

Pedagogies of Well-being: A Narrative Perspective to Explore Two English Student-Teachers' Experiences

Pedagogías del Bienestar: Una Perspectiva Narrativa para Explorar las Experiencias de Dos Estudiantes-Profesores de Inglés

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Abstract

This article reports on a series of narrative events extracted from an action research methodology that explores teaching practices and pedagogical experiences to foster well-being in English language student-teachers. Although the study adopted an action research methodology, it does not account for the implementation of the pedagogical process per se. Instead, it resorts to its stages (i.e., planning, reflecting, and acting) to situate the narrative events regarding well-being. The study was conducted in a public university in Bogotá, Colombia, exploring the experiences of two student-teachers at the practicum stage. The purpose was to document narrative events concerning teaching practices and pedagogical experiences implemented to foster well-being. These experiences reveal that student-teachers engage in thought-affective pedagogies or pedagogies of well-being that coexist with traditional language pedagogy, although they are not cognitive-oriented pedagogies. Interestingly, student-teachers could engage in more human pedagogical practice to see the other not as a learning object but as someone who feels and requires attention and care.

Keywords: action research, identity, narrative, pedagogical practicum, teacher education, well-being

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Received: October 11th, 2022. Accepted: February 12th, 2023.

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Resumen

Este artículo presenta una serie de eventos narrativos extraídos de un estudio de investigación-acción que busca explorar prácticas docentes y experiencias pedagógicas para fomentar el bienestar. Aunque el estudio adoptó un modelo de investigación-acción, no da cuenta de la implementación del proceso pedagógico per se. En cambio, recurre a sus etapas (i.e., planificar, reflexionar y actuar) para situar los acontecimientos narrativos en torno al bienestar. El estudio se realizó en una universidad pública de Bogotá, Colombia, explorando las experiencias de dos docentes en formación. El objetivo fue documentar hechos narrativos sobre prácticas docentes y experiencias pedagógicas implementadas para promover el bienestar. Estas experiencias revelan que los docentes en formación se involucran en pedagogías pensamiento-afectivas o pedagogías del bienestar que coexisten con la pedagogía del lenguaje tradicional, aunque no son pedagogías de orientación cognitiva. Curiosamente, los docentes en formación lograron participar en una práctica pedagógica más humana para ver al otro no como un objeto de aprendizaje sino como alguien que siente y requiere atención y cuidado.

Palabras clave: investigación-acción, identidad, narrativa, práctica pedagógica, formación docente, bienestar

Introduction

Teacher well-being is an engaging analytical category in teaching nowadays. Although English language teaching in Colombia has mainly addressed cognitive and procedural aspects of instruction (Fandiño-Parra et al., 2016), there has been an upsurging interest in educating teachers and students from emotional and personal perspectives (Turner & Thielking, 2019). Notions such as anxiety, a psychological construct (Kobul & Saraçoğlu, 2020), or emotions (Arizmendi-Tejeda et al., 2016) are now more visible due to evident discrepancies concerning the central disciplinary tenets imposed on teacher education programs (Granados-Beltrán, 2018) that do not fully encapsulate the human condition inherent in education.

English language teaching seems to be oriented toward learning and professional development (Golombek & Johnson, 2019; Johnson & Golombek, 2016). However, this proposal adheres to a broader perspective in which teaching is far from “decontextualized [disembodied] forms of being in the field of teaching” (Castañeda-Peña, 2018, p. 18) and encompasses the socio-emotional and affective aspects of teaching (Johnson & Golombek, 2016). This perspective, I believe, is critical of the dominant way of existing as an English teacher (Ubaque-Casallas, 2021a). In such a position, this proposal interweaves discourses in which “the goal of the language teacher is to help students and individuals become efficient, creative and critical users” (Fandiño-Parra, 2017, p. 122) and opens a conversation with a different architecture to educate from the notion of well-being.

Emotions in professional literature are neglected. For Richards (2020), it is due to the fact they “were often typically regarded as soft and unobservable in comparison to the hard quantifiable and rational facts about second language learning and teaching” (p. 445).

However, emotions carry the meaning of identity (Michalinos, 2003). Therefore, since this study accounts for the narrated experience of two student-teachers implementing an emotional-oriented curriculum² at a private bi-national institution in Bogotá, Colombia, this study documents narrative events concerning teaching practices and pedagogical experiences implemented to foster well-being.

Lastly, this study aims to contribute to shifting the geography of reason by re-signifying well-being. Although the ELT field has witnessed how teacher education has been thought to be outside the being (i.e., student-teachers' subjectivities), I choose to divest myself from the notion of well-being as a path for development and its rational orientation (e.g., Mercer & Gregersen, 2020), to rather explore possibilities of sensing and emotioning in and through pedagogies.

Theoretical Foundations

Teaching Practicum

The teaching practicum (TP) is an opportunity for student-teachers to develop disciplinary self-efficacy (see, Lucero & Cortés-Ibañez, 2021; Martins et al., 2015). This view has permeated initial teacher Education programs worldwide to the extent that TP has been thought to be the space in which student-teachers learn to be language teachers (Freeman, 2002). Nevertheless, such a perspective has been criticized as it is limited to applying procedural knowledge acquired in teacher education programs (Castañeda-Trujillo & Aguirre-Hernández, 2018). Therefore, since the TP comprises several processes of constructing professional teaching knowledge (Fuentes-Abeledo et al., 2020; Ríos-Beltrán, 2018), it must be explored deeply to comprehend those other forms of knowledge student-teachers create, co-create, and engage in.

Although I agree with the fact that the TP experience is critical in the development of teacher identity (see below) and disciplinary competency (Burns & Danyluk, 2017), it requires deeper analysis and documentation if we consider that there is a myriad of epistemologies (Ubaque-Casallas & Aguirre-Garzón, 2020) that are mobilized in it. To this respect, I do not regard the TP from the traditional lens in which an experienced mentor directs and shares their knowledge with a novice and inexperienced student-teacher (Valle et al., 2022, p. 64). Instead, I think of it as a space in which student-teachers create ruptures (Mignolo & Walsh, 2018) to delink (Mignolo, 2007) from instrumental and procedural principles that limit the construction of knowledges *Other* (Castañeda-Londoño, 2019).

² An emotional-oriented curriculum is a gateway to learning and teaching. It builds on and from SEL to open space for the development of healthy identities, management of emotions, and supportive relationships.

English Language Teachers' Identities

It is not easy to define what identity is or what it may be. Although there is no clear definition, identity has been described in various contexts. Among some, in teacher education (Beauchamp & Thomas, 2009), from psychological or sociological viewpoints concerning the notion of self-awareness (Kreber, 2010), in the English language teaching field (Salinas & Ayala, 2018), and many others. However, to narrow my comprehension of the term, I echo Barkhuizen (2017), who states that language teacher identities (LTIs) are “cognitive, social, emotional, ideological, and historical [...] LTIs are being and doing, feeling and imagining, and storying” (p. 4). In his view, LTIs are deeply emotional as these are also perceived from the inside and the outside of the self.

LTIs encapsulate the emotional dimension. They carry teachers' subjectivity (i.e., sensing and emotioning). Hence there must be a variety of emotional episodes that modify and filter the teaching and learning process. For instance, teachers are expected to display emotions in particular ways (Zembylas, 2005). Among some, Agbaria (2021) claims that teachers are expected to show emotional intelligence (i.e., self-awareness, self-regulation, motivation, empathy, and social skills); this seems to help develop good classroom management skills. A similar claim is presented by Valente et al. (2019) who link emotional intelligence to discipline management. Being this the panorama, teaching practices are thought to be also defined by emotional expectations. Nevertheless, I do not regard emotions as a mechanism to improve teaching and learning (as it is the perspective of the scholars above). I understand them as inherent to the human condition. They are lived in, and through the body and influence, one's doing and thinking. They are important to foster learning, but they are pivotal to helping student-teachers and learners to exist and re-exist.

English Language Pedagogy

English language pedagogy (ELP) is a colonial construct. Traditionally, ELP has been mainly informed by top-down perspectives that regard teaching a language from procedural and instrumental levels. This perspective portrays ELP as nested in Neoliberalist discourses (Veliz & Veliz-Campos, 2019). It cannot be denied that teaching practices, procedures, and methodologies (e.g., Task-Based Learning, Flipped Learning) reflect ideologies that contain subalternizing perspectives (Pennycook 1999). These separate the subjects from their bodies and their geographical location (see Ubaque-Casallas & Castañeda-Peña, 2021), forcing English language teachers to be mere consumers of a monothilic view of theoretical knowledge about teaching in which ELT is a product and result of colonialism (Pennycook, 2002).

Although I agree with the perspective above, I cannot deny that ELP has also engaged in practices that dislocate the colonial roots (Aguirre-Garzón et al., 2022; Ubaque-Casallas,

2021b). This has implied a significant shift from procedural and cognitive orientations to a more inclusive pedagogical approach in which other dimensions such as emotions, mindset, and well-being have been incorporated (Mercer & Gregersen, 2020) to debunk the colonial histories imposed on English instruction (Motha, 2006). Being this said, ELP becomes a mechanism to explore personal approaches to well-being and a path to explore the increasing neoliberal discourses about teaching. This means that ELP is not regarded from its procedural and instrumental dimensions but from the possibility of rewriting identities regarding well-being.

Socio-Emotional Learning and Well-being

Cognitive and socio-emotional processes in learning and teaching are interwoven (Isohätäla & Järvelä, 2020). The traditional perspective in teaching English has prioritized procedural knowledge and practices that do not incorporate other non-instrumental approaches. In this study, I understand social and emotional learning (SEL) as “the capacity to recognize and manage emotions, solve problems effectively, and establish positive relationships with others, competencies that are essential for all students” (Zins & Elias, 2007, p. 234). SEL becomes a vital dimension in inspecting teaching practices and pedagogical experiences.

Since teaching is emotional by nature (Zembylas, 2003), to understand LTIs, it is necessary to think of teachers' emotions and the meaning they allow teachers to make about their teaching practices. From the psychological perspective, emotions are defined as distinguishing between different affective dimensions (Badia Garganté et al., 2014). Quite recently, Arizmendi-Tejeda et al. (2016) reported findings from a study in which they tried to discover whether or not novice English as a foreign language teachers regulate their negative emotions during their initial teaching practice. This study revealed that novice teachers are aware of employing specific emotional strategies to handle negative emotions. Méndez López and Peña Aguilar (2013) conducted a study that reported on the effects of the emotional experiences of Mexican language learners on their motivation to learn English. Importantly, this study found that emotions enhance motivation.

Although the studies above focused on instrumental views of language and learning, it cannot be denied that they are significant as they help bring to the table the importance of emotions in ELT. I then agree that “despite inhering in the nature of teaching practice, teacher emotionality has long been marginalized to cognitive aspects of teacher learning” (Korucu-Kış, 2021, pp. 246-245). Therefore, well-being is in this study about “finding meaning and connection in the world” (Mercer & Gregersen, 2020, p. 3); it is a bet to move away from the rational orientation that has influenced language learning and teaching.

Methodology

This study reports on a series of narrative events extracted from an action research methodology (Macintyre, 2000) to explore teaching practices and pedagogical experiences to foster well-being. This study adopts a model of action in which planning, reflecting, and acting are the main stages of any pedagogical intervention. Nevertheless, this study does not account for the implementation of the pedagogical process per se. Instead, it resorts to the stages it consists of to document and situate stories that emerged in implementing this methodology. The purpose was to document teachers' own experiences concerning well-being. These experiences were understood as narrative events that “comprise meaningful happenings, facts, memories, among others, which are relevant for the speaker or writer” (Castañeda-Peña et al., 2016, p. 56).

Narrative events were analyzed then to comprehend pedagogies of well-being. Thus, the content of the events narrated was made accessible through the transcription of the verbatim to be further situated within concrete teaching/learning situations according to the action research stages this study accounts for (i.e., Planning, Reflecting, and Acting). By arranging narrative events into sequences and then grouping them based on their content, the experiences narrated were inspected and explored along with Jane and Michael. I tried to establish a horizontal dialogue to advance toward a more situated comprehension of language pedagogy and well-being.

Context and Contextualization

This study describes the narrated pedagogical experience of two English language student-teachers during their teaching practicum experience. For six months, a regular academic semester, a series of pedagogically oriented activities were analyzed to document teaching practices and pedagogical experiences concerning well-being. These activities took place in a B1-2³ levels English class. Since the teacher education program where this documentation took place not only fosters the creation of appropriate conditions (i.e., instructional ones) for students to learn on the cognitive dimension but the emotional one as well, lessons where the narrated experiences emerged revolved around developing the language skills of speaking, writing, reading, and listening. However, as pedagogical interventions accounted for an emotional language pedagogy perspective, these skills were oriented to well-being.

³ Common European Framework of Reference for Languages: Learning, Teaching, Assessment Companion Volume with New Descriptors (2018).

Participants

This study resorted to the experiences of Jane and Michael, not their real names, two English language student-teachers. They were invited to participate as they were doing their teaching practicum. Not only were they willing to narrate their experiences, but they provided me with the opportunity to analyze their lesson plans and observe some of their lessons. They were close to my interest (Robinson, 2014) in documenting narrative events concerning teaching practices and pedagogical experiences implemented to foster well-being.

Inspection and Collection of Narrative Events

The narrated experiences inspected in this study are embedded in an action research methodology. This approach accounted for a pedagogical intervention by implementing cognitive and socio-emotional tasks. It is worth noting that such intervention addressed both task-focused cognitive tasks in which the content to be learned focused on sharing, elaborating, and processing knowledge (Hmelo-Silver & Barrows, 2008) and socio-emotional interactions that dug into positive ways of feeling when performing the learning tasks (Bakhtiar et al., 2017). All interventions had to be planned by following a Presentation, Practice, Production (PPP) approach as this was the chosen teaching paradigm the institution offered student-teachers. However, lesson plan sessions and interventions were thought and tailored to be more than a set of disciplinary-based decisions. Arguably, the narrated experiences presented here are in these two dimensions of teaching.

I believe that “there is great value in the integration of research techniques and innovative practices in the classroom experience” (Beard & Boone, 2016, p. 149). Therefore, since action research is also a narrative and not a theory (Inciarte González, 2011), it becomes a path to integrate epistemological and methodological visions of the actors that attempt to understand the subjective essence of the experiences here inspected and that are also narrative in nature. Therefore, the narrative events below are presented up to the action research stage where these were embedded. They intend to get a closer view of student-teachers' teaching practices and pedagogical experiences.

Planning

Lesson planning is critical to knowing how one can best teach (Ubaque-Casallas & Aguirre-Garzón, 2020). However, this assumption, and for this study, does not only account for procedural knowledge but for the construction of teaching practices to foster well-being. Therefore, I resort to Jane's and Michael's narrations regarding lesson planning to comprehend their pedagogies of well-being. The excerpts below open up space to reflect upon this.

Jane

Lesson planning was almost a burden. I would not say I liked it. We have a format in which we must use Bloom's taxonomy to set the objectives for all tasks. However, I always feel overwhelmed. I get anxious. I do not know how to make it happen. I know it is essential to guide the learning process, but there are times when it does not consider other things. I mean, one day in my class, a student spat on another. I scolded the boy who did it because I knew it was not okay. That was something that you could not plan a lesson on, but it would be interesting to think of these scenarios. Do not get me wrong, lesson planning is super relevant, but one learns that there is more than just PPP [Presentation, Practice, and Production] - *Jane's narrative* -[sic].

For Jane, lesson planning is an activity that causes *discomfort*. Although she acknowledges the importance of sequencing the content, one can see that this tendency reflects “the current educational landscape [that] prioritizes technique through scripted lessons and instructional design” (Trumble, 2021, p. 313). Such a view makes her feel *anxious*. She is aware that several personal endeavors and comprehensions about teaching cannot be instrumentalized. However, Jane refers to a canonic teaching and lesson planning approach: Presentation – Practice – Production. It is a method for teaching structures (e.g., grammar), and it is thought to move from tight teacher control toward learner independence. It has been used to sequence content and provides an “effective” way to teach.

One might think that a disciplinary approach to teaching and planning would entirely benefit a teacher's construction of teaching knowledge. However, as I have explained elsewhere (e.g., Ubaque-Casallas, 2021a, 2021b), methods and approaches lack the ontological dimension. As such, they are significant to learning the technical dimension of teaching, which cannot be denied, but they fail to incorporate the personal and the individual into the planning and teaching-learning process. Jane's *discomfort* makes it evident, especially since there are other scenarios to be considered when teaching and planning.

Michael

Lesson planning was useful in developing communication. In the beginning, it is not easy to comprehend Bloom's taxonomy and how those many objectives can help you understand your own class. I learned more this semester in my practicum. However, I have to be honest with you teacher, one learns that although planning is important, there are things that influence us. Do you remember the day you observed me? That day I knew that one of my students had tried to commit suicide. Everybody was in shock, and so was I. The class was supposed to be about conditional but I could do nothing. Girls were especially sensitive. What I tried to do, adapting to the situation, was to have them reflect upon this. If you remember, I asked them questions like: how would your parents feel, if you made this decision to end your life? - that might not have been the most academic class, but I think the priority that day was different. I myself vent out my thoughts. I went through that at some point in my life. - *Michael's narrative* -[sic].

Michael reflects deeply on his experience. Like Jane, he acknowledges the importance of lesson planning as a path to provide a clear cognitive framework for the content to be taught. Nevertheless, his student's reality intersects with his history as a human being, not as a professional -*I myself vent out my thoughts. I went through that at some point in my life*- Interestingly, from a SEL's perspective, Michael's language pedagogy provided students and himself with the space to manage emotions. Importantly, Michael opened a discursive space for students to communicate their emotions. However, such space did not account for an ideal linguistic repertoire to be used but it fostered the enactment of subjectivities (i.e., being, sensing, emotioning). Michael showed a deep understanding of context, not from an ethnographic point of view but a human one. He displayed "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (Kabat-Zinn, 2003, p. 145).

I think it is pretty important to refer to what Michael mentions about *priorities*. There has been a long tradition concerning how students and teachers learn in English language teaching and teacher education. However, this perspective has accounted for a cognitive-procedural epistemology in which the only *priority* is to comply with theoretical principles through theories and methods (e.g., Richards, 2015). This has made teachers distant from students and themselves as these theoretical foundations lack ontological principles. On the contrary, by venting out his thoughts, Michael brought his voice and attempted to dwell on students' experiences. This action, from a SEL's perspective, positions students' well-being as a more important concern. It is important to mention that although research has concentrated mainly on how high levels of well-being make teachers perform more effectively and creatively (Kunter et al., 2013), Michael's subjectivity became a bridge to meet his students'. That is, being, sensing, and emotioning became a pedagogy of well-being.

Reflecting

Although "reflection [has been thought of as] a process of self-examination and self-evaluation in which effective educators regularly engage to improve their professional practices" (Shandomo, 2010, p. 103), I am not accounting for this sort of improvement-oriented process. On the contrary, I think of reflection as a narrative possibility (Moen, 2006) to make sense of the lived experience. Therefore, I resort to Jane's and Michael's narrations after the lesson planning process to comprehend their pedagogies of well-being. Let me go over the excerpts below.

Jane

For me, it was a bit difficult to comprehend that, not all the time, you need to stick to your lesson plan. After some classes and after talking to you [mentor], I stopped to think about the conflicting personal issues I was encountering in my classes. I remember when I was with the ten graders, and

this girl told me she felt anxious during the class. I thought it was because many people feel like speaking in public. So, I started giving her some tips to improve. However, out of the class session, she told me that she had some personal issues that were really conflicting. She just came out. She had told everyone she was lesbian. I felt really bad because I only thought about the competences, you know what I mean? and she needed some support like an individual, like a human being. That is why I chose to work on some emotional related vocabulary in the next sessions, not only with her but with all the guys. That allowed me to begin the class knowing their feelings and maybe change some areas of my class, not to solve their problems but to distract them from those personal circumstances. - *Jane's narrative* -[sic].

Jane's reflection does not happen only at this stage. In the previous account (Lesson Planning), she made evident a personal endeavor to think about her practice. However, benign this the reflection stage, such a process seems to be more noticeable. It is quite interesting to see that Jane realizes that not all the episodes of anxiety her students feel come from the idea of being exposed in class. She finds out that her students' personal, social reality gets to influence their being in the class. Jane's language pedagogy comes from being a prescription, a technical plan oriented to cognitive accumulation and skills development, to turn into a pedagogy that configures, individually and collectively, a space for her students to exist.

Moreover, although Jane aimed to improve her student's well-being, this event helped her develop a sense of otherness and self. Not only did she feel for her student, but she also felt for herself. According to current theoretical approaches, well-being seems to go beyond the absence of ill-being (e.g., Collie et al., 2015). Nevertheless, Jane's pedagogy of well-being started by acknowledging anxiety and low mood in her students. This awareness permitted her to change her teaching practice to develop a pedagogy of care. For Tang and Walker-Gleaves (2022), "caring pedagogy is more than just student-centeredness or relationship building, and is also more than affective relationship building only or ethical disciplinary actions" (p. 508); it is a pedagogy based on the recognition of oneself and the other. A pedagogy that implied respect and loving care as ways of relating.

Michael

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Teacher, I must say that confronting death in class is not easy. Being surrounded by so many emotions is not easy. Nobody teaches you how to deal with it. How can you teach someone the value of life if you do not know what they are going through? This question stayed in my head for so long. I must confess I have no idea how to tackle this pedagogically speaking. However, I am trying to be more aware. This awareness is not about grammar, pronunciation, or fillers, as it was before. This awareness is about student's feelings and emotions. It is about helping my students build better mental health. It is about making them understand that life is not easy but worth living it - *Michael's narrative* -[sic].

Mental health is not a minor issue. In Colombia, the suicide attempt rate by age group has increased exponentially. The highest rate belongs to the age group between 15 to 19 years, followed by the group 20 to 24 years (Boletín de Salud Mental Conducta Suicida

Subdirección de Enfermedades No Transmisibles, MinSalud, 2018). Michael's awareness is oriented toward building a better mental condition in his students to avoid situations like the one narrated. I dare to say that Michael's pedagogy is aligned with Jane's pedagogy of care, yet, Michael's is more oriented toward building a solid growth mindset among his students.

A growth mindset has been mainly oriented toward improving academic results (Rullman et al., 2022). The perspective has been mostly cognitive. However, although I might agree that building a growth mindset might help students do better academically, Michael's perspective is more oriented towards embracing life challenges with open arms and thinking about failure as a learning experience. Pedagogically, Michael chose to work on an emotional vocabulary repertoire aligned with helping his students develop emotional intelligence. Let's consider that emotional competence (Saarni, 2000) as "the demonstration of self-efficacy in emotion-eliciting social transactions" (p. 68) has been used to think of knowledge about emotion and emotions as knowledge. It makes sense to provide students with the tools to name their sensations. For Saarni (2000), it is not just about being aware of one's own emotions; but about discerning others' emotions. This is why language builds some skills to cope with distressing circumstances.

Acting

In any action research study, action implies mobilizing pedagogical principles and procedures to achieve a specific outcome. However, I was not interested in documenting any instructional dimension but in comprehending different teaching practices and pedagogical experiences implemented to foster well-being. This stage accounts for Jane's and Michael's doing of their well-being pedagogies. Therefore, I build upon the notion of pedagogization that, according to Castañeda-Peña and Méndez-Rivera (2022), is an attempt to adopt "a more pedagogical *sentipensar* to be thought-affective. This means embracing educators' subjectivity, putting together mind, soul, affection, and emotions" (p. 812) in their doing.

Jane

This lesbian student I told you about made me change. Since I only thought about developing competences [i.e., speaking, reading, writing, and speaking], I did not know how to offer her a more human class. I then looked for some help. I contacted a friend of mine of is lesbian. Laura [not her real name] taught me -identification. I can tell you, for example, that I started being more aware of my wording when delivering instructions, etc. However, what really changed in my classes was the rationale behind them. I do not know how to explain this to you, but I will try.

I thought of students as customers. I was providing a service, and they were gaining knowledge. But since I started this new thing, I have paid more attention to students' lives. I included one day a lesson about lesbian empowerment. I once brought a reading criticizing [name deleted] work as a major and another defending her administration. I never told students about her gender expression or orientation, but they got it. To my surprise, many of my students were against her being lesbian, but since she was a public figure, they said they had to put up with this. I used this as an opportunity to build some respect for the life of others. I have no idea if it worked, but that day I was paying close attention to my lesbian student; to make her feel she was not alone - *Jane's narrative* -[sic].

There is an instrumental cognitive principle in language pedagogy. I may say that such a principle has distanced pedagogical doings from an "ethical goal that goes into the construction of intersubjective meanings that help us both to understand ourselves and others in the interest of better societies" (Granados-Beltrán, 2018, p. 175). This ethical goal, in Jane's pedagogization experience, is what becomes her pedagogy of well-being. She incorporates a different rationale in her classes. - *I do not know how to explain this to you, but I will try. I thought of students as customers. I was providing a service, and they were gaining knowledge. But since I started this new thing, I have paid more attention to students' lives* – Such a change in her teaching implies engaging in the pedagogy of the Other, a pedagogy that transgresses, displaces, and affects the ontological negation that traditional pedagogy⁴ has exercised over lesbian identities.

Pedagogies of well-being are not cognitive-oriented pedagogies. They are, instead, pedagogies of difference and co-production of existence. First, Jane incorporates the differences from a different genealogy. She does not look for acceptance or inclusion, but she uses the difference to build a safe space for her students to be and live in the classroom. Jane also engages in the co-production of her student's existence since she creates a space for her to feel identified and to connect with others. This thought-affective attempt is the doing of Jane's pedagogy; it is her pedagogization process in which she makes pedagogy a verbality (Mignolo & Walsh, 2018). Although Jane's students seemed to be against lesbian identities, she did not perceive this as an obstacle. On the contrary, she decided to exercise her pedagogical agency and act to help her students heal personally and collectively.

Michael

Teacher, as I have told you, I am trying to continue teaching grammar, pronunciation, and those other things I must. However, since I am now paying more attention to students' feelings and emotions, I have had to learn about this. I must say that I started incorporating new things into

⁴ Traditional pedagogy has one type of knowledge and produces one kind of being. It could be understood, according to Palermo (2014), as an "official pedagogy, at the service of the political and economic system that sustains, promotes and, also, drops it in favor of more efficient" (p. 9).

my lesson plan. I am now including a restorative cycle. That is, in simple words, a pedagogical path to create a trusting environment. I have allowed students to make positive choices and interact respectfully in the classroom. I have mainly used effective language. It consists of verbal and nonverbal communication that encourages individuals to open up. I learned to use, for example, statements like *-I feel / when / because-* this looks simple, but it has changed my students and me. After the suicidal case, I told you, I used this, and students expressed things like *- I feel anxious when I think about suicide because this idea has also crossed my mind -* having the possibility to voice up these thoughts is a way to persuade them not to make that mistake.

Pedagogies of well-being can coexist with traditional pedagogy. Although both have different rationalities, they have no conflicting nature. What changes is the objective. While traditional language pedagogy focuses on acquiring skills and reproducing technical knowledge, pedagogies of well-being are pedagogies of alterity. These welcome different ontologies to build different epistemologies. In Michael's case, listening to someone else's statement was intended to create social awareness about suicide. For Michael, this was a possibility for him to build a shared space to identify with others and recognize the impact such an action would have on others. Michael's thought-affective pedagogy started by disrupting his lesson plan; he moved from a PPP construction to a possibility in which he could "question and discern all the dimensions involved when planning a lesson. In this sense, since not only is lesson planning about instrumental notions of language but also about how certain personal views may get to interplay with [more instrumental] notions" (Ubaque-Casallas & Aguirre-Garzón, 2020, p. 140), Michael disrupted traditional and canonical lesson planning approaches.

Michael's inclusion of restorative cycles also makes it possible to welcome broken ontologies. I refer here to individuals whose lives are or have been at risk. However, in SEL, restorative practices are used to build equitable learning (Mahoney et al., 2018). Michael's attempt is far from this cognitive dimension. He looks for a state of mental well-being that enables his students to develop all their abilities to make decisions, establish relationships, and shape the world in which they live. Moreover, his attempt is oriented towards creating empathetic listening and encouraging his students to listen to understand someone else's perspective. This ends up building social awareness.

Conclusions

The teaching practicum is a critical scenario for professional and personal development. Although the former has been thought to have student-teachers analyze their teaching (Tainen et al., 2018), the latter is becoming increasingly important. Becoming a teacher is not only about handling procedural and technical knowledge but also about constructing other practices that help student-teachers exercise their agency (Aguirre-Garzón & Ubaque-Casallas, 2022) and building a self of their own. Therefore, the final thoughts I am about

to present document narrative events concerning teaching practices and pedagogical experiences implemented to foster well-being. These provide no definite conclusions about student-teachers' well-being during their pedagogical practicum. Instead, they offer a lens to comprehend the importance of developing physical, mental, and emotional health when it comes to initial teacher education (Bardach et al., 2022).

Initial teacher education programs should constantly re-think and re-conceptualize the teaching practicum dimensions. For example, although “teacher education [...] seeks to prepare future teachers as lesson planners” (König et al., 2020, p. 801), lesson planning cannot be just a technical task. As seen in Jane’s narrative, it can cause *anxiety*, and as such, not only should it serve to think of the sequencing of a cognitive task, but it should also become a space for student-teachers to sense and explore their own emotions when facing a teaching activity. The same can be said based on Michael’s experience. A lesson plan is still a key component in teaching. Nevertheless, a lesson plan can also become a road map to enacting thought-affective pedagogies or pedagogies of well-being that can both coexist with traditional pedagogy but add a more human lens to see the other not as a learning object but as someone who feels and requires attention and care. Arguably, just by acknowledging the human component of their teaching, they begin enacting other forms of knowledge in which they can create and co-create existence.

Well-being should not only be linked to teacher development. Even though such a perspective (e.g., Mercer & Gregersen, 2020) aims at helping teachers develop emotional awareness to cope with the difficulties of the teaching profession (e.g., burn-out syndrome), pedagogies of well-being are more oriented towards creating an opportunity to connect with others. Such a connection does not remain at the instrumental level; instead, it goes beyond that and opens space to put down the rigid and cold identities and subjectivities constructed around and for English language student-teachers. As in Jane’s narrative, one’s pedagogy can make some feel that they are not alone. It means making someone feel alive, seen, and perceived. It also means, as in Michael’s experience, attempting to create restorative cycles in which both students and student-teachers can overcome the burdens that life itself brings to those individuals who meet in the classroom.

100 **References**

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