IN THIS CLASS. IT'S NOT ME UP THERE TELLING THEM, IT'S THEM TELLING ME. THAT'S WHAT I WANT. I WANT TO HEAR FROM THEM...I WANT TO KNOW ABOUT THEIR LIVES AND THEN THEY WANT TO KNOW ABOUT CANADIAN CULTURE TOO. (D1:4)	<ul style="list-style-type: none"> It is important to build trust It is important to give students opportunity to talk The teacher should learn from students Students want to learn Canadian culture 	<ul style="list-style-type: none"> Trust in the classroom Communication Students' perspectives Cultural knowledge
I THINK I WANT TO ENCOURAGE MORE FLUENCY...I WANT THE EXPERIENCE OF LEARNING ENGLISH TO BE A POSITIVE ONE FOR STUDENTS. I WANT THEM TO COME OUT OF MY CLASSROOM SAYING THAT THEY ENJOYED THEIR DAY... I try and focus on a lot of just speaking...sharing ideas, sharing ethical issues, sharing different	<ul style="list-style-type: none"> Fluency is important Learning should be positive It is good to have students talk about their home culture 	<ul style="list-style-type: none"> Fluent communication Positive learning Home culture

worldviews even. I LIKE THE STUDENTS TO TALK ABOUT THEIR HOMETOWNS. I LIKE THE STUDENTS TO TALK ABOUT THE CULTURE WHERE THEY'RE COMING FROM, SOME OF THE CHALLENGES THEY FACE IN COMING TO CANADA. YEAH, I JUST LIKE THE STUDENTS TO GET TO KNOW ONE ANOTHER. SO I WANT THEM TO KNOW IT'S A FREE PLACE WHERE THEY CAN SHARE. (F1:3-4)	<ul style="list-style-type: none"> • It is good to have students express challenges in cultural transition • It is good for students to know each other • It is good for students to share their thoughts freely 	<ul style="list-style-type: none"> • Discussion of challenges • Relationships between students • Uninhibited communication
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These comments reveal a group of teachers whose theories depict a view of language as discourse in social context. This is linked to an understanding of classroom practice that embeds learning within a relational context of friendship and trust where people can share their thoughts and experiences freely. The related values of uninhibited relationships based on mutual learning and understanding through the medium of English place interpersonal relationships at the center of the learning process. Teachers seek to present themselves as “friends” and build the type of relationship in which students can feel “comfortable” talking to them about “anything.” They also recognize the importance of creating an atmosphere of “trust” conducive to that type of interaction. In these relationships, students are framed as people of equal worth with valuable contributions to make. Rather than a unidirectional flow of information from teacher to student, interaction is characterized by reciprocal exchange: “I want to know about their lives and they want to know about Canadian culture, too.” Learning English is to be a “positive” experience where students are encouraged to use their new language to talk about a wide range of issues, including their home culture and the challenges involved in coming to Canada. Rather than a place of controlled prescribed dialogue, the classroom is to be “a free place” where members “share” their understandings.

The result of such an orientation is that the learning process makes space for the experience of learners, thereby facilitating interpersonal relationships between participants. As one teacher explained:

Some of them have come here all on their own. They don't know anybody. They come to this program and suddenly there're three other people of the same language there...And they'll go to school together; they'll talk about what they're going through. They come in and they tell me about their driver's exams, you know, and then the other one will tell them, "I had my driver's exam, and this is what you need to know...it's a support group...that's the neat thing too about the STAR program. That it's very conversation based...If it's all structured, you don't really have that chance to develop a relationship...That's why they can develop a relationship with each other. (D1:14-15)

However, a focus on conversation does not mean course content revolves entirely around discussing learners' experiences, nor does it preclude pedagogical structure, no matter how informal the structure might be. Another teacher reported:

We do a lot of conversation, life conversations that you would have with people trying to get along, just on the street, asking directions, asking questions on how to get places, how to do things, just normal everyday things that we deal with... at the beginning of the semester I always ask the students what they want to learn in the class, and they usually come up with ten or fifteen ideas. And then we go through all of those, and I interject my own things every once in a while. (G1:2)

Nevertheless, in the midst of such conversations, students are encouraged to link the lesson focus to their lives. The same teacher cited above noted:

Some things get serious. Sometimes it has gotten serious to the point where I haven't wanted to talk about it in the classroom. A lot of them have come to me one-on-one and asked me questions. I remember one man, we were talking about their home countries and traditions in their own countries, and he told me that before he came here he was in a POW camp in Vietnam for five years in a bamboo cage. And I couldn't continue that conversation. It upset me so much. But afterwards we talked about it more, and for him to express himself in English was very difficult, but he really wanted to do it... I thought it was really special that he would trust me and the whole class with something like that which was, you know, it was a devastating time in his life...but you know, he's made it here now and he's able to talk about it. (G1:6)

STAR teachers represent validating practice as a relational orientation that creates a relevant learning context and invites students not only to study English as a subject, but to use it as a tool for communicating matters of personal meaning. It involves creating a meaningful learning environment in which students are recognized as legitimate users of the language by being encouraged to use it for genuine social and cultural purposes.

5.4.2.2 Extracurricular Interpersonal Involvement

However, the practice of validating community is not confined to classroom interaction. The strong interpersonal orientation evident in the classroom focus of STAR teachers is also evident in their willingness to interact with students outside of class. Due to work and family obligations, two of the newest teachers reported being unable to spend time with students off campus although they expressed a desire to do so. Instead, they frequently stayed after class to talk with those who wanted more interaction. The others reported a high degree of extracurricular contact with students as can be seen in the comments of Table 5.18.

Table 5:18 Teachers' Interaction with Students Outside of Class

Interaction with Students Outside of Class
<ul style="list-style-type: none"> • "Mostly in-home visiting. So just having people over for coffee. We've had potluck lunches as a group, but I would think mostly it's been for coffee and a visit...One...lady came and we made sushi together...and then I've gone to their place for lunch...I was the main initiator when it began, but then they did and it went from there." (A1:2-3)
<ul style="list-style-type: none"> • "A lot. We do field trips at least, I would say three or four times a semester. And we also do impromptu stuff, like last week we all went to Starbucks for an hour. And then after that we all went to a scrapbook store. And I showed them all around because they all wanted to take classes. So we do a lot of that. We do lunches..." (B1:2). • "Last semester I'd have to say that it was mostly fieldtrips at the beginning, and then once they realized that I enjoyed the fieldtrips, then they started saying, 'Would you like to come for,' you know, 'a meal at my home?' And then I'd get there and there'd be like ten other of my students. So it was a lot of fun like that. This semester...I'll be going out with one person and somebody else will say, 'Oh, can I come, can I come?' And then about twenty of us end up there...and they can bring their friends, they can bring people from other classes, it's not a problem." (B1:2-3)
<ul style="list-style-type: none"> • "I interact a lot out of class...during the term...I try to have them into my home at least one time...and I will do a cooking class...because they would love to learn how to cook Canadian food...Another thing is that if they are the type that really wants to get to know me, I'll give them my phone number and they

phone me and they talk on the phone. And sometimes they're lonely and they just want to talk on the phone. So they just phone me and they tell me what they're doing and they ask me what I'm doing... I love it and they love it." (D1:7)

- And yeah, they'll phone me too, like if they have problems. Like if they need, "Who do I call for this?" Or if they've been in a car accident... Just, you know, those kind of things. They just will call me...if they need some help...In the summer time I'll have a barbeque and they'll come. It's neat. It's really neat. I've developed neat relationships. And at the same time, I need to be careful, too, how much time I put into this... Because they know that I have a life, that I have a lot of responsibilities, but they, just if they can be a little part of my life and I can be a little part of their life, that's great." (D1: 8)

- "I...go to their homes and they come to my home. And I ask them to phone me and practice English on the telephone or come over to my house to practice....I go through my photo album and show them different pictures...maybe sharing a recipe...I try to learn a little bit of their language, too, so we do a little bit of language comparison." (E1:3)

- "Oh absolutely! Yeah, absolutely....I see a lot of my students...[tells of when she injured her knee] there was about twenty students in my class at the time, all by themselves, they showed up at my house one day with lunch and a gift. And it was so neat to see... all the different people from different countries get together and arrange something like that." (G1:3)

Nor is interpersonal investment necessarily confined to the boundaries of enrolment in the STAR program. The director, also a teacher at STAR for over ten years, observed:

I've got contacts with ones that I taught six, seven years ago...one lady that hasn't been my student now for three or four years, a Polish lady, just called me up last week and wanted to ask me a couple of questions. I ran into her in the supermarket and we had a big conversation, and her life had changed. She was divorced since I last saw her...but she knew that she could, you know, call me up and that I would be able to help her as much as I could with whatever. So there is that kind of ongoing contact with the students. (CM-A:5)

The actions of STAR teachers indicate an understanding of validating practice that involves follow-up investment which transcends the walls of the classroom and the boundaries of traditional teacher-student relationships.

5.4.3 Reasons Why—Teachers' Theories

What causes this level of interpersonal interaction? The answer seems to be linked to the reason why teachers volunteer at STAR, reasons which give evidence of two closely related themes: service and love. This can be seen in the representative comments of Table 5.19.

Table 5.19 Why Teachers Volunteer at STAR

KEY

SMALL CAPITALS = GENERAL REFLECTION

Comment	Theories	Values
<ul style="list-style-type: none"> I JUST WANT TO SERVE, YOU KNOW, ANY WAY THAT I CAN. I ENJOY HELPING PEOPLE. (F1:6) 	<ul style="list-style-type: none"> Helping others is enjoyable STAR is good experience 	<ul style="list-style-type: none"> Service
<ul style="list-style-type: none"> I FEEL VERY DRIVEN TOWARD ESL AND THAT DOESN'T HAPPEN TO ME OFTEN...IT'S MAYBE THAT I REALLY LOVE THEM. I LOVE THEM VERY MUCH AND I'M CONCERNED FOR THEM...THAT THEY FEEL COMFORTABLE IN OUR COUNTRY OR CITY. (A1:4) I LOVE THE PEOPLE. THAT'S THE BOTTOM LINE. (E1:6) 	<ul style="list-style-type: none"> Love compels concern for newcomers Love is the motivating force 	<ul style="list-style-type: none"> Newcomers Wellbeing of newcomers Non-native language speakers

The theories of STAR teachers suggest the presence of underlying forces which spring from values of serving others and attaching great worth to people, regardless of their status in the Canadian context. Genuine care for the well-being of others expressed in values of love-based service is at the foundation of STAR teaching practice.

5.5 Administrator Perspectives

5.5.1 Service

While such an outlook is a personal reflection of individual teachers' values, it is also consistent with the values of those who started the program. Commenting on how STAR originated, one administrator said,

There began to be a tremendous influx, in particular Asian immigrants to this part of Canada...These people would arrive desperately wanting to make Canadian friends and contacts, and so the F.s [founders of STAR] began to interact, just with neighbours, and people that they met...so it began just as a service out of their hearts, and then it just started growing and growing...and it's been staffed up till just recently all by volunteers⁷ as a service to the community and as a way of making friends and sharing God's love with them. (BC: 3-4)

⁷ At the time of this interview, a part-time administrative assistant had been hired to help the director (who continued to volunteer her services).

STAR was birthed when an older couple, as a “service out of their hearts,” began to interact with new immigrants who were looking for Canadian friends. It continues today as a “service to the community” and as a way of “making friends” and “sharing love.”

This ongoing focus of service and love demonstrated through interpersonal investment is also reflected in the comments of the director and her assistant regarding the selection of teachers and what sets STAR apart from other language programs. Table 5.20 provides a sample of their views along with the embedded values.

Table 5.20 General Reflection on Current STAR Program

KEY

Plain font = specific reflection

SMALL CAPITALS = GENERAL REFLECTION

Selection of Teachers	Theories	Values
<ul style="list-style-type: none"> One of the things I say to them, ‘The first thing...I want you to commit at least a year BECAUSE I HAVE HAD SOME THAT HAVE NOT REALLY WANTED TO DO THAT AND I HAVE SOME WHO...COME IN WITH AN ULTERIOR MOTIVE... ‘What kind of training am I going to get? Can I go out and get a job?’ And I say, ‘THIS IS NOT A JOB. THIS IS VOLUNTEER. THIS IS MINISTRY...IF YOU DON’T WANT TO COME IN AND WORK WITH THE PEOPLE AND GET TO KNOW THEM AND DEVELOP THE RELATIONSHIPS WITH THE STUDENTS AND IF YOU’RE ONLY LOOKING AT IT AS A WAY OF MAKING MONEY DOWN THE ROAD, THAT’S NOT GOING TO WORK. YOU’LL NOT BE HAPPY.’...I’m very frank.. (CM-A:5) 	<ul style="list-style-type: none"> Teachers should volunteer for the purpose of serving others Teachers should focus on developing relationships with students 	<ul style="list-style-type: none"> Service without thought of return Relationships with students
What Sets Program Apart	Theories	Values
<ul style="list-style-type: none"> OKAY, MY FOCUS...IS FIRST OF ALL CONVERSATION...I HAVE TALKED WITH MANY STUDENTS WHO HAVE GONE INTO...OTHER PROGRAMS AND THEN COME BACK AND THEY ALL SAY TO ME...” WE NEVER GOT A CHANCE TO TALK.” AND THEY ALSO SAY, “...WE DIDN’T HAVE THAT COMMUNITY, THAT SENSE OF COMMUNITY THAT WE DO AT THE STAR PROGRAM.” ...[THE] OTHER ONE I REALLY FEEL IS THE CULTURAL THING THAT, YOU KNOW, THAT WE STRESS. (CM-B:10-11) BECAUSE EVERYONE...IS A VOLUNTEER...I THINK THE HEARTS OF THE TEACHERS ARE DIFFERENT SO THERE’S MUCH MORE CONNECTION BETWEEN THE STUDENTS AND THE TEACHERS. We have them to our homes. They have us to their homes...THE TEACHERS ON THE WHOLE...TRY TO DEVELOP RELATIONSHIPS WITH THE STUDENTS, BOTH IN THE CLASSROOM AND OUTSIDE. SO THOSE, I THINK, ARE PROBABLY THE KEYS. You know, we do all the usual things. (CM-B:11) I THINK THE TEACHERS...MAKE THE PROGRAM...EVERYONE THAT VOLUNTEERS...THEY 	<ul style="list-style-type: none"> STAR focuses on conversation STAR promotes a sense of community STAR stresses cultural awareness Teachers care deeply Teachers develop relationships with students inside and out of the classroom Teachers love the students 	<ul style="list-style-type: none"> Conversation Community Cultural awareness Caring Teachers Personal relationships with students Love

REALLY DO HAVE A HEART FOR THE STUDENTS...the students just keep coming and they tell their friends, so you know you're doing something right. What exactly? ...I THINK IT'S EVERYBODY WHO WORKS, LIKE THE TEACHERS, REALLY DO HAVE A LOVE FOR THE STUDENTS. (SS-A5)	students	
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According to the director, involvement in STAR is based on service without thought of future personal gain. Teachers must recognize the volunteer nature, the spiritual service (“ministry”), of their involvement, and be willing to commit the time necessary to get to know students and develop relationships. The program provides practical support to newcomers by offering them a chance to speak English and acquire cultural knowledge within the context of community, support students have not always found available elsewhere. The director also believes the program is unique due to teachers’ “hearts” and their desire to develop relationships with students both inside and outside of the classroom. This theory is echoed by her administrative assistant who believes that it is the love of the volunteers which makes the program successful. Service, love, and relationships inside and outside of the classroom are the foundational values upon which STAR is built.

5.5.2 Institutional Framework

How might the views of the teachers and director be informed by the institutional framework in which STAR operates? Table 5.21 provides an overview of institutional values as represented by the administrator responsible for overseeing STAR as well as the senior administrator of the STAR host institution.

Table 5.21 General Reflection on Values of Host Institution

People	Theory	Values
<ul style="list-style-type: none"> • [H]ow we treat our fellow man, other races, male, female, all of those things...are all dramatically influenced by our understanding of our faith. (BC:1) • [T]he church ought to have the role of a servant. (BC:2) • ...[W]e believe in a lot of values that focus around empowerment of people, and blessing and encouragement of people...whether they be part of the church or not...God has made everybody on earth, and has made them all in His image, and they are valuable. Christ in fact, when He came, has died for them and given His life for them and we need to have those same values, to give our life for them as well.(GW:2-3) • ...[T]he church has to take a lead in actively embracing cultures and ethnic people that are coming to the Fraser Valley... breaking down the cultural and communication barriers...I feel there are a lot of needs and a lot of pain and a lot of crises that these immigrants face and they don't have a support group often. (BC:4) 	<ul style="list-style-type: none"> • Beliefs influence treatment of others • The church should serve others • Empowerment, blessing and encouragement of all people is important • Everyone is valuable • [Church] people should invest their lives unreservedly in others • The church should welcome cultural newcomers • Many newcomers experience difficulty • Many newcomers have no support 	<ul style="list-style-type: none"> • Treatment of others • Service • Empowerment • Blessing • Encouragement • Value of people • Investment in people • Welcoming newcomers • Support for newcomers
Reasons for ESL Program		
<p>...[I]t would be our top priority to use English as a second language as a way of developing a better community where we could have a greater understanding and cooperation between people. (GW:4)</p>	<ul style="list-style-type: none"> • ESL program can build community and foster understanding and cooperation 	<ul style="list-style-type: none"> • Community • Intercultural understanding • Intercultural cooperation

Reflection at the administrative level suggests that action is “dramatically influenced” by spiritual values (“understanding of our faith”). This understanding is made explicit in terms of service based on a model of relationship in which people unreservedly invest themselves in others. Broad values such as empowerment, encouragement and service take the form of embracing ethnic newcomers and breaking down cultural and communication barriers to offer much needed support. In practical terms, ESL is seen as a way of promoting a community characterized by understanding and cooperation. In sum, the general institutional theory regarding service to newcomers is described in terms of caring relationship (“actively embrace”) and deliberate inclusion (“break down...barriers”).

5.6 A Comparison of Views

The social practice of validating community can be seen to have various nuances when viewed from the different perspectives of students, teachers, and administrators. Yet, the theories expressed reflect a foundation of shared values among the people who run the STAR program, values that correspond to those underlying the perceived needs and purposes expressed by students. Table 5.22 provides a view of this overlap in the areas of love-based service, relationships, and community.

Table 5.22 Theories of STAR Stakeholders

Theories	Administrators	Director	Teachers	Students
Service ("ministry")	<ul style="list-style-type: none"> • How we treat our fellow man, other races, male, female, all of those things...are all dramatically influenced by our understanding of our faith. (BC:1) • We value everyone's giftedness and the empowering of each one to minister with the heart of a servant. (BC:2) • That value is deeply ingrained in our philosophy, that God has made everybody on earth, and has made them all in his image and they are valuable. Christ... has died for them and given His life for them and we need to have those same values, to give our life for them as well. So it really matters not to us what a person's faith or ethnic background is. (GW:2-3) 	<ul style="list-style-type: none"> • [Re: selection of teachers] One of the things I say to them, 'The first thing...I want you to commit at least a year' because I have had some that have not really wanted to do that and I have some who...come in with an ulterior motive... 'What kind of training am I going to get? Can I go out and get a job?' And I say, 'This is not a job. This is volunteer. This is ministry...If you don't want to come in and work with the people and get to know them and develop the relationships with the students and if you're only looking at it as a way of making money down the road, that's not going to work.'...I'm very frank. (CM-A:5) 	<ul style="list-style-type: none"> • "I just want to serve, you know, any way that I can. I enjoy helping people." (F1:6) • "It's a labour of love, I think, which makes a big difference...the teachers here are volunteer...they're not doing it for money. They're doing it because they love the people; that's why they're here." (C:6-7) 	<ul style="list-style-type: none"> • "I think the teachers very kindly and work hard...everything is the pleasant mind. Not money." (EE-H:4) • "I always thankful all the teacher. I think all the teachers in here are different from other people. Maybe it's related with, related to Christ [CK: Christianity?]. Yes. So, I'm not sure, but teachers are different from others...they are very kind and ...eager to help other people...In the real life, Canadians, most of Canadians seems to escape from us...I don't know why, why they are act like that. But teachers in here are different." (KK-Y:17)
Relationships	<ul style="list-style-type: none"> • The church I was part of was lacking in compassion...emphasizing mostly the vertical relationship we can have with God, but forgetting about the horizontal relationship that we can have with our community, with people....So I learned to minister to the whole person....That way of life, that philosophy, those values were 	<ul style="list-style-type: none"> • There's a social aspect to the classes too....They like that. They can get out, they can mix. They are hearing English, they are slowly increasing their English skills, and they have the access to a teacher who is interested in them personally...they invite the students to their homes, they take them on field trips, you know, many of those kind 	<ul style="list-style-type: none"> • Relationship-wise, I've developed a lot of friends....I love that part of it. You know, just welcoming them. It's like you're welcoming them into your home. That's what you're doing. And I do that too...they think maybe we live differently...or maybe we're just totally different. But...we're all human beings with the same emotions and 	<ul style="list-style-type: none"> • I need someone show respect to me....We people like people treating you like a person, you know....I would say patience is very important. That shows they respect you." (MM-P:28) • The teachers here are very patient with us, so kind to us...sometimes we go out [in the community] the people don't have a lot of patience to us. They don't want to

	<p>readily accepted here.” (GW:2)</p> <ul style="list-style-type: none"> • We believe in a lot of values that focus around empowerment of people, and blessing and encouragement of people...whether they be part of the church or not. (GW:3) 	<p>of things...many of them will have their students come over for coffee and there’s just quite a close relationship that can build up between the teachers and the students. (CM-A:1)</p> <ul style="list-style-type: none"> • It’s just really an enjoyable kind of thing. They appreciate us and we appreciate them. It’s just a mutual admiration society. (CM-B:28) 	<p>everything....I love that part of it...developing relationships with them. And giving them an opportunity to share, not just about the language, but share about their lives, you know? I love that...just getting to know them as human, as people, not just speakers or talkers...Not just on a conversation level but at a communication level” (D1:3)</p>	<p>listen....But when I come here, the teacher so nice.” (OO-L:11-12)</p> <ul style="list-style-type: none"> • You know, I feel here is home....I feel I am accepted...and most welcome. Yeah. That makes a difference....We don’t have family here [Canada], we don’t have friends here, but if someone welcomes us we feel very well....we need love. (MM-J:42-43)
Community	<ul style="list-style-type: none"> • The church has to take a lead in actively embracing cultures and ethnic people that are coming to the Fraser Valley...breaking down the cultural and communication barriers....I feel there are a lot of needs and a lot of pain and a lot of crises that these immigrants face and they don’t have a support group often. (BC:4) • It would be our top priority to use English as a Second Language as a way of developing a better community where we could have a greater understanding and cooperation between people.” (GW:4) 	<ul style="list-style-type: none"> • I think it [STAR] makes the community better because I believe it’s important that the international people learn to speak English and learn how to live and be able to deal with everyday activities...because if people don’t learn the culture and that kind of thing, they will always be on the outside. (SS-A:3) • There’s so much more connection between the students and the teachers. We have them to our homes. They have us to their homes...the teachers on the whole... try to develop relationships with the students, both in the classroom and outside. (CM-B:11) 	<ul style="list-style-type: none"> • We all have something to teach one another and learn from one another, no matter what background we have and what culture we come from. (F1:7) • I want to hear from them. You know, they want to hear about Canadian culture, but I want to know about their lives. (D1:4) • I think a lot of them are lonely and they need to, just need to find out about how we live in Canada....I want them to feel comfortable and I want to develop some kind of a relationship with them and help them to interact with each other. I think that’s important. (C1:3-4) 	<ul style="list-style-type: none"> • [STAR] language program gives people this ability to communicate with each other and understand each other better. And it also makes friendly society as well as making people to get to know each other and help each other and live together with no problem. (HH:-F:7) • I think I learn about the people to people...besides the language. (OO-L:11-12)

5.7 Discussion

The findings presented in this chapter suggest that STAR participants understand the social practice of caring community with reference to the perceived needs and purposes of stakeholders in the program. Although participants view the STAR community from different perspectives, their comments reflect a high degree of congruence.

5.7.1 Students

5.7.1.1 Access to Valued Resources

Students who come to the STAR program do so for specific reasons that are related to their meaningful personal existence in Canada. They express needs pertaining to English knowledge, oral fluency and cultural awareness along with the desire for a learning experience that is relevant to their life situations and helpful in achieving the larger purpose of feeling at home in Canada. Not surprisingly, language is a top priority followed by culture. As one student said:

I have one reason...I think it is very important. We learn English, not for fun. I hate to say it, we learn English for surviving...So, we have to make it in a short time...I want to try to survive in the new environment...so the language is a tool, an effective tool to have an effective communicate for me, you know?...To reduce the misunderstanding...and make me stronger. (MM-P:10)

An understanding of culture is part of this process. The same student observed, "I think that the communication is two-way. You know, it's a kind of...interaction...So on my part, I've been trying to learn the new culture in every way" (MM-P:10). For this student and others like him, language and cultural knowledge are tools that facilitate survival and communication in the new context. They are tools of empowerment in that

they enable an increased sense of competence and belonging along with meaningful participation in Canadian society. From students' perspective, the practice of caring community involves the provision of access to valued resources.

5.7.1.2 Interpersonal Care and Investment

The practice of caring community is also understood in terms of interpersonal care and investment in response to interpersonal needs. The data show that values attached to resources of language and culture are linked to deeper values related to becoming a part of society, values such as respect, dignity, acceptance and belonging. In the STAR context students experience interpersonal care in terms of the quality of interaction (e.g., friendliness, patience, kindness, encouragement) and understand that as representative of the deeper values they hold, in short, "people treating you like a person" (MM-P:28). What makes STAR noteworthy is the quality of interpersonal interaction. As one student put it: "It's very good to know that people care about you...here...you know that people care about you, that they are really happy to have you here....That's a good feeling. That's why probably lots of people attend this school" (DD-G:8). Interaction with Canadian teachers through the medium of English, interaction that exposes students to cultural knowledge and positions them as competent and valued community members, is of great importance in that it facilitates increased proficiency and confidence while simultaneously addressing needs of acceptance and belonging.

At STAR, the resources of language and culture are mediated by representatives of the host culture who make themselves as well as their resources available to students. This leads to a practice of interpersonal investment that extends beyond the confines of

the classroom to multidirectional interpersonal involvement. Such practice engages and validates participants in the complexity of their whole-person identities. The positively charged language of affect used by students to describe their interpersonal experience in the STAR context suggests a deep consonance between their perceived needs and purposes and their experience at STAR. The way in which teachers conduct the learning experience, both in terms of content and mediation of content, is considered to be validating; however, from students' perspective, the cornerstone of caring community practice appears to be caring interpersonal relationships.

5.7.2 Teachers and Administrators

5.7.2.1 Love-based Service

The data suggest that students are not alone in attaching significance to interpersonal relationships. STAR teachers embrace an explicit interpersonal orientation with regard to the teaching/learning dynamic. As one teacher noted:

Developing relationships with them, that's the neatest part about this experience. And giving them an opportunity to share about their lives, you know? I love that...getting to know them as human, as people, not just speakers or talkers, you know? Not just on a conversation level but at a communication level. (D1:3)

For teachers in the STAR context, developing relationships appears to be the foundation of caring community practice. It is a matter of *being* first and only then doing. This stance of being in relationship rather than simply applying relational learning techniques is rooted in the way teachers view the teaching endeavor. Teaching is “welcoming them into your home,” both figuratively and literally. It is not a job; it is service. Teaching is linked to love. One teacher described it as a “labour of love” and

when asked to elaborate said: “the teachers here are volunteer...they’re not doing it for money. They’re doing it because they love the people; that’s why they’re here” (C:7).

The explanation of the director expands on this understanding of teaching. In her view, “This is not a job. This is volunteer. This is ministry” (CM-A:5). In other words, teaching is an act of spiritual service. While teachers who engage in this type of practice “do all the usual things” what sets them apart is that their “hearts... are different so there’s much more connection between the students and the teachers” (CM:B-11). Teaching is viewed through the lens of relationships, an understanding informed by spiritual values.

The motivation for this interpersonal involvement can be traced further in the comments of a STAR administrator. Service is anchored in an understanding of the human person as being of great value and therefore worth great investment. “God has made everybody on earth, and has made them all in His image, and they are valuable. Christ in fact, when He came, has died for them and given His life for them and we need to have those same values, to give our life for them as well” (GW:3). At its deepest level then, the practice of caring community as understood by STAR teachers and administrators is based on a model of relationship where teachers “give their lives” for others.

5.7.2.2 Agency of Change

In the view of STAR administrators, the involvement inherent in such a stance at an individual level means working for change in the larger social arena. At an institutional level, STAR is personified as an agent of social change: “The church has to

take a lead in actively embracing cultures and ethnic people that are coming to the Fraser Valley...breaking down the cultural and communication barriers” (BC:4). In practical terms this means “us[ing] English as a Second Language as a way of developing a better community...a greater understanding and cooperation between people” (GW:4). From this perspective, the social practice of caring community is represented as deliberately facilitating inclusion by means of an ESL program for the purpose of effecting change in the larger social context.

5.8 Conclusion

How do STAR participants understand the social practice of caring community? What are their “theories” about the practice? Participants at STAR understand caring community with reference to the needs and purposes of stakeholders. Students understand it in terms of meeting the needs caused by cultural transition for the purpose of survival and belonging. Teachers understand it as creating an accepting and supportive environment for newcomers based on strong interpersonal relationships. Administrators understand the practice of caring community in terms of self-giving service as an expression of faith-based values of inclusion.

Nevertheless, in spite of different emphases, there is a shared understanding of caring community among stakeholders. Student reports corroborate the consistency between the espoused theories of teachers and administrators and the practice of caring community perceived by learners. Not only do administrators and teachers set out to make STAR a welcoming place, a place in which newcomers are supported and cared for, but that is what students report experiencing. Furthermore, students’ perceptions of the

STAR environment also indicate congruence between the values of stakeholders at different levels. In short, service as understood by administrators and teachers is realized through relationships with students for the purpose of creating community. In other words, caring interpersonal relationships are at the heart of the social practice of caring community.

I will explore some possible effects of this in the next chapter.

Chapter 6

SNAPSHOTS OF CHANGE

6.1 Introduction

In Chapter 5 I explored ways in which STAR participants understand the social practice of validating community. An examination of the data suggests that relationships are at the heart of the STAR learning experience. In this chapter I consider some possible outcomes that may link to this practice by reviewing findings that relate to the third research question: How might perceptions and actions of participants change as they become invested in the STAR community? To answer the question I turn to both interview data and classroom interaction to profile changes, but make no causal claims in light of the understanding that although change may follow a given set of circumstances, it does not necessarily result from them. In Section 6.2 I present an overview of student reported change. In Sections 6.3 to 6.5 I focus on data that trace examples of change in the experience of individual students. Then in Section 6.6 I briefly consider limitations of the STAR program followed by a discussion of the findings in Section 6.7.

6.2 A Panoramic View: Then and Now

At a broad level, when asked if English classes at STAR had helped them adjust to life in Canada (cf., Appendix B, Item 10), all students responded affirmatively in one way or another.¹ Constant comparative analysis of the responses indicated comments² relating to increased cultural understanding (n=15, 28.8%), improved language ability

¹ This is with the exception of the French Canadian student to whom the question did not apply.

² Comments and categories were derived by the same process of thematic constant comparative analysis employed in the data analysis of Chapter 5, Sections 5.3.3 and 5.3.4.

(n=12, 23.1%) and an enhanced view of Canadians (n=5, 10%). The largest number of comments had to do with interpersonal support (n=20, 38.5%) which was expressed in terms of relationships with teachers and other students in the STAR context. Table 6.1 indicates these findings.

Table 6.1 Adjustment Help from STAR Language Classes

No. of Comments	Category
20	Support (relationships with teachers and students at STAR)
15	Increased cultural understanding
12	Improved language skills
5	Enhanced view of Canadians

In describing how their participation in the STAR community had helped in the adjustment process, students often linked their comments to perceived changes in the affective domain. Table 6.2 presents an overview of the way in which they represented those changes. The analysis employs Appraisal technique with plus/minus symbols indicating the polarity of evaluative terms students used to describe the different stages of their experience.

Table 6.2 Perceptions of Change

KEY:

Italics = Affect

i

Bold = Appreciation

Underline = Judgement

Terms at STAR	Comment	Then	Now
1	I have very poor vocabulary and words , so I can't listening.... At first I was <i>very upset</i> for myself, but nowadays I speak to myself, "Even if you [don't] know this word, you can repeat again and again, and you got it."... " <i>Be brave!</i> " (II-S:12) I think this is school, but above all, church.... That situation gave, give me <i>more comfortable and peace</i>first time I came Canada, I <i>very nervous and afraid</i> all of life...Canadian and Canada life. But nowadays I am <i>very comfortable</i> and I understand Canadian better than before....Thanks to STAR. (II-S:22)	<ul style="list-style-type: none"> • Poor language skills (-) • Very upset (-) • Very nervous and afraid (-) 	<ul style="list-style-type: none"> • Brave (+) • Comfortable and peaceful (+) • Understand Canadians better [language and culture] (+)
1	I <u>came to like Canada people</u> , and got <i>bravely</i> . It's very important for me. I'm <i>not afraid</i> to speak English with Canadian people. Now I <i>really enjoy</i> ...Canadian, Canada life. (II-Y:21)	<ul style="list-style-type: none"> • Afraid to speak [implied] (-) • Lack of 	<ul style="list-style-type: none"> • Like of Canadians (+) • Brave (+) • Enjoyment of interaction with

		enjoyment [implied] (-)	Canadians and life in Canada (+)
2	I'm not ready for speaking yet, so....I learn English in STAR....First time, [when someone said] "How are you?" "Oh" [demonstrates shyness/fear]. Just "How are you?"...I was so shyI met Canadian woman and man, I am <i>so afraid</i> ...speaking English....I came to here, <i>getting more and more [courageous]</i>I am <i>proud</i> of myself....I can do it! (CC-S:7-8). My <u>first impression in Canada is too bad</u> . First day...I take a walked around my house....Canadian youth guy [said], "Oriental woman, go back to the your country." I'm <i>so afraid</i>So I stayed at home....But I am came to STAR classes, gradually, gradually... <i>better than at first</i> <i>So I disappeared to afraid, afraid</i> Canadian....I want to say thank you, thank you for STAR program. (CC-S:16)	<ul style="list-style-type: none"> • So shy (-) • So afraid (-) • Bad impression (-) 	<ul style="list-style-type: none"> • Increased courage (+) • Proud of overcoming fear of speaking (+) • No fear of Canadians (+)
2	Before I felt that I have a horrible accent and everything and I didn't want to speak out because I was like "Yeah, <i>they will ask me where, what country I'm from, again</i> , and everything." So I was <i>kind of worried</i> about everything. And now, teachers try to say to me that every, almost everyone has accent. So now, now I can socialize with people much more easily like it was before, and those topics, what we are talking about in the class sometimes, I wouldn't, I wouldn't talk about it by myself at home. So I have learned a lot in that way, <i>I am not worried</i> to talk to someone.... <i>I feel more confident</i> now. (DD-G:16)	<ul style="list-style-type: none"> • Horrible accent (-) • Didn't want to speak (-) • Worried (-) 	<ul style="list-style-type: none"> • Can socialize more easily (+) • Not worried (+) • More confident (+)
3+	When I came to this school, I didn't understand totally , so I am <i>very embarrassed</i> . I am <i>so disappointed</i> . So in my mind I usually think about that, "I have to quit the school." But other mind...."Keep going, keep going."...I usually <i>fighting to myself</i>So, until now, I attending this school. But much better than beforeis good for me (II-J:9-10). I learned about speaking, listening, reading and writing, grammar, vocabulary...how to say I want to say. I first time...I'm <i>very afraid</i> . I can't say [mimics being speechless]....Now, better than first time . (II-J:14)	<ul style="list-style-type: none"> • Didn't understand (-) • Very embarrassed (-) • So disappointed (-) • Inner conflict (-) • Very afraid (-) 	<ul style="list-style-type: none"> • Better understanding [implied] (+) • Better feelings [implied] (+) • Less fear (+)
3+	Sometimes I get <i>lonely and homesick</i> , but lots of people in here help me a lot I was <i>afraid</i> , too in Canada, but now is home , this country is our home . (JJ-D:9)	<ul style="list-style-type: none"> • Lonely and homesick (-) • Afraid (-) 	<ul style="list-style-type: none"> • Less lonely and homesick [implied] (+) • Feel at home [no fear implied] (+)
Unknown	After I came here [to Canada], I lost my self-confidence, totally, 100% . So, I'm <i>so discouraged and lonely</i> ...but after, when I came here [STAR] I meet people, so it is very, it made me <i>very happy</i>[Before] I'm <i>so depressed</i> , so I lost self-confidence , so I didn't try to meet people....[Now] I will try to do my best [to meet people]. (KK-Y:15-16)	<ul style="list-style-type: none"> • Total loss of self-confidence (-) • So discouraged and lonely (-) • Depressed (-) 	<ul style="list-style-type: none"> • Very happy (+) • Regained confidence [implied] (+)

In the representative comments, students depict themselves not only as having a negative view of their language ability, but also as having experienced a variety of negative affective states before becoming invested in the STAR program. The most common of these was fear, fear of speaking English and fear of interacting with

Canadians. In addition, students variously experienced nervousness, shyness, worry, embarrassment, disappointment, loneliness, homesickness, a lack of confidence, discouragement, and depression. However, following time spent at STAR, they saw their English ability as having improved and the various negative feelings replaced by positive affective states such as a sense of comfort and peace, a diminishing of loneliness and homesickness, an increase in confidence and happiness, and enjoyment and understanding of Canadians and Canada. In other words, students believed that involvement in the STAR community was instrumental in helping them deal with negative affective conditions which in turn enabled them to use English to interact in the community of learners as well as in the community at large. The perceived changes represented by student responses in Table 6.2 are highlighted when analyzed with attention to deictic forms (e.g., at first...but nowadays, before...now) as seen in Table 6.3.

Table 6.3 Perceptions Then and Now

Affect: Then	Affect: Now
<ul style="list-style-type: none"> • At first I was <i>very upset</i> • first time I came Canada, I <i>very nervous and afraid</i> all of life • I met Canadian woman and man, I am <i>so afraid</i>... speaking English • I'm <i>so afraid</i> • I was <i>kind of worried</i> about everything • I am <i>very embarrassed</i> [because couldn't understand everything] • I am <i>so disappointed</i> [because couldn't understand everything] • I usually <i>fighting to myself</i> [to keep going—wanted to quit] • I first time ... I'm <i>very afraid</i>. • I was <i>afraid</i>, too in Canada • I'm <i>so discouraged and lonely</i> • [before] I'm <i>so depressed</i> 	<ul style="list-style-type: none"> • I speak to myself... "<i>Be brave!</i>" • I think this is school, but above all, church....give me <i>more comfortable and peace</i> • But nowadays I am <i>very comfortable</i> • I came to <i>like</i> Canada people, and got <i>bravely</i>. • I'm <i>not afraid</i> to speak English with Canadian people. • Now I <i>really enjoy</i>...Canadian, Canada life. • I came to here, <i>getting more and more [courageous]</i> • I am <i>proud</i> of myself • But I am came to STAR classes, gradually, gradually... <i>better than at first</i> • So I <i>disappeared to afraid, afraid</i> Canadian • I <i>am not worried</i> to talk to someone • I <i>feel more confident</i> now • here [STAR] I meet people, so ...it made me <i>very happy</i>
Appreciation: Then	Appreciation: Now
<ul style="list-style-type: none"> • I have very poor vocabulary and words • I was so shy 	<ul style="list-style-type: none"> • I understand Canadian better than before • It's very important for me [came to like Canadians]

<ul style="list-style-type: none"> • My first impression in Canada is too bad, • before I felt that I have a horrible accent • I didn't want to speak out • When I came to this school, I didn't understand totally • After I came here [to Canada], I lost my self-confidence, totally, 100%. • I lost self-confidence, 	<ul style="list-style-type: none"> • and feel brave] • now I can socialize with people much more easily • So I have learned a lot • I attending this school. But much better than before • is good for me [attending STAR] • Now, better than first time • but now is home, this country is our home • I will try to do my best [to meet people]
Judgement: Then	Judgement: Now
<ul style="list-style-type: none"> • they will ask me where, what country I'm from, again [negatively perceived due to background] 	<ul style="list-style-type: none"> • lots of people in here help me a lot • I came to like Canada people

According to their reports, students viewed STAR as an environment that helped them conquer their fears and assert themselves, enabling them to feel more comfortable in Canada. The experience of STAR students seems to be summed up in the remarks of one student who noted that at STAR he learned, “how to make friends...and well, how to make me feel happier. And how to build my confidence here” (MM-P:26).

An analysis of the data in Tables 6.2 and 6.3 based on Ishiyama's validation themes (cf., Chapter 2, Section 2.2.2) helps further explain these perceptions of change.³ The findings indicate that negative perceptions are linked to themes of invalidation whereas positive perceptions are linked to those of validation. The importance of affective elements is evidenced by the strong representation of validation theme A:⁴ Insecurity, Discomfort & Abandonment versus Security, Comfort & Support. The representations of Theme C: Incompetence & Helplessness versus Competence & Autonomy, and Theme D: Alienation & Identity Loss versus Identity & Belonging, suggest reasons for the sense of discomfort in the Canadian context. Taken as a whole, an overview of the comments and related validation themes indicates that participation in

³ The analysis of items was guided by Ishiyama's (1989) key questions as detailed in the data analysis presentation of Chapter 4, Section 4.3.2.

⁴ Letters assigned to each validation theme correspond to those of the validation model diagram (cf., Figure 2.1, Chapter 2).

the STAR community had implications for students' perceived sense of comfort, competence and belonging in Canada. Tables 6.4 and 6.5 show the negative and positive validation themes linked to these perceptions. Items are organized by validation theme.

Table 6.4 Negative Experiences and Invalidation

Affect: Then	Validation Theme
<ul style="list-style-type: none"> At first I was <i>very upset</i> first time I came Canada, I <i>very nervous and afraid</i> all of life I was <i>so shy</i> I met Canadian woman and man, I am <i>so afraid</i>... speaking English I'm <i>so afraid</i> I was <i>kind of worried</i> about everything I am <i>very embarrassed</i> [because couldn't understand everything] I usually <i>fighting to myself</i> [to keep going—wanted to quit] I first time ... I'm <i>very afraid</i>. sometimes I get <i>lonely and homesick</i> I was <i>afraid</i>, too in Canada I'm <i>so discouraged and lonely</i> [before] I'm <i>so depressed</i> I am <i>so disappointed</i> [in self because couldn't understand everything] 	<ul style="list-style-type: none"> (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (A) Insecurity, Discomfort & Abandonment (B) Self-deprecation & Self-rejection
Appreciation: Then	Validation Theme
<ul style="list-style-type: none"> I have very poor vocabulary and words before I felt that I have a horrible accent I didn't want to speak out When I came to this school, I didn't understand totally After I came here [to Canada], I lost my self-confidence, totally, 100%. I lost self-confidence, 	<ul style="list-style-type: none"> (C) Incompetence & Helplessness (C) Incompetence & Helplessness (C) Incompetence & Helplessness (C) Incompetence & Helplessness (C) Incompetence & Helplessness (C) Incompetence & Helplessness
Judgement: Then	Validation Theme
<ul style="list-style-type: none"> My <u>first impression in Canada is too bad</u> <u>they will ask me where, what country I'm from, again</u> [negatively perceived due to background] 	<ul style="list-style-type: none"> (D) Identity Loss & Alienation (D) Identity Loss & Alienation

Table 6.5 Positive experiences and Validation

Affect: Now	Validation Theme
<ul style="list-style-type: none"> • I speak to myself...<i>"Be brave!"</i> • I think this is school, but above all, church....give me <i>more comfortable and peace</i> • But nowadays I am <i>very comfortable</i> • I...got <i>bravely</i>. • I'm <i>not afraid</i> to speak English with Canadian people. • Now I <i>really enjoy</i>...Canadian, Canada life. • I came to here, <i>getting more and more</i> [courageous] • But I am came to STAR classes, gradually, gradually... <i>better than at first</i> [less afraid] • So I <i>disappeared to afraid, afraid</i> Canadian • I <i>am not worried</i> to talk to someone • I <i>feel more confident</i> now • here [STAR] I meet people, so ...it made me <i>very happy</i> • I am <i>proud</i> of myself 	<ul style="list-style-type: none"> • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (B) Self-worth & Self-acceptance
Appreciation: Now	Validation Theme
<ul style="list-style-type: none"> • is good for me [attending STAR helps student feel less embarrassed and disappointed about language abilities] • I attending this school. But much better than before [less afraid] • Now, better than first time [not speechless with fear] • now I can socialize with people much more easily • So I have learned a lot • I will try to do my best [to meet people] • but now is home, this country is our home • I understand Canadian better than before • It's very important for me [came to like Canadians and feel brave] 	<ul style="list-style-type: none"> • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (A) Security, Comfort & Support • (C) Competence & Autonomy • (C) Competence & Autonomy • (C) Competence & Autonomy • (D) Identity & Belonging • (D) Identity & Belonging • (D) Identity & Belonging
Judgement: Now	Validation Theme
<ul style="list-style-type: none"> • <u>I came to like Canada people</u> • <u>lots of people in here help me a lot</u> 	<ul style="list-style-type: none"> • (D) Identity & Belonging • (D) Identity & Belonging

In summary, student comments indicate that investment in the STAR community was understood to be accompanied by a general move from negative to more positive perceptions of language ability, competence, and life in Canada. This was marked by a corresponding change from negative to positive emotions and suggests that increased

social validation corresponded with enhanced language learning and decreased social anxiety.

6.3 A Close-up from the Classroom

The self-reports of students in Section 6.2 present a broad view of perceived changes resulting from participation in the STAR community. A specific example of this type of development can be seen in claiming the right to speak. In the STAR context, the data suggest that development of an awareness of the right to speak is linked to classroom interaction and the interpersonal relationships represented by that interaction. An example of the empowering process at work in the classroom can be seen in the responses of Jin Hee, a Korean student, who becomes increasingly invested in the interaction of the “What did you do on the Weekend?” activity during which the Busy Weekend, Beautiful Women, and Bridesmaid texts (Text 4.4, F1 and F3 respectively) were recorded.

In the Busy Weekend text, it is Jin Hee’s turn to tell the class about Ju Ling’s weekend activities; however, Yu Jeong, begins to dominate the account. The teacher appears to recognize that there is more than a simple account at stake. As seen in Table 6.6, she tactfully intervenes and gives the floor to Jin Hee (Turns 107, 109) thereby affirming her as a legitimate speaker in spite of weaker language skills.

Table 6.6 Busy Weekend Excerpt 1

Busy Weekend (CTD3:6-7)		
Turn	Speaker	Comment
107	T	Okay, okay, okay. This is what I want. I want Jin Hee to try to explain because you’re very good, Yu Jeong. [laughter] You’re very good, but I want Jin Hee to try [more laughter]. Then you get better! [continued laughter]
108	Jin Hee	Anyway
109	T	Okay, you talk.

At the close of Jin Hee's account, the teacher explicitly validates her as a competent communicator (Turn 120). The genuine intent of this expression is appreciated by Jin Hee who thanks the teacher (Turn 121) as seen in Table 6.7.

Table 6.7 Busy Weekend Excerpt 2

Busy Weekend (CTD3:6-7)		
Turn	Speaker	Comment
120	T	That's good. You did a good, a good job. Very good.
121	Jin Hee	Thank you

However, there is more. The Beautiful Women text occurs a few moments later in the discussion. Jin Hee notices that the class has overlooked what she considers to be the point of central meaning in Li Fen's contribution. This time, she does not need the teacher to give her the floor. Instead, as indicated in Table 6.8, she stops the discussion midstream, and introduces the point she wishes to emphasize (Turn 202):

Table 6.8 Beautiful Women Excerpt 1

Beautiful Women (CTD3:9-11)		
Turn	Speaker	Comment
198	Li Fen	I'm never made them before.
199	T	Oh
200	Li Fen	I just learn how. First time.
201	T	Okay
202	Jin Hee	What Li Fen say is, it is important thing, is the group is BEAUTIFUL LADIES GROUP
203	Various	Oh!
204	T	You mean ()
205	S?	No
206	T	No, I don't remember. Li Fen said this?
207	Various	No!
208	Li Fen	All women beautiful!
209	T	Ooohhh! [much laughter]

This is immediately picked up by the others, and Jin Hee says no more, but her contribution is pivotal and directly influences the remainder of the exchange. The

response of the class to her interjection is an act that again affirms her as a legitimate speaker in the community.

The “What did you do on the weekend?” activity continues for the remainder of the period until coffee break. Over an hour and a half has elapsed since the discussion began; however, Jin Hee’s own weekend experience has not been talked about. Something of great personal significance happened, and in the Bridesmaid text, Jin Hee makes a bold move to negotiate a hearing for the sharing of her experience (Turn 336). Once again, the teacher seems to recognize what is at stake. In the midst of joking about how Jin Hee has been neglected and the need to remedy that situation, the teacher twice states that the class has time to listen to Jin Hee and further reiterates this intent by twice adding that they have time “before we go” (Turn 340). Li Fen is the group member designated to tell the class of Jin Hee’s experience. However, after Li Fen’s initial statement (Turn 341), Jin Hee enthusiastically takes over. As seen in the excerpt of Table 6.9, the teacher allows Jin Hee to hold the floor instead of asking her to give way to Li Fen in the same manner that Yu Jeong had been asked to yield to her. This act affirms Jin Hee not only as a legitimate speaker, but additionally as someone with the right to speak and negotiate a hearing.

Table 6.9 Bridesmaid Excerpt 1

Bridesmaid (CTD3:17-19)		
Turn	Speaker	Comment
335	T	I think it's coffee time. We won't start something else.
336	Jin Hee	[to T.] Why you didn't ask me? I was this weekend bridesmaid. Yeah.
337	Yu Jeong	Yeah, yeah
338	T	Well why didn't you tell me? Didn't anyone have a chance to talk about Jin Hee? [Jin Hee puts face in hands to indicate being left out]. [T. to class] She always gets neglected. [laughter]
339	Jin Hee	It is very important happen in here.
340	T	Yes, we have time, we have time. Li Fen tell us about Jin Hee's weekend. A very important thing happened. Next time I'm starting on this side. Okay? Next weekend we'll start with Jin Hee. She's number one. [laughter] Okay, tell, tell, before we go. Before we go Li Fen will tell us. Okay.

341	Li Fen	One of Jin Hee's friends asked her to be a bridesmaid for her.
342	T	Congratulations.
343	Jin Hee	When I heard this I was really surprised and then I had tears. Yeah, it is moving my heart. I never think one of my Canadian friend is really close friend. I thinking about her.

A review of Jin Hee's participation across the span of these texts, provides discourse evidence of increased participation and risk taking. Jin Hee moves from someone who apparently needs the help of the teacher to gain a hearing (Table 6.6), to a participant confident enough to interject a new focus in an ongoing discussion (Table 6.8), to a community member who has the confidence and ability to employ an assertive strategy to gain a hearing for her story beyond the boundaries of normal class time (Table 6.9). The teacher's sensitivity is key in facilitating this development; however, at each juncture, Jin Hee makes choices that reflect a growing sense of boldness and involvement. In Chapter 2, empowerment is defined as being enabled to act meaningfully from a position of strength in the context of interpersonal encounters. Jin Hee's growing level of participation within the STAR learning community suggests the presence of empowering process in keeping with that definition.

6.4 A Close-up from the Classroom and Beyond

The changes accompanying empowering social practice are not confined to the classroom. Another close-up example demonstrates how the nature of interaction in the classroom might be linked to the way in which students interact beyond it. This is profiled in Ju Ling's interaction across the three-week period spanned by the Friends, Busy Weekend, and Beautiful Women texts (Texts 4.1, 4.4 and F1 respectively) and the changes she reported subsequent to that.

In the Friends text, Ju Ling, a Taiwanese immigrant, is emotionally distressed to the point of physical illness by her lack of friends (Turns 70-74) as seen in Table 6.10.

Table 6.10 Friends Excerpt 1

Friends (CTD2:4-10)		
Turn	Speaker	Comment
70	Ju Ling	Last week I'm very sad because I feel uncomfortable. I have some runny nose.
71	T	Aw
72	Ju Ling	and cough and I feel very lonely.
73	T	Oh, you miss your husband and ()
74	Ju Ling	No, because I came to here and haven't good friend [fights tears] and so I pray.

Table 6.11, shows how both students and teacher rally to support her (Turns 78-80).

Table 6.11 Friends Excerpt 2

Friends (CTD2:4-10)		
Turn	Speaker	Comment
78	S?	You can call to us.
79	S?	Yeah
80	T	You can be my friend

The verbal offers of support are followed up with action reported in the Busy Weekend text. As seen in Table 6.12, students tell of the Saturday activities of a newly formed art club that meets in Ju Ling's home (Turns 110-112) and of a Sunday outing with a classmate and her family (Turn 127). The teacher explicitly comments on the friendship factor (Turn 128).

Table 6.12 Busy Weekend Excerpt 3

Busy Weekend (CTD3:6-7)		
Turn	Speaker	Comment
110	Jin Hee	Anyway, Ju Ling and her friend, four ladies
111	T	Yes, there's four ladies
112	Jin Hee	came to Ju Ling's house. And then their teacher is a man, teach, taught them take a picture.
127	Yu Jeong	Ju Ling last weekend always busy. Yeah, last Sunday together went to swimming pool. Yeah. [Yu Jeong, Korean; Ju Ling, Taiwanese]
128	T	Yes I know. I know! Everybody's being a good friend.

A few moments later in the Beautiful Women text, Ju Ling moves from being the recipient of care to one who extends warmth by turning the joke about beautiful women into a positive evaluation of the class, a group in which she includes herself. The observation, seen in Table 6.13, is endorsed by others (Turns 212-215).

Table 6.13 Beautiful Women Excerpt 2

Beautiful Women (CTD3:9-11)		
Turn	Speaker	Comment
210	Li Fen	Beautiful women cooking meeting.
211	T	Oh, all beautiful women were there. [Much laughter] Of course, look at how beautiful Li Fen is.
212	Ju Ling	We all, the class, we all beautiful [gestures to include group – much laughter from others]
213	Li Fen	[Also gestures inclusively] All beautiful
214	T	[Gestures to include everyone] Oh, we're all beautiful! [much laughter]
215	Various	[Echo] All beautiful

This sequence of events shows that in the space of three weeks, Ju Ling moved from someone who believed herself to be without friends in her immediate surroundings, to someone actively involved in the social life of the STAR community. This co-occurred with opportunities to express personal meaning in the classroom, and Ju Ling's newfound sense of belonging appeared to signal the beginning of important changes in her social network.

In an interview one year later, Ju Ling commented on her experience at STAR, including the day of her tearful disclosure:

The first year I learn much English from T....I just come here, I don't know how to speak....I understand but I don't know how to express my mean. But ... T. always give us a chance to speak....I get much....I have never absent the class....I always introduce another student. Because we all immigrant, we, we need English....I remember the first year, I am very lonely because I don't have friend. So, in the class, we, I have some classmate and we always talk together. And Sunday, maybe we will go to another place, like to park, to different place. We always do that. In the class we can make some friend....

My son is six and the STAR have, take care of the children... and the children play together, so parents are familiar. So on Sunday or holiday we go outside with the children....my friends, some is Korean. The, the children speak

English....And sometimes they, they phone me, we, from the telephone, we have communicate....

Last year, one day I speak to T., a holiday, I cried and cried. That time I feel very lonely. But this year, because is the second year, so I have many friend. I don't feel lonely....I make some Canadian friends, so I think they, they help me. They told me, "What do you still need help?" I just, "Talk to me! Talk to me! You help me." So they talk with me...I think the church have the English class is help us much and we like come to here. (VV-G:3-11)

Ju Ling had become highly invested in the STAR community, evidenced by the fact that she never missed a class. Not only that, she was actively engaged in introducing other immigrants to the STAR community. Initially someone who considered herself to have no friends, Ju Ling became a person whose network of friends included classmates, other STAR students who had children, and Canadians in the larger community whom she met as a result of her own initiative. In her experience, the nature of interpersonal interaction in the classroom was linked to increased interaction with members of the STAR community beyond the classroom as well as interaction with members of the larger community.

6.5 Glimpses of the Ripple Effect

An expanded social network within the STAR community and beyond was not the only change depicted by students. The knowledge and confidence gained over time at STAR was also perceived as enabling people to stand up for their rights as they understood them. Yi Nin, a Taiwanese student who had been part of the STAR community for more than three semesters, told of a banking transaction where she believed that due to the particular set of circumstances, she should not be required to pay a surcharge. She was successful in having the fee waived. It was not a matter of money but of rights. She noted: "You need to learn your English. Then you can talk to them,

let them understand what you think. Because the charge is not very expensive, but this is our right" (WW-S:19-20). She then said: "...so why I'm so happy? Because I, I continue learn my English....Because you tell them what you feel." (WW-S: 20), and went on to tell of a similar experience in a different context where she purchased an electronic item only to find it on sale at a significant discount one week later. She asked to speak to the manager and as a result, got a sizeable refund:

Then I saw the price, totally different....Then I talk to them. "How come the, the price lower...? I want my money back."...Then they say cannot....I say, "Can I talk to your manager?" They say, "Okay." I talk to the manager. The manager say, "You want me...follow your rule or follow my Future Shop rule?"...Then I talked to him. Then he say, "What you want me to do?"...Then I say, "I'm not going to ask you give me back full amount, the difference, you just give me the half."...he answer my, my question very quickly, say, "Okay." (WW-S:20-21)

In her view, the language skills and the confidence gained by participation in the STAR community enabled her to act purposefully in the larger community. She felt that immigrants who did not have such an experience were at a disadvantage, and believed they often had a negative view of life in Canada. Like Ju Ling, she was concerned that others benefit from the STAR community as she had done, and she was actively involved in bringing new students to STAR:

They don't have a confidence. This is very, very big problem here. Yeah. So if you are meet some, some people, they cannot speak English very well, they always complain, complain. I told them, "Come with me, ESL class in the church." (WW-S:21-22)

For many students, investment in the STAR community was not only accompanied by changed perceptions of language ability, competence, and life in Canada, but also by related action such as claiming the right to speak.

6.6 Beyond the Scope of STAR

Nevertheless, participation in the STAR program could not provide students with all the answers to their adjustment needs, and students were aware of that. Sung Min, a Korean male who was in his first term at STAR, found the program "a little helpful," but noted, "we cannot adjust our life in Canada by learning English at this school...For the first, immigrants, they must find a job...But here in Canada, find it is very difficult" (SS-H:10).

When asked if the STAR program had helped him, Po Jen, a Taiwanese male who had been at STAR for two terms, also noted that there were things beyond the realm of STAR influence, but at the same time he acknowledged the important role STAR did play:

I want to be an independent man, an independent person, you know.... I sometimes just feel, you know, so down, so helpless...Because why? So huge country... so many people...everything is so new for me....And as a man, you got to be brave. Sometimes it's hard for me...it's a very complicated question, big question. And in some ways it did, but in some ways...everybody has his own need and problem. But the friendship is very important...the support, you know.... After you got support, you can stand on your own. If no support, it's pretty hard for us. (MM-P:46-47)

For Po Jen, change was related to the growing sense of support he sensed resulting from his investment in the STAR program. In his view, this support enabled him to more confidently deal with the multiplicity of adjustment issues he faced. His experience was different from that of Sung Min, a student who had acquaintances, but had not yet established a social network in the STAR program. Where Po Jen had developed friendships with other STAR students, Sung Min as yet didn't have "real friends" because "there is no man...of my age" (SS-H:7). The different social

circumstances related to their own levels of investment were accompanied by variations in benefit these students experienced while participating in the STAR program.

6.7 Discussion

The data indicate that students view investment in the STAR community as facilitating changes in perception with implications for participation in the social world. These findings suggest a link between the linguistic mediation of social reality in the classroom and participation in the learning community and beyond.

6.7.1 Reported Changes in Perception: Affect and Validation Themes

One of the greatest needs faced by newcomers to Canada is that of validation. With a limited understanding of language and socio-cultural factors, many new immigrants stand at the fringes of mainstream society, not recognized as legitimate members, and unable to gain access to the social networks that will enable them to construct meaningful lives in the new context. The lack of validation erodes their confidence and sense of self.

The fear and anxiety expressed by students at the beginning of their experience at STAR (cf., Table 6.1) is indicative of the affective state triggered by the experience, perceived or real, of being an outsider in relation to society at large. Fear of speaking English, fear of interacting with Canadians, even an implied dislike of Canadians along with other debilitating emotions keep students from being able to act upon their world. In contrast to society at large, the STAR community is a place where people are validated in a whole-person sense regardless of language ability, with the reported result that

perceptions linked to comfort, competence, and belonging in the Canadian context along with blockages related to communication begin to change. One noticeable change, both observed and reported, has to do with claiming the right to speak.

6.7.2 Observed and Reported Changes in Action: Claiming the Right to Speak

The close-up examples examined in this chapter speak to the difference between a narrow view of language learning as mastery of code and a broader functional conception of language development as a resource for meaning-making in the social world. The nature of the “What did you do over the weekend?” activity and the sensitivity of teachers to individual student needs create an environment in which Jin Hee and others like her become increasingly involved in the communicative process, not simply to practice English, but to use it purposefully. English as the medium and subject of instruction is subordinated to English as the medium for communicating genuine personal meaning.

This was true in Ju Ling’s case. She viewed the classroom as a place where she could speak and learn to express “my mean.” In her experience, an understanding of this meaning and a willingness to act upon that understanding by other STAR participants led to the solution of a very immediate problem—a sense of isolation and a need for friends. Not surprisingly, Ju Ling’s sense of self was closely tied to social relationships. The STAR community provided the context and English provided the medium for engaging her social identity and meeting related needs. Having experienced interpersonal success in the STAR environment, she moved beyond to the community at large where she established relationships with “Canadian friends” who recognized her right to speak, and

through those relationships became further socialized into Canadian life. The sense of validation she experienced related to her involvement in the STAR community is reflected in her perfect attendance and ongoing recruitment of immigrant acquaintances.

Yi Nin viewed involvement in the STAR community as contributing to her ability to stand up for her rights in the larger community. She acted upon her world by challenging unfair situations, successfully asserting herself to claim a hearing with those in a position of power. Her strong sense of validation is reflected in her positive affective state of great happiness and her commitment to introducing other immigrants to the STAR program so that they also might learn English and gain confidence.

In summary, the data indicate that social being and language are deeply intertwined: language is more than code to be practiced and mastered, it is part of social being and social being is part of language. Changes in one have implications for the other. Students report that participation in the STAR community is linked to changes at various levels. These not only include changes in perception, from negative to more positive views, but also ways of being in the social world as illustrated by students' claiming the right to speak in various contexts. These changes are believed to stem from the interpersonal support of an invested learning community. As Po Jen said, "After you got support, you can stand on your own. If no support, it's pretty hard for us" (MM-P:47).

6.8 Conclusion

How might perceptions and actions of participants change as they become invested in the STAR community? The findings point to changes in affective state

indicated by a move from negative to positive perceptions along with corresponding views of language ability and life in Canada. Changes in action are exemplified by the way in which students began to claim the right to speak within the classroom and beyond. The data suggest that validation is not only related to students' perceptions about themselves and their circumstances, but also to how they participate in their social world, a participation mediated through language.

I turn now to a review of matters raised by these findings.

Chapter 7

WEAVING THE STRANDS TOGETHER

7.1 Introduction

This study explored the social practice of caring community. It considered the discourse evidence of classroom practices which mediate the enactment of caring community, examined how participants understand that community, and looked at the nature of changes reported as a result of participation in it. In the present chapter I review the findings of the data chapters and relate them to the themes of Curran and Freire explored in the literature review of Chapter 2. Ishiyama's work, also reviewed in Chapter 2, is embedded in the discussion in that it has been an integral part of the study, making it possible to relate the global understandings of relationship presented by Curran and Freire to specific interaction at the local level of the STAR community. It has also made possible the exploration of a more elaborate notion of identity than provided for in the work of Curran and Freire. In Sections 7.2 to 7.4 of this chapter I summarize the data chapter findings in the initial segment and in the following segments link these findings to the themes of the literature. In Section 7.5 I consider the emergent pedagogical design.

7.2 Classroom Practices

The findings of Chapter 4 indicate that the social practice of caring community in the STAR program is enacted through interpersonal validation in a discourse context that more closely resembles casual conversation than traditional forms of classroom interaction. At the most basic level, interpersonal validation is realized linguistically

through the explicit Appraisal of interactants which can be linked to broader categories of self-identity and related validation elements. Although similar to casual conversation in various ways, validating discourse also differs from casual conversation in that it is teacher-guided. Interpersonal validation is embedded in a wider context of strategic teacher initiatives which both create conditions conducive to it and promote related follow-up action.

7.2.1 Whole-person Engagement in Dialogue

From the perspective of Systemic Functional Linguistics and language socialization there is a strong interconnectedness between the linguistic and social aspects of language use (cf., Chapters 1 and 2). Learning is a social process and the language learning community may be viewed as a social space in which knowledge becomes available through relationships which are mediated through language (Halliday & Hasan, 1985). These relationships can in turn be traced in discourse.

The nature of relationships and learning profiled in the discourse interaction of the STAR community points to a pedagogic approach in which dialogue¹ figures prominently. To understand the nature of STAR dialogue, it is helpful to view it against the backdrop of other perspectives.

Curran speaks of incarnate dialogue, communication that encompasses whole person dimensions of expression and experience (emotions, instincts, and soma as well as rational processes) and is initiated by the sensitive understanding of the teacher or knower (1969, pp. 208-209). Such understanding goes beyond simply knowing the

¹ For the purpose of this discussion I use *dialogue* as a cover term to indicate bilateral and multilateral communication.

meaning of the words participants use; it reflects a stance of understanding which Curran describes in terms of an "understanding heart" (1968, pp. 125-126; 1969, p. 200). The resulting interpersonal relationships shape the learning community. He observes that:

[The] whole person breaks with the overintellectualized...idea of education...and incorporates the learning experience into an incarnate relationship with the "teacher" and the other learners. This incorporated sense of belonging and sharing brings with it a sense of communication, communion and community in place of isolated competition. (1969, pp. 50-51)

In the STAR context teachers strategically go about developing the learning experience within a framework of interpersonal relationships. This is done by creating space for personally meaningful experiences and enabling students to participate in the same. By creating an atmosphere where personally significant stories are positively appraised and not the basis for ridicule, teachers construct a welcoming environment for student disclosure of significant aspects of self-validation. This leads to a corresponding opportunity for interpersonal validation of those core issues which teachers model with sensitivity as seen in the teacher's response to Ju Ling in Text 4.1, Friends.

Dialogue in the STAR context incorporates a sense of belonging along with communication, communion and community as seen in the Friends text. In dialogue, teachers and students engage in meaning-making on topics of significance related to their lived experiences. The enactment of relationships in this context involves interpersonal validation at various levels whereby teachers validate students, students validate each other and students validate teachers in what constitutes a community of other-awareness and multidirectional affirmation.

This validating discourse takes place in an environment shaped by intentional pedagogic strategies that create conditions which not only enable student participation

but also facilitate follow-up action. Follow-up action as demonstrated in response to Ju Ling, the lonely student (cf., Text 4.4, Busy Weekend), indicates “a core respect and concern for the communicator and a quality of responding which conveys to the person experientially that what he [sic] has been trying to convey has actually been grasped” (Rardin, Tranel, Tirone, & Green, 1988, p. 16).

This is reminiscent of Freire’s conviction that there is no true word that does not transform the world (2000)—liberating dialogue. In Freirean dialogue, genuine understanding requires communion and commitment with others (1994, p. 143). Furthermore, it leads to critical consciousness, or transformed cognition, brought about by the interaction of teachers and students co-intent on unveiling reality and constructing knowledge about it. It is a condition whereby people “as knowing subjects achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality through action upon it (1998b, p. 519). Humanization, to be fully human in this sense, is the goal of liberating education characterized by liberating dialogue.

In the STAR context, participants frequently interact around topics that are linked to their meaningful lived experience, particularly the experience of being newcomers to Canada. As they negotiate and co-construct meaning, they gain insight into their experiences in the host culture. While these experiences are not usually addressed from an explicitly political perspective, the related follow-up action that is taken has the potential to transform participants’ reality on some level as in the case of Ju Ling and her transition from being lonely to feeling accepted (cf., Friends, Text 4.1 and Busy Weekend, Text 4.4).

Although Freirean dialogue is almost always understood in socio-political terms in keeping with Freire's own goals, it may be noted that not everyone understands political activism as the most immediate context in which to pursue "humanization" for immigrants. Yali Zou (1998) addresses this issue from personal as well as professional experience. He notes that some scholars have emphasized political control and know-how as a necessary condition for empowerment, yet in his experience, another element had even greater importance:

the opportunity to play a role in a functionally competent way, under the mentorship of skilled persons...the opportunity to play the role of teacher, assistant editor, interpreter, or colleague and friend....Becoming conscious that I was competent to interact in English became my empowerment. (p. 8)

The opportunity to play the role of friend through validating interpersonal relationships is an important form of empowerment in the STAR community as evidenced by the discourse data. This is consistent with the observation of Rardin et al. (1988) who posit that:

Our knowledge of ourselves is mediated to us through the community within which we live and operate, especially through the forms of language in which it is encapsulated. **Learning is a process of interpersonal dialogue, and community is essential to it** [emphasis in the original]. (p. 3)

7.2.2 Learning as Whole-person Engagement

In the STAR context, discourse evidence suggests that interpersonal investment lays the foundation for investment in learning. In other words, the investment of people in each other precedes the investment of people in learning. This is reflected in the words of the program director who indicated that time spent engaged in the "What did you do on the weekend?" activity, the first activity of each week, was a time when participants

learned many things. What did they learn? They learned about each other. Although attention to language code was embedded in the discussion (e.g., Text 4.3, Turns 59-61; Text 4.4, Turns 112-118; 122-126), the top priority of these interactions was to affirm participants as legitimate speakers of English for communicative purposes. In Curran's view, "learning is persons. That is, real learning demands investment in self and others, and authentic relationship and engagement together" (1976, p. 41). This understanding is compatible with the discourse evidence of classroom practice that emerges from STAR interaction data.

7.2.3 Affect in Whole-person Engagement

Discourse evidence from STAR classrooms also indicates that interpersonal relationships are characterized by attention to the affective dimension of participants' experience. The term *affect* in this sense has to do with aspects of emotional being (Arnold and Brown, 1999, p. 1), a learner's needs, purposes, emotions, and feelings.

More specifically:

one's 'affect' toward a particular thing or action or situation or experience is how that thing or that action or that situation or that experience fits in with one's needs or purposes, and its resulting effect on one's emotions. The inclusion of emotion along with needs and purposes is not surprising when we consider that emotions are commonly responses to how one's various needs and purposes are or are not being met. (Stevick, 1999, p. 44)

Feelings are the sensors, or perceptions of emotions which are actual physical changes that occur in the body and brain in response to positive or negative situations (Stevick, 1998, p. 14; Arnold & Brown, 1999, p. 1). They may be consistent or inconsistent with what was desired (Stevick, personal communication, Summer 2002)—the meeting of one's needs and purposes through the various dimensions of experience. When based on

a worldview that stresses interconnectedness, whole-person experiences can include aspects of body, mind, emotions and spirit (cf., Chapter 2, Section 2.3.3). The needs and purposes to which these experiences are linked, relate to one's values and corresponding perceptions of self. This notion is given focus in the multidimensional construct of identity provided by Ishiyama's validation model which encompasses physical, familial, socio-cultural, transcultural-existential, and transcendental dimensions of self.

This can be seen in the account of Ju Ling, the lonely student in Text 4.1, whose disclosure indicates the interconnected physical (Turn 70), emotional (Turns 70, 72, 82), spiritual (Turns 74, 96), and mental (82, 86, 94) elements of experience related to the needs and purposes of her social-cultural and transcultural-existential senses of self brought to the classroom embedded in her "student" identity.² The general nature of this student's experience was influenced by these whole-person aspects of experience in various combinations and foregroundings over time. The feelings evidenced in the classroom context, feelings first related to loneliness and later related to acceptance, signaled the mismatch and then the match between her multifaceted experience and the underlying values related to the needs and purposes of her perceptions of self-identity.

7.3 Stakeholder Understandings

The findings of Chapter 5 depict STAR participants as a group of people who understand caring community with reference to the needs and purposes of stakeholders. Students at STAR understand caring community in terms of a welcoming context where the needs of cultural transition are addressed to assist newcomers in matters of survival and belonging. Teachers view it in terms of creating an accepting and supportive

² cf., Appendix G

environment for newcomers based on strong interpersonal relationships. Administrators understand it in terms of giving self in service as an expression of faith-based values of inclusion. Although each group understands caring community from its own vantage point, there is congruence between the various perspectives as well as the values of stakeholders at different levels. Service as understood by administrators and teachers is realized through relationships with students for the purpose of creating caring community within the STAR context as a means of influencing the larger social context.

7.3.1 Students

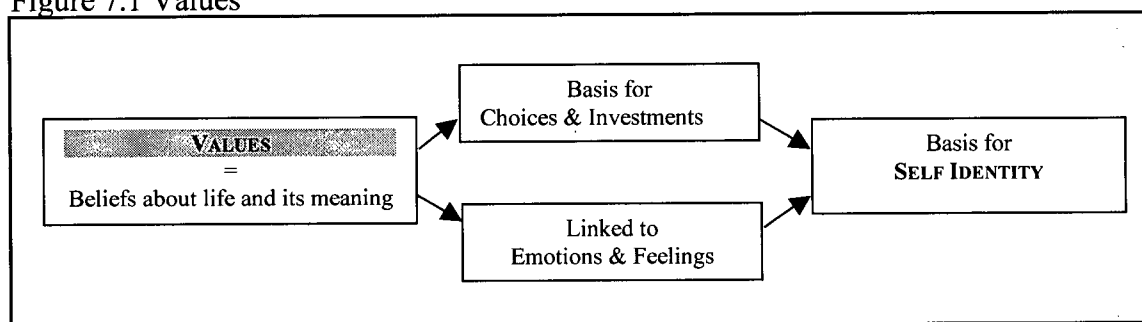
7.3.1.1 Access to Valued Resources

The quest for meaning is a driving force behind the exercise of human agency, an understanding recognized by both Curran and Freire in their respective pedagogies. Students who come to the STAR program do so for specific reasons that are related to their meaningful personal existence in Canada. Language and cultural knowledge are tools that facilitate survival and communication in the new context. They are tools of empowerment and as such, are “values” in Curran’s sense of the word, representing “meaning plus self-investment” (1968, p. 4; 1969, p. 6; 1976, p. 9). From students’ perspective, the practice of validating community involves the provision of access to valued resources.

The values attached to the resources of language and culture are in turn linked to deeper values that are related to becoming a part of society, values such as respect, dignity, acceptance and belonging. Stevick represents values as “beliefs about how things fit together in life, about what is desirable, and about what gives meaning to

existence” (1990, p. 16). Curran sees them as the “why” behind a person’s feelings (1978, p. 110) as well as choices and self-investments. Echoing Curran, Rardin et al. note that “values involve emotions” (1988, p. ix), and further define them as “those core investments that make up our personal identity” (p. xi) and “those complexes of personal meanings about life in which one is invested as a whole person” (p. 13). Taken together, these complementary views depict values as something that people believe about life and its meaning, something to which emotions and feelings are linked, and something which forms the basis for choices or investments that make up a person’s identity. This understanding is depicted in Figure 7.1.

Figure 7.1 Values



A view of values as related to investment, emotions, and identity is helpful in understanding the dynamics in a learning community. Stevick (1998, p. 21) observes that the language classroom is an area “in which a number of private universes intersect one another. Each person is at the center of his or her own universe of perceptions and values, and each is affected by what the others do.” What reinforces the self-image of one person may enhance the self-image of another; however, there is also the possibility that what reinforces the self-image of one will contradict or detract from the self-image of another, thereby becoming a threatening force. Clearly there is much at stake, elements of which are often reflected in attitudinal overtones and levels of participation. The degree

to which individuals invest themselves in these encounters is influenced by participants' perception that their values are accepted and validated by others (Curran 1976, p. 47). In other words, investment relates to whether or not people find themselves validated in ways compatible with their own perceptions of self-identity.

Students' accounts of their experience in the STAR community suggest a high degree of compatibility between their values and their experience. One area in which this can be seen is in the area of cultural learning. Students value learning language coupled with explicit information about the host culture and culturally relevant life skills and practices that would enable them to act purposefully in society. They also value learning about culture through interaction with teachers as representatives of the host culture and peers as representatives of multiculturalism. Further evidence of the compatibility between their values and experience is the degree of involvement with classmates and teachers in extracurricular activities, both planned and spontaneous. In Curran's view, when the values and investments of individuals are mutually accepted and respected, "it allows each person deeply and openly to understand the other" (p. 47). This leads to mutual validation, or what he calls *convalidation*. Curran goes on to equate convalidation with "mutual self-investment," suggesting that the investment of one individual in another causes that other to become a "value."

7.3.1.2 Interpersonal Care and Investment

Analyses of interview data show that STAR participants are clearly invested in the STAR learning community. Students do not have to attend the STAR program to access resources of language and culture, and in fact, many have been in other schools;

however, in their view what makes STAR noteworthy is the quality of interpersonal interaction. As one student put it: "It's very good to know that people care about you...here...you know that people care about you, that they are really happy to have you here...That's a good feeling. That's why probably lots of people attend this school" (DD-G:8). From the perspective of STAR students, the practice of caring community is characterized by interpersonal care and investment.

For Curran, learning in community "contains the double implication of a deep commitment to others as well as the rigorous demands of learning" (1972, p. 33). It is not just concern with the *what* of learning, but the *how* (1978, p. 44). The *how*, the deep commitment to others, begins with "genuine engagement of the knower-teacher in the classroom as part of the learning community" (1972, p. 31). STAR students experience this not only in terms of the quality of interaction (e.g., friendliness, patience, kindness, encouragement), but see it as representative of deeper values such as respect and love, in short, "people treating you like a person" (MM-P:28). Freire (1984) states that "it is not sufficient to give lip service to the idea that men and women are human beings if nothing is done objectively to help them experience what it means to be *persons*" [emphasis in the original] (p. 532). While Freire has a socio-political objective in mind, it seems to be no less important to STAR students that the learning community be a place of social practice that allows them to experience what it means to be persons. At STAR, the resources of language and culture are mediated by representatives of the host culture who make *themselves* as well as their resources available to students. This leads to a practice of interpersonal investment that extends beyond the confines of the classroom to multidirectional interpersonal involvement. Such practice engages and validates

participants in the complexity of their whole-person identities. The positively charged attitudinal language used by students to describe their interpersonal experience in the STAR context suggests a deep consonance between their perceived needs and purposes and their experience at STAR. From their perspective, invested interpersonal relationships appear to be the cornerstone of caring community practice.

7.3.2 Teachers and Administrators

7.3.2.1 Love-based Service

The data suggest that students are not alone in attaching significance to interpersonal relationships. STAR teachers embrace an explicit interpersonal orientation with regard to the teaching/learning dynamic. In Freire's view, people "cannot be truly human apart from communication, for they are essentially communicative creatures. To impede communication is to reduce men to the status of 'things'" (2000, p. 128). From his perspective, true communication rests on a view of others as Subjects rather than Objects, or in Buber's terms, "Thou" rather than "It." This view is comparable to Curran's understanding of genuine communication as communion between persons (cf., 1982, p. 133).

Such communication makes space for people to "share about their lives." While Curran emphasizes the importance of the social dimension of language learning, he considers it primarily within the immediate context of the language classroom.

Furthermore, the application of his philosophy (e.g., Curran, 1976; Freeman & Freeman, 1998; Larsen-Freeman, 2000; Rardin et al., 1988) links the importance of relationships almost exclusively to issues of language learning anxiety. Links between learners'

classroom experience and the external social context (e.g., issues of resettlement and cultural transition) are not taken into consideration. Yet, as integrated “whole people,” learners bring a host of issues to the classroom, issues that may have an impact on their ability to learn, but on the surface, might not appear to have direct association with language learning. These are issues which require an understanding that surpasses the scope of “humanistic techniques” that seek to promote self-actualization and self-esteem (Richards and Rodgers, 1986; Moskowitz, 1978). The distinction between “techniques” as something which one *applies* and a philosophical understanding of people which influences the way in which one (*inter*)acts is significant. For some writers it is the difference between *doing* and *being* (Kramsch 1993; Palmer, 1998; Thornbury, 2001a). For teachers in the STAR context, caring interpersonal relationships are at the foundation of caring community practice. At the deepest level, this is based on a model of relationship where teachers “give their lives” for others.

7.3.2.2 Relationships as a Way of Knowing

For Curran, such a stance means that teachers “die” to the untouchable abstractive intellectualized relationships (1972, p. 31; 1976, p. 12) that keep them from genuine whole-person interaction with learners. By leaving a remote, intellectually exalted god-position and exposing themselves to the vulnerability of interacting as whole people in the classroom, through incarnate dialogue teachers create an environment which fosters the growth of mutual trust and understanding. This is foundational for the establishment of a caring invested learning community.

For Freire, this stance means identifying completely with those whom the educator is seeking to help, “that they die as elitists, so as to be resurrected on the side of the oppressed, that they be born again with the beings who were not allowed to be” (1984, p. 525). When educators give up a god-like role, dialogue becomes the basis of a relationship characterized by mutual trust “which leads the dialoguers into ever closer partnership in the naming of the world” (2000, p. 91). Dialogue in this sense is not a “mere technique...[rather it] characterizes an epistemological relationship...a way of knowing” (1995, p. 379).

Within the STAR community, the application of this theological analogy combines elements of the understanding advanced by both Curran and Freire. At STAR, this stance means that teachers enter into relationships with students as “human, as people.” The stance of *being* in relationship establishes the foundation for learning and as such becomes an epistemological relationship—a way of knowing. While Freire does not expand on the notion of relationships as epistemology, the work of Parker Palmer offers additional insight.

Palmer states that a teacher is the living link in the epistemological chain. The way in which she or he plays the role of mediator conveys an epistemology and an ethic, in other words, both an approach to knowing and an approach to living (1986, p. 29). At STAR, teachers and students are focused on the subject of English for the purpose of communication, but English as a subject is necessarily infused with the Subject of the communicators. The lives of the Subjects animate the subject. In contrast to the objectivist epistemology rejected by Curran and Freire for its ethic of detachment and manipulation, this type of knowing is an epistemology of participation and accountability

where relationships are the key to unlocking the knowledge of reality (ibid.). Palmer posits that knowledge mediated by relationship leads to a view of others in terms of "Thouness" as described by Buber.

In the STAR program, the practice of validating community is mediated through caring relationships which are not a by-product of the learning environment but rather form the basis for it. The experience of learning is viewed through the lens of relationships, relationships which are fostered by administrators and teachers whose love for learners stems from a spiritual heritage.

7.3.2.3 Agency of Change

At an institutional level, this translates into a concern for change in the larger social arena. STAR is personified as an agent of social change and the STAR host institution positioned as needing to: "take a lead in actively embracing cultures and ethnic people that are coming to the Fraser Valley...breaking down the cultural and communication barriers" (BC:4). A literal outworking of this figurative positioning means "us[ing] English as a Second Language as a way of developing a better community...a greater understanding and cooperation between people" (GW:4).

In his discussion of oppressive cultural action, Freire condemns a view of communities as isolated entities. He recognizes a dialectical perspective based on "the understanding of a local community both as a totality in itself and as part of a larger totality" (2000, p. 142). This view is supportive of the role of base church communities as movements of indirect political influence (cf., Aspiazu, et al., 1998). By fostering change within, these communities also foster change in the larger societal context of

which they are a part by altering the fabric of the larger social structure at a grassroots level. In addition, people who are socialized through empowering interaction within such communities emerge to interact purposefully from a position of strength, bringing about additional change to the larger social order. STAR administrators seemingly cast the STAR community in such a role. In their view, validating social practice takes the form of actively pursuing caring relationships (“actively embrace”) while deliberately working to reverse exclusion (“breaking down cultural and communication barriers”). At STAR, the practice of validating community emerges from a foundation of coherent beliefs and values evident among stakeholders at all levels. At the deepest level, it is a practice rooted in relationships.

7.4 Perceived Changes

The findings of Chapter 6 reveal reported changes in affective states among students, indicating a move from negative to positive perceptions along with corresponding views of language ability and life in Canada. Changes in action are suggested by the way in which students began to claim the right to speak. The data indicate that interpersonal validation is seen to be linked to students’ perceptions about themselves and their circumstances as well as to how they participate in their social world through the medium of English.

Curran claims that “any discussion of the educative process has really to start with the relation of conflict, hostility, anger and anxiety to learning” (1976, p. 19). In his work, discussion of these negative emotions is primarily confined to the risk-taking and challenges involved in the language classroom. While these challenges are no doubt

faced by STAR students, their accounts suggest that the affective dimension of language learning in the STAR community is related to deeper concerns. Curran recognizes that “deep feelings are both the result of and the measure of one’s self-engagement with a goal, a person, a situation. Such feelings have, therefore, a series of personal values behind them” (1978, p. 111). For STAR students, language learning is linked among other things to values related to comfort, competence and belonging in the Canadian context. By providing a supportive welcoming environment, the STAR program not only helps students improve their language skills, but also helps address the deeper needs linked to these values.

Morgan (2000), advocates a critical pedagogy of space, encouraging an interpretation of space as social text. He believes that spaces are made (and by implication, not made) in the living of our lives. Morgan’s analogy is relevant to the discussion at hand. Many STAR students have experienced Canadian society as a closed space. In some instances a lack of patience or even avoidance on the part of societal insiders has robbed newcomers of linguistic and interpersonal space. In other cases, their very physical space, represented by the right to live here, has been challenged. Freire (2000) writes:

Cultural action is always a systematic and deliberate form of action which operates upon the social structure, either with the objective of preserving that structure or of transforming it. As a form of deliberate and systematic action, all cultural action has its theory which determines its ends and thereby defines its methods. (p. 179)

The Canadians who run the STAR program, are committed to a theoretical framework of caring relationship and deliberate inclusion, in other words, a policy of open space.

Based on an epistemology of accountability and participation, they systematically and

deliberately establish validating relationships with newcomers, opening up interpersonal space, as well as providing them with language and cultural support to help them claim their place in the larger Canadian context. As societal insiders who intentionally befriend newcomers and freely share their linguistic and cultural expertise, they systematically act to transform the closed space of Canadian social structure within their circle of influence, turning it into open space where newcomers are welcome not just in theory, but in practice. Once again, this is reminiscent of the indirect political influence of the educational model of base church communities.

7.5 Emergent Pedagogical Design

In Chapter 1 I cited Williams and Burden (1997) who observe that education is concerned with:

making learning experiences meaningful and relevant to the individual, with developing and growing as a whole person...it has a moral purpose which must incorporate a sense of values. Education can never be value-free. It must be underpinned by a set of beliefs about the kind of society that we are trying to construct and the kinds of explicit and implicit messages that will best convey those beliefs. These will be manifest also in the ways in which we interact with our students. (p. 44)

In light of the data examined in this study, it may be argued that STAR is a program where learning experiences are meaningful and relevant to adult migrant students, a program that contributes to whole-person growth. It is also a program which incorporates a strong sense of values. STAR personnel have a very clear understanding of the type of society that they are endeavouring to create—a society that is open to and welcoming of newcomers, a society of understanding and cooperation between people (cf., Tables 5.17-5.20), a caring community. This is evident in the way in which they interact with

students. The construct of community is explicitly recognized as one of the things that sets the program apart, and interpersonal relationships are understood to be the key (cf., Table 5.20). These elements come into sharper focus when examined under the rubric applied to the work of Curran and Freire: people, pedagogic process, and parameters (cf., Chapter 2).

7.5.1 People

Administrators of the STAR program take an anthropological stance similar to that of Curran and Freire. At STAR, an understanding of human interaction is “dramatically influenced by our understanding of our faith” (BC:1). This is reflected in a view of human beings as created in divine image (cf., Chapter 2, Section 2.4.1.2; Chapter 5, Section 5.5.2), and while not stated explicitly, echoes Freire’s view of the human person as transcendent and finite, finding completion in a vertical relationship which has direct implications for horizontal relationships (cf., Chapter 2, Section 2.4.2.2). It is also parallel to Curran’s view of “the will to community—the urge to give oneself to another and to the need of others” (1968, p. 114).

In describing his anthropological position, Curran juxtaposes the “will to community” with the “will to power.” The will to power over another “can be described as self-centered satisfaction in controlling another” (1968, p. 114), or in other words, a person’s “strong urge to re-create others in his own image” (1969, p. 179). This understanding of the outworking of human finitude in terms of conquest does not appear to be evident in the discourse of the STAR community. There appears to be only a strong representation of the will to community: “We believe in a lot of values that focus around

empowerment of people, and blessing and encouragement of people...whether they be part of the church or not" (GW:3). "We all have something to teach one another and learn from one another, no matter what background we have and what culture we come from" (F1:7).

7.5.2 Pedagogic Process

The value attached to people derived from the anthropological stance described above results in an attitude of giving self in service: "We need...to give our life for them" (GW:3). In the educational context, a view of self-giving service is reflected in statements by Curran who discusses the importance of the teacher being able to "give up his god-position and enter the human race where redemption is possible through understanding in human communication" (1976, p. 12). Freire expresses a related view when he speaks of "the teacher who makes himself or herself 'divine'...appears most often as an untouchable, literally and figuratively" (1985, p. 117). He asserts a need for educators to "'die' in order to be reborn through the oppressed" (2000, p. 133).

In the STAR context, giving self in service means that teaching English "is not a job." The director is very clear on her position: "This is volunteer. This is ministry....If you don't want to come in and work with the people and get to know them and develop the relationships with the students and if you're only looking at it as a way of making money down the road, that's not going to work" (CM-A:5). The director's position is echoed in the comments of the teachers themselves who "want to serve," "enjoy helping people" (F1:6), and teach "because they love the people" (C:7). It is also reflected in the perceptions of students who make observations such as: "I think the teachers very kindly

and work hard...everything is the pleasant mind. Not money.” (EE-H:4); “I think the strength is, you know, love. Teachers do everything in love” (MM:J-34).

For both Curran and Freire, empowering relationships that begin with a self-giving stance on the part of the educator are mediated through dialogue. This is true in the STAR context as well. For Curran, this is “incarnate dialogue” patterned after the interaction between counselor and client (1969, p. 208). It is dialogue that “enters into the very incarnate being of the person—his animality as well as his rationality” (ibid.); in other words, it is accepting of the whole person, including affect and cognition. For Freire, liberating dialogue is a dialectical process of reflection and action which is linked to a change in cognition, an ever increasing critical consciousness (1998a, p. 486). It cannot exist “in the absence of a profound love for the world and for people” (2000, p. 89).

At STAR, empowering dialogue takes the form of teachers endeavouring to understand students as whole people. Students interpret this as being treated with patience and respect—in other words, like a person: “The teachers here are very patient with us, so kind to us...sometimes we go out [in the community] the people don’t have a lot of patience to us. They don’t want to listen (OO-L:11-12). “We people like people treating you like a person...patience is very important. That shows they respect you. They have an understanding. At least they want, they try to understand you...and try to help you” (MM-P:28-29).

In addition, at STAR, Appraisal of interactants and interpersonal investment occurs as teachers and learners construct knowledge in light of their understanding of the wider social context (e.g., Friends, Text 4.1). Knowledge is much more than linguistic

expertise, an object possessed by teachers to be appropriated by students. Linguistic expertise is a tool which teachers freely share with students in order to assist them in using language to express meaning and enable the joint construction of knowledge on a much broader whole-person level.

The whole-person dimensions of dialogue at STAR become more apparent when considered in light of Ishiyama's construct of multidimensional self. Interaction discourse provides evidence that students at STAR understand and represent their identity in terms of physical, familial, sociocultural, transcultural-existential, and transpersonal self (cf., Chapter 4, Section 4.3; Appendix F). Furthermore, the related needs and purposes linked to these various dimensions may be experienced mentally, emotionally, physically, and/or spiritually. STAR discourse data suggest that students' experiences are typically multifaceted in various dimensions of identity (cf., Appendix G). Whole-person engagement and interpersonal validation reflects that complexity. This comes about through teachers taking both facilitative and directive roles (cf., Chapter 4).

7.5.3 Parameters

The focus of the STAR program brings about a community that is at once both inward and outward looking. It looks inward in that it focuses on the needs and purposes of individuals and relationships within the community of learners. The reported result of the inward focus is that students who were initially fearful, lonely, and lacking confidence in their ability to speak and interact in the host culture find in STAR a place where they can overcome their fears, meet others, and learn to interact with a new sense of confidence (cf., Chapter 6, Section 6.2). In this sense, the STAR community may be

understood as an overarching domain of multiple validation sources consistent with Ishiyama's work (1995a, 1995b; cf., Chapter 2, Section 2.2.2). As a place, STAR is a validating community. Within this domain are embedded other domains of validation including validating activities such as those which take place in the classroom, coffee break sessions, all-school events and informally outside of class. The STAR community is also a place of validating things, the most important of which are the symbolic "things" of language and culture. However, of greatest significance in the STAR context is that all of the above are mediated through the domain of validating relationships.

However, the STAR community is also outward looking if for no other reason than because members of STAR are also members of the community at large in which they must also interact. Freire contends that a dialectical view recognizes a community both as a totality in itself and as part of a larger totality (cf., 2000, p. 142). While the STAR community may be viewed as a totality in itself, what takes place therein is directly influenced by what takes place in the larger community. The focus of STAR administrators and teachers is animated and informed by the realities of Canadian society as they understand it. For their part, the personal stories and experiences of students are also animated and informed by interaction in that larger society. While dialogue in the STAR context is not intended to lead to critical consciousness in the political sense of Freirean understanding, it does appear to be linked to changed cognition with apparent changes in action, most noticeably action whereby students claim the right to speak in various contexts not only inside, but also outside of the STAR community (cf., Chapter 6). This takes place in the context of an institution that sees itself as an agent of social

change mediated through the practice of relationships. In this sense the practice of validating relationships emerges not just as an ethic, but also as a way of knowing.

7.5.4 Overarching Metaphors

It has been noted that individuals often express their personal constructs in terms of metaphors (Lakoff & Johnson, 1980; Williams & Burden, 1997) and said metaphors can have an impact on the manner in which both teachers and students approach the educational experience (Williams & Burden, 1997, pp. 201-202). In STAR data, two important related constructs are embrace and hospitality. Both may be seen as stemming from the theological metaphors of incarnation and redemption, or self-giving service. The linked metaphors of embrace and hospitality incorporate the spatial imagery of offering or creating space as a prerequisite for facilitating the claiming of space.

7.5.4.1 Embrace

Embrace represents the stance of the STAR organization toward newcomers. At the administrative level, the expressed view is that the host institution “has to take a lead in actively embracing cultures and ethnic people that are coming to the Fraser Valley... breaking down the cultural and communication barriers” (BC:4). This personification portrays the larger STAR community as actively engaged in caring relationships and deliberate inclusion at the societal level with implications for the STAR ESL program.

In his penetrating and thought provoking consideration of identity, otherness, and reconciliation, Miroslav Volf (1996) argues the case for placing the oppression/liberation schema and the resulting liberation project into the larger framework of embrace.

Embrace, as Volf understands it, is a metonymy representative of “the entire realm of human relations in which the interplay between the self and the other takes place” (1996, p. 140). His focus is on “the dynamic relationship between the self and the other that embrace symbolizes and enacts” (p. 141).

In the drama of embrace, the first move, opening the arms, signals one person reaching for another indicating that “I have *created space* [emphasis in the original] in myself for the other to come in and that I have made a movement out of myself so as to enter the space created by the other” (ibid.). Volf likens this both to a door that is left open for a friend and to a soft knock on the others’ door. The second move is to simply wait. Open arms stop at the boundary of the other—they are not an act of invasion. Waiting is a sign that although the embrace might originate with one person, it cannot reach its goal without reciprocity on the part of the other. The third move, the goal of embrace, is closing the arms. As Volf notes, it takes two pairs of arms for one embrace; “a host is a guest, and a guest is a host” (1996, p. 143). Without reciprocity, there is no embrace. Yet at the same time, one must keep the boundaries of self firm so as not to be engaged in a self-destructive act of passive assimilation. The final act of embrace is opening the arms again. This underscores the fact that both must preserve their identity, an identity enriched by that which has been left by the presence of the other.

Embrace reflects the posture of the STAR community in that newcomers to Canada are viewed as the “other” to be invited into relationship, both in the classroom and beyond. The STAR community creates space for newcomers who want to enter into relationship. However, relationships are not forced and the offer of embrace may be refused as readily as it is accepted. When newcomers do choose to accept the invitation,

there is a growth in mutual understanding whereby the hosts come to understand the students more fully, and the students gain a new understanding of the hosts and the culture which they represent. In the words of the STAR director, "They appreciate us and we appreciate them. It's just a mutual admiration society" (CM-B:28). The depth of this mutual admiration is evident in that the STAR community does not seek to neutralize the uniqueness of different participants. Their identities are recognized and celebrated in a variety of ways, including various opportunities to highlight students' home cultures within the classroom and in the larger STAR community. This reflects the final act of embrace, opening the arms, an act that demonstrates respect for the identity of the other in the closeness of relationship.

7.5.4.2 Hospitality

In describing the drama of embrace, Volf compares the first move, the creating of space, to both a door left open for a friend and a soft knock on the others' door. In other words, the act of embrace is linked to hospitality. Like embrace, the metaphor of hospitality emerges in the discourse of the STAR community both figuratively and literally in the description of numerous acts of hospitality. As one teacher said, "It's like you're welcoming them into your home. That's what you're doing. And I do that too" (D1:3). As seen in the accounts of STAR stakeholders, this posture leads to reciprocal acts of hospitality reflective of the mutual "host as guest and guest as host" imagery represented by Volf's depiction of embrace.

The metaphor of hospitality as it relates to education is explored by Palmer (1983, 1998).³ He notes its origins in ancient times when in nomadic cultures, the food and shelter one gave to a stranger one day was the food and shelter one hoped to receive from a stranger the next day. In this respect he writes: "By offering hospitality, one participates in the endless reweaving of a social fabric on which all can depend" (1998, p. 50). He also makes the link to epistemology explicit: "To be inhospitable to strangers or strange ideas, however unsettling that may be, is to be hostile to the possibility of truth; hospitality is not only an ethical virtue, but an epistemological one as well" (1983, p. 74). In this view, the act of welcoming strangers and the unknown elements which they represent is the act of welcoming an opportunity to discover new understanding.

Pohl (1999) defines strangers as people without a place, those who are "detached from basic life-supporting institutions...without networks of relations that sustain and support human beings" (p. 87). Offering hospitality to strangers involves making room for those with no place. For those in the role of host, it means sharing themselves and their lives, not just their skills (2002, p. 125). It also means listening. In Palmer's view, hospitality within the classroom requires not only treating students with civility and compassion, but inviting them and their insights into the conversation. It means assuming they have stories to tell and making space for those stories as part of the process of knowing (1998, p. 79).

Making space for their stories means seeing people as human beings rather than embodied needs or interruptions (Pohl, 1999, p. 178). Far more than a tame and pleasant practice, hospitality in this sense can have a subversive, countercultural dimension and

³ Smith and Carvill (2000) develop the hospitality metaphor with a slightly different emphasis in relation to foreign language teaching.

function as an act of resistance. "Especially when the larger society disregards or dishonors certain persons, small acts of respect and welcome are potent far beyond themselves. They point to a different system of valuing and an alternate model of relationships" (p. 61). In sum, hospitality of this nature "resists boundaries that endanger persons by denying their humanness" (p. 63). In this stance, it encompasses the liberation project embraced by Freire.

Hospitality emerges as a literal phenomenon in the STAR community, but the source can be traced to a metaphorical understanding. STAR is a place where the host who has cultural power, opens up the home so to speak to those without power. Guests are welcomed and given loving attention. Their stories are listened to and their identities affirmed. As one student explained, "You know, I feel here is home....I feel I am...accepted...and most welcome....That makes difference....We need love" (MM-J:42-43). At the same time, the hosts are enriched by the presence of the guests even while the guests seek to learn from the hosts in order to understand the ways of the home and fit in. In the words of one teacher, "I want to hear from them...I want to know about their lives and then they want to know about Canadian Culture too" (D1:4). The reported result of hospitality is that students begin to interact with increasing competence and confidence in the new home setting. This is reflected in the experience of one student who noted: "lots of people in here help me a lot....I was afraid too in Canada, but now is home, this country is our home" (II-J:14). Based on what students have sometimes experienced elsewhere in society at large, hospitality as practiced by the STAR community is countercultural. The STAR community is a place of open space; it functions as a door opener rather than a gatekeeper to Canadian society. According to

the director, what sets STAR apart is the hearts of the teachers. As such, it may be argued that in the STAR community a spacious home stems from a spacious heart (cf., Gundry-Volf & Volf, 1997, p. 11).

7.5.5 Comparison of Pedagogies

At STAR, newcomers to Canada are considered to be valuable community members based on their intrinsic human worth. As teachers and adult migrant students use language to communicate meaningfully about their lived experiences, learners construct knowledge about the language, themselves, the new host culture and their ability to interact purposefully in that culture. Through the process of constructing knowledge and meaning in transaction with each other and the environment, both stakeholders and the environment are influenced. This occurs within a pedagogical framework that mirrors aspects of the pedagogical approaches of both Curran and Freire while at the same time reflecting its own distinctive contours. These perspectives are summarized in Table 7.1.

Table 7.1 Comparison of Pedagogical Frameworks: Curran, Freire, and STAR

Overview	Curran	Freire	STAR
Theme	<ul style="list-style-type: none"> • Separation vs. Integration 	<ul style="list-style-type: none"> • Oppressor vs. Oppressed 	<ul style="list-style-type: none"> • Outsider vs. Insider
Primary Metaphors	<ul style="list-style-type: none"> • Incarnate-redemptive relationships 	<ul style="list-style-type: none"> • Incarnation • Easter (Redemption) 	<ul style="list-style-type: none"> • (Incarnation /Redemption) • Embrace • Hospitality
People	<ul style="list-style-type: none"> • Finite • Transcendent • Conflict within self and group • Find completion through integration 	<ul style="list-style-type: none"> • Finite • Transcendent • Conflict with oppressive social structures • Find completion in 	<ul style="list-style-type: none"> • Finite • Transcendent • Conflict within and with society • Find “completion” by being welcomed

	of cognition with all aspects of experience <ul style="list-style-type: none"> • Horizontal relationships modeled on vertical relationship 	liberating societal relationships <ul style="list-style-type: none"> • Horizontal relationships (in society) modeled on vertical relationship 	to the group and becoming insiders (in STAR and by extension in Canadian society) <ul style="list-style-type: none"> • Horizontal relationships modelled on vertical relationship
Pedagogic Process	<ul style="list-style-type: none"> • Dialogue (focus on affect—convallidation) • Knowledge as appropriated object • Facilitative teacher 	<ul style="list-style-type: none"> • Dialogue (focus on cognition—critical consciousness) • Knowledge mutually constructed (with teacher guidance) • Directive teacher 	<ul style="list-style-type: none"> • Dialogue (focus on interpersonal validation linked to lived experience in society) • Knowledge mutually constructed • Facilitative and directive teacher
Parameters	<ul style="list-style-type: none"> • Self-understanding and awareness leads to self-actualization • Emphasis on personal growth • Inward facing community 	<ul style="list-style-type: none"> • Critical consciousness in individual leads to social change • Emphasis on social transformation • Outward facing community 	<ul style="list-style-type: none"> • Support leads to reported individual change and increased participation in society • Emphasis on acceptance and belonging • Inward and outward facing community

7.6 Conclusion

An understanding of the intricate connection between theory and practice is a key concept in Freirean pedagogy: one of the “indispensable virtues of a progressive educator has to do with the coherence between discourse and practice” (1993, p. 132). A review of STAR action and reflection discourse suggests that there is coherence between the practice and espoused theories of teachers and administrators in the STAR context.

Administrators and teachers set out to make STAR a welcoming place, a place in which newcomers are supported and validated, and that is what students report. Williams and Burden (1997) observe that the human enterprise depends on shared reality. Quoting Salmon they note that, "the teaching-learning encounter is, essentially a meeting between the personal constructions, the subjective realities of teacher and pupil. This means that we cannot understand school learning without acknowledging *both* sorts of reality" [emphasis in the original] (p. 28). They go on to underscore the importance of teacher beliefs, observing that "teachers are highly influenced by their beliefs, which in turn are closely linked to their values, to their views of the world and to their conceptions of their place within it" (p. 56). However, since beliefs are often difficult to measure, they must usually be inferred from the ways in which people behave rather than what they say they believe (ibid.). In the STAR context, action discourse and student reports corroborate the consistency between the espoused theories of teachers and administrators and the practice of caring community. Moreover, since learners' perceptions of the learning environment are a reflection of their own beliefs and values (p. 202), students' understanding of the STAR environment suggests coherence between the views of stakeholders at different levels. Freire (1993) contends that:

the critical comprehension of community-based programs requires the intelligence of relations between practice and theory....ne of the political-pedagogical acts that truly progressive educators and community-based movements need to accomplish is the demonstration that theory cannot be separated from practice. Theory is indispensable to the transformation of the world. In truth, there is no practice that does not have a built-in theory. (p. 132)

In the STAR context, the social practice of caring community is inseparably linked to whole-person perspectives of relationships which are central to the language learning process.

Chapter 8

CONCLUDING WORDS

8.1 Introduction

This study examined a volunteer-run, church-sponsored ESL program and the way participants understand the focus of the program within the context of needs faced by newcomers to Canada. More specifically, it explored whole-person perspectives and the social practice of creating caring community. In this final chapter I review the findings of the study, consider its limitations, and discuss various implications for researchers and educators in Sections 8.2, 8.3, and 8.4 respectively. I close with personal reflections in Section 8.5.

8.2 Summary of Findings

In the STAR case, the social practice of caring community is reflected in the practice of interpersonal validation, an important element of caring community whereby people validate themselves and others in ways consistent with the understanding of validation represented in Ishiyama's work (1989, 1995a, 1995b). This study explored the notion of interpersonal validation with particular reference to adult learners in the context of cultural transition and adjustment to life in Canada. The research focused on the following questions:

- 1) How is the social practice of caring community as evidenced in interpersonal validation enacted in the second language classrooms of the STAR program?
- 2) How do STAR participants understand the social practice of caring community? What are their "theories" about the practice?

- 3) How might perceptions and actions of participants change as they become invested in the STAR community?

8.2.1 Overview

In this case study, language learning is linked to human relationships and the social practice of caring community. There are three central findings. First, caring community is constructed through language, specifically in the form of interpersonal validation, in the activities of teaching and learning. Second, interpersonal investment is the key to caring community and participants understand this in complementary ways: administrators and teachers as self-giving service, learners as a source of support and belonging. Third, participants report that the practice of caring community is instrumental in facilitating cultural adjustment.

8.2.2 Community *through* Discourse

The findings of Chapter 4 show how the social practice of caring community is an integral part of the activities of teaching and learning and can be traced in the interaction discourse of STAR classrooms. This takes place through exchanges that more closely resemble casual conversation than traditional patterns of classroom interaction, although with important differences. Analyses of STAR interaction data indicate that it is teacher-guided and covers a range of aspects pertaining to self-identity and related elements of validation represented in Ishiyama's validation model. In this way STAR discourse is characterized by interpersonal validation realized through the explicit Appraisal of interactants. Analyses of this case show that construction of caring community through

the Appraisal of interactants is an integral part of the discourse of language learning. It is also embedded in an intentional process whereby teachers establish the conditions for validating interaction and reinforce it with follow-up action. The overall picture of STAR discourse may thus be represented in the following manner:

Pre-validation Conditions + Explicit Appraisal of Interactants + Follow-up (behavioural) Action.

In short, the present study demonstrates how whole-person concerns can be traced through elements of discourse patterns.

8.2.3 Interpersonal Investment as Key

The findings of Chapter 5 indicate that STAR participants understand the social practice of caring community with reference to the perceived needs and purposes of stakeholders in the program. From the perspective of students, this involves having access to the valued resources of language and cultural knowledge which facilitate survival and communication in the new context. The data also show that the values students attach to resources of language and culture are linked to deeper values related to becoming a part of society, values that include respect, dignity, acceptance and belonging. An important part of this is feeling cared for and all that entails. At STAR, the resources of language and culture are mediated by representatives of the host culture who make themselves as well as their resources available in a way that leads to interpersonal investment in and out of the classroom. The practice of caring community is thus also understood by students in terms of interpersonal care and investment in response to interpersonal needs.

Teachers and administrators likewise attach importance to the interpersonal aspect of interaction in the STAR community. They recognize that newcomers need access to

the resources of language and cultural knowledge to become a part of Canadian society and see this access linked to interpersonal relationships. Teaching is viewed as an act of hospitality, “welcoming them to your home,” and understood as “a labour of love.” It is an endeavour where relationships with students lay the groundwork for all other interaction. This stance of being in relationship as opposed to simply applying relational classroom techniques is illuminated in part by the director’s understanding of teachers’ involvement as an act of ministry, or service. It is further explained by STAR administrators who link STAR practice to spiritual values and understand relationships with newcomers and the ESL program as a means of affecting change in the larger social context. In summary, service as understood by STAR administrators and teachers is realized through relationships with students for the purpose of creating community. This places caring interpersonal relationships at the heart of the social practice of caring community.

8.2.4 Caring Community and Reported Change

The findings of Chapter 6 show that students report the practice of caring community to be instrumental in facilitating cultural transition. For STAR students, language learning is linked to values related to comfort, competence, and belonging in the Canadian context. Students described a transition from debilitating affective states including fear, lack of confidence, and loneliness to positive affective states such as a sense of comfort and peace, an increase in confidence and happiness, and diminishing loneliness and homesickness. They believed that involvement in the STAR community was instrumental in helping them deal with negative affective conditions which in turn

enabled them to interact in the community of learners as well as the community at large. In sum, following involvement in the STAR program, students reported a general move from negative to more positive perceptions of language ability, competence, and life in Canada. In their view, this was accompanied by a corresponding change from negative to positive emotional states and ways of being in the social world exemplified by claiming the right to speak. Student comments reflected their understanding that such changes resulted from the interpersonal support of an invested learning community.

8.3 Limitations

In addition to highlighting the findings of this study, it is helpful to clarify several general limitations. First, while the qualitative research approach I have adopted coupled with the specific local context of the study provide rich detail about the STAR program, the findings are not generalizable to other programs. It is hoped that the study may provide insights that assist readers in exploring the dynamics of other community-based programs, but the findings of this research effort represent the STAR program alone. Second, the focus of this study has been to trace and explore matters relating to the naturally occurring phenomenon I have labeled interpersonal validation. While apparent and reported changes in the behaviour of participants have been noted in keeping with the general premise of change through socialization, the purpose of this study has not been to provide a causal analysis. Finally, in attempting to understand and trace discourse patterns of interpersonal validation, I have restricted my focus to clear minimal cases of explicit expression. I have not addressed various other possible aspects of interpersonal validation such as implicit enactment at a superordinate level in the form of verbal and

behavioural acts. While these aspects have the potential to enrich an understanding of interpersonal validation, they are beyond the scope of this study.

8.4 Implications

The findings of this investigation have various implications for researchers and educators.

8.4.1 Implications for Researchers

8.4.1.1 Second Language Socialization

In Curran's work (1969, 1972, 1976) where whole-person engagement mediated through language is central to the creation of an invested supportive learning community, an understanding of human relationships is integral to the process of learning. Freire (1973, 2000) substantially shares this perspective. However, these matters have not been adequately considered in the mainstream of research and literature in the field of second language acquisition (SLA) which has typically emphasized the individual learner and the learning of the language system only. A theoretical perspective which emphasizes the individual leaves little place for the learning community; if the individual learner is seen as a developing linguistic competence, there is little place for the whole person; if the focus is on learning the sentence grammar and vocabulary of the language system, there is little place for recognizing the role of discourse in constructing social relationships. Relationships between people become reduced merely to a variable that may affect the rate of acquisition of a language. Such a perspective cannot engage with the vital issues raised by Curran and Freire. It has been an aim of this thesis to show that these vital

issues can be approached much more adequately by adopting an SFL theoretical perspective that analyzes discourse in sociocultural context.

An SFL language socialization approach emphasizes the interrelated nature of language and context. In this framework, the learning of language is viewed as a social process: linguistic knowledge is transmitted in social contexts through interpersonal relationships (Halliday, 1979; Halliday & Hasan, 1985). An SFL perspective recognizes three interrelated overarching functional dimensions of meaning: the ideational, textual, and interpersonal, reflecting the integral nature of interpersonal aspects of language socialization. The present study considered the relation of second language learning to human relationships and community using Appraisal analysis as a means of tracing patterns of interaction in a church-sponsored, volunteer-based language program. This raises questions regarding patterns of interaction and the related nature of relationships and community in other environments. One implication arising from this study is the greatly expanded potential to explore fundamental issues raised by Curran and Freire in a deeper and richer way, using the evidence of discourse.

Closely tied to Appraisal patterns are elements of validation, including self-identity and related validation themes. By linking Appraisal analysis to the aspects of validation represented in Ishiyama's work, this study demonstrated how specific validation factors and related values have bearing on the nature of community and can be traced through discourse. While notions of validation and identity have received some attention in second language research in recent years (e.g., Norton, 2000; McKay & Wong, 1996), there is need for additional discourse-based work that explores specific aspects of validation along with links to identity and community building.

Finally, this study explored a language program that is sponsored by an organization which explicitly recognizes the social practice of community building, evidenced by the Community Builders portfolio under which the ESL program operates. The emphasis on community and interpersonal relationships in the STAR program could be seen in the views of administrators and program personnel at various levels and was recognized and appreciated by STAR students. An ecological, or systems approach to education emphasizes the importance of considering the total environment of learners to more effectively understand the learning process (Williams & Burden, 1997, p.190). While there is a growing body of research that explores various and diverse aspects of interpersonal elements and affect in language learning (e.g., Arnold, 1999), there appears to be a dearth of studies that consider how the macro structure of a program might be linked to the views of stakeholders and the nature of interpersonal relationships and community in a particular learning environment. The implication is that research of this type is needed to facilitate a broader understanding of the social practice of community in the learning context.

8.4.1.2 Community-based Programs

This study investigated whole-person perspectives on learning in a community-based, church-sponsored ESL program. The findings indicate that students perceived the STAR program to be helpful in facilitating language learning and adjustment not only due to opportunities for meaningful learning, but also because of the caring quality of interpersonal interaction. Whether or not the STAR program is unique in its pedagogical approach or representative of many similar grassroots programs is unknown. Morgan

(2002, p. 143) notes that in spite of the prevalence of community-based programs, they have remained undertheorized or ignored in ESL curricula and teacher education. Researchers interested in the practice and role of community-based programs have yet to explore church-sponsored programs to understand their characteristics and the niche they have in the domain of community-based service providers.

8.3.2 Implications for Educators

8.3.2.1 Teacher Educators

Educational research has increasingly focused on “describing what teachers actually do in the classroom and on understanding the cognitions which underlie these practices” (Borg, 1999, p.20). Teacher educators have in turn used the results of such research to promote the development of reflective skills in teachers. Edge (2002, p.118) notes that the way in which values are construed has implications for how teachers behave and the messages communicated by that behaviour. The findings from this study indicate that the practice of STAR teachers and administrators is informed by clearly defined values relating to the human person. An implication for teacher educators is that the influence of values related to the worth of persons should not be ignored, but should be explored to help teachers become more consciously aware of such values and expressions of the same in their practice.

8.3.2.2 ESL Teachers

Finally, the findings from this investigation have implications for ESL teachers. One has to do with a conceptual model of whole person that can be derived from the

study. A related implication has to do with the validation needs of adult learners in the midst of cultural transition.

The conceptualization of second-language learners as complex social beings does not have a long history in second language acquisition research (McKay & Wong, 1996, p. 577). Nevertheless, the notion of multiple identities and the implications for student investment in the learning process offers important insights into the language learning experience (Norton Pierce, 1995; McKay & Wong, 1996; Norton, 2000). In Norton's view, "essentialist notions of language learners are untenable...it is only by acknowledging the complexity of identity that we can gain greater insight into the myriad challenges and possibilities of language learning and language teaching" (2000, p. 154). While studies done to date offer teachers valuable insight into that complexity, to the best of my knowledge, they do not provide a model to guide the understanding of multiple identities and the multifaceted ways in which students experience these multiple senses of self. The various strands of this study can be drawn together in a practical way to provide a framework such as the Whole Person Model (Appendix G), derived from the corpus of Ishiyama's work and the analyses of STAR discourse data. This model facilitates an understanding of the various aspects of self which students may bring to the language learning context. By extension, it indicates focal points for whole-person engagement and validation in the language learning experience with potential implications for curriculum development and classroom practice. Reference to such a model and focused applications of it (e.g., Appendix H) can guide teachers in their efforts to "respond to the particular challenges and possibilities of their own communities" (Norton, 2000, p. 151) and engage students in the whole-person complexity of their lived experiences.

Underlying the Whole Person Model is an understanding of validation elements such as validation themes¹ and domains,² and how they are connected to the language needs of migrant students in the ESL classroom. A heightened awareness of validation themes and the link to displays of negative and positive affect has the potential to enhance teachers' ability to respond purposefully to the needs of students. An awareness of validation domains has the potential to enhance teachers' ability to create validating learning opportunities. In short, an understanding of the validation factors presented in this study facilitates insight into broader concerns related to the language learning needs of migrant students. This can inform teachers in the task of creating invested and validating learning communities, caring communities that not only assist students in achieving language goals but also help ease the process of cultural transition.

8.4 Reflections on the Study

The completion of this study invites ongoing investigation, both professionally in the areas noted above and personally at the points where these aspects intersect with my own experience. Edge (1996a) has observed that "We are whole people who teach. And because we are people-who-teach (indivisible the person from the teacher), our actions in teaching arise from the same sources as our other actions and express deeply held values" (p. 10). The same may be said of researchers, including myself.

This study has been a personal as well as professional and academic odyssey. It has enabled me to investigate the theories and practices related to my own lived

¹ Ishiyama's work identifies the following positive themes and their negative counterparts (cf., Ch. 2, Section 2.2.2): Security, comfort and support, self-worth and self-acceptance, competence and autonomy, identity and belonging, and love fulfillment and meaning in life.

² Ishiyama's work identifies the following domains (cf., Ch. 2, Section 2.2.2): places, activities, things, and relationships.

experience and the experiences of those close to me even as I have investigated the theories and practices of the STAR community. It is a journey that has been richly rewarding. It is a journey that I hope to continue.

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APPENDIX A

CULTURAL ADJUSTMENT DEFINED

The meeting of cultures through the process of immigration most often results in cultural conflict to a greater or lesser extent. It has been suggested that this conflict can be dealt with through assimilation, integration, separation, or marginalization (Berry & Kim, 1988). Gushue & Sciarra (1995) summarize these responses as adjustment, reaction, or withdrawal. Adjustment involves moving toward the dominant culture. This can happen through assimilation whereby a person's culture is subsumed by the dominant culture, or by integration in which a person internalizes positive aspects of the dominant culture while retaining positive elements of his or her own culture. Reaction involves moving against the dominant culture, whereas withdrawal involves moving away from the dominant culture (p. 596). Of these acculturation strategies, the integration mode comprising selective involvement in two cultural systems potentially provides the most supportive sociocultural base for the mental health of the individual (Berry & Kim, 1988; Grinberg & Grinberg, 1989). Given the negative aspects of culture loss and isolation inherent in the strategies of assimilation, separation, and withdrawal (Grinberg & Grinberg, 1989), in this study I refer to cultural adjustment in the sense of integration and I understand cultural transition as a process of moving toward that goal. Language is a major factor in determining both the process and the form of acculturation, be it adjustment, reaction, or withdrawal (Gushue & Sciarra, 1995).

APPENDIX B

INTERVIEW GUIDE FOR STUDENTS

1. What country are you from?
2. Why did you come to Canada and how long have you been here?
3. How long have you been attending this school?
4. Why did you come to this school?
5. Describe your experience as a student here.
6. What kinds of things do you learn here?
7. Do you do things with other students outside of class? Explain.
8. Do you do things with teachers outside of class? Explain.
9. In your opinion, what are the strengths and/or weaknesses of the language program?
10. Have English classes helped you adjust to life in Canada? Explain.

APPENDIX C

INTERVIEW GUIDE FOR TEACHERS

1. When and how did you begin teaching here?
2. Describe your experience as a teacher in the STAR language program.
3. What do you try to accomplish in your classes?
4. Do you interact with students outside of class? Explain.
5. Describe the strengths and weaknesses of the program as you see it.
6. In your opinion, how does the STAR language program compare to other language programs for immigrants and refugees?
7. What motivates you to volunteer your time as a teacher in this program?
8. Would you recommend this type of volunteer work to others? Explain.

APPENDIX D

INTERVIEW GUIDE FOR ADMINISTRATORS

1. When and how did the STAR language program begin?
2. How is this development linked to the values of the church?
3. What does STAR hope to accomplish by offering an ESL program?
4. Describe the strengths and weaknesses of the program as you see it.
5. In your opinion, how does the STAR language program compare to other language programs for immigrants and refugees?
6. What contribution is the STAR ESL program making to the community in your view?

APPENDIX E

TRANSCRIPTION CONVENTIONS

The following conventions adapted from Eggins and Slade (1997, pp. 2-5) have been adhered to when transcribing both classroom interaction data and interview data.

KEY:

Punctuation

- a) **Periods .** These indicate termination or certainty which is usually realized by falling intonation. The absence of final punctuation in a given turn indicates incompleteness.
- b) **Commas ,** These signal phrasing, or speaker groupings of non-final talk.
- c) **Question marks ?** These indicate questions, typically corresponding to rising intonation or WH-questions. In the Speaker column of classroom transcriptions a question mark signals that the identity of the speaker is uncertain.
- d) **Exclamation marks !** These mark expressions of counter expectation such as surprise and amazement.
- e) **Words in capital letters NO** These show emphatic syllables.
- f) **Quotation marks “ ”** These indicate the change in voice quality that occurs when a speaker directly quotes or repeats another person's speech.
- g) **Ellipsis ...** A series of three consecutive periods represent omitted words. In most cases the data are presented in full; however, in the interest of succinctness, there are some places where comments have been omitted.

Other Conventions

- a) **Non-transcribable segments of talk** These are indicated by empty parentheses (
().
- b) **Non-verbal information and clarifying comments** Information in brackets [] indicates relevant non-verbal behaviour or clarifying comments judged important for making sense of the meaning intended by participating non-native English speakers.
- c) **Repetitions** All attempts are shown in full.

Analytical Symbols

- a) Turn numbers are shown in Arabic numerals: 1, 2, 3.
- b) Clause numbers are shown in lower case roman numerals: i, ii, iii.

APPENDIX F

ANALYSIS OF MULTIDIMENSIONAL IDENTITY IN STAR INTERACTION DATA

Analyses of STAR interaction data indicate the multi-dimensional sense of self-identity that students bring to the classroom. Since these dimensions are holistic and fluid, there is often evidence of more than one expression of self-identity in a given exchange. However, there are also exchanges where one aspect takes predominance as illustrated in the following examples.

Physical Self: An awareness of physical self can be seen in Text F1 Beautiful Women, where the interaction revolves around the fact that the women are designating themselves beautiful.

Text F1

KEY

T = Teacher

Beautiful Women (CTD3:9-11)		
Turn	Speaker	Comment
169	Ju Ling	Li Fen's family last Saturday went to a group of [makes circular motion with hands searching for words], went to a friend [makes gestures, still searching for words], a group of [makes a face, still searching for words]
170	T	Right
171	Li Fen	Beautiful women cooking meeting.
172	Ju Ling	Cooking meeting
173	T	A? a?
174	Ju Ling	Beautiful women cooking, but [laughter]
175	T	Beautiful women?
176	Ju Ling	Cooking meeting
177	Yu Jeong	Visited a Canadian senior's center
178	T	Oh
179	Li Fen	()
180	T	Okay, hold on. I'm confused here. [laughter] Li Fen, you went to somebody's house?
181	Ju Ling	Yes
182	T	And they taught you how to cook there?
183	Li Fen	Yeah
184	T	A Canadian home?
185	Li Fen	No. Chinese.
186	T	A Chinese home.
187	Ju Ling	Because Chinese Lunar, Autumn Moon Festival, we have special cookies,

188	T	Oh
189	Ju Ling	so a member taught them how to make special cookies.
190	Li Fen	make a special cookies
191	T	Oh, good.
192	Kjung Jin	Bring them, bring them!
193	T	Yes, bring them.
194	Various	[Echo] Bring them, bring them.
195	T	Bring the pictures, (bring the cookies [much laughter])...
196	Li Fen	I will going to try hard to make them.
197	T	Yeah
198	Li Fen	I'm never made them before.
199	T	Oh
200	Li Fen	I just learn how. First time.
201	T	Okay
202	Jin Hee	What Li Fen say is, it is important thing, is the group is BEAUTIFUL LADIES GROUP
203	Various	Oh!
204	T	You mean ()
205	S?	No
206	T	No, I don't remember. Li Fen said this?
207	Various	No!
208	Li Fen	All women beautiful!
209	T	Ooohhh! [much laughter]
210	Li Fen	Beautiful women cooking meeting.
211	T	Oh, all beautiful women were there. [Much laughter] Of course, look at how beautiful Li Fen is.
212	Ju Ling	We all, the class, we all beautiful [gestures to include group – much laughter from others]
213	Li Fen	[also gestures inclusively] all beautiful
214	T	[gestures to include everyone] Oh, we're all beautiful! [much laughter]
215	Various	[echo] All beautiful
216	Yu Jeong	Beautiful teacher
217	Ju Ling	[to Li Fen] You and the teacher teach us how to make the special cookies.
218	T	Yes
219	Li Fen	Maybe later if I'm make successful. Successful
220	T	Okay, if you're successful.
221	Various	[echo] successful
222	T	[models correct form] If I'm successful
223	Li Fen	[repeats] successful
224	T	[repeats and writes on board] Successful. This is a good one to practice. Okay.

In this exchange, Li Fen decides to add a twist to her story, and when Ju Ling searches for words, she states that she attended a “beautiful women cooking meeting” (Turn 171). Ju Ling goes on to explain that Li Fen learned to make “special cookies” (Turn 187, 189), the accomplishment of which is positively appraised by the teacher

(Turn 191). However, Jin Hee suggests that the class has missed the most important point in Li Fen's account—the fact that the women of the group are beautiful! After a few puzzled seconds the teacher catches on and uses the opportunity to positively appraise Li Fen (Turn 211), validating her claim regarding group members. This is an opportune moment for Ju Ling who has been the beneficiary of relational investment by others in the class (cf., Text 4.4, *Busy Weekend*). With her understanding of class members enhanced by recent acts of friendship, she makes the meaningful appraisal that everyone in the class is beautiful (Turn 212). Her comment is enthusiastically echoed by others and extended to the teacher (Turns 213-216). In the midst of a predominantly Caucasian population, these Asian women playfully recognize and highlight their beauty in a serious acknowledgement of their physical selves.

Familial Self: Text F2, *Moms*, is an example of familial self being acknowledged and celebrated. On the day when this interaction occurred, all male students were absent from the low intermediate class, and the “What did you do on the weekend?” activity produced several vignettes highlighting various aspects of female self-identity. Text F2 is one of these and begins with the account of Kjung Ju, a young, single Korean woman. The other students, predominantly married women with children, and the teacher, who although close in age to Kjung Ju is also married and the mother of a toddler, take the opportunity for some good-natured teasing which leads to related joking about the ability of men in the kitchen. The joking takes on serious overtones, however, when the discussion turns to the role of homemakers. At this point the teacher foregrounds her mother identity and leads the way in championing the cause of hardworking stay-at-home moms.

Text F2

KEY

T = Teacher

Moms (CTC1:1-2)

Turn	Speaker	Comment
2	Kjung Ju	Ah yesterday, I went to the neighbourhood, my neighbourhood. He is Canadian.
3	T	You went to your neighbours. The neighbourhood is everybody. You went to your neighbour; that's the one person close to you.
4	Kjung Ju	I ate spaghetti
5	T	Oh cool
6	Kjung Ju	and garlic bread
7	T	Um hm
8	Kjung Ju	and he made juice and tea,
9	Hye Young	He or she?
10	Kjung Ju	HE, he made. [MUCH laughter] Canadian men makes very well cook.
11	T	You think? Maybe this one does. I don't know very many Canadian men that cook very well. [More laughter] Good. Hey, you found a man that can cook? Keep him!
12	Kjung Ju	Yes, I think that Canadian better than Korean.
13	T	You think?
14	Kjung Ju	Canadian better cook.
15	T	I don't know a lot of Canadian men, really. My husband NEVER cooks! [Much laughter] Never! Sometimes he makes breakfast. He'll say, "I made breakfast for you." "Like oh, great, what did you make me? French toast? Eggs?" "No, I put a bowl of cereal out for you." [Much laughter] "Okay, I love you too!" [More laughter]. Well, that's good if you found someone who can cook.
16	Hye Young	Is he single or married?
17	Kjung Ju	Married.
18	T	Oh, he's married? Oh, too bad!
19	Kjung Ju	He has two children.
20	Yen Ching	And no wife? [More laughter]
21	Kjung Ju	He has wife.
22	T	She was there?
23	Kjung Ju	Yes. [Much laughter]
24	T	That changes the story! [Much laughter]. Oh, okay.
25	Kjung Ju	He work company, but she not work.
26	T	She doesn't work.
27	Kjung Ju	Yeah.
28	T	That's okay. Okay, who thinks taking care of children isn't work?
29	Hye Young	Uh huh!
30	T	I think you don't have children, right S2? [Much laughter] Any mother who says, "Yes, my husband works, and I don't," that's not true! Moms work, very, very hard.
31	S?	[Background] "Yes"
32	T	Taking care of children, cooking, cleaning. [Laughter] You name it, we can do it. Right moms?
33	Various	[In chorus] "Yes"
34	I Chun	It's hard work!

Although participants are gathered in their student/teacher identities, in this discussion the role of motherhood comes to the fore. Facilitated largely by the teacher who takes it

upon herself to act as spokesperson and advocate, this familial identity becomes a new common denominator that momentarily supersedes other senses of self.

Social-cultural Self (ethnic/home culture identity): Evidence of social-cultural ethnic identity emerges frequently in STAR interaction. An example of this can be seen in Text 4.1, Friends (Turns 154-164), where Ju Ling discloses the situation that triggered her sense of loneliness and which in turn sparks an exchange on the social importance of cultural holidays. The account of making “special cookies” in Text F1, Beautiful Women (Turns 187-191), is another example. A third example can be seen in the Text F3, Chinese, where identity is linked to first language and a pride in ethnicity that must be maintained while at the same time adjusting to and becoming part of the host culture.

Text F3

KEY

T = Teacher

Chinese (CTD3:2-3)

Turn	Speaker	Comment
41	T	Okay Yan, what did Tzu Ying do?
42	Yan	A. had a cold.
43	T	She got a cold
44	Yan	So, she slept just almost the whole day.
45	T	Ooohh
46	Yan	But she still need to pick her children to Richmond to the Chinese lesson, have Chinese lesson. Eldest son is the first time to go there to learn Chinese
47	T	Oh
48	Tzu Ying	[gestures] ??
49	Yan	The eldest, the eldest
50	T	The youngest. Youngest?
51	Yan	Yeah
52	T	Okay
53	Yan	She said her son loved it very much, enjoyed it
54	T	Oh, good, that's good. Sometimes they don't want to go to school on Saturday. They want to play.
55	Yan	Most of the little children don't love Chinese.
56	T	Oh
57	Yan	When they touch the English, they say English is easier than Chinese
58	Various	Yeah
59	T	Yeah?
60	Yan	My daughter says that, so my husband says then, “You can't do that. You must remember

		that you are Chinese people.”
61	T	Yes, it's true!
62	Various	Yeah
63	T	I think it's good to have both and not to forget.
64	Various	Yeah

Social-cultural Self (bicultural/host culture identity): Examples of students' developing social-cultural Canadian identity are also prevalent in STAR classrooms. Text 4.3, Jokes and Dreams, highlights Yu Na's Canadian dream. Text F3, Bridesmaid, highlights Jin Hee's "really, really good experience" where her friendship with a Canadian led to an invitation to participate in a Canadian wedding.

Text F4

KEY

T = Teacher

Bridesmaid (CTD3:17-19)		
Turn	Speaker	Comment
335	T	I think it's coffee time. We won't start something else.
336	Jin Hee	[to T] Why you didn't ask me? I was this weekend bridesmaid. Yeah.
337	Yu Jeong	Yeah, yeah
338	T	Well why didn't you tell me? Didn't anyone have a chance to talk about Jin Hee? [Jin Hee puts face in hands to indicate being left out]. [T to class] She always gets neglected. [laughter]
339	Jin Hee	It is very important happen in here.
340	T	Yes, we have time, we have time. Li Fen tell us about Jin Hee's weekend. A very important thing happened. Next time I'm starting on this side. Okay? Next weekend we'll start with Jin Hee. She's number one. [laughter] Okay, tell, tell, before we go. Before we go Li Fen will tell us. Okay.
341	Li Fen	One of Jin Hee's friends asked her to be a bridemaide for her.
342	T	Congratulations.
343	Jin Hee	When I heard this I was really surprised and then I had tears. Yeah, it is moving my heart. I never think one of my Canadian friend is really close friend. I thinking about her.
344	T	Oh. Isn't that special?
345	Jin Hee	My sister told me it is very special.
346	T	It is. It is a VERY special thing.
347	Jin Hee	We had relation, relationship is just one year.
348	T	Wow. But see, you're important to her. You're very important to her. And so when it's her wedding, she will always remember that time in her life when you were her friend.
349	Jin Hee	But almost she help me, I never help her.
350	T	Ohhh
351	Jin Hee	So why did she ask me?
352	T	You are very special to her. Oh, that's so nice!
353	Yu Jeong	You must thank you her.
354	Jin Hee	Yeah. So we choose the dress.
355	T	Oh

356	Jin Hee	But another bridesmaid is very tall and fat [laughter] () find a big dress. If I choose the nice colour, it is looking good for me, but other maid is not good.
357	T	So you have to choose something
358	Jin Hee	I didn't have a chance to choose the colour and dress. Just follow them.
359	T	Yeah [laughter]
360	Jin Hee	We wear the dress. They are very tall. In my case like doll.
361	T	Yeah, you're short. [To class] You know, when you talk about somebody that's bigger, it's much kinder to say, "She's bigger" instead of to say "She's fat"
362	Yu Jeong	Yeah, bigger
363	T	because "fat" sounds rude.
364	Jin Hee	I know
365	T	You know?
366	Jin Hee	Yeah
367	T	So it's much better to say, "She's a bigger lady."
368	Jin Hee	I never express
369	T	No, no, I know, I know. () But it's much kinder to say, "She's a bigger lady and I'm a smaller lady."
370	Yu Jeong	Like rubenesque. You know, rubenesque.
371	Jin Hee	Is very fat woman
372	Yu Jeong	Fat woman. Yeah, maybe artist name. Artist like to draw, like to draw fat woman.
373	Jin Hee	Yeah, it is a very famous artist.
374	T	Oh, he's an artist. The name of an artist
375	Yu Jeong	[To T in teasing tone] I taught you.
376	T	But it's much nicer to say "She's a bigger lady, and I'm smaller. She's taller, I'm shorter." It's much nicer to say that.
377	Jin Hee	Just we say bigger?
378	T	Bigger...or she is heavier.
379	Jin Hee	Anyway, I'm so happy.
380	T	Yeah
381	Jin Hee	It is my really, really good experience.
382	T	Yes, it is. I'm excited for you.
383	Jin Hee	Big happen.
384	T	Yes it is. It's a very important thing. And she will feel honoured to have you in her wedding, too.

In this account, Jin Hee reports being greatly surprised and deeply moved by the invitation to be part of a Canadian friend's wedding since she did not think her role in the friendship warranted such an honour. The teacher emphasizes Jin Hee's worth as friend-of-a-Canadian (Turns 348, 384). Linked to the discussion on friendship with Canadians, she also touches on socially acceptable ways of discussing body size in the Canadian context in an effort to enhance students' ability to interact with Canadians (Turns 361, 363, 367, 369, 376). In this instance, the teacher not only affirms Jin Hee's socio-cultural

identity of “friend,” she also seeks to enhance her ability to act in that role by addressing language used that might cause misunderstandings.

Transcultural-existential Self: This dimension refers to the sense of self that is unique and capable of relating to others authentically without being restricted by roles, fear of contravening social norms, or externally imposed values. An example of transcultural-existential self-identity is seen in Text 4.1, Friends. Ju Ling’s repeated emphasis on being “very lonely” introduces a key existential issue which foregrounds a transcultural-existential sense of self shared by others. As the discussion unfolds, this issue is recognized as something that is experienced by women in particular, although not exclusively. It is also a sense of self that is located within the experience of all people in comparable situations across cultural boundaries. For a time, the class is united around this sense of shared identity, and its importance is underscored by the response to Ju Ling’s apology (Turn 169). The apology suggests that Ju Ling is aware of the constraints of received norms for typical classroom behaviour, but the protest of others in response to her apology indicates a willingness to interact at a different level of identity. In this classroom it is acceptable to interact in the capacity of transcultural-existential self.

By way of contrast, a lighthearted example of transcultural-existential self can be seen in Text F5, Driver’s License. In this case, Ming has just passed her road test, a major achievement for many newcomers. Her authentic expressions of happiness are not constrained by cultural roles of contained adult or student behaviour. Instead, she is uninhibited in her expressions of excitement as she jumps up and down for joy, and the class joins her in the celebration, identifying with the achievement in a personal way.

Text F5

KEY

T = Teacher

Driver's License (CTD1:1-2)		
Turn	Speaker	Comment
		[Door opens and Ming arrives]
14	T	Good morning Ming. Oh, what a beautiful scarf. [Laughter as everyone looks at Ming.]
15	Ming	I'm so HAPPY. I passed the road test! [Jumps up and down, waving arms in the air, flashing V sign with both hands]
16	All	Ohhhh! [spontaneous clapping and laughter]
17	T	That's great to hear. [Continued laughter and clapping]
18	Ming	I'm so happy! [Dances by chair as she takes off her jacket]
19	T	You've been thinking about this for a long time.
20	Kai Han	We have been yoursel, we have been ourselves. Yeah.
21	Seung Hye	We have been ourselves.
22	T	We've been there ourselves. We've been there ourselves. [repeats slowly and class repeats with her]

Transpersonal Self: Finally, STAR interaction also gives rise to evidence of students' sense of transpersonal self. The transpersonal dimension refers to the spiritual, collective, or ego-transcending sense of self. Text F4, Father, is an example that emerged prior to Ju Ling's account in Text 4.1.

Text F6

KEY

T = Teacher

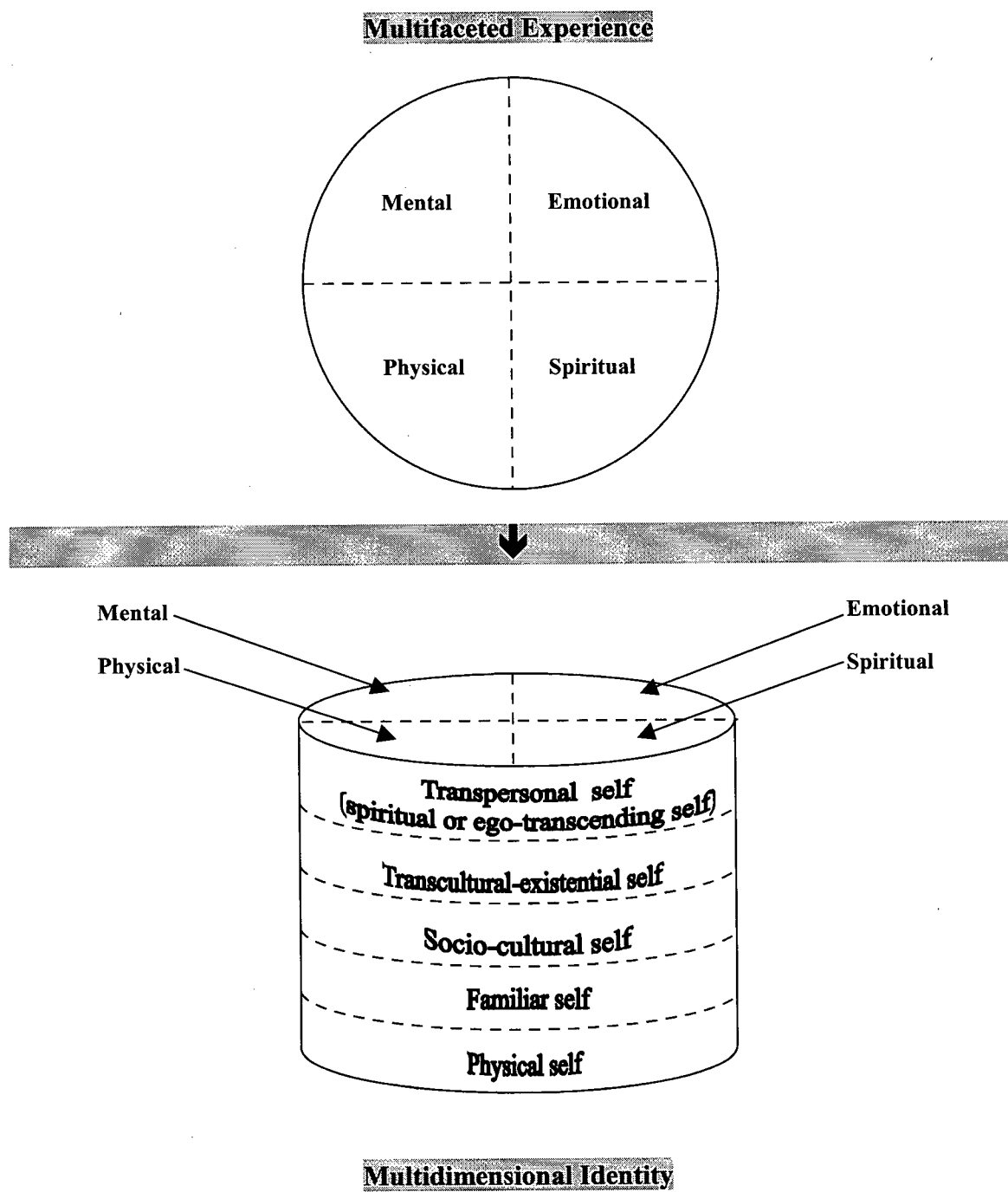
Father (CTD2:1)		
Turn	Speaker	Comment
1	Chieh Ju	I want to share.
2	T	Okay, Chieh Ju .
3	Chieh Ju	I am very exciting [excited]. Because my father also have lung cancer. Eighty years old, very old. I am every day pray and crying. I worry about my father. Maybe soon he will die, so I'm hurry, hurry pray. But yesterday, my father, baptized.
4	T	Oh
5	Others	Oh
6	Chieh Ju	Yeah. At hospital in Taiwan.
7	T	Oh
8	Chieh Ju	Yeah, so I'm exciting.
9	T	Oh. Eighty years old and he was baptized!
10	Chieh Ju	Yeah
11	T	Oh, that IS exciting.
12	Chieh Ju	Yes, a long time, a long time, I have five years every day prayed for him...so I very appreciate almighty God.
13	T	Yes.
14	Chieh Ju	I'm so happy that my father has eternal life.
15	T	Oh, thank you so much for sharing that. That's wonderful. This is an exciting event.

In this extract, Chieh Ju expresses the urgent concern she has had for her father's spiritual well-being in light of his advanced age and poor health. With great excitement she tells the class how her concerns have been resolved (Turn 3). In this instance, Chieh Ju not only identifies her awareness of another person's spiritual dimension, she also reveals her own role as a spiritual person reflected in her comments on prayer (Turns 3, 12). In addition, she conveys an understanding of transcendent self when expressing joy that her father has "eternal life" (Turn 14). The teacher's warm response conveys acceptance and validation of this aspect of self.

APPENDIX G

WHOLE-PERSON MODEL

Figure G.1 Whole-Person Model



The various strands of this study can be drawn together in a practical way to provide a framework that facilitates an understanding of multifaceted whole-person experience and multiple dimensions of self-identity. This model is depicted above in Figure G.1. Dotted lines indicate that the categories represented are not static, mutually exclusive entities, but areas of ebb and flow and dynamic interplay. Although the designation of categories per se results in an artificial separation of interconnected components, the model nevertheless offers a way to get at the complexity of whole person experience.

As a starting point in applying the model, it is helpful to consider one or two artificial “slices.” For example, if one takes the familial identity of “mother,” it is easy to recognize definite physical elements (e.g., pregnancy) along with emotional (e.g., post partum depression), mental (e.g., knowledge of nutrition and prevention of disease) and in some cases spiritual (e.g., ceremonies such as a christening or prayers for a child’s well-being), elements that might be foregrounded in various combinations at a given time related to that sense of self. A “slice” from the category of socio-cultural self, the dimension which subsumes an individual’s “student/academic” identity, suggests definite mental elements (e.g., target language objectives), along with emotional (e.g., discouragement or excitement at achievements or lack thereof), physical (e.g., requirements for sleep and exercise) and even spiritual elements (e.g., periods of fasting or religious celebration during scheduled school activities) which could influence how an individual might relate to that aspect of self.¹

Of course such examples are admittedly simplistic because a person’s experience does not consist of clean-cut horizontal “slices” of identity-related needs and purposes.

¹ For an example of how such a perspective might enhance pedagogical decisions, see Appendix H.

Since the things desired from investments and the conditions necessary for satisfying them exist on all levels, a person's experience is typically simultaneously multifaceted in various dimensions of identity, and as Norton (2000) suggests, these needs and purposes may even be contradictory at times. Whole person engagement and whole person validation reflect that complexity.

APPENDIX H

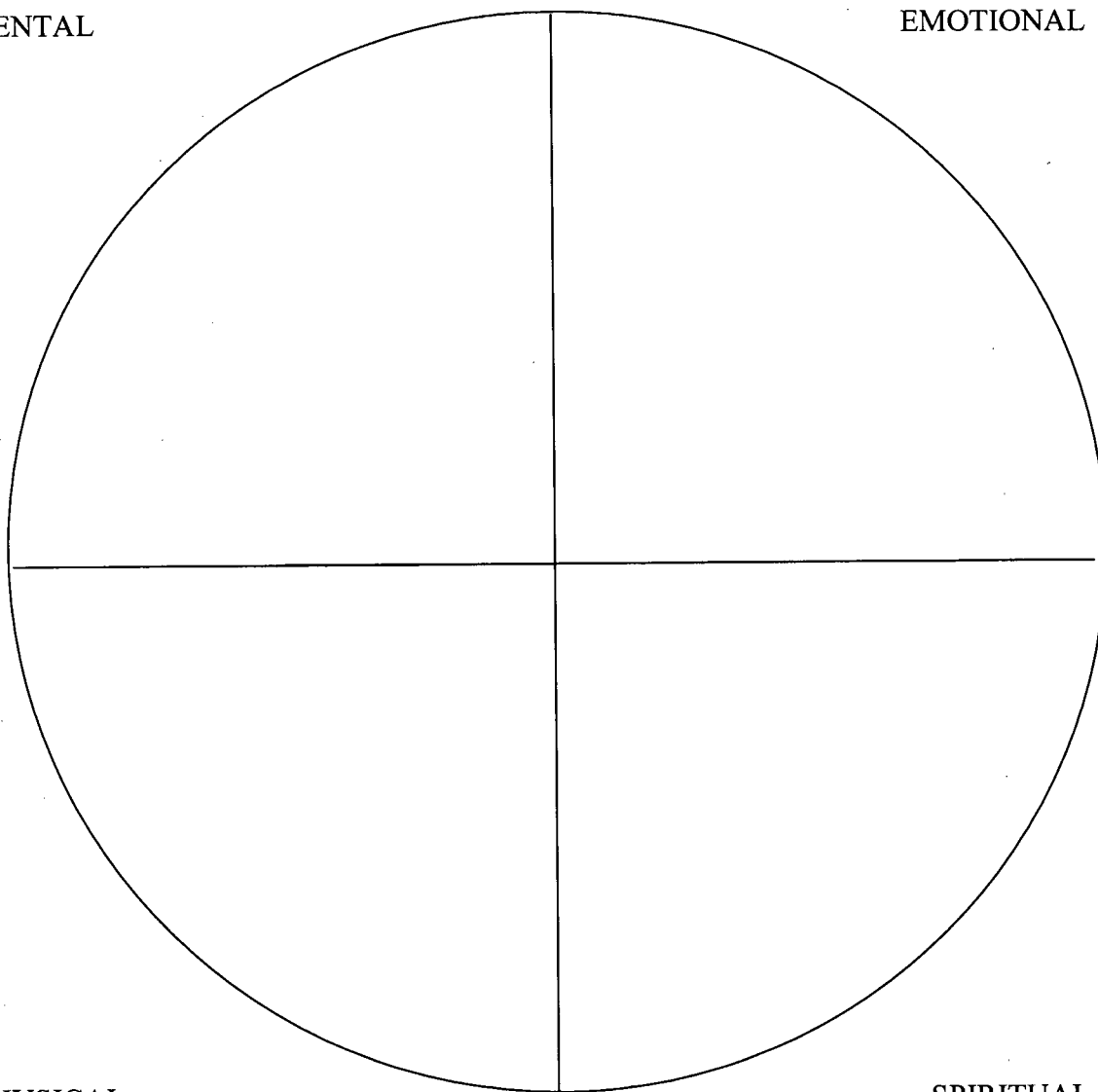
TEACHING THE WHOLE PERSON: STUDENT NEEDS

Level _____ Course _____

From your perspective as a teacher, what needs do your students have in each of the following categories?

MENTAL

EMOTIONAL



PHYSICAL

SPIRITUAL

How might your perception differ from that of the students? Try to think like your students. Choose one student who you know fairly well, and mentally role-play that person. Add that person's perspective to the diagram above using different coloured ink.

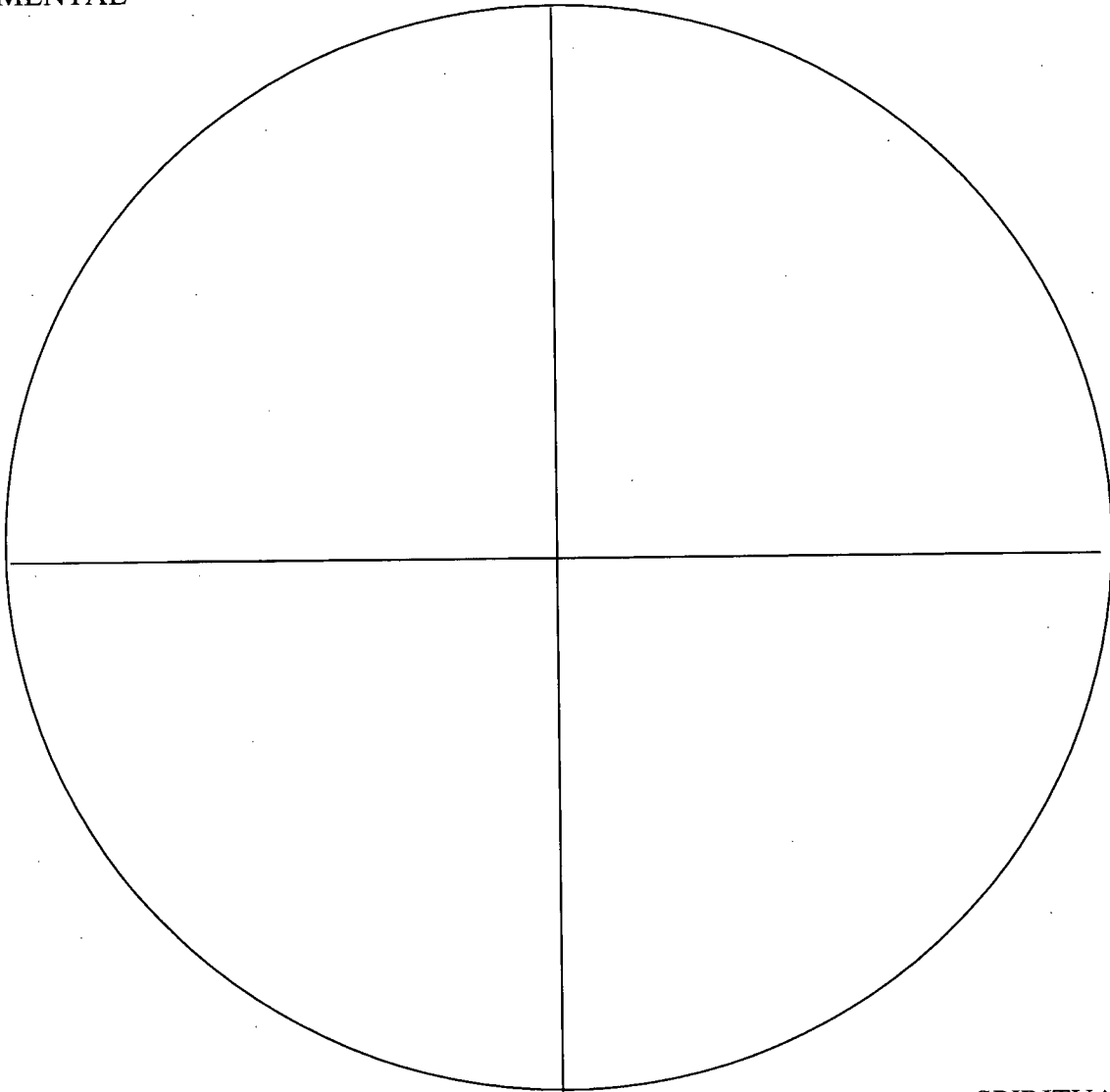
Teaching the Whole Person: Course Objectives

Level _____ Course _____

Consider your course objectives. Include both the explicit (e.g., those on your syllabus) and the tacit (e.g., "I want my students to feel good about themselves as a learner."). Plot them in the appropriate quadrants below.

MENTAL

EMOTIONAL



PHYSICAL

SPIRITUAL

Compare your course objectives (first page) to your students' needs (this page).

- Which needs do your course objectives most effectively address? Circle them (first page).
- Does your course include objectives that don't seem to address relevant needs? If so, identify those objectives with a star (this page).

-
- This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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Teaching the Whole Person: Implementation

Level _____ Course _____

Look at the needs and objectives worksheets (first three pages). Focus on the quadrants where there are needs, but few explicit objectives (e.g., course syllabus) to address those needs in a balanced way.

- Choose two or three needs and formulate possible objectives that might address those needs in your course. Add the objectives in the appropriate quadrant on the second page using different coloured ink.
- Consider two or three practical ways in which you might begin to implement those objectives in your course before the semester ends.
- Consider two or three ways in which you might implement those objectives on a larger scale next semester.

Need	Objective	Immediate Implementation	Long-term Implementation
1.			
2.			
3.			

Teaching the Whole Person: Follow-up

Level _____ Course _____

Keep track of how things go for the rest of the semester. Your observations can include your own perceptions, feedback from students, or a combination of both. At the end of the term consider successes (and/or failures) as well as some possible reasons why (this is key!) you think things turned out as they did.

Need/Objective	Immediate Implementation / Observation of Effect
1.	
2.	
3.	

Teaching the Whole Person: Thinking Outside the Box
(Optional Worksheet)

Level _____

Consider the needs and objectives worksheets once again (first three pages). What are some ways in which student needs might be met outside of the current courses/curriculum offered at your institution (e.g., creative approaches to current courses, new courses, electives, extracurricular programs/activities etc...)?

Need(s)	Quadrant(s)	New Approaches