ESL TEACHERS' PERCEPTIONS
OF GOOD MENTORING PRACTICE IN SENEGAL:
AN INDIGENOUS, POSTCOLONIAL, AND SOCIOCULTURAL ANALYSIS

BY

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DISSERTATION

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ABSTRACT

The focus of this dissertation is an analysis of how two pre-service mentor teachers described and practiced good mentoring. The mentor teachers were associated with the English language teacher education program at Cheikh Anta Diop University, Dakar, Senegal. The findings suggest that good mentoring practice required a complex set of skills and knowledge. The mentors' emotional intelligence was significant to how they provided valuable support to mentees. They adopted a holistic approach to good mentoring drawn from indigenous knowledge and professional experiences related to the complexity of practice and the developmental process of becoming a good practitioner.

The data were collected from two mentor teachers–Talla and Anne Marie. There are five sections to describe this research. The first one is a discussion of Talla's perceptions of good mentoring practice using a metaphor he initiated. In the second section, I describe Anne Marie's view of mentoring as a form of collaboration based on justice, compassion, leadership, and a process of negotiation. The third section presents the importance of interconnectedness and Talla's developmental approach to mentoring. The fourth theme draws from Anne Marie's case and addresses her view of mentoring as an example of professional ethics. The fifth theme draws from both cases and discusses their assessment of the lack of collaboration with the FASTEF teacher education program.

To interpret my findings, I used three perspectives—indigenous, postcolonial, and sociocultural theories. From these perspectives, I argue that the teachers' holistic approach to mentoring reflected principles of indigeneity; postcolonial writings provided a critical perspective related to teaching English in a postcolonial educational setting; and sociocultural

theories provided a way to interpret the cultural, linguistic, and spiritual influences on the mentor teachers' perspectives of good mentoring.

ACKNOWLEDGEMENTS

DEDICATION

This work is dedicated to:

- all the teachers in Senegal and Africa who are tirelessly sacrificing more than what is required to prepare generations of students from all backgrounds,

- all mentors who are helping novice teachers embrace and grow in this noble profession of teaching,

- and especially to my parents and all my teachers for their immeasurable contributions to making me a better person morally and intellectually.

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CHAPTER 1: INTRODUCTION

Rationale

This is a study about the preservice mentoring practices of two case study mentor teachers attached to a teacher education program at Cheikh Anta Diop University, Dakar, Senegal. Understanding cooperating teachers' perspectives on mentoring is crucial to understanding how the collaboration between mentees and the university can be improved to build successful teacher education programs (McIntyre, Hagger, & Wilkin, 1993).

In education, quality teaching is crucial to improving student achievement. In the same way, quality teacher education programs play a significant role in preparing the best teachers who, in return, have a positive impact on student learning (Darling-Hammond, 2006). In the process of preparing new teachers, various components of teacher education concurrently impact the experience of student teachers. Among them is mentoring. Mentoring is crucial for student teachers. It is viewed as a context of tensions but also opportunities for future teachers' professional growth (Liberman, Hanson, & Gless, 2012). For mentoring to impact the experience of student teachers, mentors' voices should be included in making decisions about their experiences in schools (Johnston, Brosnan, Cramer, & Dove, 2000). One of the current problems in Senegal is that mentor teachers do not have a voice in how mentoring is conducted. In the United States, mentoring is considered one of the weak links in teacher education due to a lack of collaboration between universities and secondary education (Zeichner, 2010). My case studies suggest that this may also be the case in Senegal.

This study on mentoring focused on preservice teachers of English as a foreign language in Senegal. The research investigated how these two cooperating teachers described and practiced good mentoring. I use three theoretical frameworks. First, as research in mentoring is

situated within a sociocultural context, I use a sociocultural perspective to analyze second language teacher education and interpret my findings. Additionally, I use an indigenous discursive framework and postcolonial theory to provide a critical analysis.

A first rationale for this study is that the perception of mentor teachers is a missing link in the study of mentoring practices at the FASTEF (*Faculté des Sciences et Technologies de l'Education et de la Formation)* program in Senegal. While there has been some research on areas such as materials development (Drame, 2010) and teachers' resistance to communicative language teaching (Drame, 2007), I found no studies in Senegal that have focused on mentoring and teachers' perceptions on mentoring practices. To better understand what works and what needs improvement, it is crucial to understand how preservice teacher mentors view good mentoring and their roles in improving the experience of student teachers.

A second rationale for the study relates to the experiences of foreign language teachers in postcolonial education settings. Research on foreign language teacher education has generally neglected the sociocultural (Johnson & Golombek, 2011) and postcolonial (Dei, 2011) realities of the in Senegal context. As postcolonial education settings are characterized by the erasure of indigenous and local cultural knowledge (Dei, 2011), it is important to understand what if any connections teachers make to local cultures and education practice. Foreign language teachers inevitably navigate classroom and school spaces influenced by their languages, cultures, and indigenous worldviews (Johnson, 2009). In countries like Senegal, one of the paradoxes is that the formal curriculum gives little space for indigenous practices, yet, as this research will show, my case study teachers were inspired by and integrated indigenous and local cultural knowledge into their daily practices.

Personal Interest and Experience

My personal experiences as an alumnus of the FASTEF program and a certified public-school teacher of English in Senegal, undergirds my interests in this research. In October 2008, I finished my coursework for an MA program in Applied Linguistics at Gaston Berger University (Saint-Louis, Senegal). The new LMD reform was just adopted in 2007 following the shockwaves of the Bologna Process of 1999. This change in the structure of the Senegalese higher education system pushed many graduate students out of the university and quickened their process of entering various professional and vocational fields. It personally affected me. In 2007, I was not among the fifteen candidates selected in the cohort of more than a hundred students to continue the Applied Linguistics MA program in the new reform. That is what precipitated my decision to sit for entrance to the FASTEF teacher education program in Dakar. I completed my certification in English language teaching in 2009, which included my student teaching experience.

I had a close working relationship with my mentor teacher but my experience raised some issues concerning collaboration, dialogue, and reflective practice. Despite the absence of well-articulated mentoring policies coming from university teacher education programs, many teachers work closely with their mentees and their support provides a significant contribution to the professional growth of future teachers (Darling-Hammond, 2006). This was my personal experience. For this research, a good understanding of mentors' perceptions could provide evidence-based research to encourage further collaboration with mentor teachers at the FASTEF program.

Context of the Study

This study on mentoring practices is situated within the English language teacher

education program at FASTEF School of Teacher Education. The FASTEF is located at

Université Cheikh Anta Diop in Dakar, Senegal. FASTEF program was created in 2008 replacing

the former *Ecole Normale Supérieure* (Law 2008-40 of August 20, 2008). It primarily focuses on

pedagogical training for pre-service and in-service teachers (middle and high schools) and

administrative professional training for inspectors of elementary and secondary education. In

addition to that, it supervises and coordinates the academic research in higher education. The

FASTEF is composed of a total of 15 departments for the pedagogical training in different

subject matters, an institute for the study of educational sciences, two *Centres de Formation*

Permanente (Continuous Training Centers) mainly focused on decentralizing the training

mission of FASTEF in other states of Senegal, and a Center for Educational Resources with a

specific role in distant and online instruction. The fifteen departments at FASTEF include the

English language arts program which has three levels of certification: one for students who

obtain a BA degree in English as a subject matter, one for students who have finished an MA

degree, and another one for students who have completed one or two years of college education.

Certified teachers with an MA degree teach in high schools; those certified with a BA can be

posted in middle as well as in high schools. The third group composed of students who have

completed two years of college are only posted in middle schools.

The program has different components. After passing the entrance exam, the student

teachers complete the coursework. This coursework focuses mainly on foreign and second

language teaching methods and different approaches to pedagogical instruction and is marked by

a small amount of teaching practice activities (still at the FASTEF). After the first semester,

student teachers do a series of microteaching sessions with their respective advisors and other

classmates. During the second semester, they are posted to different schools in the city of Dakar

and its suburbs. They work with cooperative teachers and receive occasional visits of the advisors from FASTEF. This practicum continues until the end of the school year. It has three stages.

In the first stage, the student teacher will attend classes and assist the mentoring teacher without necessarily having a direct role in teaching. In the second stage, student teachers are advised to collaborate with their cooperative teachers in establishing either a system of co-teaching or alternative teaching. In the third and final stage, almost all student teachers take full responsibility of the teaching process. In all three stages, a collaborative and constructive exchange is the expectation of the training program. By the end of the year, there is an inspection day on which the student teacher leads the entire class in the presence of their cooperative teacher, the advisor, and another teacher of the same subject from the school. All three assign a grade to the student teacher and they have a post-inspection feedback session.

In addition, each student teacher writes a thesis to be submitted at the end of the year before the final exit exam. Also, each of the trainees prepares and submits a portfolio that is also graded. The cumulative grades of the subject evaluations, the microteaching sessions, the inspection, the thesis, the portfolio, and the final exam will determine whether a student passes or not.

Historical Background of the National Curriculum in English Teaching

The teaching of English in Senegalese public schools has a history that is tied to educational reform at the national level, the reaction of parents and teachers' unions to reform, and the top-down administrative structure of the Ministry of National Education. My objective here is to provide a short background and context for the process of reform and the historical

circumstances that led Senegal to currently focusing on Communicative Language Teaching (CLT) as mandated for teachers of English.

Overall, there are three major events starting from the 1960s onwards (a) the creation of the Dakar Center for Applied Linguistics (CLAD) in 1963, (b) the General Education Fora of 1981, and (c) the adoption of the 1991 Guidance Law regarding national public education (*La loi d' Orientation de l' Education*). It was after a few years that the English Office (*Le Bureau d'Anglais*) at the Ministry of National Education issued the first edition of a national curriculum for junior and senior high school. In 2003, The National Commission on English issued the third edition of this curriculum generally known as *Le programme national d'anglais* (PNA). Focusing on a mandated program of Communicative Language Teaching, the English curriculum was mainly inspired by a long history of reform that advocated for an education that was more inclusive of the sociocultural context and historical realities in Senegal. (For a brief overview of general Senegalese curriculum reform, see Appendix A.)

The Dakar Center for Applied Linguistics Method

After the creation of CLAD in 1963, French and Senegalese language specialists at the Center developed a series of propositions about foreign language studies, teaching, and material design following a directive of President Leopold Senghor. The CLAD method was initially conceived for the teaching of French in primary schools and started its early experimentation in 1965 (Romary, 1970). In 1966, the implementation of the English version of the CLAD method began with a mandate to use grammar translation (GT) and audio-lingual (AL) methods for teaching foreign languages. The use of these two methods (GT and AL) was facilitated by *la radio scolaire* (radio programs for schools) in which CLAD attempted to improve the instructional delivery, although it was not available to all schools for logistical reasons.

From 1966 to the late 1970s, English language training and teaching was mainly driven by this method. One mission assigned to the CLAD was to carry out research for a more effective teaching of foreign languages such as French and English. Meanwhile, research on indigenous languages was conducted but the impact was not the same compared to the research on English and French. As time passed, the CLAD approach was criticized for its pedagogical flows and a lack of inclusion of students' cultural experiences (Diallo, 2014; Drame, 2007).

Critique of the CLAD Method

Three general aspects were subject to scrutiny in the CLAD approach; the teaching methods that were used, the lack of attention to indigenous cultural content and context, and students' low academic performance. Among the major features of the CLAD method were rote "memorization of set phrases, repetition and drills, and mimicry and structural analysis" (Diallo, 2014, p. 144). Drame (2007) argues that the method mainly favored "parrot-learning, repetitions, and substitution drills carried out through textbooks and radio programme" (p. 4). Such features were prevalent in audio-lingual teaching methods in foreign languages but also the grammar translation methods widely used in teaching classical languages such as Greek and Latin.

The CLAD method also heavily relied on the cultural background of the foreign languages more than on the immediate context in which they were situated. Diallo (2014) further explains:

> More importantly, in CLAD methods the cultures and artefacts of the target languages (French and English) were foregrounded and the students' cultures and experiences were given little or no consideration or value in textbooks and learning materials. In other words, these teaching methods focused primarily on the target language culture with limited communicative activities. (p. 144)

This disconnection that Diallo (2014) points out is a common critique of foreign language instruction, particularly in the countries where the foreign language is not widely used in social interactions. As Diallo argued above, CLAD's teaching materials heavy relied on French and English cultural references. But the public concern was more than an issue of teaching methods or culture; the low achievement among English language learners contributed to the public's decreasing interest in the CLAD method (Drame, 2007). This situation put teachers in a difficult position between a government that was not addressing their major demands and parents whose dissatisfaction was often used by the government to criticize teachers and unions.

The CLAD method eventually failed to convince educators as well as parents. In the case of teachers, the strikes of the late 1970s and early 1980s coincided with the arrival of a new president (in 1981) and increasing economic challenges due to the impact of the World Bank's Structural Adjustment Programs (Villalón & Bodian, 2012). The national teachers' union strikes of the late 1970s and early 1980s contributed to this context prior to the organization of *Les Etats Généraux de l'Education et de la Formation* (*EGEF*) in 1981.

Guidance Law 91-22, 1991

Adopted on October 23 (1990) by the Council of Ministers, the law unanimously passed the National Assembly on January 30 (1991). It issued guidelines for Senegalese public education as a primary responsibility of the State. For the purpose of this historical background related to the teaching of languages (national as well as foreign languages), I am referring to Article 6 but more specifically the three first paragraphs.

Paragraph 1 (*Alinéa 1*) reiterates an idea already discussed during the EGEF of 1981 about the importance of culture, history, and identity.

Paragraph 1:[1]

    National education is Senegalese and African; promoting the teaching of national languages, tools of priority to provide students with a living connection with their culture and enroot them in their history. [The task of] national education is to prepare a Senegalese citizen conscious of their sense of belonging and their identity.

Paragraph 2 addresses the teaching history and cultural content in relation to African identity as

well as world heritage and other cultures.

Paragraph 2:[2]

    Teaching in-depth knowledge of African history and cultures, valuing all its richness and its major contributions to world heritage, National education underlines the different forms of solidarity on the continent and cultivates the sense of African unity.

The law acknowledges Senegal's connection to the global French-speaking community and

reinforces the values and heritage of humanity in its complex diversity.

Paragraph 3:[3]

    National education also reflects that Senegal is a member of the cultural community of French-speaking countries. It is also opened to the universal values of civilization and falls within the major currents of the contemporary world, thereby, it promotes the spirit of cooperation and peace with humanity.

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[1] *L'éducation nationale est sénégalaise et africaine: développant l'enseignement des langues nationales, instruments privilégiés pour donner aux enseignés un contact vivant avec leur culture et les enraciner dans leur histoire, elle forme un Sénégalais conscient de son appartenance et de son identité.* (Article 6, Alinéa 1)

[2] *Dispensant une connaissance approfondie de l'histoire et des cultures africaines, dont elle met en valeur toutes les richesses et tous les apports au patrimoine universel, l'Éducation nationale souligne les solidarités du continent et cultive le sens de l'unité africaine.* (Article 6, Alinéa 2)

[3] *L'Éducation nationale reflète également l'appartenance du Sénégal à la communauté de culture des pays francophones, en même temps qu'elle est ouverte sur les valeurs de civilisation universelle et qu'elle inscrit dans les grands courants du monde contemporain, par là, elle développe l'esprit de coopération et de paix avec les hommes.* (Article 6, Alinéa 3)

For the specific case of English language teaching, the first edition of a national curriculum was issued in the mid-1990s following a long historical trajectory about language teaching? reform since the late 1960s. It echoes the recommendations from the EGEF and the spirit of the 1991 Guidance Law. It was published by the *Bureau d'Anglais* (The English Bureau), in collaboration of the Commission for English and under the guiding leadership of the Ministry of National Education.

There are two aspects worth discussing here related to English language teaching. First, teachers are given flexibility to use various resources and techniques to achieve the standards. The curriculum covers four years of middle school and three years of high school and includes standards tailored to vocational high schools teaching English for specific purposes. Second, the method of foreign language pedagogy suggested is Communicative Language Teaching (CLT). This historical background is evident in the FASTEF teacher education program that currently mandates the use of Communicative Language Teaching in junior and senior high schools.

Dissertation Overview

Chapter 2 presents the literature review. It has two major sections. Section 1 presents the three theoretical foundations I used in this research. The first part of Section 1 is a description of an indigenous discursive framework. In Section 2, I use the writings of Frantz Fanon to discuss some post-colonial implications of language and culture relevant to this study. This part also addresses the notion of hybridity in the post-colonial context by drawing from the critique of theorists such as Homi Bhabha (1994). In the third part, I describe the implications of a sociocultural perspective to Second Language Teacher Education (L2TE). More specifically, I discuss how Johnson and Golombek (2016) argue for a sociocultural analysis in research on

L2TE. Section 2 of Chapter 2 discusses research findings on the perceptions of cooperating teachers and student teachers about preservice mentoring practices.

In Chapter 3, I describe the overall methods of the study. It is organized into 4 parts: (a) methodology, (b) research design, (c) data collection, and (d) data analysis.

In the methodology, I first discuss the significance of qualitative research to this study. Then I discuss the meaning of in-depth interviews referring primarily to Schuman (2006) and Seidman (2006). It is followed by my rationale for using in-depth interviews. In the research design section, I briefly discuss the research questions followed by information on the participants and the recruitment timeline.

The third part of Chapter 3 describes the data collection. I briefly present a section on observation data. This is followed by the different tools of collection I used during the research. Although I mostly used interviews, my data also included questionnaires, class visits, feedback sessions, informal meetings, researcher journal, and phone and Skype calls. I close the data collection description with a discussion of my positionality.

The last part of Chapter 3 addresses the data analysis. It is organized into two sections. I first present information about the thematic organization of the two cases (Talla and Anne Marie); which is made of Talla 1, Anne Marie 1, Talla 2, Anne Marie 2, and Talla and Anne Marie together. I close the data analysis with a section on coding where I discuss how I carried out the initial coding process, how I organized the data into themes, and the writing-up. I conclude Chapter 3 with a few more details about the issues of translation and coding data in more than one language.

In Chapter 4, there are two major parts. In Part 1, I present the findings from my data analyses of the two cases of mentor teachers. I use pseudonyms for these two teachers: Talla and

Anne Marie.[4] The case study findings are organized around five sections labelled Talla 1, Anne

Marie 1, Talla 2, Anne Marie 2, and Talla and Anne Marie. Talla 1 and Anne Marie 1 present

the mentors' perceptions of good mentoring through the use of metaphors. Talla 1 presents a

discussion of the metaphor of mentoring as a dangerous forest full of traps and bridges. Ann

Marie 1 is a discussion about her approach to good mentoring mainly as leadership and a process

of negotiation. Talla 2 presents the sociocultural implications of the notion of interconnectedness

while addressing a developmental approach to mentoring. Anne Marie 2 discusses good

mentoring and teaching practice from the perspective of professional ethics. The fifth and last

section (Talla and Anne Marie) presents the perceptions of both mentors about the collaboration

between high schools and the FASTEF teacher education program at Cheikh Anta Diop

University, Dakar, Senegal.

In Part 2 of Chapter 4 there is a cross-analysis of both cases. It is organized into three

sections. Section 1 discusses evidence of cultural and emotional intelligence from Talla's and

Anne Marie's perceptions of good mentoring practice. Section 2 discusses the benefits and

implications of a holistic approach to mentoring practice. Section 3 draws from all five themes to

present aspects of program evaluation from both mentors. In all the three sections, I relate the

analysis to relevant research and interpret the findings using my three theoretical perspectives.

Chapter 5 is the conclusion. It is organized in two sections. In the first one, I present a

summary of the study by tying the research design to the findings and the theoretical frameworks

that I have used. The second section is a general discussion on three topics: (a) a holistic

approach to educational research, (b) the issue of foreign language teachers' criticality regarding

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[4] See Chapter 3 for more details about the participants Talla and Anne Marie.

the hegemony of English, and (c) the meaning of multiculturalism in relation to practice and the

sociocultural perspective.

CHAPTER 2: LITERATURE REVIEW

The literature review is divided into two major sections. Section 1 is on the theoretical foundations. Section 2 presents the research findings. In Section 1, I describe the three theoretical lenses I am using for my frames of analysis and interpretation. These include (a) the indigenous discursive framework by George Sefa Dei, (b) the post-colonial implications of language and culture, and (c) the sociocultural perspective in second language teacher education (L2TE). Focusing on relevant research findings, Section 2 presents perceptions of mentors and student teachers on the idea of good mentoring. Throughout Section 2, I am using the expressions *student-teacher* and *mentee* to mean the same thing. The same also applies with the words *mentor* and *cooperating teacher*.

SECTION 1: THEORETICAL FRAMEWORK

I use three different theoretical lenses for this research; indigenous, postcolonial, and sociocultural theories. I use indigenous frameworks because this study of educational practices is situated in a post-colonial context. The content and nature of practices in a post-colonial context carry the double legacy of a historical denial of indigenous knowledges and a cultural exclusion of local conceptions of education in general. For a critical examination of the meaning of linguistic and cultural practices in the post-colony, it is necessary to question the implications of how the colonial project has established itself but also the legacy it has left. Thus, I argue that the use of indigenous frameworks cannot be separated from a critique of the hybrid post-colonial reality of educational practices in Senegal.

I am studying mentoring of language teachers in a country with a colonial legacy and wanted to examine the complex social and cultural influences on my mentor teachers. A sociocultural lens offered me a theoretical lens for these investigations. Senegal is a country

where the postcolonial situation of education is yet to structurally integrate the personal, social, cultural, and collective experiences that teachers and students bring into classrooms and schools from their indigenous backgrounds. In fact, educational practices are both a product and a manifestation of complex experiences and worldviews. A sociocultural analysis helped me to explore these diverse socio-cultural aspects of teaching.

At the cultural level, colonialism has been a double process of erasure and imposition; erasure of an indigenous knowledge system to be colonized, subdued and assimilated and imposition of a cultural and educational institution to be tailored to fit the demands of the colonial project for which it was created. This has left an impact on the current situation although several public education reforms had gradually targeted a more Africanized or indigenous approach to teaching and learning. I believe that, due to the complexity of these multiple legacies, studying the nature of mentoring with regards to the sociocultural context of public education requires multiple theoretical perspectives to construct a more complex understanding of my mentor teachers' practices.

Indigenous Knowledge and Educational Practices

Three major aspects are addressed in this section regarding George Sefa Dei's indigenous discursive framework. First, I discuss the concept of *indigenous* and a few related interpretive implications. Second, I discuss the conceptualization of the *indigenous* as a framework to inform research on educational practice. Third, I discuss practical implications of the indigenous discursive framework regarding education practice in general. More specifically, these implications are related to (a) the curriculum, (b) pedagogy, (c) classroom dialogue and interactions, and (e) the overall nature of public education. My objective in this particular section

is to frame an argument for why I am using theories and literature on African Indigeneity as one of the lenses to interpret this research on mentoring in Senegal.

Indigenous: Concept and Interpretive Implications

>African *Indigeneity* must be read as both a process and a form of identity. It is an identity that defines who a people are at a particular point in time. But it is also a recognition that such identities are in a continual process of existence. (Emeagwali & Dei, 2014, p. x)

To make the case for *indigenousness* is to raise the question of theoretical inclusion vis-à-vis knowledge and knowledge production from the perspectives of the research context and the subjects of the research. As explained by Dei (2000a), the concept of "Indigenousness" represents a form of "knowledge consciousness arising locally and in association with the long-term occupancy of a place" (p. 72). But "place is more than a location of knowledge" because it channels "a past, history, culture, language, as well as […] the necessity to engage with questions of materiality, spirituality, and metaphysical realms" (Dei, 2011, p. 22). As a product of history, indigenous ways of knowing are rooted in the very practices and existing challenges that have shaped the process of building within a generation and transmission across generations. For Roberts (1998), the concept refers to a certain body of knowledge "accumulated by a group of people, not necessarily Indigenous, who by centuries of unbroken residence develop an in-depth understanding of their particular place in their particular world" (p. 59).

Dei and Simmons (2009) identify three possible ways of imagining the indigenous question. Apart from being understood in "its embodied form," Indigenousness can also be thought of as "knowledge base systems" and a "consciousness operating in an anachronistic spatio-temporal" (p. 20). The necessity to theorize Indigeneity beyond the colonial and the post-colonial contexts should be a subject of concern for research (Dei & Simmons, 2009).

Meanwhile, there is more than a geographical reference to consider when addressing the meaning of indigenous realities.

Roberts (1998), Dei (2000a; 2011), and Dei and Simmons (2009) initially describe a physical reference of indigenousness with a common understanding of *location*. Nonetheless, it also relates to an element of cultural *imagination*. Can this consideration of indigenousness based on a set of historical common practices represent an example of cultural self and group self-representation rather than a depiction of how a researcher wants to frame their subject of reflection? If place is inherent to what the occupants of that place think about the impact on practices and experiences, it is necessary to view the indigenous from perspectives beyond the nature of location and the function of practice.

Dei's further argument addresses a certain fluidity in the concept and its relevance. What gives a practice its indigeneity is not a static nature inherent to the practice itself (Dei, 2011). Also, knowledge bases referring to some elements of indigenous views cannot be fully examined if we do not question them regarding "their sites of empowerment and disempowerment for self and groups" (p. 22).

The indigenous question is not an exclusive African issue. It is not necessarily an opposition per se to what's not African in its identity and history. Nonetheless, for the specific situation of communities that were under colonial rule, it does need to be described and often is situated in connection to the history of subjugation and cultural destruction that have made indigenous knowledge an exotic and *traditional* reality frozen in the past and incapable of guiding current social practices. As a form of understanding, the indigenous is a reflection on the historical experience of colonization, the legacy of cultural erasure that colonization has both caused and built itself upon, and therefore propose an approach that understands the hybrid

legacy of the current situation. Consequently, this form of understanding should functionally lead to a liberatory solution by deconstructing all forms of colonization.

To use Indigeneity in a dual game of claiming a theoretical relevance and asserting a social meaningfulness, there must be a way to describe its significance with the same critical examination necessary with any intellectual activity (Dei, 2011). To relate the concept to educational practices, Dei discusses why its inspirational basis cannot be dissociated from experience. He argues:

> Such knowledge resides in … cultural memory and I know and use it to guide everyday social action. My everyday understanding and interpretations of the world around me have been shaped by Indigenous histories, cultures, heritage, myriad identities (including spiritual identity), and social experiences. My identity is steeped in my Indigeneity. With formal European schooling systems devaluating my ancestral and cultural knowledges, claiming Indigenous knowledge for me is both a political and intellectual exercise in decolonization. (Dei, 2011, p. 22)

In what partly constitutes a "political and intellectual exercise of decolonization," the relation of the individual self to the world outside of the self operates within and in interaction with multiple realities. These realities present knowledge and the idea of knowing as a process of construction. Meanwhile, the factors themselves change as they interact during the process. They are not static either. Despite their changing nature, one of their defining aspects of these factors is their "deep appreciation of the cosmos and how the self/selves, spiritual, known and unknown worlds are interconnected" (Dei, 2000b, p. 5). Dei suggests that the reality of the indigenous space considers the metaphysical world not only as a mode of experiencing but also as a valuable source of

knowing. If knowledge building is interactional in nature, describing its meaning in a singular form of inspiration can be a challenge.

Although in this quote Dei (2000a) defines and frames the concept of indigeneity partly in relation to the historical and cultural legacy of colonialism, he nonetheless recognizes the hybrid modes of experiencing and knowledge construction within the indigenous context. In his critique of the notion of authenticity, he argues that what is indigenous "should not be understood as something pure and uncontaminated, but rather remaining true to ourselves as African learners rooted in history, culture, past, tradition and with an African identity" (Dei, 2014, p. 165). The expression of an identity informed by various epistemological sources can indeed claim a voice. But to what extent can this approach defend the nature and meaning of the indigenous from a singular source or origin? In fact, although the concept of Indigenous can be understood to refer to a notion of space that is in communion with the experiences it has been witnessing across generations, it is also necessary to situate the historical mobility of people, social practices, cultural artifacts, and trans-local exchanges of ideas. The concept then can be viewed in two ways. The first recognizes its contextual authority and responds to its unquestionable relevance to location. The second recognizes its trajectory and responds to the historical and present complexities that have shaped and are shaping all experiences.

Interpretation and analysis are forms of inferring. Asabere-Ameyaw et al. (2014) have addressed the hybrid aspect of the concept of Indigenous as well as its historical meaning. They write:

This knowledge like other knowledges borrows from other ways of knowing and does not claim a monopoly as to what constitutes knowledge. In many ways, the fluidity of such

knowledge system gives it life and energy and it is knowledge that can be fallen upon to

offer interpretations and explanation to suit emerging conditions. (p. 5)

To some extent, the arguments of Asabere-Ameyaw et al. (2014) and Dei (2014) are relatable in

three ways. First, there is a real world related to an indigenous perception of life and that world

can indeed be explained using that particular view. Second, the experiences of the people whose

cultural and intellectual trajectories are attached to an indigenous worldview can be meaningfully

interpreted within its demands. Third, the scope of the expression cannot easily claim an

exclusive reference to one and only one source of interpretation. This third argument by

Asabere-Ameyaw echoes the arguments of Emeagwali and Dei (2014) and Castellano (2000).

Emeagwali situates the indigenous meaning within a locally applicable reaction to an invading

influence from the outside whereas Castellano suggests that it has to do with the construction of

meaning within local communities based on a multigenerational legacy.

Emeagwali and Dei (2014) explains, "Indigenous Knowledge may be defined as the

cumulative body of strategies, practices, techniques, tools, intellectual resources, explanations,

beliefs, and values accumulated over time in a particular locality, without the interference and

impositions of external hegemonic forces" (p. 1). Claiming an integral and undiluted essence for

what the concept means, this definition binds it to the notion of authenticity and describes the

local space as its primary source. But as Dei (2014) argues, authenticity does not necessarily

refer to a "pure and uncontaminated" entity but to critically and fully embracing the legacy of

African identities (p. 165). More importantly, he thinks that it is crucial to examine the

representation of meaning through indigenous lenses when studying educational or cultural

practices in these spaces. It would combine both conceptualizing the various views on

indigenous realities and reflecting on theoretical interpretations rooted in their context and worldview.

Although Dei, Emeagwali and Dei, Asabere-Ameyaw, and Castellano define the concept with little difference, there is a need to relate indigenous epistemologies to research methodology. Such is the position of Shawn Wilson (2001) who argues for a shift "beyond an 'Indigenous perspective'" in research to "researching from an Indigenous paradigm" (p. 175). In his *critical indigenous discursive framework*, Dei (2011) proposes a set of twelve principles regarding the study of experience and practice in indigenous contexts (p. 28). In the following paragraphs, I present and discuss the way Dei conceptualizes this framework.

Conceptualizing an Indigenous Discursive Framework (Dei, 2011)

George Sefa Dei is a Professor of Anthropology at the Ontario Institute for Studies in Education. His areas of research include indigenous knowledges; international development; anti-racism, anti-colonial, and development education. Dei's subjects of research involve educational and educative implications of issues such as racism, indigeneity, and colonialism. In this section, I discuss the meaning of his *indigenous theoretical framework* focusing mainly on four of its twelve principles (Dei, 2011). Then, I talk about the basis of his arguments regarding the framework before addressing key elements and implications of the framework.

The Principles

Dei (2011) proposes a mode of theoretical reflection about indigeneity based on a set of twelve principles. Beyond the colonial and post-colonial contours of theoretical analysis regarding indigenous peoples, he conceives of the framework as an inclusive critical reflection on the value of contextualized understanding. Also, such understanding requires reconsidering the study of socio-practical experiences involving people and systems with a legacy of colonial

oppression. The basis of the framework consists of a set of twelve principles at the center of which is the idea of a holistic approach to both practice and the subject of its own study (Dei, 2010, 2011).

For the purpose of this research, I find four of Dei's twelve principles to be more relevant to studying educational practices such as foreign language mentoring and teaching in Senegal. Although he addresses these principles across several of his publications, the four I am referring to here are adapted from Dei (2011). I consider these principles to be guiding theoretical assumptions he made on the *indigenous discursive framework* to analyze educational aspects of foreign language preservice mentoring relationships.

In *Revisiting the Question of the Indigenous*, Dei (2011) enumerated the list of the twelve principles including the following, which were most helpful to my research:

1. Indigenous knowledge is about searching for wholeness and completeness. This wholeness is a nexus of body, mind, and soul, as the interrelations of society-culture and nature. To understand is to have a complete, holistic way of knowing that connects the physical, metaphysical, social, material, and spiritual realms of existence.

2. Indigenous as place-based knowledge reflected through land, history, culture, and identity has powerful explanatory powers in contemporary communities and socio-political encounters. The understanding here is that experience and practice constitute the contextual and analytical base of knowledge.

3. Within Western cultures, knowledges exist in hierarchies of power. Such hierarchies of power are themselves only meaningful in a competitive culture. Indigenous epistemology sees difference as embodiment of knowledge, power, and subjective agency.

4. A critical Indigenous discursive framework is necessarily anti-colonial. It is about resistance, subject[ive] agency, and collective politics. (Dei, 2011, pp. 28-30)

In the context of educational practice, different factors are involved to determine what is good practice is. Principle 1 relates mainly to the holistic reality of practice; an idea of complexity. To understand requires an examination of multiple factors. Principle 2 can relate to the extent to which we can learn about knowledge and context by carefully examining the experience and practice of people through the impact of their history, culture, and identity. For example, examining what teachers believe, know, and practice through years of practice represent a powerful tool to understand the success and shortcomings of educational contexts. Since mentoring is both a site for teaching and a preparation for future teachers, it is crucial to consider the implications of the second principle of the indigenous discursive framework. Principle 3 is relevant to an approach to knowledge and *knowing* that is nether judgmental nor diminishing to a different form of understanding or *knowing*. For example, a deficit-based model of teaching and mentoring would not produce similar outcomes in terms of learning than considering the difference in understanding that students and novice teachers bring to classrooms and schools. Principle 4 calls for a critical function of the framework. Since it is developed for a necessity to consider post-colonial context differently, it necessarily requires boldly dismantling or unpacking colonizing structures and practices in educational contexts.

Basis of the Framework

In *Teaching Africa: Towards a Transgressive Pedagogy*, Dei (2010) describes a general context and a scope for the *indigenous discursive framework* in these words:

> I ground this undertaking in an African knowledge base. I am working with Indigenous African concepts, values, and principles: community, collective responsibility, mutual

interdependence, and responsible governance. This knowledge base, not unique to

African peoples or cultures, is shared by most Indigenous communities. However, the

Indigenous discursive framework I propose also incorporates Diasporan social thought. It

has a broader project of decolonization, one that conjoins the mental, spiritual, political,

and material levels. However, I place spirituality, rather than politics or economics, at the

centre of the analysis. I argue that the search for Indigenousness is only a means to an

end, especially as Indigenous peoples claim discursive power. (p. 100)

Dei describes the framework in a principle of value with reference to the African knowledge

base. As he explains, the interpretation of an African conception of the reality of experience and

the meaning of virtues inspires his framework. Grounding it in a set of concepts such as

community, responsibility, and interdependence, Dei nonetheless does not claim it is an

exclusive African cultural value. By *African*, it appears that he does not limit himself to the

physical continent since he includes the social context of the diaspora. In fact, he argues that

"discursively, this framework affirms a local, national, and international consciousness and an

understanding of the politics of "national culture and liberation" (pp. 100-101). Furthermore, Dei

explains that the framework can also assign itself a goal because it "projects a cultural rebirth

and revival reflecting the integrity and pride in self, culture, history, and heritage, as well as

commitment to the collective good and well-being of all peoples" (p. 100). Such goal should

have implications depending on the context the framework is used for.

Implications of the Indigenous Framework

For the purpose of this research, there are five implications that the indigenous

framework can have in educational contexts: (a) curriculum design and content, (b) research

methodology, (c) the meaning of public education, (d) classroom relationships between students and teachers, and (e) the specific issue of morals and values in education.

Inspiration for Curriculum

The relation of democracy to education should manifest itself in teaching, assessment, and the material design (Dei, 2011; Shizha, 2010). For example, Shizha (2010) considers that using materials "that contain indigenous histories and indigenous sciences helps to democratize African knowledges in education" (p. 118). The meaning of democracy here has to do with connecting the features of a society to the expectations of its educational system. It can be a progressive move and an inclusive feature for curriculum content although it is difficult for curriculum to be neutral. Therefore, researching from an indigenous perspective also represents an act of liberating a worldview encapsulated by its own disconnection from the general socio-cultural realities.

The aspect about curriculum is broader than the content. According to Shizha (2010) further explains that curriculum should be necessarily conceived from multiple perspectives and should serve as a mirror for the fluidity of existing identities and different historical experiences. As it pertains to a post-colonial context, Shizha argues that curriculum inspired by an indigenous framework should be concerned with deconstructing the subjugating and undemocratic legacy of colonization. To his point, the perspective of such curriculum is

> […] a decolonizing perspective that views schooling, knowledge, and learning as an interactive and meaningful experience. From a progressive anticolonial approach, curriculum comprises common beliefs and values, and a progressive orientation with emphasis on making meaning. It fosters critical thinking linked to life situations, and yields a more thoughtful approach to learning. The curriculum conceptualizes a

multidirectional approach to knowledge and learning. In the African context, an

indigenized curriculum provides an educational system that respects all sources of

experience and offers a true learning situation that is historical, social, and dynamic. Such

a curriculum has the effect of promoting principles of continuity and interaction in

experiences that students and teachers bring to their classrooms. (pp. 115-116)

Shizha considers that the meaning of an indigenized framework to curriculum design is not a

singular focus on one knowledge system as its source of inspiration. It draws from the numerous

experiences that constitute and characterize its historical legacy as well as its current social

demands and realities. Additionally, he argues that since both the legacy and the social and

political demand are in dynamic interaction with the personal experiences of students and

teachers (for example), the classroom context eventually reflects a more democratic and

inclusive orientation when these various experiences are taken into account. It appears from

these arguments that both Dei and Shizha relate their critique of curriculum to hybridity as a

pattern of post-colonial context (Bhabha, 1994).

In his argument for the pedagogical implications of an indigenous framework, Dei (2010)

agrees with Bhabha's take on the concept of hybridity and its reference to a plurality of

identities. Dei recognizes that whenever cultures come in contact there is a potential for

reconstruction and re-creation of hybrid cultural and experiential dimensions. From this angle,

hybridity according to Dei is beyond the "collection of multiple identities" because it "means

new combinations, and an end product of something different" (p. 107). Meanwhile, there is

more than *territory* and *empire* in the post-colonial issue because *location* and geography (in

Bhabha's terms) are not the sole dimensions when addressing the post-colonial situation. For the

discussion on the post-colonial contexts to be more meaningful, I think that the indigenous

question needs to be considered beyond the geography and the history of the post-colony. For example, this may require us to examine the question of language and culture (as they relate to educational practices) by checking how the past, the present, and the future are not chronological separations but moving spaces that can help to actively impact and shape present practices positively.

Another connection made by Emeagwali and Dei (2014) describes the relevance of curriculum to the indigenous framework as an act of resistance. By resistance, the authors argue that since curriculum can often carry a value system of a dominant group, deconstruction is necessarily for more progressive and democratic change. They add:

> In rethinking schooling and education at the African university we must understand what is meant by the curriculum. The curriculum is not simply a given/mandated text for the educator to work with. The curriculum is a social construction of what skills, talents, knowledge, and capabilities the academy is supposed to bestow on the "educated learner." Given that the curriculum is constructed to be in line with the social values of the dominant in our communities, it becomes a site of resistance to produce educational change." (Emeagwali & Dei, 2014, p. 170)

Emeagwali and Dei discussed this argument mainly in relation to the context of university education. Yet, its relevance involves both secondary and primary education. The authors called for a critical assessment of what *curriculum* is. Beyond its official status as a mandate, curriculum is value embedded. Therefore, curriculum from an indigenous framework perspective needs to *resist* a perpetuation of its colonizing impact on a certain narrative over another. This call to decolonize curriculum is similar to the argument about decolonizing methodologies, which is another implication raised by the indigenous discursive framework.

Decolonizing Methodologies, Deconstructing Knowledge Views

The legacy of colonialism cannot be denied. It has deeply impacted the social structures in former colonies. Also, even if current educational systems are more democratic, they have inherited a system of hierarchy that presents knowledge and intellectuals in very compartmentalized spaces instead of a flow of collaborative expertise. Shiva (2000) considers the necessity to decolonize views in order to provide an opportunity for more democratized spaces. The reason is that

> Colonialism has from the very beginning been a contest over the mind and the intellect. What will count as knowledge? And who will count as expert and innovator? Such questions have been central to the project of colonizing knowledge systems. Indigenous knowledges have been systematically usurped and then destroyed in their own cultures by the colonizing West … When knowledge plurality mutated into knowledge *hierarchy*, the *horizontal* ordering of diverse but equally valid systems was converted into a vertical ordering of *unequal* systems, and the epistemological foundations of Western knowledge were imposed on non-Western knowledge systems with the result that the latter were invalidated. (p. vii)

Knowledge is power. Colonialism was an inherently political project. The survival of its legacy has also disrupted conceptions of knowledge in post-colonial spaces. As Shiva argues, the shift from a horizontal to a vertical mindset about types of knowledge has created a differentiated treatment in favor of Western formal education in languages such as English, French, Spanish, etc. To decolonize does not require treating the subject in binary exclusive terms. It entails questioning the root cause of subjugating practices towards knowledge in a way that values all kinds of intellectual contributions regardless of their specificities. Meanwhile, this does not claim

that an indigenous research methodology is the only one to fulfil this task. It is the historical context and its deconstructive orientation that can make the difference.

In response to oppressive practices, a resistance is necessary. But beyond resistance, a transformative approach to colonizing systems is also necessary. In that regard, Stocek and Mark (2009) relate the political meaning of resistance to the embedded power of knowledge and its social stratification. The authors argue:

> The process of research and learning about Indigenous history and its culture is an act of political resistance to the process of colonization and hierarchical ways of knowing. Indigenous knowledges are not fixed categories; commonalities addressed for the purpose of perpetuating subjugation of complex experiences and social practices serve to rethink what has constituted valid or legitimate forms of knowledge. (p. 80)

The difference in arguments between Stocek and Mark (2009) and Shiva (2000) speaks more about what an indigenous research paradigm proposes to improve practices than how it just uses the colonial legacy for an exercise of static resistance. Nonetheless, both the political and the intellectual implications are worthy of examining.

Dei (2014) refers to a few theoretical concepts to analyze curriculum. By differentiating between what he calls "multi-centricity," "indigeneity," and "reflexivity," Dei argues for an inclusive approach that would combine knowledge, identity, and inquiry. Elaborating on the notion of multi-centricity, Dei echoes both Stocek and Mark (2009) and Shiva (2000) on the perception of knowledge as power. Thus, multi-centricity refers to "cultivating multiple ways of knowing while working with the idea of multiple centers of scholarship" whereas indigeneity is "about identity and a process of coming to know" (p. 171). Reflexivity is defined in connection to holism because of the relevance to "reconnect individual and environment, self and society,

identity and reality in social and scientific inquiry" (p. 172). These three concepts relate to differentiated consideration of knowledge and power in research context; which McCarter and Gavin (2011) calls a "marginalization of epistemological diversity" (Shizha, 2010, p. 114).

Public Education

The indigenous framework conceives education as a complex nexus that needs to redefine itself in a way that is more inclusive and clearly anti-colonial. One of the critiques Dei made with regard to the indigenous framework is about the necessity to rethink the nature and meaning of public education in the post-colonial context. Primarily, he argues for a central role of the African university as a space of critical thinking vis-à-vis the overemphasis on credentials and political power:

> There are huge responsibilities for African education today. Education should be about development of the body, mind, and soul. Education must make the learner whole and recognize her or his responsibility to the community they are part of. For educators, school administrators, and policy workers, we must direct our gaze beyond the conventional focus on credits, certification, and accreditation to the examination of questions about content and purpose of education, who is receiving education, what is being taught in schools, and how we get all students to learn. These priorities necessitate shifting the focus away from performance indicators to examining how students feel about themselves and their schooling. Educators can encourage and motivate students to learn by grounding knowledge in the everyday experiences of the learner. […] In other words, what can our students teach us in schools? (p. 81)

What is mainly at stake here is the restructuring of the public role of education. In his argument, Dei addresses three different aspects he believes are crucial for public education to obtain such

goal. The first point is connected to an overall feature of the discursive framework; the idea of considering the learners in schools as *whole*. Second, assessing achievement should go beyond standardized testing and embrace the cultural dimension of mutual learning. The third dimension relates to the experiences of students and how these should influence teachers' decision making. In addition to the role of public education, the functional role of culture and cultural knowledge also have important implications.

Dei refers to culture in both its content and how cultural experiences can be used to improve teaching activities. His argument on culture requires more critical thinking from teachers while being more responsive to diversity. Dei argues that

there is a need for a discursive repositioning in terms of a critical reflection of what teachers do in classrooms and a shift away from the deficit thinking and pathologizing discourses. Culture is central to schooling, classroom teaching, and school interrelations. Educational achievement is the outcome of social interactions in schools involving many actors and subjects. While test scores may be important to determine what is happening to learners, teacher preparation must be geared towards finding ways to measure the effectiveness of the structures and processes of educational delivery. Measurement includes levels of culturally responsive teaching that go beyond mere improvement in test scores. (p. 109)

In the indigenous discursive framework, the place of culture in the classroom goes beyond the existence of different cultural experiences. Two implications can be deduced from his perspective: (a) cultural awareness regarding the teaching/learning process, and (b) cultural responsiveness regarding teacher training. While the former speaks more to the pedagogical demands of the instructional delivery and evaluation of students, the latter involves the specific

role of teacher preparation. In both examples, Dei sees the critical use of culture in public education as an opportunity for positive change.

In English language classrooms and in the context of mentoring in English teacher education, the role and place of culture are always crucial to students' learning experiences and to mentees' preparation. In Senegal, the context of public education is multicultural in nature although the teaching of foreign languages tends to disregard indigenous cultural content. As I briefly discussed in Chapter 1 regarding the history of public education policy, the government's concern about critical cultural inclusion in the teaching of English did not take form until after the recommendations of the General Education Fora of 1981 and the adoption of the 1991 Guidance Law. In terms of classroom practice, cultural awareness and culturally responsive teaching can be positive factors in two major aspects. First, teachers can tap into their students' backgrounds to improve achievement. Second, teachers have the opportunity to break the disconnection between students' daily experience of their sociocultural reality and their experience of the academic context of schooling. This disconnection is a common feature in English as foreign language classes where many teachers prioritize the academic opportunities and social mobility attached to English proficiency over the pedagogical and cultural potential of multiculturalism. Dei's argument on an indigenous analysis of practices in public schools is as relevant as teachers themselves sometimes lack criticality with matters related to culture.

On the Issue of Language

The issue of language is also discussed in the indigenous framework. Dei considers language to be a central element of the indigenous framework. He made two major arguments relevant to this study:

It is important for educators to see language as an issue of effective educational delivery, comprehension of knowledge, and as an equal opportunity educational issue. Among the critical issues in language and education one can point to the following: (a) the question of the first language of students; (b) standard language of the textbooks used in classroom; (c) language of instruction in schools and classrooms; (d) the language background of educators themselves. […] Language diversity is an advantage, a source of strength for a learner, and furthers the goals of schooling and learning. The promotion of children's first languages is a plus for their education. Textbook and classroom transaction in the second language should be comprehensible to children at every stage. Teachers should be bilingual specially where children are themselves of bilingual background. (Dei, 2011, p. 111)

First, language should be considered as a tool to improve practice in context of education. Whether officially mandated by policy or by practical necessity of context, teachers and students should understand that the various languages in schools should serve to improve the quality of academic experiences.

Second, the diversity of languages in post-colonial educational contexts can be used as a resource for improvement of teaching practice. Teachers should not shy away from multilingualism, both as linguistic knowledge and how it has been used in classroom interactions. This includes both the use of indigenous languages and the inclusion of cultural content knowledge from indigenous languages into the teaching of foreign languages. Teachers' attitudes about knowledge should neither be discriminatory towards certain languages.

In the indigenous framework, Dei advocates for a global approach to language use that prioritizes its functional role in learning experiences. More particularly, the situation of

multilingual students provides opportunities. For example, in many countries such as Senegal, indigenous languages are not generally used as a medium of instruction. Almost all children have a first language different from French (the main medium of instruction in primary and secondary education) and from English (the most popular foreign language children start learning from the first year of middle school). With this situation, Dei's suggestion about linguistic diversity in the classroom is an opportunity to encourage students' learning through their complex linguistic competences. As you will see in the cases, these case study teachers favor the use of indigenous languages for a comparative function that facilitates the teaching of content knowledge in the foreign language (English).

Student/Teacher Relationships

Although Dei recognizes the importance of language as a factor in bigger contexts such as culture and history, he argues that it is in classroom interactions where it is most critical to analyze its implications. The interactions between students and teachers and among students offer a mirror to examine larger issues at the macro cultural context. He suggests ways that teachers can build more positive relationships with students to both improve their learning experiences and to avoid the negation of the languages and cultures they bring to class. He argues that "relationships between teachers and students in the classrooms and school settings have the biggest impact on students' learning" contrary to the perception that the connection between "homes, communities, and students" is more crucial to students' learning (Dei, 2011, pp. 110-111). Dei acknowledged the reality of school/community interdependence and considers classroom interactions as representative of the bigger picture. To teachers, he proposes a list of examples to develop classroom relationships conducive to learning in the context of multilingual and multicultural contexts. These include:

1. continue to take time to get to know students, their stories, and their learning needs.

2. expand the walls of the classroom by inviting local experts, including Elders, families, and community activists, to share their stories and experiences with students.

3. diversify the content and format of reading and viewing materials, including sourcing materials from new filmmakers, alternative media, and youth.

4. as a teacher, model your critical thinking skills as you invite students to think about popular culture portrayals of them, their culture, and their community.

5. consider referencing and demonstrating African-centered values, including truth, justice, and balance, in your day-to-day interactions with students, colleagues, and families.

6. advocate for the expansion of curriculum to include a wider range of equity-focused courses, including studies and challenges of ableism, homophobia, classism, and cultural bias. (pp. 110-111)

To deconstruct the nature and the process of learning, it is necessary to be critical of classroom interactions and what gets taught and what is excluded.

Morals and Values

Dei (2010) defines the crucial role of morals and values in indigenous knowledge and argues that building a moral personality for each learner is a shared responsibility for community members. This process, for Dei, is centered around the notion of character. The latter being a receptacle that translates into good and useful action all forms of acquired knowledge, its individual and collective meaning should be an integral part of the education of the public and the community. He argues:

Character and moral development are equally questions of spiritual development of the learner. Therefore, education must be about an affirmation of students' spiritualities and

identities. Within traditional African cultures, moral and values education is conveyed

through the lessons of proverbs, songs, fables, tales, and stories that point to the need to

reorient the learner to the responsibilities of community membership. Morals, values, and

character education is about education of a community. Moral education, as a form of

spiritual education, would begin in the home with the foundations of a strong character

development for the learner. The responsibilities of families, homes, and caregivers

extended beyond the narrow confines of the immediate home environment to the wider

community. Educating the learners is a shared responsibility between the home, families,

communities, and schools. (Dei, 2010, p. 82)

Dei relates his argument about morals and values to the meaning of spirituality in the indigenous

discursive framework. As he explained in an earlier quote, he places "spirituality … at the centre

of the analysis" about indigeneity (p. 100). Referring to morals, he argues that the outcome of

moral education is for each individual member to develop an awareness of their communal

responsibilities for the betterment of the society. In other words, education should consider itself

as one space among a nexus of many for building a strong moral character based on spirituality.

From the perspective of moral as a shared responsibility, the education of children is also

considered a collective task for the community.

  The importance of building a moral character is always a concern in indigenous societies.

In many countries during colonization, the institutionalization of education in terms of schools

has broken the traditional approach to community education. One of the consequences this

created is change in the role of the elders who were the primary guardians of moral education

and character building. Although the legacy of the colonial public school has kept moral

education, its community-oriented approach struggles to be part of the structure of secular

academic institutions. In language classes, due to the lack of cultural inclusion, the place of morality and values is crucial particularly in culture-specific topics.

Post-Colonial Context of Language and Culture

In this second section, I discuss issues of language and culture as they relate to post-colonial theory. The analysis mainly draws from the writings and critique of Frantz Fanon and Bhabha's (1994) concept of *hybridity*. I also discuss a few theoretical ideas related to language and culture in the post-colonial context of education. Language use, language teaching, and language teacher education are components worthy of critical analysis in most, if not all, of the countries that were colonized.

The relevance of Fanon and post-colonial theories to this study on the mentoring of student teachers of English in Senegal includes two aspects—the context and the relation of language and culture. The first aspect relates to language use and language teaching in Senegal. Senegal is a former French colony that became independent in 1960. It has adopted English as a foreign language. It uses French as the primary medium of instruction from elementary school to college. There is a total of 22 local languages in Senegal (Diallo, 2010).

The second aspect that makes post-colonial theory relevant to this study is the current global hegemonic stance of English as a growing academic lingua franca (Björkman, 2013) and its gradual prominence in the educational systems of many countries where it is neither the first language of the majority nor the main medium of social interactions (Dearden, 2014). The context of Senegal is a clear example of this.

The notions of hybridity and mixture (Bhabha, 1994) that I will address later in this section are useful in defining the post-colonial subject and identities. The status of English as a foreign or second language in countries such as Senegal creates a competing tide against the

decolonizing process. This is parallel to the earlier dichotomy between French and local languages. The rise and domination of English in post-colonial contexts puts more pressure on local languages when another foreign language has a more significant status. The latter undergoes a double impact from both French and English. This situation makes the notions of hybridity and complexity within a multilinguistic context crucial to understanding the role of language and culture in post-colonial education.

Aspects of Language and Culture in Fanon's Thought

Fanon, a student from Martinique who studied in France at a time when the French colonial empire was in the beginning of its decline, joined the Algerian revolution in 1955 and was himself a strong opponent of the *French colonial empire*. Preoccupied by the question of national liberation, Fanon is often described as embracing a variety of causes most of which are now linked to the broader post-colonial *question* and to a critique of what his mentor from Martinique, Aimé Césaire, called the "colonial issue"- *le problème colonial* (Césaire, 1955). Fanon was claimed by the feminists, revered by the nationalists of the African liberationist movements, and compared to the Bissau-Guinean Amilcar Cabral (1924-1973) partly for his stance on the power of *theory* as a *weapon* and the conditioned necessity of violence in the context of oppression and colonial subjugation. He addressed liberation from a multitude of aspects involving culture, language, political power, and race (Rabaka, 2010; Fanon, 1963). His thought is commonly described as Marxist, antiracist, de-colonialist, feminist, and revolutionary (Rabaka, 2010). Using Fanon's ideas, I present a short analysis of aspects of language and culture relevant to the postcolonial context in Senegal.

Identity in-between Language and Culture

The issue of language, as it is tied to culture, is often "forgotten" in the "selective remembering" about Fanon (Allan, 2004, p. 1). However, Fanon opened his *Black Skin, White Masks* with a chapter on the relationship between the black person and the (French) language. He described the significance of language as closely connected to the functional aspects of its communicative reality; the idea that language is the person and can only give meaning to and about the culture if the person uses the language that best provides an existential depiction of their culture.

But since cultural expressions are in themselves native to the cultural language, the primary act of domination – and by far the worst form of cultural colonialism – is the form of subjugation that uses language as an imperialist tool of cultural destruction. "To speak," Fanon writes, "means to be in the position to use a certain syntax, to grasp the morphology of this and that language, but it means above to assume a culture, to support the weight of a civilization" (1952, pp. 17-18). Beyond skin color and even before cultural values, Fanon considered language among the most essential means of expression of existence and affirmation of an identity. This function of language, then, is connected to a chain of interdependence born and channeled through the values of a culture and a way of life. Fanon considered that "a man who has a language consequently possesses the world expressed and implied by that language" (1952, p. 18). Fanon did not confine linguistic imperialism to the sole understanding of culture because embracing the reality of a cultural expression is quite different from being able to express it.

This seems to imply that the process of cultural hegemony also has a self-inflicted direction. Fanon argued that "when one uses language as the vehicle of expression, one acknowledges that one is either a part of the culture implied by that language or wishes to

become a part of it." Even if the postcolonial reality of language in Senegal can be related to the description above, it is necessary to put it in the colonial context that Fanon (1967) was addressing:

> Every colonized people–in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality–finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. (Fanon, 1952, p. 18)

The context in question here, as described by Jinadu (1976), is the "colonial situation" of contact, which is crucial to understanding the "alleged relationship between culture, race and language" (p. 603). These intersubjective relations are not restricted to the purely political structure. In *The Wretched of the Earth*, Fanon (1968) argued:

> When you examine at close quarter the colonial context, it is evident that what parcels out the world is to begin with the fact of belonging to or not belonging to a particular race or given species. In the colonies, the economic substructure is also a superstructure. (pp. 38-40)

There is a critique of the notion of colonial context, particularly with regard to culture and language. The idea that the context and its cultural dichotomy provide a sufficient description of subjugation is itself incomplete.

Fanon's portrayal of the function of "language in the colonial situation should be placed within the perspective of the general nature of colonialism; its utter disregard for local institutions" (Jinadu, 1976, p. 610). According to Fontenot (1979), "Fanon sees language as constitutive of reality, as a container for culture; the native's reality is continually shaped

through a constant confrontation with the stubborn structure of language" (pp. 25-26). Even if language represents a strong medium for cultural expansion and resistance, it nonetheless does not translate/reveal the full picture of the natives' alienation. Part of the critique is pointed at the claim that speaking the language translates into claiming the culture. In fact, as argued by Jinadu (1976), language did not serve this unique purpose nor did it play a routine function within the colonial context: because

> the colonizer's language has many uses in the colonial situation. It may have been introduced for reasons of communications and efficiency. The colonizer probably found it easier to use, for instance, French as a *lingua franca* for administrative purposes in territories characterized by a heterogeneity of languages. It was of course an example of cultural arrogance to have imposed, say, French and not to have developed one of a number of possible local languages. This is a generalization which must be qualified with the observation that there were instances where the British colonial administrators . . . not only learnt but also encouraged the development of local languages as in parts of Nigeria. Another use of the colonizer's language was that of upward mobility. The educated colonial subject might have learnt how to speak English or French not with a view to becoming "white" or "whiter", or to assuming the colonizer's culture. He might have learnt it primarily for the opportunity it presented for personal advancement in the rigidly stratified colonial situation. (pp. 608-609)

This critique offers a balanced look at the interconnection between language use, cultural expression, and the sociolinguistic distribution. If Fanon's argument leans more toward his idea of an "un-reflective imposition of culture," Jinadu's point can be read with a broader argument that involves imposed practice, conditioned choice, and sociolinguistic determinism. In this

sense, Jinadu presented a wider view of the complex functions of language in the colonial context and beyond, and that language functions cannot be easily pictured in one dimension. So, describing the choice to speak French or English within a binary relation fails to recognize that even nationalists who fought against linguistic and cultural alienation made use of the colonial medium for their own advantage as well as to spread the voice of the revolution. To what extent then can language use be described as liberating, colonializing, or both at the same time?

Cultural Implications of Language Structure and Use

For Fontenot (1979), "language becomes a sort of prison house" that needs to be analyzed as a double conception (p. 26). The idea of "language as an instrument of enlightenment, but … a prison house" corroborates the argument according to which language is used "as a means of gaining access to a culture" (p. 26). Fontenot argues that Fanon, as a philosopher of language, "tries to move away from the sterile of psychology to word the inspirational language of the creative artist, and thus involves the reader in the demystifying process of decolonization, of reopening the native culture" (p. 36). This may be considered an exclusive emancipatory relation between language and the colonized subject. However, it is necessary to differentiate the critique of linguistic colonization from the sole idea of subjugation. Yet, part of what the imposition generates is a feeling of being under surveillance, of being watched, or of having one's *linguistic performance* checked or validated by the other.

For Allan (2004), "to speak is to offer oneself up for recognition" (p. 4). The description of a *colonial* use of any given language implies a certain idea of *evaluation* in which a judgement or appreciation is made upon the speech of the alienated individual. Allan (2004) further describes what he calls the "possibility of being watched" by tying it to how Fanon explained the self-image that colonial subjects create related to their use of French (p. 4). This does not exactly

equate with Foucault's (1977) view of the panoptic surveillance. The reason is due to the intensity and immediacy of the feeling of self-awareness that the colonial subject has about acceptance or rejection when, for example, when the educated colonized expressed themselves in French and even evoked French classical literatures. Allan describes Fanon's interest in the relationship between the speaker and the speech. Through self-awareness generated by the social assumption of the quality and accuracy of his speech, the colonized becomes an agent of the very cultural imposition Fanon described in the first chapter of *Black Skin, White Masks*. In fact, the Martiniquais who wanted to self-identify as French and thought of his creolized *patois* as a deviant, if not deficient, use of the language displayed an attitude that strengthened the already other-generated imposition of a culture.

The image of surveillance, Allan argues, is not well stated in the English translation by Markmann (Fanon, 1967). In the Markmann's English version (Fanon, 1967), the translation of the French reflexive structure does not give full credit to the core meaning of the French text (Allan, 2004). Even if this is not a critique of the translation per se, it is worth describing for it helps to show how the linguistic structure connects to the semantic orientation. In the French original text, Fanon (1952) writes: *Oui, il faut que je me surveille dans mon élocution, car c'est un peu à travers elle qu'on me jugera…On dira de moi, avec beaucoup de mépris: il ne sait même pas parler le français* (p. 16). Markmann translates the passage in these words: "Yes, I must take great pains with my speech, because I shall be more or less judged by it. With great contempt they will say of me, "He doesn't even know how to speak French" (p. 20). For Allan, there is a weak translation of the reflexive *je me surveille*, which actually

> takes away the status of being watched in language. The use of the self-reflexive in the
> French ("*je me surveille*") is ultimately critical for the visual relation to language set

forth. Not only is language something spoken, it is something to be watched over in

speaking. Language thus emerges … as the possibility of being recognized in the world

… through speech that one is judged … and speech is grounds for an entire apparatus of

cultural and racial associations. Language is thus watched, not only in the sense of being

visualized [but also] in the sense of being watched over, monitored, for the purposes of

self-censorship. (pp. 4-5)

In addition to the translation issue, Allan's primary argument addresses a certain view of

language that is clear in Fanon's writings, but that is not extensively analyzed related to other

issues such as political resistance, the ideology of colonial oppression, and the humanist meaning

of violence. Although he avoids describing Fanon as a linguist, Allan suggests looking more

closely at his view of language "within the world, in its integral relation to what can be thought

and to the cultural and racial positioning of the speaker" (p. 5). For a better understanding of its

performative use, language has to be situated "in relation to its body in order to interrogate the

status of dislocation" because it is not only an "instrument of interlocution" but also "emerges as

an overdetermined site of colonial politics" (pp. 5-6). There is an interrelation between speech

and context but also, and significantly, the overall cultural circumstances of language use and the

more restricted situational reality of language speakers. To sum up his argument in *Fanon and

the Flesh of Language*, Allan adds:

What ultimately matters is how language takes place in the world. It is this taking place

of language that makes possible a ricochet between here and there, between the citation

of colonial culture … and the local enunciation of a radically re-oriented future. (p. 6)

In both descriptions of the relevance of the speaker/speech intra-relationship and that of the speaker/context inter-relationship, Fanon extends the idea of alienation as a result of the colonial situation as well as the alternative offered by political resistance.

In *Fanon and the Psychology of Oppression*, Bulhan (1985) enumerates five aspects of alienation described between the individual, the group, the culture, and the social reality of labor. They are forms of *alienation* from:

1. the *self*,

2. the *significant other*,

3. the *general other*,

4. *one's culture*, and

5. "creative *social praxis*." (p. 188)

Bulhan considers that these five aspects are respectively related to:

1. "one's corporality and personal identity,"

2. "estrangement from one's family and group,"

3. characterized "violence and paranoia" in the relation between whites and blacks,

4. "estrangement from one's language and history," and

5. "the denial and/or abdication of self-determining, socialized, and organized activity." (p. 188)

From this list, he argues that Fanon elaborated more about the alienation of the self and culture due to his being immersed in "clinical" and "pained awareness of deracination" (p. 189). In fact, among the disastrous types of wretchedness faced by oppressed people, Fanon (1963) mentions the idea that "a national culture under colonial domination is a contested culture whose destruction is sought in systematic fashion" (p. 190). The relation that this has with Bulhan's

categories is that the alienation from language and history is a clear form of subjugation that the oppressed are undergoing.

The cult of cultural alienation born from the process of colonial subjugation is primarily enforced through violence and terror until it seems no longer necessary. Both symbolic and repressive forms of violence are combined to make sure that its ideological and political apparatuses remain steady to support the stage of the colonial process; for example, the consolidation of a schooling system to support the trans-generational handling of such a legacy. The deeper that legacy, the more crucial the resistance will need to be. Bulhan (1985) describes this phenomenon with regard to personal, familial, and cultural considerations:

> The colonial situation … fosters neither continuity between the nation and the family nor synchrony between the family and the identity of its members. The social structure exists primarily for the purpose of exploitation. Violence, crude and subtle, brought it into existence and maintains it. This violence, pervading the social order, in time affects the life of the colonized in a most fundamental way. The indigenous social structure is dislocated. The family institution is subsequently assaulted. In situation of prolonged oppression . . . the oppressor has long obliterated the culture, language, and history of the oppressed. It is here less a question of discontinuity of the social structure and the family or the family and personal identity than of a massive swamping of the family and a profound intrusion into the psyche. (pp. 190)

From this perspective, the colonial alienating process does not occur in abstractly general manners. It is broken into smaller sections of the cultural life but has psychological, mental, physical, action-driven layers. In any case, it ultimately leads to a lasting metamorphosis

"because it is a systematic negation of the other person and a furious determination to deny the other person all attributes of humanity" (Fanon, 1963, p. 203).

Arguably, the colonial situation creates a context of destruction and that alienation proceeds by dissection. Among expected reactions to this subjugation is the development of a resisting force that will require a balance between looking backward to history and moving forward while trying to deal with a present situation that demands liberating action. It is partly in such a process that the claims and struggles for independence begin. But, to what extent does political independence really address cultural and linguistic hegemony? Fanon's suggestion about "true decolonization or liberation" is closer to a preoccupation with the "social evils of colonization" that were expected to disappear in post-independence Africa. Meanwhile, the argument that independence does not correspond automatically with the end of the colonial system brings us to analyzing the post-colony through Fanon's perspective on liberation, resistance, and social change. As far as this study is concerned, there are two areas where this is particularly relevant (a) the role and place of indigenous languages and cultures in the teaching of English as a foreign language, and (b) the growing hegemonic influence of English as an international language in countries where it is neither the main medium of instruction nor has it been historically the primary language of colonial rule.

The Senegalese educational system has inherited the colonial legacy of French education. The French entire educational training and teaching apparatus was imposed on the colony of Senegal. For example, the William Ponty Normal School where all primary school teachers were trained in West Africa, was initially based in Gorée Island (from 1903 until the late 1930s) before its transfer to Sebikhotane until 1945. French colonial education was both a project of oppression and an institution of cultural assimilation while using language as its primary vehicle

and excluding indigenous languages and cultures. This sealed the structure and vision of public education that survived political independence in Senegal and most French-speaking West African countries nowadays. Although the content and orientation of education is different, the current status of French in both education and administration is nowhere comparable to the situation of indigenous languages. The post-independence context of education in Senegal has not erased the status divide affecting indigenous languages and their roles in education. Sabatier (1978) wrote:

> From the beginning of the twentieth century colonial education in French West Africa (A.O.F.) had two basic goals. The first was the widespread diffusion of spoken French and the rudiments of a practical education adapted to the milieu and needs of the African peasant. In theory this mass education would increase both rural productivity and "appetites" (for new consumer goods). The second goal, one more successfully met, was the creation of a carefully limited number of indigenous auxiliaries whose loyalty as well as competence would be beyond question. These "native elites" were products of a handful of post-primary and secondary schools … These so-called elite schools, however … actually provided a relatively low level of education and were by no means the equivalent of the comparable metropolitan institutions. (p. 247)

Indigenous languages and cultures were not included in French colonial education. Also, as Sabatier noted above, both of its colonial goals were more concerned with successfully developing a *civilizing mission* for both religious and cultural perspectives. Although often referred to as the *école indigene* (the indigenous school), the schools mirrored the French system, the product of the colonial school in West Africa was a project of social discrimination since the graduates of similar degrees and credentials did not have the same status as their French

counterparts in the *Hexagone*. Meanwhile, despite a different purpose and content of current public education in Senegal, the status of indigenous languages and cultures still carries the mark of this history of exclusion.

Hybridity and Current Educational Practices

The concept of hybridity in post-colonial theory is discussed in several contexts in the literature. In this research, I use its relation to language and culture as well as the dialogue between and among people about culture and language. I want to situate the location of the discussions on hybridity in the post-colonial education context as it is relevant to teaching, learning, and mentoring of teachers of English in Senegal. In other words, my objective is to discuss some implications and contexts of *contact* between different cultures and languages within classroom and school contexts. Through the analysis, my objective is to use *hybridity* as both an activity of contact in-between and a product of the contact within the diversity of culture and language. By contact, I mean the context where social and educational practices bring into interaction more than one language and more than one cultural experience. By product of the contact, I mean a more fluid and on-going product from the contact rather than the product as a result or an end in itself.

Schools and classrooms in the post-colonial context are spaces of contact. In the specific case of Senegal, the linguistic context of schools is a space of cultural and linguistic contact. Students bring local languages into contact with French beginning in primary school. Although current language policy does not clarify the official use of indigenous languages, there is a de facto reality where students, teachers, and administrators use their multilingual skills in different settings involving French and local languages. Schools have not excluded local languages although the content and delivery of the curriculum are essentially in French throughout primary

and secondary education. The teaching of foreign languages such as English often builds on French more than on indigenous languages. Because of its international status and the advantages that come with speaking English, English language education carries a certain hegemony heavily influenced by its potential for social mobility and international communication.

In Senegalese public schools, the teaching of English starts in middle school and brings an additional element of contact into classrooms. Indigenous languages, French, and English find themselves in interaction despite their status differences. These day-to-day interactions, historically as well as currently, are an important aspect of the modern educational context. This situation often makes practices of codeswitching and codemixing a display of the multilingual and multicultural skills students bring to the school context, rather than evidence of deficiency (vis-à-vis a given language). Nevertheless, by policy or sociolinguistic status, French and English are typically given more importance than local languages despite the omnipresence of these indigenous languages in every aspect of daily social life.

That is why I argue that, beyond the political and sociopolitical implications and unequal status between languages, there exists a pattern of practices across languages and cultures that manifest a form of hybridity. As such, the current context of education as a space of multilingual contact in the post-colony creates a new hybridity because it involves a legacy of elements and structures of the colonial apparatus as well as the deeply embedded sociocultural realities of indigenous communities. This hybridity also includes the full inclusion of the *official* public education system and its colonial legacy. Hybridity, therefore, is useful, less by the negation of any of its components but rather more through the complexity and richness of all of its components. Consequently, my use of the concept of hybridity is not a competition of its components but rather a practical and culturally relevant use of its complexity for better

academic achievement. It is enhanced by the inclusion of indigenous languages, cultures, and worldviews. Such a view of hybridity brings a more complex understanding of its nature and supports a more progressive approach to education. In the following paragraphs, I discuss a few cultural aspects of the notion of hybridity in postcolonial theory.

Hybridity: More than a Duality

In the following discussion, I address aspects of hybridity relevant to language and culture with regard to the colonial legacy. One of the manifestations of hybridity in Fanon's writings is often tied to revolutionary social change (Prabhu, 2007). Fanon (1990) argued that hybridity in its postcolonial context is a form of ongoing struggle. Through this struggle, a radical examination of outcomes is necessary since hybridity involves a "zone of occult instability" (p. 183). Beyond the structural and changing features of hybridity over time, Fanon suggested that structural oppression and unequal social value should be a major concern for cultural and political justice. The dimension of social change he addressed relates more to the reality of inequality. Bhabha (1994) frames hybridity as a form of in-betweenness and mimicry, whereas Godiwala (2007) emphasizes the notion of *mimicry* in hybridity while differentiating its cultural from its linguistic manifestations. These conceptual explanations about hybridity also include language as a defining factor that seals colonial rule and still influences postcolonial spaces. As Ashcroft, Griffiths, and Tiffin (1995) argue; "Language is a fundamental site for post-colonial discourse because the colonial process itself begins in language" (p. 283).

In *Location of Culture*, Bhabha (1994) defines hybridity as the "interstitial passage between fixed identifications" which "opens up the possibility of a cultural hybridity that entertains difference without an assumed or imposed hierarchy" (p. 4). Bhabha rejects the idea of hybridity as individually fixated cultural experiences that blend into each other by a process of

cultural fusion. He argues that hybridity is not a 'fixed' reality of different cultural experiences, but rather it is born from the 'interstitial' contact of differences that should not lead to dynamics of hegemony. In this context, *difference* embodies less an aspect of its features than a functional meaning of its power.

> About the notion of difference, Bhabha writes:
>
> If cultural diversity is a category of comparative ethics, aesthetics or ethnology, cultural difference is a process of signification through which statements *of* or *on* culture differentiate, discriminate, and authorize the production of fields of force, reference, applicability, and capacity. (p. 34)

Bhabha offers a critical assessment of how we should consider difference in the formation of hybrid cultural experiences. In difference, there is a potential power to uplift or downgrade; difference is not the mere existence of an absence of a one-to-one similarity. Prabhu (2007) argues that Bhabha sees hybridity as "a discursive space whence there arises a possibility to figure difference" (p. 225). If Prabhu's conception of hybridity as a reality derives from diversity, Bhabha's definition further considers it as a product out of diversity. Prabhu further argues that through difference "there is an active processual quality to the generation of hybridity"; a process that differs from his (Prabhu's) take on diversity. In fact, Prabhu sees in diversity a possibility that leaves room for "fixed categories" to coexist (p. 225). Bhabha responded to the *misunderstanding* about what he meant by hybridity. In a 1991 interview with *Art in America*, Bhabha says:

> In my writings, I've been arguing against the multiculturalist notion that you can put together harmoniously any number of cultures in a pretty mosaic. You cannot just solder

together different cultural traditions to produce some brave new cultural totality. (1991,

p. 82)

It seems that Bhabha does not consider hybridity as an inherently new entity that melts all forms

of difference in a pot, into a mixture where difference is viewed through the diverse components

of the *things* that are different. In other words, the process (or the reality) of hybridity is not one

of merely *merging* different experiences.

In the context of colonialism and postcolonialism, Bhabha connects hybridity to both

political power and cultural agency borne out of the status or positive value associated with one

cultural experience or another. As he echoes Fanon in the necessity for social change, Bhabha

argues that historical reference alone, as a space of contact, does not entirely explain how we

should approach hybridity. He elaborates further in *Location of Culture* that, in the meaning of

its colonial history and postcolonial context, hybridity

is not a *problem* of genealogy or identity between two *different* cultures which can then

be resolved as an issue of cultural relativism. Hybridity is a problematic of colonial

presentation and individuation that reverses the effects of the colonialist disavowal, so

that other 'denied' knowledges enter upon the dominant discourse and estrange the basis

of its authority – its rules of recognition. Again, it must be stressed, it is not simply the

content of disavowed knowledges – be they forms of cultural otherness or traditions of

colonialist treachery – that return to be acknowledged as counter-authorities. For the

resolution of conflicts between authorities, civil discourse always maintains an

adjudicative procedure. What is irremediably estranging in the presence of the hybrid – in

the revaluation of the symbol of national authority as the sign of colonial difference – is

that the difference of cultures can no longer be identified or evaluated as objects of

epistemological or moral contemplation: cultural differences are not simply *there* to be

seen or appropriated. (Bhabha, 1994, p. 114)

In this quote, Bhabha describes hybridity as the expectation that a cultural experience or a certain

representation of knowledge, in its contact and interaction with others, loses its agency and

influence through that very contact. Although this results in hybridity, it also creates two

different realities of power and authority. Through hybridity, there is a loss of authority and

value in one dominated experience and a gain and appropriation of influence in another dominant

experience. The very existence of different experiences or value systems within hybrid spaces is

not the observation to which we should limit ourselves. The reason is that, as Bhabha argues,

these differences in culture "are not simply *there* to be seen or appropriated" but are there as they

embody different political implications depending on their dominant or dominated status.

Bhabha argues that neither the knowledge-based consideration nor the morally driven

acknowledgement of the presence of different cultural experiences explain the true implications

of hybridity. Dimensions of power, inequality, cultural authority are involved too. Therefore,

hybridity cannot be seen as a fusion of differences nor is it to be celebrated as the perfect

merging of diverse experiences. At its core, there is a game of power. And whichever experience

profits from it the most, tends to direct the process of its existence.

Several postcolonial theorists have critiqued Bhabha's definition of hybridity and his

interpretation of its implications (Prabhu, 2007; Huddart, 2007). Prabhu (2007) distinguishes two

orientations of hybridity in the postcolonial theoretical discourse. For him, there is a difference

between "hybridity as a theoretical concept and a political stance" from "hybridity as a social

reality with historical specificity" (p. 2). If the former has the benefit to bring more clarity and

understanding from a conceptual perspective, the latter involves a closer connection to social

change. For, Prabhu, it is critical to consider hybridity as requiring both. Nevertheless, the relevance of this approach may depend on context. As an example, Prabhu describes how the current context of capitalism, despite a celebration of plurality, is a space lacking horizontal relationships across differences. He notes:

> Privileging what is hybrid in today's world cannot, even parenthetically, leave out the moment of capitalism in which such a view is offered–a moment that invites and, indeed, celebrates the hybrid through heterogeneity, multiplicity, and difference. On this view, a critical stance toward capitalism introduces skepticism into the idea that agency of the subaltern is thriving. The critique of capitalism comes from recognizing the unequal access to enabling processes, positions, and different kinds of capital for longer portions of the world's population. (Prabhu, 2007, p. 2)

Prabhu's critique of global capitalism related to hybridity provides a critical examination of the power dynamics beyond the relationships of difference. Prabhu's critique of Bhabha differentiates the concept of hybridity from its social application, yet his argument does involve the social dimension of power and unequal agency that Bhabha already addressed in *Location of Culture* (1994) and in the interview with *Art in America* (1991). Capitalism, as Prabhu suggests, does not offer egalitarian relationships of values within difference. Therefore, it is critical to both question the implications of difference and the functional and political implications of inequalities.

Huddart (2007) interprets Bhabha's notion of the hybridity of cultures as basically "the mixed-ness, or even 'impurity' of cultures – so long as we don't imagine that any culture is really pure" (p. 4). He also suggests that hybridity "refers to the fact that cultures are not discrete phenomena" because cultures are constantly in contact with each other. Such is the process that

leads to mixed-ness; a concept Bhabha uses to describe the absence of unity and purity in culture. As Huddart explains, the notion of process is a central feature for Bhabha.

Huddart further argues that Bhabha is more interested in understanding the process of *hybridization* than hybridity itself; a hybridization is the endless process through which hybridity manifests itself through the composition of its cultural expression and experience. Similarly, Huddart argues that hybridization as a process is a crucial task in the postcolonial debate about identity, culture, and difference. For him, since "colonial discourses have often set up distinctions between pure cultures" (p. 5), a critique of its legacy cannot avoid questioning the idea of culture as a static and undiluted entity. Through contact with the *other* and across times, the most constant reality of cultural experience is that it evolves, changes, and even mutates. In fact, Bhabha (1994) argues in *The Location of Culture* against the idea of purity as a pattern of culture: "the 'true' is always marked and informed by the ambivalence of the process of emergence itself" (p. 22). *True* and *pure* exist only in a cultural imagination, far from historical and cultural reality.

In summary, I have discussed three general topics related to the colonial implications of culture and language. First, I used the writings of Fanon and some of his critics to discuss two sub-themes – the notion of identity in-between culture and language in the postcolonial theoretical dialogue and Fanon's interest in the structural nuances of language use. These offer good examples of how culture and difference are factors in the way language is used to express ourselves and convey meaning to others. Second, I draw from Bhabha to discuss the cultural, political, and social implications of hybridity. Third, I discussed difference and hybridity beyond Bhabha by addressing some critical interpretations of his work. These ideas are important to my

study of language teaching in Senegal because not all languages in the classroom are given the same importance.

In the following section, I discuss a sociocultural approach to second language teacher education; a critical approach that provides an argument that effective language teacher training should go beyond mastering subject matter content and pedagogical knowledge.

Sociocultural Perspective to Second Language Teacher Education (L2TE)

This section addresses the third theoretical lens I am using in this research. It is divided into three parts. First, I present five general arguments related to second language teacher education from a sociocultural perspective. Second, I explain the relevance of using this perspective by focusing on two aspects: (a) mutual learning and identity in social contexts, and (b) professional learning and the importance of mediation in mentoring. Studying preservice mentoring, like many professional settings where a novice is being introduced to a world of practice, involves a person-to-person interaction. In addition to mentoring interactions, I am also interested in the subject of language as a social medium of individual thought and a context for social expression. This research on preservice mentoring of teachers of English as a second language involves several aspects of culture and language. As context influences what student teachers learn, how they interact with their mentors, and their overall mentoring experience, it is crucial to examine the sociocultural implications of second language teacher education in a postcolonial context such as Senegal where English is taught as a second language. This is why, in addition to the indigenous discursive framework and postcolonial theory, I am interested in using this third theoretical lens for a more comprehensive analysis. Third, I discuss the unique context of English language teacher education using a sociocultural perspective and postcolonial theory.

Toward a Sociocultural Perspective to L2TE

I begin this first section using Johnson's and Golombek's work related to second language teacher education. There are five major arguments that Johnson (2009) and Johnson and Golombek (2011, 2016) make concerning the importance of a sociocultural perspective. These five arguments are related to a critique of traditional language teacher education for emphasizing content-based subject matter training and the lack of critical thinking regarding the hegemony of languages such as English in countries where English is taught as a foreign language. For the purpose of this research, I use four of the five arguments. They include (a) the conceptual world of teachers, (b) teachers as learners, (c) the sociocultural implications of both content and process, and (d) the impact on students.

Teacher's Conceptual World

A sociocultural perspective of second language teacher education provides a theoretical basis to understand the ways teachers conceptualize their practice. This conceptualization helps to explain the nature of knowledge, the process of teaching practice, and teachers' relations with students, other teachers, and the content of learning. Johnson (2009) writes:

> [The] sociocultural perspective on human learning … explicates the cognitive processes at work in teacher learning. It provides us with a *theory of mind* that recognizes the inherent interconnectedness of the cognitive and the social. It opens up the possibility to trace how teachers come to know, how different concepts and functions in teachers' consciousness develop, and how this internal activity transforms teachers' understandings of themselves as teachers, of their students, and of the activities of teaching. (p. 13)

The first argument provides a theoretical lens to understand how teachers conceptualize what they know and how it impacts their personal growth, their students' achievement, and their

teaching practice. Johnson argues here that the importance of teachers' knowledge building is inherently tied to social context and activity. Additionally, he explains that access to the world of teachers' conceptual knowledge provides insights into the actions and strategies that influence their professional learning. Overall, Johnson's first argument is that a sociocultural perspective informs teacher educators about the conceptual world of teacher learning.

Teachers as Learners

The second argument is a more direct reference to the relationships between teachers and the social contexts that influence teachers' professional experiences. It also further addresses the importance of what teacher educators should understand about second language teachers in order to improve language teacher education. Johnson (2009) argues that the sociocultural perspective

> recognizes that the education of teachers is not only a process of enculturation into the existing social practices associated with teaching and learning but also a dynamic of reconstructing and transforming those practices to be responsive to both individual and local needs. Thus, human agency is central because teachers are positioned as individuals who both appropriate and reconstruct the resources that have been developed and made available to them while simultaneously refashioning those resources to meet new challenges. Thus, a sociocultural perspective on L2 teacher education involves changing, and not simply reproducing, L2 teachers and their instructional activities. (Johnson, 2009, p. 13)

Beyond the meaning of teachers' knowledge and how it is determined by context for both its conceptually constructive and socially mediated nature, Johnson argues that a sociocultural lens to second language teacher education research provides an additional theoretical layer that recognizes that teaching should be understood as a learning experience. This learning experience

involves two fundamental tasks that teachers need to perform. First, teachers need to understand that the success of their professional experience involves their learning to better perform social practices relevant to the teaching and learning process. Second, they need to proceed by a transformative reconstruction of what they learn in order adequately respond to the expectations of teaching and learning and other contextual demands. This argument about *teachers as learners* provides teacher educators with the understanding that learning to become a good teacher is not a mere reproduction of good teaching informed by past experiences in the profession. As Johnson argues, the possibility to modify teaching practices and adapt them to individual and contextual demands is an aspect of professionalism that second language teacher educators should understand about the nature of teaching.

Sociocultural Implications of Content and Process

In the third argument, Johnson considers that a sociocultural perspective "informs both the content and the process of L2 teacher education" (p. 13). Johnson's second argument echoes the study by Lortie (1975) on teacher cognition. Lortie argued that teachers use their own past schooling experiences to inform how they understand teaching practice in general. In other words, past experiences as learners influence present teaching practices. There are two other influences--cognition in language education (Borg, 2003) and the latent aspects of teacher knowledge (Freeman, 2002). Johnson (2009) refers to both Borg and Freeman to argue that second language teachers "typically enter the profession with largely unarticulated, yet deeply ingrained, notions about what language is, how it is learned, and how it should be taught" (p. 14). Freeman explains that teachers' *mental lives* are constituted by what is hidden in what they know and how they internalize their practices. In his research, Freeman (2002) examined two types of socio-cognitive processes. In the first he explored the process by which people learn to become

teachers. The second was based on Ball's (2000) concept of *teacher knowledge* that refers to the mechanisms, journeys, and strategies by which teachers acquire the skills necessary for practice. After examining research published on the topic from 1975 to 2000, Freeman identified three major implications for teacher education. First, he contends that teacher education should aim to "understand experience" (p. 11), which he considers a major challenge for teachers, i.e., finding meaning in their own experiences. Second, he suggests that teacher education programs should facilitate relationship building between student teachers and cooperative teachers. Third, Johnson restates the crucial role that context plays in student learning as well as learning to become a teacher.

Impact on Students

With regard to the fourth argument, Johnson asserts that a sociocultural perspective provides L2TE professionals with the opportunity to understand how "teacher learning not only shapes how teachers think and act but how changes in teachers' ways of thinking and acting have the potential to change students' ways of engaging in activities which can in turn change their ways of learning as well as what they learn" (p. 16). If the transformative aspect of argument three appears more connected to teachers themselves, argument four relates to the outcomes of transformative teaching to its impact on students' learning and achievement.

Reasons Why I am Using a Sociocultural Perspective

Following the four arguments discussed by Johnson (2009) and Johnson and Golombek (2009, 2016), I identify three areas where a sociocultural analysis of second language teacher education is particularly relevant to research on mentoring. All three relate to opportunities for personal and professional growth within social interactions. First, I discuss the implications of interpersonal relations and personal identity. Second, I talk about professional learning and how

it is influenced by personal relationships and context. Third, I discuss how school, as both a context for social and academic learning, impacts mutual learning (personal and professional) and the nature of interactions.

Interpersonal Relations and Personal Identity

Interpersonal relations in mentoring contexts can operate at different levels. One of them involves the process by which the mentor and the mentee learn about each other. They learn about each other's personalities, their preferences, fears, weaknesses, strengths, and beliefs. Basically, mentoring interactions provide an opportunity for them to learn about each other as social subjects including all the complexities and idiosyncrasies. As they both learn to navigate the personal world of each other, two things usually happen depending on individual personalities.

The first refers to what each learns about the other depending on their willingness to share who they are. The second refers to how they learn to accommodate to the other. This involves learning how to respond, adapt, and respect the other person including aspects that cause frustrations or disagreements. For example, the mentor and the mentee may discover behavioral patterns that hinder the work they do together.

A sociocultural perspective offers the possibility to better understand educational experiences by critically conceptualizing social learning and the social implications of mentoring. As mentoring involves both personal and professional learning, it is important to understand how personal factors and identity influence the nature of interpersonal relationships.

Professional Learning

In addition to learning about the *person* of the mentor, novice teachers are also learning about what the mentor knows in general, about the subject matter, the pedagogy of language

teaching, and problem-solving and conflict resolution with students. This is a crucial part of mentoring. Johnson and Golombek (2016) argue that mentors

> play a pivotal role in modeling, mentoring, and assisting practicum teachers as they take up and try out new repertoires of instructional strategies, make sense of subject matter content instructionally, and, in general, acclimate to the realities of classroom life. (p. 76)

For the novice teacher, professional learning is heavily influenced by what and how they learn about the *person* of the mentor. What makes it challenging is that everything is happening concurrently and requires many decisions and actions. Mentors and mentees must negotiate and mediate simultaneously.

Teaching is more than a lesson delivery process. It is also a series of decisions that culminate in small and condensed units of knowledge that, at the same time, provide information about the students, the teaching, the teacher, the context, and the lesson itself. Although the mentee's professional learning is influenced by interpersonal factors, mentees may decide not to interact in ways that challenge their mentors. In fact, mentees may think of themselves as novices who need the guidance of senior teachers and therefore refrain from being vocal when they have a different opinion. Despite the reality of mutual learning, it is important to recognize that mentors can vertically influence mentees' professional growth due to the nature of power relationships influenced by seniority and experience. This may be particularly true in cultures, like Senegal, that are hierarchical where elders are respected for their knowledge (Frybert et al., 2007).

Others such as Crookes (2003) and Farrell (2006) emphasize the positive implications of teachers' guidance because mentees often find assurance in their mentors' guidance during the early stage of mentoring. In their early period of mentoring, mentees may have some

uncertainties about teaching and the unfamiliar socio-institutional context in which they need guidance. The practicum represents a space of trial and error where mentees can gradually build both their confidence and competence in teaching independently. Johnson and Golombek (2016) address such phenomenon in the following way:

> practicum teachers typically find themselves navigating a maze of institutionally and socially negotiated roles, values, and standards of conduct as they learn the texture of classroom life, struggle to develop conceptions of themselves as teachers, and attempt to function as 'real' teachers before they have the necessary expertise and/or competence to do so. (pp. 76-77)

During this professional learning journey, mentees negotiate not only with mentors but also with university professors, other teachers, and students. Whether it is at the university or in their mentoring site, student teachers need to manage various expectations while assuming developing their role as a teacher. It might be argued that a more democratic relationship between mentors and mentees is desirable. But Johnson and Golombek explain that the reality of a need for guidance and initiation can cause student teachers to conceptualize their teaching roles by carrying themselves as *real* teachers while learning the necessary expert knowledge and skills to become effective practitioners.

Impact of School Context on Mutual Learning

Part of what new teachers and student teachers learn is that teaching does not just occur in schools as a physical space. School is in itself a social milieu with its visible and latent structures, its official program and hidden curriculum (Denscombe, 1982). Schools, as the sociologist Emile Durkheim (1961) describes them, are a society in miniature. More than being a miniature of the society, schools represent a mirror that retro-influence the belief systems of

teachers and mentors. Schools also influence the lens through which societies view teachers. To the mentees engaging in the journey to become a teacher, this context may appear different from how they experienced schools as students. Part of the complexity of the mentoring context is that the school itself is just one element of the broader social environment about which the student teacher is learning.

The context also includes the nature and image of the subject matter being taught. During their mentoring, student teachers learn about the culture of the educational system vis-à-vis its differentiated representations of the subject matter, in this case, English and French languages. In Senegal, English has a certain prestige in secondary education due to its increasing presence in higher education locally and internationally. Similarly, science-related subjects also carry more value than areas such as history, philosophy, literature, etc.

The context of teaching also involves the meaning of the academic and social narratives. Each profession is socially rated within that particular society, and members of the profession are likewise influenced by the social image of their profession. Professions are ascribed certain degrees of importance and respect due to the opportunities a profession offers for social mobility. Although student teachers may be aware of the contextualized social narratives about teachers, there are aspects of unionization and teachers' rights that they may only come to understand within the mentoring context as incoming professionals.

Language-Based Subject Matter

In the following paragraphs, I discuss the reasons why I consider language to be both a fascinating and a central factor in sociocultural contexts. Social interactions occur through the human capacity to render thought in spoken representations. Expressed in any language, this faculty of speech makes individuals unique in the way they express their thoughts. It

demonstrates two additional aspects of language use. First, it is in language that we test and experience the words we learn, the understandings we have about them, the perceptions we develop about their social meanings, and the ways in which we put them in context and form to express ideas. Here, language helps us to interact with other speakers, and this reflects our individually driven way of using language. In the second aspect, language operates as both a *mirror* and a *transparent glass* between speakers. The *mirror* reflects our use of language. Here we understand the broader social context and how it influences our identities. The *transparent glass* provides speakers with an opportunity to experience the social meaning of how other speakers use language through interactions. For the purpose of this research on second language teacher education, I want to use this double role of language to examine the relationship between mentors and mentees.

As mentors, language teachers interact with their mentees about language pedagogy, the relevance of using multiple languages in the classroom, and the benefits of cultural inclusion during instruction. Additionally, language teaching and language use have a political and a sociocultural context that influence how we teach, learn, and use languages. In the context of English language instruction in Senegal, there are political and postcolonial implications that have determined the place of French and indigenous languages. French is the main medium of instruction while indigenous languages are nearly absent from junior and senior secondary education. As I described earlier in the postcolonial theory section, the manifestation of language-based hybridity in Senegal primarily involves the relation between French and indigenous languages. That is one layer. A second layer is related to English language instruction. As English expands its hegemonic tentacles around the world in educational,

geopolitical, and cultural contexts, it offers a fascinating example for critical analysis from a sociocultural perspective.

For this analysis about language, I first use the critique of Canagarajah (2005) to discuss the political and postcolonial implications of L2TE. Second, I discuss the *tension* between Communicative Language Teaching and the current context of language instruction to illustrate why foreign language teachers and teacher educators should look beyond language content in teacher preparation.

Political and Postcolonial Implications of L2TE

A sociocultural analysis of second language teacher education should involve a critical look at context and implications within and beyond the language classrooms. This is often a critique of traditional teacher education approaches. Language teacher education has mostly focused on preparing teachers for language content and grammatical accuracy. Developmental, social, and politically relevant issues of teacher preparation have often been neglected (Canagarajah, 2005). The traditional approach education has caused most teachers to adopt an *idyllic* relation to English instruction and thus avoid the importance of critical thinking in their practice. As a result, teachers complete their training and join the profession without a strong critical assessment of the sociopolitical implications of their practice.

Language, its teaching, and the sociolinguistic context of its use are directly influenced by the nature of the curriculum in L2TE. The long-term focus on the purely linguistic and pedagogical aspects of language teaching has neglected the sociocultural interactions involving language pedagogy as well as students and teachers as social learners. In countries where the hegemony of English as a lingua franca or a foreign language has a higher status, teachers are

encouraged to ignore the power implications and prioritize English language opportunities locally and globally. Canagarajah (2005) argues:

> Although teaching a colonial language to students from many minority groups is a controversial activity fraught with political significance, L2 professionals largely adopted an idyllic innocence toward their work. This attitude was shaped by the structuralist perspective on language (which oriented to proficiency as the rule-governed deployment of abstract value-free grammar), behaviorist approach to learning (which assumed that the calculated exposure to linguistic stimuli would facilitate competence among docile students), and the positivistic tradition to language acquisition research (which stipulated that a controlled observation of learning in clinically circumscribed settings would reveal the process of acquisition that helps construct the methods and materials for successful learning). (p. 931)

Canagarajah describes this particular perspective to language teaching has shaped both teaching and teacher preparation. He argues that the structuralist perception of language learning prioritized a proficiency-based perfectionism that emphasized grammatical accuracy without considering non-linguistic implications of language use. A behaviorist perspective to the nature of language learning favored increasing students' exposure to the cultural content of language without critically engaging nuances and local contexts. As for the positivist approach on how we acquire language, Canagarajah further argues that this approach to research has assumed that learning can be controlled, and an accurate observation of its *correct* usage can be studied and replicated. The critique of these three perspectives creates a space for a critical sociocultural perspective.

A sociocultural perspective can be used to critique traditional language teacher education. Language teacher education has traditionally emphasized a form of perfectionism about proficiency building and grammatical correctness. In doing so, it has neglected several social and cultural factors that impact the experience of language learners and those of teachers.

Many language teacher educators have become more aware of the sociocultural implications of teacher education (Farrel, 2007a). The previous perception of the language teacher as a *learner* of *correct* usage has shifted to the teacher as a *thinking* practitioner who can integrate theory and practice and critically embraces praxis. Although this is an ideal that second language teacher educators agree upon, there is significant room for teacher education to put it into practice, particularly in areas such as mentoring.

Tension between "Communicative Teaching" and the Mentoring Context

In addition to teachers' lack of critical thinking regarding the hegemony of English and social issues, mentors in language teacher preparation also face a tension related to pedagogical approaches. Johnson explains for this tension between traditional grammar approaches and communicative language teaching is due to the changes in language educators' conceptions about language pedagogy, language-based research, and foundations of Second Language Acquisition (SLA). In a similar way the paradigm change in language research has influenced language teacher education, it has also influenced language pedagogies (Johnson, 2009). Johnson explains the similarity in these terms:

> Just as the dominant conceptualization of language has shifted from structural to functional and the dominant view of SLA from mentalistic to socially situated, so too have the goals, content, and activities of L2 pedagogies. It is not surprising that L2 teachers experience tension as they engage in a process of being simultaneously

enculturated into ways of being an L2 teacher and at the same time expected (and in some

cases mandated) to re-conceptualize and reconstruct those ways of being as they confront

new challenges. Such challenges are evident around the globe where national educational

policies mandate that L2 teachers embrace more "functional' conceptions of language

and teach more "communicatively" in order to meet the linguistic and educational needs

of citizens who must function in the global economy. . . . Yet these same teachers, and

the students they teach, have emerged out of and continue to function in educational

institutions that have historically embraced structural conceptions of language and

participated in grammar-oriented approaches to L2 teaching and learning. (p. 14)

To Johnson's point, this continues to be a crucial aspect of second language teacher education.

The reason is that it has created a "conundrum of reproduction and enculturation vs. [that of]

autonomy and originality" (p. 14). This makes it harder for many teachers to use practices that

respond to the current needs of their classrooms rather than follow national mandates or teacher

education programs' goals (p. 14). Johnson argues that this tension manifests itself in a very

particular manner; responding to pedagogical mandates vs. responding to the actual demands of

L2 classrooms. Beyond the clash between mandates and context of practice lies a secondary lack

of collaboration between universities and mentor teachers. Johnson alludes to the imbalance

between university teacher education programs that still adopt a structuralist grammar-focused

approach and the functional demands of language instruction in secondary schools where

teachers are slowly discovering the benefits of communicative language pedagogies.

When I reflect on my own mentoring experience at the FASTEF teacher education

program, I agree that this tensions about using Communicative Language Teaching was real.

However, there is another issue that senior language teachers complained about during my own

practicum. The teacher education program started implementing CLT after a government mandate through the Bureau of English at the Ministry of National Education. As a measure, the university required from mentors to incorporate these expectations during the practicum. But some of the senior teachers with decades of experience complained about the lack of clear guidelines on implementing CLT. Mentors acknowledged a lack of training in CLT because they had been teaching using different pedagogical perspective.

In this first section of the literature review, I discussed general and specific theoretical considerations relevant to this study. I drew from George Sefa Dei's indigenous discursive framework, educational and pedagogical implications of language and culture in post-colonial theories, and a few relevant issues from the sociocultural perspective to second and foreign language teacher education. Indigenous theorists suggest that a critical examination of post-colonial educational systems necessitates a process of decolonizing both methodology and practice while focusing on indigenous notions such as holism and community. I used post-colonial theories to discuss the conceptual and practical implications of cultural hybridity and the structural legacy of colonialism regarding education. The sociocultural perspective to language teacher education centered the argument around the significance of learning as an inherently interactional process where participants' identity and experiences are equally crucial to their individual development and critical to their collective learning. All three theoretical backgrounds are significant to the cases I discuss and analyze in Chapter 4.

Talla and Anne Marie represent two cases of mentors' perceptions on good mentoring in Senegal. It is based on five sections. Two sections from Talla address his views on good mentoring based on a metaphor (Talla 1) and the meaning of interconnectedness in mentoring development (Talla 2). Two other sections from Anne Marie address her approach to mentoring

as leadership and a negotiation process (Anne Marie) and professional ethics (Anne Marie 2). The fifth and last section draws from both mentors and represents an assessment of the collaboration between the FASTEF teacher education program and English mentor teachers (Talla and Anne Marie).

SECTION 2: RESEARCH FINDINGS

Perceptions of Mentors and Student Teachers

The informants in this research were preservice mentor teachers at the FASTEF teacher education program (*Université Cheikh Anta Diop*, Dakar). Even if student teachers were not interviewed for the current study, I want to include the literature on their perspectives. As I am interested in teachers' perceptions of good mentoring practice, the perceptions of student teachers can be used as opinions of balance. Student teachers' perceptions help to reflect more critically on the practice of mentors instead of limiting the research to these mentors alone. In addition, the case study teachers talked a lot about their student teachers.

Learning to be a teacher is a process of becoming. Part of what it takes to incrementally build such a process happens through interactions within the context and with other participants such as the cooperating teachers, the university supervisors, and other student teachers. For many student teachers, the context of the field placement is an experimental reality about which they think they know and believe they can do, including what they hope to gain as professionals, and what they expect to see evolving in their own. Also, it is a context where idiosyncratic intricacies are mediated and collegiality is negotiated (Cederqvist, 2003; Singh & Mahomed, 2013). As they navigate the perilous world of supervision, while sailing into the expanding world of their own professional self, an identity is in construction (Graham, 2006; Izadinia, 2015; Rodgers & Scott, 2008). Whether they exist between weak professional knowledge and pedagogical uncertainties

(Watzke, 2007) or between positive impacts from mentors and the determinism of contextual constraints (Wang, 2001; Clarke et al., 2014, Clarke, 1995), the field experience yields lessons for inspiration equally as it displays lessons for further improvement (Sudzina & Coolican, 1994).

Many of studies on the experience between student teachers and their cooperating teachers in the field placement have examined two major components (a) the perceptions of both the mentee and the mentor, and (b) their roles in the context of supervision. Additionally, context and personality represent two significant factors that influence the perceptions and roles of participants. In this literature review, I will mainly focus on a how mentors and mentees have reflected on field experiences. There is more evidence on participants' perceptions than on the practices of supervision.

Student Teachers' Perceptions of Cooperating Teachers

Student teachers and mentors typically consider the field experiences to have a positive impact on their separate and collective journeys. As reported by Chiang (2008) and Clarke et al. (2014), the experience of field placement helps pre-service and in-service teachers to be more reflective practitioners regarding their weaknesses and strengths, which gradually contributes to building more effectiveness in their own teaching. With regards to perceptions in research, student teachers have mainly talked about (a) what occurred that facilitated their professional growth, (b) what occurred that hindered improvement, and (c) aspects important to them related to their growth but did not come up during the mentoring period.

Instruction and Classroom Context

Mentors typically look at the purposes of the field experience through the lenses of their own mentors and the support systems that were available to them during their training (Eisner,

1992; Lortie, 2002). Student teachers' perceptions have been reported related to lesson planning, instructional delivery, classroom environment, and the adaptability and flexibility of cooperating teachers when faced with challenging situations (Ngoepe, 2014; Harrison et al., 2006; Chiang, 2008; Borko & Mayfield, 1995; Izadinia, 2015a; 2015b; Osunde, 1996; Osam & Balbay, 2004; Clement, 1999; Graham, 2006; Moradi et al., 2014, Muñoz, 2007; Bird, 2012). Described as "organised, positive, consistent source of help, readily available and approachable," mentors provide assistance at both personal and professional levels (Harrison et al., 2006, p. 1061). With issues more related to the lesson itself, Ngoepe (2014) found that "the majority of the student teachers indicated that the mentors helped them to plan lessons, write specific lesson outcomes, decide on the type of media used and supported them in identifying some teaching skills and specific applicable teaching materials" (p. 44). Harrison et al. found that "the best mentoring practice included specific subject-related discussions, clarification of subject knowledge, or assistance with related activities" (p. 1062). The student teachers in this study thought that the assistance provided by their mentors before and during the instructional time helped to build confidence and to recognize points of weakness that needed improvement.

In Bird (2012), mentees reported that the collaborative assistance of their mentors had a significant influence on their learning. They felt their mentors' support related to pedagogical knowledge, modeling, and providing feedback. In pedagogical knowledge, the student teachers evaluated positively the support they received on "assessment and implementation, guided lesson preparation, problem solving, and content knowledge" (p. 44). To a lesser degree, the modeling of lesson planning and classroom management was reported to be part of the mentors' contributions. Additionally, the study found 92% of student teachers acknowledged that their mentors' lesson observations were crucial to them, whereas 79% indicated receiving s written

feedback on their teaching was important. These forms of assistance not only were helpful for the mentees to think through the demands of field experience as aspiring teachers but also to learn about themselves as their professional selves were being shaped. In another study by Hudson (2004), student teachers most appreciated the process of planning lessons together with their mentors, while also being observed and provided with constructive feedback.

Professional Identity

The connection between the personal and the professional is at the center of the discovery process in which student teachers find themselves when they encounter difficulties. What results can be described as an identity formation cycle that they experience during the practicum; how mentors help their mentees through the formation of a professional identity was important (Izadinia, 2015a).

According to Graham (2006), a *mentor* is different from a *maestro* in the sense that the former has a more democratic stance than the latter. Part of Graham's argument is that "mentors helped interns connect their practicum experiences to their sense of emerging professional identity and capacities as well as to their developing understanding of the teaching/learning dynamic" (p. 1127). Izadinia (2015b) reports that student teachers not only considered the role of their mentors to be significant in building their teacher identity describing both good and bad mentoring experiences. One of the participants, Linda, in Izidinia's study (2015b), described it this way:

> If you have a positive mentor, you are going to come in and look at it more positively. If you are coming in and your mentor is drained and does not want to be there of course I have my view on the things but that would give you maybe a negative side of the things. So if you are not strong in your passion in teaching it can have a negative impact on you.

(p. 11)

In Linda's experience, it was evident that building a professional identity involved at least two major components--effective support and feedback from mentors and strong individual expectations of oneself. The mentors' influence is not the only aspect in building their identity as professionals; as Linda demonstrates, the internal confidence of student teachers contributes to their growth.

The research shows a variety of ways and techniques that mentors use in order to avoid too much complexity and disconnected assistance (Graham, 2006) as well as to avoid failure in building sustainable confidence in the student teacher (Izadinia, 2015b). In such circumstances, Izadinia argues that "if the mentor teachers fail to instill a sense of confidence in preservice teachers, the latter will think they are inadequate, not ready for the job and unsuited for the profession," which potentially can cause "long-lasting consequences impacting their future performance or leading to attrition" (p. 7). Studies also indicate that diversifying approaches and strategies to working with student teachers (such as seminars) help student teachers to "refine their personal visions of teaching and professional identity" (Graham, 2006, p. 1125).

The diversification of strategies does not necessarily guarantee that student teachers will develop or change their beliefs. Teacher education reform will require that student teachers change their orientations toward teaching and learn new pedagogical approaches. However, Borko and Mayfield (1995) found little change in the beliefs that student teachers initially held about teaching and learning. Also, Izadinia (2015b) found that there were "no fundamental changes … in the participants' teacher identity" even when "small changes were observed" (p. 6). If mentees' beliefs and identity are less likely to change based on a change of mentoring strategy, then the idea of developing a teaching identity needs to be described with a long-term

view on practice.

The research challenge here is to measure the degree of change among student teachers because of their mentors' impact. It is also clear that it takes more than the short duration of practicum to build a solid professional identity and create change in beliefs. If it is true that such a process is likely sustained by experiences in the field placement, it is necessary to also recognize that continued professional development is necessary to impact continuous growth of teachers.

Interpersonal Relationships

The process of building a professional identity that is informed by a personal stance on pedagogical knowledge and practice needs to be supported by interpersonal relations that facilitate the exchange and mutual learning between student teachers and their mentors. Researchers have found various aspects of mentoring that student teachers evaluate as positive. And for mentees, the meaning of their experiences can be quite constrained by how their mentors navigate the dirty waters and dusty winds within the shared experiences they have together.

Participants in the study by Bird (2012) reported on their interpersonal experiences with their cooperating teachers. Considered by Bird to be "personal attributes," these views expressed by student teachers revealed how important the mentor's personal interactions with them were:

> "I know she cared about me," "She was personable and easy to talk to," "We could tell each other exactly what we thought," "I felt like I could talk about everything," "We expressed concern together professionally," "We were comfortable discussing anything," "She made me feel important," "We became trusting friends," "My mentor was supportive, encouraging and thoughtful," "I felt I could come to her with any problem or question," "She was patient and approachable," "She had my back 100 percent all the

time," "My mentor boosted my confidence." (pp. 47-48)

Interpersonal dialogues and exchanges are complex in nature. They have the potential to build bridges of understanding and mutual learning between various personalities; this is one of the most difficult tasks reported by student teachers (Bird, 2012).

See (2014), Bird (2012), and Sudzina and Coolican (1994) report on the positive support provided by cooperating teachers. See concludes that there is a "significant positive relationship" between pedagogical content knowledge, knowledge of context, subject matter knowledge, and mentoring (p. 60). Even though the scope of the results is different from these researchers, teachers in See's study reported a high confidence rate of 90%. Participants in Bird's study talked differently about their experience with improving their pedagogical knowledge. The positive perceptions they had about mentors included:

> "We created classroom rules together and discussed things before a lesson," "She helped
> with time management as well as holding students responsible for their expectations,"
> "Discussed strategies on how to build positive rapport with all students," "We were able
> to discuss aspects that were positive as well as room for improvement for myself and the
> students." (pp. 49-50)

Through these various quotes, student teachers show many positive perceptions about their experience with cooperating teachers in the field placement. It is difficult to generalize from the examples, yet one can still suggest that the positive impact of mentors is differently felt related to (a) the context and process of instruction, (b) the interrelations between participants in the field placement, and (c) the process of building a teaching identity for student teachers. Woolley (1997) presents a set of nine themes considered by student teachers to be significant characteristics of good mentors: guide, feedback, expert, style, power, welcome, support, ideas,

and evaluation. Results from Zanting (2001) reveal that student teachers considered five major factors to be characteristics of a good mentor (a) effective aspects about learning to teach, (b) information source, (c) assessment of the student teacher, (d) reflection on student teacher's lessons, and (e) the school content and orientation.

Interpersonal relationships within the context of mentoring were often described in connection to the *reflective mentoring* approach (Dyson, 2002; Dyson & Plunkett, 2014). The reflective approach is viewed as an alternative to traditional mentoring. The latter involves "a power relationship in which the student teacher is monitored and assessed by an experienced teacher or a university lecturer" (Dyson & Plunkett, 2014, p. 37). Dyson and Plunkett argue that reflective mentoring does not consist of

> stand-alone single events but is part of an ongoing process involving the mentor teacher and the preservice teacher. It involves support and guidance, a relationship built on trust, frequent conversations, the creation of a nonjudgmental environment and returning to issues and problems for further discussion. (p. 37)

If it is true that the description of the reflective approach to mentoring is ambitious, its principles were not displayed across all of the studies cited here.

Negative Perceptions

There are also aspects of mentoring that student teachers reported as having a negative impact on their experiences in the field placement. In multiple studies, student teachers criticized (a) a lack of collaboration with their mentors, (b) limited freedom to try their ideas, and (c) lack of appreciation of their skills and capabilities (Goodnough et al, 2009; Tok & Yilmaz, 2011; Izadinia, 2015a; Bird, 2012).

Tok and Yilmaz (2011) found that about 28% of the mentees who participated in their

study thought that cooperating teachers treated them as if they were students instead of colleagues. Even if 40% of the student teachers thought that mentors should guide them sufficiently during their practicum, 7% of them reported an attitude of indifference that made it difficult for them to collaborate effectively. The authors report that an absence of collegiality creates a feeling of being left out that eventually results in student teachers doing tasks on their own and disconnected from their mentors and even their university faculty supervisors.

Goodnough, et al. (2009) found that some student teachers express "disappointment that their cooperating teacher found it difficult to relinquish control of the classroom to the preservice teachers" (p. 292). As one regrets that s/he "would have liked to have had more freedom with lessons," another student teacher commented:

A lot of times we [the student teachers in the study] would come up with some different ideas for whatever we wanted to teach, but when we would bring them to discuss with Mrs. Smith, she would kind of say, I think maybe we should stick with this because it works well. You never really had much freedom to do the things you wanted to do and to try new things. (p. 292)

A lack of confidence can cause issues that demoralize the teacher candidates and shape the negative perceptions that student teachers have of the mentoring experience. This feeling of dissatisfaction reported in Goodnough et al. (2009) is also expressed by participants in Bird's (2012) study where one of the student teachers commented; "I wish I would have gotten more direction on discipline procedures, I could have gotten more help on classroom management as well as organization techniques" (p. 50).

In addition to the weak collaboration, some studies included the issue of insufficient feedback provided by cooperating teachers (Tok & Yilmaz, 2011; Bird, 2012; Moradi et al,

2014; Izadinia, 2015b; Booth, 1995; Feiman-Nemser, 2001). The absence or insufficiency of constructive feedback was described by many student teachers as a missed opportunity. They expected their mentors to help them navigate the uncertainties of school and teaching contexts. Additionally, ill-handled feedback and a lack of collaboration also had a negative impact on student teachers (Sudzina, 1994; Wendy, 2006). Many times, the nature of the feedback provided was more evaluative, general, and directive than based on "subject-specific pedagogy" (Ong'ondo & Borg, 2011).

To analyze these remarks, two major impacts are possible. First, student teachers may fail to think of learning to teach as a holistic and complex process with various components that need to be connected. Second and more consequentially, student teachers may tend to develop an identity of teaching that reflects back to themselves rather than the potential for shared experiences from which all participants can learn.

A major part of the literature I have consulted presented the perceptions of student teachers indicating areas where they received support, or did not, more than what was missing in their mentoring program. Even if the power of what is observed may not be overshadowed by what is not evident, it is worthwhile considering what participants think what might have been different for them in a more democratic context. For example, the argument of a lack of sustained communication about teaching (Bird, 2012) reflects the idea that mentors do not discuss principles and contextual implications of the subjects of they are teaching. Graham (2006) argues that both the mentor and the mentee should be bound by the imperative to cooperate for the advancement of knowledge *about*, *in*, and *for* teaching. As he explains:

> Teacher interns bring knowledge *about* teaching, acquired through reading, observing, studying, and examining teaching to the internship experience. Mentor teachers bring

their knowledge *in* teaching, the distillation of their theories – in action, classroom experiences, as well as their personal vision and understanding of their professional responsibilities. Together, through careful observation, interpretation, analysis, and discussion of classroom dilemmas encountered during the internship, they will co-construct knowledge *for* teaching. Such collaboration might foster more educative practicum experiences for pre-service teachers and establish zones of pedagogical construction in which experienced and novice students of teaching can examine and extend their professional practice. (p. 1128)

Graham's argument is relevant to the idea that centering mentor/mentee interactions on the notion of knowledge and improvement is important. It has the potential to help participants to challenge themselves about what they bring to the mentoring context and to think critically about how they can navigate the mentoring space to sustain learning. Nonetheless, the Graham's description of knowledge *of*, *about*, and *in* teaching needs to be confronted with the reality of the different components of the mentoring program.

Mentors' Reflections

Several studies have reported on the conceptions that mentors have about their work (Booth at al., 1990; Feiman-Nemser et al., 1990; McIntyre et al., 1993). Koç (2012) enumerated a list of functions that cooperating teachers consider important during mentoring. These are views about the kinds of responsibilities that they think go with their position:

1. Providing facilitative information to enhance classroom performance,

2. Giving constructive feedback on teaching performance,

3. Helping student teachers form a professional identity and become aware of their professional development,

4. Providing moral support,

5. Facilitating socialization of the student teacher,

6. Scaffolding lesson planning,

7. Willingly offering facilitative information,

8. Helping students to use and understand observation forms,

9. Preparing for the mentor role,

10. Interacting with other cooperating teachers. (Koç, 2012, p. 821).

Graham (2006) described conditions of successful mentoring that cooperating teachers considered to be the fundamentals of good mentoring (a) regular feedback about practice, (b) open exchange of ideas about teaching and learning, and (c) weekly seminars and meetings with the university liaison. Furthermore, they generally viewed the process of learning to teach as a "multidimensional and recursive phenomena rather than linear transactions between teachers and students" (p. 1125).

Weasmer and Woods (2003) found that cooperating teachers viewed themselves as *guiders*, *modelers*, and *mentors*. Russell and Russell (2011) as well as Anderson and Shannon (1988) concluded that the main components of mentoring in the context of the practicum are *role modeling*, *nurturing*, *support*, *sponsoring*, and *teaching*. The importance and the potential of modeling in the mentoring experience (Russell & Russell, 2011) was often cited to be strongly connected to the role of good mentors.

Graham (2006) differentiates between *mentors* and *maestros*. He argues that the *maestros* consider "learning to teach as a time to learn technical and managerial skills of teaching" (p. 1126) and less democratic than *mentors* who can "articulate a vision of good teaching for their interns and then used this vision as the ground for discussions about student learning, classroom

interactions, and procedures" (p. 1127). But, in order to do so, mentors needed to create what Graham calls a "zone of pedagogical construction with the interns" i.e., "zones of sustained and substantive learning about teaching and learning" with a strong collaborative approach between participants (p. 1128). Graham argues that most mentors have an understanding of the importance of pedagogical assistance in order to deal with challenges of content and delivery; there seems to be less attention to introducing their mentees into understanding school culture and its possible implications.

Feiman-Nemser (2001) did a study with one mentor using in-depth qualitative data with interviews (10 hours) and observation (20 hours). The study focused on the teacher's understanding of his mentoring role and the way it was enacted throughout a collaborative process. The mentor perceived his role as a "support teacher"; a concept that involved "helping novices find ways to express who they are" and to "develop a practice that is responsive to the community" (p. 20).

The study concluded with a set of strategies used by the teacher to support and collaborate with his student teachers. These involved attitudes about (a) problem-solving, (b) inspiring student teachers to develop a thoughtful approach about the rationale behind choices they make, (c) recognizing and promoting student teachers' potential for growth by identifying areas and content with which they are developmentally improving, (d) helping them to develop a concern about the students as an inclusive form of teacher awareness, and (e) modeling practice with connection to their theoretical understanding and concrete examples. The study suggested an approach to good mentoring that focuses on the "educative" process in the mentor/mentee relationship.

Mentoring in Second Language Teacher Education

The participants of the follow research studies are second-language teachers and mentors of student teachers. Because I am interested in studying mentoring in the context of language education, research findings on second language teachers and teacher education are particularly relevant to my research.

In many countries, the teaching and learning of foreign languages happen within a cultural context that presents some level of imbalance between the major language/s used for wider communication and the language/s of the educational system. Most countries that are former colonies fall in this category. Politically, the issue of language policy and planning then becomes more complex. Between the choice of the medium of instruction (which in most cases includes the colonial languages) and the promotion of local languages whose significance is nationally restricted, the story of linguistic survival and identity is often told with a mixture of cultural resistance and political rhetoric that is post-colonial in its tone and content. Within such a context, can we still think of issues and perspectives in teacher education in the same way as we do in countries with different political histories? What additional aspects matter when we are dealing with language teacher education?

In addition to the political and cultural contexts, issues of supervision of foreign language teachers are related to issues generally described across various subject matters. Meanwhile, the idea of non-native speakers teaching a given language is often discussed with reference to whether or not their knowledge of the content and pedagogy are differently examined (Bailey, 2006).

Conceptualizing Mentors' Roles

The positive impact of mentoring on the professional growth of student teachers has been reported in the literature. Clarke et al. (2014) enumerated a list of eleven roles of participation through which cooperating teachers have added their contribution to the construction of a stronger teacher education experience: *teachers of children*, *abiders of change*, *providers of feedback*, *gatekeepers of the profession*, *modelers of practice*, *conveners of relation*, *advocates of the practical*, *supporters of reflection*, *gleaners of knowledge*, *purveyors of context*, and *agents of socialization*. Next to these eleven different roles reported by Clarke et al, there are at least three commonly described conceptions about how that participation is viewed within teacher education itself. There is (a) an *absentee landlord* who plays the role of a *classroom placeholder*; (b) an *overseer* whose impact as a *supervisor of practica* yields more critical contribution; and (c) a *coach* whose singularity lies in their function as a *teacher educator* (Cornbleth & Ellsworth, 1994; Clarke, 2007). Between the eleven roles, the story of how student teachers perceive the impact of their mentors demonstrates both positive and negative perceptions. The characterization of the assistance provided by mentors results different responses from student teachers.

Butler and Cuenca (2012) base their argument on the idea that mentoring is a socially constructed practice. They describe three categories for mentors as (a) an instructional coach, (b) an emotional support system, and (c) a socializing agent. The authors suggest that "mentors often base their conceptualization of mentoring around their own experiences as adults, student teachers, and in-service teachers" (p. 297). This suggests a connection between the practices of mentoring and the social experiences that mentors have had in both their personal and professional lives. For each of the three categories, Butler and Cuenca describe a set of attitudes

and actions. But, these description will vary depending on the context.

The *instructional coaches* "observe and evaluate instructional practice" in addition to providing "constructive feedback aimed at improving the methods and techniques of pre-service teachers" (Butler & Cuenca, 2012, p. 299). With regards to the *emotional support system*, the expected impact of mentors has more weight in building "trust, collaboration, and consistent communication" with mentees (p. 300). The *socializing agent* not only works collaboratively with their mentees but also adopts certain prescriptive attitudes in order to initiate their mentees to contextual school cultures or professional culture. Within each of these descriptions, it is likely that mentor/mentee interactions will also be impacted by authority, culture, and power dynamics. Influences from mentors due to age and position can affect the way mentees consider their experience (Asante et al., 2015). Even if Asante, Essuman, and Asante included the cultural context as another layer, they found areas where mentees were challenged by power issues related to the mentors' official title or how the Ghanaian society considers the importance of age. They also found that part of the problem was related to the authority of mentor's knowledge and experience: "the master-apprentice relationship […] considered the mentor as a repository of academic and professional expertise" while "the mentee is to study the mentor's teaching style and imitate it" (p. 51).

Other Aspects Impacting Mentoring

The context of the practicum is a place where "the student teacher develops self-knowledge and knowledge of the students" (Richards & Nunan, 1990, p. 101). The understanding of mentee/mentor relationships in the process of learning to teach is described by Freeman (1990) as "based on the view that the student teacher can be helped to teach more effectively through the input and perceptions of the teacher educator" (p. 105).

Types of Supervision

With regards to the second language context, a list of six categories of supervision is often cited with a level of assistance to the student teacher as part of a *prescriptive approach* rather than a collaborative one: (a) directive, (b) alternative, (c) collaborative, (d) non-directive, (e) creative, and (f) self-help-explorative (Gebhard, 1990). In each of these cases, the role of the supervisors is described referring to the extent to which their interaction with student teachers facilitates improvement and democratic participation.

With directive supervision, the role of the supervisor is to "direct and inform the teacher, model teaching behaviors, and evaluate the teacher's mastery of defined behaviors" (p. 156). One of the culturally related issues with directed supervision is addressed in Copeland (1982) who found that some teachers from a number of countries considered that "if the teacher is not given direction by the supervisor, then the supervisor is not qualified" (p. 158). It is not clear if that statement was due to cultural considerations about age and seniority. By contrast, alternative supervision allows more decision-making room for the student teacher who is provided with options following a given teaching unit, for example (Freeman, 1982). Even if choices are limited, this mode of supervision reduces judgmental reactions and gives the student teacher the feeling of being included in their own process of learning to teach.

Collaborative and non-directive supervision represent the third and fourth types. The teachers in a collaborative supervision don't direct their student teachers. They are given an active role in decisions that are made in a more "sharing relationship" (Gebhard, 1990, p. 159). The degree to which issues can be discussed in a problem-solving process are less broad than in the case of non-directive supervision. Non-directive supervision is an approach in which the supervisor is primarily an attentive listener and is willing to provide an *understanding response*.

The two last modes of supervision are the creative and the self-explorative. The former is based on the idea that "any particular way of looking at things is only one from among many other possible ways" (De Bono, 1970, p. 63). The creative approach favors more freedom and creative ways of looking at problem-solving. The self-help-exploratory approach is described as a more complex form of creative supervision in which the supervisor is primarily a "more experienced teacher who is interested in learning more about his or her own teaching" (p. 163).

Although these six types of supervision are described with a lot of features similar to what is reported above about the roles and perceptions about mentoring context, they can be critiqued for an apparent assumption that teachers working as supervisors are of a relatively homogenous character. Additionally, even if the description is less tailored to the context of pre-service student teaching, it provides an interesting piece of reflection for the roles and functions of more experienced teachers working with less experienced practitioners to navigate the shaky tides of professional learning. But since experience does not automatically guarantee efficiency in practice nor does novice mean an empty slate, one can then accept the context of mentoring and supervision as a dynamic space of exchange and progress where both the teacher and the student teacher learn to be more reflective professionals.

Context and Culture in Foreign Language Mentoring

Many studies that I have cited are related to English language teacher education in countries where English is spoken and/or taught as a second/foreign language (South Africa, Kenya, Tanzania, Turkey, Japan, China, Malaysia, Iran, Ghana, etc.). But only one study conducted in Ghana directly addressed cultural aspects regarding the local context even though it is not about language education (Asante et al., 2015). They addressed a few topics about culture that are relevant to this study in the Senegalese context. Although the sociolinguistic and

educational context in the two countries are different, the arguments on the meaning of cultural practices and experiences are relevant to this research.

Asante, Essuman, and Asante (2015) conducted a study in a teacher education program at the University of Education in Winneba, Ghana. They focused on aspects of collegiality and reciprocity with an interest in the ethical implications of cultural realities that influence the relationships between mentors and student teachers. They based their investigation on data from five pairs of mentors and mentees. They found that the relationships between mentors and mentees were influenced by cultural beliefs about age and a sense of professional authority due to the seniority of the mentors. Explaining the influence of the sociocultural context on the mentoring experiences, Asante et al. (2015) argue that

In the Ghanaian teaching profession, for example, professional ethics, normally, include respect for rank and social distance. It is, therefore, impracticable for teachers of lower ranks to relate with those in the higher ranks as equals. The problem may also be interpreted within the general culture of Ghanaian society. Ghanaian society, as indicated earlier, is hierarchical. Age is equated with experience, respect, reverence and wisdom (Quainoo, 2000). The culture of respect for age and authority poses a great challenge to collegial mentoring relationships. (p. 49)

This study addresses the influence of cultural context on mentoring in a way that hinders Western types of democratic collaboration. The pairs in this study consisted of two male-female pairs with the mentor older and more experienced, one male-male pair with an older and more experienced mentor, one female-female pair with a younger mentor, and one female-male with a younger and less experienced mentor. In some cases, it was not clear what gender the mentor or mentee was. However, the study provides an interesting analysis of the role played by authority

and seniority. In one of the male-female pair, the age difference between the mentor and the mentee was twenty-nine (29) years. Describing how difficult the connections with her mentor was, the mentee, Hannah, said:

> To me because my mentor is the head of school and far advanced in age than me, our relationship even though cordial is not friendly. I describe it as an official relationship. I see other teachers sharing jokes with him, but I cannot do it. I am not close to him. I consider him a father, so I have a limit to what I should have discussed with him as a mentor. If the age difference were to be say five years, I would not have had any problem with that. (p. 50)

The mentee layers her perception of the cultural norms about age and respect of older people onto the mentoring relationship. Avoiding any informal communication with the mentor, she sees their relationship impacted as she considered his position as an elder. Another account from one mentee also confirmed this type of influence and how it potentially weakened possibilities for effective collaboration that could lead to more democratic learning. One of them reported: "My mentor is very experienced, forty years' teaching experience. I don't think I know anything that he doesn't know. How can I teach my headmaster and father how to teach? This will be difficult for me" (p. 49). In the second quote, the context was intended to create dialogue and collaboration between the mentor and the mentee. As the mentees considered the experience and position of the mentor, it became challenging for them to bring constructive contributions to their interactions.

The cultural realities described in Asante et al. (2015) are similar to the Senegalese society. I have not found a study on mentoring in Senegal that focuses on cultural aspects. With possible correlations regarding the similarities in African cultures, a connection could be made

between Ghanaian and Senegalese cultures about the impact of social norms on mentoring.

In the more specific context of foreign language teaching in countries that have a colonial history, I have not found relevant studies that could help me frame the argument of cultural influences on mentoring practices. My argument from a sociocultural perspective is that linguistic identity and language are part of the sociolinguistic structure, regardless of which languages are taught in schools. Multilingualism is often the norm rather than the exception in Senegalese culture. And within the context of the post-colony, it is impossible to exclude linguistic and sociolinguistic realities from education-related research.

Wang (2001) conducted a study using comparative analysis to investigate how mentoring as a practice was related to its context. Focusing on three countries (United States, United Kingdom, and China), the study collected data from 23 mentors. The study found that the frequency of differences in mentoring practices was more important when countries are compared than when focusing on one particular country. More specifically, the study shows that differences are more visible in three major areas (a) how programs structure their curriculum and the way they deal with evaluation, (b) the setting of teaching and mentoring, and (c) the size of their student body. The authors suggest that teacher education programs need to be more mindful of how mentoring is affected by context both in content and characteristics but also the professional growth opportunity that mentoring provides for new teachers.

Devos (2010) conducted a research focusing on how mentoring is shaped by context and local conceptions of good teaching. Based on the Teacher Mentoring and Induction Program in Victoria, Australia, the author used the connection between mentoring and the formation of teacher identities for student teachers as a frame of reference. Devos also suggests that it is crucial to describe mentoring in the institutional and political situations shaping its nature.

Pedagogical Implications of a Moral Approach to Mentoring

Mentoring student teachers while considering their humanity, rather than primarily as a member of the institution of education and schooling, provides an opportunity to consider the meaning of morality in educational context (Jackson, 1968). This is important to this study because my two teachers often described their relationship with students and student teachers beyond its academic meaning. In fact, they both valued a humanistic approach to their interactions with them inside and beyond the classroom. Although they understood that mentoring was an intellectual opportunity for the professional development of their mentees, they were equally invested in being morally responsible with them.

A study by Orland-Barak (2003) examines the implications of ethical practice in relation to mentors' pedagogical reasoning. Using interviews with 10 mentors, the study looked at some incidents and how they critically impacted practice from a moral standpoint. The study found that the mentors' pedagogical reasoning was significantly influenced by their sense of moral obligation concerning their mentees. The author argues that "by drawing from their moral values as teachers, mentors resorted to predominantly prescriptive modes of interventions" (p. 490). Arguing that researchers "have not traditionally seen mentoring in moral terms" (ibid.), Orland-Barak recommends studying the contexts in which "the moral is conceived in relation to the more widely examined activity of classroom teaching" (p. 490).

Writing about the relationship between teaching from a knowledge-based point and teaching as an act of ethical practice, Ball and Wilson (1996) argue that "the same sites that offer possibilities for analyzing pedagogical content knowledge are equally rich sites for examining various moral aspects of teaching" (p. 156). The study used different examples of *episodes* from primary teaching of social studies and math.

Valli (1990) examined the moral foundations of reflective practice in the context of teaching. The study found a set of three approaches that focus on the "relational, deliberative, and critical". Meanwhile, Valli considers the "relational" aspect as different from the others because of the attempt of the teacher to understand the other side instead of focusing on the rational per se (p. 43).

Non-native Language Teacher Development

The issue of subject matter knowledge is a concern in the context of teacher development for non-native language speakers. The question is often that the low proficiency of some non-native language student teachers limits the possibility that they are trained with the professional skills necessary to be given full class responsibility. Bailey (2006) argues that with regards to "teachers whose proficiency is deemed lacking, it is easier to talk about target language problems in a climate of trust and open inquiry rather than in one of defensiveness" (p. 297). Additionally, if a student teacher's language skills and knowledge are considered insufficient, how does that make the mentoring different?

Medgyes (2001) investigated the perceptions of native and non-native language teachers from 11 different countries. The research was based on a total of 325 teachers 86% of whom were non-native English speakers. Some of the findings suggest that "many non-native speaking teachers participating in the survey commented about their inferiority complex caused by the defects in their English-language proficiency and about some kinds of cognitive dissonance due to the double role they played as both teachers and learners of the same subject" (p. 434). The results showed a quite different picture between native and the non-native teachers. Following the results, native speakers reported that their non-native counterparts were using "bookish" language and were not very confident in their use of English (p. 435). Additionally, native

speakers and non-native speakers were mainly focusing respectively on their fluency (of speech) and accuracy (in their use of grammar).

In summary, language mentors do not just play a generally vague role in their support to student teachers. Sometimes described as feedback providers and gatekeepers, they also play an influential role in shaping their mentees' conceptual views about pedagogy, content teaching, and context. Meanwhile, their roles tend to depend on the types of supervision adopted by teacher education programs. Whereas some programs opt for a more prescriptive involvement, others offer more room for collaboration and the potential for mutual learning. Therefore, mentors' roles and impact on mentees can be affected depending on the nature of supervision. Also, content and culture are into play. For example, a culture's approach to the relationships between youth and elders could have an influence on how mentors and mentees relate to each other in educational contexts. But context and culture do not always explain the reasons and reasoning behind certain manifestations of behavior. The reason is that individual responsibility and action can be factors directing a certain reluctance or an informed determination to relate to somebody in a certain way. And that is where ethics and morality represent a crucial component in second language mentoring experiences.

CHAPTER 3: METHODS

In this chapter, I discuss the methodology, research design, data collection process, and data analysis.

Methodology

Qualitative Research

The rationale behind my use of qualitative inquiry in this research on mentoring is threefold. First, I draw from Check and Schutt (2012), Engel and Schutt (2005), and Denzin and Lincoln (2000) to explain the relevance of qualitative research in examining the relation of educational practice to social context. Second, my rationale is related to the meaning and function of *human subjectivity* (Check & Schutt, 2012). My third rationale is related to the position of qualitative researchers and the role that subjectivity plays during the research, interpretation, and analysis.

Check & Schutt (2012) suggest that the strength of qualitative inquiry is related to its focus on how social contexts and phenomena interconnect with those in educational settings. This relation provides a context for analysis and interpretation that is more complex than society's "discrete features" alone (p. 19). Since I am interested in how mentors conceptualize their sociocultural world in relation to their roles, I chose this form of inquiry.

Second, subjectivity is an aspect of human meaning making. There is subjectivity in how people experience and explain the meaning of their experiences. Subjectivity refers to the internal reality of individual lives and experiences that explain or determine their actions, thinking, and meaning; this reality varies from one person to another (Check & Schutt, 2012) even in the same situation. Subjectivity is involved when research participants such as teachers and mentors attribute meaning to what takes place within educational context and how their

experiences impact their lives and the lives of others (Check & Schutt, 2012). Analyzing

subjectivity also has an additional benefit for cross-case analyses. The tasks of contrasting

differing views on a given practice or cross-analyzing different conceptual considerations will

involve individual subjectivities. Subjectivity is not intended as a negative idea in opposition to

an objectivity that is positive. Subjectivity refers to each individual person as a social subject

with idiosyncratic patterns of meaning making and worldviews. For example, the subjectivity of

an individual is representative of that person being a social subject.

The third aspect of my rationale relates to the necessity to consider that the researcher has

a subjective role with regards to the subject and the context of the study (Check & Schutt, 2012),

i.e., the positionality I have while doing the research. My positionality relates to the fact that I

am a graduate of the FASTEF teacher education program where this research was conducted.

Additionally, I have been a high school student of English who experienced the Senegalese

public secondary education system. During my experience as a student teacher, I was also a

mentee during my practicum at a public school in Dakar. As a doctoral student from a US

university, I am both an insider and outsider to this research context.

In-depth Interviews as Method

In using in-depth interviews as a research method, I am drawing primarily from

Schuman's (2006) approach, which is constituted of three types of interviews. The first interview

aims to situate the background and context of the participants' experience. The goal of this initial

interview is to examine the "focused life history" of the participants and to try to present the

story behind their lived social and professional experience.

In the second interview, the participants are asked to talk more directly and practically

about their experiences related to the interest of the study. Schuman refers to this interview as

"the details of experience" (p. 18). For this study, this interview would focus on the specific tasks that teachers perform as part of their professional duties, the roles they play in collaborating with the teacher education mentoring program, and even the responsibilities they have in the evaluation process of student teachers.

In the third interview, the search for meaning is central to the conversation. By "meaning," Schuman refers to "the intellectual and emotional connections between the participant's work and life" (p. 18). These three interviews (on the background of experience, on experience itself, and on its meaning) constitute the components of a complex in-depth interview approach according to Schuman.

Although Schuman's in-depth interviewing is useful for qualitative research, I have adapted it for my purposes. For example, in the first type of interview, Schuman (2006) argues for the reality of context and background as if it has a linear (if not a priori) relation to the second type of interview where participants provide more details about their experiences. In the early interviews I conducted, particularly the ones in 2016, the connection to context and background were naturally included because I had many initial questions about teachers' professional background and context of practice. Additionally, at several other occasions including member-checking, the participants kept referring to their past experiences as teachers, the context of culture, and previous mentoring.

As the data collection continued, I started to see different themes take shape. I realized that the relation of context to experience overlapped in several aspects of the participants' responses. I also was developing a relationship with each of them as the interviews evolved. My adaptation of Schuman's first type of interview naturally evolved because both mentors were already discussing many practical issues when talking about their teaching and mentoring

context. This occurred even when the focus of the interview questions was on another topic. I found their conceptual thinking about context to be very meaningful to my understanding of their mentoring. They demonstrated a certain degree of interactional awareness as they moved between their background and how the latter was shaping and being shaped by their ongoing experience.

The second part of how I used Schuman's approach relates to the relationship between context and experience. I spent a lot of time with the participants, particularly during the second research trip from March to July 2017. Although I conducted structured interviews across a longer period, during my time in Senegal (May 22 to July 16, 2017). I spent a lot of time talking to participants informally. On several occasions, we spoke about personal aspects of their lives as practitioners (teachers and mentors) and as social agents with belief systems that they considered as inspiration but about which they were often critical.

For my participants, behind their discussions of how experience interacted with context and background laid another reality, that of a continuing reflective process on their unfolding of practice. I found both my participants to be reflective practitioners. One of the ways Schuman's approach can be meaningful here is by considering the constant shift in-between a critical assessment of what influences practice, ways in which the internal world of practice could improve, and how the demands of practice challenge some cultural realities.

While my data collection included each of Schuman's three interview aspects, there was a more fluid movement between them rather than the linearity he suggests. The mentors were often connecting what influenced their beliefs, why they made certain choices as practicing teachers, and what they really meant by good and ethical practice. These aspects were evident throughout the interviews that occurred at different stages of the data collection.

The Rationale for In-depth Interviews

I have always been fascinated with the subject of language. For me, the way teachers describe their conceptual world is meaningful in understanding the performative nature of their practice. I love hearing stories about how a particular idea was born, how it evolved in practice, and how it temporarily became something we can observe and interpret. During the time I spent with the participants, I was thinking about such ideas on many occasions. One of the reasons I developed a special relationship with Talla and Anne Marie was that I found their approach to teaching and mentoring particularly interesting in the midst of a complex sociocultural context. Such complexity cannot be reduced to the singularity of its occurrence. I gradually learned a lot about the complexity of their lives as teachers and mentors. It was a great source of inspiration and I wanted to keep the discussions ongoing.

The mentor teachers' on-going availability and commitment to helping with my research were significant factors supporting my ability to understand their mentoring practices. That is why in-depth interviews were a useful method to describe the multiple layers of their perceptions of good mentoring, the sociocultural world that influenced their practice, and how they assessed their collaboration with the teacher education program. As Seidman (2006) argues, the purpose of in-depth interviews is neither "to get answers to questions, nor to test hypotheses" but to develop a genuine "interest in understanding the experience of other people and the meaning they make of that experience" (p. 9). Seidman further suggests that "interviewing provides access to the context of people's behavior and thereby provides a way for researchers to understand the meaning of that behavior" (p. 10). Overall, I found the qualitative approach of both Schuman (2006) and Seidman (2006) to be relevant to this research.

<center>**Research Design**</center>

Research Question

To study the meanings and implications of how mentors perceive their mentoring practices in preservice teacher education at the FASTEF ESL/EFL department, I was interested in the following question: How do mentors understand and make sense of good mentoring in a post-colonial context?

Participants

I started my interviews with Talla and Anne Marie on June 16, 2016. This study is based on their accounts. Both are senior cooperating teachers. They teach in public high school in Senegal but have had previous experience in elementary and middle school teaching as well. Both have been collaborating with the University of Dakar English teacher education program for several years. They both teach in the same school and receive student teachers for their practicum during every spring semester. Table 3.1 provides additional information about my two participants.

Table 3.1

Participant Information

Mentor	Description	Teaching Experience in Public Schools	Languages
Anne Marie	Female, Christian Went to Catholic private school and public school	Middle school High school	Mandiaque (native), French Wolof, English
Talla	Male, Muslim, went to public school and has Islamic education	Elementary, Middle school High school	Wolof (native), French English Arabic

I maintained a constant and rich discussion with Talla and Anne Marie during and after the second research trip in 2017. We developed a strong connection throughout the process.

Their availability and constant interest in maintaining contact were part of the major factors that allowed such a relationship to develop.

Participant Recruitment Timeline

I describe here the recruitment process and details about conducting the first interviews. My first trip to Senegal lasted about 8 weeks, from May to July 2016. The second lasted 14 weeks from March to July 2017. My first task in 2016 was to recruit participants. I started by contacting faculty members at the FASTEF teacher education program. I talked to three administrators and staff in the English Department. These were people I knew because I had attended this program for my teaching licensure. These were also faculty members who I knew valued good mentoring practice. They had supervised student teachers for years and had relationships with most of the mentor teachers. Two of them gave me a total of six names of supervising teachers in four different schools with whom I could talk about my research project.

I was interested in mentor teachers who had worked with the Department for at least 10 years. I wanted to recruit more experienced mentors because part of my interview protocol involved mentors' perceptions about collaboration with the teacher education program.

Between June 1 to June 13, 2016, I talked with four different teachers at Mamou High School [pseudonym] and two teachers at Rama High School. Both schools were close to the campus of Cheikh Anta Diop University. All four teachers at Mamou agreed to participate. Many teachers during this time were busy preparing for final exams and classes were doing a lot of review sessions. Several Muslims had started fasting on June 6 and this probably affected time schedules for some teachers.

After several meetings during which we exchanged information about my research, four teachers agreed to participate and eventually signed the consent forms on June 13, 2016 (see

Appendix B for the consent form; Appendix C for the IRB approval letter and application; Appendix D for the amendment approval letter and application). I started interviewing on June 16, 2016 with three participants–Talla, Anne Marie, and Abdou [pseudonyms] (see Appendix E for the initial interview protocol). We had previously met 3 times before I scheduled an official interview. Since all three teachers were at Mamou High School, it was a good site for my research. Abdou, the third teacher at Mamou, only completed one interview with me. We could not agree on a schedule to continue the data collection as I did with Talla and Anne Marie. As for the fourth teacher at Mamou, we met twice to discuss the details of the research. However, we never had the chance to meet again for him to sign the consent form because he left to proctor for the national exams. I decided to continue with Talla and Anne Marie for the second set of interviews before my departure. I also felt that they seemed the most interested in responding to the interview questions.

Further Potential Participants

After having conducted my first two interviews, I had additional meetings with two other faculty members at the teacher education program. They suggested that I meet with teachers at several different schools. While I already had consent with three teachers at Mamou High School, I thought teachers from another school would make for a good comparison. After visiting four of the suggested high schools, I found that the teachers did not meet my criteria for more than 10 years of high school English teaching experience and the traveling time to the different schools would be lengthy. I eventually decided to retain the two teachers at Mamou High School, Talla and Anne Marie.

Data Collection

The timeline and data collection are presented in the following table (Table 3.2).

Table 3.2

Data Collection Timeline

Tools	Anne Marie	Talla
Individual Interviews (Ind.)	Conducted separately	
	Ind. 1: June 21, 2016 Ind. 2: June 21, 2016 Ind. 3: June 24, 2016 Ind. 4: June 1, 2017 Ind. 5: June 1, 2017 Ind. 6: June 6, 2017 Ind. 7: June 6, 2017	Ind. 1: June 16, 2016 Ind. 2: June 24, 2016 Ind. 3: April 6, 2017 Ind. 4: April 17, 2017 Ind. 5: May 8, 2017 Ind. 6: May 8, 2017 Ind. 7: May 29, 2017 Ind. 8: June 1, 2017 Ind. 9: June 6, 2017
Group Interviews (G.I.)	These were conducted at the end of the second research trip. It was in the form of a group dialogue among the three of us. G.I. 1: June 8, 2017 G.I. 2: June 8, 2017	
Questionnaires	Distributed after consent letters were signed on June 13, 2016. Responses collected at the end of the week of the first interview with Talla and Anne Marie. First interviews were conducted on June 16.	
Class Visits (C.V.) Feedback Sessions (F.S.)	I did class visits and attended feedback sessions during the 2017 research trip	
	C.V. 1: April 17, 2017 C.V. 3: April 26, 2017 C.V. 2: April 28, 2017 F.S. 1: April 26, 2017 F.S. 2: April 28, 2017	C.V. 1: May 5, 2017 C.V. 2: May 8, 2017 C.V. 3: May 22, 2017 C.V. 4: May 25, 2017
Phone Calls (P.C.) & Skype Calls (S.C.) Member checking (M.C.)?	These conversations occurred after I returned from the 2017 trip. Some of the calls were scheduled for member-checking with no additional data collected.	
	P.C. 1: July 17, 2018 P.C. 2: February 18, 2019 P.C. 3: February 23, 2019	P.C. 1: July 3, 2018 S.C. 1: July 3, 2018 S.C. 2: October 19, 2018
Facebook Chats (F.C.)	After return from 2017 trip.	
		F.C. 1: June 28, 2018 F.C. 2: July 3, 2018 F.C. 3: July 8, 2018
Informal Meetings (I.M.)	Multiple occasions between formal interviews	
Researcher Journal (R.J.)	Multiple entries. More during 2017 than 2016 trip.	

I used in-depth interviewing as the primary method to collect the data (Check & Schutt, 2012). The interviews lasted between 30 to 110 minutes. I used a short questionnaire at the beginning of my second trip to gather information about teachers' background and some biographical data. I used Facebook chats, phone calls and Skype to do member checking. These lasted between 10 to 30 minutes.

Observation Data

In addition to interviews, I visited classes, attended student teacher feedback sessions, and observed informal meetings with the mentors. Although the focus of the study was neither on student teachers nor students, I was interested in attending classes to observe the student teachers' interactions with the mentor teachers. Class visits and feedback sessions allowed me to observe the teacher/student and mentor/mentee relationship. Informal meetings were primarily to deepen my relationship with the mentors and to have a better understanding of how they were navigating their professional contexts in the school and with the administration and other teachers. From these observations, I developed questions for subsequent interviews.

I also kept a researcher journal where I took notes and wrote my impressions from week to week. This helped me make analytic connections even though I was not conducting interviews every week. I sometimes wrote a few lines about the major ideas after an interview. When I started the interview transcription later, my journal helped me to make connections to previous interviews and to decide on questions to ask for the next interview.

Interviews

During both of my research trips, I conducted two types of interviews with both of the mentors. Individual separate interviews were conducted following interview protocols I designed. At the end of the second research trip, I conducted two wrap-up sessions with the three of us. I considered these as group interviews since I had additional questions and I recorded their responses to my follow-up questions.

In the interviews I conducted during the 2017 research trip, I developed follow-up questions from the earlier interviews and the ones I already had transcribed. The second series of interviews focused mainly on the mentors' perspectives of the teacher education program and its relationship with high school teachers and mentors. My objective was to document how they would assess the mentoring program in general and their roles and involvement as cooperating teachers. I also used the opportunity to discuss their cases from the data already collected during the 2016 research trip.

I was interested in having these group interviews for two reasons. First, since I conducted the initial interviews separately, I wanted to draw a few ideas from their individual responses to see how they would respond to each other's ideas. The second reason was that they collaborated and shared ideas as teachers of the same subject matter. This inspired me to set our final meetings as a space of dialogue about ideas from their separate interviews.

During the first trip, I only conducted interviews. But during the second trip I also observed each of them in various school settings. I attended classes, watched them teach and collaborate with student teachers, and attended feedback sessions. I also volunteered to proctor mock exams and conduct oral English exams in one middle school 7th grade class.

In addition to my presence at the high school, I also participated in professional development activities organized by the teacher education program. I had several exchanges with faculty members about pedagogy, teaching, and how they select and work with cooperating teachers in high schools. These additional settings allowed me to have a broader idea of the sociocultural context in which the cooperating teachers were working.

Questionnaires

The questionnaire was given to the teachers in June 2016 a few days after participants signed the consent letters (see Appendix F for the questionnaire). It included questions about their years of teaching and mentoring, biographical information, and their teacher training experience with the FASTEF program. I was also interested in how they became teachers, the formal training they had before they started teaching, and the type of student teachers they usually received. During my first interviews and as a follow-up to the questionnaire, I asked them to tell a story of how they became teachers and mentors.

Class Visits

When I returned to Dakar in 2017 for the second research trip, I attended both teachers' classes. I did not record the students or their interactions with the teachers or the student teachers. My goal was to observe the mentors' interactions with their student teachers and students in order to guide some of my questions during the feedback sessions. Since I told the mentors that I wanted to attend and audio record the post-teaching feedback sessions, I thought it would make sense to attend the classes that preceded those feedback sessions. I initially wanted to collect data on mentor teacher/student teacher interactions, but it did not workout. I decided to focus on the mentor teachers because I was getting rich data from them. My adviser and I decided on this narrower focus.

Feedback Sessions

After attending the teaching session with the mentor and the student teacher, I listened to the post-teaching feedback meeting. This was important because it was related to the mentor/mentee relationship. Both Talla and Anne Marie were very interested in describing teaching and mentoring connections. Since I wanted to better understand their perceptions related to students and student teachers, being present in the class and the following feedback session gave me useful insights for both cases.

Phone, Skype Calls, and Facebook Chats

Months after I returned from the 2017 research trip, I amended the Institutional Review Board (IRB) approval to allow me to collect more data via Skype, Facebook (See Appendix C for the amendment). After I finished analyzing the data and constructing the two cases, I emailed the drafts of my research texts to the participants for member checking. Upon reading them, they wanted to clarify a few things in the written text. This process took a few months during which I made additional contacts to collect more data and include further information from both mentors. I wanted to continue the conversations because other aspects of their accounts emerged that were useful to the way I was organizing the data analysis, but I needed further elaboration from them. They continued to be willing to talk with me further. This was also meeting the requirements for member checking, which added credibility of my findings and interpretations (Lincoln & Guba, 1985).

Informal Meetings

On several occasions during my times in Senegal, I talked with Talla and Anne Marie apart from our regularly scheduled interviews. I had developed a close relationship with them both especially during my second visit. These informal meetings occurred in-between interviews

or the socializing in the teachers' room before we set out for an interview in another classroom

or at the library's quiet area. Even if I was not asking questions during these informal meetings,

it was common that we would be talking about aspects of the research. In most cases, I took

notes or later wrote in my researcher journal. Although the informal meetings do not have the

same depth as the interviews, they were valuable for a better understanding the context of how

participants were navigating their school context (Maxwell, 2005; Dexter, 1970).

Using interviews in qualitative research is practical. It can also encourage a more

complex understanding of the context. Maxwell (2005) writes about the use of formal and

informal ways to understand participants' practice in context providing a more comprehensive

and situated analysis of the data than a strict control of methods over the data. He argues:

> Qualitative data are not restricted to the results of specified 'methods' … you *are* the
>
> research instrument in a qualitative study, and your eyes and ears are the tools you use to
>
> make sense of what is going on. In planning your research methods, you should always
>
> include whatever informal data-gathering strategies are feasible, including "hanging out,"
>
> casual conversations, and incidental observations. This is particularly important in an
>
> interview study, where such information can provide important contextual information, a
>
> different perspective from the interviews, and a check on your interview data. (pp. 79-80)

What the researcher witnesses or notices that contributes to contextual knowing should not be

neglected. That is one of the reasons I found our informal conversations to be relevant.

Maxwell's argument on context echoes other qualitative research theorists like Dexter (1970)

who argues against exclusively using interviews unless

> the interviewers have enough relevant background to be sure that they can make sense
>
> out of interview conversations or unless there is a reasonable hope of being able to hang

around or in some way observe so as to learn what it is meaningful and significant to ask.

(p. 17)

Dexter also suggests that informal connections will impact subsequent questions the researcher wants to ask. Thus, the data collection process can equally be influenced by what participants have said in prior interviews and by what the researcher knows about participants' practice, background, and experience leading to subsequent questions.

Researcher Journal

The journal was a way for me to document my early impressions and timeline of events. Part of the journal was composed of short notes about additional questions I asked during a subsequent interview after listening to the recording and the transcription. I was writing researcher reflections at the end of the weeks during which I conducted interviews with the mentors. With the weekly reflections, I wanted to document more subtle aspects to reflect upon as I was preparing for our interviews during the following week. This was also an occasion for me to find thematic connections across interviews and participants.

Documenting my Early Impressions. In my researcher journal, I wrote notes about my excitement to have recorded these two first interviews and the sincere and friendly relationship I was developing with these two participants. I also wrote about my earlier impressions of them and what came up during our discussions prior to the interviews.

The first interviews with Talla and Anne Marie were conducted in the collaboration room of the school library. We found a few students preparing for the final exams. The place was not completely quiet, and we could hear the voices of some students around. My first impressions after the two interviews can be summarized in this research journal entry:

I think I was nervous in the beginning of the interviews, trying to walk them through the different questions. I have felt a little shy at some point when staring with them and interviewing them as if I was an evaluator of their work. As the process of interviews was going along, I was gradually learning that I had a lot to learn about patience. I found both of the interviewees very interesting in the way they responded to my two central questions about their perceptions of a good mentor and the more specific context of good mentoring in foreign language teacher education. I thought that the aspect that mostly captivated me was that both mentors kept describing their practice and how they perceived good mentoring in a very connected way. That was very surprising to me. Both have made this very interesting connection between mentoring, mentees' attitudes, the responsibilities of the training program, their philosophical stance on mentoring as teaching and leadership, and the overall nature of academic assessment and teacher evaluation. (researcher journal, 6/13/2016)

Positionality

My positionality in this research influenced all aspects of data collection. I am at the same time an outsider (as a researcher) and an insider (as a former graduate of the same teacher education program and a Senegalese citizen). I acknowledge that both roles are intertwined as I conducted the research. I am doing research on an educational practice in a context that I have previously experienced as both a cultural and a professional insider. As a cultural insider, I was born in Senegal, went to school there, and can relate to the connections that mentors make to the sociocultural context. Without claiming that we all experience this sociocultural context in the same way, I did recognize throughout my interactions with my participants a degree of familiarity. As a professional insider, I did my teacher certification in the same program and

completed my practicum with public school teachers in a format similar to my participants, so there were many elements of the research that were meaningful and familiar to me.

There are advantages to an insider status. I could connect and understand what my participants were describing. There are also disadvantages in that I may have made assumptions about things that I should have more critically examined and that an outside might see more clearly. I was continually aware of the tensions in this dual status and tried to be aware and critical about being both an insider and outsider.

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Data Analysis

</div>

Two Cases, Five Sections

The data are presented as two single cases–Talla and Anne Marie (Yin, 2009). Each of the mentors represents a case of a mentor's perception of good mentoring practices. Within these two cases, I present five sections. They represent the accounts of Talla and Anne Marie on what they mean by good mentoring practice, their perceptions of the sociocultural context, and their collaboration with the teacher education program. There are two specific sections from the data about Talla's case. I refer to them as Talla 1 and Talla 2. Talla 1 is a description of his metaphor of good mentoring; the second is his account of a developmental approach to mentoring. The two sections from Anne Marie's case are Anne Marie 1 and Anne Marie 2. The first describes her perception of mentoring based on negotiation and compassion whereas the second addresses her professional ethics of educational practice. The fifth section presents their assessment of the teacher education program and collaboration with secondary schools. I refer to this fifth section as Talla and Anne Marie. In the following table, these five sections are organized in three parts with information about the focus of each section.

Table 3. 3

Thematic Sections for the Two Cases

CASES	PARTS	SECTIONS	FOCUS
Talla and Anne Marie	Part 1: Defining Good Mentoring	Talla 1	Good mentoring as a *forest full of traps and dangers*
		Anne Marie 1	Good mentoring as a *negotiation*
	Part 2: Development and Ethics	Talla 2	Interconnectedness and a developmental approach to mentoring
		Anne Marie 2	The importance of professional ethics and its impacts on mentoring
	Part 3: Cross-Case Analysis	Talla & Anne Marie	Emotional intelligence Holistic approach Program evaluation

Coding

Initial Coding and Preliminary Notes

I used a combination of manual coding strategies (Saldaña, 2016; Bazeley, 2007) and

basic Microsoft word-processing to organize the data for coding (La Pelle, 2004; Hahn, 2008). I

transcribed the interview data and organized them in separate word documents; one document

for each interview. Later on, I sorted them into three separate longer files that represented the

data from Talla, from Anne Marie, and from both mentors on their perceptions about the teacher

education program.

I began by thinking about codes as I was transcribing and organizing the transcription

documents. These were just beginning ideas that occurred to me as I was transcribing and taking

notes. It was a form of preliminary jotting (Saldaña, 2016), then codes were constructed into a

working list of final codes. For some of the earlier interviews during both the 2016 and 2017

research trips, I started transcribing and initially taking notes within a few days of the interviews. On multiple occasions while during the fieldwork, I was doing this on the day of the interview.

This close proximity to the interviews was helpful for two reasons. First, I could remember ideas from recent interviews and add interpretive comments. Second, I could start looking for similar patterns when transcribing subsequent interviews or use information from previous notes to ask a follow-up question. I did this for each participant separately. Although I thought of cross coding the data from Talla and Anne Marie, I reserved the initial coding to their separate responses. Of course, this process became more complex as I collected more interviews during the 2017 research trip.

Organizing the Data

In the second major part of the coding process during my second trip, I organized them within three parts and 5 sections. I adopted two strategies based on the nature of the research questions, the amount of data that was collected, and, for some sections, especially their similar assessments of the teacher education program, I looked across participants.

My first coding was organized around the structure of the interview questions and the central themes that arose from the way the participant responded to the questions. This did not work as I expected because I realized that the more I tried to make sense of the general themes, the more there were connections to other aspects of the case.

Next, I took the cases of Talla's metaphor (on mentoring as a *dangerous forest full of traps and bridges*) and Anne Marie's view of good mentoring (through negotiation of feelings and collaboration) and constructed sub-themes around their major components partly following my understanding of the logic of their arguments.

For the next step, I looked through the various codes to find connections between them in order to determine the central aspects around which a set of other component-codes could be organized. This process concerned all of themes to a certain degree. The example that was the most crucial regarding this was Talla's theme of a developmental approach to mentoring practice and teaching. In fact, the number of codes was overwhelming due to the length and depth of interview material I had on this topic.

As Lichtman (2006) notes, qualitative studies in educational research of a certain length can easily move from 80 to 100 codes that can be sorted out up to 20 categories before making up 5 to 7 central smaller conceptual categories (pp. 164-165). I went through this process as I tried to narrow down the codes. This was a challenge particularly during the second trip in 2017 as more interviews were added and I wanted to connect to the ones I already had earlier in 2016. To paraphrase Saldaña (2016), I needed to "deal with *ambiguity* . . . and *flexibility*" (p. 29).

The final strategy I used was more focused on the participants' perceptions about the teacher education program. For this section, I did more cross-coding of the data because we discussed this topic in a group interview and the mentors had similar comments.

Writing up Themes and Interpretation

The final stage was the actual write-up where I presented the findings with my comments and interpretation. This was an ongoing writing process during which adaptations and changes were made, but the themes were mostly constant. I had kept in continuing communication with my informants as well as my research advisor and so the data collection continued as I was writing.

Translation and Coding

The subject of language and linguistic practices was an interesting feature in this research. Both informants responded in English but there were several instances where they used other languages, mainly French and Wolof. I shared my final versions with my informants to check the way I organized the cases but also to check how I translated the few non-English passages and words. I also had two members of my committee who speak French and Wolof to check my translations. I am a native speaker of Wolof and I speak French and English as second languages.

Another translation-related issue in this study was whether or not to code the non-English data in the original language first and then translate into English. In several meetings with my dissertation chair, we discussed looking for theoretical or methodological resources that have addressed this issue. We did not find any. I ended up using two different approaches. In cases where there was code-switching (long sequences exclusively in another language), the coding was done before the translation. This was in fact the more common one. In the second approach, with code-mixing (using different words from different languages at the sentence level), I translated directly the non-English word before the coding process.

CHAPTER 4: DATA PRESENTATION, ANALYSIS, AND CROSS-ANALYSIS

DATA PRESENTATION AND ANALYSIS

The data analyses are presented in 3 parts. Part 1 has 3 sections. Section 1 presents the descriptions of how teachers defined good mentoring (Talla 1 and Anne Marie 1. Part 2 has 2 sections related to issues of interconnectedness in mentoring (Talla 2) and ethics of practice (Anne Marie 2). Part 3 presents a cross-case analysis of the two cases related to emotional intelligence, holistic approaches and program evaluation.

PART 1: DEFINING GOOD MENTORING

Talla and Anne Marie described the meaning of good mentoring practice in different ways. Talla used a metaphor of *mentoring as dangerous forest full of traps and bridges*. Anne Marie described good mentoring as a process of negotiation through which mutual learning takes place.

Talla 1: A Dangerous Forest Full of Traps and Bridges

When asked about a metaphor to illustrate his views on mentoring, Talla referenced a *forest full of traps and bridges*. As he described this metaphor, he structured his arguments around four ideas (a) the necessity for guidance during the initial steps into the forest, (b) mentors helping mentees to *cross* and *swim*, and (c) the importance of *generosity* during the process.

Necessary Guidance for the Initial Steps

In the metaphor, Talla described mentoring as a process that involves a well-informed understanding of where the dangers and points of exit are located. For him, mentors were guides who directed student teachers across the forest by informing them of the dangers to avoid, where to go, and how to identify factors that will help them to succeed as future teachers. In these initial

steps, he described his role with a more prescriptive involvement that leaves little room for the student teachers due to their unfamiliarity with the new journey they were about to start. He explained this initial guidance in these words:

> What I want to say is that teaching as well as mentoring is like a forest where there are lots of ambushes and dangers, and the teacher is somebody who really knows the context, the space. He knows each spot of the forest. But the people he is guiding are strangers; they don't know the context, the *milieu*. In the same way he guides his students, he does the same with the mentees. Since he knows the right path to follow, he initially has to tell them what to do, [where] to put their feet, where to watch, how to avoid dangers because learning is very difficult, it's not simple. You need to be guided.

Talla argued that the cooperating teacher knows the context with its challenges and demands. The student teachers needed to be directed because the context of teaching and mentoring was new to them. Depending on the context, the environment of the school as well as the larger social context of teaching, an effective mentoring experience for novice student teachers required a clear understanding of what he calls the *milieu*. He argued that induction was necessary in mentoring since practice is "difficult," "complex," and the student teacher is a "novice."

As he continued his explanation on guidance, Talla believed that part of his role was to reduce the *dangers* the mentees might face along their journey. Meanwhile, he expected them to start taking responsibility in their own learning. He added:

> There is a need for somebody to guide them in a very hostile dangerous milieu because when you want to get knowledge, you need to understand there is difficulty involved. You have to suffer. And it is up to the mentor, it is up to the teacher to reduce all these dangers, all these difficulties, these unknown things by taking the lead, but not taking the

lead to just tell them "avoid this," "do this," "if you want to get there, you have to take this." No. You guide them but it's up to them to do the action. You just help them. Help and guidance were provided to lessen dangerous, difficult, and uncertain aspects of the journey throughout the forest. By recognizing that he needed to take the lead in the initial stages of the mentoring experience, Talla posited himself as the image of the all-powerful mentor who *gave* confidence and assurance to beginning teachers in their practicum. However, he did not take it upon himself to be the only determining factor of this journey. Guidance was necessary but it would gradually be combined with more personal intervention from the student teacher as the mentoring continued. Meanwhile, Talla believed that the intended outcome of guidance was to collaborate with the mentees until they felt confident to "cross bridges, to swim, and to do everything by themselves but you help them." He talked about the importance of leadership while guiding the mentees. But he seemed to value a form of teacher leadership that involved a more active role of the teacher rather than just giving directions. His choice of words was also indicative of his expectations from the mentees. For example, he used action verbs such as "swim," "cross," and "do."

Through his expectations, the tools of navigation through and safety in the forest were neither offered on a silver plate from the beginning nor eventually obtained without pain. "You have to suffer," he said. To learn something, one needed more to be offered the tools for self-learning with guidance than being given the content without struggle. Gradually, as the student teachers gained confidence, Talla thought that mentors should leave room for them to become more aware of the importance of his strategy. Part of the objectives of this initial guidance was to create a sense of confidence, acceptance, and trust.

The initial negotiation process that Talla described was for many student teachers one of the first steps to developing personal connections with their mentors. Singh and Mahomed (2013) and Cederqvist (2003) discuss this in terms of mediation between the mentor/mentees' idiosyncratic intricacies and a negotiation based on collegiality. The mentors understand that the practicum can be a difficult territory to navigate for beginning teachers. But it is crucial for them in building a sense of professional belonging, which strengthens their professional identity (Graham, 2006). Therefore, guidance is helpful for newcomers.

Helping Them to Cross and Swim

After the necessary difficulty at the beginning, Talla explained that adding a light flavor of "generosity" and reducing the "hand of guidance" were also crucial. When asked about ways to deal with that transition as the journey moved further into the forest, Talla explained the mentoring experience needed careful supervision combined with the mentor's willingness to leave the room for the student teacher to get familiar with the students and the classroom. He said:

> The mentor should be very watchful, helpful, and somebody who is very generous. Unless you do that, you will complain all the time, or accuse the students or the mentee [*for*] not being able to do this and to do that because things are not easy. After the experience, you may boast that things are easy but students and mentees may not. They need to learn from somebody who know[s] the dangers of the forest. When you're climbing a hill, a mountain, you should be very cautious. If you fall down, you can die, so when you're guiding somebody you tell him "put your foot here." Teaching is like that. The mentees should be shown the way.

In what Talla described as the stage following the initiation, the student teacher is gradually developing a professional confidence. But he still combined this with strategic guidance whenever needed. Meanwhile, there was more involvement from the student teachers who were then dealing with the reality of trials, failures, and lessons to learn. When asked about the logic behind that, Talla added:

> Because if you let them do the task, they may succeed but with lots of difficulties at the end. And they don't need to face all those difficulties. You have to help them to avoid things that are not necessary to face. It's like educating your children or young boys. If you let them alone, they still will grow up but they will suffer. So you have to [*help them*] avoid these unnecessary sufferings, pains. It's your responsibility.

Talla later explained that the mentor needed to be watchful because things could go wrong. Providing help whenever necessary was crucial because student teachers had already embarked on a challenging journey. Talla equated this stage to raising one's children by being watchful and assuming one's responsibilities as a mentor and a teacher. Meanwhile, he acknowledged that when a mentor failed to provide necessary assistance and guidance it could affect the mentee's self-confidence and the development of their professional self, which was what most of the journey in the forest was about.

Talla explained that the reason why guidance should be combined with "letting them figure it out" was that there should be urgency to help the student teacher avoid "unnecessary sufferings and pains" than trying to get everything neat and clear. The ultimate outcome was to get out of the forest safely, not to be forced to face all the dangers and sort them out.

In the literature on pre-service mentoring, researchers report that student teachers describe positive support in several ways. Bird (2012) and See (2014) talked about mentors'

positive support in areas such as knowledge of pedagogy, context, and subject matter. For

Sudzina and Coulican (1994), mentors inspired more confidence among student teachers when

their mentors were willing to collaborate on tasks. Assisting somebody to "swim" and to "cross"

may require a careful and watchful presence, but both the helper and the person being assisted

need cooperation and coordination for the experience to be rewarding and successful for both.

Coming back to the metaphor, for Talla collaboration took on the nature of generosity, which he

described in terms of reacting to requests for support but also as anticipation based on prior

experiential knowledge or witnessing that a student teacher was having some difficulty.

Guided by Generosity

The notion of *generosity* was central to Talla's metaphor of mentoring as a *dangerous*

forest full of traps and bridges. As he explained in the previous section (on *cross and swim*), he

viewed working with somebody who was learning to become a teacher as raising one's child. He

considered each of these two examples (growing as a child and becoming a teacher) as a journey

itself. During each journey, both the student teacher and the cooperating teacher (the parent and

the child) needed to negotiate and cooperate. But this came with power dynamics that should not

necessarily be taken as negative factors influencing the journey. He tied generosity and guidance

to patience by saying that the mentor

> must be somebody who is willing to help and generous. Because if you are not generous
>
> you can't be a good teacher, a good mentor. It's just the way I see it. I don't know if there
>
> are good teachers in the true sense. But anyway, [laughing] you can be a teacher that
>
> people will appreciate because [*of your*] generosity. Teaching is not too difficult. You can
>
> come to your classroom and just do the roll call [take attendance] for example and
>
> perform other tasks. But I don't think it's teaching because there is nothing coming from

the heart, just from the brain. And generally when things come just from the brain, there

is no link, no connection to kindness. A good mentor is somebody who is generous and

kind enough to share. You have to be kind to them, sometimes through your patience.

Given the early argument Talla made about guidance, one may assume that Talla's description of

mentoring from this humanistic perspective had a functional role as long as generosity could lead

to some success for the mentee's journey. He further explained the reason he believed generosity

was significant in this journey through the forest of mentoring; that which was coming "from the

heart" was inherently different from what was guided by "the brain." Talla believed generosity

was necessary because mentors needed to offer all that they had without sounding too pushy or

too judgmental about what might be a better solution at that particular moment. In the complex

dialogue between the impact of the heart and the influence of the intellect, Talla thought that

there needed to be a "connection." As he explained later, he defined this connection in spiritual

but also emotional terms. From a physical (collaboration) to a cognitive (exchange of ideas and

dialogues) aspect, Talla argued that both teaching and mentoring needed an element of

spirituality. The function of this spiritual connection between the student teacher and the mentor

– or between the teacher and the student – was to reduce *distance* as much as possible. After a

follow-up question for further explanation, Talla replied:

> Spiritual; if it's just cognitive, it doesn't work. It is necessary because if there is much
>
> distance between the teacher and the students, there is no classroom, there is no teaching.
>
> But I don't expect teachers and mentors to act like parents.

For Talla, there was an affective element based on generosity and humility without sounding like

leniency. It was more about a sense of love than respect because, as Talla described it, it came

"from the heart" and not "from the brain." Central to Talla's claim was the idea that knowledge

and the discursive attitudes about its meaning had to go hand in hand with the consideration of human decency and personal dignity. If one could accept the argument that the heart had love and the brain constructed ideas, one could certainly argue that there was an obvious spiritual reasoning behind this claim. His point was that even if student teachers should get help from their mentors to navigate difficult spaces of mentoring, it was more rewarding to collaborate with them to work it out rather than solving the problems without any guidance

In the third component of his mentoring metaphor, Talla described collaboration in mentoring as needing *generosity* from the mentor. As the forest represented the context of practice, it necessarily involved the preservice teacher and mentor as actors in this shared generosity. What both the mentor and the mentee learn together and what they separately learn about each other has been the subject of several studies focusing on professional learning in teacher education research. The context of mentoring is often described as a space to grow professionally but also to improve one's interpersonal knowledge (Sudzina & Coolican, 1994). Student teachers have also talked about the impact of their mentors as a support system in dealing with challenges (Eisner, 1992; Lortie, 2002). Harrison et al. (2006) report on the expressions that student teachers use when describing their mentors' strengths in both organizational skills, personal attitudes, and pedagogical knowledge.

Student teachers usually want to be reassured in order to build confidence and be aware of their own challenges. Ngoepe (2014) discussed this issue that many novice teachers face during the practicum. They found that a collaborative mentor was a good asset because part of the process of building confidence in each other can only occur if there is a space that allows it. What collaboration does is to help both the mentor and the student teacher to learn about themselves while learning about each other and teaching. Collaboration also helps student

teachers in several aspects of the mentoring including the teaching process, assessment, and post-teaching feedback (Bird, 2012). When it is insufficient, it also affects positive self-image.

The theme of Talla 1 has connections to all three lenses used in this research, although slightly more relevance related to the indigenous and the postcolonial frameworks. The connection to indigenous theories involves the curriculum aspect of teaching and teacher education. Teachers' beliefs are not only crucial to understand their philosophical and critical thinking but also their beliefs provide the inspiration for curriculum. Curriculum design and curriculum delivery draw from multiple sources in teaching materials and pedagogical knowledge. Indigenous theorists argue that the inclusion of indigenous cultural and educational referents is an important component in teaching (Dei, 2010, 2011; Shizha, 2010, Emeagwali & Dei, 2014). When teachers like Talla draw from their experience and understanding of the sociocultural environment of their students, there is a potential for positive influence on their decision-making process and choices they make to guide their approach in teaching and mentoring. These are likely influenced by their indigenous roots as we have seen with Talla.

The postcolonial aspect often goes hand in hand with the indigenous context. An educational system in a postcolonial context that is focused on critical pedagogy includes indigenous cultures. Indigenous cultures play a double role of deconstructing the exclusion of indigenous sociocultural realities and valuing the current linguistic and cultural experiences in public school classrooms. Such an approach requires from teachers a strategic integration of the multilingual, multicultural, and complex social experiences of students as well as themselves. For example, when Talla argued that the good mentor needed to combine prescriptive guidance while leaving room for negotiation and dialogue for students and student teachers, he may be echoing a principle in Senegalese culture related to how parents approach raising children. The

idea is for the parent to balance firmness and collaboration. His attitude reflecting such cultural reference echoes the argument of Emeagwali and Dei (2014) that the curriculum is embedded in a certain value system often representing a dominant culture. This case study demonstrated the way that Talla integrated and honored indigenous principles at the same time working within the dominant framework of English instruction.

In the postcolonial context of Senegal, indigenous languages and cultures are in a constant dialogue with the colonial legacy of French language and education as well as the growing influence of English as a subject in secondary education and a medium of instruction in public and private college education. Therefore, I found it significant that Talla both taught English as well as integrated indigenous cultural values into his teaching. While Talla was not explicit about these indigenous influences, they were evident in his thinking and teaching. This suggests that indigenous principles should also become a valued, explicit and integral aspect of teaching and teacher education in a postcolonial context.

Anne Marie 1: Mentoring as a Process of Negotiated Collaboration

In this part, I present the account of my second case study mentor's conception of good mentoring. Anne Marie did not offer metaphor for good mentoring when asked for one, but she provided a rich description of good mentoring practice and the characteristics good mentors should have to work collaboratively with their student teachers. Overall, the theme reflects her ideas of mentoring as (a) sharing, (b) leadership, (c) fairness and justice, (d) a process informed by humility, (e) built on confidence, and (f) a relation influenced by a power dynamic.

Anne Marie drew from her experiences as a teacher of English and a mentor. As an alumnus of the ESL/EFL teacher education program at FASTEF, she was considered by faculty members as one of their best mentors in the last ten to fifteen years. She started teaching English

in middle school. She was not certified prior to starting her professional career. She started as a *volontaire* (a volunteer teacher). Like thousands of young Senegalese high school graduates in the mid-1990s, she was among the numerous cohorts of volunteer teachers who were sent to underserved primary and secondary schools to fill a shortage in a teaching staff. The volunteer teachers program (PVE)[5] was created in 1995 by the Ministry of National Education and the first cohort began in May-June 1995 (Barro, 2009). Volunteers serving in elementary and middle schools were simply called *volontaires* whereas those serving in secondary schools were called *vacataires*, a term generally used to designate temporary civil servants recruited by the government for a fix duration with no official hiring commitment. Anne Marie started teaching as a *vacataire*.

After a few years, she passed the entrance exam to join the teacher education program. Upon receiving her teaching license, she was reposted to a public secondary school. During the time I was conducting the data collection, she was teaching in a high school in Dakar and had been a mentor teacher for more than ten years. Throughout her description in this theme, she often mentioned lessons learnt from her past teaching and mentoring experiences as she discussed her perceptions on practice and collaboration.

Mentoring as Sharing

One aspect of Anne Marie's perception of good mentoring was the idea of sharing experiences. She argued that both the student teacher and the mentor came with a background and a set of skills that could contribute to their collaboration. When explaining her conception of mentoring as "sharing," she argued:

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[5] Le Programme des Volontaires de l' Education

For me, mentoring is a form of sharing. A good mentor is someone who accepts to

collaborate since teaching is collaboration, it is sharing experiences. We should bear in

mind that student teachers are not a tabula rasa. As far as trainees are concerned, they

already have degrees from the University. Additionally, they have received some

[theoretical] training. But there is a difference between theory and practice, and

sometimes we receive trainees who have already taught and when they come here they

think they do not need [to learn] much about [teaching], they [only] need a class to be

here and to be assessed for a grade at the end of the training. (Interview 1, 6/21/2016)

Anne Marie considered mentoring as a context for sharing and that student teachers' experiences

needed to be valued. This included lessons learned from the pedagogical training they already

had from the university. Meanwhile, she was critical of the tendency among some of the student

teachers to think of the mentoring context as disconnected from their previous experiences. As

she explained, she made a connection between teaching and mentoring with the idea that a good

mentor had to understand the importance of collaboration and that teaching itself was a form of

collaboration. She alluded to the teacher education program's assessment at the end of the

semester and was critical of some student teachers who viewed the mentoring space as just a

means to getting a passing grade on inspection day more than an opportunity for collaboration.

Mentoring as Leadership

Anne Marie later specified that sharing collaboratively required good leadership skills

from the mentor with particular characteristics that were needed to make collaboration

successful. She explained:

There are many characteristics to describe a leader. A leader is someone who is open-

minded first of all, who is able to cope with any situation and to be able to find another

solution. In any situation, a leader should always listen. Listening is a capital,

fundamental element for a teacher or a cooperating teacher. (Interview 2, 6/21/2016)

Primarily, she considered a good mentor to a good leader. A good leader was someone who

could adapt to different circumstances and listen carefully. In addition, she suggested that the

good mentor needed to have good organizational skills. Anne Marie connected listening and

organization with the community and leadership in a way meant to involve everyone. She

explained that connection in the following quote:

> Leadership is organization. It is also accepting everybody by being the hand that gathers
>
> the members of the community. It is a capacity to listen by taking into consideration the
>
> aspects of a whole class for example. (Interview 2, 6/21/2016)

In the second aspect of her argument, Anne Marie explained that organization in leadership with

regard to mentoring and teaching involved looking at the classroom as a whole. She referred to a

community leader to argue that a good mentor should accept, listen to, and collaborate with all

participants in the classroom context.

Her analogy of the *community* to talk about leadership in the teaching context was further

illustrated as she discussed both positive and negative aspects. She added that the good leader

should combine a humane understanding and a sense of justice and care for the community's

well-being. She continued to say that

> It is also a sense of humanity and fairness. A leader is someone who can horizontally
>
> look at the members of the community without any discrimination, taking into account
>
> the positive as well as negative and know how to cope with all situations. He is
>
> somebody who is really open-minded, who can share, who accepts to share, and who
>
> accepts criticism. (Interview 3, 6/24/2016)

To her point, the leader's concern needed to be informed by a sense of justice that combined a fairness of judgement. She included the idea of being receptive to criticism as part of a humane dimension of leadership and, by analogy, of mentoring. She then brought the image of the relationship between the leader and the community. Here, she argued that the leader should cope with all the positive and negative contributions that members could bring to the sharing table of experiences. In this relationship, she specifically referred to the leader as the "hand" that brought the community members together.

Respect of different opinions, particularly from the mentees, was another aspect about leadership that Anne Marie addressed in her description. She added two other important criteria for collaboration–providing a *space* for different opinions to be expressed and a consideration for disagreement. She argued:

> We need to leave space to all the members of the community. Even if we are mentoring one student teacher, as I told you in the previous interview, the mentee comes with [experience] and we need to leave some space for them to argue, or to try to explain why they are doing such and such. (Interview 2, 6/21/2016)

Anne Marie continued her argument with the relationship between the leader and the other people with whom she was working. She elaborated the necessity for the leader to leave space for different opinions and for mentees and students to express their disagreements and different opinions. She said:

> So as a leader, being a mentor as a leader, we need to integrate all these things to work very well without insisting on the idea that "I am the mentor, I know better than them." But we need sometimes to question ourselves. We need to learn [from the student

teacher]. A leader is someone who has all these skills; listening, fairness, flexibility, coping with any situations. (Interview 1, 6/21/2016)

Anne Marie rejected the idea that the seniority of the mentor should be a reason to downgrade the argument of the student teacher. She explained that creating a more collaborative environment for sharing experiences required mentors to be critical about themselves. She also added that mentors can play a more important role if they are more reflective by questioning themselves and their practice. This would help them to better recognize the value of their mentees and became more receptive to their contributions. In an earlier interview we had on June 6 (2017), she provided more details about the dimension of justice in her relationships with students and mentees. I discuss this further in the following section on mentoring as fairness and justice.

Mentoring as Fairness and Justice

There were many instances where Anne Marie referred to her past student teacher experiences to explain a position or justify a certain perception she had about mentoring. On one occasion, she talked about the importance of fairness and justice with a concern to be at peace with her own conscience. In the following example, she recalled a recent encounter she had with her former mentor. Both of them were members of a team of teachers evaluating a student teacher. To justify why she did not want to live with the same unease she saw on her former mentor's face, she said:

If you have mentored somebody wrongly, it leaves some memories like a child, he may forget you but he will never forget it if it left a negative impression. And as I told you, when I was a student teacher at Ecole Normale, my mentor did not train me at all, I only saw her twice. And today, we are colleagues. She is teaching at a school not far from

here. Recently, we were about to inspect a student teacher and she was the *president of the jury* [inspecting team]. We went together with a third teacher who told me this *president* had been my mentor years ago but I couldn't recognize her when I saw her again. At the end of the inspection, I asked her if she recognized me. She said "no." I told her that I was one of her student teachers. She was surprised. I remember I only saw her twice during my mentoring, once on the first day of my student teaching and then on the inspection day. So, this is the reason why when I work with student teachers now, I want to do my job seriously and be aware of how fairness and justice are important in what we do. (Interview 6, 6/6/2017)

In this example from her time as a student teacher, Anne Marie regretted the lack of collaboration and support from her mentor. She talked about the fear of being remembered in the future as a bad mentor. She did not want her mentees to have a similar impression of her in the future. As we continued our discussion, she later added that her Christian faith was the major reason behind her commitment to justice and fairness. When asked more about why she referred to her belief system, Anne Marie used both French and English to clarify her point. For the sake of organization, the French text is in italics whereas its translation follows the quote in brackets. She added:

Even in my religion, *à chaque fois que vous faites du bien à l'un de ces petits, c'est à Moi que vous le rendez.* [any time you do a good deed to one of these children, it's to Me that you have done it] These are God's words. He said whenever you do something good to a child, it's to me that you have done that good. We need to act fairly with these children and our mentees. Every day, we learn lessons of life from them. We teach them but every day we learn from them. (Interview 6, 6/6/2017)

Anne Marie made a reference to the Gospel of Matthew 25 (31-40) to further explain that dealing fairly with her students reflected a religious principle. She recognized the value in students and reiterated her argument that they were not empty slates.

Beside the religious reference, it is interesting to notice the language switching in her response. I did not ask her why she used French when quoting the Bible. Even though she continued to offer her own English translation, we did not discuss the rationale behind the code mixing. Could it be that she learned it in French first? Or could it be that she was linguistically comfortable in talking about the subject in both languages? In any case, it would be an interesting topic to further research the reasons for multiple language use across different contexts.

After the reference to her Christian faith, she went on to explain good mentors were different because of their ability to clearly communicate their ideas to avoid confusion and misunderstanding. She further explained this aspect when she referred to the classroom environment as a place of learning shaped by several influences:

> We need to cooperate, to combine different things, it's good sometimes to better explain or to use a context, we should not teach in a vacuum, everything is a context, so while teaching, the mentor should bear in mind that I am talking to students who are not native speakers, it is very important to know your targets, to know the people with whom you are dealing with, it is very important. Sometimes, approaches are very different, and teaching is a way to transmit a message. If you are transmitting a message and you use words that those receivers do not understand, I think it is useless. (Interview 2, 6/21/2016)

Anne Marie recognized that successful interpersonal communication was important in the relationship between teachers and students as well as between mentors and student teachers. For her, mentors should not only understand what their own objectives were but also should be aware of the students' and student teachers' nature and character.

In this first theme, Anne Marie talked mainly about mentoring as sharing, leadership, and justice. In the following part, she addresses her view on humility and what a good mentor should consider when teaching or mentoring.

Informed by Humility

Anne Marie talked about humility in relation to knowledge. She was aware of her role as a guide, which came with a certain power dynamic due to difference in professional experience vis-à-vis her student teachers. She was also critical of herself and her student teachers and what they did together. In her defense of mentoring practice with humility, she talked about the reasons why it mattered and the implications it could have for the classroom environment. She went on to explain that

> Humility is good for the mentor; it is good for the mentee as well. No human being on earth knows everything. Humility is very important for a teacher, because even though you are a mentor, you need always to improve. If you teach a class and students realize there is something that didn't work, you should be humble to change for improvement. Teaching is not something which is really fixed [static], it can always be improved, and this is what we are trying to share with our trainees. (Interview 1, 6/21/2016)

In this initial part of the argument, she explained that part of the reason why humility mattered was that practice was something that evolved rather than static. For her, teaching was an experience in constant construction. Humility involved understanding that any lesson is a trial

and she was committed to making sure that student teachers understood that knowledge could be

generated and determined in a constructive, collaborative way. Knowledge was dynamic as well.

Teachers and mentors should learn from each other and be humble. She also introduced an

element of trust into the mentoring relationship and criticized some student teachers' attitude

toward knowledge because

> some of them [mentees] think they know but indeed, by the end, they should know that
>
> they do not, no one really masters everything and it is [about] sharing. So, for me a good
>
> mentor is someone who really trusts his or her trainee, is the one who collaborates, and
>
> who really pays attention to what he or she is doing and takes time for feedback after
>
> every class. (Interview 1, 6/21/2016)

Understanding was often challenged by new elements from observation or experience. She had

an issue with what she considered a certain arrogance of some student teachers. She grounded

her argument on humility, on the necessity for them to understand that the mentoring space is a

context of collaboration. Beyond arrogance, she associated self-perceptions with how people

perceived humility. For her, two types of people displayed arrogance:

> Some trust too much their personality and think that they do not need more experience, or
>
> they sometimes even underestimate people they work with. Others may think they are so
>
> proud that they know everything, and they don't need to share a lot, they don't need to
>
> learn a lot, and sometimes they are mistaken because in any class, whenever you design
>
> something seriously, whenever you meet [with another person], you can learn from that
>
> person. (Interview 1, 6/16/2016)

Anne Marie first suggested that a certain perception of one's own personality may lead to

downplaying the contribution of someone in the learning environment. Second, pride and

conviction about their thoughts could interfere with their mutual learning and collaboration with people of different experiences. She used the example of her post-teaching feedback with the student teacher to illustrate this point. She said:

> After the teaching, we just say *ok* we need feedback. Sometimes, a good way to do a feedback [is] we can ask the trainee to just describe what worked well, what did not work well. And they [may say] "Oh I just realized that this one is not good, the way I did it is not good, it does not work." Any teacher, any person after doing something needs to reflect, to have a kind of introspection, to see what works, what does not work. Sometimes it is not really a problem of culture or problem even of age, sometimes it is an individual problem, it is a matter of the person. (Interview 2, 6/21/2016)

Anne Marie here discusses her perception of good mentoring. As she explained earlier, collaborative leaves room for criticism in order to improve practice. In the example above on teaching feedback, she argued that it was necessary to evaluate oneself and one's performance in order to learn more about the success and failure of one's practice. After a follow-up question regarding some of her student teachers' difficulty to handle feedback with openness, she added that this had more to do with individual personality than issues of culture and seniority. What Anne Marie considered to be an issue of personality rather than culture is the willingness and tendency to look introspectively at one's performance.

Negotiation

In this section, Anne Marie addresses the importance of humility particularly regarding knowledge. First, she explained how to develop a relationship of confidence and trust with the student teacher. The second idea, which echoes dimensions of humility and collaborating she

talked about earlier, addresses the impact that confidence can have on negotiating feelings. Confidence was also a key element in her approach. As she explained:

> Building confidence is very important, even for our students. Right at the beginning, you just need to tell the students or the student teachers that […] there are things you know and things you don't know, this is very important. And you are teaching them, they are learning from you but also you can learn much from them, this is a kind of experience, and you are neither a god nor a goddess. (Interview 1, 6/21/2016)

Anne Marie considered three things to be significant in building confidence (a) the recognition of one's limited knowledge, (b) the reality of mutual learning, and (c) the recognition of other people's feelings. She emphasized that she was imperfect and often questioned herself. Reassuring her student teachers that she believed they can learn from each other, she hoped that opening up sincerely to them could facilitate mutual trust. She explained this from the point of view of both humility and valuing their contributions.

Anne Marie clarified that her feedback as a mentor should be pragmatic and constructive. Even if disagreements happened, negotiation needed to be strategic and conducive to growth. In her argument, she said that being critical did not mean

> criticizing for the sake of criticizing. You have to allow the person to see exactly that these things [opinions] should be equal, or [you can suggest that] if you do it this way, it would be better. [We need] more constructive feedback, and to let that person accept or not what you have said. You cannot force them. For me, you cannot force them. Things that are not good, you say "this is not good, this is not good," "If you did it like this, it would be, etc." So, trying not to frustrate people, the same way we shouldn't frustrate any student or student teacher in the classroom. (Interview 2, 6/21/2016)

Anne Marie acknowledged that activities including feedback sessions should have a democratic orientation. She argued that they should have the opportunity to discuss different opinions openly with her. She explained that making suggestions was more helpful than exerting pressure and that it was necessary to respect their feelings as part of building confidence and defending their voice. For this to succeed, she believed that mentors should

> step back to leave space to those trainees [student teachers] to express their feelings because they have feelings also, they have feelings. [And] to be sure that if they don't agree they have their feelings, they have the right not to agree with what I am saying since knowledge is vast. Otherwise, if it is one single [source of] knowledge there will only be one writer. But the reality is that there is a variety of writers writing on the same topics but the feelings are really different and teaching and mentoring are also the same in that regard. (Interview 2, 6/21/2016)

As she described the significance of negotiating feelings with student teachers, she first suggested that this should start with allowing everyone's feelings to be expressed. In allowing feelings to be expressed, she thought they should include dialogue and collaboration. In this dialogic context she expected multiple meanings and the voices of the student teacher and cooperating teacher be equally valued. She explained:

> The mentor has his or her own feelings, now what is important between them is how to explain, to convince, to lead, to argue with the other one to be able to understand what you are saying. And for the students also, when the mentor needs to make some remarks to his or her mentee, they may see clearly that these things are right or wrong, it is not spoon-feeding also. I really focus on that. Mentoring is sharing, it is a form of collaboration, it is a way to convince the other one also. (Interview 1, 6/21/2016)

In the negotiation process, Anne Marie recognized that feelings had a personal aspect. She also argued that the process of mentoring involved negotiating arguments in what is agreed upon or otherwise. She further connected mentoring to teaching by saying it could provide students in the classroom with an opportunity to learn from how their teachers were collaborating despite their differences. This further reinforced Anne Marie's continuing connection between teaching and mentoring. She viewed both as educational practices that could inform each participant and from which she could equally enrich the experience of her students, her student teachers, and herself.

Understanding Power Dynamics

After providing her perceptions on how collaboration, humility, and negotiation of feelings were central to good mentoring, Anne Marie acknowledged that the position of the mentor came with certain power implications. She recognized that student teachers were conscious of her position as an experienced senior teacher and also an elder. She acknowledged that her role and relationship with student teachers involved a power dynamic but she tried to avoid doing things that would hinder the collaborative work and the constructive communication she wanted to have with them.

At the beginning of her argument, she referred the cultural meaning of age as an aspect of power. In the Senegalese culture, certainly in most cultures around the world, there are cultural norms about age and *reverence* of elders. Anne Marie seemed to be referring to this when she said:

> For me age doesn't matter as I said earlier, [but] it is a problem, when they are young they tend to look at you as a god, someone who masters everything, it is not like that, as I myself, I don't work that way. I tell them at the beginning that we are here to share. (Interview 1, 6/21/2016)

In some societies, age is not a significant factor in cross-generational relationships. In Senegal, however, it likely influences professional relations. Despite being aware of these norms, Anne Marie seemed not seem to appreciate that her student teachers might prioritize her seniority or teaching expertise over the horizontal relationship she wanted to establish during mentoring, although she did recognize that it was not easy to convince novice teachers of the merits of collaborating with her.

She provided some examples about how she tries to break through the influences of power. She described the case of new mentees who had strong pedagogical knowledge in this way:

> When the mentee comes for the first time in my classroom, I say I have a new collaborator, we are going to share our experiences, so it is a little bit difficult for those who have been taught to see you as really someone who knows everything. It's not always the case, they may be even more knowledgeable about pedagogy than someone who has taught for many years. (Interview 1, 6/21/2016)

She referred to the early stage of the mentoring as the time to establish a good relationship with the student teachers. She used the term "collaborator" to describe a way to share experiences with them. She acknowledged that this is more challenging for preservice student teachers who have not built a strong relation with her.

As shown throughout this theme, Anne Marie considered collaboration to be a crucial part of mentoring. On the side of the teacher, the nature of the collaboration required being a leader who is fair and just, understands the cultural context in order to accommodate the student teachers' challenges, and recognizes that her positive perceptions about collaboration did not necessarily translate into actual collaboration with her student teachers.

The theme, Anne Marie 1, reflects several aspects in second langue teacher education that can be interpreted from a sociocultural perspective. Anne Marie's life as a teacher involved varied interactions with her students. Because each person was unique, she thought individuals were influenced and could be influential to others during the process of learning. For example, in her arguments on the necessity of leadership skills, the importance of teachers' humility, the value of negotiation, and the critical understanding of power dynamics, Anne Marie displayed a critical awareness of how and why responding to individual personalities were crucial to the learning of each student.

Crooks (2003) and Farrell (2006) argue that a positive sense of assurance for student teachers from their mentors is critical, particularly during the early steps of mentoring (Crooks, 2003; Farrell, 2006). When Anne Marie described the implications of negotiation, guidance, and humility, she displayed a set of socio-professional skills that she believed were important to the growth of her students and student teachers. Additionally, she demonstrated a critical understanding of sociocultural beliefs that could have a negative impact on the learning of student teachers. For example, when she argued that the "age [of the mentor] doesn't matter," she was referring to a general cultural belief about the place of the elders in Senegalese society. It is likely that her Senegalese student teachers would see in her as their elder and this might trigger a lack of collaboration if they considered age differences in a Senegalese sense. Frybert et al. (2007) discussed how the hierarchical nature of age difference and seniority in the student teacher's experience can potentially drive a certain form of respect and reverence of the elders and their knowledge. Additionally, when Anne Marie argued for a better understanding of the dynamics of power that come with teaching, she demonstrated her attitude about the importance of providing a space of dialogue and communication with students and student teachers. Both of

these attitudes show that Anne Marie was critical of the dynamics in her own sociocultural background and that she aimed to provide a more collaborative sociocultural teaching and learning context.

PART 2: INTERCONNECTEDNESS AND ETHICS OF PRACTICE

Part 2 is a discussion of two sections referred to as Talla 2 and Anne Marie 2. In Talla 2 he makes several references to culture to describe the benefits of a developmental approach to good mentoring practice. In the second one, Anne Marie describes her perceptions of professional ethics and the implications for her roles as a teacher and a mentor. These two themes reflect the influence of indigenous and cultural influences on their perceptions of good mentoring.

Talla 2: Interconnectedness and a Developmental Approach to Mentoring

This section is a discussion of Talla's view of mentoring from a developmental perspective. Here he describes different components of the notion of interconnectedness as the reality of educational practice.

The section is organized into three parts. First, Talla used the Wolof expressions *nit ku mat* and *nit ku nite* as an analogy for his cultural understanding of the interconnected processes of education. Second, he explained that the educative value of social interactions lies in the process of personal development guided by mutual development. Third, he used the analogy of light emanating from the "stars" in the sky to explain how teachers should consider students and mentees in a learning environment.

Nit Ku Mat Amul, Nit Ku Nite Moo Am

In the Wolof language, the expressions *nit ku mat* and *nit ku nite* is used interchangeably (Ngom, 2016). At a lexical level, *nit* refers to the human being in the physical sense. The

adjective *mat,* which can mean both *complete* and *completed,* denotes that there is no additional value needed (to complete something). The morpheme *ku* carries a relative clause (*who is*) with the grammatical functional to qualify *nit* with the adjective *mat*. As for *nite*, it embodies the nature of the person with the moral and intellectual attributes expected from a member of the society.

In the beginning of his explanation of this quotation, Talla used these expressions to highlight their different meanings. For him, it is impossible to achieve the outcome of *nit ku mat* but *nit ku nite* is achievable. In other words, the person cannot be *mat* (complete, fully developed) but he or she can be *nite* (a person with the socially and ethically expected attributes for a human being to integrate normally and evolve in society). Ngom (2016) defines these concepts as referring to "a socially well-rounded and flourishing individual" (p. 54). Ngom argues that

> in Wolof society, the word *yar* denotes the ethical and social training that children are
> expected to receive from their parents, relatives, and communities. It entails providing
> children with model ethical and social skills, including good manners in speech and
> behavior. The primary goal of this Wolof model of education is to produce a person with
> good character, *nit ku mat* or *nit ku nite* (a socially well-rounded and flourishing
> individual). This holistic education is so important to many Africans that corporal
> punishment and hardship are part of the arsenal of methods used to impart the local
> ethical ideals to children. Islamic educations across Africa have incorporated the holistic
> aspect of the African philosophies of education. (Ngom, 2016, p. 54)

Ngom uses both expressions to talk about their social implications in a holistic educational model. His description considers both expressions to be similar; Talla connected them to the

purposes of education and emphasized their differences. To show how they are different he connected religion and culture. In the following quote, he used both French and Wolof. The Wolof text is in italics and I added my English translation of the full quote as a footnote.[6] He said:

> *Nit ku nite moo am, nit ku mat amul.* On a toujours des défauts, on peut toujours se tromper. Mais *mat moom,* c'est impossible. C'est à dire ce sont des relations interpersonnelles. Comment aborder les gens, comment poser les problèmes sans heurter les consciences, les idées des gens, leurs cultures*, loolu moom* c'est possible*.* Mais *nit ku mat amul.* Ça c'est de la prétention*. Amul benn nit ku mat.* Même en Islam, évidemment, le prophète Muhammad c'est le meilleur des hommes mais *Yàlla daf ko jox sax ay* mises en gardes *yu bari. Loolu yépp* pour *jàngal nit ñi rekk*. (Interview 9, 6/6/2017)

Talla perceived the process of building or educating *nit ku nite* as a result of the interpersonal experiences shared by the members of the culture in general. It is not restricted to the school context but defines a general social orientation. In Talla's terms, one of the ways that the ideal of *nit ku nite* is demonstrated is in the notion of respect for the individuals and what they value. Talla talked about respect people, their ideas, their culture, and their conscience, but argues that no one is perfect.

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[6] It is possible to have a *nit ku nite*. But morally and intellectually, there is no such thing as a fully developed human being. We always have flows; we can always be wrong. But *mat*, it's impossible. *Nite* is about interpersonal relationships; how to address people, how to problematize things without being disrespectful to people's conscience, ideas, and cultures, that in fact is possible. But there is nobody can be fully developed. It would be pretentious to say so. In Islam, even if Prophet Muhammad is considered as the prototype of good moral character, there are numerous warnings he received from God. That's a good lesson to reflect upon.

In his explanation, Talla used code-mixing between Wolof and French. He spoke four languages (Arabic, Wolof, French, and English) and on multiple occasions he navigated between them even though it was more frequent between English and French or French and Wolof than between English and Wolof. It was not clear whether his choice of language was determined by the topic of discussion. Meanwhile, he used French to give the reason why *nite* is an achievable ideal whereas *mat* is not.

He referred to the example of Prophet Muhammad. Emulating the prophet of Islam is for Muslims an act of worship. The actions, sayings, and things reported about him partly constitute what is known as the *Sunna*. This collection of traditions is passed on from generations of Muslims and involves a critical study of the chain of narration and their content. It also represents the second source of jurisprudence in Islamic law. On moral grounds, Muslims believe that Prophet Muhammad embodies the ideal human being with a character to emulate. Talla used his example to make the point that basically nobody is perfect.

When asked to further clarify why he used this statement about the Wolof worldview *nit ku nite* to discuss education, he argued that "Teaching*,* c'est pour faire des *nit ñu nite.* Pas pour des ânes qui portent des livres comme écrit dans le Coran. *Nit ku mat moom, manul nekk. Du* prophètes *yi du kenn* (Talla, Interview 9, 6/6/2017).[7] To Talla's point, the purpose of teaching and other educational activities have less to do with the amount of bookish knowledge one has than with developing one's moral character. For him, teaching should embrace a dimension of humility because of human imperfection. For Talla, the relationship of knowledge and the

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[7] Teaching is all about preparing "a socially well-rounded and flourishing individual" (Ngom's translation). It's not about donkeys carrying books as mentioned in the Quran. No human being is perfect, it's impossible. Not even the prophets, nobody can be perfect.

meaning of being educated had a strong connection to humility. By using the example of the prophets, he argued that despite status and character, what really matters is how people treat each other respectfully and fairly.

Helping Each Person to Develop

Education, as it is described by Talla, prepares people who can navigate their own social spaces successfully. Based on the proposition that all aspects of a person's life and development are interrelated, Talla considered social interactions and educational practices as co-created conditions in education. This process of becoming sees each individual as having the potential to develop towards *nit ku nite*. Since no experience can be enriched in isolation, it is mainly within interpersonal relations that they thrive.

Talla explained that treating the learner as a unified person was one of the requirements to fulfil our expectation in each other's development. He said:

> Taking the individual person in his fullness, we need to reveal and develop the personality of the student. School is a way of preparing our integration in a wider society where you need all your skills and all your personality to be fully integrated. Teachers should be aware of the challenge of their job. Not just teaching subjects, grading students but trying to develop what is in these people. To reveal and to develop what is in them, we must focus on the personality of the student. (Interview 8, 6/1/2017)

For Talla, the context of teaching and mentoring involves people with different personalities each of whom needs to be developed. The process of teaching needs to allow spaces of experiencing and learning in a way that is conducive to everybody's growth. Talla criticized a test-driven model of practice that failed to integrate all aspects of a learner's life but also all the complex specificities of their social environment. Both types of integration were necessary

because they helped to reconcile the person with their inward self (personality) and with the
social meaning that personality in society. Despite the challenge to achieve this ideal, Talla
argued that teachers have a critical role in organizing the context of learning around the image of
social interactions. And that would require more than an academically driven educational model.

Talla argued that teachers should develop a stronger awareness of the holistic nature of
education grounded in the complexity of human identity. As he explained:

> It's true that we generally consider the professional side of things but since we're dealing
> with human beings, any part of the human being is to be taken into account because you
> cannot separate a human being from his cultural background, from his religious
> education, you cannot separate him from his surroundings, his milieu. So everything
> within the human being counts to make it a whole human being. And when you have to
> mentor somebody, all these aspects whether they are hidden or not, a good observer can
> see it in the way you are doing things. (Interview 7, 5/29/2017)

He reinforced his view on the holistic nature of educational practice by suggesting that teachers'
awareness of context and personality should be materialized in the ways they work with students
and mentees. Whether explicitly (in instruction and assessment for example) or implicitly (in
diversifying approaches and resources), teachers should maintain a connection between school
and society. As he described above, "helping each other to develop" requires aspects of
interconnectedness involving the cultural and religious backgrounds, social and academic
context, and the personality of the human being.

As evidenced in the following quote, Talla thought that teachers and mentors of different
subject matters were trusted with a socio-educative mission to prepare a generation in the ideal
of *nit ku nite*. For him, teachers' understanding of their impact should go beyond what they teach

and how they approach assessment. Referring to aspects such as problem-solving and community-oriented approaches, Talla added:

> We need to imagine teaching beyond the subject matters. Whatever we do in the classroom should reflect the view we have of the final man we want to build. If you just think about your teaching and mentoring in terms of giving assignments, grading, I think you may fail and fail your students to integrate the society after. For some teachers, what matters is just to have the grades. But, did you really succeed in your education if you don't know how to behave in a community, how to solve social problems, how to handle your own problems? If you don't have that, even if you have the best degrees, you have failed. And what you have lost is more important. What can you do in your life with a piece of paper [diploma] if you have not fully developed? . . . Even in English, we include this in our teaching. How can English be useful daily in what they do? We teach them writing, speaking etc. And this is more about developing their skills than just having a passing grade. Teaching is how to help the student to develop. (Interview 8, 6/1/2017)

Everybody needs to be developed socially, emotionally, and intellectually. Talla continually described this connection between subject matter, teaching practice, and the sociocultural relevance to teaching context. The developmental approach to social learning should also inspire mentoring practices. Arguing that strength in credentials without full integration of skills and knowledge does not determine the success of a system, he warned against jeopardizing student achievement by a failure to see in the human being the beginning, the process, and the outcome of the whole education project.

Students and Student Teachers are "Stars"

Talla referred to knowledge as "light" and to the students as "stars." To his point, a major goal of the education project should be about creating the conditions for the light inside every student to shine in the way a star like the sun is shining. When Talla first talked about the notion of "star," we were conducting our third interview during the second research trip (April 6, 2017). As he was responding to my follow-up question, he stood up and started drawing the image of a person on the board. In this drawing, he was explaining what the different parts meant to the idea of "star" but also what the full body represents in relation to each of the other body parts. In the beginning of his argument, Talla talked about the student and knowledge in these terms:

> You give them the opportunity to shine by themselves. You can't light them. Things come from within. A man is a star. This is the head, this is the arm, these are the legs. Knowledge is the light of the star. If you don't accept that your students are stars, you can't develop them. You are going to spend all your time admonishing them, punishing them, giving them bad grades, and it's very bad because it's a loss for the country, it's a loss for humanity. (Interview 3, 4/6/2017)

The first thing Talla suggested was that teachers see in their students the representation of a "star" in the dark sky of the night where the light it generates makes it noticeable. For teachers to help their students develop themselves, a certain understanding of knowledge and its importance is necessary. Meanwhile, Talla argued that teachers who failed to understand it may fail to inspire their students.

Talla also spoke about his objective to help students develop, reveal, and become aware of their potentials. He felt that teachers could only do this when they taught with humility

regarding knowledge and the awareness of students' different personalities. This idea of humility

had come up in an earlier interview. In this interview, he reiterated the significance of

recognizing our weaknesses but still emphasized the role of the teacher and mentor:

> Teaching nowadays is about revealing what's good in a student. I use English for that,
>
> another teacher uses math, another uses history and geography for that, etc.
>
> If you cannot develop yourself -- because a human being is to be developed -- we have
>
> qualities, we have shortcomings, we have fears, misgivings, there are lots of domains in
>
> which ok we know nothing, we have to discover new things, but it's up to teachers to
>
> help the students to improve themselves. (Interview 1, 6/16/2016)

The teacher should be concerned about acquiring new skills and knowledge while avoiding

arrogant attitudes about what they think they know.

While concluding his arguments about the role of teaches, Talla related the teaching

context to mentoring practice. Throughout the time I spent with him, I noticed that he often tied

his reflections about teaching to his ideas about mentoring. This was true of Anne Marie as well.

In the following example, Talla further discussed how mentors could use the analogies of the

"star" and the "light." As he complained that mentees often prioritized the content aspects of

teaching, Talla argued that it was necessary for mentors to raise their mentees' awareness about

their students' personality:

> To be a successful mentor, it means to help somebody. You have to know him very well,
>
> his personality. For example, if he is somebody who is very arrogant, you can easily
>
> notice it the classroom. We have to let them know. They may be fully aware of this but
>
> tell them. And as I said a while ago, mentees only focus on teaching, preparing their

materials, etc. But do they think of improving the content of character of their students? I

don't think so. (Interview 4, 4/6/2017)

For Talla, the meaning of the 'star" for the mentor/mentee relationship focused more on the

character traits than knowledge. Talla argued for developing the relationship with mentees based

on a genuine concern for professional growth. Based on his past experience with mentees, he

thought that they generally did not pay equal attention to personal development as well as

pedagogy and curriculum. In his holistic view of education, all these different aspects should be

taken into consideration for both teaching and mentoring.

Discussion

One of the three aspects in this theme (*Talla 2*) is that development requires an

understanding of how the surroundings impact the process, the people involved in the process,

and the content of learning. He thought that real impact occurred when we understand that

everything is connected to everything else. Every context has a history and a set of practices that

have established themselves. Every person carries personal experiences and life stories that

shape their views on the world. Every aspect of knowledge content is constructed and shaped by

realities that are different across different contexts. To understand education and development

requires taking into consideration that complexity. Talla saw both his teaching and mentoring as

embedded in this complexity creating a holistic view.

Applied to the context of education that Talla described here, complexity includes topics

such as the importance of personality, relevance of indigenous cultural practices and knowledge,

the meaning of history, schools as the society in miniature, and individual as well as social

stories. From a theoretical perspective, the interpretation of complexity provides a better

understanding of practice when a holistic approach is involved. In one of the 12 principles of the

indigenous discursive framework, Dei (2011) argues that "to understand is to have a complete, holistic way of knowing that connects the physical, metaphysical, social, material, and spiritual realms of existence" (p. 28). Dei's perspective on the holistic aspect of the indigenous question is neither a mere rejection of its significance nor a shallow essentialization of its meaning regarding context and contextualized practices. Talla's view of mentoring reflected a holistic view of schools and community in line with Dei's perspective.

Second, Talla included the idea that personal development operates through social interactions that can nurture mutual learning. He emphasized how relationships depend equally on the awareness of a person's potential and the contribution of others. One of the examples he used when discussing the person/other relationship in development was the analogy of a *star*. Everybody is a *star*; everybody has a *star* in themselves. As stated in his analogy, every *star* has *light* and knowledge. And that's what constitutes the personal potential inside everyone. While applying his perspective to the context of education in general, he also referred to the teacher/student and mentee/mentor relationships.

The mentors' contribution to building a mentee's professional knowledge requires understanding that growth occurs in interaction although with a certain level of guidance. For mentees, the field placement and schools constitute a new environment where guidance is relevant and necessary. Talla recognized that the image of the *star* implied helping mentees to discover themselves because mutual influence on development is also a reality. Such a perspective considers that knowledge and learning are mutually constructed (Sudzina & Coolican, 1994) although they can involve a unidirectional flow between the teacher and the student or between the mentor and the mentee. But from the mentors' perspective, it would

necessarily require knowing more about the mentee's personality as well as their own (Dyson & Plunkett, 2014).

Third, development for Talla was a process that can never be perfect. Throughout the discussion on interconnectedness and personal development and using the meaning of *nit ku nite* and *nit ku mat*, Talla based his perception of teaching and mentoring on a set of principles inspired by culture, religion, and his past teaching experience.

Overall, Talla discussed several aspects of his teacher's conceptual world by referring to indigenous concepts from the Senegalese culture (*nit, nite, mat*). His conceptual description also applied to the context of educational practice through the concepts of *star*, *development*. The sociocultural perspective to teacher education considers that conceptualization is an important opportunity to understand the inner world of teachers' practice (Johnson, 2009). Talla's reference to culture, religion, and experience relates to Dei's (2011, 2014) argument that in postcolonial education context, cultural knowledge can and should be used to inform and guide practices. These two aspects of Dei's perspective can be used to understand Talla's reference to development as a process involving culture and experience.

The section of Talla 2 raises several issues related to both indigenous and sociocultural aspects. It addressed the implications and crucial role of social interrelations in learning, it also provides interesting insights about Talla's belief that learning represents fundamentally a developmental process. Through his explanation of the difference between the Wolof expressions *nit ku nité* and *nit ku mat*, Talla described what he perceived to be the objective of education. For him, education is not only an essential part of human development, but it involves a critical understanding of the relationships between its different social components and educative experiences as developmental processes.

From an indigenous standpoint, human beings and experiences are generally considered to be part of an all-encompassing and complex unit. For example, the human being is not only considered from a bodily or physical reality; the body, the mind, and their interactions are all aspects worth examining (Dei, 2009; Dei & Simmons, 2011). Talla explained that he did not see himself only as a teacher of English different from a teacher of mathematics solely on the basis that they were teaching different subjects. He viewed all teachers of different subjects to be collectively contributing to preparing students to become successful and socially ground members of the society. He echoed an important argument among indigenous theorists about a fundamental state of complexity in the nature of experiences and phenomena that can be understood better if considered as interrelated aspects of the entire social structure and complex meanings.

Anne Marie 2: Ethics and Mentoring

This second section presents an account of Anne Marie's perception of professional ethics related to teaching and mentoring. It is organized into two themes. First, she described the reasons she considered the ethical mentor as a model employee. Second, she discussed the reasons she saw ethical mentoring as a form of solidarity among members of her teaching community.

The Ethical Mentor--A Model Employee

For Anne Marie, a fundamental principle that sustained her perception of ethical mentoring was associated with her duties as a teacher, the tasks for which she was hired as a public schoolteacher. As she argued:

Professional ethics means to me that I have taken an oath to do a job. I must know what my employer wants me to do, meaning my duties as a teacher, the books they want me to

use, the curriculum that is mandated. I also need to stay tuned with the National

Curriculum with the recommendations about what must be done at every level of the

learning process. The National Curriculum is my everyday partner. (P.C. 1, 2/23/2019)[8]

Primarily, she viewed herself as an employee of the Senegalese government through the Ministry

of National Education. From an employee's perspective, she argued that ethics fundamentally

related to accepting the responsibility of a teacher to respect the expectations and terms of the

contract she signed. She went on to refer to the National Curriculum as a document that guided

her responsibilities as a practitioner. She also argued that she "must know [her] prerogatives and

rights" (P.C. 1: 2/23/2019) and should not be an empty statement. It would be meaningless if the

teacher could not translate the requirements into the day-to-day teaching process.

In the following quote, she spoke about how her ethical stance should be materialized in

the classroom and why it was crucial for student teachers to take ethics seriously. She argued:

I must be at my workplace on time, be regular, be in the classroom with a clear agenda

and a lesson plan. I must work seriously with my students. [I also] try developing a

relationship with them, by taking time to check the way they do activities and tasks in the

classroom, checking that they do their homework. As a teacher, if you are not giving your

students time and due respect, they might be reluctant to fulfill their responsibilities well.

Learning to be a teacher is also learning to morally execute your duties well. And all my

mentees have to learn that. (P.C. 1, 2/23/2019)

To Anne Marie's point, an ethical stance on teaching and mentoring practice should not be an

empty statement. She specifically spoke about examples of classroom daily activities and her

relationship with the students by helping them, holding them accountable, and having

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[8] P.C. stands for Phone Call.

consideration for them. Beyond how she perceived ethical teaching for herself, she explained

why student teachers also needed to be well prepared for the future demands of teaching. With

regard to teaching duties and relationships with the students, Anne Marie suggested that

conducting herself ethically was also a practice she wanted her mentees to emulate. In this quote,

as it was often the case during several interviews, Anne Marie used examples from her teaching

experience to explain the reasons that she expected mentees to learn certain things.

Another aspect of ethical practice for Anne Marie was the importance of building rapport

and nurturing relationships with students. She discussed the teacher's relationship with students

as well as student-to-student relationships. In her opinion,

> this [building of relationships] also helps to build confidence between the teacher and the
>
> students but also among students themselves. For example, when they do their exercises
>
> or other classroom activities, they want you to check; they want you to know that they are
>
> respectful, they are paying attention and willing to work. They want to share with other
>
> students even though they are not sure if they get it right. The teacher needs to monitor all
>
> of this because checking can boost the learners' confidence. Whatever is worth doing
>
> must be done well. And for me, all these things are important for my mentee to know.
>
> (P.C. 1, 2/23/2019)

The responsibilities of the teacher here include paying attention to the students' work as learners.

Anne Marie thought, as future teachers, mentees needed to understand how students' confidence

could be positively impacted by the way the teacher respects dealing them. She also argued that

the positive impact is made when the teacher is monitoring relationships between and

interactions among students. Anne Marie argued that students want to feel valued and respected

as they are doing classroom activities under the supervision of their teachers. And for her, part of

the classroom teacher's responsibility involved handling these various forms of interactions to boost students' confidence. The emphasis of her point was not only on what students and future teachers would do but also on how well they would do it; "Whatever is worth doing must be done well" (P.C. 1, 2/23/2019).

In the following quote, Anne Marie described two further aspects in relation to ethics: focusing on student learning and handling disciplinary issues with compassion and understanding. She clarified how she approached student-centeredness by stating that:

The learner is at the center of my teaching and I want new teachers who work with me to pay attention to that. For me, the students are the only reason why I am in a school or a classroom. I strongly believe that the best way to facilitate my work is to conduct myself with humility and confidence. But I also need to convince them to trust themselves, that I can learn from them, that I can tease them, let them know that every day they can do better than the previous day, that I am their mom. For example, any time younger grades' students misbehave, I [promise] not to call their parents. I keep postponing [any disciplinary action] to the next time. This can be a form of negotiation that beginning teachers should [consider]. And your focus should be more on helping them to learn and reducing the distance that may affect their emotions. (P.C. 1, 2/23/2019)

Anne Marie wanted mentees to understand the importance of student centeredness by first recognizing the students' presence in the classroom, helping them to learn, and encouraging them to believe in themselves. As she shared a tip about maintaining order and management in the classroom, she demonstrated her preference for a more proactive approach to avoid negative emotions that can interfere with the students' positive attitudes and confidence. The figure below shows a representation of Anne Marie's perception of a model employee.

The following figure (4.1) is a visual representation of how Anne Marie described connections related to her ethical stance as a teacher/mentor/employee. First of all, the employee signs a contract. The contract has terms and agreements to abide by to fulfil the expectations of the job. The terms involve the act of *teaching* and working with the students.

Figure 4.1

Anne Marie's View of a Model Employee/Mentor
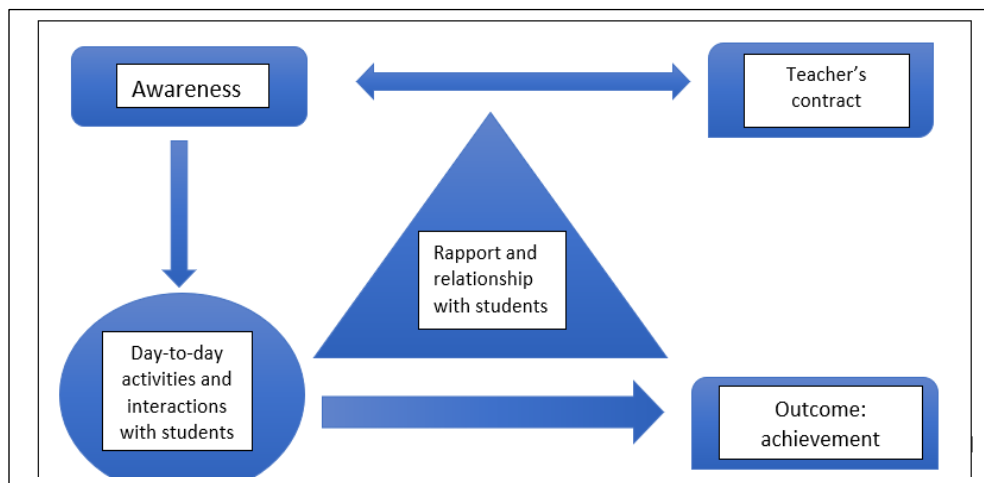
The employees' awareness about teaching expectations is part of their duties. But the awareness is not significant unless it is channeled through the day-to-day activities in the classroom. As Anne Marie argued, teachers should not ignore the nature and concerns of the students because teachers need to be there for them. So, teachers should practically dedicate themselves to improving student achievement as well as developing a relationship with them throughout the teaching/learning process.

Ethical Mentoring as Solidarity

In this section related to the theme of ethical mentoring, Anne Marie explained that good mentors were those who felt concerned about their professional community. She described professional ethics as solidarity within the community of practitioners (among teachers). To her

point, ethics at an individual level should have a collective meaning because of the public image of teachers and mentors. Considering her colleagues as "mirrors" (P.C. 3, 3/2/2019), she then talked about "being there for [her] mentee" (P.C. 3, 3/2/2019).

In the following quote, she described an idea of professional solidarity while arguing that it was also an example to present a positive view of herself as a teacher. She said:

> In a community, each member should be concerned with the others. So, I think I should consider my colleagues as a tool [a source of motivation] to improve my teaching and mentoring. They are like a mirror for me. To me, [being] ethical means to avoid being reproached by your peers and employers for things you should do but fail to do, or you do them reluctantly or with neglect. (P.C. 3, 3/2/19)

Beyond her individual responsibilities, a positive assessment from her colleagues was important to Anne Marie. She considered them as an inspiration and an additional source of motivation to do her job well. She used the analogy of a mirror to talk about what other teachers represented to her ethical consciousness. It also seemed that the mirror showed that when one teacher did a good job it was a positive sign for the whole teaching community. She used the general image of the professional community to be a representation of her classroom, as a good member of the community. That could be the reason behind her saying "I should consider my colleague as a tool to improve my teaching and mentoring" (P.C. 3, 3/2/2019).

She also mentioned her responsibilities as a district professional development leader as an additional example. She considered this leadership position as a secondary reason to be more demanding of herself. Talking about this part of her experience, Anne Marie further clarified:

I am the coordinator of the *English cell[9]*, so I need to [bring] people to work together, to

collaborate on how to respond to student complaints [for example]. I also try to facilitate

[the conversation]. Since I was trained in leadership this has helped me to see things

differently, not only from a teacher's point of view. (P.C. 3, 3/2/2019)

Anne Marie was one of the coordinators of the *cellule pédagogique* for English teachers. The

cellules pédagogiques are professional development meetings that teachers of the same subject

matter organize across districts. Usually, these were a space of dialogue and exchange among

colleagues. Teachers could talk about content and context-based challenges they were facing and

share new ideas, resources about classroom management, and effective practices related to

mentoring. The *cellules* were a community of practitioners learning together. When she referred

to her responsibility as a *cellule* coordinator, Anne Marie emphasized that she needed to be a

good model teacher and mentor because of her additional leadership responsibility among her

colleagues.

In the specific context of mentoring, Anne Marie argued for being a good model in her

interactions with student teachers. She explained:

I must be there with my mentee since he or she must observe my classes, [and] check the

lesson plans or activities. After the session, I often share with them [so that they can

decide] what they approved of or don't, or what they don't understand. I consider a

mentor or a teacher as being a model, an example. So, I try every time to be congruent …

and apologize if need be, anytime I am mistaken for example. [I should] be humble and

recognize my weaknesses. In a nutshell, I leave space or step back for the others to be

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[9] Refers to the *cellules pédagogiques*. In each subject, teachers across districts organize into professional development *cellules*.

visible. You cannot help [the student teachers] if you are not present and not fulfilling

your mentoring duties, [this] is not good publicity for us mentors. (P.C. 3, 3/2/2019)

The idea of *being present* with her student teachers was a major feature of her mentoring and

reinforced the views she expressed earlier about the importance of collaboration, negotiation, and

humility. She was concerned about the details of the day-to-day activities of her mentoring

practice. Similarly, the description of her interactions with students, as in the *model employee*,

were attentive to the micro-components of her mentoring relationship (post-teaching feedback,

class observation, co-teaching, etc.). This theme of constant navigation between teaching and

mentoring was a hallmark of her views on practice. It came up in her perspective of good

mentoring through *negotiation* as well. She also made a correlation between *being present* for

student teachers and *doing good publicity* for teachers. For her, good mentoring went beyond the

mentoring context. Developing a good professional image involved having good teaching,

mentoring, and leadership skills.

In the section on *the model employee* above, Anne Marie referred to her relationships

with her colleagues and students. In the following example, she describes an example about her

relationship with the mentees. As she again used the metaphor of the mirror, she went on to say:

I see myself in the work that my mentees do. I see my own personality in what they learn

with me, or how they perceive their practice while working with me. What I do with them

is like a mirror and people can judge me through the job they do. If they do well, I feel

proud that I have accomplished something. (P.C. 4, 3/4/2019)

Anne Marie explained that her responsibility and credibility were involved in how and what

student teachers learned about teaching during their journey with her. Whether it was fear to

leave them with a negative memory or the guilt of not having helped enough, she always

returned to that idea of having a positive impact. As she said, she saw her own responsibility in her mentees' accomplishment. And this was a motivation for her to be a better role model and better mentor.

Discussion

Anne Marie's arguments about both the ethical responsibilities of the teacher-employee and the solidarity she tied to such responsibility represent two salient aspects of her perception of ethics in mentoring. Orland-Barak (2003) argues that when mentors talk about ethical practice that is inspired by their sense of morality as teachers, it tends to take a prescriptive form. Anne Marie's arguments echo this when she drew from her teaching experience to justify her ethical stance of what mentor's should do with their mentees.

Orland-Barak (2003) also found a connection between ethical considerations and pedagogical reasoning that is evident in Anne Marie's perception of the collaborative and democratic nature of mentoring and her inductive approach to feedback. The area where her pedagogical reasoning was most visible was in her focus on learner-centeredness. Ball and Wilson (1996) made a connection between the pedagogical content knowledge and the importance of moral issues during mentoring. The argument is that mentees become aware early in their experiences with mentors that teaching is not exclusively about content. They learn that when people interact, it involves the possibility to act morally as well as it is possible to do wrong, either to another person or about one's own principles. And since mentees are learning to become teachers, it is crucial they learn about the moral implications of interacting with their students and other teachers.

Valli (1990) reported from her research that mentoring involves three types of reflective practices regarding moral foundations. The author considered the relational aspect of morality to

be more significant. The reason is that mentors who are relationally reflective about what they do tend to emphasize a stronger concern for other participants in a dialogue or collaborative context. Anne Marie often discussed her consideration and care for students' personalities and learning demands as examples for mentees to bear in mind. The fact that she called mentees' attention to this fact could be also read as a relational aspect of her ethics because she was concerned about the wellbeing of her students. As she compared teachers to a community, she argued that "each member should be concerned with the others" (P.C. 3, 3/2/2019).

Anne Marie continually told her mentees about her relationship with students and teachers; this suggests a form of school socialization for her mentees. Butler and Cuenca (2012) talk about the mentor as an *agent of socialization* in helping the mentees to better understand the context of schools and classroom dynamics.

Weasmer and Woods (2003) report from their research that the role of mentors as guiders and modelers has a positive impact on mentees. In Anne Marie's case, she often used her relationship to students and modeled what she thought mentors should emphasize during the mentoring but also in imagining themselves as future teachers. Anderson and Shannon (1988) also addressed the importance of modeling as a way to display what a mentor wants to focus on. In the *model-employee* as well as in her discussion of *ethics as solidarity*, Anne Marie talked about "being present" for both students and teachers, working with students from a compassionate and respectful approach, and respecting her job as an oath she has made. As evidenced in her explanations, these examples were also a form of modeling for mentees to learn from.

Bird (2012) found that the *caring* mentor contributed to better relationships with mentees which then would likely inspire them in their future practice Anne Marie seemed to display a

strong awareness about what matters in interpersonal relations. As she was conscious of how students' and mentees' feelings impacted their learning experiences, her concern echoed the argument developed by Bird (2012).

The ethical dimension of mentoring that Anne Marie described involves the teacher/student relationship as well as a commitment focused on student achievement. The sense of presence (with the mentee) and of solidarity (with other teachers) represents an example of 'reflective mentoring' (Dyson, 2002; Dyson & Plunkett, 2014) and a type of supervision that is more collaborative (Gebhard, 1990) than the vertical relationship of traditional mentoring. Reflective mentoring and collaboration can reduce the negative impact of power relations in mentoring and teaching. During one of our member-checking conversations, Anne Marie described a similar idea in the following words: "I always tell my mentee not to create a barrier between them and their students. All you need is to build confidence in them and do your job well; you will realize they care a lot about you" (P.C. 4, 3/4/2019). Her insistence that student teachers needed to focus on current and future relations with students echoed Nunan's (1990) argument that when beginning teachers are being mentored, they are not only learning about teaching as a set of skills but also about the students and their relationship to them. Anne Marie's multidimensional approach to mentoring reflected this kind of complexity in educational practices.

In the numerous ways related to her views of ethical practice, Anne Marie demonstrated a clear concern about *doing a good job*. Whether she talked about her teaching, mentoring, or leadership duties, a common underlining theme was her professional consciousness about why *good practice* mattered. As she demanded seriousness and commitment from herself and from the mentees, ethics was a core component of her perception of mentoring and teaching practices.

Although she did not clearly mention her Christian faith as an influence on her moral stance on teaching and mentoring, Anne Marie often referred to her religious background to explain her commitment to professional ethics. As she explained in Anne Marie 1 (about mentoring as leadership), religion plays an important role in how she views her responsibility as a public-school teacher and a mentor for teachers of English.

Anne Marie 2 is an example with a much broader connection to sociocultural theories in foreign language teaching and teacher education. As evidenced in both this part and *Anne Marie 1*, her views on professional ethics were heavily influenced by her Christian faith. It is an example of how the nature of learning and teaching has a social embeddedness beyond the demands of content knowledge and pedagogical readiness. Such social embeddedness is crucial to the professional roles of language teachers and language teacher educators. Teachers like Anne Marie draw a sense of understanding and a set of skills from their previous background that in turn influence their professional lives. From a sociocultural perspective, it was evident that the way Anne Marie approached her roles as a teacher and a mentor could be understood from a sociocultural perspective. The fact that Anne Marie often referred to the religious context of her background as a rationale for what she did as a teacher is related to the way she approaches both the process and content of her mentoring role and as a teacher (Johnson, 2009). A deeper examination of teachers' sociocultural background can provide valuable insights into their teacher knowledge and practices (Ball, 200, Freeman, 2002). It is also a lens to examine how teachers construct meaning and find purpose related to their social and professional experiences (Freeman, 2002).

Two additional connections to sociocultural perspectives to second language teacher education were evidenced in Anne Marie 2. First, her deep awareness of the importance of

learner-centeredness was evidenced through mutual respect, positive reinforcement, and building rapport with students and student teachers. Second, the fact that she conceived of her personal responsibility as a form of participation to a community effort was a good example of interconnectedness through mutual learning with her students and student teachers. From a sociocultural perspective to second language teacher education, these two examples could be interpreted as mechanisms through which Anne Marie conceptualized her professional context and thought of herself as a learner within the school context (Johnson, 2009).

Talla and Anne Marie: Perceptions on Collaboration and Mentoring

This section presents Talla and Anne Marie's impressions of collaboration between the FASTFE teacher education program and high school mentor teachers. Both acknowledged that they felt left out in the process prior to, during, and after the student teachers' practicum. In their assessment of the mentoring program, the areas they discussed were (a) language use and culture in the classroom, (b) challenges to language inclusion, (c) communicative language approach and teaching grammar, and (d) school and program collaboration.

Language Use and Culture in the Classroom

Talla and Anne Marie explained that the teacher education program advised mentors and student teachers to minimize the use of languages other than English. They also talked about the program's goal to implement the Communicative Language Teaching (CLT) approach with an emphasis on the use of the target language. CLT is generally viewed as "the processes and goals in classroom learning, for which a central theoretical concept is *communicative competence*" (Byram, 2004, p. 124). Communicative competence is defined within the *communicative setting*. Savignon (1983) defines the communicative setting as a "dynamic exchange in which linguistic competence must adapt itself to the total informational input, both linguistic and paralinguistic"

of the speakers (p. 8). Communicative competence is expected to put more emphasis on a contextual use of the target language in learning activities and tasks.

Talla and Anne Marie defended their use of other languages while teaching English but gave different reasons to explain their choices. Talla emphasized the challenge of teaching English grammar to beginners whereas Anne Marie referred more to context as the main reason why students' prior language background should be integrated.

In the opening remarks of his argument, Talla explained:

Ecole Normale [the teacher education program] may suggest to them [student teachers] to use English mainly without including French or a local language. I can't say it's stupid but it's nonsense to teach students in *6ème-5ème* [1st – 2nd years of middle school] and just use English. For example, if you teach the passive voice, they already know it in French, why trouble yourself explaining [the rule in English]. (Talla, Interview 5, 5/8/2017)

In Talla's case, his disagreement is against an all-in-English teaching of grammar in lower grades such as the first and second years of middle school. These grades are the first and second years of English instruction in most public schools in Senegal (National English Curriculum, 2003)[10]. By then, the students have already had between six to seven years of French as both a subject and a medium of instruction. To Talla's point, using the students' background in French can facilitate their learning of English. He was mainly concerned with not being able to use French during English grammar lessons. In lower middle school grades, learners of English have

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[10] Ministère de l'Education Nationale, Bureau d'Anglais. (2003). *Programmes de LV Anglais*. (http://www.ibe.unesco.org/curricula/senegal/sg_sc_eng_2003_fr_en.pdf).

not acquired strong speaking and listening skills yet. So, Talla argued that teacher should be able to use French to explain grammatical rules. He argued:

> If you teach a second language you have to follow the rules and the principles of teaching a second language. We have to take into consideration the native language of the student and other first languages spoken in this country. In Senegal for example, you cannot just teach English in classes and avoid using French. It's out of the question. (Talla, Interview 5, 5/8/2017)

For him, the use of French in English classes should not be a matter of choice. He argued that even though other local languages could be considered, the inclusion was more relevant with French because it was the main medium of instruction in schools whereas local languages did not have a similar privilege.

Anne Marie also suggested using multiple languages but gave a different explanation for her preference. She argued:

> You are dealing with students whose background is in another language which is different from English. We need to cooperate, to mix things. We should not teach in a vacuum; everything is in a context. The mentor should bear in mind that we are dealing with students who are not [French or English] native speakers. And sometimes, we need to include the native language if it could fit better. So, the teacher who is teaching in an EFL context must have the capacity to cope with any situation, sometimes we need to speak our native language for our students to better understand. Otherwise, we are teaching in a kind of desert. (Anne Marie, Interview 3, 6/1/2017)

Anne Marie referred to the context of foreign language teaching in Senegal to talk about the necessity to tap into the multilingual proficiency of the students as an asset for their study of

English. She agreed with Talla related to using French but added an argument for the inclusion of local languages. In his teaching, Talla did not reject the use of a language other than French, but he tied his illustration to French, especially related to English grammar teaching. Anne Marie recognized more strongly that the students' individual multilingualism was connected to the social and multilingual context of their environment. Failing to take this double reality into account would be a missed opportunity according to her. In fact, she considered this as "teaching in a . . . desert" (Interview 3, 6/1/2017). While both advocated using other languages, they differed in that Talla related his example to grade levels whereas Anne Marie discussed more the contextual background.

Nonetheless, Anne Marie agreed with Talla's point on the teaching of grammar. Drawing from the example she gave example when teaching English idiomatic expressions, Anne Marie said:

But it depends on the context. For example, when teaching sayings and idioms, why not compare them to a local language to find equivalents? Both languages work in a different way. Since younger students tend to translate the way they say it in the native language or in French, you must show them how it works in their language. Teaching is communicating. We have to be practical. How can you communicate with a person using words he does not know? When we teach proverbs or sayings, why don't we ask them to use their native language? We cannot teach English using exclusively English. (Anne Marie, Interview 3, 6/1/2017)

She suggested a blended use of (at least) two languages in the context of English idioms and sayings. She was advocating for what might look like an exercise of translation; which the partisans of CLT do not favor in grammar teaching particularly. She explained that students in

lower grades often refer to equivalent expressions in their native languages or in French when learning new English expressions. As we continued with the discussion, she extended her argument to clarify that exclusive use of the target language was not very practical.

Challenges to Language Inclusion

Both Talla and Anne Marie mentioned challenges to the inclusion of other languages. In the following section, they talked about two specific challenges. Talla pointed to a problem of proficiency in English for some student teachers, while Anne Marie considered that it depended on how teachers handled their lesson planning and instruction.

Talla described the situation of some student teachers who were challenged in handling their classes well due to their low proficiency in English. When this particular issue occurred during teaching sessions, he explained that he tended to intervene directly rather than waiting for the one-on-one feedback session later. This came up as we were discussing aspects of the mentor's role in the classroom during co-teaching sessions, when the student teacher was leading the class under his supervision. In the following example, he specifically talked about the context and the reason why he generally preferred an instant response to the student teacher's proficiency problem. He explained:

> There is also a problem with the level of English, of general knowledge of English. Normally, you shouldn't do feedback while the student teacher is teaching, but sometimes you are obliged to do it. To avoid fossilization [of students' grammatical errors], you are obliged to react. In the first cycle, you have to check the pronunciation of words. It [English] is a foreign language and it's a second language too. (Talla, Interview 5, 5/8/2017)

Talla raised the issue of proficiency of English language teachers (Freeman, 2017). Even though

he did not judge how University students were admitted to the teacher education program, he

recognized the risk that their lack of proficiency could have on the students' language skill

development. He defended interventions in the moment in order to avoid language errors being

learned. This type of proficiency-related challenge might have more to do with what Freeman

(2017) considers to be specific classroom language proficiency, which is different from general

proficiency. Freeman argues that the usual way proficiency has been defined does not address

the level of classroom language that most new teachers need to be effective in their practice.

Freeman disagrees with the idea that language competence directly equates to "classroom

teaching performance" (p. 33).

For Anne Marie, challenges to linguistic inclusion always occurred. As she argued

earlier, it was the teacher's responsibility to take into consideration the context and the students

because

> there are always challenges. But it is up to the teacher to design activities according to the
>
> level of your students. A teacher needs to have a target. If you have a clear objective, the
>
> student has to be at the center of the learning process, the student is at the center of the
>
> way your instructions are formulated. So, whenever you prepare something, you have to
>
> bear in mind your objectives and the nature of the student. (Anne Marie, Interview 4,
>
> 6/1/2017)

She thought that this was a challenge for student teachers in the English language classroom. She

suggested that they needed to learn organizational and teaching skills with regards to lesson

preparation and instructional delivery.

Anne Marie argued that a student-centered approach to lesson planning was crucial. The first example she referred to involved the nature of the student and the grade level. To her point, the teacher's knowledge about students was only meaningful if it was used to inform teaching and preparation. She also thought that this needed to be guided by the teacher's objectives. For Anne Marie, a teacher's concern for student-centered instruction was a sign of their approach to goal-oriented teaching practice.

Communicative Approach and Teaching Grammar

Talla discussed the challenges that student teachers often faced in middle school lower grades with implementing a more communicative approach to teaching English. He specifically addressed the teaching of grammar. He saw a pattern among his student teachers who felt pressured to implement a communicative approach. Talla added:

> Generally, with grammar [linguistic competence], when they prepare their lessons, they do it at the end [of the lesson] and they may take 15 or 20 minutes for that. The major part is [on] reading activities. And they wait until the last ten minutes to do grammar. How can they make these grammar lessons communicative if it is the first time that the student is in contact with this new information? And you want them to integrate it and to make it communicative? It's not possible and I challenge anybody who says the opposite. (Talla, Interview 5, 5/8/2017)

His disagreement with the program's approach to communicative grammar teaching was based on how different activities should be integrated during instruction. He thought teachers should introduce new information first and then add an activity that could help the students to use the information in order to do the communicative task. Again, he argued:

Because the first step should be a kind of drilling to understand the rules, to integrate it in your mind and later on to use it freely. But the two activities can't go together; getting the new information for the first time and trying to make the activity communicative, it's not possible. And I challenge anybody who can do it. (Talla, Interview 5, 5/8/2017)

Talla's defense here is about instructional delivery but is relevant beyond its pedagogical meaning. He argued that students, particularly those in lower middle school grades, may need more exposure to the new information before engaging in a communicative use of the rules. Also, he suggested that they may need more drilling practice before the communicative activity.

He later used the example of teaching the passive voice again to support his argument. We had a long discussion about this after I brought up a few difficulties I had during student-teaching in 2008-2009. My class was a Form 1 (first year of middle school). Due to the similarities between what I experienced and what Talla was explaining, I could relate to his take on teaching grammar. Talla argued:

If it's for the first time they have learned the passive voice, I don't know how to use the passive and you want me to use it communicatively in 25 minutes? It's too challenging for the students in their first year of English instruction. And we should be realistic. (Talla, Interview 5, 5/8/2017)

Talla's argument here echoed his previous ideas about the use of other languages to reiterate his disagreement with the department's suggestion to emphasize communicative grammar teaching.

School and Program Collaboration

Talla and Anne Marie both strongly voiced their disagreement with the FASTEF mentoring program for its lack of collaboration with mentor teachers. Their disagreement was specific to the lack of mentors' involvement before, during, and after the practicum. Whether it

was in relation to the field placement or the inspection day, the mentors did not feel a strong

connection with the teacher education program during the time they had student teachers. In the

following section, we discussed their perceptions about weak collaboration, their frustration

about a lack of consideration, and their suggestions to improve the department's approach to

field placement.

>Anne Marie went on to explain her feelings in these words:

>I have a lot to say, there is really no link between *Ecole Normale* and us, things are not

>settled right at the beginning. That is the reason why during the inspection day, there are

>problems. Even at *Ecole Normale*, they don't work in harmony. They do not agree on

>many things, among colleagues over there. (Anne Marie, Interview 3, 6/1/2017)

Anne Marie was concerned about the lack of communication between mentor teachers and the

teacher education program. She explained that this started even before the student teachers were

posted for their practicum. This absence of collaboration in the beginning caused subsequent

difficulties. She used the example of the inspection day to illustrate the lack of harmony between

the University faculty and mentor teachers. Furthermore, she thought that the faculty did not

speak in one voice. So, it made it difficult to collaborate. Anne Marie further elaborated on the

double lack of collaboration--at the department and between the department and the mentors. She

said:

>They do not agree on what should be inspected, what should be assessed? So, if there is

>no collaboration among the faculty members, and yet they come to inspect and grade the

>student teachers at the end of their practicum, there is a serious problem. Some of the

>faculty criticize us teachers for no reason. (Anne Marie, Interview 3, 6/1/2017)

Anne Marie criticized the lack of understanding among the faculty concerning three components of the mentoring program. First, regarding the inspection, she argued that the misunderstandings were related to prior collaboration about the terms of evaluation. The second aspect was the mentors' lack of involvement before they even received student teachers for the field placement. Mentors had no say about which student teachers were assigned to their classroom. Third, she argued that the judgements some faculty members made about the mentors' choices had no foundations. She did not give examples of these criticisms. During my experience as a student teacher, we often discussed how some mentors ignored the department's suggestions to use CLT because they thought a gradual implementation was more practical. Some defended this argument in relation to the two first years of middle school, similar to Talla's argument.

Anne Marie agreed with Talla's argument about the field placement process. As our interview continued, she added:

> To tell you the truth, generally we don't discuss what they do at *Ecole Normale*. There should be a kind of meeting with the coaches [mentors]. Normally we should have discussion making things clearer, avoiding or narrowing down the misunderstandings. But they don't do it at all. (Talla, Interview 5, 5/8/2017)

Talla joined Anne Marie in complaining that the lack of collaboration was impacting their mentoring experiences. But to his point, there was more than a misunderstanding about program goals and approaches to assessing student teachers during the inspection day. Talla thought there was a serious lack of organization when making field placements. For example, he did not appreciate the fact that the program allowed student teachers to choose who they wanted to work with and the school where they prefer to go. He argued that this did not challenge them enough. He said:

And even last year they let the trainees choose their own coaches. And sometimes it's not

good. You may choose the people you know quite well . . . .you may choose schools that

are closer, you may [work with] a friend you already know, you may [be a coach] and ask

your friend to come and take your class. Our relationship with the faculty is not quite

serious. And we have to change that. (Talla, Interview 5, 5/8/2017)

For him, the program should not allow student teachers to decide with whom they wanted to

work. However, he explained later that this could be an option if the school was very far from the

university and the student teachers were still taking methods classes.

Another aspect Talla criticized was related to the department's decision to have the

student teachers hand carry some of the inspection convocation letters instead of mailing them

directly to the mentors. He talked about this:

Even when it comes to the time for the inspection day [when the trainee is assessed in the

presence of a faculty member from *Ecole Normale* and two or three experienced

teachers], *Ecole Normale* gives the convocation letters to the trainees to hand to us,

instead of sending them directly to us. [If you do that], there seems to be no secret

anymore. At *Ecole Normale*, they need to change the way they are dealing with things.

(Talla, Interview 5, 5/8/2017)

In Talla's view, not sending these letters directly to the mentors represented a sign of weak

collaboration, but also a lack of respect.

Another aspect of the mentoring that Talla considered to be a disadvantage for the student

teachers concerned the number of mentoring hours and practical teaching per week. Referring to

his prior experience as a student teacher as well as a teacher, he argued:

When we were trainees, we could be in charge [of classes] in both [middle school and high school]. But today, you may see a trainee [with just] one class. For example, they don't teach on Thursday [because they have their methods courses at the teacher education program]. You may have two hours per week of [practical mentoring]. It's not good. It's not enough. And the one-year duration of the teacher training is not enough either. (Talla, Interview 5, 5/8/2017)

Talla was concerned about whether mentees were well-prepared due to insufficient practical experience. He found issues in both the overall duration of the mentoring and the number of weekly hours of teaching. Talla also had a complaint about the student teachers. He thought that they "should understand that these are not their classes, we are just allowing them to come for practice, but the class does not belong to them" (Talla, Interview 5, 5/8/2017).

This was an issue many mentors did not appreciate. In Talla's case, he explained that student teachers were welcome to learn about teaching in his classroom but that the responsibility of the classrooms always fell to the authority of the teacher. Meanwhile, he went on to discuss two issues he experienced and witnessed with other colleagues regarding their collaboration with the FASTEF program. In the first example, he talked about the reason why he and some of his colleagues thought that grades were higher towards the time of the inspection. He said:

A lot of seasoned teachers don't like [to have student teachers]. For example, some have realized that during the second semester, students' grades are higher. Some suspect that some student teachers are *bribing* their students to have it [go] smooth on their inspection day. That's what we think. Or, maybe [it's] the way they [the student teachers] design testing material. (Talla, Interview 5, 5/8/2017)

Talla and colleagues were frustrated due to their suspicion that mentees were grading students less strictly during the second semester when their inspection was near. Even though he acknowledged that they did not know the real reason behind this phenomenon, some of the mentor teachers were not excited about having mentees in their classes.

Talla also mentioned the mentees' knowledge that certain teachers felt excited to welcome student teachers but then disappeared from the class. As he explained:

> There are some student teachers who think that teachers leave the class with them and go. The reality is that some of them [student teachers] will never take responsibility if you are always there spoon-feeding [them]. If the mentor is co-teaching with the student teacher, the latter will never take responsibility because he depends on the teacher for the discipline of the class. So, you have to let them alone in the classroom to learn that.
>
> (Talla, Interview 5, 5/8/2017)

In Talla's explanation, it is obvious that the mentees and the mentors did not have the same understanding of the reason why some teachers were leaving the classroom. Talla suggested that in certain contexts, being in the classroom with the student teachers might not be the best approach if they were always co-teaching.

Discussion

The critiques of Talla and Anne Marie concerning collaboration between the mentors and the faculty is indicative of the university/school disconnect reported in the literature on traditional teacher education, specifically in the professional development schools' literature (Johnston-Parsons, 2012; Russell et al., 2001; Kirschner et al., 1996; Shively & Poetter, 2002; Zeichner, 2010). At the FASTEF program, these two mentors considered collaboration-related issues to be mostly tied to the teaching process, the approach to teaching, the mentoring roles of

the schoolteachers, and the organization of the field placement, but not with the university program.

Russell et al. (2001) reported on programmatic aspects that are affected by the absence of a collaboration between the university and the schools. Commenting on the necessity to reconsider the roles of schoolteachers in teacher education reform, the authors state:

> Traditional models of teacher education appear to reinforce and perpetuate many degrees of separation: between preparation and practice, between theory and practice, and among faculty . . . the relationship between coursework and practicum experiences, the dissonance between an epistemology of knowledge and an epistemology of practice, the gap in education classes between what is taught and how it is taught . . . and the extent of genuine partnerships between schools and universities. (pp. 50-51)

What Russell et al. (2001) describe about the coursework/practicum disconnection is visible in Talla and Anne Marie's critique of the program's policy to implement CLT. Talla suggested gradually increasing the use of English in the classroom. Talla disagreed with the university's approach to use it in lower grades of middle school. In Anne Marie's case, collaboration was an issue not only between the teachers and the faculty but also among the faculty members.

Zeichner (2010) addresses school-university disconnection in an article using the experience of the University of Wisconsin-Madison college-based program. He discusses the friction between method courses at the university and the field placement where mentors sometimes do not understand the university's expectations. Zeichner argues that

> it is very common for cooperating teachers with whom students work during their field placements to know very little about the specifics of the methods and foundations courses that their student teachers have completed on campus, and the people teaching the

campus courses often know very little about the specific practices used in the . . .

classrooms where their students are placed. (Zeichner, 2010, p. 91)

Zeichner argues that the mentors' lack of understanding about the theoretical implications of

methods student teachers bring to the classrooms is coupled with the university's lack of

awareness about the pedagogical context of their implementation. This situation causes the

experiences of the student teachers and the mentors to be more challenging and less

collaborative. Talla and Anne Marie experienced this phenomenon. The cases of Talla and Anne

Marie echoed Zeichner's suggestion for creating a "third space" of hybridity that could allow

both the university and the schools to reconcile contrasting attitudes about knowledge. Arguing

for its contextual application, Zeichner views it as a blending approach. For him, these "third

spaces"

> involve a rejection of binaries such as practitioner and academic knowledge and theory
>
> and practice and involve the integration of what are often seen as competing discourses in
>
> new ways -- an either/or perspective is transformed into a both/also point of view.
>
> (Zeichner, 2010, p. 92)

Zeichner discusses the importance of such a vision as a more democratic approach in teacher

education. Zeichner considers the function of the *third space* as bringing "practitioner and

academic knowledge together in less hierarchical ways to create new learning opportunities for

prospective teachers" (p. 92). When Anne Marie explained that mentor teachers do not see the

reason why some faculty members criticize them, she might be demonstrating the lack

knowledge that was the results of schools and universities not collaborating and understanding

each other's perspectives. Darling-Hammond (2010) argues that "Often the clinical side of

teacher education has been fairly haphazard, depending on the idiosyncrasies of loosely selected

placements with little guidance about what happens in them and little connection to university work (p. 40). Her argument illustrates Talla's critique of the mentors' exclusion from the process of selection and placement of student teachers. Further Malderez (2009) suggests that in the context of collaboration between university teacher education programs and schools, "there is a need for all to be clear on the different roles each performs in respect of student-teacher learning behind its design, as well as time [spent] together to develop such shared understandings" (p. 261). Furthermore, Malderez argues that student teachers "need to understand and accept their 'learner' role." Both arguments relate to how Talla and Anne Marie criticized the FASTEF department's approach to selecting mentors, communicating with mentors, sending mentees to schools, and the way the inspection was handled.

In the more specific context to second language teacher mentoring, Brown (2004) has reported tensions between the approaches used by mentors and mentees. Mentor teachers often use more traditional teaching approaches whereas the mentees and/or teacher educators prefer communicative teaching. The tension Brown discusses often occurs when language teacher education programs implement a new approach to pedagogy. Malderez (2009) argues that it is not sufficient for programs to only train new teachers in such new approaches; mentor teachers also need to be given orientations to the new pedagogies and goals of the program.

One of the aspects that both Talla and Anne Marie talked about was the idea of code switching. Both of them were in favor of using French and/or local languages, such as Wolof, even though they offered different reasons regarding the classroom context (for Anne Marie) and the broader sociolinguistic context (for Talla). Cook (2001) and Jacobson and Faltis (1990) suggest that the practice of codeswitching as a teaching methodology should be considered as an opportunity to enhance teaching effectiveness. Both Talla and Anne Marie argued that tapping

into the students' knowledge of French and Wolof was inevitable, particularly in the lower middle school grades where their English proficiency was not very strong. Concerning the use of codeswitching as a pedagogical strategy, Vivian Cook (2001) explains:

> When the teacher knows the language of the students, the classroom itself is often a codeswitching situation. The lesson starts in the first language, or the control of the class takes place through the first language, or it slips in in other ways. Use of the first language is one indication of the extent to which the class is 'communicative' . . . Codeswitching is inevitable in the classroom if the teacher and students share the same languages and should be regarded as natural. (p. 105)

Cook recognizes codeswitching as a natural process when the teacher can communicate in the students' first language. For Talla and Anne Marie, the students' prior language background was more complex than the first language reference described by Cook (2001). English language instruction is required for Senegalese students in the beginning of middle school. By then, students have completed their entire elementary education in French since it is the medium of instruction in addition to being a subject itself. Most students also speak another local language as their first language. Wolof is the primary lingua franca in Senegal but in cases where it is not the native language of the students, they might be also speaking another local language. Meanwhile, due to the lingua franca status of Wolof and the status of French as the medium of instruction in formal education, codeswitching in the English language classroom was mainly in-between these three languages (French, Wolof, and English). This is where the argument of Cook (2001) is relevant to the classroom context described by Talla and Anne Marie even though it is somewhat limited in explaining completely the context in Senegal.

Neither of the cooperating teachers denied the merits of communicative language teaching. But they expressed their reserve in using it exclusively. While Talla and Anne Marie encouraged the use of other languages in the classroom; they argued for a more eclectic approach based on the reality of the classroom and the students' current proficiency in English. As Malderez (2009) reiterates, when mentors prefer to emphasize the use of the target language in mentoring situations, they are usually concerned about supporting mentees to improve their proficiency.

PART 3: CROSS-ANALYSIS

Part 3 presents a cross-case analysis of the two mentor teacher cases described in Part 1 and 2 above. It is divided into three sections. In Section 1, I discuss the significance of emotional intelligence in mentoring. Section 2 addresses the benefits of a holistic approach to mentoring by drawing from their responses related to the complexity of practice and the developmental process of becoming a good practitioner. In Section 3, I discuss the major implications for the FASTEF program from the mentors' perspectives.

Emotional Intelligence as a Positive Factor in Good Mentoring

Mentoring is a space of social interactions. Successful learning in social interactions partly depends on the nature of relationships with other people and how each participant assesses such relationships. Across the five sections presented in Chapter 4, Talla and Anne Marie displayed an understanding that working with novice teachers involved more than covering knowledge of subject matter and pedagogical content knowledge. They both demonstrated emotional intelligence. Humphrey et al. (2007) define emotional intelligence as a "level of emotional self-awareness used consciously to guide decision-making" (p. 240). This definition is based on MacPhail's (2004) stages of emotional awareness. McPhail uses the term *emotionality*

to refer to the highest of the five levels of emotional awareness. He argues that "the exclusion of emotions from … rational decision making is quite literally impossible" (McPhail, 2004, p. 635). There is ample evidence in both cases that these mentors considered emotionality an important aspect of their decision making about mentoring.

Relating and the Notion of Respect

Expressions of respect were present in the accounts of both Talla and Anne Marie. For them, respect included cultural and emotional intelligence. Such intelligence operated as an interactive mechanism that I will call *social relating*. *Social relating* is a form of awareness that finds value in the person, the thoughts, and the feelings in a given social interaction. Relating does not necessarily mean the presence of a relationship per se or refer to finding a commonality with someone. In the way I want to frame it related to my qualitative findings, *relating* entails a recognition that although there is value in all of these three aspects (person, thoughts, and feelings), a balance is necessary in helping mentees to improve personally while attending to the quality of their thoughts and taking their feelings into consideration during social interactions. Another aspect of *relating* has a functional meaning; *relating* needs to be considered as a learning opportunity that each participant can use for self-reflection and improvement.

In *relating*, the mentor sees value in the mentee as a person and with their particular background. Respect for their thoughts relates to the mentees' prior knowledge and understandings, but also to the knowledge they co-construct during the time the mentor and mentee work together. Respect for feelings takes into consideration the aspects and attitudes that can positively or negatively impact the learning process during social interactions.

Emotional Intelligence, Feelings, and Knowledge

For Talla, emotional intelligence in good mentoring involved the effort to avoid hurting the mentee's feelings. He mainly related this to his understanding of Senegalese culture. For example, he ties this to the difference between *nit ku nite* and *nit ku mat*. As shown in a quote from Talla 2, he says: "nit ku mat amul" (nobody is perfect). But he adds "nit ku nite moo am" (It is possible to become a person who is *nite*- (Ngom, 2016). *Nit* refers to the human being. *Nite* is the ability to interact with people without being disrespectful, by keeping up with all the etiquettes of cultural decency. For him, since the purpose of education includes preparing every person to become *nit ku nite*, it is important for mentors to emulate what they expect from their mentees. Furthermore, his argument about the reality of individual imperfection reinforced his belief that mentors also can learn from mentees.

Another aspect of emotional and cultural intelligence that Talla displayed relates to the idea of generosity (or kindness) that he addressed in his metaphor of the forest. For him, generosity referred to being aware that teaching and mentoring practice is not just an intellectual and cognitive exercise. Positive emotions impacted mentees' experience. As he described in Section 1, generosity referred to understanding that when the mentee can approach the mentor without power-laden conditions, it becomes easier for the mentee to focus more on the intellectual expectations of the mentoring. Being generous here is more an attempt to reduce the *distance* between the mentor and the mentee. Talla argued in the *forest* metaphor that generosity involved a spiritual dimension that improved personal relations and therefore benefitted the mentoring experience. As he puts it, "If there is distance between the teacher and the students, there is no classroom, there is no teaching."

For Anne Marie, emotional intelligence involved justice, fairness, and humility regarding knowledge. Good mentoring meant understanding that mentees come to the practicum with objectives driven by motivation. Being just and fair for her referred to appreciating the mentees, acknowledging their contributions, and respecting their feelings. Since their motivations could be influenced by their mentors' attitudes towards them, mentees who feel positively welcomed and appreciated are more likely to translate that into improvement during mentoring interaction. Therefore, a good mentor should be invested in their mentees' motivation through justice and fairness. Additionally, Anne Marie considered that the mentor's attitude toward knowledge was an important factor in good mentoring.

Mentees join the practicum with many expectations about what they need to learn before starting their teaching journey. They also come with a certain theoretical background about teaching. Mentors also have expectations for what novice teachers need for their personal and professional growth. Good mentoring practices require that teachers adopt a balanced approach between these during the practicum. For Anne Marie, the good mentor needed to be democratic by acknowledging that mentees are not empty vessels and she must listen to them. She argued that good mentors are good collaborators who take into consideration mentees' beliefs and leave room for them to discuss their ideas or even different opinions, especially when they disagree with their mentor. In other words, good mentoring requires a democratic attitude that allow mentees to express themselves.

The importance of emotional intelligence in Talla and Anne Marie is reminiscent of arguments in the sociocultural perspective related to second language teacher education (Johnson & Golombek, 2009) as well as to Dei's indigenous framework (2011, 2010). From a sociocultural perspective, mutual learning takes into consideration the importance of individual

choice and the respect for different opinions. This is evident in both Talla and Anne Marie's perspectives on mentoring. Additionally, the attitudes of Talla and Anne Marie toward knowledge relate to the idea that when teachers play the role of mentors and consider themselves as teachers as well as learners, they are more likely to have a positive impact on the sociocultural aspects of their mentoring practices (Johnson & Golombek, 2009).

In the indigenous discursive framework, Dei (2011) argues that attitudes about knowledge and knowing should not be considered from a competitive standpoint. From an indigenous approach, differences are seen as opportunities for more collaboration through mutual learning rather than a strictly hierarchical relation where senior teachers see themselves in a vertical relationship. This connection is captured in Principle 3 of the framework as I discussed in Chapter 2 (Dei, 2009; Dei & Simmons, 2011). The importance of cultural knowledge and cultural context (Principle 2) is also relevant, particularly to how Talla related the difference between the Wolof expressions *nit ku mat* and *nit ku nite* to his perception of good mentoring. As Dei describes, the "indigenous as place-based knowledge," is the reflection of "land, history, culture, and identity" (2011, pp. 28-30). For the case of Anne Marie, her attitudes about knowledge seem to be more rooted in self-awareness against arrogance and the pretention of not needing contributions from others for one's cognitive and intellectual development. In the sections on ethics and mentoring as justice and fairness, she made several references critiquing mentees who were not willing to collaborate because they considered they were more knowledgeable.

A Holistic Approach

On the Concept of the Practitioner

Throughout this second section of Chapter 5, I often use the concept of *practitioner*. My use of this term is based on evidence of their holistic approach to teaching and mentoring. As the data and analysis show in Chapter 4, they constantly navigate between the spaces of their teaching role and their mentoring duties when talking about good mentoring practice. These two roles were intertwined and interactive. For example, while working with mentees, they often imagined and reflected on their previous teaching experiences, their pedagogical strategies, and effective teaching lessons. They also reflected on lessons they learned from previous mentoring experiences. Knowing what might be most beneficial for their mentees, they would use their experiential knowledge to guide their choices, attitudes, and perceptions during mentoring. This was fascinating to me. This holistic approach that connected teaching and mentoring triggered my use of the term *practitioner* because it allowed me to remain faithful to the spirit of their practice.

Good mentoring, in perceptions and actual practice, is a complex responsibility with many facets. Becoming a good teacher takes time and involves various skills beyond knowledge of subject matter. Both Talla and Anne Marie asserted that mentoring played a significant role in preparing student teachers to become good teachers. Therefore, to be a good mentor required a multitude of competences across the curricular content, the context and history of pedagogies, and an awareness of how to deal with people in social interactions.

One of the overall themes embedded in both their ideas of good mentoring was the idea any given practice was a process of becoming. For that reason, they based their mentoring practices in their vision of their mentee's future development more than the day-to-day

challenges and struggles. They both described developmental practices as part of the mentoring process toward becoming a good practitioner, in particular, having long-term goals in mind. In both the *being* and the *becoming*, Talla and Anne Marie consistently connected mentoring to teaching practice.

Complexity and Development: Being and Becoming a Good Practitioner

For Talla, being a good practitioner required a combination of content knowledge, cultural awareness, an understanding of human nature, and effective pedagogy. One of his major arguments about the holistic nature of practice related to the basic understanding that human beings are complex. And this complexity required a complex approach to understanding human actions and attitudes. For him, a good mentor needed to be aware that student teachers will be dealing with students of different backgrounds who have their own complexities. In order to prepare the mentee more effectively for their future teaching roles, good mentors need to make sure that their mentees clearly understand the reality of teaching ahead of them. But most importantly, mentors should practice and demonstrate the ways they expect their mentees to work with their future students. This would include mutual respect about their identity, knowledge, and feelings.

A second particularity in Talla's case is that he conceived of the holistic approach to mentoring beyond the context of English language teacher education. In Section 3, he described how teachers of different subject matters should think of their roles as collectively preparing students. "Teaching," he argues, "is about revealing what's good in a student." In order to accomplish that, each teacher uses their specific subject matter as a tool to participate to "building and developing" the student. To his point, mentors should help mentees to understand that, beyond the demands of teaching their respective subjects; all teachers are working to

achieving the same goal. As he put it; "I use English for that, another teacher uses math, another uses history and geography."

A third distinction of Talla's holistic approach to mentoring concerned his relationship with the mentees themselves. As he argued, being a successful mentor involved knowing the mentee very well. But for him, knowing the mentee was an opportunity for the mentor to develop a mutual relationship and therefore have a positive impact on teacher learning.

For Anne Marie, complexity mainly entailed being well-grounded in content knowledge, being a critically compassionate partner to her mentees, and seeing value in their contributions. Although she had the same concern as Talla regarding *knowing the mentee*, she saw professional ethics as a guiding principle in good mentoring. Besides ethics, she also drew inspiration from her religious faith as a rationale for her ethical stance. Similar to Anne Marie, Talla also drew a few references from his religious background a rationale for his developmental perspective to educational practice. Mentors and teachers have complex life experiences that influence their practice (Johnson, 2009).

The importance of a holistic approach to good mentoring is also reminiscent of both the sociocultural perspective of language teacher education and an indigenous framework to educational practice. The indigenous framework considers that the holistic dimension of educational practice in postcolonial contexts provides a critical lens to examine how the colonial apparatus dismantled indigenous societies and maintained an education model that ignored cultural and local knowledge systems (Dei, 2009, 2014; Dei & Simmons, 2011; Asabere-Ameyaw et al., 2014). In Principle 1 of his discursive framework, Dei stresses the importance of "wholeness" and "completeness" involving an interrelation between culture, society, nature, the mind, the soul, and the body (2011, p. 28). Both Talla and Anne Marie addressed the importance

of mentoring from a complex, wholistic perspective. From a linguistic and cultural perspective, both argued for incorporating local cultural knowledge and practices into the day-to-day classroom practices.

From a sociocultural perspective related to language teacher education, identity, difference, and culture are considered to be aspects of cultural complexity and factors that impact teaching practices and social interactions. Johnson and Golombek (2016) and Johnson (2009) examined the impact of context and difference on teachers' personal and professional growth. For them, preparing mentees to become effective teachers involves both dimensions. Talla and Anne Marie both argued that it is crucial for mentor teachers to adopt strategies that help mentees integrate all aspects of the context and their own lives into their teaching.

Mentors on Collaboration

In teacher education, the literature in the United States confirms that the collaboration between universities and schools is one of the weakest links in teacher preparation. This disconnect is noted mainly in the context of the literature on professional development schools (Darling-Hammond, 1994, 1999; Kirschner et al., 1996; Zeichner, 2010; Shiveley & Poetter, 2002; Johnston-Parsons, 2012). Talla's and Anne Marie's perceptions about the FASTEF teacher education program parallels many of the critiques in the literature on school-university collaboration in the United States Both mentors used collaboration as an umbrella issue that integrated teacher education curriculum mandates and the use of culture and language. From my experience and my findings here, this critique is also the apparent in the FASTEF program in Senegal. Meanwhile, the perceptions of these mentors revealed a need to hear their voices to not only improve the program's structural organization and mentoring goals but also to define an orientation that will efficiently impact the experiences of new student teachers.

Talla and Anne Marie were critical of the absence of a clear mentoring policy and effective communication from the FASTEF program. In fact, their critique showed that the university's lack of collaboration with schools and teachers results in a failure to implement the recommendations of the National English Language Curriculum following the guidelines of the 1991 Guidance Law 19-22. The law clearly stipulates the importance of including local context, cultural knowledge, and general expectations about a democratic and popular approach to education. Through the Bureau of English, the curriculum mandated by the Ministry of National Education also makes it clear that teachers have the flexibility to use relevant techniques, strategies, and resources necessary to implement the curriculum. However, the teacher education program does not have a clear policy to enact strategies that mentors could follow with student teachers during the practicum. As an example, the area where this was most visible was the program mandate for student teachers to use Communicative Language Teaching (CLT). As Talla and Anne Marie reported, student teachers were sent to the mentoring site with a mandate to use CLT while senior teachers were not prepared to use it.

Another area where Talla and Anne Marie agreed with each other was the place of language and culture. The teacher education program's mandate is that teachers and mentees use the target language as much as possible. Meanwhile, Talla and Anne Marie were not complying with this policy fully. Although they understood the program's rationale, they argued for an eclectic approach. Talla argued that his use of French and Wolof would gradually decrease as students' English proficiency improved. Anne Marie incorporated the use of French since its presence in school contexts provided an opportunity to build on students' prior linguistic knowledge.

Mentors have a significant impact on the training of novice teachers while the lack of collaboration with mentor teachers by the university program decreases their ability to effective support the teacher education program goals (Zeichner, 2010). Talla and Anne Marie were both critical of their lack of inclusion before and during the mentoring program. Anne Marie complained primarily about a lack of coordination among the faculty at the university and teachers in her school; Talla was particularly critical about the lack of pre-practicum collaboration where all stakeholders would discuss how mentees were posted and the expectations of the mentors.

Critiques and Recommendations

The analysis of the cases here in Chapter 4 shows that these mentor teachers wanted a stronger and more structured mentoring program to better prepare new teachers. Their recommendation are supported by their perceptions of good mentoring and the sociocultural realities of practice related to (a) tapping into the experience of efficient mentors, (b) extending the duration of the mentoring program, (c) and collaborating with teachers to identify a strategy to better implement the national curriculum's recommendations for sociocultural curricular inclusion in public schools.

Talla and Anne Marie are among the most experienced mentors at the FASTEF program and both were quite critical of the teacher education program related to mentoring. What I learned from them during my six-month data collection is that they used innovative strategies to improve the experience of student teachers. If the program were to work more collaboratively with mentor teachers, it is possible that this quality could be extended. For example, both mentors decided to integrate other languages into their instruction for legitimate reasons although not recommended by the program. The importance of social and cultural context is crucial to

teacher's professional learning in the same way students' prior language background can impact their achievement. An approach to teaching English that leaves more room for indigenous language and culture could help mentors and novice teachers to collaborate more efficiently and avoid the tension between university instructors and mentor teachers related to CLT pedagogy.

A second recommendation supported by both mentors was about increasing either the training program's duration or the length of the mentoring practicum. Both aspects of the program have a different duration. There are also different demands based on the vertical relationship of authority between the university, the schools, and the Ministry of Education who make the programmatic decisions. Mentor teachers do not have the authority to make either change. A longer practicum, Talla and Anne Marie argued, would give mentees the opportunity to develop a stronger professional identity and expand their knowledge of content, context, and pedagogical practices.

The third recommendation was about mentoring. Talla and Anne Marie recommended a new approach that would be a component of the program itself. The curriculum now leaves a lot of room for teachers' creativity in implementing the standards, which has some advantages, but Talla and Anne Marie criticized the program for not having a clear approach or policy that they should follow during the training. They recommended that mentor teachers share their perspectives and mentoring expertise with the faculty. This would allow collaborative policy development about how they should address the standards and the recommendations of the 1991 Guidance Law. Their recommendations could help the teacher education program move to a goal-oriented approach that would benefit from the knowledge of mentees and the university faculty working collaboratively.

CHAPTER 5: DISSERTATION CONCLUSION

This research proposed to investigate the meaning of good mentoring practice from the perspective of two Senegalese teachers of English as a foreign language. Also, it proposed to study the sociocultural implications of good mentoring. As a qualitative research study, I used in-depth, case-study interviews with two teachers using the pseudonyms of Talla and Anne Marie. Additionally, the study includes looking at teachers' metaphors of good mentoring and how they relate them to actual mentoring practice.

In the first section of the literature in Chapter 2, I discussed three theoretical perspectives useful in the context of this study and the complex nature of educational practices in Senegal. First, I used an indigenous discursive framework with the critique of George Sefa Dei to argue that the political and educational system of colonialism was built on the exclusion of indigenous knowledge and cultures. The study of educational practices in a former colony needs a critical examination of the implications of indigenous knowledges and cultures. Postcolonial theory was the second framework I employed. Due to the context of French (being the main medium of instruction in Senegal) and English (being taught as a foreign language and with a growing international hegemony), I found it crucial to include a language-based and culture-based analysis of the relationship between indigeneity and the postcolonial context of Senegalese education. As for the third framework, I used a sociocultural perspective to interpret my findings about second language teacher education. This provides an overall critique of traditional Senegalese teacher education that is mainly focused on language content knowledge and grammatical accuracy while neglecting the sociocultural context of learning and teaching.

In the second part of Chapter 2, I presented relevant research findings about the perceptions mentor teachers on effective mentoring practice and their implications on mentees' professional learning.

The methods section is presented in Chapter 3 where I discussed the reason why I used in-depth interviews. This was mainly due to my interest in presenting an in-depth analysis of two mentors' perceptions by focusing on the complexity of their mentoring practices. Additionally, my interest for using in-depth interviews developed as I continued the data collection and I was more and more convinced that this qualitative research methodology was useful to addressing my research interests and giving me in-depth information about these teachers' perceptions of mentoring.

In Chapter 4, I presented 3 parts that included five different sections from the two cases of mentors (Talla and Anne Marie). In the two first sections in Part 1 I analyzed the metaphors of good mentoring using the two teachers' metaphors. The first section in Part 2 presented Talla's developmental approach to mentoring with interconnectedness as a major aspect and the second section described how Anne Marie related ethics of practice to her role as a mentor. The three sections in Part 3 included a cross-cases analysis that discussed the findings related to emotional intelligence, an holistic approach and the teachers' assessment of the teacher education program. The latter included critiques related to the absence of collaboration and choice of language pedagogy, and their arguments for the place of local language and culture in the English classroom.

Three Areas of Connections

There are several ways the theoretical perspectives were used to analyze the data presented in Chapter 4. The first is the teachers' arguments for holistic approaches to mentoring

and teaching. An indigenous discursive framework treats the context and nature of educational practice examining its holistic complexity. As described throughout the five themes of Chapter 4, the accounts of Talla and Anne Marie presented evidence of this indigenous perspective through how they perceived their relationships to their mentees. The second interpretive frame included postcolonial theory and critique. According to Canagarajah (2005), there is a general lack of criticality among non-native teachers of English about its hegemonic influence in the classroom particularly. Likewise, I found a lack of criticality in my case study teachers. My understanding is that they seemed to downplay the impact of the hegemony of English in favor of its role in promoting mobility in academic and social contexts. The sociocultural perspective was helpful in analyzing the multicultural connections between teachers' perceptions, the demands, and realities of their context of practice. Through their perceptions on good mentoring practice, Talla and Anne Marie emphasized the importance of connecting students' and mentees' personal and cultural experiences to the improvement of both classroom teaching and mentoring. They considered the sociocultural backgrounds of their students and this guided their teaching and understandings of how best to teach English.

The Benefits of a Holistic Approach

A holistic approach to education can be analyzed from a postcolonial perspective. From this perspective, it can be argued from the data that indigenous educational practices and knowledge systems were part of these teachers' repertoires. Including local cultural knowledges within the educational system inherited from colonialism could be read as a form of a complex holistic approach.

Dei (2011) suggests two major arguments that are related to the accounts of Talla and Anne Marie. First, conceptually, teachers and mentors should acknowledge that students and

mentees bring two layers of complexity into the educational context. This complexity includes both their intellectual and spiritual identities as well as their historical and sociocultural backgrounds. Therefore, each mentee or student carries a double identity. They have a personal identity and they represent social identities that reflect larger social entities to which they belong. This double identity adds to the complexity of the mentoring relationship. This aspect is also related more to Dei's first argument, recognizing the holistic nature of everything.

Second, Dei suggests that the meaning of the holistic approach, particularly in the context of education, is that it should be used to improve teaching and learning. In a context where students and mentees come from indigenous cultures that are differently represented in the educational system inherited from colonialism, tapping into these cultural experiences is a means to bringing plurality into the context. And this can be beneficial for both teaching practice and learning. According to Dei (2011), knowledge and teaching need to be both contextualized and opened to difference. To better understand teaching and mentoring practice, it is necessary to use "a holistic way of knowing" that takes into consideration what students and mentees bring to schools in terms of the "physical, metaphysical, social, material, and spiritual" worlds of their sociocultural backgrounds (p. 28). In Talla's case, the holistic approach combined guidance from teachers and self-development based on self-reliance from students and mentees. Additionally, he recognized that the development of students and mentees occurred through a problem-solving approach with mutual assistance involving teachers. Meanwhile, Talla considered educational practice more as a community responsibility in which a language teacher was just playing an equally important role as another teachers. Like Talla, Anne Marie also valued the intellectual, emotional, and spiritual dimensions of her mentees. In her metaphor, she emphasized the humanity of students and mentees while considering practice as horizontal types of relationships.

Holistic also implies that teachers are agents of the community that benefits from the participation of everyone. Everyone's participation is necessary for growth and learning to take place. As an example, Talla's conceptualization of public-school teachers as more than subject-matter *content coverers* can be read as a form of holistic approach. For him, teachers of different subjects have a collective responsibility to prepare students to be well-grounded members of the community (as a reference to the Wolof expression *nit ku nite*). That is why he considered subjects such as languages, history, and math as interrelated content to help students to learn. The context of teaching any subject is an opportunity to exchange knowledge and to mutually learn the necessary social codes of conduct through social interactions. Also, the ways in which Dei describes teachers and students, particularly in Talla 2, refers to their potentialities and their complexities as human beings that need to be developed. This is relevant to both Talla and Anne Marie although because they referred to different topics and subject matter when describing good mentoring.

The centrality of morality in an indigenous framework also was evident in both case study accounts. Talla addressed moral values as a means to improve practice. Anne Marie considered that two aspects are especially important--the practitioner's own ethical consciousness regarding teaching duties and the nature of personal relations with students and mentees. For her, these relationships should be based on the notion of goodness involving justice and compassion.

Shizha (2010) argues that there is more democratization when education in postcolonial contexts includes indigenous cultures. Since teachers and students experience the context of education through their personal and social lived experiences, valuing each participant's knowledge background is an aspect of democratic practice. Talla's reference to human beings as

stars and Anne Marie's concern about students' *feelings* are examples of this kind of democratic consciousness.

From a cultural perspective, the indigenous idea of holism also can be analyzed from a post-colonial and sociocultural perspective of foreign language teacher education. In postcolonial theory, Bhabha (1994) addresses the complexity and potential hybridity of cultural identity and experiences. However, hybridity can be both transformation and dominating. The exchange of cultural experiences among students and teachers can generate new knowledge and experience. But it can also create a space of exchange where one cultural experience is given more value and carries more agency than another. From this lens, holism can equally help to learn from multiculturalism as it can see one dominant narrative or experience prevail over others. From a sociocultural perspective applied to language teacher education, multiplicity and complexity of teachers' identities can be interpreted as an opportunity to improve learning, teaching, and mentoring experiences. Additionally, they represent an opportunity to improve the quality of teacher education because traditional language teacher education has neglected teachers' sociocultural experiences as it valued content and grammar more (Johnson, 2009; Canagarajah, 2005). That is why the concepts articulated by Talla and Anne Marie, such as holism, plurality, and the complex context of teaching, can be analyzed and highlighted through post-colonial, indigenous and sociocultural theories.

Teacher's Criticality and Linguistic Hegemony

In Chapter 2, I briefly addressed the hegemonic influence of English as an international language. Fanon (1963) wrote about the oppressive power of the French language and its representation of culture. In fact, he argued that the use of the colonizer's language by the colonized carries a form of erasure of the colonized native language (oppression). Since language

use carries an expression of cultural experience, speaking a language that was the subject of a colonial project is a secondary form of cultural representation. Furthermore, he made a connection between language use and its role in supporting and promoting cultural experiences (Fanon, 1952, 1963). From the perspectives of Fanon and Jinadu (1976), the imperial structure of colonial languages has been an exercise of linguistic and cultural colonization that has affected both the individual identities of people as well as the systemic structures of indigenous societies. Also, the hegemony of language carries a colonizing power preserved by its use but more importantly, distilled through the idyllic consideration of its non-native teachers. As Canagarajah (2005) explained, teachers of English as a foreign language tend to favor the opportunities offered by high proficiency over being critical of the hegemonic and political implications of its status in international education. This lack of criticality can be highlighted using both postcolonial theory and sociocultural perspective. My case study teachers are examples of this lack of criticality about the role of English in a post-colonial context.

In the literature about English foreign language teaching and teacher education, there is a tendency among teachers in non-English speaking countries to associate this idyllic consideration to the importance of English in higher education, its opportunities for social mobility, and its international prestige in global education. Another aspect of the colonizing impact of language addressed in postcolonial theory is the idea of satisfaction from the non-natives to be *perfectly* speaking French or English and thus equating mastery of the language to a form of cultural agency. This awareness of accuracy associated with prestige is often displayed in the complexity and breadth of vocabulary use as well as grammatical orthodoxy (Fontenot, 1979; Fanon, 1963).

In foreign language teacher education, some argue that there is a link between teachers' lack of criticality and the type of teacher training that programs offer. If a language teacher education program focuses more on training teachers to be guardians of perfect proficiency by ignoring the sociopolitical implications of teaching, it is more likely that mentors will downplay the structural implications of English hegemony. From a postcolonial perspective, a consequence of English language mentors' ignoring the implications of language hegemony is to reinforce the exclusion of indigenous cultures in the classroom and a lack of criticality in their understandings of language teaching.

Meanwhile, although mentors in this study did not specifically speak about linguistic hegemony in critical terms, in their teaching practice they welcomed the use of multiple languages and various cultural references in the English classroom. This shows that it is possible for mentors to adopt a concurrent strategy in addressing the demands of foreign language teaching and cultural inclusion in the classroom. They tried coping with the demands of the program regarding the use of Communicative Language Teaching but did not appreciate it being imposed without training or input. They worked with mentees and students with the understanding that improving students' proficiency in English was crucial to their academic progress. They also considered other learning opportunities that students could access in order to increase their proficiency in English.

Despite critically assessing the impact of English on local languages, Talla and Anne Marie nonetheless encouraged drawing from local cultural resources to improve their foreign language classes. For both of them, this not only involved indigenous languages but also French. The approach of Talla and Anne Marie is a manifestation of hybridity but not necessarily from Bhabha's perspective. Their inclusive perceptions about multiple languages and cultures in the

classroom is more a sociocultural perspective than a form of hybridity that is an "in-between" result from the contact of different cultures or languages (Bhabha, 1991, 1994). It seems that for Talla and Anne Marie, hybridity in practice focuses on strategic ways to use different cultural references based on the background of the students in the English language classroom. This represents an approach to teaching and prioritizes the representativity of indigenous cultural difference in foreign language teaching over the unequal agency carried by different cultural experiences in Bhabha's *hybridity*. On the other hand, it can be argued that the perceptions of Talla and Anne Marie about inclusion echoes Bhabha's (1994) critique of a multicultural view of hybridity, In fact, Bhabha argues that in terms of hybridity, the existence of difference is not just an acknowledgement because "cultural differences are not simply *there* to be seen or appropriated" (p. 114). In other words, there is no neutrality of power and hegemony in hybridity. Some experiences benefit more than others from these relationships. In fact, Bhabha's critique of the multicultural view of hybridity speaks more specifically to this acknowledgment of difference without necessarily engaging its political implications.

Good Practice from a Multicultural Perspective

Through their perceptions of good practice, Talla and Anne Marie have both offered detailed accounts of why language teachers' mentoring should be based on an understanding of culture, context, and the implications of teachers' personalities. This is demonstrated in three aspects: (a) their insistence on mentees' understanding of the learning demands of students, (b) their willingness to recognize that mentees be considered as valuable participants to mutual learning, and (c) the critical assessment of their mentoring roles and collaboration.

First, while mentees are learning to become teachers, they are also learning about the nature of students and learning. Anne Marie referred to the role of students as a reflective mirror

that guided her interactions with mentees. What this meant for her was that she often referred to the student/teacher relationship as an inspiration to improve the mentor/mentee interactions. For both mentors, their reflections on lesson planning, classroom management, teaching delivery, and students' personality required several sets of skills, one of which was a student-centeredness approach. As described through their metaphors and the three other themes, the presence of student teachers and students in the classroom created a multicultural context that could enrich everybody's learning experience. Thus, both mentors considered students and student teachers as a resource and an opportunity to improve their practice. They also emphasized the importance of attending to students' needs. Both considered that raising mentees' awareness equally about teaching and student learning was constructively relevant to the dynamic process of classroom practice. Golombek (2009) stressed the importance for teachers to be responsive to individual learning needs but also to learn in ways that resulted in creative and transformative practices in their own teaching. Regarding the sociocultural perspective to second language teacher education, Freeman (2002) and Ball (2000) addressed the implications of teacher knowledge and the importance of building the skills necessary for a positive impact on practice. Golombek and Johnson (2009) also described a similar aspect but more relevant to teachers' thinking process.

Talla and Anne Marie saw their mentees as valuable mutual learners with whom to collaborate with respect and care. Mentoring involved social interactions in which displaying positive attitudes about each other was conducive to mutual learning. In return, mentees also needed a positive attitude about what their mentors knew and how they could help them. For example, Sudzina and Coolican (1994) and See (2014) found that a positive relationship of trust and support in mentoring is an asset for professional growth. One of the ways in which mentees often consider their mentors' positive support occurs through *guiding* (Wooley, 1997). And

student teachers consider their mentors' guidance as critical to becoming effective teachers (Zanting, 2001). Meanwhile, Talla and Anne Marie defended the idea that teacher's guidance needed to be combined with a sense of responsibility from the part of students and mentees. For example, in the metaphor of the *forest full of traps and bridges*, Talla argued that a teacher can assist a learner in finding the *bridges* to success (orientation in the forest) but acknowledged that difficulty is involved in every opportunity for success (the traps to sort out). The responsibility of the student and the mentee would require personal learning effort. Talla 2 also addressed this duality of guidance and personal effort (or of assistance and personal responsibility). In fact, his description of the developmental approach to mentoring focused on the idea that students are *stars* that embody knowledge in themselves through the image of *light*. Although they can reach their full potential, they need the assistance of others in developing themselves. As Talla explained, nobody can produce development in others exclusively through guidance because everybody has that inside *light* that must be triggered for knowledge development to happen. Also, everybody needs the helping hand of others in developing themselves. In summary, this can be read as a form of duality that is at the center of mutual learning in social interactions.

Establishing a truthful dialogue and trust is also a good mentoring approach to facilitate the process of guidance (Dyson & Plunkett, 2014). Talla and Anne Marie had positive appreciations of their mentees. This is evidenced not only in their attitudes but also in the positive vocabulary they used to describe them. From the sociocultural perspective, such awareness is a skill for successful and constructive social interactions. Social interactions among mentors and mentees are often a mixture of personally constrained and professionally determined relationships. The more mentees find a space for positive personal relationships, the better that supports their professional growth (Johnson & Golombek, 2016).

Another aspect of good mentoring depends on the ways in which teacher education programs can strategically and practically tap into their mentors' skills and knowledge. Talla and Anne Marie both criticized the FASTEF program for its lack of collaboration with schools and mentors. Although they appreciated working with mentees for several years, they criticized FASTEF for not even contacting them before student teachers were posted. Additionally, they were critical of the absence of long-term collaboration with the faculty members since they generally only visited the schools twice during the mentoring program (once to attend the mentee's class for observation and feedback and on the inspection day).

The lack of school-university collaboration has been a subject of critique of traditional teacher education. Russell et al. (2001) addressed several components of teacher preparation where a lack of collaboration is detrimental to mentees' professional growth. Among the examples the authors cited that are relevant to the accounts of Talla and Anne Marie include (a) the lack of strong partnership between the FASTEF program and secondary schools, (b) an unhealthy dichotomy between the course taught by the faculty and the real experiences of the practicum, and (c) the absence of dialogue about the implementation of Communicative Language Teaching. The arguments of Zeichner (2010) and Darling-Hammond (2009) about a lack of guidance from the university concur with Talla's and Anne Marie's critique of the level of involvement of the faculty members.

Discussion

In conclusion, I would like to discuss two ideas in relation to the theories and mentoring in second language teacher education. The first relates to the nature of teacher education policy and reform in countries with top-down chains of authority in public education. The second refers to issues of democratic collaboration between schools and universities in Senegal.

Teacher education policy is strongly influenced by the structure of public education policy and leadership in Senegal. The Ministry of National Education has a top/down structure. This lack of collaboration between universities and schools makes change from the bottom up difficult. Given the present chain of command, teacher education program requirements for policy implementation trickle down to schools and teachers with little collaboration in decision making. It is my argument that for a more effective teacher preparation, the connection between the universities and the schools needs to be more autonomous than just following mandates from the Ministry. This would give both teachers and faculty members more freedom of intervention and the ability to reorganize the teacher preparation program including mentoring. Such reform would likely also require policies and financial support at the national level to allow for this collaboration and reform. School-university collaboration requires more faculty and mentor time, which then requires additional financial resources.

There are many teachers like Talla and Anne Marie who have rich experiences in both teaching and mentoring. Their understanding of the context and its demands could make significant contributions to teacher education program development. They represent an important asset for their mentees' professional and personal growth. Meanwhile, they are often challenged by the university's lack of collaboration with them. The duration of the practicum is short. Teachers do not have the opportunity to discuss which student teachers are assigned to them. The FASTEF program does not have an organized or systematic mentoring approach nor does it organize evaluative meetings with mentors at the end of the academic year. Consequently, despite their mentoring responsibilities, their voices are absent from the decision-making process about mentoring and evaluation of the student teachers.

A more democratic collaboration approach would require the university to rethink the goals and procedures for mentoring with both practical and functional involvement of the mentors before, during, and after the practicum. For example, the policy to use Communicative Language Teaching (CLT) should be combined with a series of pre-mentoring professional development workshops. This would give teachers who are not familiar with CLT the opportunity to learn more about pedagogy and effective ways to work with student teachers in its implementation. Also, in a more collaborative relationship the teachers might have suggestions for changes and adaptation for CLT that would make it more useable or acceptable to them. Such dialogue would provide opportunities for university professors and mentors to come to some compromise about the instructional requirements for mentoring

This is all the more significant as it could eventually have a direct positive impact in classroom instruction. The reason is the tension about CLT has led some teachers to ignore the mandate by including other languages in the first two years of junior high school (Talla for example) or by adding different cultural context in addition to language (Anne Marie).

As I discussed in Chapter 4, it is crucial for the FASTEF department to reconsider the structure of the mentoring program by finding ways to utilize the critical knowledge and skills of mentor teachers more efficiently and strategically. Talla and Anne Marie seemed to perceive mentoring from the perspective of a community of learners. Although they recognized that mentoring novice teachers involved a certain level of prescriptive induction, they nonetheless treated them as participants in an experience of mutual learning. Their consideration for learner-centeredness showed that they viewed education as a shared experience where participants learn through their interactions with others. They also conceived it to be a sharing of experiences that involved valuing the contributions of their mentees and students. From this consideration, it is

crucial for teacher education programs to reconsider the place and role of mentors' voices for the promotion of a more democratic collaboration between the faculty and schoolteachers.

Contribution

Mentors at the FASTEF English teacher education program represent an important part of the support system for student teachers. This research reports on the perceptions of two mentor teachers' contributions that revealed how they conceptualized their views of their mentoring practice and how their sociocultural background and professional experiences informed what they did as mentors. A vast body of research on second language teacher education has shown that mentors are a crucial to the development of mentees in three major areas. Mentors provide valuable support regarding language subject matter content. They also participate in improving mentees' pedagogical content knowledge. And third they provide an initiation into school culture (Villani, 2013). The cases of Talla and Anne Marie demonstrated how their supportive conceptualization of mentoring was influenced by their sociocultural knowledge and an indigenous-inspired holistic approach to educational practice. Their accounts showed that these FASTEF mentors had a good understanding of the sociocultural context of English instruction in Senegal and often drew inspiration from their multi-linguistic backgrounds to support their mentoring.

This study also contributes to highlighting the importance of teachers' voices in the way FASTEF is handling its mentoring program. As stakeholders in the teacher education program, their voices are not only important to understanding their role in the professional development of future teachers but also to providing an empirical base from which to improve program policies and practices. This study also provides a post-colonial critique of the context in which these mentor teachers were situated. A post-colonial critique was missing in the mentors' thinking

about teaching English and also from courses and academic writing emanating from this teacher education program. Personally, I only encountered this critical perspective as a doctoral student in the U.S. A postcolonial perspective has the potential to provide a critical perspective to teacher education in the FASTFE program as well as English teacher education teachers in postcolonial contexts in general.

This research has been an enriching journey as I was very much interested in mentoring as one aspect of producing quality teaching. Through my interactions with the mentor teachers, I learnt that they had demonstrated a high level of competence that is underutilized by the department in the absence of a more democratic and structured mentoring program at FASTEF. Mentoring programs tend to be more effective when multiple voices of stakeholders (professors, teachers, student teachers) are involved in the curriculum process, execution, and assessment of the mentoring program. From my understanding of Talla and Anne Marie's points of view, they had a clear understanding of how to support novice teachers. It appeared from their cases that they considered mentoring from the perspective of a community of learners. Their democratic concern for students and student teachers as well as their critical humility showed that they considered mentoring as more than professional bureaucratic expectations. Their insights, knowledge, and skills were not being tapped by the teacher education program. I believe that utilizing these mentors' rich experience and their critical voices would greatly benefit the mentoring program at the FASTEF teacher education program. To do this, as has been shown in much of the literature in the U.S. (Darling-Hammond, 1994, 2006, 2010; Johnston-Parsons, 2012), it would be better to integrate what happens in the field with what happens in the teacher program to the benefit of student teachers' growth and development.

Recommendations for Future Research

For future research, I would like to continue this study of mentoring with more participants. This would provide an opportunity to interview a variety of teachers of English with different teaching backgrounds and in different school settings in Senegal. The benefit of a study with a larger number of participants would shed light on potential variations among teachers' mentoring strategies and their collaboration with faculty and the FASTEF teacher education program in Senegal. A larger study will also help me understand more generally the state of mentoring and its impact on novice teachers who are joining the profession. The role of mentor teachers' influence on novice teachers is not often recognized.

In addition to larger scale research, the issue of the hegemony that comes with English instruction is often overlooked in post-colonial educational contexts partly due to its role in social and academic mobility in higher education. Both teaching and teacher education benefit from a contextual understanding of cultural realities. Therefore, I would like to study how teachers navigate between the role of English and the inclusion of indigenous cultural experiences and if any of them have a critical-post-colonial perspective. I am also interested in the ways in which connections between local cultures and the cultures of English may be connected or compared. Such a study could provide insights into specific teaching and assessment practices in the teaching of English to support student teachers as novice teachers.

The third issue that my future research might consider is related to the accounts of student teachers and faculty members in addition to mentor teachers. As this dissertation research mainly focused on the accounts of mentors, further research on the two other categories of informants could provide a better understanding of good mentoring from different perspectives. Student teachers' voices are crucial in understanding mentoring practices because they offer a

different perspective to the mentors' accounts. For the particular case of the FASTEF teacher

education program, the accounts of the faculty in the English teacher education program could

provide further understandings of the impact of program goals and the nature of the

collaboration, or lack of collaboration, between the program faculty and the mentor teachers and

student teachers.

Extending my research methods beyond qualitative interviews would also be a further

area of research. The dissertation research primarily used in-depth interview data. In future

research involving mentoring at the FASTEF program, the inclusion of quantitative data using

mixed methods would provide a more complex analysis. For example, it would be interesting to

investigate novice teachers' perceptions of their readiness at the end of their training and the

extent to which they attribute their level of readiness to their mentoring experience and/or

teacher education program.

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APPENDIX A: A BRIEF OVERVIEW OF SENEGALESE CURRICULUM REFORM

The General Education Fora, January 28-21, 1981

At the national level, the *EGEF* came at a crucial time in the Senegalese political history. On December 1980, Leopold Sedar Senghor who was the first president after independence since 1960, voluntarily stepped down three years before the end of his term. On December 31st, he delivered his farewell speech to the nation. His then Prime Minister and member of the ruling *Parti Socialiste*, Abdou Diouf, became the new president. President Diouf went on to complete President Senghor's term before winning the elections of 1983, 1988, and 1993. He later lost to the *Parti Démocratique Sénégalais* of Abdoulaye Wade in 2000.

During the twenty (20) years Diouf served as president, his regime was significantly impacted by the aftermaths of the Structural Adjustment Programs of the 1980s. Due to the conditioning of the World Bank and the International Monetary Fund (IMF) aid system, Diouf's earlier years as president were challenged by a multitude of demands from government workers following the economic crisis of the 1970s. Conscious of the socio-educative context before his arrival, President Diouf took the opportunity in his first radio and televised speech on January 1st (1981) to propose the organization of a national dialogue around the question of public education.

By the end of 1980, there was already a general understanding that the dialogue between the different stakeholders of public education was necessary. This general attitude, in additional to President Diouf's December 31 speech, led to the organization of the General Education Fora

starting on January 28, 1981. At that time, it was argued that President Diouf was rushing to hold the *Etats Généraux* as a tactic to contain further strikes from the SUDES[11] teachers' union.

In reality, it was teachers who first requested the organization of the EGEF after the creation of the *SUDES* on April 26, 1976. Sylla (1982) reports that, in 1978, teachers were already expressing their desire for a reform of public education that would be more conducive to cultural and economic development rooted in Senegalese and African realities. Also, the most visible issue by the end the year 1980 was the disagreements between the government and the SUDES union. Between June and December 1980, the government shook up the leadership of SUDES with a series of layoffs and by delaying the payment of salaries. SUDES went public to disclose the actions undertaken by the government. Following the government's disagreement, a total of 38 teachers were suspended in June 1980, 110 had their salaries withheld in July and August, 23 were revoked in September, 500 primary school and 200 secondary school teachers were reposted without consent respectively in October and December 1980 (Sylla, 1982). By the time President Senghor stepped down on December 31 of 1980, there was already a deep crisis involving social, economic, political, labor, and educational factors. Consequently, it was no surprise to many of those in public education when President Abdou Diouf addressed the need for a national dialogue in his first national speech on January 1, 1981. The EGEF commission began its work a few weeks later on January 28.

Measures

The EGEF was instituted by presidential decree *Numéro 81-624* of June 24, 1981. In addition, decree *Numéro 81-644* (of July 6) instituted the *CNREF*[12] (the National Commission

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[11] *Syndicat Unique et Démocratique des Enseignants du Sénégal*. It was crated on April 26, 1976.

[12] *La Commission Nationale de Réforme*

for Reform of Education and Training) and decree *Numéro 81-625* (of June 24) created a research commission in charge of monitoring and evaluation. The *CNREF* commission was tasked to issue a national report on the conclusions and recommendations of the EGEF. This report identified four general aspects that *l' école nouvelle*[13] ("the new school") would embody a national, democratic, popular, and secular public education that would create the conditions for development, accessible to all children, and rooted in Senegalese culture and African realities but in interaction with other cultures.

This *national* reform required a change in both curriculum and cultural content as well as a change in a public school oriented to endogenous development and national unity (Articles 4 and 5 of the Project Proposal). The *democratic* nature of this new schooling was inspired by principles of access as opposed to the legacy of elitist colonial education (Articles 1, 3, and 5). The government was committed to providing free public education to all children aged 3 to 16 regardless of social or economic backgrounds with a shift away from standardized testing as the measure for academic success. Regarding *secularism* and the State (Articles 18 to 25), the inclusion of religious education was to be reinforced while guaranteeing the respect for freedom of conscience within the public educational system. Following the final recommendations of the EGEF, the 1991 Guidance Law 91-22 was passed thus modifying the law of 1971.[14]

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[13] A term often used to refer to a binary comparison with the *old school* inherited from the French colonial educational system.

[14] *Loi nº 71-36 du 3 juin 1971 portant orientation de l'éducation nationale.*

APPENDIX B: IRB CONSENT FORM

University of Illinois at Urbana-Champaign
Consent Letter

"Mentoring, from Perceptions to Practice: What does Experience-base Mentoring Mean for Cooperating and Student Teachers at the FASTEF Program?"
"

You are invited to participate in a research project focusing on the mentoring of student teachers in second language teacher education program at the University of Dakar, Senegal. The purpose of this research is to investigate the perceptions of cooperating teachers and student teachers about mentoring and their practical roles throughout the supervision experience as they work together. This study is conducted by myself, Mor Gueye, and my adviser, Marilyn Johnston-Parsons, PhD from the University of Illinois Urbana Champaign.

In this study, you will be interviewed twice. The first interview will take place before observing your classroom environment and you will be asked about your perceptions of good mentoring and the qualities and characteristics of a good mentor. The interview will last about 60 minutes. In the second interview that will take place after class observations, you will be asked to reflect on the connection between your perceptions about mentoring and the actual roles and tasks you played and displayed during the time you were observed in your classrooms. The interview will last about 60 minutes.

Your decision to participate or decline participation in this study is completely voluntary and you have the right to withdraw from participation at any time without penalty. There are no risks to individuals participating in this study beyond those that exist in daily life. Your participation in this research will be completely confidential. Your identity will be protected in all ways possible. Your privacy will also be protected and you have the absolute right to withdraw from the study at any time you want and demand withdrawal of any information you will have provided.

Will my study-related information be kept confidential?

Yes, but not always. In general, we will not tell anyone any information about you. When this research is discussed or published, no one will know that you were in the study. However, laws and university rules might require us to disclose information about you. For example, if required by laws or University Policy, study information which identifies you and the consent form signed by you may be seen or copied by the following people or groups:

- The university committee and office that reviews and approves research studies, the Institutional Review Board (IRB) and Office for Protection of Research Subjects;
- University and state auditors, and Departments of the university responsible for oversight of research.

Possible outlets of dissemination may be an academic presentation, a report, a paper submission to journal, and a book. But primarily, this research leads to a dissertation thesis. You will be

asked to read and respond to any presentations or publications to make sure that your ideas are accurately represented and that confidentiality is assured.

Your participation or answers to the interview questions will not have any effect on your student teaching, nor on your teaching position at the school, nor on any other employment-related aspects.
For your participation in this study, you will receive an amount of US $30. You will receive this compensation after the research is completed. According to the current exchange rate, $30 is equivalent to 17302 CFA francs ($1 = 576 CFA francs).

If you have questions about this project, you may contact the Dr. Marilyn Parsons in the College of Education at the University of Illinois Urbana Champaign by phone at 217-244-3577 or email at marilynj@illinois.edu or the co-investigator Mor Gueye by phone at 217-550-2849 or through email at gueye2@illinois.edu

If you have any questions about your rights as a participant in this study or any concerns or complaints, please contact the University of Illinois Institutional Review Board at 217-333-2670.

Please print a copy of this consent form for your records, if you so desire.

Participant's Signature:

I have read and understand the above consent form, I certify that I am 18 years old or older and, by signing this form, I indicate my willingness voluntarily to take part in the study.

_____

Signature   Date

I am also willing to have the information I provide during the skype interviews to be audiotaped.

_____

Signature   Date

University of Illinois at Urbana-Champaign
Institutional Review Board

Approved: 5/18/16

IRB #: 16806

Researcher's Signature

_____

Signature   Date

University of Illinois at Urbana-Champaign
Institutional Review Board

Approved: _____5/18/16_____

IRB #: _____16806_____

APPENDIX C: IRB APPROVAL LETTER

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Office of the Vice Chancellor for Research

Office for the Protection of Research Subjects
528 East Green Street
Suite 203
Champaign, IL 61820

May 18, 2016

Marilyn Parsons
Curriculum and Instruction
305 Education Building
1310 S. Sixth St.

RE: *Mentoring from perceptions to actions: What does experience-base mentoring mean for cooperating and student teachers?*
        IRB Protocol Number: 16806

Dear Dr. Parsons:

Thank you for submitting the completed IRB application form for your project entitled *Mentoring from perceptions to actions: What does experience-base mentoring mean for cooperating and student teachers?*. Your project was assigned Institutional Review Board (IRB) Protocol Number 16806 and reviewed. It has been determined that the research activities described in this application meet the criteria for exemption at 45CFR46.101(b)(1).

This determination of exemption only applies to the research study as submitted. Please note that additional modifications to your project need to be submitted to the IRB for review and exemption determination or approval before the modifications are initiated.

Copies of the attached, date-stamped consent form(s) are to be used when obtaining informed consent. If there is a need to revise or alter the consent form(s), please submit the revised form(s) for IRB review, approval, and date-stamping prior to use.

Exempt protocols will be closed and archived five years from the date of approval. Researchers will be required to contact our office if the study will continue beyond five years. If an amendment is submitted once the study has been archived, researchers will need to submit a new application and obtain approval prior to implementing the change.

We appreciate your conscientious adherence to the requirements of human subjects research. If you have any questions about the IRB process, or if you need assistance at any time, please feel free to contact me at OPRS, or visit our website at http://oprs.research.illinois.edu

Sincerely,

Rebecca Van Tine

Rebecca Van Tine, MS
Human Subjects Research Specialist, Office for the Protection of Research Subjects

Attachment(s): 1 consent form

c: Mor Gueye

U of Illinois at Urbana-Champaign • IORG0000014 • FWA #00008584
telephone (217) 333-2670 • *fax* (217) 333-0405 • *email* IRB@illinois.edu

APPENDIX D: IRB AMENDMENT APPROVAL AND PROPOSAL

ILLINOIS

OFFICE OF THE VICE CHANCELLOR FOR RESEARCH

Office for the Protection of Research Subjects
805 W. Pennsylvania Ave., MC-095
Urbana, IL 61801-4822

Notice of Approval: Amendment 01

February 13, 2019

Principal Investigator	Marilyn Parsons
CC	Mor Gueye
Protocol Title	*Mentoring, from Perceptions to Practice: What does Experience-base Mentoring Mean for Cooperating and Student Teachers at the FASTEF Program?*
Protocol Number	16806
Funding Source	Unfunded
Review Type	Exempt 1
Amendment Requested	Addition of member checking with two interview subjects
Status	Active
Risk Determination	No more than minimal risk
Approval Date	February 13, 2019 (amendment approval date)
Closure Date	May 17, 2021

This letter authorizes the use of human subjects in the above protocol. The University of Illinois at Urbana-Champaign Institutional Review Board (IRB) has reviewed and approved the research study as described.

The Principal Investigator of this study is responsible for:

- Conducting research in a manner consistent with the requirements of the University and federal regulations found at 45 CFR 46.
- Using the approved consent documents, with the footer, from this approved package.
- Requesting approval from the IRB prior to implementing modifications.
- Notifying OPRS of any problems involving human subjects, including unanticipated events, participant complaints, or protocol deviations.
- Notifying OPRS of the completion of the study.

pursuant to specific federal statutory authority; there must be no statutory requirement that the project be reviewed by an Institutional Review Board and the project must not involve significant physical invasions or intrusions upon the privacy of participants.

☐ 6. Taste and food quality evaluation and consumer acceptance studies, (i) if wholesome foods without additives are consumed or (ii) if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration (FDA) or approved by the Environmental Protection Agency (EPA) or the Food Safety and Inspection Service of the U.S. Department of Agriculture (USDA).

If the proposed research does not qualify in any of these categories, please complete the IRB-1 application found at: www.irb.uiuc.edu

4. Research Summary: Please summarize, in lay language, the objectives and significance of the research.

This research investigates the context of mentoring in a second language teacher education context by addressing two research questions: What are mentor teachers' and student teachers' perceptions of good mentoring? and, What are the roles and practices of mentors as they supervise their student teachers? I am interested in the ways that mentor teachers think about their roles as mentor teachers and student teachers perceive their mentors' approaches and practices, and further, whether their practices are aligned, or not, with their perceptions and goals.

This dissertation study is almost complete and the study involves only 2 teacher mentors as case studies. I don't believe this need an amendment, it is just a more narrow focus than initially anticipated.

5. Participants: Describe who will participate in the research and how they will be recruited.

There will be two groups of participants: the cooperating teachers ~~and the student teachers~~. Using snowball sampling. I will contact some acquaintances teaching in Senegalese schools for their recommendations of potential participants. I will ask them to inquire whether these other teachers would be willing to participate. Before I go to Senegal, when I have recommendations of potential participants, I will contact them by email describing my study and asking them and their student teachers if they would be willing to participate. I will offer to talk on Skype to answer questions if they prefer before signing the permission form.
The paragraph below is the body text of the recruitment email that I will send to the participants.

"Dear ....,

My name is Mor Gueye. I am PhD student at the Department of Curriculum and Instruction at the University of Illinois at Urbana-Champaign. I am conducting a research on the topic of mentoring in English language teaching in Senegal. I am looking for student teachers and cooperating teachers to participate in the study. The main investigator in this is Pr. Marilyn J. Parsons. I have attached a copy of the consent letter for you to go through the description of the project and the demands regarding preservation of your anonymity and privacy. If you are willing to participate, please sign and date a printed form of the consent letter and send it back to us at gueye2@illinois.edu or marilynj@illinois.edu .
If you have any further questions, please contact us at +12175502849 or by amil at gueye2@illinois.edu or marilynj@illinois.edu .
Thank you.

Sincerely,
Mor Gueye"

6. Research Procedure: Specifically describe what the participants will do and where the activities will take place. Outline the approximate dates and durations for specific activities, including the total number of treatments, visits, or meetings required and the total time commitment. Please include a copy of each of your measures as attachments.

After receiving approval from the UIUC IRB Board, I will be contacting participants. The interviews and observations will take place at the school where the mentor teachers and student teachers are teaching.

There are three tentative phases for the data collection. First, after the IRB is approved I will begin recruiting participants. May 2016 to early June, 2016, I will conduct one semi-structured interview with each of the participants. Second, after this first interview is conducted, I will begin classroom observations at the schools. During these observations, I will be attending classes and taking field notes about the mentor/mentee interactions and supervision discussions. I will also notate occasional discussions with them during post-observation and post-teaching meetings, lesson plan sessions, and evaluation periods. During this period, I will also have one semi-structured interview with each of the five pairs composed of one cooperating teacher and one student teacher. Third, from late July, 2016 to mid August, 2016, I will conduct one additional post-observation interview with each of the cooperating and student teachers.
I will not be directly observing students in the classrooms. My focus is the cooperating teacher and student teaching interactions and, in particular, the approaches used by the cooperating teacher while mentoring the student teacher.

For member checking purposes, I may contact the participants by email or Skype calls for additional clarifications after I am back in the United States and I am analyzing the data.

2 of 4

University of Illinois at Urbana-Champaign
Institutional Review Board

IRB exempt application, version 04/08/2013
Approval Date: February 13, 2019
Closure Date: May 17, 2021
IRB #16806

The consent form is written in English since my participants are all in-service or pre-service English teachers.

7. Data Collection Please explain how confidentiality will be maintained during and after data collection. If applicable, address confidentiality of data collected via e-mail, web interfaces, computer servers and other networked information.

The data will include a demographic questionnaire and pre-post interviews with the participants, field notes, artifacts (materials produced related to supervision) and informal conversations during classroom observations. There will likely be follow-up email or Skype exchanges after the interviews if anything in the data is unclear. All participants will be given pseudonyms of their choice to be used in data field notes and transcriptions. Data will be kept secure on a password protected computer and U of I box account. All paper copies will be scanned and paper copies shredded.

Concerning the letter stating that the school has agreed to have this study conducted, I wouldn't know until I go to visit the school in the summer. I cant verify whether the schools have such a policy. But I will know once I am in Senegal.

As for the concern to inform the parents that their child will not be the focus of the study, it is not part of the school culture to do so. It is not culturally inappropriate to do it but it is not required for the researcher to do it in the Senegalese context.

8. **Consent Process:** Describe when and where voluntary consent will be obtained, how often, by whom, and from whom. Attach copies of all consent and assent forms.

Volunteer consent of the participants is expected in May 2016. I will use a snowball approach to identify participants, the person recommending them or myself will contact them to ask if they are willing to participate. I will be in Senegal for the research starting approximately late April. Cooperating teachers and student teachers will sign the consent forms and return to me before I start data collection.

9. **Dissemination of Results:** What is (are) the proposed form(s) of dissemination (e.g., journal article, thesis, academic paper, conference presentation, sharing with the industry or profession, etc)?

The result will be published in the form of a dissertation, presented at academic conferences, and published in articles.

10. **Individually Identifiable Information:** Will any individually identifiable information, including images of subjects, be published, shared, or otherwise disseminated?

☒ No
☐ Yes

If yes, subjects must provide explicit consent or assent for such dissemination. Provide appropriate options on the relevant consent/assent documents.

11. **Funding Information:**

Is your research funded or is there a pending funding decision?

☒ No
☐ Yes

If yes, please indicate the funding agency:

Please provide a copy of the funding proposal.

12. **Expected Completion Date:** July 2018

INVESTIGATOR ASSURANCES:

I certify that the project described above, to the best of my knowledge, qualifies as an exempt study. I agree that any changes to the project will be submitted to the Institutional Review Board for review prior to implementation. I realize that some changes may alter the exempt stat us of this project. The original signature of the RPI is required before this application may be processed (scanned or faxed signatures are acceptable).

Marilyn Parsons
Responsible Project Investigator

3-14-2016
Date

3 of 4

IRB exempt application, version 04/08/2013

4 of 4

IRB exempt application, version 04/08/2013

University of Illinois at Urbana-Champaign
Institutional Review Board

Approval Date: February 13, 2019
Closure Date: May 17, 2021
IRB #16806

APPENDIX E: COOPERATING TEACHERS INTERVIEW PROTOCOL

Question 1: Perceptions on good mentoring.
If you were asked to describe what good or quality mentoring is, what would you say? In other words, can you describe to me what your perception of good mentoring is?
Considering the context of second language teaching in Senegal, do you think that there should be any particular characteristic that a second language cooperating teacher needs to have to better help their student teachers? If yes, why do you think so?

Question 2: Perceptions on the characteristics of a good mentor.
How would you describe the characteristics of a good mentor? What professional and personal qualities do you think a good mentor should have to be more effective in working with their student teachers?

Question 3: Metaphors of a good mentor; the semantics of the metaphors.
Can you give me one or two metaphors related to what you consider to be the characteristics of a good mentor?
Can you explain what this metaphor means to you and why you have chosen it to be representative of good mentoring?
Practically thinking about your experience as a cooperating teacher, can you think of an example to illustrate the meaning you have attached to the metaphor?

Question 4: The most successful and the most challenging on being a mentor.
In your experience as a cooperating teacher, what has been the most successful aspect of your role while working with student teachers?
Can you give an example of what has been the most challenging aspects during your journey as a mentor so far as? How have your dealt with that issue? What was your role with regard to yourself? With regard to your student teacher/s?

APPENDIX F: DEMOGRAPHIC QUESTIONNAIRE

Name: …………………………………..

1- What is your current teaching certification?

CAEM (BA) ☐   CAES (MA) ☐   CAE-CEM ☐

2- What is your teaching experience in the following levels?

	Elementary	Middle school	High school
Number of years of teaching experience			

3- Referring to the certification you mentioned in question 1, when did you graduate from FASTEF?

In the year …………………………………………………………………….……

4- In which school are you currently serving?

……………………………………………………………………………………….

5- How long have you served as a mentoring teacher?

……………………………………………………………………………………….

6- What group of student teachers have you mostly worked with?

F1A ☐   F1B2 ☐   F1C2 ☐