



# Understanding EFL Pre-service Teachers' Beliefs About Second Language Acquisition and Learning Through Language Autobiographies

Arifah Mardiningrum<sup>1</sup>(✉) and Muhammad Haikal<sup>2</sup>

<sup>1</sup> English Language Education Department, Language Education Faculty, Universitas Muhammadiyah Yogyakarta, Yogyakarta 55183, Indonesia

arifahmardiningrum@umy.ac.id

<sup>2</sup> English Language Education Department, Faculty of Tarbiyah, Universitas Darussalam Gontor, Ponorogo 63471, Indonesia

**Abstract.** Pre-service teachers' beliefs resulting from their experiences can predict how they will approach their professional teaching practice in the future. Being future teachers, pre-service teachers hold a unique position of viewing experiences from the perspectives of both teachers and learners. The current study aimed to investigate EFL pre-service teachers' language acquisition and learning beliefs by exploring their language autobiographies. The language autobiographies comprised the narration of their experiences with their first and second languages. The study was conducted qualitatively within a content-analysis design, involving fifteen language autobiographies written by EFL pre-service teachers in one private university in Yogyakarta, Indonesia. The study found the experiences related to the pre-service teachers' beliefs were namely having critical incidents, being exposed to SL by significant others, being exposed to SL by media or interaction with the environment, having to learn SL in schools, and finding new interest in SL. Meanwhile, the beliefs about SLA found were that significant others play an essential part in the success of language acquisition and learning, exposure ensures the mastery of communicating with a second language, learning must be done with love or personal interest, and it can be very challenging to learn a new language if it is very different from the previously acquired language.

**Keywords:** Beliefs · EFL pre-service teachers' beliefs · second language acquisition, · second language learning, · language autobiography

## 1 Introduction

A teacher training program will be the first stage to pass as the initial step to achieving professional labels, especially teaching qualifications. Since they are trained in teaching-education programs to earn teaching credentials, the process involves numerous aspects in which these can eventually influence their beliefs. Per this study, beliefs are considered pre-service teachers' judgment toward teaching-learning quality. At least in this study,

beliefs are more emphasized as ideas or preconceptions that pre-service teachers carry to fit with the ideal way of how teaching-learning should be. However, their prior beliefs have been acquired at a young age and become their system, yet it does not remain constant. The more experiences and narratives they encounter with the interactions between peers and teacher educators, the more possible they may construct new/various beliefs.

Furthermore, the presence of beliefs is not merely an invisible attribute yet performs several benefits in teacher education. That is to say, Jaimes (2013) maintained that explicit beliefs owned by pre-service teachers function to promote self-reflection leading them to be more aware of their activity and that their practices and actions in the classroom are affected by their beliefs. Agudo (2014) added that the combination of teachers' beliefs and classroom instructional practices could encourage effective teaching and learning. This cognitive ability helps teachers to have strong adaptability regarding decision-making and action in their classroom practices.

Relating to the statement above about learning experience may shape pre-service teachers' beliefs. Phipps and Borg (2009) emphasized that the very first beliefs derive from personal experiences as learners, and the changes are followed by teaching delivery and other elements. The factors shaping pre-service teachers' beliefs come from their learning experiences: motivation, attitudes, learning approaches and strategies, and achievements (Chan, 2011). It all can be recapitulated that a positive learning environment can support pre-service teachers to remain engrossed in learning and eventually pursue beliefs, whether they are implicitly or explicitly uttered.

When pre-service teachers are expected to understand how their experiences can construct their beliefs, reflective practices can be one of the tools to bridge. Hence, this tool can be attached to the curriculum to help them consider that experiences and beliefs are essentially connected. Through reflection, teachers systematically review all learning processes and possibly connect them to the next level of progress. Ambady (2018) asserted that reflection as a cognitive process originated from experiences through personal inquiry and collaboration with others. Graham Gibbs is one of the widely known theorists of reflection. Gibbs (1988) addressed this as reflective cycles. A structured reflection that teachers can adapt to comprehend the meaning of experiences in learning. The cycles were presented: description, feeling, evaluation, analysis, conclusion, and plan. Thus, when pre-service teachers are equipped with reflective practice, they know that experiences matter to beliefs.

Reflective practice can be manifested through narratives containing storytelling about how pre-service teachers reflect on their practice in the classroom. Blake and Blake (2012) argued that the value of narratives used in class always allows the possibility of an open interpretation. In addition, it was also emphasized that teachers could potentially "construct and reconstruct" all the stories in class into the form of narrative to be "instructive, useful, and promising" for pre-service teachers to interpret and understand in their teaching practice. Farrell (2013) added that narrative reflection is not merely about sharing stories by language teachers about anything occurring in class as it, besides, deals with a specific event that they might consider as a crucial aspect of their teaching development.

There are several modes of narratives, yet language autobiography was appointed. Especially in the context of pre-service teachers, language autobiography enables them

to start focusing on their own experiences. It will facilitate them to understand the beliefs and values of the language learning they once undertook. Another idea was also shared by Pavlenko, as cited in Brisolara and Becker (2015), that autobiography as the form of narrative functions both for literary and linguistic inquiry since it favors learners to express their thoughts toward the language learning process. Therefore, it can be inferred that language autobiography can be reflected as a narrative form. It contains stories of how language learning is undertaken in terms of their analysis of the use of teaching methods, learning objectives, and several aspects that might boost their motivation during the learning.

### 1.1 Teacher's Beliefs and its Role in Education

The definition of beliefs has been uttered across disciplines and produced several differences and similarities. However, it has generally reached a considerable agreement that beliefs are psychological states, cognitive ability toward the comprehension, principles, or suggestions of the world that are considered authentic (Richardson, 2003). According to Khader (2012), in learning perspectives, beliefs result from our interpretation of what we observe. They are taken into account as personal evaluations shaped by the experiences and overlapping ideas in the learning process. Besides, he affirmed that beliefs are regarded as reflections to increase teachers' confidence in teaching, especially when inadequate knowledge is encountered.

Relating to beliefs in teachers' perceptivities, they play an essential role in professional development, including their instructional practices. Li (2012) claimed that teachers' beliefs determine how they behave in class towards learners. When they can understand learners' abilities, their behavior in teaching will be flexible to adjust. Kuzborska (2011) added that teachers' beliefs are basically about decision-making in language teaching and learning since they are underlined as an influential impact on their goals, methods, roles, and their pupils. Remarkably by Zheng (2009), beliefs determine teachers' important ideas in processing their thoughts in teaching, such as teaching methods. Nevertheless, teachers' beliefs do not instantly exist, for they are shaped during teacher education. The so-called pre-service teachers' beliefs are pronouncedly inserted as one of the teaching principles.

When beliefs are zoomed in to a specific perspective, such as pre-service teachers, they serve different descriptions from in-service teachers. Beliefs are implied as observational activity by pre-service teachers during their education program about their teachers' behavior. After some years, the internalization of the various ideas they have absorbed from their teachers can be applied in their teaching (Lortie, 1975). Othman and Kiely (2016) mentioned that pre-service teachers' beliefs determined the teaching delivery derived from their preconceptions of language learning. According to Borg, belief is defined as a conscious or unconscious proposition that is evaluative and regarded as truth by each individual; thus, it is instilled with an emotive commitment that will become the guide to the belief and behavior of the said individual (as cited in Valcke & Aelterman, 2011).

Hence, how are beliefs formed? Some information has been mentioned aforesaid that most of them come from experiences, yet Richardson (2003) revealed them into more

specific experiences as the three primary sources such as personal, school and instructional, and formal knowledge in terms of school subjects and pedagogical knowledge. Abdi and Asadi (2015) explained the core sources of teachers' beliefs. 1) As they once underwent being learners, they will reflect on those experiences of how language teaching and learning was and should have been delivered. 2) Teaching experience seems to be an influential element to formulate their beliefs as the implementation of appropriate teaching methods for certain learner groups lies there. 3) Lastly, apart from their actual experiences in a classroom setting, learning beliefs as the principles in second language acquisition research can also help them acquire beliefs.

## 1.2 Narrative as a Way to Understand Pre-service Teacher's Beliefs

As the theories above of beliefs in second language learning that they are mainly about experiences, the use of narratives is believed as a way to understand them. It was pointed out by Daniel (2012) that narrative use in humans life is considered vital as it organizes all information. Cortazzi (as cited in Aguilar, 2011) stated that narrative as an approach allows the possibility to upgrade teachers' knowledge by counting heavily on every classroom story. It intends to explain teachers' experiential understanding in their teaching practices. Similarly, Lyons (2007) underlined that narrative is not only about narrating and reciting stories but also a practical approach to be implemented in learning because of its function to see how complex teachers' work can be and how classroom practices can often be disordered, often messy, tentative, and unpredictable. Remarked by Phillion (2005), applying narrative as an approach in teacher education assist pre-service teachers in building and upgrading their teaching knowledge through their practices. Thus, it can be recapitulated that the use of narrative in the teaching-learning context is inseparable. The strong relationship between narratives and teachers' beliefs is expressed through the theories, as mentioned earlier, that all the stories or phenomena taking place in the classroom are considered narrative. Paying apparent attention to narrative as an approach helps pre-service teachers to understand how their beliefs emerge and possibly change when using them as a reflection in their practices.

## 1.3 Language Autobiography as Narrative Practice

There are some forms of narratives such as essays, journals, interviews, stories, blogs, and autobiographies. The use of autobiography presents humans' chance to capture their experiences in terms of actions and journeys along with life under particular circumstances (Ortiz & Duarte, 2019). From an educational perspective, autobiography is addressed as a contextual interpretation of learners' experiences because the stories they endorse are viewed as personal observations of desires, decisions, and learning in an educational setting (Pazioni-Kalli, 2012). To specify in language learning, autobiographies are considered as histories focusing on the discussion of how the second or foreign languages are acquired. The discussions cover learners' information about their motivations, attitudes, teachers' and peers' interactions, and other experiences (Brisolara & Becker, 2015).

According to Narváez, Ramírez, and Vasco (2013) about its use in teacher education, autobiographies have been reflected as an essential principle in a teacher education

program. Narratively, they allow the probability for pre-service teachers to investigate and comprehend teaching practices in terms of "the what, the how, and the why of pedagogical actions" (Narváez, Ramírez & Vasco, 2013, p. 36). Moreover, Mendeieta (2011) described the close relationship between autobiography and teacher education. Establishing a teacher education curriculum enables the narrative construction absorbed by teachers' experiences and beliefs about their language learning in the past and teaching practices in the present. Eventually, all reflected former stories will show similarities or differences in their knowledge, experiences, and beliefs. As the concern of this study is to understand pre-service teachers' beliefs through language autobiographies, Kelchtermans (2009) asserted that autobiographies seem to be an influential tool to see the beliefs, concepts, and thoughts of teachers in the present. In addition, those are shaped by their past experiences and future expectations about how teaching practices should be.

#### 1.4 Research Questions

The current study aimed at investigating the beliefs of EFL pre-service teachers on language acquisition and learning by exploring their language autobiographies. More specifically, the objectives are to answer the following two research questions:

What critical experiences of SLA and learning are expressed in pre-service teachers' language autobiography?

What beliefs about SLA and learning expressed in pre-service teachers' language autobiography?

## 2 Methodology

The study was conducted under a qualitative paradigm using a content-analysis design. Data were collected through concise language autobiographies written by students in an English Education major at one private university in Yogyakarta, Indonesia. Since the major is a program to prepare future teachers, the students in this research were identified as pre-service teachers. The autobiographies were written as part of the assignments that should be completed in a Second Language Acquisition subject. The third-semester students took this subject. It teaches the theories and practices related to Second Language Acquisition and Learning. Therefore, some theories and classroom discussions might influence how the students narrate and make meaning from their experiences. During the process of writing the autobiography, a guideline was available, and a peer-review was done among the students taking the subject during the process. It was aimed to ensure the authors' understanding of what to write. Among the piles of autobiographies, fifteen files were chosen after redundancy had been reached.

In a qualitative content analysis, it is important to explicate the proses of data coding. In the current study, coding was conducted in several steps: data layout, pre-coding, preliminary jottings, intriguing things, and finding contrasting data (Saldaña, 2016). In data layout, language autobiographies were chosen based on their readability and informativeness. In pre-coding, points describing authors' critical experiences and beliefs were highlighted. In choosing the phrases considered as the critical experiences and beliefs, definitions from Mercer (2011) and Pajares (1992) were used. Borrowing the definition

from Mercer (2011), critical experiences here mean “specific experiences that seem to possess a special, detailed, narrative quality and which seem to have been assigned some affective significance” (p. 146). Meanwhile, to code the data for second research question, any statement found that indicated ‘beliefs’ were highlighted. In this case, beliefs could be anything inferred from the writing that were capable of being preceded by phrases such as ‘I believe that ...’ (Rokeach, 1868, as cited by Pajares, 1992, p. 314). The beliefs can be “descriptive (It is time for mathematics class), evaluative (I do not enjoy teaching mathematics), or prescriptive (I must go in before the bell rings, or my students will have eaten my desk)” (Pajares, 1992, p. 314). In nature, a language autobiography will contain these experiences. The next step, preliminary jotting, was done by categorizing the highlighted points. Similar critical experiences and beliefs were put in the same categories found during the coding process. The next step was to note intriguing things throughout the data. The notes then became the consideration for the choice of excerpts in the finding presentations. Excerpts were written verbatim from the data collection. Therefore, there might be some grammar and typos that are shown. The last step is to contrast each finding from each autobiography. Contrasting data was the way to understand further the experience of each author.

### 3 Findings

The current study was conducted to answer two research questions related to the pre-service teachers’ experiences and beliefs in their second language acquisition. The findings are contextualized in the use of narratives in the form of language autobiographies. Excerpts are presented in this section verbatim, which means that there would be some grammatical errors initially copied from the autobiographies.

#### 3.1 Critical Experiences of Acquiring and Learning Second Languages

The first finding is to answer the first research question, “What experiences of SLA and learning are expressed in pre-service teachers’ language autobiography?” It is categorized into five, each representing the emerging theme of critical experiences in the language autobiography authors’ journey in acquiring and learning second languages. All participants mentioned Bahasa Indonesia/ Indonesian (some participants only called it Bahasa) as one of their acquired and learned languages. In some cases, Indonesian is the first language, and in others, it is the second language, depending on the first exposure parents provide for their children.

##### 3.1.1 Being Exposed Indirectly to a Second Language by Significant Others

The first experience described by the participants in the journey of their second language acquisition and learning is that they were mostly exposed indirectly by their parents, close relatives, or the neighboring community. It is noted here that second language, in this case, is primarily the local language used by parents and neighbors but not used by parents to communicate with their children. Many autobiographies tell how parents always used the national language, Indonesian, with the participants, although the parents might

communicate in the local language they have used since their childhood. The following excerpt shows how the second language was finally acquired:

I get to learn Indonesian because my parents often use and teach Indonesian to communicate with me ...

... my parents have been using Javanese since they were young ...

... but if my father and mother are talking together sometimes, they use Javanese. But gradually I will imitate the language they say and understand what they say.

The phenomenon like the above was described in several autobiographies. Here, the second language was finally acquired through indirect exposure by listening and observing significant others' use of the language. The parents' choice to communicate with their children using Indonesian was sometimes since both parents have different language backgrounds.

### **3.1.2 Being Exposed to a Second Language Through Media or Interaction with the Environment**

Another critical moment experienced by participants shown in the language autobiographies is that most of them acquired and learned a second language from certain media or from interacting with peers and neighbors. The following excerpt shows how the second language was acquired and learned from direct exposure and communication use.

At the age of a toddler, about 3 years old, I began to recognize more about Indonesian from television.

I absorb Indonesian vocabulary through cartoons, advertisements and soap operas.

But I realized that my ability to speak Indonesian began to emerge when I often played with friends, especially girls, because we always communicate using Indonesian when playing, supported by the television which was favored by children, my knowledge of Indonesian vocabulary began to increase.

The author further explained that during the play-date interaction with her peers, the language was mixed with Indonesian and Javanese (her first language). Acquiring and learning a second language because of the need to interact with peers were also expressed in several autobiographies. Some of which was due to the family's move to another place with a different local language.

### **3.1.3 Having to Learn Second Languages in School**

Regularly and continuously in school, the effort to learn the language might be less, as told in the excerpt below:

Since then, I started learning Spanish myself, starting by reading the internet, watching YouTube, and reading books. Unfortunately, this language is very rare around me and my friends no one is interested in Spanish, so I cannot practice it to communicate, I only use it to sing. Of all the languages I have learned, it is Spanish that I find the most difficult for me to learn. Because I do not know about its culture, grammar, and no

one in the same language likes this language so I am not motivated to continue learning Spanish.

This phenomenon was expressed in several autobiographies too. Whether the second language is continuously learned depends on the availability of supporting factors such as facilities, significant others, and the chance to use the language for real communication.

### **3.2 Beliefs About Second Language Acquisition and Learning**

The second finding is to answer the second research question, "What beliefs about SLA and learning can be connected to the experiences above?" Based on the coded data, four beliefs were drawn from the strong statement or statement of belief that the participants expressed in their language autobiography. A complete statement representing each belief was generated to cover similar beliefs.

#### **3.2.1 Significant Others Play an Essential Part in the Success of Language Acquisition and Learning**

Of the fifteen language autobiographies, significant others were always mentioned in the process of acquisition and learning of both first and second languages. Parents were mentioned as the most important significant others to build what the participants considered as their first language. However, in several autobiographies, they were also depicted as having a significant role. The participant's acknowledgment of this case can be seen in the excerpt below:

When I was 5 years old, my mother taught me English. Starting from very simple things like letters, numbers, animals, plants and objects that are around us.

My mother taught me using the method of repeating so I quickly memorized various vocabulary words in English.

Another language autobiography shows the belief in the significance of a teacher:

... my English teacher at elementary school was also my favorite teacher. She is very friendly and the way she teaches is also fun, this is very helpful in my English learning process. It was proven by my English grades which were quite satisfying during the exam.

Both excerpts show an implied belief that the success of the second language learning (quickly memorizing vocabulary and satisfying grades) is due to what was done by the significant others (mother and teacher). It can also be seen from the excerpt that these beliefs came from the participants' conclusion of what had happened to their learning and their self-analysis of what had been improved.

#### **3.2.2 Exposure Ensures the Mastery of Communicating with a Second Language**

Another common theme of beliefs found in the data was the need for exposure. Several autobiographies, for example, clearly mentioned that the participants took a while to master a second language because their parents or other significant others did not communicate with them in the intended language. In this situation, environment (neighborhood, peers, school). The following excerpt shows the thought of one participant written in her language autobiography about why she could and could not communicate using specific languages:



My neighbour was speaking Betawi and Bahasa they mixed both of the languages. I can speak with the Betawi language because the environment and people talking with Bahasa Betawi I never struggling in learning the Betawi language because I grew up with a people surrounded me speak with the Betawi Language. After I graduated in kindergarten I attend the Public Elementary School which in my elementary people was usually used Bahasa Indonesia and Betawi languages. When I was in the elementary school, I used both Bahasa Indonesia and Betawi language.

In the excerpt above, the author believed that she never struggled in communicating with Betawi language and Indonesian (Bahasa) because the environment she lived in used both languages. However, in another part of the excerpt, she also mentioned that she could not use the Javanese language because her parents never used the language with her, even though she also mentioned that her neighbors and peers used Javanese. This is contradictory to what she said about the Betawi language and Indonesian. This kind of contradictory belief also exists in other participants' autobiographies. The possible explanation for this phenomenon is related to the amount of exposure to the language. The author of this particular autobiography, for example, was only exposed to Javanese when she went on a play date with her neighbor when she was still a toddler, which means her time of mingling with her peers was likely still limited, and most of the time was spent with her parents, who always exposed her with Indonesian and English at home.

### **3.2.3 Learning Must Be Done with Love or Personal Interest**

Because the participants were suggested to talk about all languages they had acquired and learned during their lifetime, many languages were mentioned in the autobiographies collectively. Those languages were learned because of obligation from schools or personal interest in specific things related to those languages. The following excerpt explains it:

For the first time, I learned about simple greeting, introducing myself, and some kinds of expressions. I learned it faster because I had a big interest in watching Japanese movies called Anime. I used to talk with my friend with that language, listening to Japanese songs, and read several books about Japanese. As a result, I could be fluent in communication just in one semester. Even though the Japanese language is more complicated than English and Bahasa Indonesia, such as giving -san next to someone's name, I always got A in that class, and my teacher had a big trust in my language competence development.

As described above, the author believed that she learned Japanese faster because of her interest in the artwork from Japan. Further, she explained that this interest also helped her cope with the complexity of the language. The thought that interest or personal motivation plays an integral part in language learning success is shared in some language autobiographies.

### 3.2.4 It Can Be Challenging to Learn a New Language if It Is Very Different from the Previously Acquired Language

One repeated theme of belief about second language acquisition and learning is the view that a language is challenging to learn when it holds significant differences from the languages previously acquired or learned. Extracts below are the examples:

Here I get another exposure to foreign languages, namely Arabic. However, in my opinion, this language is not easy to understand.

The grammar in the language in my opinion is very difficult, different from the grammar in the Indonesian language. Arabic pronunciation is also not easy, it must be precise and there are many Arabic letters with different pronunciation with Indonesian.

Another autobiography explained more in detail why it is difficult to learn when a language has a very different aspect:

In French, I learned that nouns have their own gender—that is what my teacher told us—like masculine and feminine, for example sebuah tas in English is “a bag” while in French it is “un sac”. Another example is sebuah penghapus in English is “an eraser” while in French it is called “une gomme”. ...

As an Indonesian, of course learning French was gave me so much burden rather than learning English, Japanese, or Korean.

In her opinion, the author further explained the pronunciation of French words that differs so much from their spelling. Some participants share this belief in their language autobiography even though the language considered difficult and complex is not always the same. Some participants considered English difficult because of its different tense concept from Indonesian, but others did not consider it difficult, likely due to the different levels of mastery of the language. However, since all of the participants were students of English Education major, they tended to express that English is not as challenging to learn as other languages. This belief possibly stems from their familiarity with English since it is a compulsory subject in all levels of education in Indonesia. Additionally, the participants have enrolled in the program with a certain level of proficiency already.

## 4 Discussions

Between finding one and two, a line can be drawn. All participants can be seen clearly and built their beliefs based on their experiences during their journey of acquiring and learning second languages. This phenomenon corroborates previous theory that beliefs are shaped by repeated and lengthy experiences (Chan, 2011; Phipps & Borg, 2009). The idea that beliefs are also formed during a lifetime was also exposed when all participants incorporated the experiences of acquiring the first language when they explained the second language experiences. Jaimes (2013) argued that an apparent belief could depict the learners' self-awareness of their activities. In this case, the activities were related to all languages learned, first or second. This awareness can lead to effective teaching and learning (Agudo, 2014) since the learners can decide their learning process.

In illustrating their experiences, the participants chose critical moments that were directly followed by a reflective recollection of why they did what they did and how language improvement happened. For instance, the significant others and language exposures from media and environment were mentioned repeatedly in the narration of experiences, followed by the belief that their role is essential in second language acquisition and learning. Through the language autobiographies, the participants exhibited their self-observation and understanding of what they saw, heard, and felt. They were able to deduce from the snippets of memories about their success and failures, or as Abdi and Asadi (2015) termed, how teaching and learning should have been delivered. As a reflective practice, writing language autobiography, as Ambady (2018) stated, became a cognitive process for personal inquiry in collaboration with others in their journey. This personal inquiry might also be significant in the pre-service teachers' future teaching practices (Blake, 2012). The findings also showed that the participants carefully picked the significant moments in their journey of acquiring and learning their languages, which is in line with what Farrell (2013) said about narrative reflection.

From the excerpts provided in the findings, the observative quality of all participants can also be seen. This corroborates Khader's (2012) view that beliefs result from humans' interpretation of what they observe in their lives. Therefore, it is safe to say that the beliefs directly or indirectly portrayed in the autobiography are not a spur of the moment triggered by the need to complete a classroom assignment but a result of something that is already engrained since it is as Borg said, evaluated and believed as accurate (as cited in Valcke & Aelterman, 2011). Since all participants are pre-service teachers, these beliefs might shape their view of what appropriate teaching methods should be implemented (Abdi and Asadi, 2015) in their future teaching careers.

Finally, the language autobiographies written by the pre-service teachers in the current study have enabled us to see their views on their experiences and how they shaped their belief in second language acquisition and learning. Language autobiography here serves as the narrative that provides information about a human's life (Daniel, 2012), which can also be used to understand the complexity of the unpredictability of teaching practices (Lyons, 2007). Using language autobiography as a reflective narrative in a teacher training program such as the one set in this study, can help pre-service teachers upgrade their knowledge through their practices (Phillion, 2005).

## 5 Conclusion, Recommendation, and Limitations

The study focused on investigating the experiences and beliefs portrayed in fifteen language autobiographies written by EFL pre-service teachers. The study found that specific experiences related to the role of significant others, exposure to the media, environment, schools, and how those lead to interests in language learning are portrayed in the autobiographies. Clearly stated beliefs about second language acquisition and learning and how they are related to the previously told experiences are also derived from autobiographies. Concerning these findings, using language autobiography as a reflective practice implemented in a teacher training program is highly recommended. As has also been supported by previous literature, this narrative practice can give an insight to the pre-service teacher themselves and the teacher educators. The insight will help understand how pre-service

teachers as learners and future teachers make meaning of their experiences and beliefs, which might predict their future teaching practices.

However, in reading the study report, the readers need to be mindful that it bears some limitations. First, the language autobiographies investigated were among the assignments that the pre-service teachers were obligated to submit regarding their attendance in the SLA-related subject. Thus, what was expressed in the autobiography might come from the will to gain a good grade, which might hurt its authenticity. Second, the autobiography was written based on a guideline made by the teacher. This might restrict the freedom of expression of the participants. Lastly, since the autobiography was written in English, the participants' second language, the writing process might produce some challenges that likely hinder their expressions.

## References

- Abdi, H., & Asadi, B. (2015). A synopsis of research on teachers' and students' beliefs about language learning. *International Journal on Studies in English Language and Literature (IJSELL)*, 3(4), 104-114.
- Agudo, J. D. D. M. (2014). Beliefs in learning to teach: EFL student teachers' beliefs about corrective feedback. *In English as a foreign language teacher*, 209-230. [https://doi.org/10.1163/9789401210485\\_013](https://doi.org/10.1163/9789401210485_013)
- Aguilar, J. A. M. (2011). Teachers' knowledge of second language and curriculum: A narrative experience. *Profile Issues in Teachers Professional Development*, 13(1), 89-110.
- Ambady, K. G. (2018). Reflective Practices in Teaching. *Profession and Professionalism*. 1-11
- Blake, R. W., & Blake, B. E. (2012). Introduction: What are narratives and why use them in teacher education? *Counterpoints Education*, 411, 1-11, 209-230.
- Brisolara, V. S., & Becker, S. (2015). A language autobiography: reconstruction of identity in Eva Hoffman's lost in translation. *Cenários*, 1(12), 40-53.
- Chan, K. W. (2011). Pre-service teacher education students' epistemological beliefs and conceptions about learning. *Instructional Science*, 39(1), 87-108.
- Daniel, A. K. (2012). *Storytelling across the primary curriculum*. London: Routledge.
- Dewey, J. (1938). *Experience and education*. Indianapolis: Kappa Delta Pi. *Original work published*.
- Farrell, T. S. (2013). Critical incident analysis through narrative reflective practice: A case study. *Iranian Journal of Language Teaching Research*, 1(1), 79-89.
- Gilakjani, A. P., & Sabouri, N. B. (2017). Teachers' Beliefs in English Language Teaching and Learning: A Review of the Literature. *English Language Teaching*, 10(4), 78-86.
- Khader, F. R. (2012). Teachers' pedagogical beliefs and actual classroom practices in social studies instruction. *American International Journal of Contemporary Research*, 2(1), 73-92.
- Kelchtermans, G. (2009). Who I am in how I teach is the message: Self-understanding, vulnerability, and reflection. *Teachers and Teaching: Theory and Practice*, 15(2), 257-272
- Kuzborska, I. (2011). Links between teachers' beliefs and practices and research on reading. *Reading in a Foreign Language*, 23(1), 102-128.
- Li, X. (2012). The role of teachers' beliefs in the language teaching-learning process. *Theory and Practice in Language Studies*, 2(7), 1397-1402.
- Lortie, D. C. (2020). *Schoolteacher: A sociological study*. University of Chicago Press.
- Lyons, N. (2007). Narrative inquiry: What possible future influence on policy or practice. *Handbook of narrative inquiry: Mapping a methodology*, pp. 600-631.
- Mercer, S. (2011). *Towards an understanding of language learner self-concept*. Springer Science & Business Media.

- Narváez, N. C. D., Ramírez, S. P. L., & Vasco, A. M. M. (2013). Autobiographies: A way to explore student-teachers' beliefs in a teacher education program. *Profile Issues in Teachers Professional Development*, 15(2), 35-47.
- Ortiz, J. Z. P., & Duarte, E. G. (2019). Autobiographies: A tool to depict English language learning experiences. *Gist: Education and Learning Research Journal*, (18), 161-179.
- Othman, J., & Kiely, R. (2016). Pre-service teachers' beliefs and practices in teaching English to young learners. *Indonesian Journal of Applied Linguistics*, 6(1), 50-59.
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62(3), 307-332.
- Pazioni-Kalli, K. (2012). The biographical hermeneutic methodology as an alternative research choice in the field of adult education. *Adult Education*, 27, 21-30.
- Phillion, J. (2005). Narrative in teacher education. In P. C. Miller (Ed.), *Narratives from the classroom: An introduction to teaching* (pp. 1-12). California: Sage.
- Phipps, S., & Borg, S. (2009). Exploring tensions between teachers' grammar teaching beliefs and practices. *System*, 37(3), 380-390.
- Richardson, V. (2003). *Pre-service teachers' beliefs*. Teacher beliefs and classroom performance: The impact of teacher education, 6, 1-22.
- Schön, D. A. (1984). The architectural studio as an exemplar of education for reflection-in-action. *Journal of Architectural Education*, 38(1), 2-9.
- Valcke, M., & Aelterman, A. (2011). Pre-Service Teachers Beliefs About Evaluation. *Procedia-Social and Behavioral Sciences*, 29, 1296-1304.
- Zheng, H. (2009). A review of research on EFL pre-service teachers' beliefs and practices.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

