THE EDUCATION OF TEACHERS IN BRAZILIAN CONTEXT(S) UNDER A SOCIO-CULTURAL PERSPECTIVE: THE INFLUENCE OF EMOTIONS AND (CO) CONSTRUCTION OF PROFESSIONAL IDENTITY IN THE AUTOBIOGRAPHICAL NARRATIVE(S)

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This paper uses a sociocultural perspective to reflect on the Formation of professors, revealing and prioritizing interaction as a fundamental mechanism for the social and cognitive development of individuals (VYGOTSKY, 1987; 1999; 2010; PONTECORVO; AJELLO; ZUCCHERMAGLIO, 2005; JOHNSON, 2009; LIBÂNEO, 2014; VIEIRA-ABRAHÃO, 2014), in order to focus on the role and influence of emotions and the process of (re)constructing professional identity in professorial education. In view of such a perspective, we start from the assumption that teachers’ training should not be a process of acculturating existing social practices of teaching and learning, but rather a process of (re)constructing of practices according to the specificities of the local context (VIEIRA ABRAHÃO, 2014). The adoption of the sociocultural theory has helped develop more contemporary training practices of teachers and has urged us, in a more specific way, to understand issues including the influence of emotions on training (VYGOTSKY, 2001; SMOLKA; NOGUEIRA, 2011) and the process of constructing language teachers’ professional identities (NORTON, 2000; VARGHESE et al., 2005; LEFFA, 2013). These issues are understood in two different contexts of professional formation of Linguists in Brazil: a Public University in Tocantins in the North of Brazil and another in the State of São Paulo in the Southeast region of the country. This ongoing qualitative study used autobiographical narrative as the primary research instrument (CONNELLY; CLANDININ, 1990; JOHNSON; GOLOMBEK, 2011). Partial results show that the emotional-affective factor, built and experienced in theoretical and practical situations, to which teachers-trainees were exposed throughout the training process, influences the construction of their identity. These results incite a more accurate look at teachers training courses in order to prioritize a reflective, critical, and constructive education that includes identity and emotional-affective issues that make up the “to be” of a teacher.

Keywords: Emotions, Identities, Autobiographical Narratives, Language teacher Education, Socio-Cultural Perspective.
Some Initial considerations

“By telling stories, we also hear the voice of the other. We build a better understanding of our lives, the lives of others, and the social reality in which we are situated.”
(ROLLEMBERG, 2003, p. 255)

In this study, we based ourselves on the assertion that the subject is revealed in its discursive practices (FOUCAULT 1969/1995 apud UYENO 2003) and the use of language, particularly in the exercise from the Scripture (DERRIDA, 1998 apud UYENO, 2003). From an understanding that people build, rebuild, and design their multiple identities, we were directed to autobiographic narratives analysis elaborated by the teachers in training courses of Linguistics – Licentiate in two different contexts in Brazil: one at a Federal University in the North of the country—in the interior of the State of Tocantins (TO)—and a Public University in the Southeast region of the country—in the State of São Paulo (SP).

These universities were selected to understand and relate two realities of education as they present differences in respect to workload, infrastructure, targets, in two regions of the country. According to the Pedagogical Political Project (2009)¹, the Linguistic course of the University of the North of the country-UFT (, presents 3,970 hours, 420 of which are dedicated to the implementation of a supervised internship in a foreign language or mother tongue (Portuguese). Another 120 of these hours are dedicated to theoretical Classroom Training of the Education Institution, and 300 hours of practical activities conducted in basic educational schools. Meanwhile, as per the Proposal of Curricular Amendment (2016), at the University of interior of the State of São Paulo, the course of Licentiate in Linguistics presents a work time of 3,300 hours, 420 of which are dedicated to the implementation of supervised internship; 210 hours for on mother tongue study (Portuguese); and 210 hours to study in a foreign language. Of these 210 hours dedicated to each of the licentiates, the teacher-in-training must compulsorily fulfil 90 hours in the classroom of the Institution and 120 hours in practical activities in basic education schools.

In the interior University of the state of São Paulo -UNESP, the course appears to give double qualification (Portuguese and a foreign language) and the teachers in formation are able to choose a foreign language at the moment of the registration per the classification in the entrance exam and according to the number of vacancies offered. For courses during the day, English and Spanish languages are offered, while courses at night can accommodate the study of English, French, and Italian, as stated in the Pedagogical Political Project of the Course (2006). After completing the course, a teacher is able to take classes in Portuguese and a foreign language, resulting in a double licentiate. As we understand, it is not an easy task to choose one of the foreign languages offered at the time of course registration. On the other hand, many of these students do not count on the possibility of this choice, since there are a limited number of seats for each foreign language and the choice is subject to the criterion of the entrance exam.²

Unlike the organization of the interior University of the state of São Paulo (UNESP), in the State of Tocantins, the students of linguistics join the course with a double degree—Portuguese and English—and, in the fifth semester, are required to choose only one of them after completing obligatory courses relating to both the degrees. This is seen as a crucial, difficult, delicate, and often confrontational moment to those teachers in initial training. Such a task should find support in a training context that prioritizes a systematic reflection on this difficult process, as is the case at the University of Southeast region. This process is directly related to the construction of a teacher’s identity.

¹ In the year of completion of this research, was still in vigor the Pedagogical political project of 2009, and in 2018, shall enter into force a new version, in which the students of the course of Linguistics will anticipate their decisions with regard to the obtaining licentiate in English or Portuguese, in the second semester, i.e. after a year of studying the obligatory subjects, they will have to choose one among the two licentiates.
² For better understanding and exemplification, we will show the daytime licentiate of Linguistic Course. According to the Pedagogical Political Project, there would be 34 vacancies, for entrance exams, distributed as follows: 17 reserved for Portuguese/English and 17 reserved for Portuguese/Spanish.
The divergence about the organization and structuring of the course is supported and justified by national legislation. According to Oliveira and Paiva (2005), the curriculum guidelines of 2001 focused on the training of teachers of basic education and brought autonomy to the Linguistic courses by proposing guidelines and extinguishing the short curriculum courses of the universities in the country. From these new guidelines, greater flexibility is offered to universities so new professionals achieve their desired skills and knowledge, develop autonomy, and are able to promote constant articulation between theory and practice. The purpose is for these teachers to become professionals with multiple skills and abilities “to act as teachers, researchers, literary critics, translators, and interpreters,” among others, as pointed out in the National Guidelines of the course of Linguistics (2001).

As a point of convergence between the two teacher training courses, we found as a key and fundamental factor to the education achievements of the degree holder: the realization of supervised internships in both a foreign language and in Portuguese. The supervised internship as a compulsory activity for the completion of the course provides theoretical and practical activities for many degree holders, and as the first contact with the classroom. Teachers in formation are able to carry out practical activities of observation of the class and/or develop a school activity called “Regency of lessons.” For many, this activity acts as a watershed for professional choice. Given the importance of the process of educating teachers, data collection is justified in the disciplines of the supervised internship in Portuguese –UNESP- and in the disciplines of the supervised internship in a foreign language -UFT.

In both the contexts, we requested autobiographical narratives from teachers in training. We chose to use the autobiographical narrative due to its contribution to the development of reflective training, including the construction of “to be” and “to build” teacher identities. Signorini (2006) highlights that these narratives can enhance actions and attitudes considered more productive for the professional formation process. Basing ourselves on the sociocultural perspective, this means understanding the narrative as an instrument of mediation, which permits a movement of going and coming in a process of construction and reconstruction Johnson and Golombek (2011).

In this same perspective, Telles (2004) also points out the contribution of narratives in teachers’ explanation of their identities. The reflective potential of the narrative led us to search the emotional factors influencing teachers’ identities, particularly the process of narrating one’s own story in a period as important as the end of a teacher’s education program. In addition to understanding whether and how emotional factors influence the process of teachers’ “to be” and “to become,” we can rethink the current structure of the licentiate courses in Linguistics. Several theorists (HEDGECOCK, 2009; TARONE; ALLWRIGHT, 2005; FREEMAN; JOHNSON .2005; JOHNSON, 2009) indicate the need to rethink and discuss the “curricular structure” of graduate courses of Linguistics in the contemporary times, so they better contemplate the complex and fluid social, cultural, and historical identities of these apprentices, who are passed and influenced by emotional and affective factors of the same (BARBOSA, 2014).

This study discusses the formation of the teachers under this new approach. Our research fills the gap indicated by the scarcity of research on construction of identities of language teachers in pre-service in autobiographical narratives and contemplating affective and emotional issues in the academic context (ROSIEK, 2006). Furthermore, it is appropriate to clarify that the dialectic and dialogical interaction happens too, and can affect the professional training of the teacher in instances of reflective-critic, collaboration, and becoming more conscious of the knowledge at the time of preparation the narratives (Scherer, Morales and LeCerq, 2003; p. 25). In the conception of the authors, to narrate “is not just enunciate data (age, education, sex, school) to build facts, but to talk to each other” is to make sense to the other. By doing so, we are trying to find “support” or “discord” in what we say to identify ourselves and affirm a sense of “I,” the creator of that identity discourse, in contrast with the “other” (teacher observed in the school, students, colleagues and others). This is produced by means of language.
Identity and Autobiographical Narrative with Socio-Cultural Perspective

The concept of identity has been widely discussed in recent decades across disciplines including Sociology, Philosophy, Psychology, Education, and Applied linguistics, among others. These studies have intensified and suffered reformulations due to the transformations of a post-modern and globalized world. Some scholars (CORACINI, 2003; MOITA LOPES, 2006) believe that the growing need for the significance of identity is due to the fact that we are living in a social context marked by the provisional truths. Hybridism, multiculturalism and—mainly—the loss of cultural and social identities in the name of universalization of a globalized and technological virtual world, where people find themselves without Cybernetic borders.

Within this socio-historical context, it becomes even more relevant to reaffirm the need to discuss and reflect systematically on the identity(s) of teachers not only in their mother tongue, but also in foreign language (WENGER, 1998; JOHSON, 1999, 2003; VARGHESE, 2000; CORACINI, 2003; PAVLENKO, 2003; MORGAN, 2004; ALSUP, 2006; MOITA LOPES, 2006; SIGNORINI, 2006; CLARKE, 2008). This is particularly relevant since these professionals have the language and culture “of the other” as a working tool. The “other” is in constant contrast and conflict with oneself and the multifaceted “I” of culture, ethnicity, religion, beliefs, values, emotions, sex, profession, etc. These conflicts become even more aggravating when we put ourselves in a moment of “losses:” loss of earnings, loss of professional valuation, loss of self-esteem, loss of recognition towards society, and loss of voice in the media, educational politics (CORACINI, 2003).

Even in this complex and conflictive context marked by losses, the teacher—whether in their mother tongue or in a foreign language—is challenged to establish interim traits of their social and professionals identities. These identities are influenced by emotional issues in crucial moments of professional choice. In this sense, the process of writing autobiographical narratives becomes a means to extinguish the construction of such identities and understand the emotional aspects that permeate, influence, or outline this process. In other words, the teacher in initial training, while narrating his autobiography of life experiences—in an academic atmosphere, in public school, in the family etc—as well as his diverse experiences with teaching and learning of languages, he will get to know himself better in a sense of “I-personal-emotional-professional,” unlike of the other “I-personal-emotional-professional” (teacher Advisor, school teacher, Classroom colleague and etc.). It is precisely in this process of interaction between the facets our identities that the fragments and various faces of our identities will begin to take shape (BARBOSA, 2014).

The term identity proposed in this study assumes a multi-faceted nature, temporary fragmented and racially mixed, which is characterized by traces of race, gender, religion, sexuality, age, social class, etc. In addition, these different faces of the same subject are in a constant process of transformation (CLARKE, 2008; Wenger, 2009; MOITA LOPES, 1998, 2006; ROLLEMBERG, 2003; BARBOSA, 2012, 2014). In this perspective, Clarke (2008) notes that the essentialist vision that assumes individuals and societies are self-sufficient, static, and generalizable and conceives the process of building the identity as an articulation of multiple factors is necessarily inseparable from the speech. We affirm that it should be necessarily linked and interdependent to affective/emotional factors.

In accordance to the notes of Bomberg 1999 (apud ROLLEMBERG, 2003, p. 254-255) on the construction of identities through narratives, the positioning takes place at three levels: (a) as characters positioned within the narrative (their characterization, the relationship they build between themselves, and how they are built in the unfolding of the narrative); (b) how the narrator puts himself in front of the interlocutors through a specific discourse; and (c) how the narrator positions in front of himself. These different positions of the interlocutors of the narrative influence not only the act of narrating, but also the art of interpreting this narrative, which represents a social act of “I-personal-emotional,” desiring to self-identify and to act consciously in the world.

In self-narration, the writer shows his life experiences of the past, an active posture of the present, and, from these choices and actions of the present, a perspective of future. When translated into the paradigm of identities, this allows us to have a glimpse that the narrator intends to build and to build
continuously, based on such choices as to what we want to become (teacher of English language, or teacher of Portuguese mother tongue), how we want to become our choice, why, and what we think about learning and teaching in our mother tongue or another language.

When we consider the construction of professional identity in the relation of the “I” and “other” contexts in which the individual inserts in a dialectical process of construction and constant and continuous negotiations to “become,” the potential narratives can inflame the cognitive processes (Moita Lopes, 2002). According to Johnson and Golombek (2011), this may contribute to the formation of the teacher. This study assumes and enables an understanding of the construction process of identities and the development of autobiographical narratives under a socio-cultural perspective. We are starting from the assumption of Vygotsky (1987; 1998; 1999; 2010) that identities “reveal and/or prioritize the social as fundamental mechanism for social development and, more recently, the cognition of the individual” (BEDRAN; BARBOSA, 2016). Human cognitive development would therefore be social. In the words of Johnson and Golombek (2016, p. 4), cognitive development “emerges out of participation in external forms of social interaction that become internalized psychological tools for thinking (internalization).”

Cross; Gearon (2007) and Penuel; Wertsch’s (1995)-Johnson; Golombek (2016, p. 12) concur that, although Vygostky never had used the term “identity” in his studies, many scholars have considered it in this way. Namely, “others have theorized about the origin and formation of social identity by highlighting how cultural tools shape action in goal-oriented activity” (Penuel & Wertsch, 1995), so that identity is “the beginning of continuous becoming” (Roth, 2003, p. 8). We understand that, by adopting the socio-cultural theoretical basis, we contemplate a more coherent, contemporary, and necessary concept of identity in the education of teachers. Moita Lee (2002) points out the relation of the “I” with the “other,” and the social, cultural, and historical contexts in which the individual finds himself in a process of constructing and negotiating constants, continually “becoming” a teacher.

Showing teacher identity development in a dynamic way presupposes not only the introduction of that identity, but also the transformation of the identities. In this regard, we consider Johnson and Golombek (2016, p. 13), who state, “Developing teacher identity means not only introducing new identities to teachers, but also enabling them to develop activities that align with that identity in the ‘located’ teaching setting.” Such consideration leads us to an important and necessary revision of the practice of (re)constructing teachers giving significance to the (re)constructing’s function. Further, in convergence with the notes of the authors, the trainers of teachers should more deeply consider the identities of teachers in training, empowering them in such a way that future language teachers demystify the idealized perfect teacher. In other words, to work the formation of the language teacher in between the imperfections and gaps of skills, and consequently promote creativity and increase the self-esteem of non-native teachers.

Emotion

“Finally, one’s emotions are at the heart of this process of re-storying oneself.”
(REIS, 2011, p. 34)

Historically, in a Cartesian view, emotions have always been designed in opposition to reason, not allowing man see and act with clarity and objectivity. This dualistic and polarized way of conceiving reason and emotion accompany the discovery of the essence of the man associated with frailty and inconstancy, which places him in constant contact with madness; it is difficult to be systematized and organized in an objective way (BARBOSA, 2011). To the author, we conceive and understand man through reason and emotion. In the history of the construction of modern man, emotions have not been the interest of metaphysics, ethics, aesthetics, or politics, but have instead become the object of analysis and medical treatment, specifically in psychoanalysis.

In education, Barcelos (2015) also stresses the negligence of emotions and the emphasis given to aspects of the rational dimension of language, language learning, and teaching. In our opinion, this is
justified by the Cartesian vision underlying the educational area language teaching. As the author points out, there are exceptions. Many authors have overlooked the role of emotions in the process of learning a foreign language and have recognized and emphasized the inseparability between emotion and reason (ARAGÃO, 2005, 2011; DEWAELLE, 2011; GARRET and YOUNG, 2009; RAJAGOPALAN, 2004 and SWAIN, 2013). On the other hand, according to Barbosa (2011), the separation between body and mind still persists and that makes it endure the distance between emotion and cognitive actions. This conception has a foundation in a deterministic perspective which cannot handle the understanding between relation and affection. In order to have revision of this conception, we need to be guided in a sociocultural perspective (VYGOTSKY, 2004, 2010).

According to Barbosa (2011, p. 22), for Vygotsky, “(...) emotions grow intertwined with other psychological processes. Specifically, they integrate the higher psychological functions.” Emotions are similar to other higher functions, such as voluntary attention or memory logic, and thus we understand that they arise with the assistance of psychological instruments. Friedrich (2012) considers these functions to configure themselves as psychic meditative phenomena. Vigotsky, in accordance with the author, characterizes the psychic process as natural, and which suffers, therefore, an artificial intervention. Such conceptualization makes questionable and invalid the dualism between psychic and physiological and avoids an opposition between natural sciences and social sciences (FRIEDRICH, 2012, p. 60). This is a source of numerous and intense debates in psychology.

As points out Barbosa (2011, p. 23), higher functions present a biological aspect, but, through mediation processes, develop in the human being and assume characters of their own. The emotions, therefore, are developed as per the insertion and interaction of the subject in the ways of the socialized world—constituted by language. “Higher functions, constituted by signs and by language in particular, are essentially anchored in cultural and social values in the form of tones and volitional accents which build the affects and percepts of each” (p. 20-21). In relation to the other, the individual-mind-body learns not only to think, but to feel.

In this perspective, according to Vigotsky (2011, p. 131):

Emotion is a system of related reactions of mode of stimulus reflexes (...). The feeling does not arise by itself in the normal state. It is always preceded this or that stimulus, this or that cause either external or internal. (A) What makes us be afraid or feel joyful is where stimulus begins to answer. Then the following are various reflex reactions, motor, semantics secretory and (C). Finally, the circular reaction, the return of their own reactions to organism as new stimuli, the perception of second order of proprioceptive field that represent what was once called as proper emotion (B).

The author is opposed to the ideal of emotional education consisting of the impairment of the emotions, considering them biological and useless for man’s development. Emotions are extremely necessary; analyzing and diversifying the behavior of man, they allow for interaction between organism and environment. The emotional reaction as a secondary reaction is an organizer of behavior. The author points out that any form of behavior is as strong as those linked to emotion; if the teacher really wants to increase certain behaviors in students, they necessarily must be concerned with emotions—the fact that their reactions will have an emotional impact on the student (p. 143). Thus, in the words of Vygostsky (2011, p. 144):

(...) are precisely the emotional reactions that must form the basis of the educational process. Before reporting this or that direction, the master must raise the specific emotion in the student and worry about what that emotion is connected to a new knowledge. Everything else is to know dead, to which exterminates any living relationship with the world.

3. Vygostky (2011, p. 137) defines the emotional reaction as “secondary, evaluative proprioceptive field of reaction”. To the author, “the emotional tone of feeling does not mean anything other than the interest and participation of the whole organism in each particular reaction of an organ”.

In this perspective, the educator should raise emotion in student and be attentive to that emotion which is linked to new knowledge, e.g. “the work of pedagogue should consist not only make the students think and assimilate geography but also to feel it” (p. 144). For Vygostky, the “moment of emotion and interest must serve as a starting point for any educational work” (p. 145). Furthermore, the author clarifies that, with regard to the education of emotions, the educator’s task would be to “master emotions,” which does not mean the suppression of feelings, but rather “subordination of feelings and its link to other forms of behavior, its orientation directed toward an end.” This (p. 147) treats directing emotions toward a particular goal as a process of development and orientation of emotions.

In view of such an assumption, it is important to highlight the place of emotion in the identity of the teacher and in his relationship with issues of power, identity, and resistance in education (Zembylas, 2006, apud BARCELOS, 2015). This means that emotions are performing arts: a process how teachers understand, experience, and talk about emotions are related to his identity (Zembylas, 2006 and Barcelos, 2015). In terms of the nature of emotion, Moraes (2010) states that emotion is characterized as “a dynamic body of provisions of certain actions, signifying that in determined dominions of certain emotions, some behaviors are possible and others not” (MORAES, 2010, p. 159). In other words, what is at stake is the intrinsic relationship between emotion and action, and when we want to analyze emotions we have to simultaneously analyze the actions/behavior of teachers and students, which in turn directly influence the motivation of learning.

In the light of these theories, we are led to believe in the importance of teachers’ emotions and actions to the (re) construction of their professional identities. In turn, teachers have relevant influence on their students and are a model of behavior in the classroom (ARAGÃO, 2008). Thus we question: how do we enhance and optimize the actions-emotions of language teachers to promote interactions that provide a positive and pleasant climate in the room? We must perpetuate actions that motivate teachers and students to create a desirable environment, love and respect (MATURANA, 1998), or even a desirable social community of desirable belonging and negotiations of meanings with and in the language (gem). We must depart from the presupposition that what (re) creates or stabilizes the diachronic way in a determined language—mother tongue, foreign, or even in their moments of contact—are the identifications, tastes, preferences, desires, and common motivations between the members of a same community for a particular linguistic variation. According to Mercer (2014), our identities are built from a dynamic process of beliefs and emotions that interact and modify. In other words, we can affirm that the identity of the language teachers are revealed in their manners of talking about or narrating their actions-emotions (ZEMBYLAS, 2004).

Methodology

The present study is a qualitative research study (MOITA LOPES, 1996; RICARDO-BORTONI, 2008), which makes use of autobiographical narratives as a research facility for professional development, as authored by Johnson and Golombek (2011). It is to be understood, therefore, as a research narrative, which, for Connelly (1990, p. 5), “(...) in the social sciences is a form of empirical narrative in which data is central to the empirical work” (CONNELLY, 1990, p. 5). We seek to accompany and focus on the role of emotions and the process of constructing professional identity in teachers’ education in two different training contexts of the formation of the Professional in Licentiate in Linguistics in Brazil: a public University of interior do Tocantins (Northern region of the country) and another in the interior of the State of São Paulo (Southeast region).

The data were collected during the development of the activities of in two stages: (I) in a foreign language during four periods of instruction, disciplines within the semestral context “supervised internship in English language and literature” (I, II, III and IV – 2016; 2017) at the Federal University of

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4. In order to facilitate the resumption and mention to those referred contexts, we use “I” context for the Federal University of the northern region of the country and “II context” to the State public University in the southeast of the country.
the northern region; (II) as well as in the mother tongue, in the annual disciplines “Curricular Supervised Internship I: Mother Tongue” (2016), and “Supervised Internship II: Mother Tongue” (2017), in the Public State University of the region South-East of the country. We have two research students-interns as focal points of research: Maria (Context I) and Charlotte (Context II). The participants were, during the period of data collection, enrolled in the course of Licentiate in the Linguistics in both of the institutions and in these referred disciplines in progress.

The autobiographical narratives which composed of the reports of education courses in these disciplines together with other reports and documentation, the teachers-in-training had prepared two autobiographical narratives: (I) Autobiographical Narrative 1, aimed to focus on their personal and professional experiences related to the process of teaching and learning the language, as well as their expectations with relation to the practical experience of classroom observation. This autobiography was written at the beginning of the disciplines “Supervised Internship in Language and English Literature I and II (2016 and 2016 1 \ 2 \), in the context I, and “Supervised Internship I: Mother Tongue” (2016), in the context II. Part II included Autobiographical Narrative 2, entitled “Being and Becoming a Teacher,” with the main objective of instigating a reflection on lived experiences during the realization of regency activities of school activities in regular public Elementary II and Medium schools and in the University while students of Linguistics. This second narrative was prepared at the end of the disciplines of “Supervised Internship in English language and English Literature III and IV,” first and second semesters of 2017, in Context I, and in context II, at the end of the “Supervised Curricular Internship II: Mother Tongue.”

The autobiographical narratives were analyzed within the existing constructs of Applied Linguistics. To those interested in the studies of people in action in the world, the researcher is equipped with “transdisciplinary lenses,” and is thus able to see the dynamic features of social, cultural, sexual, and emotional differences without boarders (MOITL, 1998). Within this transdisciplinary paradigm, the researcher should be aware that “the theory informs practice and practice informs theory” (ibid., p. 119); the practice is inseparable of the theory and vice versa.

The data were analyzed based on these methodological assumptions. We considered the objectives of the proposed research and noted the recurrence of issues relevant to this work in each autobiographical narrative. The first step was a careful reading of the data looking for relevant issues and structuring the group into categories and/or subcategories with regard to emotional and identity issues described by student-interns. Triangular analysis of the data and perspectives of two autobiographical narratives obtained a greater credibility and reliability in the results (BURNS, 1999; GILHAM, 2000) and provided an understanding on identity and emotional issues in the longitudinal way we elaborate the assertions and justify them with supporting excerpts in each of the examined contexts. The data obtained in different contexts were confronted in such a way that we could establish the relationship between the issues observed in the theoretical context as well as in the process of formation of language teachers.

‘This Is My Story’: Emotions and Identity in Stories (NOT) Pedagogical – An INVITATION for Reflection

In this section, we elaborate a critical-reflexive discussion about emotions and the process of (re) construction of professional identity in the education of teachers, based on the stories lived and told by students in training in their autobiographical narratives. This sub-chapter is divided into two parts: the first section focuses on the stories told by Maria, a student-intern of the State Public University in the Southeast region of the country (the State of São Paulo – SP). In the second, we recount the stories of

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The final reports of training in two different contexts, although present specificities about their organization and structure, have as their main purpose to document, report and, especially, bring a critical-reflexive analysis of all practical activities of training, conducted during the training period in the schools, in the light of the theory of the area.
Charlotte, student-intern of Federal Public University in the northern region of the country – in the interior of the State of Tocantins (TO).

“... What stories can you tell us?”

I-Maria:

In this reflective process of telling her own story, student-intern Maria rescues memories of her family from childhood, which seem extremely relevant to her professional choice. By the fact that she was born and raised strictly in a family of teachers (mother, grandparents, step-father, and uncles) she received much encouragement and stimulus for learning—especially during the period in which she lived and grew up with her grandmother who was a teacher of Portuguese and English in a elementary and middle school. The attitudes of family members were always encouraging and thinking in the welfare and pedagogical education of Maria. This encouragement aroused positive emotions, which generated, in some ways, a vision that she said “romanticized” a teacher’s profession. This referenced in excerpt1.

Excerpt 1

I grew up surrounded by teachers (…). Today, a portion of cousins and second cousins are or are becoming teachers. I understand that, growing up as I did, I could not follow another career path. (...) My grandmother was teaching me to count until ten and sing songs in French, Spanish, and English (...). All of my family members seemed to care a lot about my education and literacy, because I’ve always received a lot of books. My family members used to read for me and I thus acquired the habit of loving books very early, even without knowing how to read. (...) I think that the taste for the Literature came from these times of lot of incentive and encouragement, which seemed to affect me positively. This was a kind of fun for me. I used tokeep all the teddy bears and dolls in a queue (...) and would “teach” the toys. Despite being surrounded by teachers since very early age poking fun at the profession, my vision of being a teacher, to a certain extent, was very romanticized. (Autobiography 1)

Joyful emotions were aroused by pleasant situations with the family members: the attention Maria received from family members concerned about her learning; pleasant moments with her grandmother who taught her to sing in French, Portuguese, and English; books she used to get from her family members; fun with books and reading and making fun of teaching her dolls possibly influenced the construction of Maria’s ideas of what it means to be a teacher before even she went to school.

Continuing in her autobiography, this conception of what it means to be a teacher is (re)signified with new situations within the family—reflections and consequences of difficult lived experiences of her mother in the new context of teaching in a regular and suburban school, as stated in the excerpt 2.

Excerpt 2

The school in which she [mother] chose to teach was new, but it was a suburban school and thus she had to deal with 14-year-old pregnant girls, orphans, starving children, HIV+ adolescents, and more. I soon realized that it affected her; my mother used to come home very discouraged and never had the desire to talk to me. When she did speak to me, it was very rude. From that moment of our lives, I started to reflect on the life of a teacher and its obstacles; the romantic idea of teaching was taken over by images of my mother suffering from panic attacks and depression. This affected not only my way of thinking about choosing a profession, but also my behavior as a student. Among all my friends, I was the one who respected our teachers the most (...). (Autobiography 1)

The discontentment and subsequent panic attacks and depression caused by the work of Maria’s mother caused her to begin reflecting on “obstacles” that a teacher faces, and to some extent, on issues
related to teaching. The romantic idea of teaching was reconstructed from the perfection and idealization Maria experienced in childhood. Telles (2004, p. 59) weaves the considerations about the identity of the study participant and defines them as “a set of reference elements for the practice of the teacher, whether theoretical, empirical, or even brought in by the participant before she imagines that one day would become a teacher.” In this research, we can understand that even before undergoing theoretical conceptions about issues of teaching, Maria was constructing and especially deconstructing conceptions about this universe from the situations experienced in the family atmosphere. This process was permeated by extreme emotions, opposites such as joy and suffering.

Despite the ordeal experienced by Maria’s mother that “affected the way [Maria] thought about what to choose as a profession” (excerpt 2), her parents never ceased to encourage her to pursue licentiate in the area of languages. Teachers and the teaching profession were respected—primarily by Maria’s paternal grandmother, who influenced her decision for the Faculty of Linguistics-Licentiate, as did a vocational test and the influence of friends. In the given situation, in the words of Maria, she ‘accepts that her place was another’ and faces this profession as a ‘qualification,’ giving up the entrance exam for medicine (excerpt 4). Maria’s choice may have received less family support and certainty did not match her skills so much as teaching compared to the course of medicine, but she identified with the medical profession. Maria’s main goal is to help people in the same way she was helped by a psychiatrist and a plastic surgeon, who helped her gain back self-esteem and removed possible depression. Contrastingly, her vision of her lifestyle would not match with such profession, as reported in the following excerpts:

**Excerto Excerpt 3**

Despite all my friends and family members saying that I should do linguistics, I insisted on Medicine. I believe that this choice was not made just in vain or for money, because I chose this profession during a certain time of my life. I was aided by a psychiatrist (...) and a plastic surgeon, both of whom gave me the confidence that I had lost and helped me to keep away a case of imminent depression. I greatly admired them, and I wanted to be like them and take care of people. At the same time, I was ignoring that my skills were different and that my vision of lifestyle did not coincide with the profession. (Autobiography 2)

**Excerpt 4**

So, some factors led me to change the direction of my desired profession, including the influence of my parents. They were not able to see my suitability for the medical area. My friends also influenced me by pointing out my passion for reading, writing, and communication. I also took one vocational test and saw that no results pointed to the area of health or any biological field. Thus, I accepted that my place was another: the classroom of my mother tongue. I never imagined myself in front of a class teaching, but if I expressed not wanting to be a teacher everyone would tell me that it would be a good choice, so I faced as at it as a qualification (...). (Autobiography 1)

It was a tense moment for Maria to instigate a reflection and attempt to comprehend her “I” that lead her “to accept” and assume one condition in the essentialist identity perspective. Teacher identity, which is inherent to the human being since birth, Hall (2006) describes. Regardless of her skills in writing, reading, and communication and her ‘passion’ for these issues, what makes us realize the importance of Maria’s emotions and feelings towards her area is her behavior towards her family and friends while thinking about her decision. Another important aspect to consider in relation to these skills is that they are not necessarily linked to the questions specifically in pedagogy, but to the work of the teacher in the classroom.
In contrast to an essentialist conception, the notes of Darvin and Norton (2015, p. 45), describe identity as a place of struggle and change, or better, “struggle habitus” and desire, of competing ideologies and imagined identities.” Through this description we can visualize and better understand the wish of Maria to be part of an imagined community (DARVIN; NORTON, 2005) that helps people and modifies the life people for the better. This identification is the result of personal experiences that aroused feelings of well-being and admiration during a period of her life. When aided by a medical team, Maria said “I wanted to be like them and take care of people,” Maria’s reality was experienced as a patient, which assists in the construction of her imagined identity as doctor (excerpt 3). In turn, Maria’s thoughts enter into conflict, possibly with issues of social capital and economic capital (DARVIN; NORTON, 2015) related to the profession when she affirms in the discourse of “doesn’t treat of the choice of money this is not a choice for money (...),” and, “my vision of lifestyle does not coincide with the profession [medicine]” (excerpt 3).

For the author, with a base in Bourdieu (1986) cultural capital is linked to educational knowledge and appreciation of specific forms of culture. Economic capital refers to wealth and social capital is associated with the power connections, which are denominated by ideological structures. Darvin and Norton (2005, p. 43-44), configure themselves as a “a complex, layered space where ideational, behavioral, and institutional aspects Interact and sometimes contradict one another.” These conflicting questions seem to contribute to the choice of Maria, but not more than the influence of family, with whom she has strong emotional ties; a passion for reading and writing; and realization of vocational tests, in which she deposits certain credibility. These three factors, influenced and pervaded by emotions and feelings of confidence, passion, and credibility, make her to decide to invest in a career without even seeing part of that Community. “I never imagined myself in front of a classroom teaching and honestly, if that crossed my mind that one day I would feel that I would want to be there’ (excerpt 4). In a sort of acceptance and recognition of her cultural capital, Darvin and Norton (2015, p. 46) state that “an affirmation of their identity, [is the] legitimation of their rightful place in different learning contexts”.

Furthermore, it is important to see that the process of ‘acceptance ‘ through ‘aptitude,’ which is viewed very positively by Maria who describes it as a period of discovery and insight. “I realized it was of humans who loved literature and arts and more specially Gabriel García Márquez” (excerpt 5). There doesn’t seem to be an identification of Maria with the function of a teacher, but there is a literary area identification and an awareness about her feelings—love—in relation to literary questions and to a specific author, as well as a result of visits to a psychologist, encouragement from her mother, and conversations with her paternal grandmother, who also studied Linguistics. This discovery, which involves very peculiar and positive emotions, seem to stand out and relativize the questions of difficulty in assuming an imagined-teacher identity (DARVIN; NORTON, 2015) and/or resistance and/or denial of this position of professor, as we can see in the earlier excerpt.

Excerpt 5
After a few visits to a psychologist and many conversations and encouragement from my mother and paternal grandmother—who was extremely happy with my choice, because she also studied Linguistics in (name of the educational institution)—I realized that I loved literature, arts, and Gabriel Garcia Marquez. So I decided to look for the Licentiate in (names of institutions of higher education) (...), and I ended up opting for (name of the educational institution). This happened a little because of the affection that my mother had for this University and also because I feel connected to (name of institution) for having grown up in it, since my mother was pregnant with me while studying in (name of institution) and I always visited her, staying with her in the back room of the house. (Autobiography 1)

6. The disposition, habitus provides a conceptual understanding of what is reasonable and possible and the tendency to think and act in ways that correspond with the prevailing ideology.” (DARVIN; NORTON, 2005, p. 45-46).
In the excerpt above, we can infer that the emotional aspects related to family members and the situations experienced by Maria in her childhood, influence not only in the choice of course, but also on the place where she should enroll. Maria, in autobiographical narrative 1, affirms that she was approved in all the entrance examinations she attempted, but opted to attend Linguistics in the same educational institution that her mother studied. Maria still justifies her choice by assigning fundamental relevance to the affective aspects like her grandmother and her mother’s link to this University. Maria—as well as her mother—felt extremely connected to the University, since she (Maria) began attend the institution while still in the womb of her mother (excerpt 5). There seems to be a relationship of belonging to that community and/or cultural institution, which directs a choice based on more subjective and emotional criteria.

In the educational institution, while a teacher in training, there is a new moment of important tension in relation to the profession chosen by Maria. In the second year of University, in deciding to participate in an extension project, Maria had the opportunity to teach classes. Due to difficulties encountered in this new activity—the excessive time used to prepare the lessons and the feeling that the classes were not up to the mark—she began to question her chosen profession again. Maria felt inadequate in relation to making a docent: preparation of class in adequate time and the development of a good class (excerpt 6). Such difficulties and feelings are considered and understood later, when Maria starts pedagogical disciplines of the course “Applied Linguistics: Teaching of Mother Tongue,” followed by the theoretical and practical activities of the disciplines of Supervised Internship. After having contact with the theoretical basis of the area of language teaching, Maria concluded that she was not apt for administering the classes at that moment of time. The project was not realized due to lack of contact with the specific literature of the educational area (excerpt 7).

### Excerpt 6
Already in the second year, I had the experience as a teacher in an extension project. (...) At this point, I started to rethink if teaching was something that I would really like to do, since it took lot of time to prepare for my classes and felt that they were bad. However, Alexandre always encouraged me and pushed me forward with incentives. What made this project produce great results for me was that my classes have always been widely appreciated by students.

(Autobiography 1)

### Excerpt 7
(...) At that time I did not have contact with texts and discussions of the discipline of Applied Linguistics: Teaching of Mother Tongue,” even with the training course of “Observation and Regency in Mother Tongue.” Hence, in practice, I kept memories and positive experiences, but only from my present-day perspective. I have my reservations and I am able to see that I was not yet prepared to assume that position. I point out to the stage of regency as something more productive in the question of learning.

(Autobiography 2)

Maria, feeling frustrated with her performance as a teacher asked again if her chosen profession was right for her. This highlights a relationship and integration between aspects of the I-personal with the expectations and demands of the I-professional that at first seems simple, but time reveals as a complex relationship, which differs from a simple joining of two parts (ALSUP, 2006). Sill more, this differs from a fair opposition of I versus OTHER, as evidenced by work of Bedran and Abdalla (2016). Maria experiences a complex and difficult process of identity negotiation that first appears in the moment of choice in her profession. Then, it is again experienced in a situation of experimentation of her practice as a teacher while she is an intern in an extension project where she administers classes in a regular educational context for the first time.
This experience, which leads to a negotiation of teacher identity, is permeated and influenced by distinct emotions; if on one hand there is frustration and discouragement on Maria’s part, on the other, there is a type of overcoming these difficulties and a feeling of satisfaction and confidence generated from the relationships established with students. Additionally, the support of Maria’s boyfriend, who participated with her in the project, seems to have provided necessary assistance—especially emotionally. Maria could take into consideration the good results which confirm in the positive feedback of her students. At this point, we can visualize Maria’s lived emotional experience as it was resignified from the mediation carried out by her boyfriend and by students, leading to a reimagining of her identity as a future teacher.

In preparing her autobiographical narrative during the period in which she was finalizing the completion stages of Regency of classes in the discipline of “Supervised Internship II: Mother Tongue,” and after contact with theoretical basis in the area of teaching and learning, Maria highlighted the importance of internships for her learning. “I point to the stage of conducting as something more productive in learning” (excerpt 7), with respect to her first teaching experience. This possibly happens due to the introduction of the specific theoretical basis of the area and her relationship with the practical activities. Furthermore, Maria still highlights the activities of her educational course (theory and practice) to compare them with other enriching experiences at the University. Until then, she points out the relevance of this last year of the Course and the moments of reading and discussion of theoretical texts and the practical activity of internship—regency of teaching—in the regular schools of teaching (excerpt 8).

Excerpt 8

Despite all the aspects of my experience at the University having been very important and productive, I believe that in this last year of Licentiate in Linguistics the most important of all experiments have been my participation in the stage of regency in mother tongue with my companion João. This includes both moments of reading and discussion of theoretical texts, and moments of practice in itself. (Autobiography 2)

The relevance given to internship experiences by Maria possibly comes from the fact this configures as a moment of great learning for her training. A critical question is whether we take into consideration that Maria entered the University through her ability with the language, but I didn’t want to follow and take the profession of a teacher. In the classroom, understanding herself as ‘mediator of discussion and as an element that makes you [students] think,’ Maria negotiates her identity. She is a mediator and binds that position to good and pleasant feelings since, according to her, “it is possible to see students seeing the world differently—questioning its reality—and, therefore, walking by themselves without leaving the world to cheat them by its diverse discourses” (excerpt 9).

Excerpt 9

Regarding the role of the teacher during the regency, I realized that playing as a mediator in discussions about themes makes the students think (...). Being a teacher who takes on this role is very good, because it is possible to see the students seeing the world differently, questioning its reality and, therefore, walking by themselves without leaving the world to cheat them by its diverse discourses. (Autobiography 2)

When we take into consideration that the identity is formed in the ‘interaction’ between the ‘I’ and ‘society’ (HALL et al, 1996, p. 597), this process of constructing the identity of the teacher seems to be accomplished through a (re)conceptualization of teacher’s role in the classroom. Experience—practical experience—and contact with the literature of the area-theoretical experience and the relationship and interaction with students helps form this identity. Maria has what Hall et al (1996, p. 597) calls “inner core or essence that is ‘the real me,’ but is formed and modified in a continuous dialogue with the cultural
The education of teachers in Brazilian context(s) under a socio-cultural perspective...

worlds ‘outside’ and the identities which they offer.” In this sense, Maria can project within this cultural identity—to be a teacher—and at the same time can internalize its meanings and values, making this identity become part of her. According to Hall et al (1996, p. 598), this helps to align our feelings with the hybridity objective places we occupy in the social and cultural world. Such projection seems possible when Maria discovers a social function which involves interference and modification of students’ lives and, in some ways, converges with her essence of “the real me:” the feeling initially presented when she wanted to be a doctor, to work in a profession that made a difference in people’s lives.

Having seen the question of these issues and revisiting Maria’s initial moment of doubt in her chosen profession, we have, initially, a deconstruction of the romanticized image of professor due to the difficult situation experienced by Maria’s mother’s stressful experience as a teacher. This perspective of the profession affects her somewhat negatively, and Maria reconsiders her way of thinking and choosing the profession of a teacher. In her training course for teachers, Maria’s difficulties are different from the difficulties faced by her mother. Maria’s mother’s difficulties were in the family context, and we understand they were just difficulties faced by her. Contrastingly, Maria’s experiences while a student in training (excerpts 10 and 11) and teacher-intern (excerpt 12) influence her positively and give her the drive to move forward in a process of renegotiation and interpretation of the teacher’s role. For Maria, this turns to the social and urgent changes, e.g. one conception of a professor linked to an instrument of social transformation.

Excerpt 10
Of the positive aspects that contributed to my education, I highlight three: (i) contact with people who are different from me; (ii) events and projects of extension that happen at the University; and (iii) disciplines and excellent teachers. (...) I did not experience many problems; the structure of the place helped me to focus on my studies, but I had to suffer through the heat of the classrooms as the air-condition/fan were not working, worrying about the food that I could not always get in University restaurant and go through certain discomfort in the toilets, because, for a time, the priority of the campus was not providing toilet paper for students. Thus, the experiences in the public University made me reflect about my future profession. Once I could see that the world in which I will exercise this office, it doesn’t bother me to provide students with what is rightfully theirs, such as food and hygiene. Some professional colleagues will be my teachers in future when I graduate myself. My colleagues do not mind much about the position which they exercise in the society. (Autobiography 2)

Excerpt 11
(...) Finally, a third aspect that disappointed me was the organization of the curriculum (...) overloaded students with a work load too large for a small course (four years, non-integral) (...) (Autobiography 2)

Excerpt 12
(...) I realized, with great regret, during all the practice [trainee stage]: sexism; Apparently, students paid more attention, respected and liked my partner greater than me, and, for me, the only justification was that they trust my work less because I’m a woman (...).
(Autobiography 2)

If on the one hand Brazilian public universities have standards of excellence in higher education as Maria notes in excerpt 10 by describing positive points of the University, entrance demands a lot of preparation and engagement for matriculation exams that are extremely competitive. Under another angle, the difficult situations faced by her in a public University, compared the intense workload, infrastructure,
food, and hygiene, make her realize that, despite all of the rights of the students, the system often does not provide conditions so that she can remain at the University. In this way, Maria begins to rethink the need for the teacher given her living experience as a student and teacher in training. The teacher plays a social role and must be aware of the conditions presented and experienced by students, especially those that obviously influence on the learning process. The difficulties are not only confined to the University; it extends to the internship experience in regular school of education as well. Maria noticed prejudice and sexism veiled in the classroom. Despite giving the same content in the class with her partner, he was more respected and valued than her, possibly because he was man.

The unfair, unpleasant and difficult experiences lived by Maria at the University make her “notice who I [she] would like and wouldn’t like to become in the classroom, and also see that empathy is something very important” (Autobiography 2). The feeling of empathy in this profession is awakened and valued by Maria, and by experiencing this empathy she was able to overcome her difficulties at the University, as a student, at school, and as an intern. Maria proves to herself she has the ability to be a teacher. Though she initially doubted herself as we visualized in excerpt 6, she becomes conscious of the strong influence and interference of this profession in reality and lives of people.

Excerpt 12

(...) Today after seeing the interference in the reality that this profession allows and proves that I am capable, even with the difficulties, to be in a position of teacher, I see that this is the path I want to follow. (Autobiography 2)

Proving her ability, together with the interference of teacher in the reality makes her to renegotiate again the construction of identity her as teacher: Maria assumes that as a teacher (excerpt 12), her understanding (as a teacher) in the world is a complex process of structuring a relationship through time and space and understanding of possibilities for her future (DARVIN; NORTON, 2015).

II. Charlotte

As Maria, Charlotte also starts her narrative remembering her childhood. She was part of a small family in which only one of her aunts was a teacher in the countryside. Her aunt lived on a farm where she spent her school holidays. We note the presence of positive feelings such as joy and fun, experienced by Charlotte and her cousins, when they spent school holidays at their aunt’s farm as children. On the farm, they attended classes, helped with cleaning and organization, and were presented with extra books.

‘School was our great fun. At the end of every school year my aunt would give us the extra books as gift’.

Excerpt 13

(...) My family is small. I only have two aunts and one of them used to live on a farm. Every holiday, vacation, and day off, my mother would take us to the farm. My aunt worked as a teacher in a school in the farm even though she had no formal teacher education. She was employed by the municipal administration, and taught the children in the region. The school was built with mud and straw, but after a lot of hard work and renovations they built a school of bricks with a small area in front. When my cousins and I were at the farm we would visit the school to attend classes or help with cleaning and organizing on the weekends. The school was our source of fun, and at the end of every school year my aunt would give us the extra books as gift.

7. The University Restaurant (RU) of the University has social character and does not look for profit. The price of the meals fixed with the base in the cost of the products. Among the various objectives, there is of offering a balanced meal to the university community, as per the Regulations of the University Restaurant, which found in the page of the Institution.
Considering the transformative power of narrative in teacher education, we understand that when professors are retelling their stories, they engage their “sense-making processes in their learning and teaching experiences” (JOHNSON; GOLOMBEK, 2003). In this perspective, Charlotte creates her image of “being” a teacher through pretending with books donated by her aunt. At the time, these were the tools of literacy for Charlotte. As the teacher-in-training points out, the contact with the school and with the teaching profession motivated her “to become,” or “come to become” a teacher — a projected image for her professional future (NORTON, 2011). Such projections are confirmed years later when Charlotte opts for Portuguese and English Language and Literature at a Federal University in the interior of Tocantins.

As mentioned earlier, in Charlotte’s University context in the far north of Brazil, teachers in the initial stages of the program study the disciplines of common curriculum until their fourth semester (2 years total). After, they may go through tense and conflicting moments of reconstruction of their professional identities as they are required to decide between the degree of Portuguese Language and its respective literatures, or of English and its respective literatures. In the “Borderland Discourse” (ALSUP, 2006), Charlotte entered the course with the purpose of obtaining the licentiate of Portuguese language. She justified her choice by her low linguistic-communicative competence in English and the contextual conditions that caused limitations for her to learn in English.

Excerpt 14
I am Charlotte, I am 21 years old. I began to study English in the fifth grade of elementary school. From the start I really enjoyed it. Despite having a lot of difficulty in speaking and writing in English, I always got along well as best I could. I finished high school and passed almost 3 years without studying English, which made me forget what little had learned. But today, in the first English class, I think I had a good performance. I am very happy and fulfilled by it. My focus today is in Portuguese, but I believe and I know the importance of speaking another language, especially English since it is spoken throughout the world. I hope the classes will be dynamic and exciting, different and cheerful, and attract us more and more to English. Perhaps these classes will make me choose or fall in love with English as language as formation. (Autobiography I-emphasis ours)

Although, in the initial period of her training, to project in this cultural identity of Portuguese language teacher Hall et al (1996), what makes to invest in language (DARVIN; NORTON, 2015), as she herself says ‘my focus today is on the Portuguese’, Charlotte demonstrates right desire and/or challenge to surrender to the allure and passion to know the “Other”. She puts herself on the frontier of that discourse and gives herself to the opportunity to be attracted by the unknown and different, as affirms in the excerpt 14. She conditionally states, ‘who knows, maybe the courses will make me fall in love with the English language as formation’ (excerpt 14). However, this discourse is conditioned to the dynamism and moments of ‘joy’ provided in the English language lessons. Again, just like Mary, Charlotte finds herself in a place of struggle and change (DARVIN; NORTON, 2015, p. 45).

After pleasantly experiencing a few courses of English language in her two initial years (common basic subjects) at the University of the interior of northern Brazil, Charlotte finds herself within this new

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8Borderland discourse- discourse in which there is evidence of integration or negotiation of personal and Professional selves. It is at the discursive borderlands, and by association at the borders of various subjectivities or senses of self, that preservice teachers can discover how to move from being students to being teachers and can learn how to embody a workable professional teacher identity without sacrificing personal priorities and passions. (ALSUP, 2006, p. xiii- xiv).
imagined community — of an English language teacher in education, and she becomes one of the students who opted for English Language and Literature.

**Excerpt 15**
I initially entered University to study Portuguese, but there I had the opportunities to know and learn the English language — to experience and make use of it. This was one of the reasons why I decided to study English. (Autobiography 1)

Charlotte renegotiated the construction of her identity as a teacher. As an English teacher (15 excerpt) she found an understanding of her relationship (while as a student of English language) with the social world (English teacher), through a complex process of structuring this relationship through time and space and understanding of possibilities for her future (DARVIN; NORTON, 2015). She feels bolstered and supported by family members in relation to her decision, which moreover supports a critical reflection of her “I-personal” and the “I-Professional” in which she recognizes the value of knowing another language and acquiring a new cultural capital (BOURDIEU, 1986, apud DARVIN; NORTON, 2015).

**Excerpt 16**
My mother and all my family members supported my decision (to be an English language teacher), and everyone was excited I would learn a second language. I could use my academic knowledge not only in my profession, but in all areas of my life. (Autobiography 1)

Despite the family support that awakened feelings of well-being and emotions like excitement from her relatives, Charlotte again found herself engaged in frontier discourses. Her I-personal versus Others, emphasized by her ex-English teacher who discouraged her significantly in terms of her professional choice (excerpt 17). This process of renegotiation is crossed by discourses that devalue the profession of teaching in Brazil, as presented in this article. Teachers are in a period of cultural and social “losses,” e.g., loss of salary, social and/or cultural prestige, self-esteem, recognition from society, a voice in the media, educational policies, etc., demonstrated in Excerpt 17.

**Excerpt 17**
There were always camouflaged criticisms, discourses like “Ah, but a teacher earns so little,” and “it’s better to be the teacher than not have any academic degree.” Also, “teachers work a lot.” One of the criticisms that affected me most was from my former English language teacher. She said, “Charlotte, you’re so smart, one of my most promising students. Why would you do linguistics? Why don’t you become a veterinarian?” (Autobiography 2)

In an interdependent interaction between her I-personal-emotional and the I-professional-emotional, dialectic and dialogical form, Charlotte’s professional identity was reconstructed and thus she experienced several feelings, both negative as positive, as we can see in the following excerpt.

**Excerpt 18**
During college we are affected by several feeling. Sometimes we were motivated and we are certain that we will all make a difference in education. Other times we felt unmotivated because we thought that our “work” was not having a positive result. The training course is without doubt the critical moment in the lives of students. One of the facts that demotivated me in relation teaching is the way public education is treated in our country. Having reached the internship, I felt impacted with overcrowded classrooms, a lack of resources for work, the school controlled the amount of impressions that each teacher could print for two months, I had no pencils or erasers, and the teachers had to spend their own money to buy necessary
The overcrowded classrooms makes students stay near one another and the environment is conducive for parallel conversations and disorder during class, making the work of professor much more difficult. (Autobiography 2)

Although Charlotte experienced contradictory emotions, she acknowledged the relevance of the supervised internship in the Education program. It was important to have practical experiences in schools, and she considered the experience to be a critical moment in her education and teacher education program. It is at this crucial moment that teachers are placed in front of this difficult reality of devaluation and loss professionals. Similar to Maria, Charlotte also experienced difficulties: cultural, professional, economic and political. Furthermore, Charlotte’s constructed identities are also passed by other negative emotions such as disappointment with the course, some of her teachers, and even with herself.

Excerpt 19

In the final stretch of the course of Linguistics, I was disappointed with the course itself, the attitude of some teachers, and even with myself. During this period we had only one course of English per semester. In those classes, speech and writing were being put aside and we only focused on grammar. In school, we would only copy without understanding what we were doing. Upon arriving in the fifth semester, it was a shock to come across four courses in English, where the teachers would speak only in English. Some students could understand and interact well in class, while I couldn’t keep track of everything because I did not understand what the teachers were saying. (Autobiography2)

Charlotte, while a student apprentice of the teacher, made a critical reflection on the course curriculum with regard to the organization and amount of subjects of English language, as well as the structured approach in the process of teaching English language in the initial years of the program. The process generates emotions such as fear because ‘speech and writing ended up being set aside. We were afraid of grammar and focused only in it, and in school only to decorated and copied.’ This enters in conflict/dissension with the mode of how the English language is discussed and taught in the final years of the course (5, 6, 7 and 8th semesters). The organization of the curriculum, as well as the focus on language and teaching approach, provide completely different experiences with the English language at the beginning and end of the course. This shocked Charlotte, ‘having reached the final period, a shock’ (excerpt 19), triggering emotions like fear, anguish and incapacity. ‘I could not keep track of everything because I did not understand what the teachers were saying’ (excerpt 19).

It is up to us, at this point, to reflect on the curriculum’s influence in education apprentice teachers and characterizing their territories under dispute and of setting of power (ARROYO, 2011). The lack of uniqueness with respect teaching approach, as well as the imbalance with respect to the number of subjects between the initial and final years of the course were difficult for Charlotte. In the early periods of the course, she was studying only one subject of English language in which she didn’t see much of a difference in relation to the teaching and learning; it was very similar to her regular school of public education. Abruptly, after choosing to train in the English language, she found herself in another, different context of teaching and learning. At that point, being a teacher required advanced language communicative competence. This was experienced with uncomfortable and difficult emotions when it comes to a learning process.

Excerpt 20

…and then began the demands. I realized that I was falling behind in relation to my classmates. All my colleagues had already done English course outside the University, and entered the College with some fluency in English. This contributed to their progress in the classroom. To learn a new language is hard enough, and to carry the weight of being a future teacher of
language made me very upset and still upsets me. Another point that also demotivated me a lot is that a teacher of the English language has to repeat content and explanations more so than a teacher of mother tongue. On internship, the students [from the school-field] wanted to know the meaning of each word, and if I cannot understand from the context this repetition is very tiring. At the end of the day, the throat and the ear ache a lot. (Autobiography 2)

‘And so began the demands (...)’, as if Charlotte going out of a desired imaginable community and entering into another unimagined community, or even more, to a community for which she has not been physically or emotionally prepared to meet the social demands of this community. Through this procedural and dynamic moment of reconstruction of her professional identity, Charlotte felt ‘distressed’ by ‘carrying the weight of being a future teacher of English’ and ‘by the difficulty in learning the language’ (excerpt 20). She felt ‘worn out’ and ‘tired’ due to some factors and challenges. She was forced to use her voice through continuous repetitions of words. Were she teaching in her mother tongue, according to her, this would not be necessary. She notes that these situations and emotions make her rethink her own choice, understood in the moment she establishes a comparison with the work of a professor in her mother tongue (Portuguese). The emphasis in the difficulty of this profession can also be viewed in the excerpt that follows.

Excerpt 21
For being a different language, the students find everything very difficult. It is up to the teacher to make this contact more natural by making associations and memory tricks. This process ends up being stressful most of the time. I realize that not only I, but all my classmates hope for the internship to end, but when it is over after we graduate, it is natural is to go back to the classroom and that’s scary. (Autobiography 2-emphasis is ours)

In the excerpt above 21, Charlotte seems to experience a process of denial and/or resistance to assume the imagined identity–professor of the English language (DARVIN; NORTON, 2015. She has come across a work that she understands is ‘stressful’ and ‘tiring,’ due to the difficulty that the students face with a different language and that the work which necessarily be developed by the teacher in the classroom to promote learning. The emotions of stress and fear of permanently occupying the role of the English-language between her I-personal-emotional in addition to her I-professional-emotional in complex process of emotional overlaps (ALSUP, 2006) at a crucial moment of her formation.

These challenges and emotions contribute to the resistance of Charlotte to take on an English language teacher identity (difficulty in learning a new language), including when she feels the ‘weight to be an English teacher’ (excerpt 20). The curriculum organization of her education institution and the requirements with respect to language learning by the students of regular schools is tiring. Charlotte finds support and assistance from the colleagues of her school during the discussions that occur in the disciplines of English language (English I, II, II and IV) and that are mediated by the teacher-trainer. Her colleagues were a small, welcoming, and engaged group that shared the same interests, emotions, and challenges, in their positive and negative experiences of the classroom, with the intention of providing possible solutions to the difficulties encountered during the process of teaching a language (excerpt, 22).

Excerpt 22
The exchange experience with colleagues in classroom is something that motivates me a lot. The group of English students is a small group, but well united and welcoming. Our conversations about the difficulties we are facing in internship and within the disciplines always lead to a reflection and a possible solution for our daily challenges. (Autobiography 1)
The disappointment, fear and incapacity experienced by Charlotte in the final period of the Course, highlighted her resistance or denial with regard to the construction of her identity as a teacher of the English language. Alternatively, these act as triggers by boosting investment in her learning process of English language. Earlier the disciplines were a shock, are now responsible for her engagement, in such a way that made her to look for an extra course (outside the University) as complementary form. Charlotte, in her frontier discourse, could see herself motivated to continue the English Language and Literature Course, for the pleasure of showing her progress and development of linguistic-communicative competence, since she studied the subject of English language I, in the first year of course. Thus by causing, emotions and feelings of pleasure and the possibility of “conquering” the Other, (un) known represented by English language-culture.

Excerpt 23
Another factor that motivates me to continue studying are the subjects of language, English 5, 6, 7, 8 on this day I feel free to talk, express myself, remove my doubts. This is a discipline that I can learn and see my evolution since the English I. To have security and influence on my stand as a teacher. When I think on my evolution I feel motivated to continue studying and doing courses outside the university. I would also like to gain fluency in LI which is my biggest goal at the moment. (Autobiography 2-emphasis ours)

We conclude with the following quote: “(...) because it is not the unhappy one who can count on himself for his story” of Maria Zambrono, cited by Arroyo (2013, p. 23).

Final Considerations

In an attempt to monitor and focus on the role and influence of emotions and the process of constructing a professional identity in education of language teachers, we made use of autobiographical narratives of two teachers in initial education —Maria and Charlotte—regular students enrolled in two different universities in Licentiate in Linguistics in Brazil By means of these autobiographical narratives, the participants in research retold, reexperienced and reconstructed a critical and reflective process. These experiences, situations, and facts inside and outside the classroom influenced the constitution of Maria and Charlotte’s professional identities.

The stories narrated by the participants made it possible to understand the reasons that led them to choose the profession of teacher. Their lived experiences, outside and within the forming institution, constituted the identity of teachers of their mother tongue and/or foreign language. The process is a constant movement renegotiation, deconstruction, and construction of teacher identity. The experiences, facts, and situations that make up the two life stories are linked to different emotions that are lived and experienced in a unique and singular way by Maria and Charlotte. At this point, we would like to emphasize the power of emotions with regard to the regulation of behaviors (under educational context) and the formation of identity, in order to corroborate the claims of Vygostky (2001, p. 143). “Emotional reactions exert more substantial influence on all forms of our behavior and the moments of the educational process” Barcelos (2015, p. 312). Additionally, based in Day (2004; Zembylas (2004; 2005), “emotions are inextricably tied to teachers’ identities and have an essential role in understanding teacher thinking, reasoning, learning, and change.”

Socio-cultural assumptions about relational-identity are built and changed in shared experiences and negotiated by interactions (Johnson, 2003). Emotions are responsible for the complexity and diversification of the behavior of the man, developing as man’s interaction with the environment (VYGOSTKY, 2011). In contrast to a Cartesian view, we emphasize the need to create spaces, through various instruments—such as the autobiographical narrative used in this research — in order for the teachers-in-education to discuss and understand their emotions and their identity-building process of “to be” and “to become” a teacher. The data collected here reveal the need to review projects and curricular
proposals of Licentiate in Linguistics. In the same way we contemplate and create spaces at the academy for more subjective and human discourses based in theory, we must establish a relationship closely tied with theory and practice in order to facilitate and assist the process of constructing teachers’ identities. To implement this, we have to assume that the whole experience is intrinsically related to emotional aspects:

Human experience is an emotional affair. This is as true for educational experience as it is for any other aspect of our lives. Learning is not simply about comprehending the abstract content of ideas; it is about discovering ourselves in relation to new ideas. It involves surprise, revelation, delight, and sometimes outrage. It requires the cultivation of felt appreciations. It sometimes involves risking exposure, humiliation, or changes in beliefs that give us comfort. When education has happened well, we do not simply emerge knowing the world; we also come to love, resent, endure, care, and thrilled about things in ways we did not before (ROSIEK, 2003, p.399).

To conclude, we share the feelings of Rosiek (2003, p. 399) that “(...) it is distressing, therefore, that we find ourselves in a moment when the public discourse about education is so exclusively focused on measurable cognitive outcomes of teaching.” We are in a historic moment of teacher education that prioritizes the transmission and/or acquisition of scientific knowledge, at the detriment of fostering teachers focused on emotional development and identity negotiations. Such a scenario justifies and, at the same time, reveals the need for more research and projects of intervention in this area. We must better understand emotional and identity issues within the framework of teacher formation in the mother tongue and foreign languages in order to enable significant changes to practices, contents, and curricular structures of teacher education programs.

Bibliography


