

SECOND LANGUAGES AS IDENTITY CATALYSTS FOR PRE-SERVICE
TEACHERS

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LICENCIATURA INGLÉS-ESPAÑOL

MEDELLÍN

2016

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Trabajo de grado para optar al título de Licenciadas en inglés-español

Asesor

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Título profesional del asesor

PhD

UNIVERSIDAD PONTIFICIA BOLIVARIANA
ESCUELA DE EDUCACIÓN Y PEDAGOGÍA
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2016

Noviembre 29 de 2016

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ABSTRACT

Since the beginning of the globalization and our closest relationship with other countries, languages have been taking an important role in our lives. In this sense, people have had the chance to interact with numerous cultures through the language and, at the same time, to understand, adopt and adapt other ways of thinking as their own, which has to do, directly, with identity processes. From this, the combination of language and culture, take us to rethink how people are reconfiguring and taking conscious of their self and the group they are part of.

The purpose of this study is to analyze how the interaction students have during all their degree with a second language intervene on the creation of a new mindset in pre - service languages teachers, which becomes important in these times because it allows to take into account other processes languages students are making, directly and thanks to the contact with a different language, related to their identity (in their personal and professional lives) as future teachers.

This study proposes implications for teacher education programs to tackle the idea of identity more deeply to highlight students' identification systems and mental structures configurations. This would also invite programs to restructure their courses and curricula to adjust them with pre-service teacher's needs. Regarding the field of literacy, teachers' identity represents a text that can be interpreted, read, transformed and re-written, because teachers are always in contact with a dynamic process: the practice and knowledge.

Keywords: Second Languages, Identity, collective identity, language pre- service teachers, Literacy.

RESUMEN

Desde el comienzo de la globalización y de nuestra estrecha relación con otros países, los idiomas han tomado un importante rol en nuestras vidas. En este sentido, las personas han tenido la oportunidad de interactuar con numerosas culturas a través de la lengua, y, al mismo tiempo, entender, adoptar y adaptar otras formas de pensar como suyas, lo que tiene que ver, directamente, con procesos de identidad.

Desde este punto, el propósito de este estudio es analizar cómo la interacción que los estudiantes tienen durante toda su carrera con una segunda lengua, interviene en la creación de una nueva mentalidad en maestros de lenguas en formación, lo cual se convierte en algo importante en estos tiempos porque permite tomar en la cuenta otros procesos que los maestros de lenguas están haciendo, directamente, y gracias a el contacto con una diferente lengua, relacionado con su identidad – en la vida personal y profesional- como futuros maestros.

Este trabajo implica para los programas de educación abordar, más a profundidad, este evento y dar más relevancia a los sistemas de identificación y a las configuraciones de las estructuras mentales de los estudiantes, para, quizás, reestructurar los cursos o, incluso, el currículo ajustándolo a las necesidades de los maestros de lenguas en formación. También, en el campo de la literacidad es importante resaltar que la identidad de los maestros representa un texto que puede ser interpretado, leído, transformado y re escrito, porque los profesores siempre están en contacto con un proceso dinámico: la práctica y el conocimiento.

Palabras clave: Segundas lenguas, Identidad, Identidad Colectiva, Maestros en formación, literacidad.

1. INTRODUCTION.

Today's growing diaspora has caused a larger presence of language exchange among cultures. This, in turn, has triggered an interest for establishing relationships with others thus provoking a deeper need for learning and using languages. This leads us to think how the manners of the cultures have been changing.

It has become more evident that more people are more interested in learning and teaching languages today. This allows them to have a broader view of the world and more constant contact with other cultures. That contact, as this paper will argue, encourages raising or reshaping one's identity. We have noticed how language teachers are a living example of this situation. Through observing their practices, there is more evidence of the effect of the different cultures that they have adopted and adapted as their own.

Based on these initial concerns, this paper will share the lessons we learned from our review of the literature to explaining how the interaction with a second language (English in this case) affects the identity processes on pre-service teachers. It is important to point out that this area of study is still growing. One of the obstacles that we faced in our review was the lack of information and the lack of studies in this field. Therefore, we decided to split it into categories, trying to set out how this process is carried out.

We organized our review in seven main sections: identity, collective identity, second languages, language pre-service teachers' profile, new languages- new cultures, developing a new way of thinking and a proposal. We proposed these sections were proposed as the way to understand and making connections among them for, finally, establishing how the interaction with second languages really affects the construction of identities.

We framed the section on *Identity* to what different theorists have said about this process, its configuration, and the intervening factors, as well as the role of the environment in which identity is formed. Our discussion of *Collective Identities* shows how identity, although an individual process, is created in communities and thanks to the relationship with others. In addition, we belong to a group of people because we feel sympathy with them or we have common interests

Our discussion of *Second Languages* gives the reader an overview of the process that human beings make when they start to acquire their mother tongue, till the moment when they feel the necessity for communicating with a globalized world that leads them to interact with a second language. This one is linked with the language pre-service teachers' profile, which shows how that constant contact with different cultures through different languages shapes languages teachers' profile, practices and, even more, identities.

The section titled *New Languages- New Cultures* discusses sociocultural theory (Vygotsky) and the social learning (Bandura). From these concepts, we explained how languages act as an artifact that allows the person to take in some processes and that makes that the subject adapt and adopt other cultures aspects. Finally, the section *A New Way of Thinking* brings all sections together to introduce a curricular proposal to implement and highlight the developing of the pre-service teachers' identity in the preservice teacher education context.

1.1 REVISITING IDENTITY IN THE CONTEXT OF PRESERVICE TEACHER EDUCATION

Pérez (2010, p. 519) explained that, thanks to the globalization and the closest relationships between some different countries, people increasingly feel identified with languages and how they can open a big world, not just in the work field in the future, but in the cultural one. Taking into account this phenomenon, we became interested in looking at the connection of the incoming identity and the second language (focused on pre-teachers in an English-Spanish Education program). In this sense, this study allows us to see how people who is getting involved in this topic, make the language an essential work instrument and coexist with other culture beyond that language.

Through languages, students create new ways to reconfigure the world and, at the same time, look up to other cultures and appropriate them. Even though this is a general view, the important thing is to see how this particular interaction with other worlds affects the building of identity along the degree, or if, at least, this topic has an important impact in the development of the person and the future language professional.

In this way, it is important to say that, as a languages degree, there is more impact from the cultural field than in another teaching degree. As Sapir (1920, in Hinkel, 1999), discussed, “a language and the culture of its speakers cannot be analyzed in isolation” (p.2) , and for that reason, language pre-service teachers are more exposed to assume other actions influenced by the language, it means, by culture itself. This behavior starts as an individual identity, which we will draw from Norton’s (2000) definition, “I use the term identity to reference how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future” (p.5). From this point, the context is crucial for configuring identity that allows the human being gets his/her reality from the world, and, of course,

culture is the main entity of it and, at the same time, the highest expression of a specific language.

However, as we have mentioned before, language is, finally, the key term of this study, because it brings with it a culture and a particular way of thinking. It is necessary to define, not language but second language because our context (Medellín) is not officially an English-speaking city. Thus, it is convenient to introduce the idea of second languages (Mora, 2013, 2015) and all it covers. Uribe and Gómez (2015) define this as:

The idea of second languages describes communication systems present in a specific context that operate next to (sometimes with) the mother language in that location. In this sense, we recognize that while there may be a predominant language that people use in that particular place, there may be others that people use as a resource for communication. This way, second languages emerge because the context itself and its inhabitants make it happen. (...) In that sense, second languages contribute to the enrichment of the community's diversity. We understand that language use always implies not just words but different ways to think the world. (Gómez & Uribe, 2015, Introducing the Term, pa. 1 -2)

According to this, despite the lack of official status of English in Medellín, the city has appropriated a number of things from English speaking cultures, which is not too far away from future language teachers. In this way, this study address the following research question: How does the interaction with a Second Language, in this case English, affect the identity processes of a group of pre-service teachers from an English-Spanish Education program?

Teachers, as professionals and as individuals, are beings who constantly are configuring and transforming themselves. Assuming that the interaction through a second language will impact and affect their configuration as future languages teachers and as subjects, therefore, that interactive process should be taken into account more often inside the classroom, to give more relevance and rigor to this identity processes which are constructed at the same time as the future teacher is

being educated, then, in certain way, it will help him to configure his future pedagogical practices.

In addition, the link between identity and second languages is an issue that needs further exploration, as does the connection between the future language teachers and the identity processes under development in their majors and the emerging interactions from in-depth learning. This also justifies the need and importance to know more about this topic, which should get more visibility and relevance in faculties of education. We must highlight the value of being aware that this interaction affects the human being and it is a matter of them (Faculties of Education) to intervene it properly.

2. METHODOLOGY.

This work is a bibliographical search. We based our research on looking for some relevant literature in the field of identity related to second languages in language pre-service teachers. In this process, the first issue we found was that there was not enough data about this topic, for that reason we decided, first of all, to look for each category (identity, collective identity, second language, pre-service teachers...) as isolated words. Then, we started to find some relationships among concepts as: identity and pre-service teachers, identity and second languages, students teachers' identity, languages and identity, and so on. In this way we could begin to approach to the aim of our work.

Initially, we looked for on some databases the University offered to us without any result. So, we decided to search academic articles and books on an Internet browser, this last source using the key terms that started to work, thus, we could review some relevant literature about it. As part of our search, we also decided to contact some people who know a little bit more of this field to recommend us some articles and authors and, from this, emerged the category of sociocultural theory, which helped us to complete, in some way, our information.

Trying to complement the information we already had, we did a little search based on the books of the University's library. Taking into account that this is a very specific field of research, there we could not find any information, so, we attempt to look for the specific categories which did not yield the specific information we needed for this work. In view of this, we decided to start registering our information on bibliographic records as a way to classify the data. On them, we got information like the author of the text, the topic, the location, a summary where we wrote the useful quotes and a little analysis of each part of the information to ease, later, the process of writing.

Finally, for writing the text, we did an outline with its structure, where we wrote, in detail, the titles of this, the content it should approach, the deadline and the writer of the section. Each one of us has been in charge of a specific section of the text and, together, we revise the other's text to point out the issues and the right guesses, also, to make sure we are getting our aim.

3. CONCEPTUAL FRAMEWORK.

3.1 PROPOSING A FRAMEWORK TO CONCEPTUALIZE IDENTITY

Rarely do we ask ourselves about the role of knowing a second language and its effects on people who study it. From the very first times a person faces the process of learning other structures of other languages, they do not realize they are not just improving, getting competent and adding up some complements to their academic curriculum, but they are creating a whole different structure on their brains.

In this section, we will first develop the notion of identity as crucial for the issue at hand. This one, perceived as the way in which a person interacts with the word, and how that interaction is transformed through time and space and is a way for thinking about future constructions and configuration of his/her own (Norton, B. 2000, p. 5). So, for this work, the concept of identity is going to draw the line and the way to reveal how learning a second language reconfigures the way in which we conceive the world and, in this case, pre-service teachers configure their teaching practices.

From the conception of identity, it seems it is not isolated. From this one have emerged some other central ideas as: Collective Identity and the way this one influence the pre-service teacher practice being part of a community; Second Languages and how they are the ones that are part of the configuration of our brain, the ones which allow us to be part of the culture and, in this work, the ones that configure pre-service teachers pedagogical practices through their identification with a language; and, also, an imperative perception, which is a transversal axis that cross all over this topic of identity: Sociocultural Theory.

Through the development of this conceptualization, the reader is going to find some main concepts that set general standards to create an idea about what does

it make that the interaction with a second language affects the subject and his/her identity as a person and, in this case, as a future languages' teacher

All this concepts are going to be described below and, also, the connection among them and the relevance from each one for this work.

3.2 IDENTITY

Talking about how people build their own ways of thinking, how they recognize something as part of their lives and how the appearance of social patterns define the way people configure the world in certain space and time it is called identity. In this sense, it is important to define how is going to be taken- identity- in this work. As Norton said (2000) “I use the term identity to reference how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future.” (p.5).

In this way, identity represents a process people make internally for configuring the way they are and accordingly they act. This process as Norton mentions, implies just be in a specific context and take from it the things each one feels identify with, no necessarily all the characteristics from some religion, ideology or system. So, people can have a variable personality depending to the world they have, about what they see, what they share and what they interact with.

Then, for Norton, not only the context – the space – but the time has a considerable importance in the process of building an identity. For him, human beings are configured thanks to the time they were born and this, in some way, determines the personality behavior in the face of certain situations that emerged in that stage. In this sense, humans are affected for the external aspects (society, family, policies, ideologies and so on) and through these elements build their own mental structures.

About this, Beijaard, Meijer and Verloop (2004) say something in that regard:

The latter focused on identity formation in social contexts and on the stages people pass through: owing to biological and psychological maturation, each stage has its own characteristics regarding the individual's interaction with his or her environment. [...] Identity is not something one has, but something that develops during one's whole life (p, 107).

According to this, one can notice that the environment has a lot to do with the identity processes and it has a strong relationship with the human maturation, so it is a process that never ends and it allows renewing, constantly, thoughts and actions.

In this sense, identity takes part in this issue because from all the experiences people have through their life, there are many of them which affect or, better, have a considerable impact in the way people see life. Taking into account this, and talking about those experiences people have, one of them is having the possibility to interact or even just being in contact with a language (different to the mother tongue) which supposed an internal change to see the world, because a language represents the culture, traditions, the way a specific group think and, in some way, that situation has an influence to who is involved there.

3.3 COLLECTIVE IDENTITY

Normally, when people start to construct their identity, even it is an internal process; it has to do a lot with the interaction with others. Usually, people want to belong or to identify with certain groups or some characteristics of them for defining as humans in society. This factor allows the creation of new and diverse patterns and mainstreaming which generates communities too, but this business is not the issue of this paper.

In this perspective, emerges the concept of collective identity which takes part, precisely, outside where the world matters and where life is constantly changing. As a result, it has that when people can establish or create a link with other ways of thinking is when the “internal” identity takes strength and shines out because the interaction help to humans recognize in others their own personality which is a big motivation for exploring more about that specific “field”. Particularly, and talking about this situation Mercado & Hernández (2010) point that:

Identity supposes an auto reflection exercise, through which the subject highlights his/her capabilities and potentials, it has an awareness about the subject as a person; however, as the subject is not alone, but coexist with others, this self-knowledge implies self-recognition as a group member, which, at the same time, allows get different from the others groups members (p. 231, Authors’ translation).

Basically, the collective (in terms of a group of people) makes possible the configuration of the own identity taking into account the different external incentives people receive for adopting and adapting a new mental structure as their own, it is important to clarify that not every social stimulus has the same social impact in each person, that is where identity really takes place.

Furthermore, and as an introduction to the relevance of this –collective identity- in this work, it can be assumed that the paper’s field is teaching but also is second languages included. So, in this sense, this “phenomenon” allows people to be

interested on, feeling, interacting, sharing and acting as members of this special category (or community) as Coldron and Smith (1999) refer in one of their papers:

Part of the experience of teaching is continually constructing a sustainable identity as a teacher. As presented above, the construction of social identity in general involves taking a position in social space. The whole set of practices and traditions, on the basis of which choices are made, is the landscape (or ecosystem) in which the individual is located. The professional identity of teachers is a particular instance of this process. Social being/identity as a teacher is a matter of where, within the professionally pertinent array of possibilities, a particular person is located. Teachers need, however, to distinguish between the location they are each given and that which they achieve. (p, 714)

In this sense, teachers need to identify and recognize, firstly, their real position (space, context) and then, to know to what extent they want to get in their profession. Take a specific position in certain space determines how you face some situations, having the possibility to feel identified with some education features or methods.

In connection with some latest ideas, it is important to say that the matter of this work has to deal with how the fact of belonging to a collective (in this case, pre-service second language teachers) give the opportunity or the possibility to secure some knowledge about the topic, but more than that, to re-affirm situations that start to become similar between the members, for instance, the same ways to think about some topics, or even stronger, the influence of a second language on the manner members act, for example, the music tendencies or cultural aspects from that second language they are in constantly contact with.

3.4 Second Languages.

In order to understand what a second language is and its role in human communication, it is important to introduce, first, the 'Child tongue' which is one of the ways we develop to communicate our needs to others, "it is a code of a different kind, without either words or structures" (Painter, 2015, p. 10) but it is, in fact, how we start to build and organize our mother tongue. This first language is the one that allows us to establish a link with the world, is the one which help us to objectify ideas and symbolize the world.

This random sounds start to evolve to the point of being much more than that. This is the transformation from the child tongue to the mother tongue, this last is created from an abstract network of relations that will enable the trainee to follow a more complex and understandable code, at the same time that he/she sets and expresses meanings and encodes them into the speech. (Painter, 2015, p. 10)

As the mother tongue is the tool that makes possible our first participatory contact with society and allows us to get involved with the culture, second languages go beyond the lexical-grammatical matter and move from ideas such as official/unofficial, giving more importance to use and practice (instead of proficiency) and more than operating next to (sometimes with) the mother language in a specific location, start to act "as a resource for communication" (Gómez, & Uribe, 2015)

In this respect, the contact with a second language (assuming it as a communication resource) makes possible the contact with cultures diversity and allows us to be part of them. Thus, learning a second language becomes an open window for making out and enjoying the landscape of "education, employment, and other basic purposes" (Saville-Troike, M. p.4). Therefore, second languages begin to represent a bigger change on our perspectives "since this may significantly affect what we learn" (Saville-Troike, M. p.3).

As a result, it is inevitable to ignore the fact of how this affects a human being. Joining a society from the use of another language (different from the mother tongue) implies transforming some life styles, learning different ways to perceive the world, learning what we already know with more universal different points of view and the main point in this work: influencing and modifying the way we inhabit the world and our relationship with it (Norton, B. 2000), which leads us to talk about Identity.

Essentially, if second languages are taken as an enhancer for constructing and strengthen the way in which we identify ourselves with other and a community, it would be meaningful to bring up what was said in a plenary session at Universidad Veracruzana (PUV) when they pointed that going in depth into a new speaking community or linguistic community, the effect is to suffer modifications to our identity. With difficulty a person could be the same or would think in the same way when learning a new language (Universidad Veracruzana plenary session, author's translation, 2014, p.1)

According to what was said at Universidad Veracruzana, although belonging to a specific community with a specific speech gives us a particular linguistic, social and cultural identity (2014, p.1), getting in contact with a different one gives us a new connection instrument for creating meaning, sense and existential value (author's translation). This, in terms of the school, as Norton (cited in Universidad Veracruzana plenary (PUV), 2014) states "even though motivation acts as a very strong initial motor for learning a second language, it is going to be the aptitude to face movements of changes of identity which guarantee the linguistic success" (p. 5).

Although second languages are usually reduced to "an official or societally dominant language needed for education, employment, and other basic purposes" (Saville-Troike, M. p.4) as mentioned before, and also seen as the one "acquired by minority group members or immigrants who speak another language natively" (Saville-Troike, M. p.4), second languages allow an identity reconfiguration since speakers can explore through them other life styles, new cultures and can open the

possibility for a subject to identify him/herself with certain foreign practices and take them as part of his/her personality. In addition, it is not just what the language itself allows to the speaker to know, but all the experience it represents (symbols, signs, experiences, imagination, gestures...)

Based on these new experiences with a new language, new “worlds” are created, some of them, intercultural, that take from here and from there but, at the same time, they do not belong to any of both sides. They are just some characteristic that the speaker takes and embraces as part of his/her life for getting recognized by the society and accepted as an active and unique individual.

3.5 Language Pre-Service Teachers' Profile.

Part of a teaching role is the construction of his/her identity (Coldron & Smith, 1999. p.714). As the individual identity occurs when there is social interaction, teacher's identity takes place not only when there is interaction among teaching communities (Fajardo, 2014. p. 50) but also their own "personal background", even from their contact or their experience in the school they build their conception of teaching (positive or negative). The interaction determines how people build their own identity, it means, how much can people be connected with some specific mainstreaming or thought. People do not react in the same way to the same things; in this way, people select from an amount of things what they like for integrating themselves (they decide how) with their environment (Beijaard, Meijer & Verloop, 2003, p. 107)

Likewise, in the teaching field it is common to see that some people who decide to be a teacher, have been in contact with this profession because of their family, so, they have been surrounded by the concept of institution. Once they are working in the educational field, they start to participate or to affiliate themselves with other teachers, who become their community, then, the new teachers start to form, shape or transform their professional identity through the contact with this group. (Castañeda, 2014. p. 50)

What is more, a big part of the conceptions pre-service teachers come with, born from how they conceive teaching as a profession and how their experience was, that is the reason why their process of identification does not belong just to an

objective knowledge in academia. As Kajee (2015), more convincingly, expressed, “They (student teachers) constructed their teacher-selves in relation to what they were exposed to in their own schooling” (p. XX). This conception allows deducing the impact that school teachers generate through their practice and how they influence the process of identification in future teachers.

From what has been said before, it is appropriated to point that the way in which teachers’ professional identity is developed, belongs to the relationships they build among themselves, in their community and during the process of teaching. Sometimes, belonging to a teachers’ community creates structures about the way or the strategies they could use for teaching. This process occurs from the very first beginning when pre-service teachers are observing their mentor teachers’ models and from that observation and the affiliation these student teachers feel with them, and how interesting it looks for them, they appropriate and try to reshape it, always, through the practice (Castañeda, 2014. p. 56).

Typically, some people choose to become a teacher because of the inspiring and non-inspiring models they had in the past and, also, those models help the pre-service teacher to learn “how to teach” (Castañeda, 2014. p. 56). In this way, “pre-service teachers discovered how to move from being students to being teachers and honor personal beliefs and passions while meeting professional responsibilities and embodying a teacher identity so often overshadowed by stereotypical cultural scripts” (Alsup, 2008, p. 36). Pre-service teachers are equipped with a large number of preferences, certainties, manners (slang, discourse, etc.) that come with them, and have to deal with the subject and the future professional.

As a consequence, a professional teacher is not full just of academic knowledge. There is a huge background from what the person is, the influences he/she has/had from the culture, his/her likes or dislikes, etc. that have lead him/her to create a concept of what a teacher is and what teaching means. Therefore, for Alsup (2008, p.35), a successful teacher is the one who integrates his/her individuality in his /her professional life to recreate his /her teaching practices.

In this respect, the profile of a language pre-service teacher is crossed, primarily, for numerous variables. First, the familiar influence, then, the teachers and situations they were exposed in their own schooling, continuing with the fact of belonging to a teacher community and, finally, their own affiliation with the profession. But, mainly, Language pre-service teachers profile is marked by the way they are (personality) mixed with a cultural context that traces the starting point of identity.

3.6 New Languages, New Possibilities.

To learn more about how humans established identity, it is necessary to mention Vygotsky's theory about sociocultural learning. As it was said before, identity belongs to an internal process that is constructed from the contact with the external world; in this sense, Vygotsky is aware of this process and give some lights about this topic recognizing the fact of human beings transform the reality into yours depending on the different interpretations from it.

As a result, he takes part of this theory talking about the existence of processes which allow humans embrace situations as part of their mental structures, in this way, he takes into account that the interaction people do with the world is given by artefacts, it means, tools which let that interaction happens. He argues that the main artefact people have for acting in the world is language because from it human being can access to the culture and get interaction with it regardless of if they want to adapt or not those expressions as yours.

Language is the most pervasive and powerful cultural artifact that humans possess to mediate their connection to the world, to each other, and to themselves. (...) Language imbues humans with the capacity to free themselves from the circumstances of their immediate environment and enables us to talk and think about entities and events that are displaced in both time and space, including those events and entities that do not yet exist in the real world. (Lantolf & Thorne, 2007, p. 201-202)

Therefore, there is a process which lets people assimilate what are observing or living as a new experience; this process is called: internalization. Here, and thanks to the language that works as a mediator between the reality observed and the one who people can name, the new experience is processed and is turned into internal thoughts those, later, are going to be reflected in some way, could be in ways of acting or in ways of thinking:

The process through which cultural artifacts, such as language, take on a psychological function is known as internalization. (...) Internalization is a negotiated process that reorganizes the relationship of the individual to her or his social environment and generally carries it into future performance. (Winegar, 1997, p.31 cited in Lantolf & Thorne, 2007, p. 203)

Approaching this matter is not an easy business because it is about understanding to what extent social dynamics affects the individual ones. Specifically, we need to discuss how those situations and the act of imitating are an important part of this issue. Even society starts to create patterns, as it was mentioned before, even, Vygotsky, mentions something related to this as a way to internalize the input people get from the environment:

Vygotsky proposed that the key to internalization resides in the uniquely human capacity to imitate the intentional activity of other humans. Imitation, however, is not understood as the mindless mimicking often associated with behaviorism in psychology and the audiolingual method in language pedagogy. Instead it involves goal directed cognitive activity that can result in transformations of the original models. (Lantolf & Thorne, 2007, p. 203)

There is another theory that complements socio-cultural theory: social learning theory. From it, and talking about the concern of this article, it is worth emphasizing that people learn thanks to the experience, and that experience is not just do something like in the practical way; when he talks about experience is referring to the act to observe, being in the context and be exposed to certain situations which could modify ways of thinking, or even, behaviors in who is observing , “In the social learning system, new patterns of behavior can be acquired through direct experience or by observing the behavior of others” (Bandura, 1977, p. 3).

In this sense, all this theory and processes are important in this work to the extent that allow think the language is a powerful tool for mediate, not just social matters but personal ones, which help us to analyze and understand how, through it, people can know, adapt and adopt new configurations in their lives. It is through

language humans can get interaction with others and according to this, interact with the culture itself internalizing and imitating patterns or mixing them for building identities, that is the way pre service language teachers get involved or get affected by this issue, in this case, in American or British traditions because thanks to exploring and being in constant contact with the language they are processing another points of view: they are exploring another culture.

3.7 Developing A New Way Of Thinking.

After having an overview of some important features about possible factors that affect the internal process of building an identity, it is necessary to point out a little bit more about the relationship between the acquisition of a second language and the impact this has in the configuration of identity processes in Language pre - service teachers.

In this respect, we must highlight the fact that coexisting with a second language, which is one of the fundamental matters of this work, changes human aspects, and, in this case, shapes and reshapes the identity. As it was mentioned before, through the language, people can access to a culture and that is precisely where the point of this work resides. According to this, it is evident that human beings learn from others (whom belong to other culture) how to intervene and act in certain situations which starts to becoming in something, increasingly, more familiar and for this reason frequent.

In addition to this, to belong to a collective, it means, to a community -in this case, language pre-service teachers- make people feel identify with them and also want to take part of this issue - being a language teacher- in a more serious way, it means, that everything people can internalize and process from this collective and from the external world too, it is going to be reflected in thoughts or actions which are probably going to intervene in the professional field (teaching practices).

This process is a long one, and maybe never ends, and while pre-service teachers are in the degree, it is going to have a high impact, not in the same way in all of them, but something will change into their minds. Generally speaking, this constant contact with the language opens a big culture behind which is the American or the British one, so the way they are and think it is transferred when someone is learning that language, even in the structural part of the language (expressions) is reflected the whole culture, it means, a particular a way of thinking.

From this point, it is almost inevitable to think people that are studying so deep languages are more sensitive to create new mindsets from the input they get all the time in their classes and to adapt some thoughts from those cultures; in that way, then, they are going to evidence changes in their pedagogical practices. Unfortunately, these processes are so subtle but that doesn't mean they are not important for the building of the professional profile as languages teachers in the future.

In this connection, it is good to see some languages teachers reflecting in their actual practices the impact they had through learning an additional language. This, related to the way they express their ideas, the capacity for taking into account all the realities and not just one as the possible and the way they deal with a language class is not the same, precisely, because the main objective of the class is not to learn a language, but to understand or comprehend which is behind it, the specific cultures' dynamic.

In other words, if languages teachers cannot teach a language in order to create new points of view, they are just repeating what a book can offer to the students, that is why let it affect -for a language- even though this means uncomfortable situations at the very beginning, takes an important part of this matter. Being teachers more aware of the consequences or the influence they have on the students also is something that it has to do with this profession.

4. PROPOSAL.

4.1 OUR PROPOSAL TO INCLUDE IDENTITY IN TEACHER EDUCATION CURRICULA

One of the purposes, apart from taking into account this situation for exploring more this interesting relationship between languages and identity, is to give the possibility for thinking about to integrate to the curricula of languages degrees something can strengthen the languages teacher's profile looking for helping to discover aspects which could improve the future pedagogic practices.

Even though there are subjects inside the language teacher education major related to the construction of the identity, this is more geared toward teacher image and the historical part behind it. In this perspective, it becomes necessary to complement, in some way, this profile because, in this case, the teacher profile is being affected for another big aspect as the language it is. Clearly, there is a matter where students have to be sensitive and aware; this way, they can discover even more useful elements for defining themselves as subjects and as future professionals.

Considering that this contact students have with the language has an important impact on personal and professional aspects, it would be necessary intensify this topic a little bit more, it means, getting complex, thinking more about how the exposition to another culture intervene in the identity process of these students and in this way can create a sensitization, first, inside the teachers and, in the curricula community, and then with the students whom are coursing this degree.

According to this, what this work pretends is to analyze and explore this topic deeper and create, even more, interesting relationships which are implicit inside of these two concepts, for instance, everything the culture possesses. That is, not

only to focus the attention in this relationship but to try to connect this topic to other realities as the process students have to through during their degree that have to do, obviously, with identity processes.

In this context, and after having a general idea of why this topic is important for the languages pre-service teachers academic training, it makes relevant to study the context where this takes place and intervene, in this case, through the curricula, creating strategies, courses or sensitization courses which help students to establish a strong professional profile, also, at the same time, help them to be more aware of their own process allow them improving even more this meaningful part.

As future languages teachers, we saw the necessity to know more about this dynamic, and although is just an overview, at least we could bring some ideas for be them taken into account and to consider the possibility to explore it. This, with the intention to go beyond to the language and not just think that is just how to write and how to read through it, is think on how that language can take us to change and modify us; that is why we can not put everything that is behind of it aside.

5. CONCLUSION.

As culture is, almost, the main scenario from which human beings adopt and adapt some manners, (and this adoption is, in first instance, thanks to the interaction) is this the one that provides some tools for us to build our identity, it means, the way in which a person conceives and establishes relationships with the world, taking into account time and space.

This process of building the human being's identity is affected in order to be permeated by different cultures. The fact of being in contact with them, even more, being involved in the field of education (teaching languages) allows to the speaker/ learner to be more aware of other realities and, thus, provides more possibilities for creating a more diverse way to reconfigure an own identity.

An important factor that plays a fundamental role in the process of teachers' identification is joining to a teaching community, where experiences are shared and where, through others' practices, there is a possibility for implementing some aspects to the own teaching style. This communities and the own practices are scenarios where the future teachers are going to reflect, to experiment and to make determinant choices for building their identity.

Being a preservice language teacher is a state where the student teacher is taking some elements to build his/her own professional life. This process is given thanks to the interaction with school and university teachers, partners, mentor teachers, practical experiences in the school and last but not less important: the interaction among the context, own manners and the interest of adopting and adapting other cultures' aspects.

Finally, it is necessary to state that the interaction through the language is inherent to the human being; it is to say, affects and impacts him/her, for better or worse. This process has to be taken into account into the curriculum and the pre-service teachers' pedagogical practices for maximizing this process of identification, which

takes place indirectly and sometimes unconsciously. These practices are a base to model the future teaching style and teachers' identity of the future languages' teachers.

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