Bring Your Own Device (BYOD) in Teaching the Vietnamese Language: an Autoethnographic Study

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ABSTRACT

This thesis explores my journey while adapting to embrace Bring Your Own Device (BYOD) in my teaching over the past decade. The study is an autoethnography and gives my heart a voice to reflect on my pedagogy.

The thesis stems from the challenges that BYOD presented in education when students were permitted to bring their own mobile devices into the classroom for learning purposes. Consistent with the global trend, in 2013 my son's school adopted a BYOD program and his very first device entered my kitchen, the heart of my home, and initially caused me a significant amount of heartache. However, it led me to ponder if the students I taught also enjoyed using their devices in my Vietnamese classroom. Drawing on my self-perceived feeling as a 'digital immigrant', and my assumption of my students as 'digital natives', I was led to believe that I would experience numerous obstacles and challenges to adapt and transform my existing pedagogy into one that might be more suitable for teaching.

This autoethnography, designed as 15 autoethnographic vignettes, is the story of my fear and joy while adapting to embrace BYOD in my teaching from 2016 to 2020 and especially following COVID-19, as digital technology became a natural part of life. This dissertation enabled me to analyse the boundaries between the personal and professional, to reminisce about my education and immigrant experience, to accept the reality of existence, and to self-cultivate and self-develop to become a better educator.

This new knowledge in teaching and learning the Vietnamese language in a BYOD learning culture will hopefully engender confidence in Vietnamese language teachers, and assist digital course development.

STUDENT DECLARATION

"I, Tina Pham, declare that the PhD thesis entitled "Bring Your Own Device (BYOD) in Teaching the Vietnamese Language: An Autoethnographic Study" is no more than 80,000 words in length including quotes and exclusive of tables, figures, appendices, bibliography, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work."

"I have conducted my research in alignment with the Australian Code for the Responsible Conduct of Research and Victoria University's Higher Degree by Research Policy and Procedures."

Signature: Melbourne, 02 November 2022

Ethics Declaration

"All research procedures reported in the thesis were approved by the VU Human Research Ethics Committee (VUHREC), and Approval Number: HRE 18-051."

Signature: Melbourne, 02 November 2022

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Finally, I would like to thank the readers of my thesis. Writing this thesis has been a challenge, yet undeniably a source of joy. I am so thankful for this blessed journey.

DEDICATION

To my mother Toa Bui, who did not live to see this thesis,
who every day prompted me to study, and surely smiles in Heaven.
To my father, sisters and brothers, and to my husband
and our lovely children, and to all of my educator friends and students.

TABLE OF CONTENTS

DEFINITION OF TERMS

Alternative Learning Environment (ALE). A student intervention program that seeks to eliminate traditional barriers to student learning. One philosophy guiding alternative education is based on the belief that the traditional system is broken and ineffective in meeting the diverse and rapidly changing needs of young people in today's society (Fizzell & Raywid 1997; Lancaster 2017).

App. Application software that is exclusively designed to work on mobile devices like tablets and smartphones.

Association for Supervision and Curriculum Development (**ASCD**). A non-profit, nonpartisan membership organisation that develops programs, products, and services essential to the way educators learn, teach, and lead.

Blended learning. A type of learning where a student learns partly at a supervised bricks-and-mortar location away from home, and partly through online delivery with some element of the student controlling time, place, path, and/or pace; often used synonymously with hybrid learning (Horn & Staker 2011).

Bring Your Own Device (BYOD)/Bring Your Own Technology (BYOT). Refers to technology models where students bring a personally owned device to school for the purpose of learning.

Bring Your Own Stuff (BYOS). Refers to allowing students to utilise their personal communication devices in school, including but not limited to laptops and smartphones.

BYOD Learning Culture. Refers to the learning environment that encourages students to bring in their own devices for learning purposes. Throughout my thesis, the terms 'BYOD learning culture', 'BYOD learning environment', 'BYOD learning and teaching culture', 'BYOD learning and teaching environment' or in short 'BYOD culture' are used interchangeably.

Cell Phone. A portable communication device that has call and data communication capabilities that are accessed through a cellular service. For the purpose of this study the term cell phone represents the broad concept of all types of cell phones including mobile phones, smartphones, and flip-phones.

Cultural Theme. A terminology used in autoethnography (or ethnography). Chang (2008) explains that data analysis is at the centre of research endeavors, and until the researcher gives a meaningful structure to collect data, they may appear 'to be a "messy" pile of fragmented bits' (p. 126). Thus, ethnographers *look for cultural themes* in order to organise the mess of information. Looking for cultural themes is 'an important final step in the ethnographic process' and is defined as 'a postulate or position, declared or implied, and usually controlling behavior or stimulating activity, which is tacitly approved or openly promoted in a society' (McCurdy et al. 2004, pp. 78-79).

Device(s). Is a piece of equipment or a mechanism designed to serve a special purpose or perform a special function (Merriam-Webster dictionary) – in short, a tool. This research addresses the concept of 'device' within the paradigm of BYOD in education. Device(s) refer to laptops, tablets, smartphones, or any other school-approved devices (Chou et al. 2017; Johnson et al. 2016; Maher & Twining 2017; Parsons & Adhikari 2016; Song & Kong 2017; Sundgren 2017) that are able to connect to the Internet for use in the classroom (or by extension, anywhere) for learning purposes. See also **Cell Phone, Digital Device, Mobile Device, Mobile Phone, One-to-One, Smartphone, Technological Device.** This list will continue to change with the rapid development in technology.

Digital Capability. Refers to equity in digital/information literacy skills and usage.

Digital Citizenship. Indicated when "students recognize the rights, responsibilities and opportunities of living, learning and working in an interconnected digital world, and they act and model in ways that are safe, legal and ethical" (ISTE 2020, para 2).

Digital Device(s). Refers to an electronic device that can create, generate, send, share, communicate, receive, store, display, or process information. Such electronic devices shall include, but are not limited to, desktops, laptops, tablets, peripherals, servers, mobile telephones, smartphones, and any similar storage device.

Digital Divides. Refers to phenomena that 'have evolved in BYOD classrooms with the increased penetration of digital technologies into teaching spaces and the wide usage of technologies by students both in and out of school by the BYOD initiative' (see Adhikari et al. 2017, p. 1 & 4). In this thesis, I was a 'digital immigrant' and I was concerned whether I would have enough digital capacity to teach my 'digital native' students.

Digital Learning. Online or blended learning. See "Online Learning" and "Blended learning".

Digital Learning Culture. Refers to the learning environment in an instructional practice that makes use of the Internet, digital devices and a broad range of technology-enhanced educational strategies that include blended learning, flipped learning, personalised learning that rely on digital tools to a small or large degree. In this thesis, the terms 'digital learning culture' and 'digital learning environment' or in short 'digital environment' or 'digital context', as well as 'rich technological learning culture', or generally 'rich technological environment' are used interchangeably.

Digital Literacy. Scholars also use the terms 'digital media literacy' (Warschauer 2004, 2011) and 'digital skills' (Van Dijk 2006) in relation to the phenomenon of the digital divide.

Digital Migrant or Digital Immigrant. A person who grew up before the Internet and other digital computing devices became pervasive - and so has had to adapt and learn these technologies. Generally, those born before the year 1985 were introduced to technology later in life and adopted its use, as opposed to digital natives who are said to have been raised alongside developing technologies. I use 'digital migrant' and 'digital immigrant' interchangeably in my research.

Digital Native. A term coined in 2001 by Mark Prensky (Sorrentino 2018) and used to describe the generation of people who grew up in the era of ubiquitous technology, including computers and the Internet.

Digital Technology. Refers to any technological device that functions through a binary computational code such as mobile phones, tablets, laptops, computers (definition in *Developing English Language Teachers' Professional Capacities through Digital and Media Literacies: A Brazilian Perspective)*.

The term is also defined in *The Digitalization in the COVID-19 Era: A Review, Synthesis, and Challenges – Mitigating the Impact of COVID-19 via Digitalization.* Digital technology contains all electronic devices, automatic systems and technological resources that generate, process or store information such as websites, smartphones, blockchain technology, cryptocurrency, artificial intelligence, cloud computing, 5G data, voice interfaces or chat-bots, robotics, drones and missiles, gadgets, e-Books, and video streaming.

COVID-19 came into existence in the middle of my thesis. I have witnessed the changes of this term and have expressed this in my thesis.

Digital Tools. See '**Digital devices**'.

Face-to-face. Non-digital meetings or classes.

International Society of Technology in Education (ISTE) Standards for Students. Outlines the skills and knowledge needed by students to effectively utilise technology for learning in a digital world (ISTE 2016).

Knowledge Construction. A learning environment based upon student-centred, constructivist thinking which is characterized by learning as a personal, reflective, and transformative process where a teacher's work is construed as facilitating students in their attempts to integrate ideas, experiences and points of view into something new (Dwyer 1996). 'In classrooms focusing upon the construction of knowledge, activity and freedom of physical and intellectual movement are shared by all inhabitants of the learning space' (Gibson 2001, p. 42). 'In this setting, technology takes on the vastly different role of a tool rather than a tutor. This general-purpose tool provides learners with access to information, expert communications, opportunities for collaboration, and a medium for creative thought, expression, and knowledge construction' (Ibid).

Knowledge Instruction. Learning is viewed as the transfer of thoughts from one who is knowledgeable to one who is not, and where the work of the teacher is perceived as direct instruction. Extending these images further, in traditional, instruction-based classrooms, activity is the teacher's domain. Students are generally passive listeners following carefully sequenced instructions. In this environment, and often regardless of the topic, subject, or discipline, common teaching methods include lectures, whole class or small group instruction, drill-and-practice exercises from workbooks or sheets with a dependence on facts, rote learning and structured, clearly defined activities (Dwyer 1996; Gibson 2001).

Learner-centred Teaching. My preferred pedagogy, a combined student-centred and teacher-centred approach**.** It motivates students by giving them some control over learning. Learner-centred teachers search out ethically responsible ways to share power with students. They might give students some choice about which assignments they complete. Learner-

centred teaching encourages collaboration. It sees classrooms (online or face-to-face) as communities of learners. Learner-centred teachers recognize, and research consistently confirms, that students can learn from and with each other (Paquette 2018; Weimer 2002; Weimer 2013). (See **Student-centred Learning** & **Student-centred Environment).**

Learning Outcomes (LO). The knowledge, skills, and abilities students can demonstrate at the conclusion of a learning experience.

Mindset. A way of thinking, an attitude or opinion, especially a habitual one. Lankshear and Knobel's (2006, p. 31) describe the notion of mindsets as 'a point of view, perspective, or frame of reference through which individuals or groups of people experience the world, interpret or make sense of what they encounter, and respond to what they experience'.

Mobile Device. Mobile devices are "digital, easily portable, and can enable or assist any number of tasks including communication, data storage, video and audio recording, global positioning, and more" (Al Okaily 2015, p. 312). The general agreement is that mobile devices include smartphones, tablets, mp3 and portable media players, eBook readers, gaming devices, net books and cell phones that have Internet connectivity. The list is not inclusive and will keep on changing with the rapid development in technology.

Mobile Learning. "Mobile learning involves the use of mobile technology, either alone or in combination with other information and communication technology (ICT), to enable learning anytime and anywhere" (Kraut/UNESCO 2013, p. 6). The notion of learning 'anywhere, anytime' is a prominent feature of mobile learning (El-Hussein & Cronje 2010; Woodill 2011).

Mobile Phone. A portable communication device that accesses cellular service for phone and data capabilities. The term "cell phone" is used in the United States (Prensky 2005).

Mobile Technologies. Are those that are "digital, easily portable, usually owned and controlled by an individual rather than an institution, can access the internet, have multimedia capabilities, and can facilitate a large number of tasks, particularly those related to communication." (Kraut/UNESCO 2013, p. 6).

Neo-millennials. The most tech-savvy generation of those born after 1995, who spend hours every day online and regularly communicate via social networks.

New Learning Environment. Refers to the diverse physical locations, contexts, and cultures in which students learn and the way teachers interact with students, as well as the ways in which teachers may organize an educational setting to facilitate learning (e.g., by using ICT). The new learning environment provides students with multisensory stimulation, and work tasks involve cooperation and collaboration.

One-to-One. Refers to programs in which schools provide each student with a laptop, computer, or other mobile device for their individual use as part of their daily learning experience.

Online Learning. Education in which instruction and content are delivered primarily over the Internet. This term is used interchangeably with virtual learning, cyber learning, and e-learning.

School Policy. The laws and rules that govern the operation of education systems, also referred to as education policy. At the local level, school policy is adopted by school boards and sets goals and assigns proper authority for how the school district should be governed and managed (Forstall 2019).

Secondary Schools. Also called high schools and colleges (or junior, intermediate, or senior colleges) in Australia. Secondary schools vary across each Australian state and territory, but they generally cover Year 7 to Year 10 (compulsory period of education) and beyond to Year 12.

Secondary Students. In the Australian school system, students attend school for a total of 13 years. Primary school students are aged between 5 and 12 years old. Classes are divided into Prep and Years 1 to 6. Secondary school students are aged between 12 and 18 years old.

Smartphone. A combination cell phone and handheld computer that usually includes but is not limited to the following functions: emailing, connecting to the Internet, gaming, playing music or movies, taking photos, capturing video, GPS navigation, voice dictation, and use of a variety of software applications (The Computer Language Company 2016).

Social Media. An online application that allows for "interaction between persons in which they create, share, and/or exchange information and ideas in virtual communities and networks" (Carey 2015).

Social Networking. Web-based services that allow individuals to connect and socialise by building a public profile within a confined system, attracting a list of users with which they have shared a connection, and viewing and navigating their list of networks within the system. Social networking service (SNS) is an online vehicle for creating relationship with other people. Social networking services are more commonly referred to as 'social networking sites' or 'social media'.

Student-centred Environment. It requires placing students at the centre of their own learning environment by allowing them to be involved in deciding why, what, and how their learning experience will take shape. Examples of student-centred teaching and learning practices include advisory, service learning, internships, and project-based learning. Students are more interested when the teacher chooses to be a 'guide on the side', who 'assists rather than assigns' (Goldman 2017; Overby 2011). (See **Learner-centred Teaching** & **Student-centred Learning** above**).**

Student-centred Learning. A philosophy of education designed to meet the needs of individual students. The four main characteristics of a student-centred learning model include voice, choice, competency-based progression, and continuous monitoring of student needs.

Teacher-centred. Refers to traditional pedagogy in a traditional school and is distinguished from the modern 'student-centred' approach. In this research, the term 'teacher-centred' is used interchangeably with 'traditional pedagogy'.

Technology. While dictionaries and scholars have offered a variety of definitions, technology is the current state of humanity's knowledge of how to combine resources to produce desired

products, to solve problems, fulfill needs, or satisfy wants. It includes technical methods, skills, processes, techniques, tools and raw materials. When combined with other terms such as "medical technology" or "space technology," it refers to the state of the respective field's knowledge and tools. Technology can be viewed as an activity that forms or changes culture (Nansumba 2014). My use of 'technology' throughout my thesis reflects the change of contemporary society's perceptions of technology. As a high school and university student in Vietnam, 'technology', for me, referred to technical methods, skills, processes, techniques, tools and raw materials. At the time of my training as a teacher and early pedagogical practice in Australia, using 'technology' in the classroom meant using cassettes, computers and overhead projectors. Around the time that BYOD compelled me to commence my research, I began to refer to 'digital technology' as simply 'technology' and therefore use these terms interchangably throughout this thesis.

Technological Device. Refers to any computer, cellular phone, smartphone, digital camera, video camera, audio recording device, or other electronic device that can be used for creating, storing, or transmitting information in the form of electronic data.

Technology Integration. The enhancement and support provided for learning by using technology in an educational environment. In the classroom, technology integration assists more advanced learning among broad topics by creating opportunities for students to explore. Use of technology in curriculum integration involves technology as a digital tool to enhance learning in a multidisciplinary setting or content area.

The Australian Tertiary Admission Rank (**ATAR**). A number between 0.00 and 99.95 that indicates a student's position relative to all the students applying for an ATAR score in that school year. A high ATAR gives preference to that student for the course in which they wish to enrol at a university of their choice. The ATAR is used by all Australian public universities via their respective state-level admissions centres.

Traditional Pedagogy. In my thesis, this implies a pedagogy which I believe has been in use for a long time. I am also referring to the pedagogy I experienced in Vietnam, and when I was first teaching, where the teacher was the source of all knowledge and the students performed the role of passive listeners. The term is used interchangeably with 'teacher-centred', 'traditional, teacher-centred instruction' (see Gibson 2001, p. 57), 'traditional classroom' and 'traditional school' in this research.

Traditional School. In this thesis I used Barbieru's explanation: 'The traditional school shows the educator as the subject in education, the keeper of information and all control. The child is considered to be the object in education, the one who passively receives information from outside' (Barbieru 2016, p. 107).

21st Century Learning. The Centre for 21st Century Skills (2009) defined student outcomes as the skills, knowledge, and expertise that they should master to succeed in work and life in the 21st century, including core subjects (the three R': reading, writing and arithmetic), and 21st century themes - learning and innovation skills, creativity, critical thinking and problem solving, communication and collaboration, information, media and technology skills, information literacy, media literacy and Information and Communication Technology (ICT) literacy, life, and career skills. The "Four Cs" of 21st-century education are communication, collaboration, critical thinking and creativity (Kolk 2011).

LIST OF ABBREVIATIONS

ABS: Australian Bureau Statistics
AFGDER: Australian Federal Government's Digital Education Revolution
APST: Australian Professional Standards for Teachers
ASCD: Association for Supervision and Curriculum Development
ATAR: Australian Tertiary Admission Rank
BYOD: Bring Your Own Device
BYOSH: Bring Your Own School Home
BYOT: Bring Your Own Technology
CK: Content Knowledge
CRT: Culturally Responsive Teaching
CVS: Computer Vision Syndrome
DoE: Department of Education
DS: Detailed Study
ES: Extended Study
FL: First Language
GT: Google Translate
ICT: Information Communication Technology
LO: Learning Outcome
LT: Learning Technology
MUVE: Multiuser Virtual Environment
NSES: Neighbourhood Socioeconomic Status
OTO: One-to-One
PBL: Project-based Learning
PCK: Pedagogical Content Knowledge
PD: Professional Development
PDF: Portable Document Format
PDS: Personal Development Skills
PK: Pedagogical Knowledge
SAC: School Assessment Course
SALS: Secondary Access to Languages via Satellite
SES: Socioeconomic Status
SL: Second Language
SNS: Social Networking Service; Social Networking Sites
SRS: Student Response System
TAM: Technology Acceptance Model
TCK: Technological Content Knowledge
TK: Technological Knowledge
TPACK: Technological Pedagogical and Content Knowledge
TPCK: Technological Pedagogical Content Knowledge
TPK: Technological Pedagogical Knowledge
TR: Technology Readiness
TRA: Theory of Reasoned Action
VCAL: Victorian Certificate of Applied Learning
VCE: Victorian Certificate of Education
VFL: Vietnamese First Language
VIT: Victorian Institute of Teaching
VSL: Vietnamese Second Language

CHAPTER 1: INTRODUCTION TO THE RESEARCH

Background to research: my story begins …

The year 2017 marks many significant events in my life: 30 years since my resettlement in Australia, 30 years of teaching experience across three countries – Vietnam, Malaysia and Australia – and the beginning my PhD program at Victoria University (VU). This year, 2022, I am completing my five-year-long PhD candidature. I am also thankfully celebrating 35 years in Australia where I am so lucky to remain in the workforce, with an 'Australian-dream' family of two children who are now at university, and myself surviving in teaching the Vietnamese language despite all the challenges and change.

I graduated with my Diploma of Education (Dip Ed) from the University of Pedagogy in Saigon (Ho Chi Minh City), Vietnam in 1986, then taught the Russian language in two schools in my home town in Vietnam before fleeing Vietnam on the high seas. It was a tragic escape. My family, including my parents, a younger brother and I arrived in the Pulau Bidong Refugee Camp in Malaysia. After three months, we were transferred to the mainland's Sungai Besi transit camp in Kuala Lumpur where I voluntarily joined a team to teach Drawing, English, Maths, Singing and Vietnamese to primary school children while waiting for our visas and flight to Australia.

Arriving in Australia in 1987, I immediately started work, including teaching the Bible and Vietnamese in Churches; Vietnamese in ethnic schools; Vietnamese in the Victorian School of Languages (VSL); Vietnamese for Secondary Access to Languages via Satellite (SALS) at the Victorian Department of Education (DoE); Vietnamese for all year levels, and Vietnamese for senior (Year 11 and Year 12) local and overseas students. My teaching experience includes various disciplines such as Numeracy, Personal Development Skills (PDS) and Work Related Skills (WRS) for Victorian Certificate of Applied Learning (VCAL) in secondary schools from 2007; Communication, Occupational Health and Safety (OHS), and Technology for the Diploma of Accounting in the Workforce Development faculty in Technical and Further Education (TAFE), and Information and Communication Technology (ICT) at TAFE (2008-2012); and training teachers to teach the Vietnamese language for the Language Other Than English (LOTE) Training Course during 2007-2008 at my university. In 2018, I taught Vietnamese in the College of Arts and Education as a sessional lecturer at my university. Despite this broad teaching experience, I consider my main occupation to be a Vietnamese Teacher.

My teaching has recently been impacted by digital technology. I reminisce that during my study for a teaching qualification in the early 1990s in Australia, I had four years of intensive observation in various subjects. At that time, digital technology had not yet impacted on classrooms. Digital technology is now not only affecting my Vietnamese subject, but also all other school subject areas. My research is based on myself as a teacher and my Vietnamese teaching journey at three schools: senior level groups at one weekend school; at a mainstream school; and a tertiary group at my university during the time that BYOD started to be encouraged. My story reveals my journey in discovering the fear and eventual joy of using digital technology in teaching.

1.1 Introduction

If thirty years of experience as a teacher has taught me anything, it is that no matter the language, form or role in my classroom, I still have so much more to learn. This became clear in 2017 when I stepped into university once more to continue learning as a PhD student. A little over thirty years before that moment, in 1986, I graduated with my Diploma of Education (Dip Ed) from the University of Pedagogy in Saigon, Vietnam. I taught Russian in my home town for a month before escaping Vietnam as a refugee. As was common for 'Vietnamese Boat People' it was a tragic escape, but my family was saved by God and safely arrived in Pulau Bidong Refugee Camp in Malaysia, where we waited for sponsorship by my eldest sister who was living in Australia. After three months, we were transferred to the mainland's Sungai Besi transit camp in Kuala Lumpur where I voluntarily joined a team to teach Drawing, English, Maths, Singing and Vietnamese to primary school children for a month while waiting for our visas and flight to Australia. The young immigrant that I was then would have never imagined my arrival in Australia would also be my departure on yet another journey – in education – that has lasted for thirty years.

As an immigrant, my recent Dip Ed qualification with a Russian major from a Vietnamese university was not recognised in Australia. Therefore, I had to start my education journey all over again. I took a six-month new-arrival English course like any other refugee before starting a Bachelor of Arts in Multicultural Studies with a Vietnamese major in 1988. In addition to the fatigue of prolonged studying, anxiety would occupy me throughout the course, as I struggled to learn in a new country, a new culture, and a new language – English. My feeling of otherness as an immigrant during this period has been deeply carved into my heart and continues to affect me to this day. However, since starting in the workforce I have found that this extra educational experience has benefitted me, allowing me to effectively serve in a variety of roles and ultimately providing extra pleasure in life. After finishing my course, I immediately started to work as a teacher. Having endured the struggles of a new language and pedagogy, I thought that my teaching journey would become easier with each year. And this seemed to be the case for many years, until my experience in education, this time as a Vietnamese teacher, was forcefully impacted yet again – not by language, but by technology. I had become an immigrant all over again in a digital learning culture. This feeling of being a digital immigrant opened a new chapter in my pedagogical development. I was determined to return to education and explore my emotions as a result of embracing technology in my teaching.

I began to teach the Vietnamese language in 1995. In all the time since then, technology mostly did not impact on our classrooms to the extent that it does now. While technology was starting to emerge and be encouraged, both my students and I did not go out of our way to bring digital technology into the classroom; rather, I moved our classes into specified school technology facilities. Since arriving in Australia, I have successfully seen countless students through their education in this way. After thirty years of this, what drove me back to university was the reality of Bring Your Own Device (BYOD) entering my classroom. Not only did I face significant pedagogical challenges in this new learning culture, but also my emotions toward BYOD and digital technology were complex even to myself at the time. This autoethnography explores how I eventually came to understand these feelings, to face significant pedagogical challenges, and eventually learn how to teach the Vietnamese language with BYOD.

1.2 Statement of the Issue

Many schools worldwide since 2010 have adopted a BYOD policy with the goal of enabling effective learning by using the students' own mobile devices (see Vignette 1). Meanwhile, my weekend school imposed a traditional 'no mobile in the classroom' rule while my students, who were likely to be acquantained with a BYOD learning culture in their mainstream schools, urged me to permit the use of their mobiles. My two other schools, one a mainstream secondary school and the other a tertiary institution, followed the trend of embracing a BYOD learning culture. Such dilemmas presented a significant pedagogical challenge. For a long while before this unanticipated situation, I had used textbooks to teach Vietnamese. I occasionally used a computer lab in the school which I booked for Vietnamese classes when students needed to search for information on a particular topic, but all lab activities were under my instruction and all computers had the same software installed by technical staff. Now, I had to deal with a global trend towards BYOD, where my students prefered to bring their own mobile devices to use in the classroom for learning purposes.

I believe that BYOD is a contemporary, innovative approach to support traditional teaching practices in enabling effective learning (Chou et al. 2017; Johnson et al. 2015, p. 36), compared to my traditional teaching practices previously based on school textbooks and/or school computer labs. However, children are considered 'digital natives' (Black-Fuller et al.

2016, p. 130; French 2017, p. 19; O'Hanlon 2009; Petersen 2015; Spangler et al. 2016, p. 100; Thomas & O'Bannon 2013; Turner 2009, p. 60), 'the first generation to be fluent in the language that rules computer video games, and the Internet' (Prensky 2001, p. 4), therefore 'engaging and motivating the digital generation continues to pose challenges for educators everywhere' (Perry 2015, p. 2309). There are critical issues with which schools grapple: 'the problem of digital normalisation' (Lee 2013, p. 5), 'school evolution, educational reform and modernization of school in the 21st century' (French 2017, p. 59), and an emphasis on technology in classrooms, or BYOD in classrooms, in the past two decades (Clark et al. 2014; Cristol & Gimbert 2013).

I had to manage the move from a classroom where I controlled the use of technology through planning to book the computer lab when I, as the teacher, used computers in particular classes according to my lesson plan. In a BYOD culture, I relinquished this control to allow students to research online at any point during my classes, even while I was talking. In addition, I had to incorporate the use of BYOD into my teaching plans by introducing games such as 'Kahoot!' and utilising social media like Facebook.

1.3 Research Question and Sub-Questions

RESEARCH QUESTION:

How have I adapted to embrace BYOD in the classroom?

SUB-QUESTIONS:

a) *What allowed me to determine that my students preferred the BYOD learning culture? What were my emotions and reactions? Why was I feeling this way?*
b) *Was I familiar or agitated when it came to their devices (including applications and software), in terms of leading them to use these available functions for learning the Vietnamese language?*
c) *What approaches to teaching did I use and how satisfactorily did they facilitate student learning to maximise results?*
d) *How anxious was I in ensuring my preferred teaching style (which used to be a mixture of a student-centred and a teacher-centred approach) could support, and be supported by, the BYOD learning culture, and if so why?*

e) *In the digital environment, in what ways and how comfortable was it for me to engage my students using their varied instructional devices, online material, games or social media, to extend my prepared language activities in textbooks and available online to meet the learning outcomes?*

f) *Overall, how did I feel and manage while teaching in this digital learning culture, especially with the sudden shift to online learning due to COVID-19?*

1.4 Selection of the Study Context

This study explores my journey of self as I adapted to embracing BYOD in my Vietnamese classroom. To answer the research question, I focused on myself as a teacher of the *object of teaching*, which was high school and tertiary students (see Chapter 2) in my Vietnamese classes at three schools in Victoria, Australia, in the last five years. It should be noted that the number of students learning Vietnamese in Victoria in 2012 was around 11,000 and there were 58,873 Vietnamese people in Victoria (Nguyen 2012). This was a high ratio compared to other countries. Vietnamese was the first or second language spoken by 88 million Vietnamese people in Vietnam and four million Vietnamese people around the world. In Australia, the Vietnamese speaking community was the fourth largest after the United States, Cambodia, and France, and was equal to Canada. However, Nguyen (2012) reported that maintenance and teaching of the Vietnamese language in Australia could have been stronger than in these other countries.

While the Vietnamese language itself appears to be a difficult subject to teach in Australia, there has not been any research on this to date. I admitted it was difficult to me, firstly, I was not trained to teach Vietnamese before escaping. Although I have been fully trained to teach the Vietnamese language in Australia, sometimes I still do not feel as adequate as a Vietnamese language teacher in my country of birth Vietnam. Secondly, there are too many heritage language schools operating on weekends. Retaining students enrolled in either mainstream schools or weekend school was a real challenge for teachers like me – this was the reason for expanding my teaching experience into TAFE and university. I am astonished to have survived for nearly three decades teaching Vietnamese in Australia. The introduction of BYOD to teaching triggered my real interest. Focusing on my Vietnamese teaching at three schools: a weekend school, a mainstream school and a tertiary school over the last

decade, makes me realise that while my Vietnamese teaching experience is unique, it is not uncommon among the contemporary teaching cohort who may identify with my journey in relation to BYOD. The new knowledge generated from this autoethnographic study may be applicable to teaching Vietnamese language anywhere in the world in the 21st century.

The culture and language of Vietnam have evolved over time. Vietnam's population surpassed 100 million in 2020 (Choi, Lee & Hong 2022) and there were over 4.5 million Vietnamese people living overseas (Lam 2022). With the current COVID-19 pandemic, technology emerged as the main mechanism for delivering Vietnamese language teaching. I predicted that post-pandemic, Vietnamese language learning and teaching would continue to have an online component, in addition to onsite environments. Thus, my study proved to be remarkably relevant to a post-COVID teaching environment.

1.5 Using Autoethnography While I Can't Write What I Feel

Autoethnography is sophisticated writing as it involves a researcher writing about a topic of great personal relevance, situating their experiences within the social context, and thus requiring deep reflection on both one's unique experiences and the universal experiences within oneself. Jenks (2002) explains her feelings in relation to autoethnography: 'first I feel a little odd calling myself an ethnographer … Second, I feel awkward calling myself an autoethnographer. It's taken me a long time to write about my experiences, and I am still not sure my own narratives are appropriate 'data' for analysis' (p. 170). I identified with Jenks' feelings, as the exposure of my inner feelings and thoughts would require a willingness to self-disclose in order to successfully write my autoethnography. Unfortunately, I believe there are several reasons why I cannot write what I feel.

Culture and society

The first reason is due to the *culture* and *society* in which I was raised. Half a century ago, I was born and grew up in an Eastern culture under the remnants of a feudal society in which girls were under-valued and expected to put others before themselves. I was told by my mother, my teachers and the masses that thinking about my own feelings was not appropriate for a woman in my society – it was selfish. As I started to become conscious of life as a Vietnamese woman, it was continually emphasized that I must live by the "four virtues" (*tứ*

đức): hard work, beauty, refined speech and excellent conduct. My life was also governed by three basic Confucian tenets, three submissions (*tam tòng*): 1) I should submit to my father; 2) I should obey my husband; and 3) If a widow, I should obey my eldest son. These tenets stifled any sustainable self-reflection as a woman. This society dictated that as a daughter in the family, I must assist with household chores from an early age, defer to men, protect my virginity, regard marriage as inevitable, and work and behave for the good of the family. I developed a reflexivity of asking myself what others felt, rather than what I felt in any given context. As such, I can't write what I feel because there does not appear to be much to write. At least, I don't consider that what I might happen to feel to be worth writing.

Living in a traditional patriarchal Vietnamese society, I was brought up according conventional views about the role of men and women. Traditionally, I should have been less educated than my brothers and would not have been expected to enter the workforce once I was married. Fortunately, both my parents, especially my mother, recognised the importance of education for girls. My mother always said to me and my two sisters, *"I wished for you to enter the workforce to earn a significant income in order to have an authority within your families, because I myself suffered enough of a powerless experience of producing no monetary income. Frankly speaking, household chores might be as heavy or even heavier compared to a job outside of the home."* Despite the traditional Vietnamese viewpoint, *"If you have a son, you can say you have a descendent. But you cannot say so even if you have ten daughters,"* my parents were determined to provide the necessary conditions for their three daughters to study and succeed. My mother encouraged us every day to study hard. She insisted that my father set up a quiet study corner for each of us. Traditionally, we would have been required to assist with household chores from an early age, but during exam time my mother was determined to manage all of the chores and meals, allowing us enough time to concentrate on revision. Half a century ago we did not have a refrigerator or a washing machine; so my mother had to wash clothes by hand and go to the market every day to buy food. She did whatever it took to ensure we were free to study. All three daughters would enter universities in Saigon, a rare case in my hometown, of My Tho in the Mekong delta, 70 kilometres from the capital.

I carried particular remorse as the third daughter in my family. I felt that my arrival in this world brought sorrow to my parents. From childhood, I understood how seriously inconvenient it was for my mother to deliver a baby girl for the third time in a village in

central Vietnam, where baby boys were in extreme demand and my father felt pressure from our extended family to produce a son. I was later told by my husband, a Chinese man, that girls were actually killed at birth to create an opportunity for the family to produce a boy during the 'one-child policy' in China. As I grew up, I sincerely felt for my parents. They resolutely raised me as their third daughter and provided me with adequate food and education. There was no doubt in my mind that I should not think of my own feelings in favour of theirs. Up until now, I still hold this aversion to exploring my own feelings and cannot adequately write them down.

Education and politics

The second reason relates to *education* and *politics*. As far back as I can remember, unless it was in literature, internal feelings were deemed private and not something to share publicly, especially in school assignments. Throughout my entire schooling in Vietnam, writing about one's own feelings was not academically encouraged or emphasised. I thus acknowledge the fact that as this skill was not cultivated during my schooling; I still lack it now, in the same way that English is my second language. I would never be as comfortable using English as I am with the Vietnamese language, despite living in Australia for more than 30 years, and I may never feel comfortable about disclosing my feelings when I think I should remain silent.

The fall of Saigon in Vietnam significantly affected my education. I had just started high school and was manipulated to live, study and work for others and for the country. Individuality was prohibited in Vietnam's Communist regime. The Communist leaders regarded everything as belonging to the Government and the state, so that indiviual feelings are less important than these institutions. Thinking about my own feelings was wrong, a sign of capitalism, an anti-communist attitude of heralding an indiviual's best interests above society's best interests. The value of personal feelings was disregarded in favour of patriotic consiousness and behaviour where people are supposed to integrate their individual emotions into collective politics. As a result, thinking about my own feelings would amount to anti-communism – in a different word, capitalism – which opposed the nation as 'the communist ideology had been interested by contents of textbook, especially what and how it is presented to young people, what feelings, perceptions, values they need to have' (Alexandrache 2021, p. 16). I dared not think about myself or my feelings, so writing about them was not a skill I could develop in the Communist education system.

Personality and personal belief

The third reason is my *personality* and *personal beliefs.* Having engaged in Australian education since my arrival in Australia in my early twenties, I felt I should by now be able to write about my own feelings. However, I recognised that my ability to articulate my feelings continues to be held back due to my personality. I am not naturally accustomed to opening up about my own emotions in most circumstances. Growing up, I usually ignored what I really felt about something because I had to use my brain rather than my heart to make judgements. Instead of instinctively expressing what I felt regarding my lived experiences, I tried to justify what I felt from a righteous point of view. From a personality perspective, I can't write about my emotions because I am rather aware of how they could potentially hurt someone. I have always held myself back to such an extent that it has become my habit, my character and my personality. In many situations, I chose to subdue my feelings and dealt with the matter in a way that would hurt the least number of people. Being so unaccustomed to openly embracing my own experiences and their meaning, I appeared to experience difficulty when attempting to exercise hermeneutic phenomenology in my autoethnography.

Max van Manen explains that a hermeneutic phenomenological approach represents an "attitude or disposition of sensitivity and openness: it is a matter of openness to everyday, experienced meanings as opposed to theoretical ones" (2002, n.p., as cited in Friesen, Henriksson and Saevi 2012, p. 1). Autoethnography is both a process and product. I realised that I was not yet 'open' enough to be able to write my autoethnography and foresaw a long journey of learning ahead of me.

Language difficulties

The fourth reason obviously stems from *language difficulties*. English is my second language. I can't easily write about what I feel, particularly in English, because I do not have the language to accurately express myself and I am also afraid of making mistakes. Moreover, English language in hermeneutic phenomenology is not just the written English language but is also literary and poetic, in which authors appreciate and see literature and poetry as important features of description and understanding. Friesen et al. (2012) assert that:

> unlike many other phenomenological and qualitative research approaches, hermeneutic phenomenology is particularly open to literary and poetic qualities of language, and encourages aesthetically sensitized writing as both a *process* and *product* of research. (p. 1)

Particularly from a phenomenological point of view, Max van Manen (2010) advises that the qualitative researcher is inevitably also an author. He emphasises that:

> Writing is the very act of reflective inquiry and of discovery. To research is to write, and the insights achieved depend in part on the right words and phrases, on styles and traditions, on metaphor and figures of speech, on argument and poetic image, as well as on analysis and interpretation. (p. 27)

Knowing myself and the use of Pitard's method in autoethnography

The use of autoethnography as method forced me to reflect on who I was before commencing this research. Sun Tzu's military strategy teaches "Truthful knowledge, tribulation, invincible victory"; that is, "Knowing me, knowing people, hundreds of battles, hundreds of victories". Sun Tzu was a Chinese general, military strategist, writer, and philosopher who lived in the Eastern Zhou period (770-256 BC). He is traditionally credited as the author of *The Art of War*, an influential work of military strategy that has affected both Western and East Asian philosophy and military thinking. Applied to life, his idea becomes: "Know yourself, you will win a hundred battles"; that is, we need to *know ourselves*, and we will win the battle of life, because in the battle of life, our enemy is ourselves.

Applied to my research, as I *know myself* to be unable to write what I feel, I cultivated the practice of focusing on writing down my feelings after each class, applying Pitard's (2016) experience of using vignettes within autoethnography to explore layers of cross-cultural awareness as a teacher, and the conceptual framework for her structured vignette analysis. Likewise, perhaps due to my own difficulty as an immigrant in my lived experience, I am more receptive to the idea that teachers are considered 'digital immigrants' and students 'digital natives' (Black-Fuller et al. 2016, p. 130; French 2017, p. 56). Drawing on this self-perceived feeling of myself as a 'digital immigrant', I *know myself* to be a 'digital immigrant', teaching 'digital native' students who are equipped with their own devices in a digital learning culture. Consequently, I would excessively try to overcome my digital handicap while embracing technology in my classroom. Here I would like to acknowledge that I only later learned the terms 'digital native', 'digital immigrant' and 'the Google generation' to be widely debated in the literature (see Chapter 3), when I actually undertook the Literature Review chapter. I have also since discovered that not every young person is fluent in the use of technology when I was faced with situations in which one of my students did not know how to use Kahoot as in Vignette 10, and not all of them were Facebook users as in Vignette 8 (see Chapter 5) in 2019, half way through my autoethnography.

Nevertheless, I saw myself as cultivating and developing my digital skills while being open to opportunities for my students to use digital technology to achieve their full potential in studying Vietnamese. This process of structuring and analysing layers of my feelings and emotions throughout these 'existential experiences' (Anderson 2006) within 'self-focused' and 'context-conscious' (Ngunjiri et al. 2010; Reed-Danahay 1997) exploration, productively formed my autoethnography (see Chapter 5).

1.6 Positioning

Autoethnography starts from the researcher's own experience. "Who I am affects what I observe, what I write, and how others will react to what I say" (Jenks 2002, p. 184). No matter how we try to suppress ourselves, we are always present in our texts and we are always writing in particular contexts (Denzin 2009, 2017; Richardson 1997, 2002). As a researcher, I took myself as the basis of knowledge, focusing on my own subjective experiences, rationalisations and instinctive reactions as part of my making sense of the world. This positioning concerns my concept of existence.

1.6.1 My concept of existence

My Vietnamese heritage is still very strong in me after these years of living in Australia. I am influenced by the concept of existence of many great philosophers, some of them from ancient China. First of all, Lao Tzu (c. 600 – 500 BC) stated:

> Existence is beyond the power of words
> Terms may be used,
> But are none of them absolute.
> …
>
> From wonder into wonder, existence opens.

My interpretation is that human perception is subjective and limited. So, as we bring ourselves to seek further knowledge and understanding about our own world, we experience heightened wonder.

Secondly, I am influenced by Jack Whitehead (1989, 1999, 2019) and Donald Schon (1984) who both propose that when we reflect-in-action (and practice reflexivity) we are not dependent on the categories of established theory. Instead, we create a new theory of the

unique case. Jack Whitehead suggests we acknowledge our existence as a paradox or living contradiction when we ask the questions:

> *How do I improve my practice?* (1989, 1999, 2019)
> *How do I improve this process of education here?* (1999, 2019)

The changes these questions might bring to our practice means we are always in flux and evolving. My interpretation is that in my case the question becomes 'How do I improve my practice in a BYOD learning culture?' I believe that a systematic reflection on such a process provides insights into the nature of the descriptions and explanations which we accept as valid accounts of our educational development.

Thirdly, the philosopher Rabindranath Tagore (1861-1941) inspires me with his notion that the highest education not only provides information but also puts us in harmony with all existence. This philosophy suits me because I am a sensitive person; I show respect towards my students in order to in turn receive their respect and to teach them successfully. The most comfortable teaching and learning conditions are ones where everyone feels they are respected and have achieved outcomes.

In addition, I am fond of Reinhold Niebuhr's (1892-1971) shortened version of the Serenity Prayer:

> *God grant me the serenity to accept the thing I cannot change, the courage to change the things I can, and the wisdom to know the difference.*

I am mindful of the meaning of the Serenity Prayer, and therefore practice differentiating between things I can and cannot control; learning to make the best of what I have and where I am in life; feeling empowered as I focus my time and energy on making real, positive changes; and staying humble as I acknowledge our human limitations. I can find the good in what is and in what I can do instead of focusing on the frustration of what I cannot do, such as changing the reality of BYOD and digital technology.

Likewise, I am impressed by Brown's (2012) research, with her compassion of vulnerability as the birthplace of joy, belonging, creativity, authenticity, and love, leading to innovation, creativity and change. Brown (2012) envisages that when we dare to drop the armour that protects us from feeling vulnerable, we open ourselves to the experiences that bring purpose and meaning to our lives. In my research, I see myself in a BYOD learning culture, daring to

embrace my vulnerability and consequently opening myself to the experiences of hope and fulfillment in my teaching.

Finally, Lally Róisín (2016) guides me with the argument that the question concerning technology lies at the heart of human existence. I therefore assumed that I needed to be aware of the technology students bring into my Vietnamese classes for learning in the digital context.

1.6.2 My war, escape and resettlement experience

I was born and grew up in Vietnam during the war. I am one of the lucky survivors but undoubtedly suffered physical and psychological effects. During my childhood, I went to bed with the sound of helicopters flying overhead, nightmares of weaponry, and was anxious about my father fighting on the front. I developed my habit of praying during this period of my life.

As I faced the hardship of resettlement in a new country, including learning English, completing qualifications, acquiring jobs, having a family and so on, my meditation of the Serenity Prayer of Reinhold Niebuhr (1892-1971) developed. I realised our human limitations, and that I should try to *to accept the things I cannot change, the courage to change the things I can*. Having survived the above hardships, my acceptance of technology, or my active acceptance of new ideas, became my philosophy in life, alongside Lao Tzu's philosophy.

1.6.3 Ontology – my belief and values

Ontology is the study of being. It raises basic questions about the nature of reality and of being in the world (Denzin & Lincoln 2002). It asks whether there is such a thing as absolute reality or whether we construct our own reality through our life experience. I believe in relativist ontology as described by Denzin and Lincoln (2008), that reality is subjective and differs from person to person.

I am influenced by the philosophy of progress or change espoused by many great philosophers. First of all, Lao Tzu (c. 600 – 500 BC) regarded life as a series of natural and spontaneous changes, so do not resist them or else they only create sorrow. My interpretation was that everything finds a solution in due time. When people refer to "going with the flow",

they are not articulating new age jargon but speaking of the necessity to surrender to the stream of life, to let everything complete its natural course. When technology started to impact on my existing pedagogy, I contemplated Lao Tzu's concept: 'Life is a series of natural and spontaneous changes. Don't resist them - that only creates sorrow. Let reality be reality. Let things flow naturally forward in whatever way they like.' For a moment I thought about my life and realised that I had been resisting, struggling and generally refusing to accept present reality.

I am also influenced by Paulo Freire in the *Pedagogy of the Heart* (1998). His philosophy of progress and change indicates that most progressives have already understood that social transformation only really occurs when nearly everyone takes ownership of it and takes the initiative to expand its social radius of acceptance. Having said that, though my life has been full of trauma, challenges and change, I appreciated that these lived experiences prepared me to cope with the introduction of technology in my teaching at this late stage in my career.

Isaac Asimov's (1981) assertion that 'It is change, continuing change, inevitable change, that is the dominant factor in society today' originally meant that everyone must take on a science fiction way of thinking. My interpretation was that I acknowledged the comfort of existence, but as reality is constantly changing, I must open my awareness to that change. My students this year are different to my students from last year and the year before that. They would bring different devices to my classes and would utilise different media to learn the Vietnamese language. Accordingly, I had to update my existing pedagogy.

1.6.4 Epistemology – my ways of knowing

Epistemology is how we can know about reality and the truth of what we know. In this regard, I am influenced by many epistemology researchers. Jerome Bruner's *Narrative Construction of Reality* (1991) states that "Narratives, then, are a version of reality whose acceptability is governed by convention and "narrative necessity" rather than by empirical verification and logical requiredness, although ironically, we have no compunction about calling stories true or false" (p. 5). My positionality was in a dual role of both teacher and researcher. I would try to fully express what was happening from my perspective and I might leave it to the readers to justify the truth of the knowledge I constructed.

In researching how I can know about reality and the truth of what I know, Deborah Reed-Danahay (1997) reminds me that: "Personal, autobiographical modes of writing are vital for knowledge production in the social sciences" (p. 9). I would therefore update my personal

and autobiographical writing daily as this is significant and represents new knowledge for the teaching community. Furthermore, Ellis and Bochner (2000) explain that "The goal is to enter and document the moment-to-moment, concrete details of a life. That's an important way of knowing as well" (p. 761). My positionality affirmed that my diary in narrative form was essential for knowing. Also, Amant and Wood (2005) confirm that as long as humans have used technology to relate to each other, essential questions of self and truth have emerged. In my positionality, technology is new and challenging, but I have already built a strong pedagogy in my lengthy teaching career. I noticed the difference and how my pedagogy had changed to accommodate the new circumstances. Other epistemology researchers have also influenced me. For instance, Koch (1999) contends that knowledge is constructed through dialogue: meaning emerges through a dialogue or hermeneutic conversation between the text and the inquirer. In my positionality, I reminisced about my conversations with and between my students in my Vietnamese classes. As well, Dequech (1997) argues that technological innovations consist of the application or materialisation of new knowledge. So, my mind was open to the new approach of utilising BYOD to create new knowledge. And "this involves thinking about the nature of the knowledge itself, about its scope and about the validity and reliability of claims to knowledge" (Willig 2001, p. 2). Attention to the role of the researcher in relation to the research context is critical to that meaning-making process. In my positionality, I am not investigating a reality as an outsider. I am an insider, and I pay attention to myself as a central object of my investigation, surrounded by my students.

1.7 Significance of the Research

My research aims to investigate the impact of BYOD implementation in my teaching and how I have adapted to embrace BYOD in the classroom via an autoethnography. My autoethnography of my experience as a teacher reveals how I view BYOD, speaking from my heart, and how I am experiencing its implementation. I hope to create new knowledge in the field of teaching the Vietnamese language in the BYOD learning culture. It will hopefully engender confidence for a majority of Vietnamese language teachers who are 'digital immigrants' to teach their 'digital native' students.

1.7.1 Contribution to Knowledge

There are multiple empirical research studies on BYOD with a focus on higher education (Ernst et al. 2015, 2013, 2012; Flavin 2017; Meyer et al. 2015; Moreira et al. 2017; Pegrum et al. 2014; Santos 2017; Santos & Bocheco 2017; Song & Kong 2017; Soon 2013, Spangler et al. 2016; Sundgren 2017). Unlike higher education, persuading secondary schools and teachers to allow students to use technical devices in classrooms continues to be a challenge (Black-Fuller et al. 2016; Watters 2012). 'The BYOD approach had a higher acceptance rate at colleges and universities than it did at K-12 learning institutions' (Chou et al. 2017, p. 64), therefore empirical research on BYOD in secondary schools is rather limited. Fincher (2016) suggested that while one-to-one (OTO) laptop programs (students assigned identical school-owned laptops or tablets) has an extensive body of literature behind it, BYOD has relatively little peer-reviewed research.

Compared to other learning areas in secondary schools, researchers demonstrated more evidence of the BYOD trend and its impact in English or Literacy (Chou et al. 2017; Cripps 2017; Billore & Rosén 2017; French 2017; Smith 2014; Twining 2014) and in Maths (Amiratashani 2010; Cristol & Gimbert 2013; Fabian et al. 2016; Franklin & Peng 2008; Handal et al. 2017; Pannen 2014; Traxler & Crompton 2015) rather than in Languages Other Than English (LOTE). There are significant gaps in existing literature as previous studies of BYOD in secondary levels were chiefly centred on English, or on language arts, but LOTE received less attention. There is a dearth of research on how Vietnamese language secondary teachers implement BYOD in their classrooms. In other words, research on the implementation of BYOD in Vietnamese language secondary classrooms, especially on teachers' feelings and emotions, has not yet been adequately explored.

1.7.2 Statement of Significance

From a practice standpoint, several researchers assert that BYOD is here to stay (Black-Fuller et al. 2016; Trotter 2009; White 2016). 'Bring Your Own Device (BYOD)/Bring Your Own Technology (BYOT) policies are rapidly sweeping across the educational landscape' (Cripps 2017, p. 15). Obviously, 'First, there is the recognition that education must adapt to technological changes in wider society' (Parsons & Adhikari 2016, p. 66). The pedagogical challenge in education is that 'many of our experienced teachers today are digital immigrants, hence, they have to keep up with their high school students (digital natives)' (Black-Fuller et al. 2016, p. 130). There are hundreds of reasons why teachers do not want to use technology, the greatest reason being that teachers are worried they may not know how to use it correctly,

and that they might ‘look stupid’ in front of their students (O’Hanlon 2009; Petersen 2015). My research details my experiences of adaptation to technological changes in wider society with effective modernised pedagogy in the teaching content and practices using BYOD. It could engender confidence for most teachers who perceived themself ‘digital immigrants’ and assist them with functioning effectively and professionally in front of their students. In general, teachers might find comfort in their teaching by embracing technology as I did through my research findings of fear and joy.

The findings of my reasearch suggest I fostered a strong committment and passion to incorporate technology into teaching the curriculum, supporting an open-minded approach to new ideas and teaching Vietnamese differently in the digital age with online lesson preparation and digital material development. The results of this research might suggest school authorities tailor digital course development embracing BYOD. Regarding methodology, my research is significant in terms of casting new light on the BYOD field of research using autoethnography as a research method.

Teachers of other languages such as Chinese, Japanese, Indonesian, Italian, and Korean might find this project beneficial for their own autoethnography. As well, I humbly suggest that refugees arriving in Australia might find some comfort in reading my story.

1.7.3 The advent of COVID-19 and the significance of my thesis

At the time I started my thesis in 2017, BYOD and its pedagogic potential were still contentious issues for teachers. The use of technology remained their choice. The advent of COVID-19 started to seriously impact on schools in Australia and other countries from late March 2020 which shut their borders and closed schools and universities. Suddenly, everyone had to use technology in education, regardless of whether or not they liked it or were even capable of using it. At that point in time, it was almost as if online learning was no longer technology but a natural part of life. For me, I got over my initial shock and gained confidence to comfortably teach either fully online or in a mixture of online and in-person. The cohort of teachers who criticised, ignored or underestimated the pedagogic potential of the BYOD learning culture were now forced to adopt it. Meanwhile according to my students, colleagues, school leaders and supervisors, I became not only a *survivor* but a *driver*

in this digital teaching arena. I witnessed colleagues leave teaching due to their lack of digital capacity. The significance of my thesis has consequently proven itself.

1.8 Organisation of the Thesis

My thesis is presented in seven chapters.

Chapter One includes an introduction to the study. It provides background information on the project, the research question, a statement of the issue, and an outline of my personal barriers in writing an autoethnography.

Chapter Two puts the study in context by introducing the BYOD learning culture which places me - the teacher - as a 'digital immigrant' and my students as 'digital natives', and my pedagogical beliefs and adaptations.

Chapter Three presents the literature review, including an understanding of the BYOD phenomena, its pedagogical aspects, perceptions of it, pros and cons, and limitations.

Chapter Four discusses the research methodology and the phenomenological qualitative approach, including both the process and product of my autoethnography.

Chapter Five is devoted to 15 vignettes which illustrate and analyse my pedagogical challenges to accommodate the use of devices in the classroom. The vignettes present my self-reflection using Pitard's (2016) six-step structured vignette analysis - *context, anecdote, emotional response, reflexivity, strategies developed and conclusive comments on layers*.

Chapters Six provides research findings and discussion where new knowledge emerges, elucidating two focal cultural themes – fear and joy – which emanate from my emotional learning journey with BYOD.

Finally, Chapter Seven concludes with a discussion of my pedagogical adaptation of BYOD in teaching the Vietnamese language, offering recommendations for future research and publications. The limitations of the research are also identified and discussed.

CHAPTER 2: THE STUDY IN CONTEXT

2.1 Introduction

This is my autoethnography as an older teacher, representing 'digital immigrants', and teaching the Vietnamese language to young students, the 'digital natives', in a digital environment in the 21st century. To put the study in context, I describe how I personally encountered the global trend towards BYOD within my own classrooms when students were eager to bring in their own mobile devices for learning purposes. This trend would see me hand control of the use of technology in class over to students, and subsequently adapt my teaching plans to incorporate the use of their own devices through games and social media. To me, it consequently felt like a new teaching and learning culture.

My research approaches BYOD as a learning culture and focuses on my emotional growth while embracing digital technology in the classroom. Cultural factors impact on the connections that I, the teacher, must make to scaffold my students' learning (Brown 2003; McCombs & Whisler 1997). This chapter firstly reflects on what culture is in relation to technology, then identifies the BYOD learning culture. Secondly, it identifies and describes the cultural didactic characteristics of my students and explains my pedagogical beliefs which affect the way I adapted my pedagogy to integrate digital technology.

2.2 Culture and Technology

Culture is a learned set of shared interpretations about 'beliefs, norms and social practices' (Lustig, Koester & Halualani 2006, p. 142). It is the way of life for an entire society including the arts, beliefs, codes of manners, dress, language, religion and rituals of a population that are passed down through generations. Having come into contact with more than one culture in Australia, it seems that I and my students maintained our 'Vietnamese culture' in our determination to teach and learn the Vietnamese language. The Vietnamese Study Design 2022-2026 specifies understanding its language and culture, and explaining the terms 'Vietnamese community', 'Vietnamese culture' and 'Vietnamese language' that I use in my thesis:

> One of the overarching themes is '*Tradition and change in Vietnamese-speaking communities*'. Under any one of the topics of Literature and the Arts, Stories from the past or Youth issues, students are required to conduct an extended study, which draws

> on the notion of their Vietnamese community and how it expresses itself through language and culture. (p. 7)

Culture is constantly evolving; the relationship between culture and technology emerges as one of mutual shaping and influence. One of the speakers at the 2017 Ars Electronica Festival, Mark Coeckelbergh, a philosopher of technology, noted that we talk about how technology influences culture and not the other way round. What makes this "reverse reflection" so interesting is that:

> Usually, we think of technology as separate from culture, as something purely technical… Technology is always embedded in games and in a form of life. When we encounter new technologies such as robots and artificially intelligent devices, we give meaning to these technologies by relying on what we already know and how we already do things. Technologies can be game changers, but my point is that this is only possible because there are already games. There are already shared ways of doing things, shared practices, which give meaning to the technology. In this sense, culture shapes technology.
>
> But culture should not be understood as a kind of separate thing or as having nothing to do with technology. It only exists in living practices, also in our use and interaction with new and emerging technologies. Technology is cultural, and technology is human – just as much as humans are technological. Technology has all the beauty of the human and embodies all the suffering and problems of human culture. Technology and culture are entangled.

Since I was confronted with technology brought into the classroom by my students, I felt that although they and I still shared the same 'Vietnamese culture', we didn't share the same ways of teaching/learning or, in other words, the 'teaching/learning culture', due to the involvement of technology. In encapsulating these ideas, Avruch (1998, and 2004, p. 20) argues that culture 'is rooted deeply in on-going or past social practice' and 'is to some extent situational, flexible and responsive to the exigencies of the worlds that individuals confront'. Thus, other scholars have extended culture as 'the collective programming of the mind' (Hofstede et al. 2010, p. 6) that differentiates a particular community of people from other communities of people (Pitard & Kelly 2020). Since we live in a culture shaped and fuelled by technology, the capability to use digital technology divides myself and my students. BYOD appeared 'not only a cultural symbol of Millennials but as a necessity to daily life' (Spangler et al. 2016, p. 102), and part of their daily life is their learning. Thus, I am confronting this 'BYOD learning culture', a trend that is catching on quickly, that has transformed my classroom by creating new opportunities for learning for my students using their digital technologies.

According to the Victorian Department of Education and Training, digital technologies are electronic tools, systems, devices and resources that generate, store or process data. Common examples include social media, online games, multimedia and mobile phones. While digital technologies have dramatically and perhaps irreversibly transformed society and culture in recent decades, there is usually resistance to changing how we do things (Coeckelbergh 2022) and, in my thesis, to how we do our teaching/learning. Thus, gaining more insight into my students' characteristics in a BYOD learning culture was essential.

2.3 Students' Characteristics in a BYOD Learning Culture

By acknowledging that technology is fundamentally changing how we teach and learn, it became essential for me to understand my students' learning characteristics, which would critically yield teaching success.

2.3.1 Technology habits, popular culture media and the culture of online learning

As digital natives, technology is the habit of my students as they use mobile devices for every activity in their lives, including education. I observed that if they had a question, they would often immediately consult Google for a quick and convenient response, consequently creating a new learning culture. The term 'learning culture' is often used as a means to promote a positive and active disposition towards learning in society or in organisations, focusing on helping people to develop the habit of learning throughout their lives (Kukulska-Hulme 2010, p 4). My students preferred to bring their own mobile devices to use in the classroom. As a result, this learning culture impacted on my teaching.

My students are young people who, according to Lemke & Helden (2009), engage with a popular culture and media that includes not only television, film, magazines, music and books, but also video and computer games, commercial media websites, and media in all these genres distributed online. The culture of online learning inevitably evolves in the directions being pioneered by young people today, particularly by those who are not satisfied with current educational options and are finding alternative ways to educate themselves. Online communities and their portal sites usually comprise unpaid volunteers who are only too eager to help those with shared interests and passions. Students who would not spend more than ten minutes on homework or textbook reading would spend several hours a day on their passions. Those who could not recall the learning outcomes after an examination, could recount minute details of online discourse and media, months and even years later.

2.3.2 E-learning and blended approaches have become the norm

An e-learning culture is created when students are permitted to bring and use their digital devices in the classroom. E-learning is conducted digitally via electronic media, typically involving the internet, and has become the norm for students. It can be accessed via most electronic devices, making it a versatile way for them to learn wherever they are and at any time they find convenient; however, the face-to-face learning experience is missing. Thus, blended approaches that combine online and face-to-face teaching and learning balance the strengths of both the traditional classroom and online learning methods, giving students a more engaging learning experience encompassing the best of both worlds. This is the preference of many of my students.

Schools around the world are increasingly using blended approaches that combine online and face-to-face teaching and learning (Horn & Staker 2011) via the use of digital devices that students bring with them into the classroom. Most importantly, e-learning and blended approaches enable educational reform, the modernisation of schools, and increased access to a world-class education (Powell & Barbour 2011). Smith (2014) notes that utilising technology has become an expected part of teaching and learning in most schools. Challenges exist for teachers regarding the purposeful implementation and use of such technology. One challenge is how to bridge the digital divide between the pedagogies of the past and those required for the future. Moreover, teachers have to question the very philosophy of how they teach – didactic, teacher-centred, using eye contact to control behaviour – when it no longer resonates with students whose attention is diverted to their learning devices, especially when it comes to remote, online learning (see Vignettes 13-15).

Twining (2014) emphasises that since 2010 schools have faced far-reaching changes in policy, support and funding for digital technology. At the same time, there has been an explosion in the penetration of mobile devices into the homes and pockets of students. Home and school collaborate in enabling youths and their constant use of their digital technology to be extended into the classroom in order to assist their teaching and learning, the organisation of their schooling, and where relevant, complementary education outside the classroom (Lee & Levins 2012). ‘BYOD is also known as BYOT’ (Al Okaily 2015, p. 312) and these terminologies are discussed in Chapter 3 – the Literature Review. This BYOT program is based on trust of and respect for the student, and the recognition of the learning and teaching every student is experiencing outside classroom walls. Thus, if schools are to successfully

educate the young for a highly networked world, they need to distribute the control of teaching and learning as well as genuinely collaborate with teachers of the young — including the children themselves — in the provision of a more personalised education. Therefore, by understanding 'the globally recognized cultural move towards a more learner-centred education' (Kukulska-Hulme 2010, p. 4), I believe that my preferred teaching style of combining a teacher-centred and student-centred approach is sustainable in this learning culture. With this in mind, I may need to work on focusing more on the student-centred aspect, such as e-learning using blended approaches that combine online and face-to-face teaching and learning (see Vignette 7), to appropriately assess my current pedagogies in the light of technological tools brought into the class by my students.

2.3.3 My students prefer teachers to use technology innovatively

My students are nurtured in an environment where many of their teachers believe that to some extent, they should have a say in their education by voting on some of the material being taught and deadlines for various assignments. They are humoured by teachers who, in order to improve student involvement, use technology in their classrooms — things such as videos, webpages, and online polling. In other words, students prefer teachers to use technology in an interesting and entertaining way to help them focus on the material (Lumpkin, Achen & Dodd 2015; Fatimah & Santiana 2017).

A 2017 survey found that 94% of students wanted to use their cell phones in class for academic purposes, while 75% believed using personal devices improved their ability to learn and retain information (Kelly 2017). Generally speaking, they wanted more opportunities to use their personal devices as aids to their learning in the classroom. The main reason why students used phones in class was that they were bored (Bolkan & Griffin 2017; Gazzaley & Rosen 2016). They expected teachers to act more as an 'educator and entertainer' (Wong & Chiu 2019, p. 229). With this in mind, I believed that I should deliver a relevant and engaging learning approach by utilsing videos, other visuals and online materials. I had to get students more involved in the learning process by taking a friendly approach to teaching in a BYOD learning culture, especially with the limited class time they had. I became confident to practice such pedagogy based on my evolving digital capacity to use mobile technology effectively, to give students more responsibility to drive their own learning inside and outside of the classroom (Moosavi 2019).

I aimed to develop positive attributes of being passionate, patient, cooperative, and reliable which characterised my teacher-centred trait. And as I also used a student-centred approach, I could take on more of an entertainer role while teaching. What I might needed to focus on was entertainment activities that most students nowadays expect and could involve social networks such as Instagram, Facebook and YouTube.

2.3.4 Peer-assisted Learning (PAL)

PAL leads to a genuine exchange of exploratory thought and assimilation of new ideas between students (Longfellow et al. 2008). There is a proverb in Vietnamese: 'Learning from a teacher is not as good as learning from friends' (*Học thầy không tày học bạn*). It increasingly seems to be proven right because in the current technology rich environment, students themselves could overwhelmingly be considered more expert in technology than their classroom teachers. With my students, I observed that my traditional lecturing attracted less of their attention, as their eyes were glued to their devices during my classes. So, I had to find ways to incorporate PAL, leading to a genuine exchange of thought and new ideas between students to develop their full potential. This social interaction also facilitates more learning than students can achieve on their own. Longfellow et al. (2008) surveyed college students about PAL programs in their school and found that they had a positive impact on the "Clarification of new knowledge; development of assessment skills; reduction in feelings of intimidation; and the creation of a safe environment for learning" (p. 93). Similarly, in my experience, students who took an active role in class tended to retain information better than students who were passive.

2.4 The Influence of Pedagogical Beliefs and Adaptations on Me as Teacher

Blending the pedagogical and technological demands mentioned above and drawing on the cultural characteristics of learners was not easy, especially when teaching Vietnamese First Language (VFL) as a subject in Australia to students who have not come to Australia with the intention of learning it. Commenting on my history of teaching, a colleague asked what I used to make my students listen attentively when they were busy playing or studying other subjects. Some of my colleagues supposed it was my classroom management, as I had been invited to deliver two sessions on the topic to a training course for teachers. After some consideration, it became clear to me that I practiced a combined student-centred and teacher-

centred approach. In the next section, I elaborate on what I mean by 'teacher-centred approach', 'student-centred approach' and my concerns about whether my students still learn as effectively in the current BYOD learning culture.

2.4.1 Why I still practice teacher-centred teaching

During my schooling I was strongly influenced by traditional teacher-centred pedagogy. Diaz-Maggioli (2004) suggests that 'three learning factors greatly influence teaching styles: the learning styles of the teachers, their experience as learners, and the theories about teaching and learning to which they adhere' (p. 9). I was educated with a teacher-centred approach in Vietnam, a place where, as Khang and Vân (2016) illustrate, 'it is not difficult to catch an image of a teacher lecturing while his students [are] silently recording as much as possible' (p. 92). My experience as a learner resonated with Luong-Phan and Effeney's (2015) observation that 'the formal authority and demonstrator teaching approaches are considered to be teacher-centred and result in learners who are typically quite passive in their studies' (p. 6). Consequently, I had a strong foundation of traditional teacher-centred pedagogy in my teaching platform.

The teacher-centred approach was chiefly associated with the transmission of knowledge (Brown 2003). I attended primary school from 1969 to 1974, secondary school from 1975 to 1980, and university in Vietnam from 1981 to 1986 and experienced traditional schooling, which Bărbieru (2016) describes as follows:

> The traditional school shows the educator as the subject in education, the keeper of information and all control. The child is considered to be the object in education, the one who passively receives information from outside. (p. 107)

Similarly, Lancaster (2017) asserts that:

> Traditional teacher-centered pedagogy is generally known as a style in which the teacher assumes primary responsibility for the communication of knowledge to students. From this outlook, because teachers through their greater expertise about the subject matter, they are in the best position to decide the structure and content of any given classroom experience. (p. 15)

With this approach, the teacher played an active, authoritative role while students took a passive, receptive role to knowledge in the form of lectures and direct instruction. There were often 45 students in classrooms when I grew up, so this teacher-centred method was cost-efficient, especially for schools with larger classroom sizes (Hwang 2017). Besides, there

were many students but not many textbooks or printed material available in my classrooms in Vietnam at the time; hence, this method gave the teacher a chance to expose students to unpublished or not readily available material.

In contemporary research, the traditional teacher who lectured with chalk and talk has been challenged by the new 'student-centered' pedagogy (Lancaster 2017; Mascolo & Fischer 2005). As, Chiou and Yang (2006) demonstrated in a one-semester longitudinal study, students perceived a greater modelling advantage with technical teachers than with lecturers.

2.4.2 Educators started to practice the student-centred approach at the turn of the century

By the time I enrolled in a Diploma of Education at the University of Pedagogy in Saigon, Vietnam was under a Communist regime. We were prevented from knowing what went on in the Western world. One significant educational theorist that I, as a student teacher, was permitted to access was Anton Semyonovich Makarenko (1888-1939) from the Soviet Union who promoted democratic ideas and principles in educational theory and practice in relation to the self-governing child, which seemed identical to student-centred methods based on the democratic principles of John Dewey's (1859-1952) education theory. Significantly, I still remember that one of the critical criteria for a successful student-teacher was the ability to motivate students and make the classroom lively, characterised by more students actively having their hands up to answer questions in class. This was evidently an urge to transform pedagogical methods but was not yet known as the 'student-centred pedagogy'. It was clearly not the traditional pedagogy of students performing the role of passive listeners.

More recently, Hwang (2017) has identified several disadvantages in a teacher-centred learning environment that include:

> Learning is uninteresting and even boring because the students don't choose the topic.
> Students are dependent.
> Creativity is neither expected nor encouraged.
> Students are deferential and must obey the teacher.
> Students focus on the result—getting a good grade—rather than the process of learning.
> Knowledge from memorization doesn't last long. (p. 44)

These features incorporated many disadvantages of the traditional system of education, which Fizzell and Raywid (1997) believed was broken and ineffective in attempting to meet the diverse and rapidly changing needs of young people in today's society. A student intervention

program in the United States called the 'Alternative Learning Environment' (ALE) (Lancaster 2017) sought to eliminate traditional barriers to student learning. It provided an environment to eliminate barriers to learning for students whose academic and social progress was negatively affected by their personal characteristics or situation. Though unsure if my teaching style was equivalent to ALE, I knew that my method combined a teacher-centred and student-centred approach which could help me to utilise the advantages and avoid the shortcomings of each approach.

2.4.3 Why I chose for part of my method a student-centred approach

Given that when a student I had been strongly influenced by the traditional teacher-centred approach, as a teacher I tried to overcome its disadvantages. Like Overby (2011) who endeavoured to transform the classroom from a traditional to a student-centred approach, I made my Vietnamese language classrooms more interesting by 'bringing the classroom and the students to life' (p. 109). Many learning activities were organised as a vehicle for students to discuss how to participate in school or community events, where they disclosed that they learnt most Vietnamese culture and language. Some examples were:

- Vietnamese for Specific Purposes Courses (Vietnamese for Teachers, Principals and Community Officers): my students were self-motivated to engage by helping the course attendees in practicing Vietnamese in role-playing that enhanced cultural understanding, disseminated general knowledge and provided basic phoneme and linguistic elements for them while they were working with Vietnamese speakers.

- Vietnamese New Year Celebrations, End of Year Functions, or Reunions and Farewells: as a self-governed group, my students took leadership roles in organising these events which enabled them to develop and promote their organising, training, performance and co-operative skills. In these events, they were the master of ceremonies.

- Vietnamese Day in the school LOTE Week: these events placed students at the centre of their own learning. I shared power by empowering students to use collaboration and co-operation. I assisted groups of students who chose to give speeches, acted in plays, and performed songs and danced. Other groups decided to cook Vietnamese food to sell for fundraising. As I was the only Vietnamese teacher in the school, I could only have enough time to play the role as a facilitator for all students but I believed in the students' capacity to lead.

- Vietnamese videos sent to Sister Schools in Vietnam: my students prepared excerpts to be filmed and pre-recorded music and sounds, including role-playing, speeches, and master of ceremonies, and then filmed and edited the videos.

- Much of our class time was devoted to reading or watching news together, inviting guest speakers to our classroom, holding a debate, and going on field trips.

I noticed that my students were excited, became more interested and showed greater engagement in these above events and activites, as they knew that I was the 'sage on the stage' (Gibson 2001, p. 40) only at the beginning or when it was really needed, before I became a 'guide on the side' who 'assists rather than assigns' (Goldman 2017; Overby 2011). With autonomy, my students sourced and introduced recipes to the attendees of our Vietnamese for Specific Purposes Courses, and guided them to cook Vietnamese authentic dishes in which my students prepared the ingredients. My students directed themselves to be involved in organising these events, and our school teachers and staff recognised my students' motivation when I was there to assist my students to run these culturally rich learning activities rather than assign these language and cultural activities. As a result, in my transformed classrooms I would help students to meet goals that we had collaboratively set, and I observed that my students became self-reliant (S Bell 2010) and cooperative, displaying 'higher levels of critical thinking, problem solving, improvement of attitude to learn as well as an increase in overall attendance' (Overby 2011, p. 111). By bringing the classroom to life, I engaged my students on a deeper level of learning while building relationships with them, fostering respect and encouraging them to learn while they were engaged in the process of learning (Goldman 2017; Moye 2010). For example, in organising the Vietnamese camps, amongst themselves, my students nominated a camp committee to meet with me to decide on the campsite and activities while other students organised themselves into groups to assign responsibility for finances, meals, activities and wellbeing. At the camp, they ran camp activities such as journal entries, discussion forums, cooking competitions, fashion shows, traditional folk costume parades and so on. These encouraged creative inquiry and collaboration with deeper learning levels as planned. They set up teams and constructed the schedule for all participants to share the cooking and cleaning which were educational experiences in terms of active, social, engaging hands-on tasks and students engaged in collaborative learning that included development of higher-level thinking, oral communication, self-management and leadership skills. A concert at the end of the camp promoted students' confidence, motivation and self-direction as they gave speeches, acted a play, sang songs, re-told old stories and legends, recited traditional and contemporary poems or played riddles game on a topic such as about the history of Vietnam and world technology inventions. This created a vibrant space where students were free to challenge and explore

while working together in a cooperative environment with me and their friends. These camps proved the concept of the student-centred approach in my pedagogy which created real collaborative and authentic learning experiences for my students while I was a facilitator who assisted in gaining parental permission, booking the bus and accommodation and being present just to assist them to learn, play and grow together. Moreover, I carefully recorded the quality of all students' Vietnamese language performance at camps and including these remarks on their school reports alongside the conventional classroom assessments. This result of engaging students on a deeper level and choice-based Vietnamese curriculum is the promise of a student-centred classroom which is similar to what Goldman (2017) witnessed:

> Specific studies are referenced as data-driven guides towards a significant increase in higher understanding of a topic, higher reading levels, more motivation to learn, and an increase in basic skills from below average to above average in three studies spanning several states and countries. (p. 23)

In the role of a teacher, I sought to eliminate traditional barriers to my students' learning by incorporating and developing my understanding of student-centered learning, which for me encompassed methods of teaching that shifted the focus of instruction from teachers to students (Ackerman & Krupp 2012; S Bell 2010). Using this approach, teachers travelled from student to student to address individual problems; thus, students became the centre of teaching and therefore might acquire deeper learning and increased motivation. Developing learner autonomy and independence (Goldman 2017; Jones 2007) required students to be active, take responsibility for their learning path, and to develop skills for learning a subject in order to achieve a specific performance requirement (Hannafin & Hannafin 2010; Pedersen & Liu 2003). Making teaching and learning more comfortable (Overby 2011), it focused on skills and practices that enable lifelong learning and independent problem-solving (Young & Paterson 2007), with examples of these skills further illustrated in my Vignettes in Chapter 5. Student-centred learning environments were places where learners engaged in complex and relevant activities, collaborated with peers, and used resources to collect, analyse and represent information (McCombs & Whistler 1997).

2.4.4 Combining teacher-centred and student-centred approaches

2.4.4.1 My earlier approach to teaching

I used to start my lessons in the traditional teacher-centred approach by clearly introducing the lesson, explaining concepts, transmitting content and presenting work requirements to meet learning outcomes. I saw that as a teacher-centred approach. At the same time, I let students explore, foster collaboration in group projects, share in decisions to develop their capacity to lead, and to remember how it felt to learn. I claimed that was a student-centred approach. My classroom constantly switched from teacher-centred to student-centred as we went along. When I needed to further explain a concept to enhance students' learning I would require their full attention.

I usually generated a context for learning in which my students might engage in activities that motivated learning, utilising social constructivism in which 'the teacher's role is mediating the child's learning activity as they share knowledge through social interaction' (Dixon-Krauss 1996, p. 18). I emphasised students' social development based on the significance of their individual learning and development within their role in the community. As a social constructivist teacher, I often urged students to work with peers while taking into consideration current issues using teaching strategies like modelling, feedback, questioning, instructing, and social structuring. Continuing this process, I explained learning outcomes through lessons and activities, and supported my students while they confronted captivating, fascinating, and satisfying real life challenges, as it was expected that learning be social and cultural.

At any moment in my classroom both a teacher-centred as well as a student-centred learning environment was demonstrated to co-construct knowledge. As mentioned in Section 2.4.1, learning factors greatly influence teaching styles (Diaz-Maggioli 2003); my preferred teaching style could be considered a mixture of both approaches. As a student, I totally obeyed my teachers because I believed they had greater expertise and experience. However, immersed in this traditional pedagogical environment where learning-teaching occurred as the knowledge was transmitted from teacher to student (Brown 2003), I observed how passively the classroom operated and longed for what was missing — a kind of modern educational environment with a student-centred, self-motivated and self-reliant approach. Therefore, I was a 'special student' who was very obedient, while simultaneously a very active, self-motivated and self-reliant learner. Nevertheless, this special learning style experienced as a learner, shaped by theories about teaching and learning, had formed my preferred teaching style which in turn shaped my teaching performance.

For instance, when teaching in a Malaysian refugee camp where students constantly arrived and left, I actually practiced a student-centred pedagogy to meet their personal learning needs. The learner cohort changed each day, thus I had to pay attention to those present in my classroom, to what they already knew and what each of them needed to learn. Students became the main focus of my classroom. They learned at their own pace and I was their facilitator, coach or mentor (Gibson 2001).

I operated my class in such a way that, when needed, I would be the subject in the teaching and learning process as I had information and greater expertise about the subject matter, and ran the assessments and marked the exam papers; so I was in a position to decide the structure and content of classes. Shindler (2009) points out that in a teacher-centred class, success is defined by how well the students execute their responsibilities and the level of efficiency in the learning environment. The rationale behind this thinking was that in an orderly and obedient classroom, there was less wasted time, and more on-task behaviour, which benefited everyone. So, the view in a teacher-directed class was that the ends – students who were more productive for more of the time – justified the means of teacher direction.

I aimed for positive strategies that engaged all students and changed their lives for the better. During the teaching and learning process, at times when it was most appropriate for student learning, growth, potential improvement and promising results, I encouraged them to actively participate, take increasing responsibility for their own learning, make decisions, get involved in assessments and have the freedom to explore and integrate information. Shindler (2009) defines this behaviour, motivation and achievement in the student-centered approach as transformative classroom management whose success is measured by the student's personal and collective growth over the course of the term. The rationale behind this thinking was that when students took ownership for their own learning and were expected to be responsible for themselves, they learnt lessons that were as valuable as anything they could learn from the curriculum. I believed that skilfully and ingeniously combining the two approaches could result in a pedagogy that would be perfect for me.

I therefore ambitiously developed my personal vision of a combined pedagogical approach as an ideal classroom to change the lives of my students. I reminisced that as a student, I was

expected to put my hand up and quietly wait to be called on by the teacher to answer in an orderly manner. My culture taught that 'One has to learn manners before letters' (*Tiên học lễ, hậu học văn*). Adding to a vital part of my ontological understanding of education was my historic-ology. I was born and raised in poverty and war where the results of education could critically determine life or death, as enshrined in the slang 'if you fail baccalaureate, you go sergeant' (*rớt tú tài anh đi trung sĩ*), meaning students who failed in school were forced to join the army and could get killed on the front. Or, as in the formal saying, 'Unsuccessful college then no husband and wife' (*Phi cao đẳng bất thành phu phụ*), meaning a couple could not marry if the husband failed in college. This view of education – behaviour valued over knowledge, life or death, marriage and the future – strongly influenced my philosophy of teaching.

2.4.4.2 In the BYOD learning culture

With BYOD, I am looking forward to finding ways I can still exercise my traditional teacher-centred approach and practice my student-centred approach at the same time. Using personal devices can customise learning to allow students to work at their own pace and receive individual instruction and feedback – a student-centred pedagogy. I imagined that with BYOD my students would use their smartphones and tablets to record their work and explain themselves. However, without technology skills, how could I as their teacher view their devices and provide immediate feedback to them? This barrier cannot be overlooked.

I believed that BYOD was an innovative approach to support traditional teaching practices in enabling effective learning, compared to previous teaching practices that were based on school textbooks and/or school computer labs. However, children were considered digital natives, the first generation to be fluent in the language that rules computer video games and the Internet. Consequently, I found that engaging and motivating the digital generation posed pedagogic challenges and changes for me. These were critical issues with which schools and particularly teachers grappled — reaching the digital normalisation stage, and providing a tightly integrated holistic 24/7/365 education — and Lee (2013) suggests that they needed to:

> … recognise the teaching and learning occurring outside the school walls and have a learning culture that finds ongoing change and evolution exciting and rewarding, they are ideally positioned to evolve at an accelerated pace and to tackle teaching and learning opportunities. (p. 6)

The digital age is revolutionising education with increased teacher and student access to information in newer and faster ways. It is teachers who must bring digital technologies into the classroom and make them work. It is increasingly expected that they respond to the influence of multiple digital technologies, not only integrating them into their classrooms but examining their impact on the curriculum and instructional pedagogies. Typically, these newer technologies are ones with which teachers are unfamiliar, having not used them in their own pre-tertiary education, and having received little if any instruction in their teacher preparation programs on integrating technologies into teaching and learning.

I increasingly felt left behind by my students in relation to technology. I noticed that they now had more modern mobile devices to bring into classes. They showed great interest in activities that involved the use of their devices, particularly their mobile phones. Rather than answering my emails asking them to complete assignments or homework, they added me as a friend on Facebook and requested that I send them messages via a group chat for a specific year level or class (see Vignettes 7 and 8). I had to ask myself which pedagogy would be applicable for effectively delivering the subject content using digital technology.

2.4.5 Finding the right pedagogy

Issues of a teacher-centred approach and student-centred approach have been controversial, and became even more complex when supplemented by technology. Assuming that I had successfully combined these two approaches in the past few years, I then wondered if I was actually coping and how I should run my classes in the current BYOD learning culture – a technology rich environment. 'It is felt that learning and teaching must move away from teacher-centred strategies and embrace *students-centred approaches*' (Livingstone 2015, p. 3). An and Reigeluth (2011) note the lack of research on learner-centred technology integration and addressing K–12 teachers' beliefs, perceptions, barriers, and support needs in the context of creating technology-enhanced, learner-centred classrooms. There was little argument that the traditional model of education was incompatible with the evolving demands of the information age. Jacobs (2010) argues that with fast-paced technology integration, we can no longer educate the way we once did, but rather need to provide a new form of education that promotes authentic learning. BYOD generates authentic audience, allowing students to express their ideas publicly by posting content online to webpages and social media. This engages learners as it makes a task more relevant and personally

meaningful (see Vignettes 7-9). Having their own devices assists students with authentic learning challenges that foster confidence and creativity. Authentic learning, a useful learning approach to preparing students for the 21st century, typically focuses on real-world, complex problems and their solutions, using role-playing exercises and problem-based activities.

Teachers with strong content knowledge and a constructivist learning environment could integrate new technology more effectively because their pedagogical content knowledge already suited 21st century learning (Ertmer & Ottenbreit-Leftwich 2010). In this context, I expected that my role as a teacher needed to change to accommodate the BYOD learning culture. To enable students to reach their maximum learning potential by creating a customised education for each type of learner, I needed to seriously commit to professional development (PD), the fourth among five components to consider with BYOT, as elaborated by Ackerman and Krupp (2012):

> Ideally the classroom no longer takes the form of teacher-centered, but rather puts the attention in the hands of the student. Strong emphasis is now being placed on various types of learning such as: student-centered, problem-based, project-based, case-based, inquiry-based, active learning, constructivism, and learn by doing … Since information is easily accessible, students no longer need a teacher to pose questions that are available in Google, but rather present higher-order thinking questions that promote critical thinking, analysis, collaboration, transfer, application, and many others. As a result, providing *professional development* for all educators will not only augment their success, but may provide a greater breadth of knowledge in a rich, technology-based environment where learning takes place. (p. 38)

Based on their argument, I considered that effective PD, coupled with peer collaboration and continued support, would educate teachers in the use of technology, which in turn would build confidence and increase motivation to integrate technology. Wenger (2011) suggests the use of communities of practice in the forms of a club of friends, or a network of connections between people, that has an identity defined by a shared domain of interest. In pursuing their interest in their domain, members engage in joint activities and discussions, help each other, and share information. In practice, they develop a shared repertoire of resouces: experiences, stories, tools, ways of addressing recurring problems as a shared practice. This might take time and sustained interaction. In return, communities of practice in education assists school teachers who face increasing knowledge challenges, to share a concern or a passion for something they do and learn how to do it better in their teaching as they interact regularly. The first applications of communities of practice have been in teacher training and in providing isolated administrators with access to colleagues. There is a wave of interest in these peer-to-peer professional-development activities. In the education sector,

learning is not only a means to an end: it is the end product. The perspective of communities of practice is therefore also relevant at this level. Changing the learning theory is a much deeper transformation and will inevitably take time. From Wenger's (2011) perspective, the school is not the privileged locus of learning but a part of a broader learning system. The class is not the primary learning event but rather life itself. Schools, classrooms, and training sessions still have a role to play in this vision, but they have to be in the service of the learning that happens in the world.

Teachers not only needed to learn specific technologies but also *how* to learn them as there would always be new technologies developed for education and research (Bull et al. 2017). In my context, these were the different devices my students would bring into classes each time. Therefore, PD workshops should be developed specifically for educators to experience inquiry-based and project-based learning for themselves, so they can achieve literacy in digital collaboration, as well as media and information technology, while acquiring 21st century skills (Chu et al. 2017). Ertmer and Ottenbreit-Leftwich (2010) propose that the *mindsets* of teachers must change to include the idea that 'teaching is not effective without the appropriate use of information and communication technologies (ICT) resources to facilitate student learning' (p. 255). While technology integration had become a pedagogical focus in my mindset, according to Bebell et al. (2004) there was no clear definition of it in a school context. Rather, technology integration was generally viewed as the use of technology for instructional purposes. Therefore, I needed to adopt a suitable framework to assist in my technology adoption, with TPACK (technological pedagogical and content knowledge) underpinning the development of my digital literacy competencies.

2.4.6 My application of TPACK framework

Digital learning frameworks, approaches and theories, such as TPACK, Digital Blooms, Connectivism, Design Thinking and Pedagogy, help teachers to develop curricula that get students to use technology to research, curate, annotate, create, innovate, problem-solve, collaborate, campaign, reform and think critically (Maphosa & Bhebhe 2019; Terrell 2018). Among those theories and approaches, I found TPACK to be the most suitable with my teaching style given my students' learning experience due to my familiarity with its original parent constructs based on pedagogy and content knowledge.

The TPACK (Mishra and Koehler 2006, 2008) is a framework of teacher knowledge for technology integration. It portrays the complex interaction between content knowledge, pedagogical knowledge and technological knowledge for guiding teachers in the strategic thinking of when, where, and how to direct student learning with digital technologies. The development of TPACK explored the dynamic relationship between the following components: pedagogical content knowledge (PCK), technological content knowledge (TCK), technological pedagogical knowledge (TPK), and technological pedagogical content knowledge (TPCK) which are critical for effective technology integration. By differentiating these three types of knowledge, the TPACK framework outlines how content and pedagogy must form the foundation of any effective edtech integration. This is important because the technology being implemented must communicate the content and support the pedagogy in order to enhance the learning experience of students. For me, being a 'digital immigrant', my priority became technology, closely following Mishra and Koehler's suggestions, especially while my students were 'digital natives' and were allowed to bring their expert tools – their devices – into classes where they challenged my pedagogy.

The importance of continued practice by teachers in integrating technologies is essential for extending and enhancing their TPACK (Niess 2018). To me, digital technology poses a somewhat different challenge for classroom discipline than I had experienced early in my career; now, my challenges relating to digital technology to improve my professionalism based on its parent construct – pedagogical content knowledge – that I had already developed fairly well. To effectively teach with the students' devices is my hope, and I understand that to delay this, even due to fear (see Chapter 6), is not only wrong but unrealistic.

Kurt (2018) suggests that effective implementation of technology in the classroom requires acknowledgment of the dynamic and transactional relationship between content, pedagogy, and incoming technology – all within the unique context of different schools, classrooms, and cultures. Factors such as the individual educator, specific grade level, and class demographic mean that every situation will demand a slightly different approach to BYOD integration. I aim to follow Kurt's (2018) further elaboration that TPACK is the end result of these various combinations and interests, drawing from them – and from the three larger underlying areas of content, pedagogy, and technology – in order to create an effective basis for teaching using educational technology.

Because it considers the different types of knowledge required and how teachers themselves can cultivate this knowledge, the TPACK framework becomes a productive way for teachers to integrate educational technology into the classroom. Then, the TPACK can also measure instructor knowledge, potentially impacting both on training and professional development for teachers at all levels. Finally, the TPACK framework is useful in explaining the knowledge needed to make technology integration successful in the classroom. Teachers can come to understand that instructional practices are best shaped by content-driven, pedagogically-sound, and technologically-forward thinking knowledge. As 'technology integration takes time and requires commitment' (Guzey & Roehrig 2009, p. 41), I am aware that a 'digital immigrant' teacher such as myself must be patient and prepared for the transition to be slow; it may take years to fully adopt a student-led learning environment.

Below is evidence of my attempt to adapt Chai's et al. (2013) synthesis of 74 journal papers that investigate ICT integration from the TPACK framework, providing a succinct definition of each construct accompanied with some examples of my adaptation of TPACK in my teaching.

TPACK Constructs	Definition	Example of my application
TK	Knowledge about how to use ICT hardware and software and associated peripherals	Knowledge about how to use Web 2.0 tools (e.g. Wikipedia, Facebook, YouTube) (Vignettes 6-9)
PK	Knowledge about the students' learning, instructional methods, different educational theories, and learning assessment to teach a subject matter without references towards content	Knowledge about how to use project-based learning (PBL) in teaching (Vignette 5)
CK	Knowledge of the subject matter without consideration about teaching the subject matter	Knowledge about the Vietnamese subject, e.g. Vietnamese literature and arts (folk tales), history of Vietnam (all Vignettes)
PCK	Knowledge of representing content knowledge and adopting pedagogical strategies to make the specific content/topic more understandable for the learners	Knowledge of using samples of a letter as visual aids to teach the letter format (text-type) (Vignette 3)
TPK	Knowledge of the existence and specifications of various technologies to enable teaching	Knowledge of using PowerPoint (PPT) presentation, YouTube, Kahoot! games, Google Translate (GT) to teach (Vignettes 5, 10-12)

	approaches without reference towards subject matter	
TCK	Knowledge about how to use technology to represent/research and create the content in different ways without consideration about teaching	Knowledge about the Vietnamese online dictionary, Vietnamese e-book, Vietnamese specific ICT tools e.g., Vietnamese war (topic specific simulation) Kahoot! game app (Vignettes 10-12)
TPACK	Knowledge of using various technologies to teach and/represent and/ facilitate knowledge creation of specific subject content	Knowledge about how to use 'mute' on Zoom for managing participants, or 'share screen' on Zoom to share Vietnamese fairy tales on YouTube as a communication toll to enhance collaborative learning in Vietnamese (Vignettes 13-15)

Chai et al. (2013) warn that there is a need to distinguish TPACK that is teacher-centric or student-centric, and that teachers' pedagogical beliefs, facilitation and technological skills are important factors that influence the enacted TPACK in classroom, which subsequently shape students' practice and perception. So, reflecting on my pedagogical belief, combining the teacher-centred and student-centred teaching style and mindsets was appropriate. Besides, the TPACK models may need to be expanded in order to explain the types of ICT integration practices enacted in classrooms (Chai et al. 2013). They reveal that more studies on how teachers' beliefs shape their TPACK and classroom practices are needed to clarify the relationships between beliefs, knowledge and skills, and contextual affordances and constraints. Ethnographical research, which has not been employed to date, could provide important insights needed to unpack the complexities involved. Moreover, 'surprisingly, no study is targeted exclusively towards language learning and also literature' (Chai et al. 2013, p. 44). Hopefully, my BYOD autoethnographic study might fill in this gap.

2.5 Conclusion

In general, the TPACK framework represents a new direction in understanding the complex interaction of content, pedagogy and technology that can result in successful integration of technology in the classroom (Jang and Chen 2010). I have to admit that technology integration in Vietnamese using TPACK is new territory for teachers and researchers. In order to apply this approach, I should know who I teach (students), what to teach (content), how to teach (pedagogical method), and what technology is suitable (technology integration). The combination of these components will allow me to design curriculum using technology

and thus enhance the learning experience. These requirements were challenging enough for a ‘digital immigrant’ teacher like me, even when I was in charge of technology in the classroom years ago. But I feel that I should adapt to the reality of BYOD, which brings a more personalised and student-centred method to learning.

CHAPTER 3: LITERATURE REVIEW

3.1 Introduction

The literature on the trend to BYOD is expansive and contentious due to the rapidly evolving nature of technology. This review begins with a focus on the *understanding of BYOD* around the time I commenced my autoethnography in 2017 (see Chapter 2). I have continually explored what has been written about the *pedagogical impact of 'devices' on teaching and learning*, as well as *perceptions of BYOD implementation by contemporary students, parents, teachers, and principals*. I have further examined what has been written about the *impact of digital skills in a BYOD learning culture*, the distinction between *'digital natives' and 'digital immigrants'*, and *academic achievement in BYOD classrooms*, as well as *the limitations of BYOD*.

The onset of COVID-19 marked an important new era in the literature regarding BYOD in education which can be divided into two distinct periods – *2013-2019* and *2020-2022*. Since the start of COVID-19, scholars have ceased the debate about whether or not BYOD should be implemented and its benefits, and instead have focused on teachers' readiness or the 'benefits during the COVID-19 situation' (Fathurrohman et al. 2021, p. 14). Before COVID-19, scholars examined the implications of *students' own devices* for BYOD; whereas from 2020 this broadened to include *teachers' own devices* and how they could optimise their use in teaching and learning practices.

3.2 Understanding BYOD

There are different perspectives of the Bring Your Own Device (BYOD) phenomenon in the literature. Some scholars investigate it as an 'approach' (Cheng et al. 2016, p. 2; Chou et al. 2017, p. 63), 'guideline' (Johnson et al. 2013), 'trend' (Cripps 2017, p. 16), 'policy' (Cristol & Gimbert 2013; Johnson et al. 2016, 2015, 2014, 2013), or 'strategies' (Siani 2017). Others regard it as an 'instruction' (Burns-Sardone, 2014), a 'practice' (Cheng et al. 2016; Fathurrohman et al. 2021), or perhaps the most general term, a 'program' (Kay & Schellenberg 2019; Lafayette-Lause 2020; Pozo Sánchez et al. 2020; Smith 2014). Interestingly, Cheng et al. (2016) use various terms such as 'approach' (p. 2, 3), 'initiative'

(p. 3), ‘policy’ (p. 2), and ‘practice’ (p. 1) in the same study. As mentioned earlier in Chapter 2, Al Okaily maintains that ‘BYOD is also known as BYOT’ (2015, p. 312) to highlight devices as a means through which we access functional technology such as programs and applications. Utilising students’ devices would mean taking advantage of the unprecedentedly high percentage of mobile device ownership, with a majority of people being able to afford personal ICT in the form of mobile devices (Vosloo 2012). Scholars suggest that allowing the tech-savvy school students, who are familiar with their own devices and potentially use their mobile devices in their everyday and academic lives, would mark a communication revolution that could henceforth engage and excite students.

Sweeney (2012) remarks that ‘BYOD is a misleading term’, adding that ‘in education, it is really about “bring your own stuff” (BYOS), which has students not only bringing in their own devices, but also their own software’ (p. 9). Regardless their names, being BYOD, BYOT or BYOS, they all infer the new reality of digital technology in the classroom. Clark (2014, p. 81) concurs with earlier claims about how digital technology will transform education (Garrison, Anderson & Archer 2003; Grave 2001). Reflecting BYOD’s history in pedagogy, teachers and students can change the focus of the classroom and allow it to become more ‘student-centred’ (Ackerman & Krupp 2012, p. 6; Cheng et al. 2016, p. 2; Johnson et al. 2015, p. 37; Sweeney 2012, p. 9).

BYOD first entered common use in business in 2009 (Cheng et al. 2016; Coleman et al. 2017); by 2013 it had ‘become very popular’ (Patten & Harris 2013, p. 42), and ‘subsequently became a global phenomenon’ (Bradley et al. 2012; Johnson et al. 2015, p. 36; Olalere et al. 2015). In this context, BYOD refers to ‘the practice of people bringing their own laptops, tablets, smartphones, or other mobile devices with them to learning or work environments’ (Johnson et al. 2016, p. 36; Sundgren 2017, p. 1). In an educational setting, BYOD refers to students bringing their mobile devices or any school-approved devices to schools for learning purposes (Chou et al. 2017; Maher & Twining 2017; Parsons & Adhikari 2016; Song & Kong 2017). In Australia, the Digital Education Advisory Group reported that ‘a move to bring your own device policy would result in a shift away from the expenditure needed to continually replace computers in School’ (Clark 2014, p. 80). In 2013, Cristol and Gimbert (2013) argued that mobile learning was an appropriate and dynamic use of technology that was readily available to most teachers and students.

Mobile teen ownership continued to grow. Roy Morgan Single Source Australia sampled 512 teenage Australian mobile owners from July 2015 to June 2016, and found over one million Australian teens aged 14-17 (91% of the teen population) had a mobile phone. By 2016, nearly all 14-17-year-old mobile owners had a smartphone (94%)—and a massive 75% were already onto their second or subsequent handset. The report disclosed that "almost half of teens say they can't live without a mobile phone" (Morgan 2016). By 2018, Anderson and Jiang (2018) found YouTube, Instagram and Snapchat to be the most popular online platforms among teens, with 95% having access to a smartphone and 45% saying they were online 'almost constantly'. By 2020, Davison et al. (2020) claimed that young people 'are increasingly relying on digital media to connect, learn, and play' (p. 4) and suggested that 'the ability to provide high-quality material in the format and genre that youth recognise could be a key to extend educational opportunity outside of traditional awareness campaigns or classroom-targeted media' (p. 15). These findings illustrate the educational potential of BYOD as a result of rapid increase in media consumption, device use and ownership among young people.

Associated with BYOD programs are one-to-one (OTO) laptops programs (Argueta 2011; Bebell & O'Dwyer 2010; Kay & Schellenberg 2019). In terms of pedagogy and technologies, Bonk and Cunningham (2012) call them 'collaborative learning tools' (p. 28) and 'learner-centered technology' (p. 30). A difference between the two is that in OTO, schools provide the devices and technical support to students (Blikstad-Balas & Davies 2017). Kay and Schellenberg (2019) found BYOD programs to be far less expensive for schools and therefore potentially more sustainable. In Kay and Schellenberg's (2019) OTO programs, school provided devices and technical support for students, echoing one of the issues in the early stages of my thesis (see Chapter 1); I occasionally used the school computer lab which I booked for Vietnamese classes, but all lab activities were under my instruction and all computers were the same model with the same software installed by technical staff. However, when BYOD entered my classroom (see Chapter 1, points 1.1 & 1.2), my experiences in searching for new knowledge while embracing technology to teach my students in a BYOD learning culture may further contribute to the literature.

Many Victorian secondary schools decided to implement BYOD programs when funding from the Australian Federal Government's Digital Education Revolution (AFGDER) came to an end for 1-to-1 learning programs (Clark 2014, p. 80; Janssen & Phillipson 2015, p. 1;

Johnson et al. 2015, p. 37). However, Sweeney (2012) suggested that 'in education, if you are doing BYOD to save money, you are missing the whole point' (p. 7). Similarly, Nelson (2012) found that 'schools that begin the journey soon find that the monetary reason becomes a minor factor as the impact on learning becomes evident' (p.1). The following section explores the impact of *devices* and of the *BYOD learning culture* on learning and teaching.

3.2.1 Pedagogical Impact of the 'Device' and of 'BYOD Learning Environment'

The concept of 'device' within the paradigm of BYOD in education refers to laptops, tablets, smartphones, or any other school-approved devices (Chou et al. 2017; Johnson et al. 2016; Maher & Twining 2017; Parsons & Adhikari 2016; Song & Kong 2017; Sundgren 2017) that are able to connect to the Internet for use in the classroom (or by extension, anywhere) for learning purposes. Mobile devices considered in my thesis range from 1994, since Callan's first publication entitled 'Can the use of hand-held personal computers assist transition students to produce written work of excellent quality' (Callan 1994), to the present, including Cell Phone, Digital Device, Electronic Device, iPad, Laptop, Mobile Device, Mobile Phone, Smartphone, Tablet, Technological Device. Notably, touch-screen smartphones appeared in 2007 (Lamberg et al. 2021; Reid 2018; Walker 2012). This list will continue to change with the rapid development in technology. During (and probably after) COVID-19, we would consider devices to be what enabled students to connect to Internet for learning on provided online platforms. Parsons (2013) posits 'This is not simply a case of substituting one tool for another', 'how BYOD has been tailored to suit disparate subjects, different teaching styles and the choices made by teachers in how they feel technology enhanced learning can work best for them and their students' (p. 1) is how scholars concerned regarding pedagogical impacts of devices.

Educational researchers identify the BYOD phenomenon in education from different perspectives, with many focusing on the impact of the 'device' on teaching and learning. Sweeney (2012, p. 9) warned that "BYOD is inevitable. We are going to face a tsunami of devices coming into school". By 2016, Spangler, Rodi and Kiernan (2016, p. 101) confirmed that 'digital natives' used mobile devices for everything from communication to enabling social and political movements, and to learning. They postulated that classrooms had been transformed into mobile environments with each student possessing multiple devices. Likewise, some authors have focused on the technical term 'device' and its impact in

teaching and learning (Black-Fuller 2016; Howe & Strauss 2009). Among these studies, iPads in schools get more attention (Geer et al. 2017; Falloon 2015; Falloon & Khoo 2014; Keane 2014; Willocks & Redmond 2014; Wright 2014, 2015, 2016). Clark (2014) urged researchers to obtain more evidence of the implementation of 'tablets' as a device for learning in schools in order to provide updated guidance for a school's digital technology environment. Black-Fuller at el. (2016) investigated 'smartphones and pedagogy' of experienced high school teachers in Texas, USA. Likewise, Howe and Strauss (2009) identified the 'millennials rising' while foreseeing 'the next great generation', and revealed gaps in literature on the effective use of 'smartphones' among millennial students. In terms of using 'devices', researchers stress the urgent need for professional development for teachers (Black-Fuller et al. 2016, p. 130; Sweeney 2012, p. 10; Thomas & O'Bannon 2013, p. 18), especially for using mobile devices to teach subjects in secondary schools (Black-Fuller et al. 2016).

Most authors argue that the issue of BYOD is not about the devices or the technology itself, but rather that the switch to OTO computing reflects changes to teaching, learning, and pedagogical practices as teachers can determine if BYOD develops and improves skills (Andrew & Sweeney 2014; Cripps 2017, p. 16; McLean 2016; Parsons & Adhikari 2016, p. 67; Twinning 2014). In other words, the issue of BYOD is about 'the impact of BYOD learning environments' (Kay & Schellenberg 2019, p. 1). Kay & Schellenberg (2019) compared BYOD and OTO laptop programs in secondary school classrooms, and found they differed on at least four parameters: selection of devices, student personalization of devices, equity among students, and access to devices. While they concluded that these two programs were similar with respect to student engagement, learning processes and learning performance, they considered that technical issues, productivity, organisation and the quality of student work could be influenced by the quality of the device and the opportunity to choose preferred learning tools. They concluded that students with poor quality devices might be at a greater disadvantage in a BYOD program and suggested future research should consider these potential barriers. Generally, it appears that previous research on OTO programs can act as a reasonable knowledge base for practitioners and researchers of BYOD programs.

Cripps (2017, p. 26) asserted that rather than concentrating on particular forms of technology, educators should focus on how pedagogy can develop learning; in other words, they should

consider ‘how’ to teach rather than ‘what’ to use for teaching. This concurs with Mishra and Koehler’s (2006, 2008) adaptation of Shulman’s (1986) proposal of PCK, which Mishra and Koehler developed into TPCK, later TPACK, as a framework for teacher knowledge of technology integration. They argued that the development of TPACK is critical for effective technology integration (see Chapter 2). With digital technologies, TPACK is a dynamic theoretical description of the knowledge of teachers in designing, implementing, and evaluating curriculum and instruction (Niess 2018). In Niess’ discussion, TPACK portrays the complex interaction between content knowledge, pedagogical knowledge and technological knowledge for guiding teachers in strategic thinking of when, where, and how to direct student learning with digital technologies. Meanwhile, Kurt (2018) points out that TPACK leaves room for researchers and practitioners to adapt its framework to different circumstances.

Other scholars highlight those pedagogical beliefs which would drive teachers to integrate technology into their classrooms (Alghamdi 2014; Thomas & O’Bannon 2015, 2014, and 2013). Thus Alghamdi (2014) further examined trends in the pedagogical beliefs of principals and teachers about the advantages of blended technologies in teaching and learning language and found that individually, teachers’ and principals’ beliefs are significant. However it is critical to sustain a link between them, as they both play a vital role in classroom practices. He noted that unfortunately there was little research on the online pedagogical model used in education, and the connection between the beliefs of principals and teachers.

The BYOD phenomenon raises concerns from all affected parties – students, teachers, and principals and families. The implementation of the BYOD program involves classroom infrastructure, the devices brought in by students, activities led by teachers according to the subject content, software apps and digital pedagogical approaches. All these aspects that determine the success of BYOD depend on the perceptions of students, teachers, principals and families.

3.2.2 BYOD and Perceptions of Students, Teachers, Principals and Families

Integrating technology into classroom practices should be driven by pedagogical beliefs. Likewise, it can be interpreted that positive attitudes towards BYOD implementation would

be driven by positive perceptions. Therefore, it is imperative to research the perceptions of different parties involved in implementation of BYOD policy.

There is extensive research investigating students' perceptions of BYOD implementation, with most findings being positive. For example, in 2012, EDUCAUSE surveyed 195 participating institutions, receiving positive responses from more than 100,000 university students who preferred blended and flipped classrooms, and regarded seamless integration of mobile technology as vital for both academic success and career prospects (Wash 2014, p. 99). Hung's (2017) study 'thus suggests that the emerging generation of clicker technology allows for a cost-effective BYOD integration model in flipped classrooms, through which it is possible to seamlessly bridge pre-class and in-class activities and to effectively promote student learning' (p. 983). Gikas and Grant (2013) explored students' 'perspectives on learning with cellphones, smartphones and social media' (p. 18). They found that mobile computing devices and the use of social media created opportunities for interaction and collaboration, and allowed students to engage in content creation and communication using social media and Web 2.0 tools, with the assistance of constant connectivity. This corroborates the findings by Heath et al. (2005), where mobile devices and mobile applications increased students' perceptions of their confidence with course content. Based on these findings, Gikas and Grant (2013) suggested that 'Instructors need to use pedagogy and curriculum to integrate the technology into learning' (p. 24).

Several researchers examined teachers' perceptions of BYOD and reported mixed views on its implementation (Black-Fuller et al. 2016, p. 125). For example, Black-Fuller et al. (2016, p. 130) highlighted previous research which indicated that teachers' lack of training and familiarity limited the use of technology in their classrooms, especially using mobile devices to teach content as well as meet technology-integration standards. Teachers in Cristol and Gimbert's (2013) study admitted that "Using mobile learning devices (MLDs) in the classroom is a leap of faith. You have to believe the students will use the technology appropriately and effectively – which takes giving up some control" (p. 5). O'Bannon and Thomas (2015) investigated K-12 pre-service teachers, trained in a different environment to the one in which they will teach, supporting the use of mobile phones for learning purposes. Teachers in Parsons and Adhikari's (2016) three online surveys in mid-2012, early 2013 and mid 2014 tended to address a broader set of themes across all three constructs: structures, agency and cultural practices. Further, teachers' negative experiences were only confined to

the structural limitations of technology (e.g., occasionally unreliable wireless connectivity) rather than to any fundamental misgivings about the BYOD innovation. They also focused strongly on various aspects of the changes taking place in classroom practice – the changing roles of teachers and students in a classroom where student agency was increased through the use of digital devices, and the potential of new digital pedagogies.

Perceptions of school principals are extremely important as they decide how and when the policy is implemented. Presby (2017) explored how middle school site principals in Southern California perceived the barriers of integrating ICT to support active learning in classrooms. He found that schools using a 'bring your own device' (BYOD) model needed to establish procedures for ensuring equal access for all students and appropriate uses of the mobile devices. The findings indicated the significance of the first-order barriers of funding, combined with the second-order barriers of teachers' lack of knowledge of ICT and traditional teaching styles. According to the principals, effective strategies in eliminating or reducing barriers to ICT integration included providing the technology to support ICT, professional development, and time for teachers to collaborate and address the use of ICT for active learning activities (pp. 174-178).

Parsons and Adhikari's (2016) online surveys included perceptions of *parents*, many of whom felt excluded from the digital experience of their children. The impact on the family was the key concern in terms of cultural practice, with many parents observing that the impact of changed learning styles was reflected in the way their children behaved at home. Panagos (2013, para. 1) claimed that while the influx of mobile technology in education provoked a backlash from parents and teachers alike, parents' perceptions were under-investigated. Parents are important stakeholders in educational reform; they pay for the devices and play a strategic role as tutors while students are at home, because learning using BYOD is 24/7. BYOD has unpredictably expanded the power of learning not only inside schools, but also at home and elsewhere (Lee 2013; Parsons & Adhikari 2016; Spangler et al. 2016). Therefore, the role of parents and families is important as they often supervise student learning away from school, and their support is vital for further development of the BYOD model (Chou et al. 2017). However, Parsons and Adhikari (2016) found that 'If there is an area where agency may be most problematic, it is in the responses of parents, who may feel increasingly alienated from their children's learning activities if their own digital skills are lacking' (p. 66). As parents and families seem to be neglected when it comes to exploring

their perceptions of BYOD, my study hopes to add the perspectives of parents and families in the form of my autoethnographic approach, with myself – the researcher – being a parent of two high school students during the implementation of BYOD in Victoria, Australia.

3.2.3 Impact of Digital Skills: 'Digital Natives' versus 'Digital Immigrant'

The terms 'digital native', 'digital immigrant' and 'the Google generation' are widely debated in the literature (Brown & Czerniewicz 2010; Rowlands et al. 2008; Selwyn 2009; Smith et al. 2013), since 'Marc Prensky (2001) and others frame younger generations of digital natives in opposition to the adults in their lives, who are perceived as "digital immigrants."' (Rushby & Surry 2016, p. 548). Brown and Czerniewicz (2010) find the concept of the 'digital native' especially problematic as age is not a determining factor in students' digital lives, rather, their familiarity and experience using ICTs is more relevant. Brown and Czerniewicz demonstrated that the notion of a generation of 'digital natives' is inaccurate and proposed redefining the concepts 'digital', 'net', 'native', and 'generation'. Similarly, Smith et al. (2013) declare that 'As young people's internet use shapes their experiences of education, work and personal relationships, their portrayal as 'Digital Natives' suggests that they are invariably better positioned than preceding generations to capitalize on such changes, however, recent debates in internet use research undermine this view (p. 97). Many Indigenous people object to the term "native", and others see the metaphor as inaccurate as it assumes every young person is fluent in the use of technology when that is not always the case (see Vignette 10). As mentioned in Chapter 1, perhaps due to my own difficult experiences as an immigrant when it comes to the digital world, I am more receptive to the idea that teachers are considered 'digital immigrants' while students are considered 'digital natives' (Black-Fuller 2016, p. 130; French 2017, p. 56). In my 2016-17 classroom, I witnessed my 'digital native' students using their mobile devices for communicating and studying, and my classrooms being transformed to mobile environments with each student possessing multiple devices (Spangler, Rodi & Kiernan 2016, p. 101). According to Mahiri (2011, p. 144) and French (2017, p. 55), 'teachers must have a much better understanding of the actual experiences, interests, and skills of students in their classrooms in order to create effective instructional designs'. They also claim that, due to rapid technological change, even teachers who are under thirty cannot use their own backgrounds as templates for the digital experiences of contemporary youth, because many online social networks and other digital spaces that youth currently inhabit barely existed a decade ago. One example is touchscreen

technology, which only became mainstream in 2007 when Apple released the first iPhone (touch-screen, or Internet-enabled mobile phone, or smartphone) (Laberg et al. 2021; Reid 2018; Walker 2012) despite the technology originating in 1965 (Johnson 1965; Walker 2012). Hicks and Hawley Turner (2013) further discuss cases of teachers who pride themselves on the use of classroom technology, yet are not aware that many of their practices are outdated or may be potentially limiting student growth. Thus, they suggest three strategies for teachers to transform from digital immigrants to digital citizens, or in other words, into digital literacy leaders: (1) develop their own digital literacy, (2) engage in a larger conversation about digital literacy education, and (3) support students in developing digital literacy (p. 62).

Prensky (2001) coined the term 'Digital Natives' to entitle young people as 'the first generation to be fluent in the language that rules computer video games, and the Internet' (p. 4). While I share Prensky's view, other scholars see this as being inaccurate. For example, Sweeney (2012) doubts that all students could make sensible choices and would not need to be taught about technology; he was afraid that we might assume 'a lot about the students' (p. 9). He repeatedly argued that 'BYOD is a misleading term' (p. 25) and claimed that in reality all the debates and discussions about it were actually related to "how to best deploy applications and services to students and educators, in a highly consumerised technology world" (Ibid.) or, put more simply, how to teach them effectively. This became clear during COVID-19 in 2020 and 2021, when education was delivered online.

In fact, BYOD changes the teaching model from one where teachers control what students learn to one where students control their own delivery, an educational model in which very few teachers or students are well versed (Sweeney 2012). Cripps (2016) contributed to the digital skill development discussion by observing that 'Teachers, as a whole, are often hesitant to try new things and adopt new technology. Yet change is something that active teachers need to embrace. In the field of educational technology there are very few constants, so educators need to keep up to date with the latest technological developments and make informed choices regarding their implementation' (p. 28). Using technology in classrooms helps learners develop their digital skills and prepare for the future in the 21st century (Cripps 2016; Delgado et al. 2015; Panagos 2013, para. 12). Rodi et al. (2014) suggest a gap in the

literature about digital natives and proposed another case study to directly engage with the culture.

Digital technology in language subjects is one of the most rapidly developing areas but still requires a great deal of research (Billore & Rosén 2017). Scholars have indicated that the preferred form of engagement by digital native students is in the digital format (Rodi, Spangler, DeLorenzo & Kohun 2014; Spangler et al. 2016). In another study, Macleod (2017) asserted that having a BYOD policy in school can foreground online communication for students and provide a rich learning opportunity for digital citizenship. However, very few studies measure how language secondary school teachers welcome digital normalisation in their classrooms.

3.3 Academic Achievement in BYOD Classrooms

Wenglinsky in 1998 indicated that technology had a strong impact on academic achievement, asserting that it had:

> become a cornerstone for state and federal efforts to improve the performance of the nation's school children. "Educational technology" generally refers to the introduction of computers and related pieces of equipment to the classroom. (p. 7)

In 2010, the National Education Technology Plan sponsored by the U. S. Department of Education promoted the BYOD program and argued that 'this could help improve student achievement' (Black-Fuller et al. 2016, p. 125). Cristol and Gimbert (2013) developed similar ideas from earlier researchers such as Franklin and Peng (2008), Hooft and Vahey (2007), Myers (2003), Traylor (2009) and Trotter (2009), indicating that mobile learning is an efficient and convenient use of technology for most teachers and students. Martin and Ertzberger (2013) investigated the 'new kind of learning called *here and now learning* that occurs when learners have access to information anytime and anywhere' (p. 76), revealing that 'computer-based instruction treatment achieved positive post-test scores on the post-test while iPad/iPod treatments had positive attitudes' (ibid.) to learning art content.

There is little research on the impact of BYOD on academic achievement for Language Other Than English (LOTE), and for the Vietnamese language in particular. Most research focuses on Maths and English. Cristol and Gimbert (2013) evaluated the efficacy of mobile devices in improving the academic achievement of students in the 8th and 10th grades, to determine if

there was variance between classrooms that used BYOD technology extensively compared to those that did not. Their findings confirmed the effectiveness of mobile devices in Maths, consistently recording significantly higher scores in groups utilising MLDs. The most notable increase was in the 8th grade Maths group, where students exposed to mobile devices scored 52.34 points higher on average than their peers who did not use them.

In English, Lu (2008) reported that students using mobile phones significantly improved their English skills, particularly for vocabulary comprehension. Caldwell (2007) verified that students in the SRS teaching model outperformed those receiving traditional instruction. Wang (2015) found that while combining the advantage of both mobile learning and SRS adoption for student learning, BYOD instruction provided positive learning experiences for student participants, which in turn increased content knowledge, compared to those receiving traditional instruction.

Likewise, Chou et al. (2017) noted that students in a BYOD instruction class of language learning exhibited a 'steady growth on learning outcomes and subsequently scored higher on the learning retention segment of the study' (p. 63). Although students in the BYOD group did not significantly improve their language learning, their attitude toward BYOD adoption in the classroom was extremely positive. They acknowledged that the integration of BYOD into language learning created a joyful learning environment, and 'a higher level of curiosity engaged students in the learning activities' (p. 69). Rahimi and Miri (2014) investigated the effect of using mobile dictionaries on language learning, in contrast to using paperback dictionaries and discovered that 'EFL learners who used the mobile dictionary to learn English improved their language ability more than those who used the printed dictionary' (p. 1473), and that learning extended to environments outside the classroom, into everyday activities, with the help of one mobile app. Similarly, in other studies students found the use of mobile technology motivating (Bebell & O'Dwyer 2010; Cripps 2017; Rahimi & Hosseini 2011) and lowered their anxiety in language classes (Rahimi & Yadollahi 2011). Mobile learning is readily available to most teachers and students. Even if their academic achievement has not yet been extensively measured, students see BYOD adoption in the classroom as extremely positive.

Several authors found advantages and disadvantages of BYOD in language learning. Chuang (2016) explored both the benefits and challenges of adapting mobile assisted language

learning (MALL) for the Chinese classroom. As a specialisation of m-Learning, MALL offers modern methods of support to the language learning process through the use of mobile devices (such as mobile phones, tablet personal computers, pocket personal computers). 'MALL has been the subject of over 3,800 studies since the first article appeared in 1994' (Burston and Giannakou 2022, p. 147), since Callan's first publication in 1994 about the use of handheld computers to support language acquisition. MALL creates a wide range of learning and teaching opportunities for second and foreign language learners and teachers (Arvanitis et al. 2016, Calle-Martinez et al. 2014). MALL, by Burston's (2013) assertion, is the precursor of BYOD, or in Burston's interpretation, the 'future directions for BYOD applications' (p. 89). Burston (2013) purports:

> The end result for MALL is that it is now becoming possible to adapt its exploitation to what is known as a BYOD (Bring Your Own Device) environment. Freed of the necessity of providing mobile devices for student usage, educational institutions can at last approach the integration of MALL into the curriculum independently of operating systems. (p. 89)

Burston's (2013) and Burston and Giannakou's (2022) MALL annotated bibliographies provided a comprehensive historical background of MALL applications. According to Burston and Giannakou (2022), their recent 1994-2019 bibliography underlying this investigation consists of 3,503 MALL studies of various types and sources, written in several languages and focusing on many languages, including first languages as well as second. The starting point was from Callan's first publication in 1994 to the end point of the inevitable time lag encountered in tracking down and analysing MALL references, 2019 being the most recent complete year for which a comprehensive bibliography could be compiled. Considering MALL meta-analyses with a learning outcome focus, the number of studies that met the initial selection criteria was 814, with 84 studies being analysed. It was found that studies of MALL had an 'almost exclusive focus on English as a target language (Burston and Giannakou 2021, p. 18). 'While no restrictions were put on the targeted language of instruction, English accounts for 95% (81/85) of the case', and 'the remaining four studies are represented by one L1 and two L2 Spanish studies and one L2 German study' (Burston and Giannakou 2022, p. 157). Clearly, the Vietnamese language has received no attention.

This review of the literature indicates that when talking about language in relation to BYOD and its previous form MALL, scholars focus on the English language rather than Languages Other than English (LOTE) and most have done their research on English language. LOTE

received limited attention, and no research to date has been done on the LOTE-Vietnamese in regard to BYOD, which constitutes an existing gap in the literature.

3.4 Limitations of BYOD

3.4.1 Digital Disruptions

The literature explores the limitations of BYOD in relation to classroom management, distractions, cheating, and cyberbullying caused by inappropriate use of the devices by students in the classroom (Nelson 2012; O'Bannon & Thomas 2014; Parsons & Adhikari 2016; Thomas & O'Bannon 2013; Black-Fuller et al. 2016). The Victorian Government's ban on mobile phones in school, pre-COVID-19, was as follows:

> From Term 1, 2020 there will be a *new mobile phone policy* for all government schools. The policy means phones brought to school must be switched off and stored securely during the school day.
>
> (see website https://www.vic.gov.au/mobile-phones-schools)

It implemented this policy based on research (see website). Murphy and Beland (2015) reported on a study of mobile phone bans in England that led to improvements in student achievement and an increase in test scores for students aged 16, by an amount equal to adding five extra days to the school year. Similarly, Allen (2017) outlined recent research indicating that phones could be a distraction and their removal from the classroom could lead to an improvement in student performance. Students who did not use smartphones in a lecture wrote 62% more information in their notes and recalled more information than peers who were using their phones. Baker (2018) also discussed smartphone use in schools regarding their leading to distraction and poor health, and that students must be taught strategies for self-control.

In regard to cognition and smartphone use, the Victorian Government considered the article 'Smartphones and Cognition: A Review of Research Exploring the Links between Mobile Technology Habits and Cognitive Functioning' (Wilmer et al. 2017) which reviewed academic research on mobile phones. The review examined evidence of the effects of smartphone use on cognition. It reported that habitual smartphone use may have a negative and lasting impact on users' ability to think, remember, pay attention and regulate emotion. Furthermore, Ward et al. (2017) found that it did not matter whether a smartphone was on, off, lying face up or face down on a desk. Having a smartphone within sight or within easy

reach reduced a person's ability to focus and perform tasks, because part of their brain was actively working to resist picking up or using the phone.

In relation to smartphone use by children and young people and their wellbeing, the Victorian Government cited 'Increases in Depressive Symptoms, Suicide-Related Outcomes and Suicide Rates Among U.S. Adolescents After 2010 and Links to Increased New Media Screen Time' (Twenge et al. 2018) – a survey that indicated on average, teenagers were spending six hours per day using the internet, texting friends or using social media. It explored the link between the use of smartphones, particularly social media, and increased depression, anxiety and reduced happiness. In addition, 'Dopamine, Smartphones and You: A battle for your time' (Haynes & Clements 2018), a blog by Harvard University, discussed our desire to connect and seek validation through technologies and how this can lead to anxiety, poor sleep and unsuccessful social interaction. It explained how mobile phone content can influence our 'dopamine pathways and lead to a battle for more and more of the users' time'.

Much of the literature indicated a digital-divide between high school teachers and secondary students; for example, Black-Fuller et al. (2016) found that teachers 'felt unprepared to incorporate smartphones in teaching their specialized field (e.g. maths, science, and language arts)' (p. 124). Other research suggested mixed results about the impact of the digital-divide in technology use among students themselves.

Several authors concluded that there was no digital-divide among students. In exploring the relationship between writing achievement and the frequency of texting in adolescents, and if texting impacted differently on adolescents from higher or lower income families, French (2017) found there was no relationship between texting habits and a family's economic situation (p. 84). Likewise, Russell-Bennett et al. (2017) substantiated that a low-income sample in Australia had a similar digital profile to the local population and owned similar levels of appliances to them (p. 4).

However, other authors found there was a digital-use divide. Harris, Straker and Pollock (2017) investigated the digital-divide among Western Australian children between 6 and 17 years of age and discovered that participants from higher socioeconomic status (SES) neighbourhoods were offered more digital-use in learning, reading, playing musical

instruments and exercising, whereas participants from lower SES neighbourhoods were more exposed to entertainment and non-academic computer activities at home. They hypothesized that these patterns might impact on future economic, academic, and health outcomes. Findings from their study confirmed that neighbourhood socioeconomic status (NSES) was related to how young people used computers and participated in other activities. Issues of a digital-divide can still be evident in a sample with near universal access to IT, such as in Australia, and NSES is clearly associated with the nature of young people's current IT use.

Discussion of the limitations of BYOD was more negative in the Wiley Handbook of Learning Technology (Rushby & Surry 2016), where Neil Selwyn used critical terminology to portray 'dystopian futures' (see Chapter 28, pp. 542-554) with the 'deprofessionalism of teachers', the 'disengagement of learners', the '"dumbing down" of younger generations', the 'devaluation of knowledge', and 'increased surveillance and accountability'. He concluded that learning technologists made good use of dystopian visions of Learning Technologies (LT) by engaging actively and exploring how best to cope with them, which involves reorienting the LT mindset to accept the social world as is, recognising its inability to provide definite technological answers to indefinite problems. In relation to the role of teachers, Selwyn asserts that:

> If not displaced in terms of their role in the learning process, it has been common for teachers to be portrayed as threatened by digital technology in terms of the "labor" of teaching. One oft-cited argument is that digital technologies have long acted to fragment and "unbundle" the constituent elements of the teacher's role. (p. 546)

He offered a comprehensive summary of other dystopian stories that focused on the skills and abilities of technology-using learners in a global context.

This long-standing and contemporary discussion of LTs was unlikely to settle. But the outbreak of the COVID-19 pandemic forced education institutions to rapidly transform teaching and learning by using BYOD strategies (Bordoloi et al. 2021; Masilo et al. 2021; Williamson et al. 2020); hence the 'need for digital competence' (Gewerc et al. 2020, p. 371) and to 'mandate security training' (Fouad 2021, p. 145) for students and teachers (see Vignettes 13-15). Williamson et al. (2020) coined the term the 'Bring Your Own School Home (BYOSH)' movement (p. 111) and emphasized the digital inequalities during the pandemic. As schools closed due to COVID-19 and many teachers looked to digital means to connect with their students, education policy makers began to realize that the rhetoric around

young people was incorrect, and now some of them were excluded from much of their education and their social networks.

So, it is notable that BYOD originally developed as a response to the lack of funding for education and that scholars regarded the issues of affordability, inappropriate usage of devices, digital-divide and digital-use divide, assumptions and stigmas as its limitation pre-pandemic. During and post-pandemic, digital inequalities remained a major issue among students. However, as digital technology became the major medium for knowledge transmission, exploring the feelings and emotions of teachers in this BYOD learning culture needs more attention. I believe my research became an appropriate topic and it might contribute to meeting this demand.

3.4.2 Pedagogical Change and Challenges for School Teachers

Teachers face a huge challenge in using technology in the classroom (Alghamdi & Prestridge 2014), especially in transforming their pedagogy from well-established instructional practices (Cheng et al. 2016). To engage and motivate the digital generation remains an important challenge for teachers everywhere (Kapp 2012, Perry 2015). In 'Mobile Technology in 2020: Predictions and Implications for K–12 Education' in the US, supported by Nan Chiau Primary School in Singapore, Norris and Soloway (2015) asserted that:

> The real challenge to using mobile computing devices in K–12 is the challenge of changing from K–12's long-standing, direct-instruction pedagogy to an inquiry-oriented or project-based, learn-by-doing pedagogy… Moreover, inquiry and project-based are more demanding on a teacher: knowing the content, having good classroom management skills, and feeling comfortable with the technology are all needed in order to successfully enact an inquiry-oriented or project-based pedagogy. (p. 18)

Cripps (2017) contended that the potential to use digital tools for learning and communication should not be seen as a threat and obstacle and suggested that for effective BYOD implementation the institution needs to educate its faculty and students. He acknowledged that smartphones, tablets, and laptops are becoming a part of our lifestyle and if we embrace them openly and actively for both education and entertainment, 'we are opening the door for our students that leads to the heart of the 21st century experience' (p. 28).

In terms of language learning, in European language classrooms Billore & Rosén (2017) supported a new national strategy suggested by Swedish school authorities to better exploit the potential of IT in schools. They found that computers were not extensively used in German teaching and that 48% of teachers in Germany admitted they would like to use digital tools in their classrooms. Although Sweden is a leader in the use of technology in education, demand for teacher training in the use of digital media is evident (p.18). Clearly, school teachers around the world face challenges. Further research could establish digital course development for various subjects, especially for the Vietnamese language subject.

3.5 Conclusion

The technology integration process today focuses on putting digital devices into the hands of students to facilitate their learning needs in the 21st century. Therefore, online teaching and digital skills, including the ability to use digital devices, communication applications and networks, become essential survival skills for teachers. Certainly, digital technology transforms education, so nowadays 'students and teachers must *partner* with technology in order to achieve the kinds of educational changes initially envisioned' (Ertmer 2015, p. 3). As mentioned above, there is no research on the practice of using BYOD in the Vietnamese language subject. In general, taking advantage of mobile devices could be a reasonable approach for all school subjects, including Vietnamese, because:

> As society becomes even more heavily dependent on mobile technology, it is imperative that our classrooms begin to embrace and take advantage of this instructional medium… faculty can find innovative ways to engage their students using the varied instructional technology devices they bring to the learning environment (Wash 2014, p. 101).

Understanding that the focus of BYOD is personalisation and a student-centred method of learning (Argueta et al. 2011; Tomaschko et al. 2018; Varghese 2018), I foresaw that I would be hesitant during this transformation for two reasons; firstly, I am a 'digital immigrant' teacher; and secondly, my preferred pedagogy is a combination of a teacher-centred and student-centred approach. Given that the teacher-centred aspect of my original preferred pedagogy is not going to be obsolete, I may need to upgrade my student-centred pedagogy by following several prominent student-centred pedagogies that emphasise technology in Vietnamese teaching within this digital technology arena.

Many schools closed during Covid-19 and, as Fathurrohman et al. (2021) put it, this 'required teaching resources to be internet-accessible and learning design to be personalized' (p. 14). Rosen and Billore (2020) suggest that the co-creation between students, teachers, entrepreneurs and policy makers must be encouraged to support innovative, efficient and user-friendly digital tools in education and they identify a dearth of knowledge on how ICT impacts on learning at the school level:

> Research studies conducted on ICT implementation in school education point out that, despite ICT being around us for so long, there is a serious dearth of knowledge on how ICT impacts learning at the school level, why it is important, and how it impacts the quality of school-level education. (p. 256)

My study exploring the journey of self as I adapted to embracing BYOD in my Vietnamese classroom suddenly became increasingly relevant during the spread of COVID-19 in early 2020.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter presents the methodology used to explore my journey of self as I adapted to embracing BYOD in my Vietnamese classroom over the past decade. I have adopted a phenomenological qualitative approach in order to understand my lived experience of the phenomena from a philosophical perspective. 'Phenomenology has a strong philosophical component to it' (Creswell et al. 2007, p. 253) which is associated with the writings of Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida (Dowling 2007; Moran 2000). It is a broad discipline and method of inquiry, developed largely by the German philosophers Edmund Husserl and Martin Heidegger and is based on the premise that reality consists of objects and events ("phenomena") as they are perceived or understood in human consciousness; 'Phenomenological research is the study of lived experience' (Van Manen 1984, p. 1).

One of the most important principles that phenomenological researchers need to observe is that this research essentially seeks to describe rather than explain, and so they must start from a perspective free from hypotheses or preconceptions (Husserl 1970, 2002). They should bear in mind that phenomenology is a project of judicious consideration of the lived experience of human existence that reflects on experience thoughtfully and, as much as possible, be free from hypothetical, detrimental and suppositional self-indulgence (Van Manen 2007). These ethical compasses guided me as a researcher. I attempted to describe the essence of my experiences (Moustakas 1994), feelings, and responses in studying my *lived experience*, and to set aside any prejudices and predetermined assumptions in the role of a teacher.

4.2 The Study of my Lived Experience

I study things in their natural settings, attempting to make sense of phenomena in terms of their meaning (Denzin & Lincoln 2000). I am drawn to Van Manen's (1990) metaphor of 'breathing': "Lived experience is the breathing of meaning" (p. 36). I actually felt this lived experience at the entrance to my classroom each day since 'BYOD' appeared. I constantly ruminated on the pedagogical question: '*How would I adapt to embrace BYOD in the*

classroom today? In my research, it is I who 'breathed' the phenomena of BYOD in my daily Vietnamese teaching. Therefore, I intentionally concentrated on the 'essence' of the BYOD phenomena and its impact on my teaching by asking myself several "how" and "why" qualitative sub-questions (Cresswell et al. 2007, p. 239) while practicing my pedagogy to extract, make sense of and interprete qualitative data, such as:

a) What allows me to determine that my students prefer the BYOD learning culture? What are my emotions and reactions? Why am I feeling this way?

b) Am I familiar with or agitated in terms of leading them to use their devices (including applications and software) and available functions for learning the Vietnamese language?

c) What approaches to teaching have I used and how satisfactorily do they facilitate student learning to maximise results?

d) How anxious am I in ensuring my preferred teaching style (which used to be a mixture of a student-centered approach and a teacher-centred approach) could support, and be supported by, the BYOD learning culture, and why so?

e) In the digital environment, in what ways and how comfortable is it for me to engage students using their varied instructional devices, online material, games or social media, to extend my prepared language activities in textbooks and available online resources to meet learning outcomes?

f) Overall, how do I feel and manage while teaching in this digital learning culture, especially with the sudden shift to online learning due to COVID-19?

In this research, I am committed to epistemologically cataloguing my first-hand experiences by adapting phenomenology as the philosophical basis to seek new knowledge and to reveal truth, using autoethnography as method.

4.3 Autoethnography as Method

Van Manen (1990) writes that 'To be human is to be concerned with meaning, to desire meaning' (p. 79), while Pitard (2016) focuses on her search for the impact of an experience on the writer: 'Within a phenomenological framework, the use of autoethnography as a research tool places the self at the centre of a cultural interaction' (p. 3). Through hermeneutic phenomenology, I sought to interpret descriptions and construct meaning because I am unique, my opinions are important and so too are my life stories.

Autoethnography seeks to describe and analyse personal experience to gain an understanding of the cultural experience (Ellis, Adams & Bochner 2010). It allowed me the freedom of expression to explore interpretation of my emotions, understand the influence of my background, historicality and digital capacity to promote understanding through disclosure on 'the basic premise that culture and individuals are intricately intertwined' (Chang 2008, p. 44). Using autoethnography as method, the meaning of my individual experiences and the stories were studied and interpreted on the basis of socially constructed realities. To achieve this aim, an appropriate research technique would be keeping a 'personal narrative' (Wall 2008, p. 12; Watt 2007, p. 83), recording the detail of my 'personal experiences as primary data' to 'expand the understanding of social phenomena' (Chang 2013, p. 108) and elucidating meanings by writing 'vignettes to highlight existential moments' (Pitard 2017, p. 2). I believed autoethnography as method was naturally designed for my research frame – hermeneutical phenomenology in research methodology.

Whereas phenomenology describes how one orients to lived experience, hermeneutics describes how one interprets the "texts" of life (Van Manen 1990). Specialising in phenomenology as a research methodology in pedagogy, Van Manen (1990) claims:

> What is novel to this text is that research and writing are seen to be closely related, and *practically inseparable pedagogical activities*. The type of reflection required in the act of hermeneutic phenomenological writing on the meanings and significances of phenomena of daily life is fundamental to pedagogic research (p. 4).

This principle offers me a research approach that is fundamental to the process of my pedagogy. 'Hermeneutic phenomenology is a human science which studies persons' (Van Manen 1990, p. 6) by 'research', and autoethnography is 'self-reflection to explore anecdotal and personal experience and connect this autobiographical story to wider cultural, political, and social meanings and understandings' (Ellis 2004, p. xix) by 'writing'. I certainly took advantage of having 'easy' access to my personal data, as described by De Vries (2012): "You are the central character in the research so access is not problematic. You can revisit and rethink the data you collect about yourself in an ongoing way" (p. 362).

4.4 Autoethnography

Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (*graphy*) personal experience (*auto*) in order to understand cultural

experience (*ethno*) (Adams et al. 2017; Ellis 2004; Ellis et al. 2011; Holman Jones 2005). Autoethnographies 'are highly *personalized accounts* that draw upon the experience of the author/researcher for the purposes of extending sociological understanding' (Sparkes 2000, p. 21). To focus on the cultural interaction, Chang (2008) promotes an autoethnography that 'combines cultural analysis and interpretation with *narrative details*' which 'follows the anthropological and social scientific inquiry approach rather than descriptive or performative *storytelling*' (p. 46). Warning against self-indulgent introspection that may alienate readers from the cultural interaction taking place, Chang (2007) advises that autoethnography 'should be ethnographical in its methodological orientation, cultural in its interpretive orientation, and autobiographical in its content orientation' and 'should emphasise cultural analysis and interpretations of the researcher's behaviour, thoughts, and experience in relation to others in society' (p. 207). Since I planned to write vignettes (*my narrative details*) as major research instruments, I would place them in chronological order in my teaching (*my autobiography*) to draw the reader into its context (see Chapters 2 & 5), to enhance the reader's (*others in society*) understanding and knowledge of the BYOD learning culture (*cultural*), thus avoiding their alienation from this cultural study.

Ellis et al. (2011) suggested that researchers 'use tenets of autobiography and ethnography to do and write autoethnography'; thus it is 'both process and product' (p. 1). For instruments, they used *epiphanies* and proposed that in the *process*, autobiographers write *epiphanies* as memorable moments that significantly impacted on a person's life, and consider the way others may have experienced their *epiphanies*. Memorable moments are the 'remembered moments' (Ellis et al. 2011, p. 2), 'emotional experiences' (Denzin 2006, p. 86) or *existential crises*/*moments* in the works of other scholars. For my research, I wrote *anecdotes* in vignettes. With similar effect, my *anecdotes* depict significant moments in which the BYOD learning culture impacted on my pedagogy. I wish to also consider how other teachers (*readers*) may have experienced similar *anecdotes* in their teaching, for autoethnography offers a research method friendly to researchers and readers (Chang 2007, 2008, 2016; Ngunjiri et al. 2010).

Le Roux (2017) contends that the changing face of qualitative research has opened up discourse on the validity and rigour of research processes and products. A current debate concerns whether criteria traditionally used to judge the rigour of quantitative research were appropriate to assess the academic integrity of qualitative research, including

autoethnography. Based on issues of rigour in conducting her own as well as published autoethnographic research, Le Roux (2017) concluded that the academic rigour of autoethnographic studies might be established to enhance its credibility and value. She suggested five criteria: 'subjectivity', 'self-reflexivity', 'resonance', 'credibility' and 'contribution' (p. 204) of which I should be mindful while doing my autoethnography.

To achieve this objective, I determined to 'take a systematic approach to data collection, analysis, and interpretation about self and social phenomena involving self", where I put myself "at the center of the investigation as a 'subject' (the researcher who performs the investigation)" (Ngunjiri et al. 2010, p. 2). I studied myself and focused on my own experience (*self-focused*) from the first-person point of view (Smith 2013), expressing my own perspective of teaching the Vietnamese language in BYOD learning cultures (*context-conscious*) at three schools in the past ten years. I am also "an 'object' (the participant who is investigated)" (Ngunjiri et al. 2010, p. 2). Rooted in ethnography (*the study of culture*), autoethnography intends to connect me (*self*) with my students and my colleagues (*others*), me with the Vietnamese language (*self with society*), and me with BYOD in the digital learning context (*self with context*) (Ellis & Bochner 2000; Ngunjiri et al. 2010; Reed-Danahay 1997; Watt 2007; Wolcott 2004). Regarding data, 'autoethnographers enter their field with a unique familiarity with how and where they may locate relevant data' (Chang 2013, p. 108). I therefore believed that my raw and primary data would be undeniably authentic and reliable as 'I am an instrument of my inquiry: and the inquiry is inseparable from who I am' (Louis 1991, p. 365). Data from autoethnographers should be more ready-made as they play both roles – the researcher and the researched – as Ellis (2009, p. 4 & 2020, p. 3) describes:

> I am both the author and focus of the story, the one who tells and the one who experiences, the observer and the observed, the creator and created. I am the person at the intersection of the personal and the cultural, thinking and observing as an ethnographer and writing and describing as a storyteller.

As indicated in Chapter 1, autoethnography starts from the researcher's own experience. No matter how we try to suppress ourselves we are always present in our texts and we are always writing in particular contexts. So, as a teacher I must practise reflexivity constantly in my classroom. I continuously monitor how my own reactions affect my teaching in the technology rich environment where I am both subject and object of my research. As a researcher, I took myself as the basis of knowledge, focusing on my own subjective

experiences, rationalizations and instinctive reactions as part of my making sense of the world. I further discuss data and research instruments in later sections; here I aim to clarify the requirements of autoethnography, even though I have encountered some obstacles on my autoethnographic journey.

4.5 Why Autoethnography?

Among BYOD studies in the literature review I could find none that used autoethnography as method. I used this fresh approach to gain insights into my experiences, feelings and emotions in teaching in a BYOD learning culture, to cast new light on a research field by making a difference in terms of research methodology and conceptual framework. My reading of Chang supported my approach; she noted that: 'autoethnography is becoming a particularly useful and powerful tool for researchers and practitioners who deal with human relations in multicultural settings, such as educators …' (Chang 2008, p. 51).

Autoethnography requires the researcher to speak from the heart about existential experiences (Denzin 2006; Ellis at el. 2011). 'Such an ethic presumes that investors are committed to recognising personal accountability, the value of individual expressiveness and caring, the capacity for empathy, and the sharing of emotionality' (Lincoln & Denzin 2003, p. 52). It involves writing personal stories which can be therapeutic for authors (Ellis et al. 2011; Poulos 2008) as it gives people a voice that, before writing, they may not have felt they had (Boylorn 2006; Ellis et al. 2011). 'The researcher's own feelings and experiences are incorporated into the story and considered as vital data for understanding the social world being observed' (Anderson 2006, p. 384). Besides, 'the exposure it implies of the researcher's inner feelings and thoughts, which require honesty and willingness to self-disclose' (Méndez 2013, p. 282), meant that my major challenge – I can't write what I feel (see Chapter 1) – gave me the courage to embark on this autoethnographic journey.

Some researchers criticise autoethnography as self-indulgent, narcissistic, introspective, and individualised (Chang 2007; Méndez 2013; Sparkes 2002; Stahlke & Wall 2016; Wall 2006). I chose to use analytic autoethnography, 'focused on improving theoretical understandings of broader social phenomena' (Anderson 2006, p. 375) to avoid these criticisms, and employed Pitard's six-step structured vignette analysis (Pitard 2016). Her

method was appropriate for my research because it would ultimately assist me to write what I felt by structuring the analysed feelings into small steps. These were the six steps: to describe the context, the experience told as a personal story, the emotional impact of this experience on me and my reflexivity to the described experience, then to identify strategies developed resulting from the impact the experience had on my interactions with 'digital native' students in a digital environment, and to conclude by commenting on these layers. Indeed, this six-step structured vignette analysis reinforced the necessity of all these research elements within autoethnographic writing. Pitard (2016) developed this structured method for analysing each vignette to reveal layers of awareness that might otherwise remain experienced but concealed. However, I needed to take into consideration exploration of layers of *cross-digital* awareness as well as the cross-cultural ones in the work of Pitard.

In a broader sense, an autoethnographical approach in the research of *technology* is not common. The 'social shaping of technology' has been described as a 'broad church' (Williams & Edge 1996), encapsulating a wide range of perspectives and concepts that attempt to explain the relationship between technology and society (Mingers & Willcocks 2004, p. 331). Several theoretical perspectives have emerged as researchers struggle to understand the relationship between technology and the things that constitute a human in a psychological sense (Riordan 2014).

Nevertheless, writing is a way of knowing (Richardson 2000). The opportunity to write this autoethnography was a self-revealing process that unveiled my hidden feelings while dealing with technology, to reveal my lived experience. Undertaking an autoethnography is an opportunity for self-transformation which is important because it helps equip a person with the skills to deal with challenges, maintain equanimity, and present an enthusiastic attitude at work, even during difficult times. The most important activity for self-transformation is self-awareness which is crucial for a person to experience self-development, to take the perspective of others or exercise self-control. 'Self-transformation may be manifested in a variety of ways in the education field' (Chang 2008, p. 53), especially with the current BYOD phenomena. Undertaking this autoethnography was an opportunity to raise my level of self-awareness, self-development and self-control as I became self-reflective in my daily praxis and adopted culturally relevant pedagogy in my teaching. Self-transformation may also take place as educators seek to reach out to those "others of difference" and pursue learning of unfamiliar cultures (Chang 2008, p. 54).

To ‘sensitize readers’ (other teachers) is another purpose of my autoethnography, for I knew that it allows researchers to draw on their own experiences to understand a particular phenomenon or culture (Mendez 2013). Mendez (2013) mentions that her own autoethnography was the first instrument she used in order to understand her participants’ personal narratives about their emotions and motivation to learn a foreign language. Telling her personal story made her reflect on her language learning history and empathise with her students’ emotional experiences and reactions. I have an ambition not only for myself, but also for sensitising other teachers who are otherwise reluctant to embrace BYOD, so we can ‘deepen our capacity to empathize’ (Ellis et al. 2011, p. 274) with our students who are different from us. Thus, in deepening our capacity to empathise with our ‘digital native’ students is ‘a caring for that which draws us as parents as teachers to children’ (Van Manen 1982, p. 284).

4.6 Research Instruments

4.6.1 Personal Narrative

Personal narrative could be an autoethnography, as scholars define it as ‘the typical product of autoethnography’ (Wall 2006, p. 146). However, I used personal narrative differently, as a means of data collection or a type of diary to assist me in composing 15 vignettes to construct new knowledge. During the course of an investigation, as one encounters several duties, a ‘personal narrative’ (Wall 2008, p. 12; Watt 2007, p. 83) is used to record the detail of the experience and its meaning to help clarify and interpret texts at later stages. I recorded my methodological teaching decisions and reasons for them as well as the logistics of the study, and reflected on what was happening in terms of my own values and interests.

My personal diary of teaching Vietnamese in the BYOD learning cultures was kept in the form of journal entries, in the style of ‘free writing, self-introspection and interactive introspection’ (Smith 1999, p. 267). In these journal entries, I included notes on how I prepared lessons before classes, how I introduced new lesson topics in class, the devices brought in by students including apps and websites, observations on the way students reacted to me when I suggested Google Translate, the classroom activities and my teaching strategies

that embraced technology. I noted several special contexts in which I faced pedagogical challenges and changes due to digital technology, which approaches worked better than others, at which moment and why, memorable moments of my conversations with students while suggesting, negotiating and approving the use of their devices and, overall, my feelings, emotions and reflexivities. I took photographs of notes from the board in class, conversations that appeared on Facebook, or messages on Facebook Messenger outside of class. I recorded the use of Kahoot, YouTube, necessary website changes and adjustment of links, and my setting up of homework for students to do after class that utilised technology. Over the years, my personal narrative became a thick journal where I noted how I adapted my pedagogy as I undertook wider reading and used my newfound knowledge within teaching embracing BYOD. I also noted how and why I reacted to my students as I observed these changes affecting them, encountering cultural and existential moments for writing anecdotes to describe and explore my lived experiences later on. My personal narrative was a powerful and useful tool where I returned to craft and analyse my data – 15 vignettes – as both 'process and product' (Adams & Manning 2015; Adams et al. 2017; Ellis et al. 2011; Hughes & Pennington 2016; Spry 2016) in this autoethnographical journey as presented in Chapter 5.

4.5.2 Short Stories

'Autoethnographic material can be presented in the form of poems, plays, songs, performances, speeches, story writing, journal writing, blogs, vignettes and so on' (Iphonfen & Tolich 2018, p. 150); for me, it could also be short stories. In fact, each moment in my class could make a story. There would be countless of them, so I did not present them in this research, only mentioning one of them (see Chapter 6) as an example. They were my 'unwritten vignettes', or 'un-told' stories that I disclosed only to myself because they were meaningful and memorable, and 'the telling of life stories whether to others or to self alone, [should be] treated as an important shaping event in social and psychological processes' (Reed-Danahay 1997, p. 409). My short stories enhanced the 'reflexivity of the methodology' as a means of 'Joyce-like stream of consciousness' (Humphreys 2005, p. 853). In seeking to create an "'aha' experience" for readers (Dyer & Wilkins 1991, p. 617), Humphreys (2005) explained that he used personal micro-narratives to increase both the plausibility and verisimilitude of the story. I wrote many similar micro-narratives (my short stories) and ended up selecting 15 tiny and simple stories, called '*anecdotes*' (Pitard 2016, p. 7), 'writing from the heart' (Denzin 2006, p. 422), celebrating my researcher's 'voice' (Wall 2006, p. 3)

and illustrating my existential experiences (Anderson 2006; Denzin 2006; Ellis et al. 2011) or emotional experiences (Mendez 2013) to construct 15 vignettes as presented in the autoethnography chapter.

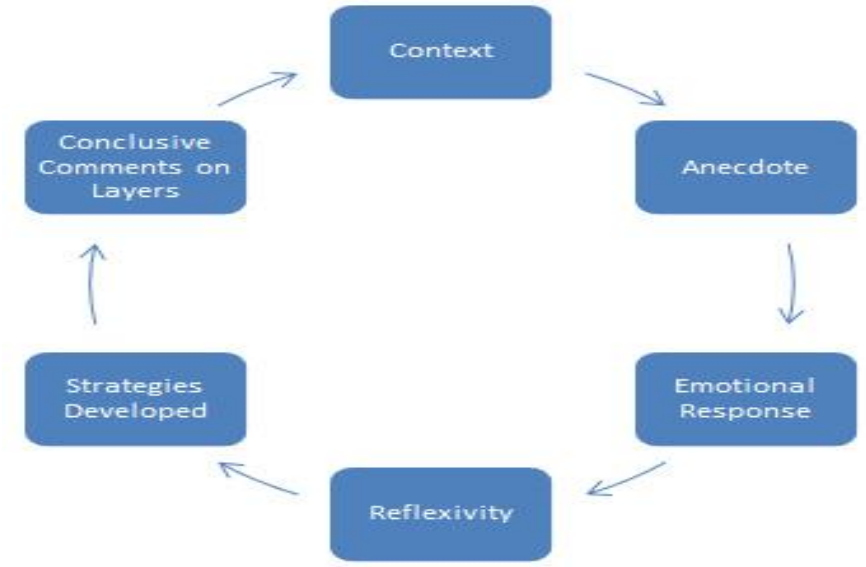
4.6.3 Vignettes

These 15 vignettes presented in Chapter 5 are my main instrument for producing new knowledge. I contemplated autoethnographical vignettes as a platform for "*bringing life to research, and research to life*" (Ellis & Bochner 2000, p. 733) to present important data in my investigation to readers. As for '*bringing life to research*', I looked for emotional connection by resonating with readers/other teachers, and ensuring that my vignettes also left them feeling sadness or hope. My ambition was to transform myself as well as to hearten them to self-transform by drawing them in, waking them up and inspiring them to get involved in my topic and investigation. In regard to '*bring research to life*', I hoped my vignettes would contribute to building on new knowledge via my experience to maintain our integrity and uphold important truths, and to solve the issues of devices and digital technology in our classrooms that I and my fellow teachers were facing.

My embedded vignettes also presented 'reflexive and poignant illustrations of being there' (Geertz 1988, p. 6), which would hopefully help readers taste the flavour of anxiety and threat, and to embrace the feeling of hope, fear and joy while witnessing the challenges and changes in my pedagogical experiences as I accommodated digital technology. These vignettes invited the reader to enter the story and vicariously experience the events portrayed (Bruner 1990). I dramatised data by placing myself as one of the actors firmly within the 'play' itself, which Saldana (2003) calls his mini 'ethnodrama[s]' (p. 221). I aimed to connect myself both as writer and subject with the readers via episodes – my anecdotes – of the happenings 'within and alongside' the experiences (Adams et al. 2015, p. 71) in my Vietnamese classes, as these duties were my life – my own ethnodramas. As my 'ethnographic life is not separable from the self' (Richardson 2000, p. 253), I attempted to 'deconstruct borders' (Humphreys 2005, p. 840) between myself as author and my readers, proving autoethnography as a research-friendly method (Chang 2008), and drawing the readers' attention to my personal lived experience and its meaning. By employing Pitard's method of Six-Step Structured Vignette Analysis (Pitard 2016), I wrote 15 vignettes as data selection, discussed below.

4.7 Data Selection and Pitard's (2016) Six-Step Structured Vignette Analysis

The vignettes presented my self-reflection using Pitard's (2016) six-step structured vignette analysis – *context, anecdote, emotional response, reflexivity, strategies developed and conclusive comments on layers* – which is particularly useful for someone like me who cannot 'write what they feel' (see Chapter 1). I asked myself questions about me, and at the end of my detailed introspection within its cultural context, I hoped to advance a cultural understanding of myself, as a Vietnamese language teacher, and others, as my students and colleagues, and the BYOD phenomenon.



The six steps in Pitard's structured vignette analysis
http://www.qualitative-research.net/index.php/fqs/article/view/2393/3922

Pitard's (2016) structured vignette analysis has the advantage of revealing several layers of awareness in the researcher's writing. The different voices of the researcher add to the richness of the analysis as the personal leads into the academic reflexive voice. Each of these layers added a different perspective to the vignettes. These six steps in my structured vignettes analysis are listed below:

Context: 'Context became known when researcher turns the research lens back on the researcher' (Pitard 2016, p. 6). When I looked back into a remembered experience, I asked myself in which context that anecdote happened. The time and context in which the data was gathered influences that data. Time is a scientific concept and unchanged, but context is a literary one that changes over time depending on who is in it and how they interact. 'Context

is something you swim in like a fish. You are in it. It is you,' (Dervin 1997, p. 130). My research aims to hermeneutically reveal the truth, as 'interpretivism sought to understand the entire context, at both the macro- and micro- environment level' (Pickard 2007, p. 13). Where the researcher seeks to interpret the descriptions and to construct meaning to understand lived experience (Van Manen 1990), the context is the first layer of awareness which needs to be specified for the truth to be revealed. My anecdote only makes sense in its original context, and the next five layers are also validated.

Anecdote: My existential moments/experiences are written in the first person as anecdotes. In the words of Van Manen (2014), there is 'a certain succinctness' (p. 252), "a set of guidelines for gathering powerful narrative material or for editing appropriate lived experience descriptions into exemplary anecdotes:

- An anecdote is a very short and simple story;
- An anecdote usually describes a single incident;
- An anecdote begins close to the central moment of the experience;
- An anecdote includes important concrete details;
- An anecdote often contains several quotes (what was said, done and so on);
- An anecdote closes quickly after the climax or when the incident has passed; and
- An anecdote often has an effective or 'punchy' last line: it creates punctum" (Ibid.).

In this layer, I tried to make texts aesthetic and evocative by using techniques of 'showing', rather than telling, to bring readers into the scene. Anecdote acts as the central layer in each vignette for the next layer – the emotional response – to develop.

Emotional response relates to the immediate physical and emotional responses experienced as the existential moment/crisis/experience unfolds. It is involuntary and unconscious. Distilling the emotional responses in all 15 vignettes helped me with data analysis, to extract the essence of my autoethnography and form research findings.

Reflexivity: Watt (2007, p. 82) contends that 'Since the researcher is the primary 'instrument' of data collection and analysis, reflexivity is deemed essential' and 'through reflection, researchers may become aware of what allows them to see, as well as what may inhibit their seeing' (Ibid.). Reflexivity is the process of continual dialogue and critical self-evaluation of the researcher's positionality (Berger 2015). This automatic internal dialogue commences as

soon as the existential experience takes place. Being aware and taking control of that internal dialogue is the essence of reflexivity (Pitard 2016). This layer was so important that I had discussed my positionality, including concept of existence, ontology, epistemology and so on in detail from Chapter 1 onwards, because active acknowledgement and explicit recognition may affect the research process and outcome (Berger 2015).

Strategies developed: This layer describes the outcome of my reflexivity and displays my growth during the process where I recorded my identification of strategic options, selecting the most promising strategies to transform myself and generate more positive experiences in the future (Pitard 2016). My experience with studying the BYOD phenomenon improved, for example, when using different teaching strategies and being more skilful with using functions on Zoom (Vignettes 14 & 15).

And conclusive comments on layers: This last layer summarises the previous five layers to highlight the real sense of meaning of my lived experiences within my inner self. It comments on my improved self-knowledge, and after having been through an 'existential struggle to move forward' (Ellis & Bochner 2000, p. 746), illustrates how I strived to move in a new direction to further develop my understanding in a BYOD learning culture.

As autoethnography denotes both the process and the product, I employed a *process* of systematically collecting and selecting data using my personal narrative and un-told stories to write 15 vignettes – the *product*. Chronologically, they include the first, last and most significant existential/emotional experiences in between that served as turning points, emotionally impacting on and forcing me to attend to and analyse my pedagogical lived experiences.

4.8 Data Analysis and the Use of Six Steps of Data Analysis

I reached this stage with mixed feelings of both excitement and tension. Excited for the product of autoethnography being nearly formed, and tense as data analysis and interpretation are the process through which data becomes a cogent account of observed phenomena (Chang 2008). I looked for cultural themes and started with 10 strategies suggested by Chang (2008, pp. 132-137):

1. Search for recurring topics

2. Look for cultural themes
3. Identify exceptional occurrences
4. Analyse inclusion omission
5. Connect the present with the past
6. Analyse relationships between self and others
7. Compare cases
8. Contextualize broadly
9. Compare with social science constructs
10. Frame with theories

The deeper I entered this stage, the more I realised that 'data analysis and interpretation are the crux of the research process and cannot be rushed' (Chang 2008, p. 127). I understood that what we searched for in the mass of data was indicators that could explain how our life experiences were culturally, not just personally, meaningful, and how our experiences could be compared with others in society (Chang 2008). Thus, I compared my autoethnography with other autoethnographies, even those not in the same field, and was impressed by the way Rafi's (2018) autoethnography involved her creating her own 'Six Steps of Data Analysis' (p. 112). I was determined to incorporate Chang's (2008) 10 strategies and Rafi's (2018) six-step data analysis – (1) *Creating themes,* (2) *Connecting with others*, (3) *Highlighting the cultural aspects*, (4) *Illustrating the transformative aspects*, (5) *Theorizing* and (6) *Reflexivity* – in designing my own six steps of data analysis. This six-model would also be compatible with the Six-Step Structured Vignette Analysis (Pitard 2016) in terms of parallelism, as follows:

1. **Search for recurring topics.** This first step was simply to identify recurring topics, themes or patterns by holistically reviewing the entire data. In my research the recurring topics appeared to be 'threat', 'scare', 'digital'.

2. **Look for cultural themes.** This was considered an important final step in the process because it frames the final writing of my autoethnography. The two cultural themes 'fear' and 'joy' actually emerged in the research findings and discussion of my autoethnography.

3. **Connect the present with the past.** This step assisted in discovering how present thoughts and behaviour are rooted in past events and link with others in the studied context, therefore leading to the next step of connecting with others.

4. **Connect with others.** This step helps me to balance different perspectives as 'the essence of who we are, what we think, and how we talk is contingent largely on the others we celebrate' (Austin 1996, p. 206). Connecting with 'others of similarity', 'others of difference' and 'others of opposition' (Chang 2008, pp. 134-135) could help to identify others included and omitted in the data and the broader contextualisation discussed in the next step.

5. **Contextualize broadly.** This step reminded me to train myself to 'zoom in and zoom out', 'not focus to your autobiographical data only but rather through other sources such as literature' (Chang 2008, p. 136) to be able to do autoethnography practically and systematically, and "'distil" essence, meanings, norms, orders, patterns, rules … and structures' (Rapley 2011, p. 276).

6. **Frame with theories.** This step confirms how my research resonates with existing theories, and helps to validate the research findings.

4.9 Ethical Considerations and Issues of Insider Research

I had ethics approval for this project. In conducting autoethnographic research ethical considerations are important. Autoethnography emphasises the self and entails the problematic ethical consideration of the method (Ellis 2007; Mendez 2013). It is not an easy compromise. Denzin (1997) recounts 'I was just going to disguise myself because I still didn't have the freedom to – I hadn't given myself the freedom to – write that narrative in the first person' (p. 317). But I felt my data would change its essence and meaning if I disguised myself; for example, about locations, to change the name of the town where I was born, or hide the name of my university. Autoethnography includes the description of periods of researchers' lives that involve sensitive issues with regard to the researcher and the people around him or her (Wall 2008). This happens in all of my vignettes, especially Vignette One, mentioning my son. I had persistent anxiety about the tension between proceeding with an academic project and telling a story about my life that was inextricably intertwined with that of my son. I showed him the vignette as a way of getting his approval of the way he was talked about in my scholarly report.

In another instance, Vignette Four talks about my loneliness on the BYOD journey. I was writing in 2017, before the onset of COVID-19; at the time technology was hesitantly used by my colleagues, and there was no PD regarding technology available. However, during COVID-19, technology became a natural way of life and a forceful way of teaching, and the organisational group arranged a small PD session on the topic in late 2021. If the readers did not pay attention to the 'date', they might be upset with my writing about them, or it might seem that I was telling a lie. I acknowledge that '... when writing autoethnographically, we are forced to hold a critical mirror to our lives, and sometimes looking in that mirror by candlelight is more flattering than looking into the mirror in broad daylight' (Megford 2006, p. 859). Megford (2006) indicates that autoethnographers strive to present truthful accounts, the essence of their experience, rather than the truth or an objective account when making decisions about what to leave in and/or what to leave out.

Issues of insider research are challenging when a researcher studies their own organisation. Insider research is defined as research conducted by people who are members of the organisation or community they are seeking to investigate as a result of education, employment, social networks or political engagement (Coghlan and Brannick 2005). Coghlan and Brannick (2005) advise that insider researchers need to be mindful of their primary role at any given time, and to compartmentalise every piece of information in accordance with whether it has materialised from an explicit research event, an educational forum or an accidental encounter in everyday life, since such parameters can dictate what may or may not be done with the data. Regarding insider research within education, Sikes and Potts (2008) 'resist the temptation to offer a definitive definition' (p. 3), only noting that when a teacher also becomes a researcher, existing relationships are inevitably altered as new research related concerns and understandings are brought into the frame. Moreover, relationship changes often occur as a consequence of the researcher obtaining new information about the people with whom they work. In some cases, the change may have 'positive' results, but in others it may not. Regardless of outcomes, the introduction of a researcher identity has at least a potential impact on social or political issues which needs to be anticipated. My response was not to mention the names of either my schools, colleagues or my students.

From an ethical point of view, Sikes (2006) and Sikes and Potts (2008) suggest that people have different and complex motivation for embarking on insider research. There are those who undertake it in order to gain a higher qualification, while others do it in order to bring

about change, and develop and improve practice; some may get involved to prove a point. Whatever the reason, researchers need to be aware of the possible consequences for themselves and those they study, because this research can create specific methodological and ethical issues. I ensured that the eight principles – hallmarks of responsible research conduct set out in the Australian code for the responsible conduct of research (Australia 2018) – were met. They include honesty, rigour, transparency, fairness, respect, recognition, accountability and promotion. I applied guidelines for conducting autoethnographic research developed by the Research Ethics Board (Ryerson University 2017) which emphasise two dimensions: protecting one's own privacy and confidentiality, as well as protecting the confidentiality and privacy of non-active participants.

Sensitive issues encountered by insider researchers arise particularly when uncovered sensitive materials about stakeholders and sites pose symbolic or material threats to participants or institutions, leading to the project being jeopardised (Lee 1993). Specific sensitivities of researching education as an insider educator-researcher needed to be understood because the researcher's viewers may include prospective and current students, colleagues and professional as well as government regulators (Humphrey 2012).

Given that in autoethnographic studies researchers are also participants, researchers must take special care to ensure that they are aware of the potential risks related to their own participation (Research Ethics Board - Ryerson University 2017). I personally felt uncomfortable writing an over 200-page thesis focusing on *self* as *centre*, and about my achievements, my experiences, my survival, my story of a 36-year long education journey, my son and my family, and my students and their achievements at my three schools. At times I wanted to give up because it all seemed presumptuous. However, in considering the positive side and the essence of my research (see Chapter 7), my story should be told. Likewise, unless bearing in mind '…autoethnography itself is an ethical practice' (Ellis 2007, p. 26), and that writing autoethnographically entails being ethical and honest about the events described as well as the content of words expressed by all the people involved in them (Méndez 2013), I would not have had enough courage to complete my autoethnography.

4.10 Education Theories

4.10.1 Older dominant learning theories: Behaviourism, Cognitivism and Constructivism

I employed all three dominant learning theories - behaviourism, cognitivism and constructivism - to engage in effective and meaningful pedagogical and instructional practice given by my combined student-centred and teacher-centred pedagogical style (see Chapter 2), and attempted to discover how these theories were reinterpretated in the digital age. The parts of my teacher-centred approach relied on the behaviourist theory (Serin 2018; Yilmaz 2011) which was founded by John B. Watson (1878-1958) in the early part of the 20th Century (Mechlova & Malcik 2012; Watson 1928) and promoted by Skinner (Boeree 2006). The parts of my student-centred approach were supported by the cognitivist theory (Greitzer 2002) which was pioneed by Jerome Bruner (1915-2016), David Ausubel (1918-2008) and Robert Gagné (1916-2002) (Mechlova & Malcik 2012); as well as the constructivist theory's core ideas mentioned by John Dewey (1859-1952) which were developed by Ausubel, Bruner, Piaget, Argyris, Kolb, Flavell, Schank and Vygotsky (Mechlova & Malcik 2012); bearing in mind that many scholars denoted that all three dominant learning theories could be utilised in the digital age (Ertmer & Newby 2013; Greitzer 2002; Nagowah & Nagowah 2009).

Practicing all three of the above learning theories in a classroom was supported by Ertmer and Newby (2013) as a 'continuum' mode: 'as one moves along the behaviorist—cognitivist—constructivist continuum, the focus of instruction shifts from teaching to learning, from the passive transfer of facts and routines to the active application of ideas to problems' (p. 58). Ertmer and Newby (2013) pointed out, depending on where the learners sit on the *continuum* in terms of the development of their knowledge (knowing what, knowing how, or reflection-in-action), the most appropriate instructional approach for advancing the learner's knowledge at that particular level would be the one advocated by the theory that corresponds to that point on the continuum.

This would be an ideal learning environment, as felt by Nagowah and Nagowah (2009), that should include the three dominant learning theories above: the direct instruction of the behaviourist classroom, the students' thinking processes developed in the cognitive classroom and the art of discovering learning through constructivism. Nagowah and Nagowah (2009) suggested teachers practice these three instructional frameworks in procedure as a set order: start with behaviourist, move on with cognitivism and end with constructivism, to maximise learning. However, I felt that any minute of my lesson could be

student-centred and teacher-centred (see Chapter 2), and it was important for me to effectively apply and utilise the strength of these theories, considering how they were reiterpreted in the digital age.

The advantage of the *behaviourist approach* is the focus on learning and understanding the foundations of the topic, aiming to reinforce progress in learning and behaviour. I utilised multiple choice, fill-in the blanks and past exams questions to assess the students, helping to determine how well the students have been able to understand basic concepts and consequently prepare them for the end of year examinations. Like traditional classroom instruction, distance/electronic learning (e-Learning) derives from largely behaviorist computer-based instruction (Greitzer 2002). In the digital age, I would make use of an e-learning platform, for instance Kahoot! (see Vignette 10) which is designed as a set of multiple choice questions whereby the correct answer is highlighted when students select the incorrect answer. Behaviourists argued that learning and knowledge can be measured by observing the amount of correct answers (Nagowah & Nagowah 2009), therefore they concentrated only on responses to stimulus that could be observed and completely ignored the possibility of thought processes occurring in the mind (Meesing 2004; Nagowah & Nagowah 2009). As such, the *cognitivism approach* could complement the instruction.

Cognitivism approach via *cognitive practices* should be established immediately to mingle the student-centred to teacher-centred approach by allowing time for students to refer to notes already posted on the school's online communication channel and additional materials found in textbooks to actively get involved in research on the Internet (see Vignettes 2, 3, 6, 12-15). My students were encouraged to work on additional sets of exercises which involve analysis, assessment, evaluation and innovatively transforming information. They were asked to react, respond and make a report on the materials (see Vignette 15). A cognitivist's concept is fundamentally different from the behaviourists' view of learning. However, similar to behaviourists, cognitivists also agree that knowledge is given and absolute, thus the *constructivism approach* could complement the instruction.

The *constructivist* perspective posits that knowledge is not passively received from the world and cannot be supplied by the teacher, but must be constructed by the learner (Gilakjani et al. 2013; Maclellan & Soden 2004). I draw on constructivist pedagogy in order to investigate the impact of BYOD in teaching Vietnamese because 'there is a close relationship between technology and constructivism' (Gilakjani et al. 2013, p. 49; Alghamdi & Prestridge 2014, p.

3). I am now faced with globalisation and the inclusion of the Internet in the educational process. Powell and Kalina (2009) note that new dilemmas have arisen. Learning theories in the past focused on class attendance and assessments, but in the 21st century students need to develop other skills and styles such as e-learning, e-portfolios, and e-blogging. While student-based learning and collaboration have been widely discussed in the past, we must acknowledge that when those theories were formed, present technologies did not exist. Technology has created and defined a new culture, reshaping the way we communicate, study and learn. With the BYOD phenomenon came the need to create a new theory which can adapt to these changing circumstances.

4.10.2 Contemporary learning theories: Connectivism, Distributed Cognition and Dialogic Education.

Connectivism is a learning theory that explains how Internet technologies have created new opportunities for people to learn and share information across the World Wide Web (WWW) and among themselves in a digital age. It emphasises how web browsers, search engines, online discussion forums, and social networks have contributed to new avenues of learning. Technologies have enabled people to learn and share information in ways that were not possible before the digital age (Siemens 2004). Learning does not simply happen within an individual, but within and across networks. Connectivism sees knowledge as a network and learning as a process of pattern recognition (AlDahdouh et al. 2015). Connectivism was developed by George Siemens and Stephen Downs based on their analysis of the limitations of behaviourism, cognitivism and constructivism, who characterise it as a successor to explaining the effect of technology on how people live, communicate and learn (Siemens 2004). I am personally influenced by the three traditional learning theories above, yet also admit that new learning theories might have emerged in the digital age. Compared with current network theory, such as Actor Network Theory that explores possible synergies, connectivitism can enable educators and learners to legitimise their use of technology to support teaching and learning (F Bell 2010) in technology-enabled learning.

Even before COVID-19 (see Vignettes 2-12) and, of course, during the COVID-19 outbreak when my school was closed and I shifted to teaching on Zoom (see Vignettes 13-15), I felt that I needed a learning theory to support the shift and sustain the online learning platform (MR & Sivakumar 2020) to teach my students who seemed to prefer learning using their own

devices (see Vignettes 2, 5) and using Facebook, Google Translate, Kahoot! and YouTube (see Vignettes 7, 9, 10, 12). MR and Sivakumar (2020) suggested that while we were looking at the pedagogic implications and modes of the fusion of learning theories, the pattern of cognition of online learners needed to be considered. They proposed a blended framework of the theory of connectivism and a distributed social approach to cognition that I felt I needed to update while designing learning through an online mode.

Distributed cognition is a branch of cognitive science that proposes human knowledge and cognition are not confined to an individual; rather, they are distributed across objects, individuals, artefacts, and tools in the environment (Hutchins 1995), promoting the needs of futuristic, self-determined online learners (MR & Sivakumar 2020) in the digital age. 'Distribution means interaction' (Hutchins 2020, p. 376), and *distributed cognition* is an alternative framework for analysing and explaining collaborative working (Rogers & Ellis 1994) which is suitable for online learning platforms, such as Web 2.0 learning platforms, including social networking sites or social media sites, and Web applications ('apps') which have been present in all of my vignettes (see Chapter 5). Hutchins proponently posited his perspectives of distributed cognition, asserting that the 'mind is in world' rather than the 'world being in the mind', as rooted in the work of Vygotsky's Mind in Society (1978) and Marvin's Society in Mind (1985) (Hollan et al. 2000; Hutchins 2000; MR & Sivakumar 2020). Hutchins and his colleagues advocated this newer 'Distributed Cognition' learning theory with its goal to describe how distributed units are coordinated by analysing the interactions between individuals, the representational media used, and the environment within which the activity takes place (Hutchins 1995). With my students' cultural characteristics as discussed in Chapter 2, I believed 'it does not seem possible to account for the cognitive accomplishments of our species by reference to what is inside our heads alone. One must also consider the cognitive roles of the social and material world… This is the problem that distributed cognition attempts to solve' (Hutchins 2000, p. 9). Since my students brought their own devices to the class as tools to learn and as e-learning and blended approaches have become the norm (see Chapter 2), I recognised my pedagogy becoming influenced by *distributed cognition* which has more relevance to *connectivism*, the learning theory of the new age (MR & Sivakumar 2020) which views knowledge as being spread across a group of people and the tools they use (Hutchins 1995).

Overall, in this BYOD journey, I faced online teaching, while my students preferred that I use technology innovatively, and I have tried my best and also utilised peer-assisited learning (PAL) strategies to facilitate their learning (see Chapter 2). I have meditated Wegerif's (2019) contemporary and distinctive new theory of education which responds to some of the challenges and opportunities for education in the Internet Age. Wegerif (2019) suggests that teaching builds a two-way bridge between local, face-to-face dialogues and the global, long-term dialogue of culture now carried by the Internet, and putting these components together gives us a distinctive new theory of education. Namely a *dialogic theory of education*, this theory can apply to education in the emerging global Internet based society.

4.11 Conclusion

This research uses autoethnography to investigate how I have adapted to embrace BYOD in Vietnamese language education. Autoethnography uses familiar data. My primary data from my vignettes, recording my emotions being impacted by the pedagogical challenges and changes resulting from the embracing technology in teaching Vietnamese in classrooms, may add a new chapter to teaching the Vietnamese language in the 21st century classroom, and is therefore an appropriate research methodology.

CHAPTER 5: AUTOETHNOGRAPHY

5.1 Introduction

To write an autoethnography of my lived experience with BYOD, I followed Van Manen's (2014) guide for writing powerful narrative material within an *anecdote*; that is, a short, simple story describing a single incident which commences close to the moment of experience, the pre-reflective moment, similar to an epoche. I utilised Pitard's (2016) framework to write vignettes as 'stimuli that selectively portray elements of reality to which research participants are invited to respond' (Hughes 2008, p. 918). Pitard (2016) indicates that there is no entry for vignettes as autobiographical stories written within an autoethnography. However, she applies the ideas of Ellis et al. (2011), Humphreys (2005) and Ronai (1995) to define the text of their personal experiences within autoethnography as vignettes. Pitard's (2016) framework includes the following six steps: constructively describe the *context*, the experience told as a personal story called *anecdote*, the *emotional impact*, the *reflexivity*, the *strategies developed* and *concluding remarks*.

My autoethnography contains 15 vignettes: the first 12 vignettes occurred pre-COVID-19, and the last three vignettes occurred on the last day of Term 1 2020 which was also the very first day of teaching on Zoom – an unforgettable day when digital technology forcefully and terribly impacted on my lived teaching experience. *Vignettes 1 & 2* depicted my fearful suspicion that I would have to embark on a journey to explore how to embrace BYOD in the classroom. While my fear of technology still existed, *Vignette 3 'Email'* described the exact event – a breaking point – where my digital mindset formed, when I genuinely realised the benefit of my students' digital devices in our classroom as a point-of-need visual aid to help learning. This event marked my acceptance of digital technology, envisioning the teaching and learning potential of digital technologies. This breakthrough cultivated my growing digital self-efficacy, leading to joyful milestones in using digital technology within and beyond classrooms as illustrated in *Vignettes 5 to 12*. I have learnt that technology is a branch of knowledge that is continually growing; one cannot know everything in it, regardless of whether they are a 'digital native' or a 'digital immigrant' as was illustrated in *Vignette 10 'Kahoot!'* when one of my students did not know how to use Kahoot similarly to myself, despite my assumptions otherwise. By extension, in the three *Vignettes 13-15* (even

where I collapsed due to technology being enforced without any alternatives on the first day of Zoom teaching), I have found that digital self-efficacy brought more joy as I learned resilience. This feeling indicates that self-efficacy provided more chances to succeed in teaching, which brings me joy – absolute, long-term joy.

The following are my 15 vignettes using Pitard's (2016) six-step structured vignette analysis.

5.2 VIGNETTE 1 – MY INITIAL EXPERIENCE WITH BYOD: TOOL OR TOY?

5.2.1 *Context*

BYOD was the coming of a storm within my family when my son started high school in 2013, incidentally the same year his school implemented the BYOD program. While involved in education at that time, I was oblivious to the repercussions of the closure of the previous federal government's 'Digital Education Revolution' (DER), which had provided laptops to students from Year 9 onwards; in retrospect, it was clear that such a vacuum would necessitate the implementation of an alternative strategy in many government schools. Since then, BYOD has become the alternative strategy for an increasing number of Australian schools. My son's school introduced a three-year trial laptop program for the new Year 7 cohort, wherein each student rented a laptop with apps, programs and software already installed by the school and, after three years, the laptop would belong to the student.

5.2.2 Anecdote

My son, toting along his brand-new laptop, quickly filches some chips and a drink on his way to his study corner before settling his laptop on the desk, school books open at his side.

I am, admittedly, a bit taken aback. As a teacher, I am well aware of how rare it is for a student to be so eager to start their secondary school work. Through a window separating his study corner and the kitchen where I stand, I observe him on his laptop 'working' non-stop. His hands move quickly atop the keyboard as he smiles enthusiastically at the screen. I am particularly grateful that the transition to secondary school for my son is going so smoothly. However, I cannot help but wonder why there is so much homework for my son on the first day of school.

Noticing that he has been 'working' on his laptop for two hours straight, I casually approach him while bringing more food and drinks as an excuse to take a closer look at his screen. My astonishment swiftly transforms into dismay as I register the game on his screen and realise this means he has been playing games for most of the two hours since arriving home. Put simply, he may have started with homework, but ultimately switched to playing games for the rest of the time while I had been cooking.

There is no sign of him stopping until dinner is served, where I have to call several times before he makes to leave his laptop. I watch him devour his dinner in only half an hour, when just the day before it had taken him much longer than an hour and only with my prompting him at least three times to finish the meal.

Today, he quickly and quietly finishes his dinner before making a beeline for his study corner where he continues to 'work' hard on his laptop until bedtime. I am worried about the excessive screen time but remain silent, trying to remain optimistic. There would hopefully be more homework in the next few days or weeks, and so my son would have to spend more time studying.

I have always taught each of my students to use their valuable time for study, and certainly not to play games. It breaks my heart to see my son playing so much. I anxiously wait for things to change tomorrow.

On the second day, things stay the same.
On the third day, things are still yet to change.
On the fourth day, I decide enough is enough. I go to talk to his school.

This dilemma surrounding BYOD within my family lays a heavy burden on me as a Vietnamese language teacher. While suffering, I automatically wonder what if my schools implement BYOD? Would my students use BYOD as a tool or a toy? How would my students apply BYOD in learning Vietnamese with me? And how would I teach them in a BYOD learning culture when they are digital natives while I am a digital migrant? Each question is a wave that threatens to overwhelm me.

5.2.3 Emotional response

I blamed the school for implementing BYOD, enabling my son to have his own laptop that he used inappropriately. I mournfully recalled that in previous years he had to share a desktop computer with me and was only permitted to use it when I was not using it; so, his total exposure to the screen was possibly less than three hours per day.

For a moment, I sympathised with his excitement – for the first time ever, he had a laptop of his own. I had no indication of how he used his laptop at school. The only input I could provide was at home where I reminded him about doing his homework, to which he always responded that it had already been completed. But I hardly exerted control because I could not check his homework on his laptop and I did not know his password.

I felt hopeless as I watched my son spend nearly all of his time bent over his laptop. The school's BYOD program was based on a positive premise that his laptop was to be a *tool* for learning. Unfortunately, it had become his *toy* for entertainment.

I was distressed to see my son so thoroughly hooked on his laptop, playing online games as if addicted. I decided to share my feelings with other mothers in different fields and quickly discovered that they also faced the same problem, with their children playing an excessive amount of online games.

As both a *Vietnamese language teacher* and a *parent* during the implementation of the current BYOD in high schools in Victoria, Australia, I was compelled by my own love of new knowledge to discover its impact on my profession, and by my own desire to do right by my children as a mother, to research BYOD. From a parental perspective I believed there must be a positive side to BYOD and that my valuable experience could become an important story to share. It would comfort other parents who are important stakeholders in educational reform but are often sadly underestimated in the community as a whole when considering the effect of BYOD on student learning. From a pedagogical perspective I recalled how Horn and Staker (2011) suggested that capitalising on widely embraced digital tools, the landscape of the 21st century classroom will be markedly different from any other time in history.

5.2.4 Reflexivity

As a refugee in Australia, I was determined to try my best in my resettlement and advancement through education. Not only for my generation, but also for the second generation, I wanted to inspire these progressive ideas in my son and other students who should not waste time on games. This was my rationale for how much BYOD annoyed me while I witnessed my son using it as his toy rather than as intended – as a tool.

From there, my determination to advance the discussion of BYOD grew day-by-day. Drawing on multiple paradigms to investigate this new worldwide phenomenon, I hoped to make a major contribution by aligning curriculum, teacher education, classroom teaching and learning practices with the complex and challenging needs of the 21st century. I considered that any new trend would attract supporters and critics, and BYOD was no exception.

Having a strong background in education, I was aware that we were now faced with globalization and the inclusion of the Internet in the educational process. BYOD was an important trend in education, though I found it difficult. I agreed with Sweeney's (2012) view that the issue with BYOD was not the 'device' itself, but the delivery of software and services that impacted educational activities. Using a device creates an e-learning context, initiating educational reform, the modernisation of the school, and increased access to a 'world-class education' (Barbour et al. 2011; Zaka 2013; Andrew & Sweeney 2014). Somehow, I was compelled to discuss the issue with my son's school in order to gain a deeper understanding of BYOD. I believed that my knowledge of it would provide a two-fold benefit: discovering how to raise my own children as well as teaching my own students in a BYOD learning culture.

5.2.5 Strategies developed

At home, at times I was even more upset to recall that when my son shared a desktop computer with me, he did not play online games with quite such abandon. I could imagine many other parents feeling the same. I looked forward to meeting with the school to share my grievances; however, during the meeting I felt it would be unreasonable to blame the school. I realised that it played a necessary role in modernisation and upgrading the technology skills of its students to meet national and global standards. I put my son's case on hold as a trial – to 'wait and see' – and hopefully assess the situation in six years after or by 2018, when his

final score for university entrance would reveal whether or not the BYOD strategy had been a successful option for him.

At work, teaching was never the same for me after my son's introduction to BYOD. Though I put on an air of composure and serenity, I entered my Vietnamese classes with the nightmare of my son hunched over his laptop and inadvertently imagined most of my students doing the same at home in front of their parents. At that stage, my interest in BYOD was still vague, perhaps only focusing on its general impact on education. A concrete PhD thesis entitled 'BYOD in Teaching the Vietnamese Language' had not yet formed within my mind.

5.2.6 Conclusive comments on layers

I started by researching BYOD and its impact on education. I soon discovered a national survey of 1267 schools across Australia, conducted by Softlink, that found BYOD programs had grown by 30 per cent in 2014 alone. In Australia, individual schools were responsible for designing and implementing their own BYOD policies and 'Terms of Use' agreements in consultation with school communities. Consequently, the guidelines provided to parents varied from school to school; some might state the specific device and software required, while others might list the design specifications considered necessary, leaving more room for personal choice. BYOD was optional for parents, with schools committed to addressing any shortfall in use.

5.3 VIGNETTE 2 – BREAKING MY HEART

5.3.1 Context

I taught Vietnamese at a Saturday school for many years, but from 2013 to 2016 teaching was not the same for me. I was unable to concentrate. While I was teaching, in the back of my mind was the everlasting image of my son, sitting at home on his laptop, hour after hour, day after day.

Now my son had become so smart that he might have many files opened at the same time on his laptop, switching between them at a rapid pace. Alerted to my steps nearby, with one simple click his screen only displayed what he wanted to show me. I would never be sure when he was studying and when he was playing games.

As a concerned mother, I curiously watched how he usually spent his time after school, and discovered that he had developed multitasking skills, using multiple devices – including his laptop and his mobile phone – at the same time. He had asked for a mobile phone in Year 9, when he was fourteen and a half years old. I was baffled by the unending mixture of his education, social life and entertainment. Constantly wearing top brand headphones over his ears, he did his homework while reading his textbooks, playing online games, listening to music, Skyping, emailing and sending messages to his friends. I really wondered, without me at home, how his Saturdays were spent. Always on my mind was that his final schooling years were not too far away.

In contrast, the Vietnamese Saturday school still had a traditional student code of conduct, where 'no mobiles in the classroom' was emphasised. I had no problems keeping my students off their mobiles. Students in my classes strictly and successfully followed the code of conduct, to the point where I trained other teachers in classroom management. I used to teach Year 11, meaning the results sent to the curriculum admission authority were either deemed satisfactory or not satisfactory. In 2016, I took a Year 12 class, which entailed formal internal as well as external examinations. The results for these classes were finalised as definitive scores that contributed to their final scores for university entrance; so, these results were very significant for their future.

5.3.2 Anecdote

Today is the first day of my Vietnamese classes for this year. I am taking a Year 12 group and my students likely have an ambition to achieve good results for their scores for university entrance. As is routine, I first read out the school's code of conduct and intentionally repeat the statement about 'no mobiles in the classroom', indicating that they all should have zipped their mobiles away into their bag. From my own experiences with my son's school, I am fully aware that some may have acquired the vexing habit of using their mobiles in class at their mainstream schools. I am filled with dread at the implications of this. If they have already established a BYOD learning culture at their mainstream schools and use mobiles often and as easily as breathing, their Vietnamese learning might be negatively affected in this environment that prohibits mobiles.

I notice that a few students bring along their laptops. This creates a dilemma: laptops are allowed in classroom because they are considered portable computers, however mobiles, though having similar functions to laptops, are not allowed.

We go through the introduction of the course, work requirements and external examinations. With no time to lose in a Year 12 class, I quickly set a task for my students and, as usual, walk around the classroom to support them in completing it. I do not have to wait for too long to have my concerns justified.

One student secretly gets out her mobile to check something on it, yet another student nearby quietly taking out his. And there, a group of three students are whispering to each other, sharing something on their mobiles, and even gesturing to their screens as they discuss and struggle to prove a point. All of these actions happen as if we had not just discussed the school's code of conduct of 'no mobiles in the classroom' less than half an hour ago. As I move closer to these students with a formidable look in my eyes, they quickly display their screens, the definition of a Vietnamese word emblazoned on the screens rather than any sort of game or social media. Instead of voluntarily handing over their mobiles – the punishment when someone is caught using their mobile – these students beg me to allow them to continue using their mobiles for their classwork.

5.3.3 Emotional response

I felt unease because of my uncertainty about whether devices were a better way for students to learn. I wondered if the same situation would happen within the walls of other classrooms around the building. It was ironic; I wanted to call or text my other colleagues using my mobile right at that moment, hoping to seek their advice or simply just to hear from them. Furthermore, if the issue happened in other Year 12 classes, or at least in upper levels such as in Years 9, 10 or 11, I would have allies with whom to petition for our students to be allowed to use their mobiles. However, my hesitation kept me from contacting my colleagues. I was afraid they might regard such as move as seeking their support to overturn school policy to give students permission to use their mobile phones, and that it might also go against my Vietnamese cultural upbringing.

Immersed in these deep thoughts and dilemmas, I eventually decided not to contact any of my colleagues, but wrote in my notebook to perhaps discuss it after school. Of course, as a result, I felt very lonely – I was not living in the culture of my own birth, but rather one where independence and individual action were emphasied. At the time, it seemed to me that nothing else could be changed. Besides, my personal timidity and introversion which also derived from my culture stopped me from contacting a colleague.

I nervously looked out through the windows to see if any school staff might be passing by and coincidently catch a glimpse of my class not following the school's 'code of conduct'. I was afraid that they might criticise me for standing out as superior and radical. My deepest fear was facing a conflict of interest: my students' interests versus my own. I felt that their demand to use mobile devices for learning arose from their own interests while my motivation was to behave in the role required by the school. Furthermore, I was scared that if my students talked about using mobiles in my class with their friends in other classes, then their friends might request the same of their teachers, which could become a larger issue for management to deal with. It would turn me into a 'mutineer' in the eyes of everyone, which I felt would be devastating, a source of shame. Luckily, as it was the first day today, everyone else was busy with parents, students, and books, so no one was around to supervise. I glanced at the shoulders of around 20 young senior students with their heads bent down, concentrating on their work, half of them rapidly looking between their mobiles and me.

I sighed in exasperation, but smiled at the students to give them some reassurance. I felt a need to be clear and ensure all students were treated fairly when it came to using devices. I stopped everyone at once for a discussion about a compromise; my mind mostly made up about allowing them to use any of their devices for learning purposes.

5.3.4 Reflexivity

While still dealing with my own ineptitude and confusing experience with BYOD, I thought of what might have happened if I had refused my students' requests to use their mobile phones. That day was our first class of the year. Normally, I would try to gain the trust and confidence of my students as their classroom teacher, as someone equipped with profound and appropriate subject content knowledge and able to work with them to achieve successful outcomes. As they were required to do four to six subjects to obtain their scores for university

entrance, my subject would play a vital role in completing their secondary schooling. For many students, their choice of Vietnamese meant they were committed to the teacher's guidance in order to succeed. It is easy to understand how disapointed they would be if, in the first class of the year, they discovered that their teacher would not fully support them.

My mind drifted back and forth over the following question: if their request was refused, then what might have been their reaction? From my knowledge of the literature and experience with my son's schooling, I was sure that the BYOD culture was entrenched in their mainstream schools and so might question why BYOD was not allowed in my Vietnamese classes on Saturday.

I did not know if my reaction in this classroom was due to my being a teacher and the belief that I 'knew best'. Although having lived in Australia for almost 30 years at the time, when it came to matters of confrontation in the classroom I automatically reverted to my upbringing of a traditional, teacher-centred approach (see Chapter 2), and the characteristic obedience to teachers in my culture. Therefore, it was not an easy decision for me to give my students a say in their own learning.
However, there was another side of me – a democratic side, as a result of living and teaching in Australia for three decades – that caused a dilemma. I pondered if, in order to become a formal option in my son's school and in many other schools in the state of Victoria, there were lengthy discussions on the benefits of BYOD for teaching and learning.

From my previous research, students in a BYOD environment enjoyed study and support materials that were not available in classroom hours. I realized that in Saturday language schools where we did not have sufficient class time, both my students and I could benefit from BYOD by feeling less pressure to catch up on any work not been covered in the classroom.

Moreover, though technology still remained a nightmare for me, it was the students who initiated the idea here by insisting on using their mobile devices to search online for word meanings or ideas for essays. If I supported the idea of using BYOD, it could have a positive impact on my Vietnamese classes at Saturday school. Thus, using technology could be an advantage for further developing the Vietnamese skills of my students. In the Vietnamese classes, I aimed to further improve their skills without the additional expense of tutoring. All

of these benefits could be realised by disregarding the strict traditional discipline of 'no mobiles in class'.

5.3.5 Strategies developed

As the class broke into discussion, I was glad to provide an opportunity for them to have a say. In fact, all of them expressed the need to use their mobiles for clarifying word meanings and ideas. I quickly asked myself, what was more important: modern pedagogy or the school's traditional code of conduct, where the centre of the learning should be, and by extension should it be student centred learning or teacher centred learning?

Contrary to the school's code of conduct, I encouraged students to use their mobile devices. I also encouraged them to search previous Vietnamese final examination papers on the curriculum admission authority website at home, to print out and attempt exams, and to bring them to class for me to provide advice on their strong and/or weak points.

5.3.6 Conclusive comments on layers

The final results were excellent. One of my students achieved the highest score for Vietnamese in the state among the local student cohort. The average score of my Vietnamese group was high. I strongly believed in the BYOD strategy, especially for Saturday language schools where there was not sufficient class time.

5.4 VIGNETTE 3 – TEACHING TEXT-TYPES: EMAILS

5.4.1 Context

The year 2017 was a momentous milestone for me; as mentioned in the Introduction, it marked 30 years since my resettlement in Australia, but it was also the year the subject I taught was divided into two subjects: Vietnamese First Language (VFL) and Vietnamese Second Language (VSL).

VFL was delivered to international students coming from Vietnam. I found it much harder to teach because the focus of teaching was on Vietnamese literature and the arts. As I had left Vietnam for Australia more than 30 years ago, I was afraid that my Vietnamese knowledge and language skills would be found wanting, especially with English being my main language in Australia. Also, the knowledge of Vietnamese these students mastered in Vietnam was

limited to its theory and literature, so they had difficulty in understanding terminology and assessments for VFL in Australia, as well as the practical aspects of using the language, for instance the varieties of text-types which are pieces of writing that students might read, view or create, such as articles, letters/emails or short stories.

5.4.2 Anecdote

My year 11 classes today are a bit tenser then usual as we prepare for the first assessment. 18 of these students arrived in Australia within the last six months. The period of thrill having mostly settled, this gives way to the reality of homesickness in the face of a new environment, culture and education system to adapt to.

I hand out the trial exam paper – 'to write a letter or an email to parents in Vietnam to tell them about your new life and study in Australia'. During the marking process, I find that the terminology 'text-type' is still new to them. So, I spend a bit of time to draw a table on the whiteboard and explain.
The 'letter format' is new to my students; today being the first lesson it is being taught in, so I go slowly and they seem to pick it up. I move on to the 'email format' that is also new to them. Again, I take it slowly, but the students seem to trip up, confusing it with the letter.

I take my mobile in hand as I ponder how to go about differentiating the two formats. An idea suddenly comes to me as I notice the class all have their mobile phones on their tables. I ask my students to click on one of the emails that they had just received from me and make as if to 'reply' and write an email back to me. Here, the students examine the lines of my email appearing on their mobiles. They realise that the 'email format' is not as ambiguous and confusing as it is at first glance.

5.4.3 Emotional response

It was a burst of joy. I smiled at my students as I witnessed their understanding. The classroom atmosphere seemed very comfortable, as if there was no burden of exams or assessment to bother us. I was so glad that even as I was ageing, my mind was still sharp enough when it came to pedagogy and teaching matters. My students were nodding vigorously, admiring my alert mind that had selected the correct visual aids for teaching at

the right moment to clarify a concept for them. I was satisfied with my tact in teaching. More importantly, I was joyful as I began to realise how convenient my device and my students' devices at hand were for learning purposes. I admitted that although my bias against technology could not be instantly unlearned, I had started to like my students' digital technology. This moment was an important milestone in my teaching life; after initial frustration I found myself committed to BYOD.

5.4.4 Reflexivity

I recalled almost 35 years ago in my first teaching round in Saigon, Vietnam, that using visual aids was considered critical in successful teaching. In a traditional teacher-centred classroom with limited pedagogical resources and training where the eyes of every student were focused on the teacher, finding appropriate point-of-need visual aids was a persistent problem. I remembered how difficult it was to prepare for the practicum with the whole student-teacher team as well as coaches watching my every move and each word I spoke. Therefore, I had to search for visual aids to explain a particular concept in a lesson plan. This training was useful as I now suddenly found digital devices could effectively serve as that important point-of-need role to assist learning.

5.4.5 Strategies developed

I became more determined when looking for a new method of teaching that incorporated the students' devices into my next lessons. My mind was overwhelmed when scanning through existing projects, work requirements, assignments, handouts and tests that had been used for students in the past to explore opportunities for blending digital technology in the program. I reviewed the course outlines for the whole year and even for each school term, and thought more deeply about how to increase the use of digital technology via students' devices in my classroom. I hoped to convert some language activities to project-based, problem-based and inquiry-based learning, with more emphasis on utilising online teaching and digital skills, focusing on digital devices and networks.

5.4.6 Conclusive comments on layers

Technology integration started to take hold in my Vietnamese subject. While I was strongly determined to practice my pedagogy in the BYOD learning culture and set out on my BYOD journey, I admitted that I was not an expert in the field yet, and so aimed to collaborate with

liked-minded colleagues, possibly by establishing a critical friend group or participating in a discussion forum. I enthusiastically looked forward to participating in professional development (PD) on this topic.

5.5 VIGNETTE 4 – LONELY IN MY BYOD JOURNEY

5.5.1 Context

As mentioned earlier, the Vietnamese language subject was split into two: VFL and VSL, due to a ten-year campaign by local Vietnamese parents to have their children sit a different exam paper from international students from Vietnam. There was an urgent need to have PD to inform teachers of the new curriculum and assessment.

Coincidently, in 2017, my schools adopted a BYOD culture and students were permitted to bring their own mobile devices into the classroom for learning purposes. This directly impacted on my method of teaching. Every day since, I have constantly reflected on the following pedagogical question: How would I adapt to embrace BYOD in teaching the Vietnamese language? (see Chapter 1).

With each reiteration of this question, I wondered how other Vietnamese teachers dealt with this new trend in their teaching. I imagined that we teachers, who delivered Vietnamese at senior levels, were all digital immigrants. I therefore decided to do research on this topic. However, initially I was not confident about researching my own teaching, and before starting my thesis in earnest, I tentative conceived my investigation as a two-part study, comprising an autoethnography and a case study of Vietnamese language teaching in another secondary school. For the case study, I planned to survey and interview teachers, students, parents and principals regarding their perceptions of BYOD trends in their schools, and more broadly about the implementation of devices for teaching and learning Vietnamese in classrooms. While I was still trying to determine how to approach other teachers, and senior level teachers in particular, a wonderful opportunity came my way.

5.5.2 Anecdote

Ring... Ring…Ring

I reach out my left arm to pick up my mobile phone without looking away from the document I had been voraciously reading for hours on end. I nestle my mobile between my right ear and shoulder to keep my hands free from holding my mobile phone. With my right hand still clicking away on the mouse, my vision is blurred, my voice dry as I mutter, "Hello..."

I have been very busy since the conception of my large research project – BYOD in the field of teaching Vietnamese. Despite my understanding that, for the sake of health, it is recommended to position a mobile phone at one's left ear, I continue to keep my mobile at my right ear. I do not have time to care for my health these days. For convenience, I always use my right shoulder to rest my mobile as I carry on a conversation while busy at work.

On the other end of the line is a voice filled with excitement. It's an organiser of the PD I'm attending soon. He remarks, "Tina, how are you? Can you give a speech about something about teaching Vietnamese to senior levels in the upcoming PD for teachers?"

Without hesitation, I reply, equally excited, "I am very pleased. I would be delighted to present something on 'BYOD and the Vietnamese language'." I am still looking at my screen; in the document I am reading, the word 'BYOD' is scattered throughout.

There is silence, and then I hear him say, now sounding bemused, "BYOD? What do you mean?"

Trying to hide my surprise, I explain, "Haven't you heard? K-12 schools worldwide have been adopting a Bring Your Own Device culture. It's an innovative approach to supporting traditional teaching practices and enabling effective learning. I am very interested in this topic, you see, and about how it can make Vietnamese teaching more effective."

"But I haven't heard about these words in Vietnamese teaching and learning," he replies. I can tell from his voice that he doesn't seem convinced.

I explain further, "BYOD has become a worldwide phenomenon, reaching millions of students. Australia has implemented this policy for students to bring their own devices to use at school for learning. These can include smartphones, tablets and laptops. However, schools are still uncertain about the outcomes of BYOD." His hesitation is palpable, so I add, "I am investigating the impact of BYOD implementation in Victorian high schools. This obviously impacts my teaching."

"This is your own concern. With other-senior level teachers, I suggest you just talk about how to teach and develop assessments. For instance, internal examinations such as SACs for year 12 and learning outcomes for year 11. Maybe you could talk about text-types and kinds of writing for Vietnamese. It is better because everyone needs to hear or review these things. I think this BYOD topic is too new," he negotiates, his voice placatory.

"Well, that's exactly why! Because BYOD is so new in schools, I'd like to talk about it. Also, my language teaching faces a significant pedagogical challenge. I think this phenomenon is significant and if I can bring it to the attention of others at the PD, it could become a forum for discussion. We teachers can share our experiences of teaching Vietnamese in BYOD culture."

"Or," he replies, exasperated, "we can postpone the BYOD issue for the next PD. VCE VFL is starting. As a result, many teachers are still unsure of what to teach and how to teach. Traditional issues in VCE outside of BYOD are more urgent right now."

I sigh, giving in. "Okay. Let me know specifically what other urgent issues you want me to talk about in the PD this time."

...

Without an opportunity to give a speech and raise issues on "BYOD" to the audience of over 100 teachers, I decide to approach a few familiar colleagues about my concerns during the break.

I do not wait long. One of the other teachers waves at me from afar, weaving throughout the crowd to join me as I step out of the meeting hall. Having experienced

hesitation from the PD organiser on 'BYOD' on the phone call, I decide to solicit my colleague's perspective by approaching the topic indirectly after our normal greetings.

"This year in your classes, have your students ever brought devices in to study Vietnamese with you? What do you do?" I probe.

"No, my school prohibits students from using devices during school hours. Mobiles are banned both inside and outside of class. Why? Is something wrong?" she replies. I notice the assumption she holds. She has immediately jumped from 'device' to meaning only the 'mobile'.

"My school allows the students to bring their devices, any devices, to use in classes for education purposes." I clarify. "This is fine, but the problem is with me. Their devices are a mystery to me. I'm not sure how to identify when they're being used for education purposes and when they are not."

She is silent, deep in thought, so I continue:

"They bring different devices into my classes, you see," I say, smiling. "To tell the truth, I am not very capable with the variety of devices in my classes. I prefer that my students bring their laptops only, but some do not have laptops. Others claim they're too heavy, or prefer to use their mobiles. Mobiles in particular are a challenge for me."

"Me too," she replies, sympathetic. "Our generation are not experts with using devices, especially mobiles. It seems I am luckier than you. At least for now, I have not yet had to deal with it."

Hearing concern in her voice, I snatch a chance to dig further. "You're right, though it's only a matter of time. Your school may allow the use of all devices, including mobiles, next year or later on. But the issue here is BYOD not only refers to the devices or technology itself, but also reflects changes to teaching, learning and pedagogical practices. With my old-fashioned pedagogy, how should I utilize the

technology brought by my students to teach these 21st century kids? They were practically born with mobiles in their hands! This is a big issue for us, don't you think?"

I hope my metaphor 'born with mobiles in their hands' will get my colleague to agree and become my ally in my investigation.

She hasn't yet replied when we both step towards the table of refreshments. Here, a senior Vietnamese teacher stops to look at me with a stunned expression, evidently having overheard our conversation. She whispers, "Tina, me too! I have students bringing their mobiles into classes every day, but I do my best to ignore it. I prefer to teach in my comfort zone. Nowadays, we should not play lightly with these current problems. Regardless of what the school policies may be, allowing devices or not, I guess you should quietly teach the way you are most comfortable with. We have enough problems teaching this language to these kids, in this culture and society. Trying to get them to enrol, do their studies, pass the subject and get high scores are hard enough. Why would you want to invite more problems into our teaching?"

5.5.3 Emotional response and reflexivity

My ears were flushed red with disappointment. Senior Vietnamese teaching has a small cohort across the state, with only around 400 students annually registering for the VCE exam. Subsequently, there are few teachers for the subject. I came to this PD with hopes of finding some allies to do survey or interviews. I continued to chat with a few more teachers, looking for some hint of a light at the end of the tunnel. I felt so lonely, receiving only cold and lacklustre responses. It seemed that no one wanted to mention this new issue. I felt that they wanted to remain in their comfort zones using a traditional teacher-centred approach, blending their authority with existing knowledge, experience and materials. I tried to rationalise their response by considering that they possibly feared losing classroom authority, or perhaps others were nearing retirement and thought so why bother? I further acknowledged that teaching Vietnamese was itself hard enough, without becoming entangled in this new project or idea. For many of these teachers, BYOD was seemingly just a waste of time.

Witnessing the lack of enthusiasm of my colleagues towards BYOD, from the PD organizers to fellow teachers, I stood back and realised that my interest in BYOD and teaching the Vietnamese language was growing, but I would have to change my way of investigating it. Instead of interviewing school leaders, teachers and students about their experience with the BYOD phenomenon and an observation of other classrooms, I now decided to employ an autoethnography of my lived experience of BYOD and its impact by illustrating pedagogical challenges and changes resulting from these devices and digital technology in my own classroom (see Chapter 4).

It has been a lonely time on my teaching journey since BYOD crossed my path in teaching Vietnamese. So, during the noisy PD, while people talked about boring old issues in teaching language, I sat there with my head in the clouds.

5.5.4 Strategies developed

After this experience, I was committed to only using autoethnography to study myself as a Vietnamese language teacher in my own schools, investigating the cultural impact of BYOD and how I adapted to embrace it in my classroom, using digital technology in my teaching for the first time. I learned that autoethnography is the study of structures of consciousness as experienced from the first-person point of view. Phenomenology is the study of "phenomena", the lived experience, or the ways in which we experience things; thus the meanings things have in our experience. This methodology required me to dialogically look back on *myself* as other. Consequently, I critically examined the impact of BYOD trends on my pedagogical beliefs and practices, in order to reflect on the meaning of the process as a whole (see Chapter 4).

I realised that although I still retained my fear of IT, I remained optimistic about it, given that by my ontological and epistemological stance (see Chapter 1), I also believed in the theory of connectivism (see Chapter 4) that explains how Internet technologies have created new opportunities for learning and sharing information across the WWW in a digital age, contributing to new avenues for learning. Learning does not simply happen within an individual, but within and across networks.

I had to differentiate between my roles as classroom teacher and researcher for this significant project. While fearful of IT and devices, I still encouraged students to bring their devices to class, as they are 'digital natives' and thus I assumed that they would be experts in this field, thereby garnering more interest and providing more opportunities to succeed in learning Vietnamese with me in the BYOD culture.

5.5.5 Conclusive comments on layers

The topic of BYOD was a reality in teaching and learning the Vietnamese language in Australia. While everyone else in the teaching community seemed less enthusiastic about BYOD, my role of researching this new knowledge construction lay heavily upon me. On my way back home after the PD, in my mind I clarified the importance of my autoethnography in my research (see Chapter 4). I tried to overcome my loneliness on this journey by reviewing Ellis and Bochner (2000), as mentioned in Chapter 4, who describe autoethnographic writing as "an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural" (p. 739). I re-examined Spry (2001) who 'encouraged me to dialogically look back upon *my self* as other, generating critical agency in the stories of my life' (p. 712). Bringing these concepts into my study, I visualised turning the research lens back onto myself, to examine the multiple layers of consciousness that connected me to the culture of the classroom where I taught students in a digital context.

5.6 VIGNETTE 5 – PROJECT-BASED LEARNING USING POWERPOINT PRESENTATION

5.6.1 Context

I informed my Year 11 students about their learning outcome task: Project-Based Learning (PBL) Using a PowerPoint Presentation. We discussed the task: theme-topic-sub topics, sources of information, length of presentation, number of slides required, the type of writing: informative, text-type: speech, marking criteria, and so on.

5.6.2 Anecdote

> *A student asks if she can use her mobile while giving her speech during the presentation. The usually noisy class during discussion suddenly becomes absolutely silent.*

5.6.3 Emotional response

Although I supported BYOD, at first, I was upset. I felt that this student was trying to get out of doing her speech by using her mobile. I continued to reason that the PowerPoint facility was 'too' good already and that, perhaps, she wanted to make it even easier, avoiding any need for memorization.

My dilemma was that I was afraid that using their mobile might make it too easy for them to present, but make it more difficult for me to assess their performance, distinguish and rate their ability according to criteria, and mark their achievements for this Learning Outcome.

5.6.4 Reflexivity

I recalled a memory from over 40 years ago, when I was a high school student in a classroom of 45 students in Vietnam. It employed traditional pedagogy, where students rarely had a chance to present, and therefore any sort of presentation was an exceptionally scary experience because firstly students were very passive and secondly, there were no facilities to support a presentation, apart from notes on paper or cue cards.

I compared these situations. Feeling disappointed, I angrily thought to myself: my students now study with me in the modern pedagogy in Australia where I have already applied a mixed teaching method, combining the teacher-centred and student-centred approach. They were able to speak up about any problem and ask questions or suggest ideas. But this time the student had gone too far. How could they want even more, and to look at their mobiles during the presentation?

I put the lens back to question myself on how much I knew about PowerPoint and why it still didn't seem to be good enough for my students now. Ever since its release in 1987, Microsoft PowerPoint has been a popular tool for presentations.

I realised, however, that it had been in use over 30 years now. Why should I decide that it was already good enough? How could I force my students to be just as happy with it as I was, when I came from the war, poor and without technology (see Chapter 1), while they had practically been born with a mobile in their hand? What was wrong with choosing one's best means of overcoming nervousness during a presentation?

5.6.5 Strategies developed

I was about to announce a definitive "No" to the student. But, as my eyes looked around the classroom, written on the faces of my students I could see just how serious the issue was to them. The whole group nervously wished to hear my approval, as they all wanted to use their mobile to support their speech.

And I let go of the situation. Let the young people collectively decide on their performance in this class and ultimately their education in this modern digital technology arena. This task engaged students in projects, blending classroom teaching, technology use, and problem solving through projects and real-world challenges. At the same time, my unexpected discovery of 'bring your own device' was revealed 'by its literal meaning' (see Chapter 2) as my students needed their devices at any time in their life, including during study.

5.6.6 Conclusive comments on layers

For years, I was glad of this PBL task because it allowed my students to select the novel of a Vietnam War author, and therefore created a sense of student-centered pedagogy. As students decided to jointly set the learning goals and outcomes with me, they independently provided specific steps in scenarios, so that it became a model of *problem*-based learning (also called PBL). Either way, these tasks fitted perfectly with my preferred teaching style of a teacher-centred and student-centred approach. Aided by digital technology, this was an excellent example that served as evidence of my progress of blended classroom teaching and digital technology use. While students searched for information and designed their PowerPoint slides for the presentation, I was even more appreciative of my technology integration process which supported exploration, collaborative inquiry and the development of the skills students required to move into the modern world. Suddenly I was stalled by the students collectively demanding to hold digital devices while performing their presentations.

After the presentations, I found:

My pedagogy had been challenged and changed by the involvement of BYOD.

I noticed the advantages of the device: during the presentations, my students utilised their mobiles by skimming through their notes while giving their speeches. Their presentation skills seemed more confident and professional. They could flick through many pages on their mobile and present more detailed information. The stronger students managed to maintain eye-contact with the audience. Their Vietnamese language seemed more fluent.

I had to adapt to a new teaching and learning culture. To accept students bringing their own devices, I faced the interaction and development of the triangular teacher-student-technology relationship. I recalled that Fullan (2000) warns us that, as technology is ubiquitous, the issue is not whether, but how we contend with it. He stresses that as technology becomes more powerful, good teachers become more indispensable.

I did not regret allowing my students to use their mobile devices to support their presentation. I understood that they could not leave their devices, and their mobiles in particular. The presenters as well as the audience were more interested and benefited from the task. They achieved better results than those achieved without using devices.

My evaluation of the presentations was not as difficult as I had assumed. Stronger or weaker performances could be clearly discerned even with the ubiquitous support of mobiles.

5.7 VIGNETTE 6 – A DETAILED STUDY (ORAL EXAM) - BROKEN LINKS

5.7.1 Context

Each student doing Vietnamese at the senior level was required to sit external oral and written examinations to successfully complete the subject and have their marks contribute to their tertiary admission rank scores. The Oral Examination expects students to present and discuss aspects of a ‘Detailed Study’ (DS), which requires them to understand and appreciate aspects of language and culture through the study of texts in Vietnamese. In order to explore their sub-topic in sufficient depth to meet the relevant outcomes, students are required to select at least three texts, drawn from the field of Literature and/or the Arts. These might include aural and visual, as well as written texts.

My students in previous years chose two sub-topics for their DSs entitled ‘Patriotism as depicted in Vietnamese folk poems’ and ‘Romance as depicted in Vietnamese folk poems’.

These DSs include two set folk poems, a collection of favourite folk poems and a song that was available on YouTube. The students enjoyed their DSs and achieved high scores. I invited the current group to choose these sub-topics to eliminate their time searching for the new ones. I excitedly introduced them and was about to click on the links to show them the required learning materials in the DSs. I was cautious because if they did not like these sub-topics, they might have to start from scratch to find new ones which would take at least three months to develop. It had taken me three months to figure out these sub-topics for their DSs. I therefore hoped the students would like these ready-made DSs.

5.7.2 Anecdote

I am standing in front of my computer as the overhead projector nearby projects information about the two sub-topics for the DS onto the wall. I skim through each page to introduce the sub-topics, as, in the back of my mind, I recall with much satisfaction the excellent results of my previous students. My current class of students listen attentively, the sound of pen on paper ever so lovely. Some students do not write in their notebooks but level their mobile phones in front of them to take pictures of the screen. Fortunately, I am well inured to this occurrence by now and always take care to dress properly when in class, just in case I am accidentally captured on camera, though I purposely remain standing near the computer to avoid this.

Now is the time to open the YouTube videos of the song for the students to watch and listen to. All of the students are alert and watching closely as I move the cursor to open the links. They expect to listen to a beautiful song after having concentrated on taking notes for almost 20 minutes. Contrary to both their expectations and mine, they are not listening to anything.

I frown, nervously glance around the class, and try again. And, once again, the link does not open.

It is broken.

None of my students look me in the eye, perhaps, to avoid embarrassment for me, or to hide their disappointment and frustration.

5.7.3 Emotional response

I was heartbroken to see my students feeling so disappointed and frustrated. We not only missed out on entertainment to break up the stress of class, but also had to waste time finding alternative material as a substitute, when I had already devoted a great amount of time last year to finding all these resources.

I felt for them. Year 12 has always been, understandably, the most stressful year of high school, with assessments each week from all their other subjects. I worried about my students having to spend more time on this task, wholeheartedly wishing for my subject to have a lighter study load for my students.

5.7.4 Reflexivity

Why didn't I leave the DS for my students to fully search and prepare for themselves, so I wouldn't have to face such embarrassment? I remembered spending my final year of high school in a state of constant stress. There was the pressure of suddenly being expected to know what I was doing. I understood that being a student today could be vastly different to what it was like in the past. A more highly educated and technologically advanced society meant that the pressure to succeed was magnified, and the failures were more transparent. Moreover, standardised testing meant that Year 12 students were experiencing great pressure that could be hard for others to comprehend.

I was excited when introducing the DS because I had experienced how joyful my class was last year when doing their DSs during their hardest year of schooling, and witnessing them receive high scores was a great bonus for them and for me. This year I tried to help the students reduce pressure by preparing well and convincing them to take the easiest route for their oral examination.

I was influenced by Connectivism (see Chapter 4) – a learning theory that explains how Internet technologies have created new opportunities for people to learn and share information across the WWW and among themselves in a digital age. However, we faced broken links. How stressful this was for both teacher and student alike! I was caught totally

unaware, not even having the foresight to prepare an extra link to accommodate this contingency. I admitted to myself with resignation that I really am a digital migrant.

5.7.5 Strategies developed

This was a costly lesson; always have a backup plan for digital technology. I needed to search for extra links or prepare a general digital lesson plan in emergency situations.

While regretting the incident, I quickly glanced at my students, only then noticing that their eyes were not looking at me and my embarrassment, but rather at their devices. I quickly 'turned the tables' ('*tương kế tựu kế*') by asking them to use their own devices to search for links.

5.7.6 Conclusive comments on layers

This was a good example of E-learning (see Chapter 2) by utilising students' devices in the classroom. I experienced broken links; that is, links that don't work. Reasons why links don't work include: a website is no longer available, a webpage was moved without a redirection being added, or the URL structure of a website was changed. I learnt a lesson along the lines of the idioms 'don't put all your eggs in a basket', or 'always have a backup plan' with digital technology. Perhaps, I should check all links before class. I should imagine teaching in a digital technological environment where there may come a day without electricity, a USB or battery on my mobile, so what could I do next? Students' devices actually saved this class.

5.8 VIGNETTE 7 – GROUP CHAT ON FACEBOOK FOR EDUCATIONAL PURPOSES - WHAT IF I, THE TEACHER, DO NOT HAVE 'FACEBOOK'?

5.8.1 Context

Mobile phones were regarded as a luxury in the past. Being born and raised in a war, I am not a person who usually indulges in luxury, so I obtained my first mobile phone late in 2005. It was a simple mobile phone with a cheap 10 dollars a month plan used for making and receiving phone calls. It was a simple one without the fanciful functions of current smartphones, and I was initially uninterested in mobile apps.

I heard about Facebook in 2007 but, due to difficulties in establishing a Facebook account, only hesitantly started to use it in 2010. But, I did not use it properly; one of my students

commented that I didn't know how to 'play' Facebook. I only responded with a smile, believing that one day my skills would progress. This became a reality in 2013-14 when I started to post regularly, to the surprise of my students, friends and family. Each post and my profile picture amassed many likes and comments in Vietnamese. Most of my past students from around 2007-08 onwards added me as their friend on Facebook and our communication has been maintained and extended over 10 years or so after their graduation. My students from 2013-14 onwards also used Facebook to post photos of our excursions and school events – we regarded Facebook as our communication channel where we commented in Vietnamese and discussed pictures in public forums. However, our school correspondence in relation to study still remained restricted to emails.

Commencing the new school year in February 2017, I started to use a smartphone which allowed me unlimited phone calls plus many apps.

But in 2018, school began quite unconventionally for me…

5.8.2 Anecdote

On the first day, just as in the past year, I get all students, one by one, to go up to the computer on my desk and type their email address into the 'To' section of an email. From there, I send my first email to say 'hi' and instruct them that from that moment on I will conveniently inform and remind them about school work by a click of the mouse via emails. I add that if they have any questions to ask me, they can 'Reply All' so that the whole class could stay in the loop. I am met with blank faces and silence.

Glancing around at each other, instead, they ask for my Facebook nickname. Instantly, all of my students add me as a friend on Facebook within 5 minutes. I am glad to have my mobile phone at hand to accept their friend requests. I am not quite sure if a teacher is allowed to use the school computer during class time to go on Facebook.

Before the second class of that first week, as usual, I send them an email informing them about a few tasks to prepare for the class. Surprisingly, I receive no replies.

Thinking that during the first week of the year, there is much to do in other subjects, I patiently wait for another day.

Then the second day comes, still bearing no replies. The next Vietnamese class comes on the third day since sending my email, where I learn that my students do not want to receive and reply to my emails. They prefer related educational correspondence to them to be in a Facebook Messenger chat and, with that, a group chat for the Year 12 Vietnamese class is born.

5.8.3 Emotional response

At first, I felt disoriented that my efforts to use email had been dismissed by my students in favour of a platform more familiar to them. Even though my preferred pedagogy accounted for a combination of a teacher-centred and student-centered approach, due to my roots in a teacher-centred approach, I, was used to telling the students what to do. I realised that in 2018 we were in a digital environment formed around the early decades of the 21st century and my learners were digital natives – technology was their habit, and they used mobile devices for all their activities, including education (see Chapter 2). My confusion seemed to dissipate as soon as I recalled Lemke & Helden's (2009) assertion that young people's popular culture and media today includes media in many genres distributed online.

Finally, I felt satisfied to have just purchased a smartphone with modern functions, with my Facebook account handy and my Facebook skills now sufficient to cater for my students and their preferred way of learning. Everything had happened just in time!

5.8.4 Reflexivity

While admittedly fearful of IT, devices and Facebook, I would still encourage my students to bring their devices to class, accepting the creation of the Facebook Messenger group chat as I understood they were experts in this field.

I recalled my inexperience with Facebook Messenger now and then. I rejoiced with a little story in my memory that happened back in 2010. When I needed to inform a group of students about a timetabling change, I had to ask one of them to help me with my simple

mobile phone. But this year I was fortunately equipped with a brand-new smartphone and my Facebook Messenger skills were not that bad.

It was interesting to note that all the students in my Vietnamese classes enjoyed communicating via the Facebook Messenger chat. I wanted them to perform well in their studies and with Messenger, "it sounds bad, but if they were on Facebook or a way to communicate with them through Facebook, I think it would be easier … it would be fast and instant and can be used on any device" (Khatoon et al. 2015, p. 1473). It was likely to motivate my students to study more and therefore gain better results.

5.8.5 Strategies developed

I thought that my students' culture might require me to develop 'culturally responsive teaching' (CRT), which meant finding resources and exploring strategies to engage them by connecting to and honouring their culture, experience and background. I told myself to further read Hammond's book 'Culturally Responsive Teaching and the Brain' (2014) where she discussed a bold, brain-based teaching approach to culturally responsive instruction in order to close the achievement gap, and diverse classrooms for optimizing student engagement. She drew on cutting-edge neuroscience research to offer an innovative approach for designing and implementing brain-compatible culturally responsive instruction. CRT attempted to bridge the gap between teacher and student by helping the teacher understand the cultural nuances that may cause a relationship to break down—which ultimately causes student achievement to break down as well. So, adapting to Facebook and making it work for my class became my agenda.

I did not have to ask students to check the Messenger chat frequently because they would certainly and voluntarily do this; however, as Facebook was so addictive (Masur et al. 2014), I used to advise them to limit themselves to half an hour of Facebook each day. Now, I set up a rule for our Facebook Messenger chat group of a total of half an hour per day for Vietnamese. While not entirely sure if they were convinced to take it seriously, I relied on my trust of their self-discipline in an e-learning culture (see Chapter 2).

5.8.6 Conclusive comments on layers

I realised that "learning to understand the 'other' requires patience and endurance, understanding and questioning, experimentation and innovation" (Pitard 2016, p. 116). Old teachers like me needed to be extremely patient in adapting to new media to teach students who were 'others' in regard to digital technology. I needed to familiarise myself with Messenger, and learned that it was originally a feature included as part of Facebook's interface. I am thankful for my own personal development over the years of using Facebook and Messenger, and purchasing a new smartphone which was a difficult decision for a frugal person like me, as well as my endurance in learning how to use many new apps.

I should develop my skills to teach these young people because Messaging and texting are the most popular methods of communication among children and teenagers; 70% of teenagers report using social media multiple times a day (Common Sense Media 2018). Messaging and texting can be more than ways to communicate; they can also be tools that help young people learn and master important skills. Online messaging apps are often used by young people to talk to their friends and peers. Staying connected is valuable, but online messaging also gives young people opportunities to develop their social skills in a range of formal and informal contexts.

5.9 VIGNETTE 8 – NO MORE FACEBOOK GROUP CHAT – AM I OR ARE MY STUDENTS CHANGING?

5.9.1 Context

As mentioned, my students last year in 2018 preferred educational correspondence to be in a Facebook Messenger chat and with that a group chat for my Year 12 Vietnamese class was born. My students and I were more connected than ever as we could easily access the Messenger app on our mobiles. They reponded to my messages with lightning speed. The read receipt feature allowed me to determine who had not yet seen my messages, but most of the time they frequented the chat and responded quickly, ensuring that everyone in the group was fully informed. My students were happy with this style of learning and commented that I was one of their most accessible teachers. With the effectiveness of this arrangement, I began to think that using a Messenger chat was now an established learning culture for students. However, I discovered that this was not the case, as the students at the beginning of my 2019 class surprised me.

5.9.2 Anecdote

On the first day, based on the predilections of the class last year that had caught me off guard, rather than getting students one by one to go up to the computer on my desk and type in their email address, I suggest using a Messenger chat on Facebook as a communication tool for educational correspondence.

The class breaks into little group discussions. Visiting each small group, I learn that some students in the class this year are not very keen on Facebook and using Messenger. They are also not all themselves Facebook friends, and not all students ask for my Facebook nickname in order to add me as a friend on Facebook as last year's group had.

Resignedly, I announce that emails will be the communication option for the 2019 class.

5.9.3 Emotional response

I was stunned. I wondered whether it was me or my students who were changing? I felt rejected, and my fear of being regarded as different from them annoyed me. Besides, I was regretful; the experience and enjoyment of using Facebook Messenger that I had cultivated with last year's group of students, my readiness for further exploration, would now be unused. The worst impact was the confusion that weighed upon me, between the current experience of dealing this new group and the rapport I built with last year's group. I worried about my level of professionalism as a teacher, the first standard being professional knowledge and whether I 'know learners and how they learn' as specified by the Victorian Institute of Teaching (VIT 2020). I became aware that it was unpredictable to teach in an e-learning environment.

5.9.4 Reflexivity

There was another reason why it was important for me to ensure that my pedagogical experience and knowledge (see Chapter 2) were relevant to teach students. From my understanding of technology integration and student-centred pedagogy with an emphasis on technology, I was confident about social media-facilitated curriculum as the norm of cutting-

edge technology. It had been difficult for me to accommodate pedagogical changes in communication from emails to Facebook Messenger last year. My ego was fed by the memory of my successful combination of teacher-centred and student-centred pedagogy to focus more on student-centred pedagogy that embraced a BYOD learning culture. It would not be at all difficult to use emails as previously; moreover, it let my students run the show and signalled my ability to adapt when integrating technology and personalising learning, but I still lamented the assumptions that I had imposed on this group of students.

5.9.5 Strategies developed

My decision to follow the current students' choice of their learning style gave me hope that I could overcome my self-consciousness about the difference between reality and my expectations when interacting with technology. At times throughout the journey, I doubted my capacity to overcome the fear of being different and teaching a group who is different. Though initially surprised, my strategy was to accept their choice and let them take me on their journey. With technology, we were learning together and the students were the hosts of the show in the 21st century.

5.9.6 Conclusive comments on layers

Familiarizing myself with the preferred social media of teenagers has been one of my aims from the beginning of this BYOD journey. While encountering some difficulty when mastering Facebook Messenger the previous year, the big lesson I learned this year was not to force contact on Facebook, but rather to accommodate students.

I discovered that even though my students and I had not changed, society has changed. Change in technology can be rapid, and I believed that I should be open to it. My students are evidently the teens researched in the Pew Research Center's study, 'Teens, Social Media and Technology 2018' (Anderson & Jiang 2018), who might prefer Snapchat and Instagram, whereas in 2012 Facebook utterly dominated social networking use among teens. Therefore, I should not have been surprised when a group of students chose not to communicate with me and their classmates on Facebook Messenger. I also noted that 'email is still one of the most important computer-mediated communication tools, despite the increased popularity of SNS [Social Networking Service or Social Networking Sites or Social Media]' (Shen et al. 2013, p. 2654). Likewise, Rahman (2013) found that students perceive Facebook as an easier, faster

and more convenient mode for social and group communication and to organise events; while they perceive email as a more formal mode, which they can use for professional communication.

This shift in social media use was just one example of how the technology landscape for young people has evolved, which I was to notice sooner rather than later.

5.10 VIGNETTE 9 – COLECTIVE SELF-MOTIVATED LEARNING ONLINE VIA FACEBOOK

5.10.1 Context

As mentioned in Vignette 6, the Oral Examination consists of a five-minute presentation, followed by five minutes of discussing aspects of a 'Detailed Study' (DS) which require the student to understand and appreciate characteristics of language and culture through the study of texts in Vietnamese drawn from literature and the Arts.

Although the exam was only 10 minutes, in my experience preparing students to take it was a long process. It was, in fact, a never-ending process from the beginning of the school year in February up to the minute the students sat in front of two examiners in October. From my perspective, good and talented students were usually self-motivated in their preparation but for weak and less motivated students, this was a difficult task.

I observed that many of these students would underestimate the Oral Exam because of its relatively short duration. One or two students occasionally told me not to worry about them; with Vietnamese as their first language, they could easily '*chém gió*' (slang among students, meaning to 'shoot the breeze', a way of saying that 'it doesn't look like anything difficult to me') in the Oral Exam. This reassurance had the opposite effect of course – I was even more worried for them.

5.10.2 Anecdote

> *I arrive home from school in a dark mood as the two students I most want to chase up in the Year 12 study group did not show up. Frustration and hopelessness pricks at me incessantly, intensified by the overwhelming flood of ideas running through my mind, as there is still much to prepare for them to be ready for the Oral Exam. With*

time running out, students are left with only a couple of training and rehearsing sessions before the exam.

If the two students do not attend and seriously engage in these final training and rehearsal sessions for both the presentation and the discussion, they are certain to have an uninspired performance in front of the two assessors. My face even gets hot and red just at the thought of how embarrassing this would be. I am more miserable as I consider the consequences in regard to their academic achievements. My stomach aches with how sad and worried I am for them.

The dinner is tasteless this evening. I am unable to swallow the food but force myself to choke down what feels like lumps of coal in order to keep my family from noticing. My eyes feel heavy from the tears on the cusp of welling up.

Somewhere after dinner and before bedtime, I log onto Facebook, seeking something to relax me. This is a habit I have recently been turned onto, despite warnings of not going onto 'Facebook' before bedtime due to the possibility of stress and insomnia.

In my notifications, I am shocked to find the name of one of my students commenting on a post. I feel goosebumps rise up on my arms, my eyebrows furrowing. Clicking on it, I am dumbfounded to see it is not just any student, but one of the two students in Year 12 study group I had felt so concerned for earlier. My anger at the audacity of this student – to not show up to class but instead go on Facebook – falters as I examine the post. It is a picture of two verses of the folk poems – part of what they are supposed to study and master for the Oral Exam.

I am surprised but joyful as I read on, the post attracting more and more 'likes', with comments continually being added. Several interesting discussions around the sub-topic from other members of the Year 12 study group about their two chosen Detailed Studies spring up in the comments. Excitedly, I post a comment related to the theme and am astonished to see my student reacting to my comment immediately, almost as if this interaction is happening in person, just like what the students will go through with the assessors in their exam. Another student cheerfully replies to my comment, and the discussion collectively takes off.

5.10.3 Emotional response

At first glance of the notification on Facebook, I was incensed. Let alone the fact that I told my students every day not to waste too much time on Facebook when they should be devoting more time to reading their textbooks, these two particular students were absent in classes today and yet could conscientiously go on Facebook. How disappointing!

However, taking a close look at the content of the post, I was ready to burst into tears of happiness and relief. I was glad that my students were studying and discussing their DS together. This was exactly the sort of group dynamic, engagement and motivation I had always wished for them to develop. I was so pleased with the students I had previously written off as weak showing confidence, initiative and self-motivated learning via the public platform of Facebook.

I was thankful that Facebook provided a public platform where my students could connect and display collective self-motivated learning online.

5.10.4 Reflexivity and Strategies developed

I realised, when it comes to social media, teens have always been ahead of the curve. As their teacher, I would try to keep up with them by using Common Sense Media (2018) tips and tools: vulnerable teens (those who rate themselves low on a social-emotional well-being scale) need extra support. I observed that social media is significantly important in their lives: it is likely they have had a variety of negative responses to social media such as feeling bad about themselves when nobody comments on their posts. Yet I have noticed they are also more likely to say that social media has a positive rather than a negative effect on them.

I have used my 'intuition to dig deeper' (Common Sense Media 2018), so regardless of how late at night it was, after a long day at work, I have managed to view posts, to like and comment, as their posts were important to them and I sensed that it would help them to feel better about themselves. Indeed, together we have constructed knowledge and I have adapted a digitally based 24/7/365 mode of schooling (Lee & Broadie 2016) to 'help them to get the best out of social media and minimize anything that provokes a negative reaction' (Common Sense Media 2018). In the digital age, I have shifted my face-to-face physical classroom at

school to a virtual classroom on Facebook (Ulla & Perales 2021), even before the COVID-19 pandemic. In this e-learning environment, I have made an effort to 'support their efforts to share their work online, as vulnerable teens say that expressing themselves on social media is extremely important' (Common Sense Media 2018). These strategies of exploring the potential of using Facebook as a learning support application were supported by modern learning theories mentioned in Chapter 4.

5.10.5 Conclusive comments on layers

I learnt that:

- When young people can contact friends their own age, it makes it easier for them to ask for help. They can discuss a range of topics, and even help each other understand things that might confuse them.

- Chatting with peers online can help young people to:

  - discuss homework or ideas from school they didn't understand;
  - talk to a friend about something that's happened at school;
  - develop and refine new or creative ideas; and
  - express themselves. More than one in four teens says social media is "extremely" or "very" important for expressing themselves creatively (Common Sense Media 2018).

- Be supportive. While there are some risks to putting your work online, it is possible to do it safely, and it can actually help teens get their posts noticed by schools, employers, and mentors;

For all other students in this Facebook learning scenario, in preparation for their Oral exam, they were constructing knowledge where individuals engaged in the learning process and constructed new understanding as a combination of prior learning and new information, shifting the locus of constructing knowledge from the individual to collective construction (Jaleel & Verghis 2015). For me as their teacher, teaching effectively in increasingly networked, technology-rich, digital classrooms and creating relevant tasks for a knowledge era (Greenhow & Lewin 2016; Guven & Gulbahar 2020) where my students were allowed to work collaboratively with their peers to create, share, refine, and exchange knowledge and ideas (Friesen & Lock 2010; Friesen & Scott 2013) became important items on my agenda.

5.11 VIGNETTE 10 – UTILISE THE PEDAGOGICAL BENEFITS OF KAHOOT!

5.11.1 Context

In my opinion, the Vietnam War was a defining period in world history. I wondered if my students – being Vietnamese – would know enough about it. I have had a strong ambition to present this topic to my students for many reasons. Being Vietnamese, I believed they should know about the Vietnam War, and more importantly, appreciate that their lives are free from the struggle and bloodshed that their ancestors experienced in order to protect the country for them.

The problem was that the topic was fairly dry and hard for them (and possibly their parents) to understand as they were born after the war ended (30 April 1975). However, every year as part of a learning outcome, I have set a topic on the war author '*Phan Nhat Nam*' and his literature. This year, I wanted to introduce something new to enhance engagement through creativity, motivation and classroom dynamics, motivating students to learn and connect with the topic. But how?

I decided to utilise the pedagogical benefits of Kahoot!

5.11.2 Anecdote

My Vietnamese class today somehow feels more special as students enter class, bearing in mind that we are going to play Kahoot! on the difficult topic of the Vietnam War. From my perspective, all of my students have just completed their PowerPoint presentation on the war author Phan Nhat Nam and his literature, so they must already have some basic knowledge of the Vietnam war in order to confidently play.

I ask: 'Students, please ensure Kahoot! is open on your mobile.'

Except for one student, everyone yells out: 'Yes Ms, I'm ready.' I ask someone to sit next to the student and help her get set up in order to play. I also invite another student to join me in the role of game show host.

Our class bursts into laughter and excitement. Some students are used to not performing well in the basic four language skills – listening, reading, speaking and writing; amazingly and surprisingly, they display outstanding involvement and

achievement on the scoreboard. Everyone has a fantastic time together in this social constructivist learning style of a BYOD learning culture.

5.11.3 Emotional response

I was very nervous the whole time. While I wanted to create more fun for my students to learn by utilising modern technology, I myself had to learn new game skills, mingling my subject content knowledge with technology, and faced the threat of losing control over my students or displaying my ignorance of IT as a digital migrant.

I used to assume that all of my students were digital natives. I was surprised to discover that not all digital natives were familiar with digital games, evidenced by at least one student in the class not knowing how to navigate Kahoot!

I was joyful to discover that students were receptive to learning about the Vietnam War via games. I was especially surprised by those who previously did not perform well in the basic four language skills, now being motivated, engaged and developing excellent games skills as well as topic content knowledge. Our classroom was so dynamic (Kletnikov et al. 2019; Licorish et al. 2018; Wang 2015).

5.11.4 Reflexivity

At first, I was hesitant to use games for the whole period of teaching, but was influenced by McGonigal's (2011, p. 124) commentary on gamification:

> The real world just doesn't offer up as easily the carefully designed pleasures, the thrilling challenges, and the powerful social bonding afforded by virtual environments. Reality doesn't motivate us as effectively. Reality isn't engineered to maximize our potential. Reality wasn't designed … to make us happy. Reality, compared to games, is broken.

However, the challenge was to choose the right game which would create an effective learning environment. I knew that Kahoot! was a game-based student response system which was capable of changing the classroom dynamics into a game show, and was excited for my students to be studying in this new scenario. I understood that in the ideal scenario the teacher should play the role of a game show host and the students should be engaged in terms of competing with one another to be on the scoreboard (Plump & LaRosa 2017; Tan Ai Lin et al. 2018; Wang et al. 2016). However, as this digital game was new to me, I was not

confident about presiding over the game, so I invited a student join me in the role of game show host.

5.11.5 Strategies developed

We connected my computer to a projector that displayed the questions and multiple-choice options on the wall while the students submitted their answers as quickly and correctly as possible on their own digital devices.

With one student not being familiar with it, I took time for the class as a whole to wait for that student to get her mobile ready for the game. I also asked another student to sit next to her and help her play, helping students boost their engagement and teamwork skills (Plump & LaRosa 2017; Tan Ai Lin et al. 2018). Students could be exposed to other ideas, cultures, and forums on global issues (Ozer 2004). I was confident that the music, colour, and excitement brought by Kahoot! would encourage students focus and excite our classroom (Plump & LaRosa 2017; Tan Ai Lin et al. 2018; Wang & Lieberoth 2016; Wang et al. 2016). It offered the opportunity to not only assess students' conceptual understandings but also support the construction of new knowledge and understanding through further explanation during or after the game (Clark & Mayer 2016; Plump & LaRosa 2017; Yürük 2019). The whole class was organised consistently using Vygotsky's theory of cognitive development, as "Social constructivism is based on the social interactions of a student in the classroom along with a personal critical thinking process" (Powell & Kalina 2009, p. 243). We operated with dynamic support and considerate guidance based on the students' needs. Based on the distribution chart of how the students answered being shown between each question, I obtained data on how well the class knew the topic. Additionally, between each question, a scoreboard showed the nicknames and scores of the top five students, with the top three students being announced at the end of the game. For my students, earning points and competing to be in the top five on the scoreboard made the experience exciting and motivating (Wang 2015). For me, I observed typically shy and quiet students in class making it to the top of the scoreboard. These students were able to show the class that they can do well despite not being active in the classroom in the traditional sense (Wang 2015).

5.11.6 Conclusive comments on layers

Kahoot! helped to support student metacognition by providing immediate feedback (Clark & Mayer 2016; Plump & LaRosa 2017). For me as the teacher, I could gather information about how many students got the right answer at once and extrapolate students' current level of knowledge about a topic (Yürük 2019). By the time the correct answer appeared, students often debated the correct answer and discussed their own interpretations, with the students who got questions right taking turns to explain their process, allowing for more student input regarding the learning environment and more opportunities for the whole class to discuss the nuances of certain issues (Plump & LaRosa 2017). In such a competitive, fun and enjoyable learning environment, students actively engaged in learning and communicating in order to master the content knowledge. As students discussed and compared their answers with their peers in class (Yürük 2019), I witnessed how the theory of social constructivism initiated by Lev Vygotsky (1896-1934) sustained by game-based learning became a reality in my recent technological-impacted pedagogy, through which every student could notice their lack and fallacies on the topic (Yürük 2019). The constructivist perspective posited that knowledge was not passively received from the world and could not be supplied by the teacher, but must be constructed by the learner (Gilakjani et al. 2013; Maclellan & Soden 2004). I drew on the constructivist pedagogy in order to investigate the impact of BYOD in teaching Vietnamese because 'there is a close relationship between technology and constructivism' (Gilakjani et al. 2013, p. 49; Alghamdi & Prestridge 2015, p. 3). My students became the centre of their learning and they enjoyed learning about an otherwise difficult topic such as the Vietnam War.

Although I faced challenges and had to adjust my methodology in teaching the Vietnamese language in this new learning culture, I realised that the most appropriate attitude with IT would be to give it a go. I believed that my skills with Kahoot! in the role of game show host could be improved if our classes played more regularly. In the digital context, I accepted students bringing their own devices and therefore faced the interaction and development of the triangular teacher-student-technology relationship, as well as the development of TPACK - the dynamic relationship between pedagogical content knowledge (PCK), technological content knowledge (TCK), technological pedagogical knowledge (TPK), and technological pedagogical content knowledge (TPCK). Indeed, 'The Bring Your Own Device (BYOD) wave, advancement in technical infrastructure and learning technology opened for new ways of teaching in the classroom' (Wang 2015, p. 217). Games like Kahoot! are an excellent

choice for teaching students given the access to mobile devices, availability of Wi-Fi, and students' affinity for computer games. Such eLearning tools add positive energy, support concept exploration, and add fun to the classroom, which seems to translate into increased comprehension and motivation which increase student engagement by appealing to all students, combining both a cooperative fast-paced learning environment and friendly competition (Kapp 2012). I concurred that "game-based learning is a best practice in education and finding ways to integrate competitive games in the classroom that promote learning is essential for educators in the twenty first century" (Dellos 2015, p. 51).

I learned that not all digital natives were expert in IT as I usually assumed. So, do not panic!

5.12 VIGNETTE 11 – MY MEMORY OF THE FIRST TIME I USED GOOGLE TRANSLATE

5.12.1 Context

I suddenly remembered an incident as early as 2008 when I became aware of Google Translate (GT). I used the word 'early' because GT originated just a couple of years before that (Stapleton & Kin 2019). At the time, I delivered a subject titled 'Personal Development Skills' (PDS) in the Victorian Certificate of Applied Learning (VCAL) in an 'English Only' environment for international students of different speaking backgrounds who had recently arrived in Australia. Like VCE, VCAL was a recognised senior secondary qualification. Unlike VCE, which was widely used by students as a pathway to university, VCAL focused on 'hands-on learning'. It gave students practical work-related experience, as well as literacy and numeracy skills and the opportunity to build personal skills that are important for life and work.

At that time, my VCAL PDS group consisted of around 25 students with a multilingual background of Chinese, Punjabi, Japanese and Vietnamese. Perhaps only a small number of students owned smartphones then. Laptops and tablets were much more expensive than they are now. All of my VCAL students relied on desktop computers provided at school to complete their work in class. All four walls of our classroom had tables with desktop computers on them, arranged so that all of the screens could be viewed from the centre of the room where my desk was located.

5.12.2 Anecdote

Peering over my desk, I suddenly notice a language other than English on a student's computer screen. I anxiously look around. Not only on one student's screen, for there are different languages on several screens – in fact, on most of the screens. I quickly ring a little bell, my students understanding this to mean that I want everyone's attention, so they stop working and look at me. In a solemn voice, I remind them of the 'English Only' environment that they are supposed to adhere to.

The classroom seems to become as busy as a beehive, noises hurtling out from every corner. A student raises his voice to be heard over the din, explaining:

> *"Miss, I have been here in Australia for less than a year. I Google the answers, and then GT helps me to clearly understand your instructions and the class discussions which are spoken in English."*
>
> *"Miss, as a newcomer in Australia, I prefer to use GT. I would like to either clarify concepts in the handout or elaborate on ideas from your explanation or the class discussion," another student corroborates straight after.*
>
> *"Miss, please understand, let me start my research in my first language to gather pieces of information. I will translate these later so that my final version will be in English for submission." One after another, students provide similar responses, others nodding their heads while their eyes are glued to their screens.*

A feeling of paranoia sweeps over me. Their words feel like an onslaught, with too many of them to address and ask after. I visualise myself, standing at the centre of classroom in front of my students, like a weary doctor in front of patients who are begging to be cured of their illness, their ailment this time being English and the content subject of PDS. I ask myself, should I sympathetically consider their own circumstances as being from overseas, having to come to Australia with enormous educational, financial, emotional, and social difficulties; and allow them their use of GT to ease their study?

They are all sitting in front of their computers, these non-English characters jumping out from their screens. Some students are heedless of what I think and continue to bury their noses in their keyboards while others still await my reaction and instructions. For some, even as their eyes look at me, their hands move unerringly

and without hesitation over their keyboards. My thoughts are racing faster than ever through my head as I realise that these students are part of the technology age. Letting them use technology will indeed lighten their struggles in completing the PDS work, so that they can move on quickly with this task.

5.12.3 Emotional response

As I internally grappled with myself, insecurity crept in. By letting students use technology, as they were digital natives and I the digital migrant, their skills with technology would obviously be better than mine, and I might be fighting a losing battle. Was I endangering my professionalism, placing myself in an awkward position and showing students my inability to support them? Might I end up gaining less respect from them, leaving me in a less authoritative position?

A revolutionary idea suddenly lifted me from this defeated haze. I accepted that technology was here to stay, and recalled one of the assignments in my Graduate Diploma in Education and Training program in 1995 – *Teachers learn while they teach*. I realised that a 'digital migrant' teacher like me should adequately train in order to teach this digital generation. Having come to this conclusion, I neither stopped nor criticised them for doing what they did. Assuming the students had chosen the quickest and most comfortable way to complete their work, I was only surprised by how rapidly education had changed due to the evolution of technology.

Sometimes during these classes, I wondered if I should let students do assignments this way. At times I was upset about why I could not bring myself to practice more discipline. I then worried that it was contrary to the school's 'English Only' environment, which was put in place to encourage international students to use English as often as possible. I felt guilty about my uncertain attitude; on one hand, I acted as an obedient staff member who strictly followed the school guidelines and mission statement and constantly encouraged students to speak in English. On the other hand, when it came to assignments, I allowed them to use their own languages. I was surprised by my sympathetic attitude towards the use of Google and GT in our classroom at that early stage.

5.12.4 Reflexivity

Half a century ago, as a student in Vietnam it was strictly prohibited for students to discuss with friends or copy from books. Education in Australia over the past 30-40 years has evolved, with discussion and consultation of reference books being encouraged. Change has been more rapid since 2008 when students relied on a 'machine' to translate their work. At first I was uneasy and guilty about how readily I allowed these students to complete their work in such a 'lazy' and comfortable way, though now in 2018, when looking back, I feel proud of my progressive thinking in 2008. Both my VCAL students and I agreed that this was the most effective and fastest method for them to understand concepts and complete their work given their English limited ability and skills.

5.12.5 Strategies developed

I recalled a theory mentioned by Adler (1935a) that: "For almost every child, adolescence means one thing above all else: he must prove that he is no longer a child" (cited in Eckstein et al. 1999), which indicated that interacting with adolescents was often frustrating for adults, and adolescents were typically not open to adult direction. Moreover, this current situation dealt with technology, an area in which I elected not to struggle with them. The ethical dilemma that had grown larger and larger inside of me brooked that I reconsider strictly upholding the school culture. I weighed between beneficence and non-maleficence, justice and autonomy – the four principles of ethics – and decided to let them do what they needed to do.

I also started to use Google and GT for work and personal matters: translating student behaviour cards, developing restaurant menus, producing school newsletters in a variety of languages, and so on. I was even thankful to my students for showing me the quickest and most convenient way to complete tasks more efficiently.

5.12.6 Conclusive comments on layers

I continually noticed that the use of Google and GT by my students in PDS increased over the years. A new culture emerged in our school that distinguished our particular class from other groups in our school or in other schools. Learning that most of my students had discovered the convenience of GT, I started to use and benefit from it in my work as a teacher and school consultant. I noticed that students relied heavily on school desktop computers and the Internet

to use Google and GT. However, I did not encourage them to bring their own devices to school for use, a practice which ten years on is now part of our school culture, because in 2008, our school, like most public places, did not have easily accessible Wi-Fi or a stable Internet connection. At that point, I also had not imagined that one day students would own more functional devices that could be used in the classroom.

5.13 VIGNETTE 12 – I USED GOOGLE TRANSLATE AS A SESSIONAL LECTURER FOR TRANSLATION CLASSES

5.13.1 Context

I was assigned a new role of a sessional university lecturer in 2018 to deliver a subject on Vietnamese-English Translation which was entirely new to me. Having been in teaching for a long time, I understood that experience was a significant factor in successful teaching, although scanning through the class list, I felt a little less pressure as there were only five names on it. This sense of relief, however, quickly evaporated when I realised that all of them were in the fourth year of their courses and about to graduate. I felt the pressure resettle onto my shoulders – this would be their last semester and by the time they graduated, they needed to be ready for the workforce. I meticulously considered what Vietnamese-English Translation content should be delivered to cater for future needs in each of their workplaces as a lawyer, teacher, accountant and business person.

Skimming through the prescribed content, I was buoyed by the pre-designed topics, exercises and tests. Besides, three of them had been my students from the previous semester, thus I felt confident about their ability and learning styles. I knew that Google Translate (GT) was available online, and could be used by students to easily translate a document with a click of their mouse. My experience with GT as described in the previous vignette, meant that I believed it would save time. However, this would require me to focus more on the content of their translations. GT from English to Vietnamese would certainly need to be edited to meet an acceptable standard of translation. How would my students react to my suggestion about using GT? Bearing that question in mind and having thought through the use of the internet and GT in teaching the course, consistent with the school's BYOD culture, I still decided to support my teaching with my usual texts (heavy dictionaries, course outlines and other related materials) in the first class that evening.

5.13.2 Anecdote

The bulky suitcase of books, materials and course outlines for the subject weigh me down as I slowly walk into my classroom for the first time ever in teaching the course. Exactly 30 years ago, I entered the same room as a student, doing a Bachelor of Arts in Multicultural Studies – a Vietnamese major. I feel my heart pounding with my mixed emotions, a siren so loud it seems that both my pride and apprehension must be audible. My classmates had prophesised this: today, I am back here in the position of a Sessional Lecturer, though delivering a subject that wasn't available 30 years ago. Despite my lengthy years of experience teaching Vietnamese, I am still nervous as always when it comes to the first class, especially for today where I will start to deliver Vietnamese-English Translation, a subject I have neither learned nor taught before.

My mind is occupied by a looming question: Should I just simply follow the predesigned course outline to deliver the subject, while I personally believe that we should utilise GT? From what I know, GT currently supports over 100 languages at various levels and as of May 2017, serves over 500 million people daily. If we utilise GT, we will mainly be learning how to edit a document translated by GT, instead of the strenuous venture of translating a document from scratch. Moreover, my students would carry these skills to perform in their workplaces after the course.

I am still self-conscious and diffident in my irresolution when I approach my desk and see a student sitting in a chair nearby, his mobile in his hand. The dilemma that had appeared in my head just seconds ago now seems to settle a bit as another thought sparks inside of me. I can sense, even in a cursory glance, that this student displays a habit and proficiency in using his mobile. Perhaps the rest of the students are the same. I rejoice, and feel lighter, my suitcase somehow weightless, as I consider the implications of these students and their use of technology for how to introduce the subject and the way we will go about learning.

Not too long later, all five students are quietly sitting in front of me, waiting for me to start the first class of the course. To break the ice, I move quickly from my desk where there is a computer and overhead projector, towards the centre of the room. I start to welcome my five students, three having come back from the previous semester and

two being new to me as students. I introduce myself, asking each of them to introduce themselves to the other members of the class, and discuss the outcome expectations from these classes. Then, I introduce and distribute the course outline. I guide students through the outline week by week, discussing the assessment requirements.

As an exercise to establish a role model for their learning, I ask them who they know within the Vietnamese public arena that displays excellence in both the English and Vietnamese language. While I expect their answers would be along the lines of 'this MC and so and so', a student suddenly responds, 'it must be you, Miss.' I am surprised by the extent to which they trust me as a teacher and overestimate my language skills. I am glad that the class has gone as smoothly as planned, my students attentive, receptive and respectful. I believe that it is the right time to suggest using BYOD and GT to them.

5.13.3 Emotional response

On the one hand, I was a bit nervous that the students might misinterpret my intention of recommending BYOD and GT to them because it actually concerned my PhD topic – *BYOD in Teaching the Vietnamese Language: An Autoethnographic Study*. The reality was that after all these years and experiencing with BYOD learning culture displayed from Vignette 1 to Vignette 11, I was becoming personally in favour of utilising advantages of modern technology in teaching and learning the Vietnamese language.

On the other hand, I felt confident about recommending they use BYOD and GT to prepare them for these skills and their future application as I had recently witnessed non-Vietnamese speaking staff being able to understand the content of email correspondence communication between me (the Vietnamese speaking staff) and the Vietnamese school parents regarding their children's education by using GT.

To me, GT seemed like the best consumer-level tool we currently have available. In the right circumstances, it could provide people with a resource that was unavailable a few years ago. While I understood Clifford, Merschel, and Munne's (2013) comment about being 'skeptical (sic) of a positive impact on language learning' (p. 116), and was aware that products of GT were not perfect in quality, it was very fast and helped users to quickly glean the main ideas.

Therefore, my main task in this semester was to guide students in meeting the expected quality of translations.

5.13.4 Reflexivity

There were still many questions to my mind, up until the moment I finally suggested the use of GT. Should I lead my students to learn translation by traditional methods, using the hard copy dictionary that I relied on before GT became more accessible? As I already had a strong foundation in the Vietnamese language, I was able to easily edit documents put through GT from English to Vietnamese, so I thought it would be easier for me. However if my students had not yet mastered the Vietnamese language, how would I help them edit documents? I could also easily edit a document translated by GT from Vietnamese to English, but how would I help them edit it if they had just come to Australia and had only been exposed to English for a short time?

This led me to wonder whether they were already aware of and had utilised GT. I also wondered if they would all bring their electronic devices along to class. The moment I found that they all had done so, my decision to suggest using GT was firmly established, but this opened new issues. I felt it would be important to ensure they understood that documents put through GT still needed to be edited to meet an authentic and acceptable standard of translation.

Moreover, I needed to inform my students that GT should never be used for translating highly-sensitive content that contained personal data or other important information. I planned to stress that once they enter the text into the tool, it would become the property of Google, and Google Team could use the data at their discretion. I worried that once they joined the workforce, they might breach ethical rules in order to meet deadlines.

5.13.5 Strategies developed

All the students were interested in using GT, having already used it before, and had downloaded it onto their mobile devices. I therefore had worried unnecessarily and had forgotten that they were digital natives, so of course they would naturally favour using digital facilities.

I rejoiced to discover that they had enrolled in this course to learn how to edit a document from GT from English to Vietnamese and vice versa. They also wished to avoid GT's disadvantages (Fibriana et al. 2021) which could be anywhere from inaccurate to incomprehensible and potentially dangerous, and to meet an authentic and acceptable standard of translation.

I considered another important task was to inform them about ethical issues regarding protecting the confidentiality of their customers while using GT. Then I adapted the new agenda of our translation lesson to quickly introduce the first lesson.

I chose to deliver the first lesson in two parts: theory and practice. With theory, I compared GT and human translation: the pros, cons and when to use each. Students recognised that it was important to master the advantages and disadvantages of both translations and when to use each.

With practice, I organised two games for my students to play:

Game 1: a contest between human translation and GT. Students enjoyed the game and clearly saw for themselves that GT had a quicker turnaround time. Occasionally, we burst into laughter about the unusual translation products of GT.

Game 2: using the GT tool on devices to translate a text from Vietnamese into English, and another text from English into Vietnamese. For the first set, I led them to edit each text to meet the most authentic and acceptable standard of translation.

For the second set, I paired them into two teams to play a game – a race between quality and quantity to determine who was faster and more authentic in translation. As English was the first language of two students, and Vietnamese was the first language of the other three, I set them up in Team A and Team B, each with a VFL speaker and an English first language speaker. The third VFL speaker helped to score the game.

After playing the games, we all agreed that to meet the most authentic and acceptable standard of translation in terms of both quality and quantity, there should be at least one first language speaker of both languages to do a final check of the translation. I advised them to

continue this teamwork throughout the semester and, if possible, in the workforce. I shared with them my own experiences from 2008 to 2014 as a translator and an interpreter in schools, and from 2015 onwards working in teams to translate using GT.

5.13.6 Conclusive comments on layers

To tell the truth, I was glad but nervous the whole time. I was obviously a VFL speaker. Despite living in Australia for 31 years by 2018, I still spoke English with an accent and made frequent grammatical mistakes. Now, leading a group of fourth year university students to translate in order to meet an authentic and acceptable standard of translation was not that simple, especially in the translation of Vietnamese into English. I personally believed that there should be an English first language speaker to have a final check, even for myself. But, the way the students looked at me, listened to me, and appreciated me gave me more confidence to guide them in learning.

Clearly, GT played a vital part in my students' learning and preparing for the workforce. They could translate a document into various target languages with a click of their mouse. In a semester, I only needed to share advice and tips about how to deal with potential problems (Robinson 2019), especially in terms of vocabulary, grammar and taking into account context as much as possible; for instance, to show them how to comprehend idiomatic expressions and phrases, or guide them in taking the entire context into consideration.

I was impressed at how they displayed essential teamwork skills while working in a collaborative manner. To take turns, they made themselves available to check the translation for their classmates. In general, both Vietnamese and English skills improved, together with their teamwork skills.

5.14 VIGNETTE 13 – MY FIRST ZOOM EXPERIENCE (I LOST MY VOICE BECAUSE I DIDN'T KNOW HOW TO MUTE)

5.14.1 Context

The state of Victoria was in lockdown because of a serious COVID-19 outbreak. Most schools were closed. My school had become acquainted with Zoom. I arranged my temporary online teaching corner in my living room to maintain a degree of formality. Yesterday afternoon, I toiled away as I struggled to paste my lesson plans onto Compass for my Year 11

and Year 12 classes. My laptop refused to 'save' them as I worked tirelessly into the night. My brow furrowed as I guessed that maybe the transmission line was working too hard, because certainly my fellow teachers across the state were in a hurry to post their lesson plans on Compass. Still unable to save, I gave up, sighing that I would leave it up to fate in a silent prayer. I threw myself into bed, falling asleep to a broken record of my yet unanswered questions: "Tomorrow morning, how will my students react to my teaching online in a Zoom classroom?"

5.14.2 Anecdote

Ring… ring… ring…

I lazily stretch my hand out from under my three thick blankets, groping over towards my mobile phone as it rattles with an alarm on top of the bedside cabinet, planning to turn it off so that I may drowse the morning away in bed as I am wont to do. When my fingers skid over the smooth, cold surface, my wits suddenly return to me in what feels like almost a physical blow. I sit up in panic and jump out of bed in my shock. Yes, it is today — my first class on Zoom.

Not having time to properly brush my teeth and wash my face, I rush into the living room where I have arranged my temporary online teaching corner, my anxious gaze immediately searching for my laptop where I had left it in the middle of a long table, surrounded by the stacks upon stacks of books left in disarray last night. I am still tired. I continue to struggle for a long time, fretting and swatting at my keyboard in all sorts of haphazard patterns until almost 8:30 am, when I finally manage to post links to resources for the lesson — two fairy tales and YouTube — on Compass. I am able to finally get ready for the long day ahead of me; I rush to the bathroom and change my clothes. Without stopping to have breakfast, I manage to seat myself in front of my laptop with one minute to spare, in time for my first Zoom meeting which would start the first class at 8:45 am.

Nervously typing 'Zoom' into the Window's search bar, my eyes are fastened to my laptop as I click through to an unfamiliar smaller screen with the word 'Start' highlighted in blue. Guessing that this is how to begin, I click on the button and am shocked to see my flustered face appear in the somber computer screen. I glimpse in

the middle of that unfamiliar screen a banner with the words 'Join with Computer Audio' covering my face. Not yet fully comprehending what these words mean, my mouth mutters a prayer as my hand shakily clicks it. As if in reply, it says, 'You are using the computer audio' and quickly disappears, leaving my face to be the only thing visible on screen. Before I am able to take a closer look at my lined, sleep-deprived face, the name of one of my students flickers up from the bottom of my computer screen. Instinctively I click on 'Admit' next to the student's name, and the student's picture frame appears immediately next to my own. Reflexively, I rush to paste on a smile. Faintly, it seems that my student greets me with a 'hello'. Before I am able to reply, I suddenly see more words pop up: 'three people are in the waiting room'. I take a risk and click on the 'Admit all' button. Three more students' pictures immediately appear. This time, I manage to say 'hello', but my fluttering voice could not attract the usual attention that it does in a physical class. The students, upon seeing each other, become agitated, animated, some whispering endlessly to each other, others chattering loudly — it is like they are meeting face-to-face during playtime in the school yard.

In this moment, feeling like a catastrophic failure, I cannot help but feel irritated and want to shout, 'Shut up!' but I just barely manage to hold on to my teacher's face. At that time, I don't know I can press the 'Mute' or 'Mute all' buttons. I am busy admitting groups of two to three students to the call, one after another as students rush into our fantastical Zoom class. In less than 10 minutes, almost all my students are present — a miracle! To my surprise, there are only two students missing. I wonder if they are absent because they do not know that the online class via Zoom has started today, oversleep, do not have participating devices or do not have Zoom installed on them. In general, my feelings are mixed; I am buoyed by my students and their noticeable excitement in my class, arriving mostly on time, yet at the same time I am very disappointed about discipline. The students talk almost non-stop, as if they have not seen each other forever, despite still being at school yesterday.

I am forced to clear my voice over them as they continue to speak. I hear my strangled voice emerge from my tired throat:
- 'Hello everyone…'
Before I even finish, a student interrupts, 'Why is your voice so hoarse?'

- 'Is that so,' I reply with a wry smile. This is as much as I can say, weary in my efforts of hiding my confusion, afraid that my students would hear my voice and divine that I have never taught on Zoom, that my knowledge about computers and technology is scant to say the least. I yearn for classes to be over quickly so I am able to prepare more.

It seems that an unseen presence is protecting me as another student changes the subject. 'Are you sick, Miss?' says she in a concerned voice, mixing in with two or three other sympathetic voices. I am not able to distinguish any voices any more.

'I'm fine, thank you, let's start the lesson,' I reply. With a brighter smile, I seize the opportunity to commence the class. 'Today we learn ...'

The more I talk, the more my throat hurts and the drier my tongue. There is a crushing sensation on top of my chest, my breath coming out in wheezes, as if I have just gone through a fight. Luckily, I am still sitting upright in my chair. If I were standing while teaching in class as usual, I would have fallen over on the ground long ago. Chatter still flares up in waves, sometimes in response to what I am saying, sometimes tangential and off-topic, sometimes clamouring to speak up, and other times quiet as mice. I feel ashamed and utterly hopeless about Zoom. It is as if I were back in my novice years of teaching – I lose my voice because I don't know how to mute them. It's only 9.55am.

5.14.3 Emotional response

I felt so hopeless. My first attempt with Zoom had failed miserably, even as I tried to console myself by thinking about the positive aspects of the Zoom class, aligning with Lao Tzu's philosophy of life (see Chapter 1). The Chinese philosopher Lao Tzu said, '*The journey of a thousand miles begins with one step*' (Indu 2022; Roach 2001; Pirc et al. 2016). I should be happy to take this first Zoom step, but I still regretted not having developed a Vietnamese eBook (see Chapter 7) as I had considered sometime ago. If only I had already developed some sorts of eBooks or e-Textbooks (Felvegi et al. 2012; Figueiredo et al. 2016; Sun et al. 2012), my students could use it now if my Zoom lessons today did not work for them.

Due to COVID-19, technology became the *nature* of our life, which again reminded me about this teaching of Lao Tzu: '*Nature does not hurry, yet everything is accomplished*'. Lao Tzu's followers interpreted his teaching as learning from nature and our surroundings and realising that not all things can happen just because we want them to but rather happen when they are meant to; a great thing usually takes longer than an ordinary one and patience is the key to it. As Maher's (2021) notes, the Covid-19 crisis brought some opportunity to pause and reflect. The pandemic posed severe challenges and thus became a time of upheaval and looking deep within ourselves, finding resourcefulness and creativity. Maher (2021) upholds Lao Tzu's teaching and reflects, 'Technology, often derided for overloading and distracting us, served us well and kept us connected and less isolated than ever' (p. 20) which I more than ever agreed with. This positive feeling kept me standing regardless of the first negative moments with Zoom teaching.

My feelings were mixed, though I settled on remembering the situation was better than nothing. I was gratified by the opportunity to meet my students at school the day before online classes and thoroughly prepare for the distance learning situation over the past few days. In fact, I showed them carefully how to retrieve the lesson plan I would post on Compass and how to access the links that needed to be viewed online. I constantly tried to comfort myself by recalling that there were students who 'chatted' with me on Zoom about their assessment for the Oral exam as well. I then regained my confidence that they more or less understood what I expected of them, and how to prepare for the next semester of learning online on Zoom.

5.14.4 Reflexivity

However, the more I reflected, the more regretful I felt. If only I was calmer and more confident in applying my successful pedagogical method with many years of experience in classroom management driven by my special teaching my first Zoom class would not have failed so dramatically. In a simmering anger, I questioned myself about: Why didn't I take some time at the beginning of the lesson to allow my students to chat as much as they needed? I should have been aware that it was also their first experience on Zoom and that they would need as much time as I did to settle.

From the very first moment a student interrupted me, why didn't I stop instantly, just as I usually did in physical classes? Would it then teach them that their interrupting was expensive and cost as much as my silence? Then maybe they would be silent, just to give in, to allow me the central position of teaching, to start the class, to give full instructions, and then follow my instructions to work on tasks.

5.14.5 Strategies developed

At that point in my reflection, I had to start my second class with a different group of students. I was armed to use the 'Mute' and 'Mute all' functions to show my authority over students or at least to have a class with more successful pedagogy in terms of knowledge delivery and learning engagement.

The moment I typed the word 'Zoom' into the Window's search bar, a second thought came to me, this time giving voice to a serious dilemma: if I use 'Mute' to force my students to be quiet, would I be going back to the traditional teacher-centred pedagogy, dismissing my modern student-centred pedagogy? This would not be my preferred pedagogy.

5.14.6 Conclusive comments on layers

The experience of my first ever Zoom class added another layer of complexity to my pedagogy. I recognised that online teaching on Zoom was not easy at all. I wondered, from a distance and online, how I could maintain classroom management in order to engage my students, to get them to voluntarily pay attention, listen to what I had to say, complete classwork and homework, and prepare for the many exams ahead. Returning to my deep-seated philosophy of teaching helped me in moving forward.

5.15 VIGNETTE 14 – MY 'SHARE SCREEN' FUNCTION vs STUDENTS' OWN DEVICE

5.15.1 Context

At 9.55am, regardless of whether or not I liked it, my second scheduled Zoom class would commence.

With my voice strangling in my throat and my despair over this first Zoom class still agonisingly alive in my mind, I started the second class. I tried to cheer myself up, remarking

to myself with as much optimism as I could muster: the previous class had not been entirely in vain!

I resolved to make full use of my new knowledge of the 'Mute' and 'Mute all' functions described in previous Vignette, if only to avoid repeating my previous failure. However, the moment I typed the word 'Zoom' into the Window's search bar, a second thought came to me: how could I maintain classroom management to engage my students and get them to voluntarily pay attention?

I hoped I would not be forced to use the 'Mute' and 'Mute all' functions. In my physical classes, I have never had to use the words 'shut up' because its equivalent Vietnamese word is itself especially rude. I was determined to ready myself for sharing the centre of my Zoom class with my students. Wryly, I acknowledged to myself that I was both psychologically and physically anticipating that my students would talk; psychologically speaking, I aimed for student-centred pedagogy and physically speaking as I did not have much of a voice left to talk.

5.15.2 Anecdote

Click ... click ... click ... I quietly click on the mouse to 'Admit' students into my Zoom class.

Strangely enough, when I am ready to listen and wait for my students to speak, the classroom this time doesn't seem to be making a sound. It's weird! Students flock into the classroom after being admitted, and yet, no one says anything at all. When I anxiously expect them to be chattering away, they become ominously silent. Dead silent, as if time is frozen!

In the back of my mind, I realise that, just as I had recently undergone my first calamitous experience with Zoom and attained some hard-won degree of calm and experience with it, they too have just had their first experience with Zoom in their previous class with other teachers. Perhaps, a few of them had already been forcibly silenced via the 'Mute' function. Thinking on this, I take the initiative to speak first, though my voice has yet to rally from its state of hoarseness.

I am still trying to listen carefully to any sounds that should arise from my students, so that I may stop talking immediately to allow them to speak up. Strangely, despite the presence of so many students, staring out wide-eyed from where they are enclosed in their little boxes on my screen, rarely does a sound come out! (Later, I would realise that as my students entered the Zoom meeting, they automatically muted themselves.) This reticence reminds me of my time as a high school student in a more traditional classroom with a teacher-centred pedagogy – me, languishing in a group of approximately 40 students, and the class as a whole, hardly speaking up in any situation. Motivating students to take a more active role and enliven the classroom had been a great challenge for teachers in those times. I flash back to my years of youth; I was always a saving grace for my teachers in this regard, being one among only two to three regular speakers in class, especially when there were visitors observing for pedagogical practices or auditing.

I long for visual aids that might save my class. It is a dire lament – if only I were able to show students a handout or video required for the lesson today! Unfortunately for me, at this point in time, I am still unaware of the 'Share screen' function on Zoom that I could use to show content from YouTube, such as the videos of fairy tales for this particular lesson that were indicated in the lesson plan posted on Compass. As a result of my obliviousness, I speak for the first half of the lesson, as if I have returned to my days as a green, inexperienced teacher. I am toiling away like an automaton: reciting lessons to the students who missed yesterday's class at School and talking my students through how they can view their assessment results online, while also admitting late students into the Zoom classroom, introducing and explaining what today's lesson is about, and taking attendance at the same time. I feel not unlike a long-distance runner, staring down the length of the treacherous course I must persevere through. I resist the urge to loudly sigh and announce: there are 30 students, and only one of me!

Throughout all of this, I had still not yet figured out how to show the video on fairy tales to my students. Finally, a solution pops into my head: asking students to use their own devices to access YouTube, using links on Compass to view the two fairy tales we would be discussing for the lesson. I am buoyed by this breakthrough, not only with my satisfaction at being able to get my students to watch the videos, but

also, relief – now that they could watch the videos, I could catch my breath, if only for a little while. A miracle!

My class has become full of sounds again, but it is the sound of instructions. In response, a few students groan, informing me that they do not have an extra device to get onto YouTube as they are already using their mobile phones to join the Zoom meetings. For these students, I tell them to use their only device to watch the fairy tales, and if they happen to leave the Zoom meeting somehow, they can always rejoin at any time and I will be there to admit them back in.

Fortunately, just yesterday we had already practiced accessing Compass to view the lesson plans, and open the fairy tale links on YouTube. I now instruct them further:
- 'The purpose of this language activity is to practice listening, writing and assessment skills. This is a scoring test. You will need to watch two fairy tales on YouTube. The task is to summarize and evaluate the stories according to the given outline'.

It seems that their own devices are capable of compensating for my lack of knowledge of using the 'Share screen' function, as well as for my overworked voice.

5.15.3 Emotional response

I felt satisfied, at least for the second half of the lesson. My students attempted to use their own devices to watch the stories - making use of their time on Zoom and accessing the content of the lesson that I tried to deliver.
At the same time, I felt myself to be on the cusp of fainting after these first two consecutive lessons on Zoom. When I waved goodbye to my students, my eyes were blurred and my stomach growling, yet I barely had enough strength to drink some soup and crawl into bed to rest until my next class in the fourth period.

5.15.4 Reflexivity

As I immersed myself in my daytime nap, I reflected that as I could not share my screen, I had to speak without stopping for the entire first half of the lesson. In my subconscious, I considered that if no one, not my students or even I, talked or conversely if my students talked too much, this would indicate a failed lesson to me. I have held this view since my

early teaching career. This marked the second time in the day of me thinking and acting like a novice teacher as I worked to overcome my fear of the unknown, having no experience with teaching on Zoom.
I reflected that in the second half of the lesson, my idea of asking students to use their own devices to view the fairy tale videos demonstrated the significant presence of devices in my current pedagogy.

5.15.5 Strategies developed

This Zoom class presented a pedagogical challenge – how many students actually used their devices to watch the fairy tales on YouTube, and then practiced their homework in their workbook, responding to the task I had set? To answer this important pedagogical question, I planned to check in the next Zoom class – the last session of the day – if they had undertaken the language activity that I had instructed before letting them use their own devices to view the fairy tale.

I expected students to work in their workbook, and planned to provide them with opportunities to be the centre of my Zoom class, where they might express themselves and share answers.

5.15.6 Conclusive comments on layers

My second class was an improvement in terms of classroom management, content delivery and technical handling of Zoom. With classroom management, I noticed that students did not talk over me, so I did not have to talk over them. Communication was proceeding in appropriate pedagogical directions according to my teacher-centred approach – the first element of my combined pedagogy. I was not forced to use the 'Mute' and 'Mute all' functions. Instead, my students worked well by themselves on the task, displaying interest, independence and autonomy – a student-centred approach – the second element of my combined pedagogy.

In terms of content delivery, I lacked knowledge of the 'Share screen' function on Zoom, but being prepared to use technology and the students' own devices in particular had saved the lesson. More or less, students followed my prompting to watch the two fairy-tales on

YouTube with their own devices. Finding out how much knowledge they gained and how much work they did would be the next step on my agenda.

In general, my knowledge of Zoom was still very much limited at the time, but my combined pedagogy and awareness of utilizing technology/devices were still in my favour. I believed that to some degree, my technical handling of Zoom was not too bad, except for the fact that I almost had no voice left for the last class of the day at 1.10pm.

5.16 VIGNETTE 15 – ZOOM FATIGUE VS UNDERSTANDING EACH OTHER ON VIRTUAL ZOOM CLOUD MEETINGS

5.16.1 Context

I felt I was still hazy and dreaming when the alarm on my cell phone rang, signalling that the fourth period of the day (with the same group of students from the previous period) had finally come. My eyes still felt very painful. Although a bit more comfortable with admitting students into the Zoom meeting, having to stare at the names of nearly thirty – with so many small picture frames moving, flashing, and constantly changing position as students enter, leave and re-enter again – was agonising.

What comes must come. By now my handling of Zoom had noticeably improved.

5.16.2 Anecdote

The lesson commences.

Fortunately, all students show up again, indicating that they have appropriate devices that can be used to study online, and that they did not disapprove of their previous Zoom class with me earlier today. The difficult thing is that, being after noon, both my students and I are decidedly more tired. The classroom becomes increasingly more disorganised and crowded. I barely have a voice to speak with, not having spoken so ceaselessly in a classroom setting for many, many years. If I were physically standing in front of them in class, I would likely be able to resolve many incidents more quickly with a forceful stare to control the class and pointedly moving on to new material. Now, in a Zoom meeting, I cannot make meaningful eye contact with my students. In addition, due to the intensity of the past two morning lessons, the pain in my eyes is even worse.

It isn't smooth sailing for me, owing to the difficulty in ascertaining the body language and facial expressions of my students.

Although I obviously feel a bit more comfortable and confident with admitting students to the Zoom meeting by now, being the third class of the day, my eyes are still extremely tired from the previous classes. I have to stare at thirty names on the right side of the screen, with so many small frames moving, flashing, and constantly changing positions as students enter, leave to view the fairy tales on YouTube, and re-enter again. The multi-person screens tax my brain further with the need to process and decode so much information all at once.

My voice is feeble as I remind them, 'The purpose of the previous language activity is to practice listening, writing and assessment skills. You need to watch two fairy tales on YouTube. The task is to summarize and evaluate the stories according to the given outline'.
- 'Does anyone have any questions?', then I ask.

Still, no one speaks. I take a deep breath and muster the courage to play the risky game of calling on my students to speak up. I call out the name of one of my students, asking her to lay out the storyline and present the outlined evaluation.

Upon hearing her name, the student quickly replies, 'Yes, Miss, I watched 'Thach Sanh Ly Thong'. This story is very good.'

I believe the student has more to say than simply just this, guessing that due to everything currently being a novel experience on Zoom, she is nervous. Consequently, I dig further:
- 'What is good about it? What is the value of the content? How about its artistic value?'
- 'Internal value proposition is a story that expresses the people's moral dream: good and righteousness wins over evil, and peace wins over war. The artistic value is to use creative details, to build two contrasting and opposing characters,' the student responds quickly.

I happily continue, wanting the whole class to learn from the discussion. 'What moral ethics lesson did you learn from the story?'

- 'I believe in victory of good over evil and knowing how to recognize evil. The story teaches that what goes around, comes around.'

- 'Thank you,' I say joyfully. 'You are right. 'He who sows the wind shall reap the whirlwind.' Vietnamese fairy tales always have a happy ending principle.' Energized, I open up further with a question to the whole class: 'Did anyone else watch the fairy tales?'

- 'I am watching the story of The Gluttony ...' says another student, with hesitation.

I use my last sources of energy to converse with a few more students until my voice collapses in the middle of class, my throat thick as if I have been sick for several days. It is lost, totally lost – obliterated. For a moment, I don't know what to do next.

I don't know if it is mercy or if there is a supernatural force looking over me, only that the whole class falls forgivingly silent, the little frames of each my students finally motionless on the screen, like pictures nailed to the wall. When I had given up and accepted reality, so exhausted I can no longer breathe let alone talk, strangely enough, my students seem able to understand my torment in our Zoom meeting. They keep silent at once, quiet like a desert until the end of class at 2.20 pm.

I silently gesture in farewell to my students, promising to myself that I would definitely learn more about Zoom and equip myself with techniques to make every lesson more successful and joyful than the last. Before I end the meeting, there are the faintest whisper of students' voice:

- 'Thank you, Miss'.

- 'Bye teacher'.

- 'Good bye Miss'.

- 'Bye bye Miss'.

I smile and press the 'End' button. The last Vietnamese lesson of Term 1 2020 ends. Term 1 2020 is completely finished.

5.16.3 Emotional responses

I felt faint and subdued, as if in a coma, not knowing what I was thinking and doing, nor what my students were thinking and doing. While I silently gestured goodbye to my students, I smiled, but inwardly I was ready to burst into tears as I was touched by their understanding and compassion in the time we shared together.

5.16.4 Reflexivity

Turning back to myself, once again I acknowledged that my lack of teaching strategies for Zoom had led to this worst-case scenario – completely losing my voice in the middle of class. I recalled over 30 years of teaching in physical classes. Yes, I often lost my voice after classes in the first three weeks of term, though this was due to my belief that my audience usually paid most attention to lessons in this time period, therefore I tried my best to provide as much information as possible on the course outlines. With then benefit of could make a call on whether to continue talking or to pause, and let students do a task instead.

Zoom was a new experience for my students, the audience, and for me as a teacher. Coupled with my tiredness due to the long teaching day on Zoom, my poor brain was working overtime, especially due to the previous back-to-back classes, my back pain and eye strain, and also being stressed out with preparing lessons until late the night before. I had set high expectations for myself and my students, and I strove to hear their fantastic contributions to the lesson, so much so that my body was working progressively harder to respond and converse with them. I forgot about my health and simply devoted myself to ensuring the students harvested knowledge extensively.

5.16.5 Strategies developed

I took time to reflect on my feelings, lived experience and their meanings. I recognised that I had barely any experience teaching on Zoom so my mood swings fluctuated between confusion and reassurance, hope and disappointment, and excitement and sadness. One moment I felt hopeful that my teaching was working and that my students were paying attention, and the next moment this positivity disappeared as my mood sunk irrevocably into discouragement. In fact, now I could regain some confidence that the worst-case scenario – my students simply leaving my classes on Zoom – would not come true. Moreover, I felt there was a wonderfully deep connnection and understanding between myself and my

students. Even though our school was physically closed, my classroom was open for teacher and students alike to experiment with teaching and learning on Zoom. On the very first day the city was in lockdown, my students were still able to see me, hear me, and be assured that I would continue to be there for them. I felt content as I took a photo of my laptop screen with all the picture frames, my students and I united on screen if not in person, to commemorate this special lesson.

I promised myself that I would definitely learn more about Zoom. I would equip techniques to support my classes and ensure that my voice would survive, hopefully allowing every Zoom lesson to be more interesting and successful than the last.

Now, as I found there was a certain 'connection' between me and my students in these virtual cloud meetings, I would explore this to ensure it could be relied upon for a successful and reliable pedagogy in Zoom classes, just as it had been in my physical classes.

5.16.6 Conclusive comments on layers

I was frustrated by my overwhelming impression that if I stopped talking the class would be noisier and further fail as a result. Looking back, I can conclude that this assumption was incorrect. In fact, in a patient and restrained silence, I can wait for students to settle down, just as I would in on-site classes. More importantly, I could recharge as I waited.
This would allow me to balance my energy and devotion, between preparation and delivery, between teacher-centred and student-centred methods of delivery, and between technology, pedagogy and subject content knowledge (TPACK).

Losing my voice in the final lesson of Term 1 did not feel like the end of the world, as it allowed me to observe that there was still a connection and empathy between teacher and students, even via a computer screen. There were three weeks of holidays ahead and I was sure I would have enough time to improve all aspects related to teaching on Zoom. I was glad that my school had allocated the first day of lockdown for me and my students to become familiar with Zoom. This first taste of Zoom prepared me for success in the next school term. I clearly saw what I needed to prepare in advance, such as course outlines and delivery styles, or perhaps establish a Vietnamese e-Book.

I hoped that my students were on the same page as me. I was looking forward to Term 2, 2020.

CHAPTER 6: FINDINGS AND DISCUSSION

6.1 Introduction

This chapter presents the findings and discussion of the thesis which explores my personal journey while adapting to embrace BYOD in my teaching. The first section provides a snapshot of the emerging themes: fear and joy. The subsequent sections explain the first focal cultural theme that emerged in this emotional learning journey with BYOD: 'fear'. The chapter ends with discussion of the second focal cultural theme that emerged, 'joy'.

6.2 Emerging Themes

The "essence" is the culminating aspect of a phenomenological study (Moustakas 1994, as cited in Creswell 2007, p. 159; Creswell & Poth 2016, p. 78-79). Van Manen (1984) asserts that:

> Therefore, phenomenological research, unlike any other kind of research, makes a distinction between *appearance* and *essence*, between the things of our experience and that which grounds the things of our experience. (p. 3)

Raw data in my autoethnography consisted of 15 vignettes. In Van Manen's word, this was the 'appearance', so I had to find the 'essence' of this data, the reason behind these vignettes. Regarding e-learning, Juutinen (2011, p. 22) and Juutinen et al. (2011, p. 104) suggest that 'people's emotional reactions do not stay unchanged; they are in a constant change during their whole life'. Moreover, 'Someone who has been reacting very negatively towards technology can later even like using technology. People's emotional contexts can thus change. This kind of process may be referred to as *emotional learning'* (Ibid.). From this emotional learning, I produced the findings of my autoethnography. Chang (2008, p. 126) contends that 'ethnographers look for *cultural themes*' and that I 'should be the one who gives a culturally meaningful account for data'. Using Chang (2008) I have articulated to 'review, fracture, categorize, rearrange, probe, select, deselect, and sometimes simply gaze at collected data in order to comprehend how ideas, behaviors, materials objects, and experiences from the date interrelate and what they really mean' (pp. 126-127). After employing these suggestions in my data analysis and interpretation process, I have found that 'fear' and 'joy' were ones of the recurring topics that 'popped up at many different spots in my data' (Chang 2008, p. 126) and seemed to cut across various aspects of my data (Shank

2006). In other instances, 'fear' and 'joy' appeared as "emerging" themes (Chang 2008, p. 132). Thus, 'fear' was the initial *cultural theme* I discovered in my *emotional learning* from this BYOD journey, forming the essence. This is not surprising as my early life experience as a refugee, facing change, was dominated by fear.

6.3 Fear – The First Focal Cultural Theme

To trace the changes in my cognition, emotions, behaviour and reactions in perceiving the world in the BYOD phenomena, the first focal cultural theme that emerged in this emotional BYOD learning journey was 'fear'. I discuss two aspects of my 'fear': a) fear of technology in the broad context of e-learning/teaching and of technology brought in by students in the BYOD learning culture, and b) fear of technology being enforced without alternatives during the COVID-19 pandemic.

6.3.1 Fear of Technology in the broad context

a) Fear of new trends

I commenced my BYOD journey (see Vignette 1) when my son started high school in 2013, the same year that his school introduced the BYOD program, and his device turned out to be his toy for entertainment rather than his tool for education. I thought that concern and frustration with BYOD was solely borne of my emotions as a parent.

I was wrong; at this early stage, my initial experiences with BYOD could be identified as a fear *as a teacher* because I am an Asian parent, and it is generally expected that Asian parents would place more emphasis on their role as teachers (Parmar et al. 2004). Thus, the implementation of BYOD at this point impacted negatively on me as a teacher, hidden within my role as a parent:

> 'I blamed the school for implementing BYOD', 'I mournfully recalled that in previous years …', 'I sympathised with his excitement …', 'I hardly exerted control because I could not check his homework on his laptop and I did not know his password.', 'I felt hopeless …'
>
> (*Emotional response* – Vignette 1)

My experiences seemed mired in self-doubt, frustration, uncertainty, and a lack of confidence, because I was afraid that I had lost the ability to follow my son's studying and support him as a 'teacher and mother' is supposed to do. This despair would not simply limit

itself to my household, as I had lived my life as a teacher for so long. It eventually reached my profession as a school teacher and carried on to my Vietnamese classes to bother me for years.

> I taught Vietnamese at a Saturday school for many years, but from 2013 to 2016 teaching was not the same for me. I was unable to concentrate. While I was teaching, in the back of my mind was the everlasting image of my son, sitting at home on his laptop hour after hour, day after day.
>
> (*Context* – Vignette 2)

My emotional status concurred with the findings of Brosnan (2002) in discussing the fear of technology; I felt I suffered from an internal resistance arising from my instinctive anxiety and hostility to this new technology. Theoretically, the fear of advanced technology or complex devices was discussed in the literature under the terminology 'technophobia' by scholars such as Juutinen et al. (2011), Khasawneh (2018), Lam (2000), Lloyd and Albion (2009), Netstik at el. (2018), Osiceanu (2015), Rosen and Weil (1995), and Weil and Rosen (1995). My fear of technology was not so unusual; research suggested that about half of people in the modern world were susceptible to some form of technophobia (Brosnan & Lee 1998; Netstik at el. 2018). Technological advancement creates fear in some people that might push them to avoid using new technology (Weil & Rosen 1997). My fear resonated with Osiceanu (2015, p. 1139), who defined technophobia as "an irrational fear or anxiety caused by side effects of advanced technologies":

> I was distressed to see my son so thoroughly hooked on his laptop,
>
> (*Emotional response* – Vignette 1)

> *This dilemma surrounding BYOD within my family lays a heavy burden on me as a Vietnamese language teacher. While suffering, I automatically wonder what if …? Would my students …? How would my students …? And how would I teach … when they are digital natives while I am a digital migrant? Each question is a wave that threatens to overwhelm me.*
>
> (*Anecdote* **–** Vignette 1)

Due to 'individual, cultural and societal factors' (Netstik at el. 2018, p. 266), I felt despair and horror:

> 'As a refugee in Australia, I was determined … my son and other students who should not waste time on games. This was my rationale for how much BYOD annoyed me while I witnessed my son use it as his toy rather than as intended – as a tool.'
>
> (*Reflexivity* **–** Vignette 1)

Thus, older parents and teachers like me require education to assist us with accepting this new trend and to be provided with adequate opportunities to make sense of technology.

b) Fear of losing control and authority

In Vignette 2, my reflexivity displayed an inner dilemma when I negotiated whether or not I should let my students use their technology in the classroom. This dilemma was caused by my understanding that technology was simultaneously their strength and my weakness, so I feared losing my authority over them. Consistent with these views, Malloy (2018) and Prensky (2005) argue that students in K-12 who were born after the 1980s, are considered more technologically savvy than the educators who may teach them. These students are digital natives because they grew up with computers, cell phones, and the Internet. Gardner and Davis (2013) label today's students as "The App Generation" or Generation Z, and both they and Malloy (2019) maintain that Generation Z has repeatedly displayed an ability to navigate identity, intimacy, and imagination in an online context, while teachers, parents and administrators have been unable to demonstrate those skills to the same extent. These findings suggest that investment in training for teachers on educational use of BYOD is imperative.

The findings highlight my hesitation and wariness to approve the use of technology by my students, and my fear of cognitive, emotional and behavioural components of BYOD. Cognitively, I understood that technology was not my field but it was helpful for my students. I also used the excuse that I should follow the school's code of conduct – no mobiles in class – due to my Asian cultural background of obedience. However, in my pedagogical beliefs and adaptation (see Chapter 2), I realised that my teaching would be advanced by practising a combined teacher-centred and student-centred approach, emphasizing modernised pedagogy, to place students at the centre of teaching:

> I quickly ask myself, what is more important: modern pedagogy or the school's traditional code of conduct, where the centre of the learning should be, and by extension should it be student centred learning or teacher centred learning?
> (*Strategies developed* – Vignette 2)

Emotionally, I was fearful because I knew that I was not capable with technology which was coupled with my personal negative experiences with BYOD. On the other hand, another part of me was advocating for the consciousness and duty of care of a teacher, which was my students' need and desire to learn and further develop in their own way. I let them use their

technology, but then during this reasoning I experienced 'self-reproach when using technology' (Thorpe & Brosnan 2007 cited in Netstik at el. 2018) as a result of my technophobia:

> Moreover, though technology still remained a nightmare for me, it was the students who initiated the idea here by insisting on using their mobile devices to search online for word meanings or ideas for essays.
>
> (*Reflexivity* – Vignette 2)

My dilemma and emotions resonated with Thorpe and Brosnan's (2007) study that found technophobia has *cognitive, emotional* and *behavioural components* comprising 1) negatively coloured images of a new technology as a whole and of its impact on society; 2) anxiety over the current and anticipated interaction with technology; 3) and self-reproach when using technology (Thorpe & Brosnan 2007 cited in Netstik at el. 2018, p. 269).

These findings also support Osiceanu's (2018, p. 1140) research which notes a study on students from different countries in the early 90s highlighting 'a high level of technophobia is present in 29% percent of American students, 58% of Japanese students, 82% of the Indians and 53% of the Mexican students'. Although Vietnamese students were not mentioned, there was a high percentage of technophobia among Asian students and, by reviewing the timeline of my resettlement story in Australia as a refugee from Vietnam (see Chapter 1), I was actually a student in the early 90s who had recently arrived from Vietnam and thus was representative of those with a high level of technophobia. Similarly, Rosen and Weil (1995) found gender, teaching experience, computer availability, ethnicity and socio-economic status played a role with some teachers and their intention to make use of ICT.

Mfaume (2019) also found that senior teachers were reluctant to use these devices because they did not receive any ICT training when in college. Having taught for years without technology, senior teachers believed in traditional methods of teaching and most did not see the need for devices that had a capacity to support educational use. These findings suggested that more PD on technology, focusing on TPACK, is required for senior Vietnamese teachers so that they can incorporate technological knowledge into Vietnamese and pedagogical knowledge.

c) Fear of change

My explanations related to the Vietnamese teaching cohort and their reaction to technology and BYOD, are based on my own observations and represent my own experiences.

In Vignette 4, as I started to adapt to the BYOD learning culture, I sensed hesitation from colleagues to discuss BYOD, which concurred with other studies (see Chapter 1) that noted 'persuading secondary schools and teachers to allow students to use technical devices in classrooms continues to be challenge' (Watters 2012 as cited in Black-Fuller et al. 2016, p. 125), and 'the BYOD approach had a higher acceptance rate at colleges and universities than it did at K-12 learning institutions' (Chou et al. 2017, p. 64). Therefore, empirical research on BYOD in secondary schools was rather limited, particularly with regard to discussion about reasons why teachers refused to implement BYOD.

As previously mentioned, about half of people in the modern world are susceptible to some form of technophobia (Brosnan & Lee 1998, Netstik at el. 2018). Earlier on, Hodas (1993) called it 'resistance to technology' and discussed what he termed "technology refusal" on the part of teachers, identifying several factors, including structural concerns and teachers' fear of both technology itself and of the loss of authority which increasing ICT use might engender. I acknowledged that this technology did not exist when my teacher cohort were students. Most of us were now ageing, our conservatism generating feelings such as fear, stress, anxiety, or worry aroused by the use or anticipated use of technology; and these feelings then translated into avoidance, where the teaching cohort seemingly avoided using new technologies or minimised interaction with them (Khasawneh 2018, Osiceanu 2015). These symptoms could be called the 'fear of change'.

While I interacted with this 'group' of hesitant teachers, I was affected by 'intergroup factors' (Netstik at el. 2018, p. 266) and my fear of technology came to the forefront. Reinforcing these findings, Malloy (2019) and O'Bannon and Thomas (2014) asserted that groups of teachers were divided by a culture that technology has heavily influenced. Often, teachers born before the 1980s were stereotyped as afraid of trying something new simply because of the generation in which they were born. Therefore, I would agree with Cox et al.'s (1999) view that education about long-term opportunities for use of the device might be lacking among teachers; and Mfaume's (2019) assertion that teachers need training to assist them in accepting change and be provided with opportunities to make sense of the device.

d) Fear of pedagogical change

Vignettes 5 to 12 illustrate my attempts to adapt pedagogically in a BYOD learning culture. These data reflect my fear around the threat of undertaking pedagogical change. This finding resonates with the literature which suggests that skills needed to be developed further to overcome anxieties about the unknown impacts of such major changes to schooling (Parsons & Adhikari 2016). Many teachers were comfortable using their traditional pedagogy and therefore did not incorporate technology in their classrooms because they did not know how to use it as a learning tool for their students (Kumar 2015). This finding aligned with Mfaume's (2019) observation about teachers' lack of knowledge and skills on the pedagogical use of the device as a significant barrier. They reported that teachers had not received any formal training to empower them to fully exploit the benefits of the device. Thus, many were incompetent, anxious and uncomfortable with using it. These issues matched my sub-questions regarding the varieties of devices brought in by students, and pedagogical challenges and changes during the BYOD journey.

e) Fear and the process of becoming less fearful

> I realised that although I still retained my fear of IT, I remained optimistic about it, given that by my ontological and epistemological stance, I also believed in the theory of connectivism.
>
> (*Strategies developed* – Vignette 4)

Considering my ontological and epistemological stance (see Chapter 1), I believed in the Theory of Connectivism (see Chapter 4) that explains how Internet technologies have created new opportunities for people to learn and share information across the WWW in a digital age. Malloy (2019) indicated that digital access was a critical part of the lives of teenagers today, and it has also become a critical part of the educational world. He suggested that the Internet and technology were constantly evolving and changing, thus it was imperative for teachers to know exactly how students were utilizing their cell phones to support their learning.

Juutinen et al. (2011, p. 104) indicated that 'People's emotional reactions do not stay unchanged; they are in a constant change during their whole life' and explained how 'Someone who has been reacting very negatively towards technology can later even like using technology' (Ibid.). It took me some time, in my self-focused and context-conscious teaching (Ngunjiri et al. 2010; Reed-Danahay 1997) to realise that before 2016 I still did not really like or want to accept students bringing their own technology into my classroom. However, I reached the point where I could admit that for their sake, I would be heartbroken

not to let them use their technology just because I still felt fear (Vignette 2 – Breaking My Heart). Only from 2017 in the middle of explaining text-types for students, in Vignette 3 about Teaching Emails, did I reach breaking point:

> *I take my mobile in hand as I ponder how to go about differentiating the two formats. An idea suddenly comes to me as I notice the class all have their mobile phones on their tables. I ask my students to click on ... They realise that the 'email format' is not as ambiguous and confusing as it is at first glance.*
>
> (*Anecdote* **–** Vignette 3)

I had begun to recognise the usefulness of the devices at hand. My fear of technology still existed, but my emotions toward BYOD were changing behaviourally, and I gradually found myself committing to BYOD.

While I was about to practice my pedagogy in the BYOD learning culture, Vignette 4 saw me feeling lonely on that journey:

> *(A colleague) whispers, "Me too! I have students bringing their mobiles into classes every day, but I do my best to ignore it. I prefer to teach in my comfort zone*
>
> (*Anecdote* **–** Vignette 4)

> I felt so lonely, receiving only cold and lacklustre responses. It seemed that no one wanted to mention this new issue. .... I tried to rationalise their response by considering that they possibly feared losing classroom authority, …
>
> (*Emotional response and reflexivity***-** Vignette 4)

With colleagues, I could recognise the fear I had felt years ago, which reflected Mfaume's (2019) findings that the nonchalant attitudes of teachers and inherent reluctance to change were great barriers. He argued that teachers believed more in the negative aspects of the device than its benefits, and that they could effectively teach without employing new tools.

With regard to age, Rosen and Weil (1995) found that *younger* teachers were more enthusiastic about ICT than their older and male colleagues. This aligned with my findings; compared to other counterparts in the teaching cohort, I am relatively young (though I am already over 55 years old), and enthusiastic about using ICT and starting on my BYOD journey. Consequently, there is an urgent demand for young and technologically savvy teachers in the VFL teaching cohort to continue to maintain the VFL, as the current Vietnamese teachers will possibly retire in the next 10 to 15 years.

However, up until that point, using technology and embracing BYOD was a matter of choice. The real shock came in March 2020 when COVID-19 impacted on lives across the globe. I personally felt this impact when schools were forced to close and I had to teach remotely on

Zoom. As a result, new fears began to overwhelm me, related to the stress of adopting Zoom; physical tiredness due to the time spent selecting, scanning and posting teaching materials on Compass; and resulting computer vision syndrome (CVS) from working at a screen non-stop for more than eight hours daily (Chiemeke et al. 2007; Wimalasundera 2009). All of this accumulated and caused me to collapse, as shown in Vignettes 13 to 15, covering the first day of teaching on Zoom, marking the point at which digital technology in education was no longer a choice. This was a very significant moment for me.

6.3.2 Fear of technology in the COVID-19 pandemic

a) The stress of enduring rapid change

It is important to review my resistance to change in relation to technology. As described in Chapter 1, when I formally started Vietnamese teaching in 1995, I experienced feelings similar to those which Hodas (1993) described:

> Much of the question of teacher self-definition revolves around the *anxiety* generated by their *unfamiliarity and incompetence with the new machines*. The *fear of being embarrassed* is a major de-motivating factor in the acquisition of the skills required to use computer technology in the classroom. (p. 10)

I was surprised that 'anxiety' and 'fear of being embarrassed' remained within me for more than twenty years up until 2016-2017 when I realised it would be beneficial to incorporate technology into my pedagogy to accommodate digital devices brought into class by students. Most Vietnamese teachers that I approached since I started this PhD journey seemed hesitant about the BYOD theme. This was especially apparent when I sought critical friends who might provide advice while I practiced teaching the Vietnamese language in the BYOD culture; many considered it 'dry' and 'unpractical'.

Despite this, my passion gave me courage to gather enough vignettes from different scenarios of my classroom from 2017 to 2019 due to my philosophy of life, outlined in Chapter 1, about being mindful of the meaning behind the words of the Serenity Prayer and other theories of learning, such as Connectivism, that influence my methodology (see Chapter 4). Hence, I felt compelled to maintain an interest in seeking new ideas and methods of teaching. The phrase 'BYOD in teaching the Vietnamese language' challenged my pedagogy and structured my ambition for new knowledge – the meaning of my feelings resulting from pedagogical change and the challenges I experienced in this BYOD phenomenon. Vignettes 5 to 12 illustrated various successful milestones, reflecting that 'research and writing are seen

to be closely related, and practically inseparable pedagogical activities' (Van Manen 1990, p. 4), as I oriented to this lived experience of daily teaching in the BYOD learning culture.

In 2020, I secured a Vietnamese teaching position in a new school in which BYOD was compulsory, where new sources of data emerged, and provided an unpredictable wellspring for my thesis journey. My first novel experience was that this new school had recently introduced Compass, a communication channel for staff, teachers, students and parents. Coincidently, I had become quite familiar with Compass in as a parent, with my children comfortably using their devices to access Compass to manage all learning and administrative matters with their school. I followed their educational progress on Compass: viewing their reports, booking parent-teacher interviews, sending emails to their teachers and reading school newsletters. Some of my colleagues in Government schools also shared how convenient Compass was for them as teachers.

As a result, I started using Compass comfortably and effectively. Before or after classes, I uploaded my Lesson Plans, Learning Tasks, Resources and Teacher Notes on Compass, and I expected my students to get onto Compass before and after classes to complete their homework and prepare assessment tasks. I assumed that as students had to log onto Compass to view materials that I had posted for each lesson, they must have some sort of devices and Internet connections to learn Vietnamese with me. Hence, I anticipated a great deal of new data for my autoethnographical journey.

What I did not expect was for COVID-19 to strike around the end of 2019 and have a dramatic impact on education, as Dhawan (2020) elucidated:

> The sudden outbreak of a deadly disease called Covid-19 caused by a Corona Virus (SARS-CoV-2) shook the entire world. The World Health Organization declared it as a pandemic. This situation challenged the education system across the world and forced educators to shift to an online mode of teaching overnight. (p. 5)

Thus, I commuted to school feeling distinctly nervous. I would call this period the 'most critical days of my teaching life'. I was very vigilant about the sensitive situation caused by COVID-19, so two weeks before schools closed, I posted on Compass that there would be 'TRIAL ONLINE CLASSROOMS' in eye-catching, bold letters. I asked all students to bring a device to school and gave them specific instructions on how to use their devices to go on

Compass and open the Lesson Plans. I assumed that if the school used Compass, students must have a stable internet connection and a device.

The deluge of media reporting on the symptoms of coronavirus as well as the statistics of infection, deaths and escalation in the United States, Britain and Italy made those days in March 2020 before lockdown very stressful. I was so relieved to rush home at the end of the day to prepare for the start of online teaching on Zoom, which would begin the very next day, when I would have three classes scheduled – this can be considered a heavy workload when dealing with something as new as Zoom with which none of the teachers at my school had any experience. While most other schools stopped teaching/learning immediately at the close of business on Monday 23 March 2020, my school wanted to make Tuesday 24 March 2020 a 'trial Zoom Day'. I was told by the VCE coordinator that I would 'host' the Zoom meetings! Before that, I would need to schedule meetings and to post links to them in my Lesson Plans on Compass. From there, my students would click on the links and ask to join the meetings. That meant, for the first time in my life, I had to start teaching/learning online on Zoom without any previous experience.

b) The stress of going online

I was so relieved during the last hour of the teaching day on Monday 23 March 2020. However, a burden was waiting for me at home as I prepared to start online teaching on Zoom the very next day. This was my experience of the circumstances described by Rieley (2020) of the urgent need for academic institutions to plan for such change. In the same way, Carey (2020) described the overnight shift of normal classrooms to e-classrooms; that is, educators shifted their entire pedagogical approach to tackle new market conditions and adapt to the changing situation.

During this tough time, the concern was not about whether online teaching–learning methods could provide quality education; rather it was how academic institutions would be able to adopt online learning. Dhawan (2020) suggested that resistance to change would not help any educational unit across the world. However, I paid a high price for trying hard to accommodate this sudden change. I arrived home from school with another fear – of teaching on the unfamiliar Zoom. While I had taught Vietnamese language, especially with the VCE Vietnamese program, for over 25 years and joked that I would remember what to teach with my eyes closed, the transition to fully online teaching saw me feeling nervous, shy, scared

and unable to sleep. I was constantly distracted by thoughts of what tomorrow's Zoom teaching would bring in terms of methodology, content delivery, pedagogical change and challenges. To prepare, I worked non-stop until late at night to search, scan, and upload teaching materials (see Vignettes 13, 14 and 15).

Even with enormous preparation I was still extremely nervous, and my first lesson on Zoom has failed miserably. Weil and Rosen (1997) identified the TechnoStress one feels when technology takes *centre stage* in their work lives. Their research concurred with Khasawneh's (2018) observation that the introduction of new technology might impact on the wellbeing of large populations. Similarly, Dhawan (2020) found that disasters such as COVID-19 could create chaos and tension; therefore, it was important to study the technology to balance these fears and tensions during such crises.

6.4 Joy – The Second Focal Cultural Theme

As I continued to perceive the world in the BYOD phenomena, inevitably a second focal cultural theme emerged. This was the feeling of joy I derived in recognising that with every new day, I developed my pedagogy with technology. In many ways, the turbulence ushered in by the BYOD movement actually stimulated my teaching activities with regard to pedagogical satisfaction and effective teaching using technology. Notably, throughout these technology-based activities, my students' good results gradually came from focused use of educational technology, personally, I found that I also had a lot more fun and joy teaching this way.

Vignette 1 illustrates two sides of my story with BYOD – hopelessness and hope. Hopelessness was the first side of the story – the sad and hopeless one, caused by my fear of technology as previously discussed – which initially led me to blame and heavily mourn as my son used his device inappropriately while our family seemed to be traversing hell. Hope was on the other side; – the delighted and hopeful one, coming from deep inside me – the manifestation of my optimistic personality and was influenced by my epistemological and ontological stance. This principle of life was a result of growing up in the Vietnam war and escaping on the high seas, facing death, waiting desperately but hopefully in Malaysian refugee camps to resettle in Australia, and experiencing many miracles that would solidly guide my life's philosophy: nothing is totally hopeless. I managed to hope, with joy:

> ‘From a parental perspective I **believed there must be a positive side to BYOD** and that my valuable experience could become an important story to share. …
> (*Emotional response* – Vignette 1)

This positive feeling was the beginning of the second theme of this journey – joy.

a) Joy from hope and by acceptance

It’s true. As I gradually reviewed the other side of this, from my joy arose hope, secure as a rock, shedding light from what I felt to be the end of a dark tunnel. Cognitively and emotionally, I continued to reflect on hope:

> From a pedagogical perspective I recalled … capitalizing on widely embraced digital tools, the **landscape of the 21st century classroom** will be markedly different from any other time in history.’
> (*Emotional response* – Vignette 1)

The joy from acceptance of devices and digital technology in the classroom to meet the demands of students in 21st century classrooms bloomed in me, as the issue has been widely mentioned in research reviewed in my thesis, including Khokhar, Gulab, and Javaid (2017), Moosavi (2019), Panagos (2013), Prensky (2005), Reyneke (2020), Soulaymani and Alem (2018), Yakob (2009), and Zohri (2015) to name a few. Remarkably, my negative experiences as a parent with BYOD fuelled my positive actions, fostering my idea of investigating this new worldwide phenomenon and hopefully opening new horizons in teaching the Vietnamese language via my own 21st century teacher platform:

> Drawing on multiple paradigms to investigate this new worldwide phenomenon, I **hoped to make a major contribution** by … teaching and learning practices with the complex and challenging needs of the 21st century …
> (*Reflexivity* – Vignette 1)

> As both a *Vietnamese language teacher* and a *parent* … I was compelled by my own love of **new knowledge** to discover its impact on my profession, and my own desire to do right by my children as a mother, to research BYOD.
> (*Emotional Response* – Vignette 1)

Thus, investment in BYOD at a high school level is imperative because these skills are essential in the 21st century workforce. Panagos (2013, para. 12) highlights that by acknowledging these devices are essential in everyone’s lives and openly embracing their use in both education and entertainment, we are opening the door for our students to ‘the heart of the 21st century experience.’

However, these feelings of favour, hope and joy did not come quickly and easily for me, particularly for my family and in my teaching. Over three long years of being immersed in the lived experience of the BYOD phenomena, my household swung from tears in fraught, endless moments, to happiness that was undercut by our anticipation of the next downswing. I was in a constant state of disorientation; while I miserably assumed my son spent most of his time playing online games on his laptop, he maintained excellent school reports! Until one day, I realised my teenage son had grown miraculously more astute than expected for a young person, compared to myself at his age, forty or so years ago:

> Now, my son had become so smart that he might have many files opened at the same time on his laptop, switching between them at a rapid pace. Alerted to my steps nearby, with one simple click his screen only displayed what he wanted to show me…
>
> As a concerned mother, I curiously watched …, and discovered that he had developed multitasking skills, using multiple devices – including his laptop and his mobile phone – at the same time. … I was baffled by the unending mixture of his education, social life and entertainment. Constantly wearing top brand headphones over his ears, he did his homework while reading his textbooks, playing online games, listening to music, Skyping, emailing and sending messages to his friends. …
>
> (*Context* – Vignette 2)

The opportunity to observe a correlation between the personal and professional domains – one's own experiences with their children becoming a didactic and philosophical light for one's profession, indicating a form of hope and innovation – was common in the literature. My exploration was consistent with Dede's (2005, p. 7) description of his daughter's 'neo millennial learning styles' (see Definition of Terms), noting that 'digital media and interfaces encourage multitasking: my teenage daughter "does her homework" by simultaneously reading her textbook, listening to her MP3 player, receiving and sending e-mail, utilizing her Web browser, and dialoguing with six of her classmates via instant messaging'.

However, my complex feelings of hope, cluttered by my disorientation, only partly resonated with Dede (2005). In his comparatively more calm, cheerful and hopeful tone of writing about his neo-millennial daughter, he mentioned various authors that have discussed the influence of media such as the WWW on students' learning styles, and how this induces learning based on seeking, sieving, and synthesizing, rather than assimilating a single validated source of knowledge from books, television, or a teacher's lesson. He concluded that whether multitasking results in a superficial, easily distracted style or leads to a sophisticated form of synthesizing new insights, depends on the ways in which this learning strategy is used.

Observations of my young son's learning styles within a technological environment kindled my hope for innovation in teaching the Vietnamese language to the digital generation with BYOD, and concurred with Dede's view of his daughter's learning styles and media-based lifestyle which seemed to be his meditation on 'multiuser virtual environment(s) (MUVEs)' that hopefully were 'crafted for educating young people about higher order inquiry skills' (Dede 2005, p. 9). These findings were also supported by Tapscott (2008), who positively described his children and their innate familiarity with technology. Even as early as 1997 he had predicted that widespread access to digital media would redefine not only the media landscape but also education (Yakob 2009). He was almost a cheerleader for the digital generation (or "Net Gen," as he called it).

Based on the studies of Dede (2005), Tapscott (1997, 2008) and my own research throughout this journey, I think parental experiences cannot be disregarded. I believe that parents closely watch the physical and emotional as well as the cognitive aspects of the development of a person. Overall, this is wrought with hope and joy. The roles of parents and teachers are not entirely divorced in the journey of education, as they serve the same 'patrons' – our young generations. Parents are important stakeholders in education. There is definitely hope and worth in investing in the future of these new generations from early high school onwards. These findings suggest that investment in the viewpoint of parents regarding digital technology – apart from infusing hope and joy into the digital teaching journey and training teachers to enjoy the educational use of BYOD – is imperative.

Vignette 2 saw me move from uncertainty to resolution when I was glad to provide a pedagogical opportunity for my "Net Gen" students to have a say:

> I felt unease because of my **uncertainty** about whether devices were a better way for students to learn. I wondered if the same situation would happen within the walls of other classrooms around the building.
>
> (*Emotional response* – Vignette 2)

> As the class broke into discussion, I was **glad to provide an opportunity for them to have a say**. In fact, all of them expressed the need to use their mobiles for clarifying word meanings and ideas.
>
> (*Strategies developed* – Vignette 2)

I questioned myself on the best pedagogy for the point-of-need situation to aid learning, finally and bravely deciding to allow students to use their mobiles in the 'no mobile classroom' to meet their learning needs. Meanwhile, I fulfilled my ambition to support their enthusiasm and achievements, regardless of the consequences of going against the school's

code of conduct, with barely a thought that I might lose my job. My evolving pedagogy, careful reflexivity and hopeful determination concurred with Moosavi's (2019) view that to use mobile technology effectively, it is essential for teachers to know what teaching methods meet the needs of today's students. She considered it was essential to revise instructional methods, teacher and student roles, learning tools and the learning environment to shift from a teacher-centred to a learner-centred approach, giving students more responsibility to drive their own learning inside and outside the classroom. I would argue that both teachers and students need to find enjoyment in their teaching and learning, as I acknowledged in my current study:

> '… students … **enjoyed** study and support materials that were not available in classroom hours, …where we did **not have sufficient class time,** both my students and I could benefit from BYOD by **feeling less pressure**…'
>
> (*Reflexivity* – Vignette 2)

I believe that "the need to weave technology into the fiber of instruction continues to grow more critical as we approach the 21st century" (ASCD, cited in Carlson 1991, p. 3). Thus, teachers like me need courage to innovate, to step outside our comfort zone for the sake of the learning rights and desire of students; ultimately, this is the hope and joy of teaching. The findings of this thesis suggest an optimistic approach towards BYOD, as long as teachers adopt the right technological model and appropriate teaching methods. It is essential as BYOD provides students with a precious opportunity to learn skills that are necessary for the 21st century.

Upon sharing Chapter 5 – Autoethnography – with a senior lecturer at my university, I received feedback that it read like the biblical 'Road to Damascus' story (referring to a sudden turning point in one's life) as I came to accept BYOD. In the original story, the Apostle Paul converted to Christianity on the road to Damascus from Jerusalem; similarly, I embarked on a journey to explore using BYOD in the classroom. Vignette 3 'Teaching Text-Types: Emails' described the exact event – a breaking point – where my digital mindset formed, when I genuinely realised the benefit of my students' digital devices in our classroom as a point-of-need visual aid to help learning. From then on, I foresaw the possibility of incorporating them in teaching:

> *I move on to the 'email format' that is also new to them. Again, I take it slowly, but the students seem to trip up, confusing it with the letter.*
> *I take my mobile in hand as I ponder how to go about differentiating the two formats. An idea suddenly comes to me as* ***I notice the class all have their mobile phones on***

> ***their tables****… They realise that the 'email format' is not as ambiguous and confusing as it is at first glance.*
>
> (*Anecdote* – Vignette 3)

This event marked my acceptance of digital technology. I recognised that special moment in my pedagogical journey and believed my pedagogy was 'born again' with a digital mindset, envisioning the teaching and learning potential of digital technologies for my students. This shaped my modern approach to the TPACK framework and gave birth to many significant milestones in using digital technology within and beyond classrooms, as illustrated in Vignettes 5 to 12:

> It's a **burst of joy**. I **smiled** along with my students as I witnessed their understanding. The classroom atmosphere seemed **very comfortable,** as if there was **no burden** of any exams or assessment bothering us. I was **so glad** …
>
> (*Emotional* – Vignette 3)

But this breakthrough required stimulation – that of my habitually technological mind. 'Mindset' is a way of thinking, an attitude or opinion, especially a habitual one. Dweck (2000) suggests that individuals have the ability to implement multiple mindsets, depending on 'their motives or situational demands' (p. 18). Dweck (2006) theorises that there are simply two mindsets, a fixed mindset and a growth mindset. Those with a fixed mindset tend to limit their opportunities, avoid risk and fear challenges. Those with a growth mindset make the most of their opportunities and seek challenges. But mindsets are not carved in stone, and individuals who recognise the importance of mindsets can change from a fixed to a growth mindset. Regarding digital technology, other scholars defined the change as a switch from Mindset 1 to Mindset 2 (Labbas & Shaban 2013; Lankshear & Knobel 2003) in which educators with Mindset 1 believe the digital era is just an extension of the industrial world and there is no urgent need for a change of the educational model; whereas the educators with Mindset 2 view the digital age as something new as the world is now totally different from the way it was 30 years ago in terms of thinking and doing. Regarding these characteristics, Vignette 7 – 'Group Chat on Facebook' – illustrates my use of digital technology in everyday life and teaching, and explores the connection between two domains:

> I heard about Facebook in 2007 but, … only hesitantly started to use it in 2010. But I did not use it properly; one of my students commented that I didn't know how to '**play**' Facebook. I only responded with a smile, believing that one day my skills would progress. This became a reality in 2013-14 when I started to post regularly, to the surprise of my students, friends and family.

> But in 2018, **school** began quite unconventionally for me…
>
> (*Context* – Vignette 7)

My students regarded me going on Facebook as '*play'*; in other words, joy and entertainment. This joy by playing is discussed in 6.4 e 'Joy by being surprised with teach-and-play blended approach pedagogy'. Here, because my use of Facebook had blossomed from using digital technology in my everyday life from 2010 onwards, by 2018 I was using it in my classroom for educational purposes:

> *'On the first day … I … instruct (my students) that from that moment on I will conveniently inform and remind them about school work by a click of the mouse via emails. …. I am met with blank faces and silence.*
> *Glancing around at each other, instead, they* ***ask for my Facebook nickname****.* ***Instantly, all*** *of my students* ***add me as a friend on Facebook*** *within five minutes.*
>
> *They prefer related educational correspondence to them to be in a* ***Facebook Messenger chat*** *and, with that, a* ***group chat*** *for the Year 12 Vietnamese class is born.*
>
> (*Anecdote* – Vignette 7)

With technology, I often wondered what was happening within the walls of other classrooms and for other teachers. I found some answers from Tour (2015, p. 126) who noted that teachers accessing ICT at home influenced what technologies were used in their classrooms, as a result of their digital mindsets:

> Pre-service teachers in Burnett's (2009b) research, for example, were unaware about virtual worlds as they never used them in their personal lives. Teachers in Tan and McWilliam's (2009) study "struggled to see" (p. 222) how a social networking platform operated for the same reason. Dooly (2009) reported that the majority of teachers never participated in online communities while Chik (2011) and Robinson and Mackey (2006) found limited use of games among teachers. These researchers conclude that these patterns of personal ICT use may prevent teachers from envisioning the learning potential of technologies.
>
> Tour (2015, p. 126)

Although Tour (2015) does not actually recognize the aspect of joy, these findings imply that teachers in her study would have missed out on joy if they had not been playing internet games or using social networking platforms in their personal lives, as well as in their professional arena. Lankshear and Knobel's (2006, p. 31) describe the notion of mindsets as 'a point of view, perspective, or frame of reference through which individuals or groups of

people experience the world, interpret or make sense of what they encounter, and respond to what they experience'.

Zohri and Laghzaoui (2015, p. 3) emphasise that BYOD 'refers to a shift in mindset in the domain of education' and support my findings about its negative and positive aspects. They suggest that educational practitioners should utilise mobile devices, even if they had formerly considered them annoying and banned them from classrooms. They further argue that 'the stunning technological progress achieved towards the end of the previous century and which is still going on up to this day, coupled with ubiquitous internet access, has convinced a lot of practitioners to change gear and rethink their own attitude about the role of these technological devices in shaping our learning experiences' (p. 3). Thus, while scholars do not focus on the joyfulness of digital mindsets, they imply that ongoing technological progress, coupled with the prevalence of internet connections, suggested that teachers were shifting their digital mindsets and beginning to enjoy their teaching more.

I agree with Zohri and Laghzaoui (2015, p. 3) that a 'shift in mindsets' plays an important role as an agent of change for teachers. However, during the process of my conversion to BYOD, the shift in mindsets by itself was not be enough for me to fully enjoy this journey. My joy in accepting BYOD came from my *willingness* rather than readiness to engage with technology. Looking back, I acknowledged that I would never be ready with technology, as I was a digital immigrant who only began to own a laptop and smartphone at around 50 years of age**,** having taught for more than 25 years without digital technology. So, in order to enjoy digital teaching, I would expand on Zhori and Laghzaoui's (2015) observation that for practitioners to change gear and rethink their own attitude, they must do so with a willing mind and accepting attitude.

My life philosophy has followed Daoism (4th century BC) and its ideology of submission. I agree with Harrison (2018, p. 157) that "harmony, or balance, is not achieved through strenuous activity but requires a certain kind of passivity that will allow one to go along with the flow", and for the Daoist of the Daodejing, integrity and authenticity is achieved when one lives and acts spontaneously in accordance with the Dao. Harrison (2018) notes however that Daoism also acknowledges that passivity alone is not enough, and one needs to be receptive and responsive to one's situation. In fact, passivity in Daoism does not mean restraint, but aims to bring about results through what one might call non-action, referred to

in Chinese as wu-wei which Harrison (2018, p. 163) translates as 'activity that does not disrupt the natural way of things'.

I recognised that I was receptive and responsive to my students' needs and aspirations for learning with technology, in accordance with my duty of care. While I was a digital immigrant, I would never be truly ready unless I willingly gave it a go; in doing so and in accomplishing my duty of care, I experienced joy in teaching. In fact, technology is a branch of knowledge that is continually growing; one cannot know everything in it, whether they are a 'digital native' or a 'digital immigrant'. This was illustrated in *Vignette 10 'Kahoot!'* when one of my students did not know how to use Kahoot as well as me, the digital immigrant:

> ***Except for one student**, everyone yells out: 'Yes Ms, I'm ready.' I ask someone to sit next to the student and help her get set up in order to play. I also **invite another student to join me in the role of game show host**.*
>
> (*Anecdote* – Vignette 10)

This meant we did not miss out on games and fun. Again, this joy by playing is discussed in the section below 'Joy by being surprised with the teach-and-play blended approach pedagogy'.

Let's discuss my *willingness* in Vignette 3:

> *... **I notice the class all have their mobile phones on their tables. I ask my students to click on one of the emails that they had just received from me** and make as if to 'reply' and write an email back to me. ...*
>
> (*Anecdote* – Vignette 3)

It could be argued that if I did not have a willingness to embrace BYOD, I would have asked my students to put their devices into their bags from the beginning of the class; 'all have their mobile phones on their tables' would have been preposterous. Without willingness, even if I allowed students to keep their mobile phones on their tables, I would not be sufficiently alert to this opportunity by asking them to use these devices as a visual aid for a teaching point. However, issues of technology readiness (TR) and its antecedents for technology acceptance are still being debated in the literature. Blut and Wang (2020, p. 650) concluded that 'existing findings on the TR – technology usage relationship has frequently been inconsistent'. While some studies reported significant effects (Rahman et al. 2017), others reported no effects at all (Chen et al. 2009)'. Thus Blut and Wang (2020) suggest that age, education and experience are antecedents of technology readiness which is best conceptualised as a two-dimensional construct differentiating between motivators (innovativeness, optimism) and inhibitors (insecurity, discomfort). Their results indicate stronger relationships for motivators

than for inhibitors. And the motivators – 'innovativeness' and 'optimism' in Blut and Wang's research (2019, p. 649) – resonate with willingness in my study.
Venkatesh et al. (2012) use *voluntariness* and according to their studies, established acceptance theories consider *voluntariness* a key moderator of the relationship between technology beliefs and technology usage. *Voluntariness* refers to the extent of free will involved in technology use (Wu & Lederer 2009). Wu and Lederer (2009) referred to the Theory of Reasoned Action (TRA) of Ajzen and Fishbein from 1980, arguing that an individual's belief influences behavioural intention and usage more strongly in voluntary-use settings. TRA suggested that voluntary behaviour is mainly the result of the individual's favourable attitude and salient beliefs (Al-Suqri & Al-Kharusi 2015).

Theoretically, my willingness regarding digital technology is consistent with Arkorful, Barfi and Aboagye (2021), who found that the attitude of the teacher has a significant correlation with ICT integration. They discuss technology willingness via the platform of Rogers' theory of Diffusion of Innovation which seeks to explain how, why and at what rate new ideas and technology spread through various cultures. It proposes a five stage-decision process: knowledge, persuasion, decision, implementation and confirmation. The knowledge stage is referred to as an individual's awareness of an innovation and having an idea of how such technology works. Persuasion occurs when the individual has a positive or negative attitude towards innovation or technology. The decision stage is where an individual chooses to reject or adopt innovation, while implementation occurs when innovation is put into use, and confirmation compels users to continue adopting or rejecting the technology in teaching. Overall, the theoretical implication of these stages is that the *willingness* of users is important for successful implementation of an innovation. The diffusion of innovation theory suggests that ICT could be integrated into teaching; however, much would be expected from teachers. Thus, Arkorful at el. (2021) confirm that interest, affection and effort have a positive relationship with ICT integration.

Pink (2011) focuses on the importance and effectiveness of three intrinsic elements for motivation at work: autonomy, mastery and purpose where he explains that humans, by virtue of being humans, come pre-packaged with a mix of biological and psychological drives which have always been present. However, Pink mentioned a third driver that often gets neglected in business: the motivation to be intrinsically rewarded; that humans have an innate motivation to engage in tasks because they are fun and interesting and the reward is the enjoyment in the process with the potential to contribute to others (K Bell 2010; Pink 2011;

Reyneke 2020). Reyneke (2020) concluded that intrinsic motivation impacts on successful integration of technology practices; thus, it plays a more significant role than extrinsic motivation. Motivation greatly impacts on all areas of one's life, especially when it translates to the motivation required to adopt technology and innovative change in an educational setting. Overall, these findings confirmed that intrinsically motivated participants were on average *more willing* to give up personal time to learn, expressing *enjoyment* with being on the cutting edge of technology, and recognizing the need to prepare students for successful integration into a highly technology-infused society. These are consistent with my joy by being willing.

Theoretically, Gyamfi (2017) adopts Davis's 1989 robust theory of Technology Acceptance Model (TAM) that teachers who have positive attitudes and are enthusiastic about interactive teaching aids are motivated to use ICT in the classroom. These views support my findings, as enthusiasm, interest, affection and effort constructed my willingness that led to my joy in teaching in the BYOD learning culture. The implication of this finding is that teachers should be encouraged to build interest in ICT integration for teaching and be trained in order to enhance their use of ICT in teaching.

It is difficult to mirror my findings through the lens of other scholars to explain my joy when accepting technology. Thus, I refer to Reinhold Niebuhr's (1892-1971) shortened version of the Serenity Prayer: "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference" (see Chapter 1). I complied with Khokhar, Gulab and Javaid (2017) who found that most teachers lack the ability to integrate ICT in the classroom because they were poorly prepared and not motivated to do so. Their suggestion regarding investment in transforming schools into technologically friendly schools, professional development for teachers and improving support mechanisms was significant.

b) Joy from self-efficacy

Joy by acceptance, subject to the lengthy discussion and interpretation above, is only however short-term. To enjoy digital technology in the classroom it was necessary to further equip my self-efficacy. The term 'self-efficacy' refers to an individual's belief in their ability to complete a task or achieve a goal. Originally developed by Albert Bandura (1999, 2008), psychologists now contend that our sense of self-efficacy can influence if we actually succeed at a task. Hence, the two points *joy by acceptance* and *joy from self-efficacy*

complement each other. I took steps each day to develop my TPACK which Cox (2008, p.47) reminds us 'is unique, temporary, situated, idiosyncratic, adaptive, and specific, and will be different for each teacher in each situation'. According to Kontkanen (2018), technology and ways that technologies can be used for supporting learning are in a constant state of flux. The technological knowledge of teachers [and pre-service teachers] is never "ready" – it needs to develop continuously and "evolve" with changes in technology (p. 60). Admittedly, I needed to build up the technological knowledge and confidence to be adept in the BYOD learning culture, consistent with Thomas' (2010, p. 267) assertion that teachers:

> with knowledge and confidence in using technologies are essential for students to be engaged in a modern information and communication-rich world.
> (Thomas 2010, p. 267)

The breakthrough in Vignette 3 cultivated my growing digital self-efficacy, leading to joyful milestones in using digital technologies within and beyond classrooms in the Vignettes 5 to 12, as well as in many other unwritten vignettes. By extension, even in the three Vignettes 13-15 where I collapsed due to technology being enforced without any alternatives on the first day of Zoom teaching, digital self-efficacy brought more joy as I learned resilience. This finding indicates that self-efficacy provided more chances to succeed in teaching, which brings me joy – absolute, long-term joy.

Self-efficacy with technology is disputed. Padayachee (2017) highlights issues of self-efficacy and comments on the studies of Nkula and Krauss (2014) and Msila (2015) who link the lack of self-efficacy of teachers to slow progression of ICT integration in the classroom.; however, he sees these as minor compared to other barriers. In contrast, Mannila et al. (2018, p. 78) argue that self-efficacy is 'crucial' for teachers. I consider that in order to achieve long-term joyfulness in the marathon of teaching, teachers need to develop knowledge and confidence to continuously explore how they will teach content using technology.

More critically, Khokhar, Gulab and Javaid (2017, p. 100) use the verb 'must' to affirm an obligation, though it does not sound like joy to me:

> Teachers **must** be equipped with technological skills to bring innovation in their teaching practices and achieve expected outcomes through relevant content using ICT in the classrooms to cater the needs of a 21st-century generation of learners in their classrooms.

Thus, these findings implied that investment in training teachers on educational use of BYOD is imperative. Moreover, investment in how to increase teachers' digital acceptance, mindset, willingness, voluntariness, motivation and self-efficacy is key to them finding joy in teaching in the BYOD learning culture.

c) Joy from patience and relaxation

BYOD was a reality in my teaching Vietnamese language and I was meant to cultivate technology skills in order to follow the trend. Vignette 4 saw me lonely in my BYOD journey, but also displaying a developing a sense of *patience and relaxation* about digital devices in teaching Vietnamese. This allowed me to actually embark on teaching practices in the BYOD learning culture as well as embarking on my BYOD research journey (see Chapter 4).

> The topic of BYOD was a reality in teaching and learning the Vietnamese language. While everyone else in the teaching community seemed less enthusiastic about BYOD, my role of practicing and researching this new knowledge construction lay heavily upon me. On my way back home after the PD, in my mind I clarified the importance of accommodating differences in my approach – an autoethnography – in my research.
>
> (*Conclusive comments on layers* – Vignette 4)

After several years of BYOD both in personal and professional domains, I understood that other teachers in Vignette 4 might need time to experience teaching in a BYOD learning culture or to be equipped with sustained PD before they could integrate mobile devices into the classroom. For me, because there was no previous PD on the topic (see Vignette 4), I found the solution was to patiently put aside my personal technophobia and parent-fuelled worry with BYOD, to cheerfully start teaching Vietnamese with BYOD. Since it was inevitable, the more I experimented with BYOD, the more competent I could become with it and achieve joy and satisfaction in my profession. Reflecting on Black-Fuller's (2016, p. 124) findings of teachers who 'felt unprepared to incorporate smartphones in teaching their specialised field', I overcame my own reservations by trying 'to peacefully coexist' with my students in teaching Vietnamese. Baker, Luck and Neuhauser (2012, p. 288) suggested that 'the baby-boomer professors of today must find a way to peacefully coexist with their millennial students who have fully embraced the technologies that boomers created for them' (cited in Black-Fuller et al. 2016). Therefore, teachers must adapt to these technologies and deliver courses in a way that reflects often conflicting views about the usefulness of these technologies.

As discussed in Chapter 4, at the entrance to my classroom each day since 'BYOD' appeared, I have constantly ruminated on the pedagogical question: *How have I adapted to embrace BYOD in the classroom?* And in order to answer this question, I focused on several sub-questions while practicing my pedagogy. Although they seemed to overwhelm me, I found that relaxing and setting aside my 'own prejudices and predetermined assumptions' (Van Manen 2007, see Chapter 4) would be fundamental to discovering how to teach effectively and joyfully. Given my philosophical basis for understanding the BYOD phenomenon, I meditated on 'pedagogical tact: knowing what to do when you don't know what to do' (Van Manen 2015), to wonder, in this lived experience, how I could effectively teach them to meet predesigned learning outcomes.

Vignette 10 saw me wondering while preparing for a difficult topic on the Vietnam War:

> The problem was that the **topic was fairly dry and hard** for them … This year, I wanted to introduce something new to enhance engagement through creativity, motivation and classroom dynamics, motivating students to learn and connect with the topic. **But how?**
>
> I decided to utilise the pedagogical benefits of **Kahoot!**
>
> (*Context* – Vignette 10)

Philosophically, this rumination resonated with Jack Whitehead's famous work**,** Question of Acknowledging One's Existence as A Living Contradiction (1988): 'How do I improve this process of education?' In my mind, the question: 'How do I improve my practice in the BYOD learning culture?' I believed that systematic reflection on such a process could provide insights into the nature of explanations which I would accept as valid accounts of our educational development. When these thoughts occurred to me as I relaxed, I felt I could patiently accept the existence of devices in my classroom, to explore the meaning of their impact. I cheerfully found that all the students appeared to own some sort of devices to bring to class, and were determined to use them (Vignette 3, Vignette 5, Vignette 12):

> *A student asks if she can use her mobile while giving her speech during the presentation. The usually noisy class during discussion suddenly becomes absolutely silent.*
>
> (*Anecdote* – Vignette 5)

Vignette 5 detailed my experiences with PBL, which is an effective approach consistent with Dewey's philosophies (Dewey 1938, 1986). It was assigned in the form of delivering a PowerPoint presentation, and students wanted to hold their mobile to assist them. My initial emotional response was negative:

> Although I supported BYOD, **at first, I was upset**. I felt that this student was trying to get out of doing her speech by using her mobile.
>
> (*Emotional response* – Vignette 5)

But via reflexivity, I acknowledged a huge gap between them and myself in terms of technology. I belonged to the older generation who preferred to use old knowledge. And forcing others to accept their old-fashion style is also a sign of an older generation. My positionality raised its voice until I realised:

> …however, that it had been in use over 30 years now. … How could I force my students to be just as happy with it as I was, when **I came** from the war, poor and **without technology**, **while they had practically been born with a mobile in their hand**? …
>
> (*Reflexivity* – Vignette 5)

Then I hoped to deal with it effectively by being patient and relaxed, instead of shutting them down. Carefully looking around the classroom, I noticed from their eyes and faces that this issue was more serious than I thought. They rejoiced when they gained my approval:

> I was about to announce a definitive "No" … But, **as my eyes looked around the classroom**, written on the faces of my students **I could see** …The whole group nervously wished to hear my approval …
>
> (*Strategies developed* – Vignette 5)

Compared to Back-Fuller et al.'s (2016) finding that 69% of elementary, middle, and high school students would like to use mobile devices more often in the classroom in 2014, only three years later – in 2017 – I was contending with 100% of my students being determined to use their devices. Despite my initial state of confusion, Vignette 5 about PowerPoint Presentation illustrated how patience and relaxation brought joy to both me and my students.

Overall, I found that I managed to take it easy with devices and technology and did not have to be an expert with them to perform my pedagogy, and this brought the most joy. Similarly, Fincher (2016, p. 103) found that the student' devices are not an impediment to learning, and they 'can effectively use the devices they bring without the teacher knowing how to use the device.'

Cripps (2016, p. 26) advised educators to avoid concentrating on particular forms of technology; rather they should always bear in mind how 'sound pedagogy' can shape learning irrespective of the latest technological devices or trends. While Smith (2014, p. 43) let 'go of control', she knew very few of the student's applications and had to trust that their level of expertise was sufficient to achieve their goals, and Reyneke (2020, p. 3) maintained

that a successful digital conversion in a classroom setting was measured by how it was leveraged to enable a shift in teaching and learning.

Various scholars focussed on the teacher's attitude towards students' devices and technology; I tried to balance these views and focus more on the curriculum. Padayachee (2017) contends that the challenge lies not only with how to use technology but also with how to integrate digital technologies into the curriculum, and Guttmann (2003) sees flexibility as key to addressing these challenges. Indeed, the transformation of the world towards the knowledge society has a profound impact on education systems. Guttmann (2003) argues that education systems need to expand, *relax* and improve their relevance and quality to address these challenges.

While there are mixed views about teachers' contextualisation of technology, technological development and therefore digital devices in the classroom, Carlson (1991) dryly affirms 'it's just a tool'. Williams and Pence (2011, p. 683) highlight that 'smart phones, [are] a powerful tool in the Chemistry classroom', and perhaps the first step is to see them as really powerful and portable computers. Callon (1987, p. 83) proposes 'technology as a tool for sociological analysis', but Amory (2007, p. 655) says 'it's not about the tool, it's about the ideology'. Missing from these studies was a discussion of joy which I found in my study, and I was reassured that this new knowledge had emerged.

Thus, I propose, first of all, that teachers stay patient, relaxed and calm when it comes to accepting devices and technology in their classroom, in order to foster comfort and joy in teaching. This affirms Rabindranath Tagore's (1861-1941) philosophy: the highest education is that which does not merely give us information but brings our lives into harmony with all existence (see Chapter 1). Secondly, I believe that well prepared lessons with *sound pedagogy* and *being humble* in delivery are the best 'shield' for digital immigrant teachers, to ensure their joy in teaching. This point is discussed in the next section.

d) Joy through sound pedagogy and being humble

On page 85**,** I mentioned 'unwritten vignettes', or 'un-told' stories (see Chapter 4). The following is one of them – a sensitive story – that took place at the beginning of 2019, an extra anecdote (apart from the 15 vignettes that formed the data in Chapter 5):

> *At the start of the lesson, a student comes in to show me her brand-new mobile phone and loudly tells me that it cost her nearly $2000 Australian dollars. I politely praise*

> *how beautiful and valuable the mobile phone is, and immediately but calmly ask her how she is planning to use it in learning Vietnamese with me. Other students witness my calm and polite reaction towards the device, and listen carefully to our conversation. I notice the other students do not have such a marvelous, trendy, and expensive mobile. I do not want them to feel sad, embarrassed or jealous for not owning such a model, so rather I concentrate on how their mobile devices can help them to learn Vietnamese.*

This was a manifestation of my background with war and poverty. I understood different economic circumstances and, coupled with my personal determination to be a respectful teacher (see Chapter 2), I learned that it was critical to treat each student equally, regardless of how their devices differed in terms of cost, model and applications. This could be seen as my pedagogical thoughtfulness regarding 'the tact of teaching' (Van Manen 1991), which required the processes of 'a multifaceted and complex mindfulness toward children' (Van Manen 1991, p. 7).

Consistent with this advice on pedagogical thoughtfulness, I mindfully considered the students' devices as part of their belongings and treated them in the same manner. I noted their devices in my notebook for reference, in just the same way I would try to remember their names and belongings, and I chose to humbly chat with each student about how they would use their devices in learning Vietnamese. As mentioned in Chapter 2, teachers move from student to student to address individual problems; thus, students are the centre of teaching and acquire deeper learning and increased motivation (Christensen et al. 2011; Dede et al. 2014; Zmuda et al. 2015). In such student-centred pedagogy, my students felt they had control over their own learning, using their own affordable devices without threat or embarrassment that they might not have adequate functionality or applications to complete the task. Where their device did not have the correct software or they did not know how to use or download the required apps, I suggested that other students could help them out.

Joy through sound pedagogy and being humble while empowering self and learners was illustrated in Vignette 10 'Kahoot!' when one of my students did not know how to use Kahoot as well as me, the digital immigrant. I arranged for students to help each other, fostering classroom dynamics and cooperation, while maintaining my role of game show host with the assistance of another expert student to ensure empowering self and learners:

> *'.... I also invite another student to join me in the role of game show host.'*

(*Anecdote* – Vignette 10)

This finding resonates with an interview in Leung, Watters and Ginns (2005), where a teacher determined that people should be modest and humble in enhancing ICT in classroom teaching, and attributed this to Chinese philosophy deeply influenced by Confucius and Lao-Tzu. Reyneke (2020) found that the strongest subtheme was a 'support network' of teachers in the classroom:

> *Some sought out the support of their technologically savvy students.*
>
> *Students know more about technology than I do.*
>
> *My students often have siblings and have picked up new tools or tricks to also teach me!*
>
> *Students are super valuable to me because they are with me all day and I can rely on them if I'm 'stuck' with something. We are always there for each other no matter what.*
>
> (p. 117)

Researching about leveraging technology, Reyneke (2020, p. 120) described how one participant explained the benefits of collaborating with classes at other campuses using technology to have more input on a topic.

Several others described the outcomes associated with leveraging technology in their classroom to allow students greater autonomy as they made instruction more engaging and accessible.

These findings denote sound pedagogy and humbleness which, in my interpretation, result in a joyful teaching and learning environment where teachers no longer maintain their traditional didactic position; as Zohri and Laghzaoui (2015, p. 7) explain, the 'role of the teacher was shifted from knowledge transmission to a facilitator'. Smith (2014, p. 43) reported 'blurred roles' between her and her students, or sometimes a reversal of roles that created a 'more excited' classroom. Thus, the learning became informal, fluid and shared in a far more equitable manner than in a traditional classroom. Learning may bring more joy as a result of sound pedagogy and the teacher being humble, letting students teach the teacher as well as each other.

Conversely, three Vignettes (13-15) reminisced on my first attempt at teaching on Zoom due to the COVID-19 lockdown, where I collapsed with little joy as a result of not having sound pedagogy and not being humble by empowering self and learners. I wish to share these regretful lessons. Online teaching was extremely new and happened so suddenly for both myself and my students:

> …Yesterday afternoon, I toiled away as I struggled to paste my lesson plans onto Compass [the learning management system] for my Year 11 and Year 12 classes. My laptop refused to 'save' them as I worked tirelessly into the night.
>
> Still unable to save, **I gave up**, sighing that I would leave it up to fate in a silent prayer.
>
> (*Context* – Vignette 13)

I neither had teaching experience on Zoom, nor enough time to physically and pedagogically prepare for sound pedagogical lessons:

> *I am still tired. I **continue to struggle** for a long time, fretting and swatting at my keyboard in all sorts of haphazard patterns until almost 8:30 am, when I finally manage to post links to resources for the lesson — two fairy tales and YouTube — on Compass.*
>
> *Without stopping to have breakfast, I manage to seat myself in front of my laptop with **one minute to spare**, in time for my first Zoom meeting which would start the first class at 8:45 am.*
>
> (*Anecdote* – Vignette 13)

In reality, it was difficult to be humble and empowering for self and others at the same time. If only I could deliver my first ever Zoom class again, with the knowledge I now have! If only I had been humble, not trying to seize total control of the class but rather taking more time at the beginning of the lesson to allow my students to chat a bit longer, thus sharing the centre of the Zoom online teaching-learning stage with them. Or if only I had been aware that it was also their first experience on Zoom and that they would need as much time as I did to settle their feelings in their own way– the learning only started when 'its centre' was ready, and perhaps my first Zoom classes would not have failed so miserably. Perhaps, there might have been more joy, and certainly I would not have collapsed. If my voice did not attract the attention of the students, why did I not stop talking for a while and wait?

> *… but my **fluttering voice could not attract** the usual attention that it does in a physical class. **The students, upon seeing each other, become agitated, animated, some whispering endlessly to each other, others chattering loudly** — it is like they are meeting face-to-face during playtime in the school yard.*

> *In this moment,* ***feeling like a catastrophic failure, I cannot help but feel irritated*** *and want to shout, 'Shut up!' but I just barely manage to hold on to my teacher's face. At that time, I don't know I can press the 'Mute' or 'Mute all' buttons. I am busy admitting…*
>
> (*Anecdote* – Vignette 13)

I lost my voice because my students talked over me and I helplessly over them. With Zoom being so novel, I still did not know how to use the 'mute' function and had to ignorantly raise my voice to speak over them. I even tried to talk without stopping, thinking that it was the best way to discipline them, as in my unexperienced years of teaching. However, if I had used the 'mute' function, then I might have been brought back to the sole traditional teacher-centred approach pedagogy that I no longer used. This tension within myself did not yield much joy of teaching:

> *… Chatter still flares up in waves, … I feel ashamed and utterly hopeless about Zoom. It is as if I were back in my novice years of teaching – I lose my voice …*
>
> (*Anecdote* – Vignette 13)

> … I did not have much of a voice left to talk.
>
> (*Context* – Vignette 14)

With no experience, no sound pedagogy, and not being humble, having overworked myself, I was unable to conserve my energy to sustain my voice until the end of the lesson. This was evidence of failure and a lesson without joy:

> …I acknowledged that my lack of teaching strategies for Zoom had led to this **worst-case scenario** – **completely losing my voice in the middle of class.**
>
> (*Reflexivity* – Vignette 15)

When I began to feel faint and subdued, as if in a coma, not knowing what my students were thinking and doing, luckily they persevered to the end of the lesson. While I silently gestured goodbye to them, I smiled, but inwardly I was ready to burst into tears and was touched by their understanding and compassion in the time we shared together.

> *…promising to myself that I would definitely learn more about Zoom and equip myself with techniques to make every lesson more successful and joyful than the last.*
>
> (*Anecdote* – Vignette 15)

As these lessons were on Zoom, I fortunately did not have to witness the absence of interest in my students' eyes as I might have done in our physical classroom; but still, these were honestly not successful or joyful lessons at all. Thus, to ensure that teachers find joy in the BYOD learning culture, they need to accept, as Williams and Pence (2011, p. 685) note, that 'perhaps the biggest test is that teachers will continually be challenged to be learners.'

Moreover, teachers might feel less tense if they bear in mind that their students do not see their lack of knowledge about a specific program or app as a hindrance, because they are already familiar with them (Smith 2014). Similarly, I witnessed how my students in the Zoom class managed themselves very well when they sensed I had collapsed in the middle of class. Trust them!

e) Joy from being surprised with the playful pedagogy and blended approach pedagogy

As mentioned in Chapter 1, I first arrived in Australia where, like many other refugees, I took a six-month English course. I was very surprised as an adult learner with its modern and playful pedagogy. I was inspired by the theoretical writing of Vygotsky (1978) and understood that during play, when it is spontaneous and child-initiated, children exercise control over their own activity, set themselves appropriate challenges, and so create their own 'zone of proximal development' within which learning is most powerfully enhanced (Whitebread et al. 2017). Though I thought that games and play were to be used in kindergarten or primary school, as was the case in Vietnam in my time, I was surprised to find that playful learning in these adult English classrooms – at the age of 23 when I set my foot in Australia – was empowering, meaningful, and joyful. I was actively engaged and socially interactive as my English teachers made activities enjoyable, rewarding, personally important, physically and mentally active, and increased my motivation to learn and connect to prior knowledge, experience, and interests (Zosh et al. 2017). This was totally different from my background of classrooms in Vietnam, with the common perception that all learning should be serious and that having fun and laughing was not really learning (Mubaslat 2012). In the adult English classrooms, both students and teachers learned and taught as well as enjoyed themselves through games. I noticed that my teachers demonstrated their great joy in teaching which was also manifested in my joy and enthusiasm in learning with them. These experiences came at a time when I had almost given up on education; I was bored with learning after 18 years of studying, from the age of five to 23.

Almost 30 years on, I understand that my weariness in learning English is somewhat similar to my current students' feelings towards learning Vietnamese. At the time of setting foot in Australia, I was a new graduand with a Dip Ed, but this qualification was not recognised in Australia; hence I had to start my education journey all over again (see Chapter 1) by learning English. How disappointing it was for me! Similarly, my current international students from Vietnam came to Australia with the aim of learning English rather than VFL (see Vignette 3). Many informed me that they were already scared of, and even hated, Vietnamese literature when taught it first-hand in Vietnam. So, assisting them in enjoying their Vietnamese learning would have to be my first priority, and it could probably be accomplished with games and entertainment. Indeed, games provide exciting environments for collaboration or competition, both relevant features in education, and their combination of realism and fantasy can be the ideal vehicle to provide situated or "authentic" learning scenarios (Gee 2007; Moreno-Ger et al. 2014). Laptops, smartphones and tablets, with access to wireless networks, can be used to improve teacher-student interaction and thereby stimulate students' motivation, participation and active learning. Gamification is a teaching-learning strategy, which incorporates knowledge based on games that can support and mostly motivate the work of students and teachers. This leads to an active and dynamic learning due to the strong playful component, competitive and teamwork (Criollo-C & Luján-Mora 2019). Consequently, I am now even more surprised with the way this playful pedagogy interacts with BYOD via Kahoot!, Google Translate (GT), Facebook and a blended approach pedagogy utilising YouTube. Vignette 6 'the Broken Links' illustrated this. The Detailed Studies were designed in the form of a blended approach – a combination of traditional learning with web-based on-line systems – including two set folk poems, a collection of favourite folk poems and a song that was available on YouTube. I was surprised by the joy we experienced when watching YouTube together:

> *They expect to listen to a beautiful song after having concentrated on taking notes for almost 20 minutes. ...*
>
> (*Anecdote* – Vignette 6)

> I was influenced by Connectivism (George Siemens 2004) – a learning theory that explains how **Internet technologies have created new opportunities** for people to learn and share information across the **WWW** and among themselves in a digital age.
>
> (*Reflexivity* – Vignette 6)

I was surprised by my joy when students urged me to let them use GT in my vocational classes in 2008 (Vignette 11, about my first 'clues' in GT) which gave me confidence to deliver the subject Vietnamese-English Translation at my university in 2018 (see Vignette 12, 'using GT in translation class'). It also signified the joy of my growth in teaching in a technology environment. The biggest surprise when I hesitantly recommended GT as a blended approach, was that they had already become experts in using it. So, while there was not much to teach and learn, there was fun and joy for us to enjoy by way of our playful classroom.

Vignette 12 was only the beginning of delight as illustrated above. In fact, throughout the semester and by the end of the course project, I asked my university students to reflect on their joy in the subject. They displayed joy when recalling the numerous times that they were called on to read aloud the text on the board. They were touched that when I realised most of them had trouble with pronunciation, I then recommended they record themselves speaking. As a result, they were joyful to find that while this strategy seemed strange at first, they improved their pronunciation, boosted their confidence and furthered their speaking skills (Dale 2014).

Students in Vignette 12 enjoyed the increased use of videos in this translation class as another means of actively engaging them. They acknowledged that playing various clips in class drew their attention to the screen and everyone in class was focused and engaged, which concurs with Murevych's (2014) observation that 'videos draw upon multiple intelligences, promotes creativity and fosters collaboration' (p.2). My students could either access videos that had been uploaded or on links sent by me. Therefore, bringing their own devices to class to watch videos related to the topic was just one of many different ways of encouraging them to enjoy learning.

Other positive comments from my VU students in Vignette 12 brought me more profound joy. They admired that I made Vietnamese translation captivating by achieving a well-balanced ICT and Vietnamese language classroom, which increased their motivation. From my perspective, I tried to shape my modern approach within the TPACK framework. From their perspective, I had combined the two – ICT and the Vietnamese language – which enabled students to … 'stay motivated throughout the learning process' (Mullamaa 2010, p. 39). Another student admitted that at the start of the semester, they did not feel motivated to push through the content without the guidance of ICT. However, by bringing their own

devices, their confidence levels began to rise each week and they could answer and translate texts without any difficulty. Individualization and student interaction were significant in translation classes, especially for those who already had a good grasp of the Vietnamese language; therefore, it helped them develop their own learning without my assistance. In the end, their study load as well as my teaching load significantly lightened when using well-balanced ICT, a source of joy for both my students and myself. They found that their learning experiences were authentic and meaningful. I finally found strong growth with TPACK, and this was the most joyful aspect for a digital immigrant like me in performing my teaching duty.

These findings concur with Driscoll's (2002) support for a blended approach that makes use of different media, a mix of both individual and group work through the use of online tools, or the use of a combination of pedagogical approaches. She contends that blended learning solutions are an optimal way to initiate an organization into e-learning, as they allow teachers to gradually move learners from a traditional classroom to e-learning in small steps, making change easier to accept. Blended learning also allows them to supplement or complement rather than replace existing courseware. In Vignette 6, I was faced with broken links; however, they could be easily updated by backup links. These links to songs on YouTube blended into other traditional texts of two set folk poems and a collection of favourite folk poems that provided us with fun and therefore mitigated anxious or competitive feelings, making our preparation for exams a joyful experience. The most joyful aspect for me in this instance was, once again (see Vignette 3), the students' devices that were useful for searching links to teaching/learning materials online in emergency situations:

> While regretting the incident, I quickly glanced at my students, only then noticing that their eyes were not looking at me and my embarrassment, but rather at their devices. I quickly 'turned the tables' ('tương kế tựu kế') **by asking them to use their own devices to search for links.**
>
> (*Strategies developed* – Vignette 6)

Vignette 7 'Group Chat' illustrated the use of Facebook Messenger as a Group Chat in my class which was surprisingly joyful and effective. My students and I were more connected than ever; anytime and anywhere, we could easily click on the Messenger app on our mobiles to update each other with tasks. Learning and teaching seemed surprisingly more authentic and fun. My technology skills grew immensely:

> Commencing the new school year in **February 2017**, I started to use a **smart phone** which allowed me unlimited phone calls plus many apps.
>
> (*Context* – Vignette 7)

I became more confident in coping with my students and their 21st century demands:

> *… I learn that my students do not want to receive and reply to my emails. They prefer related educational correspondence to them to be in a **Facebook Messenger chat** and, with that, a **group chat for the Year 12 Vietnamese class is born**.*
>
> (*Anecdote* – Vignette 7)

The joy was found in students' responding to my messages with lightning speed. The read receipt feature allowed me to determine who had not yet seen my messages, but most of the time all the students frequented the chat and responded quickly, ensuring that everyone in the group was fully informed. They were happy with this style of learning and commented that I was one of their most accessible teachers. I was delighted with these comments.

Vignette 9 – Collective Self-Motivation – illustrated how I 'played' Facebook (the term used by my students, see Vignette 7) and caught my students also 'playing'. But it turned out to be a positive moment of collective self-motivation, particularly as the previously weak students began to come out of their shells, reinforcing my joy and being surprised by this pedagogy of play:

> *Somewhere after dinner and before bedtime, I log onto Facebook, seeking something to **relax me**…*
>
> *I am **surprised but joyful** as I read on, the post attracting more and more 'likes', with comments continually being added. …. Another student cheerfully replies to my comment, and the discussion collectively takes off.*
>
> (*Anecdote* – Vignette 9)

Clearly, Facebook was universally enjoyed not only by us – the students and teacher in the current Vietnamese class – but also by my former Vietnamese students, as I noticed a few posts from them, in addition to this post, gradually attracting more 'likes'. I was emotional and delighted, knowing that my previous students still followed the Vietnamese class. For me, this moment was exceptionally special. I was so heartened, knowing my current students were communicating together:

> …I was **ready to burst into tears of happiness and relief.** I was **glad** that my students were studying and discussing … together. …group dynamics, engagement and motivation… I was **so pleased** with the students I had previously written off as weak showing confidence, initiative and self-motivated learning via the public platform of Facebook.

(*Emotional response* – Vignette 9)

These findings are consistent with Soulaymani and Alem's (2018, p. 35) observation that 'in the past, before the appearance and emergence of social networks, it was very difficult for people to communicate freely and instantly'. The bonus was that I got my weak students back to class and learning, so to speak, when they had previously been absent from our physical class. Not only that, they were back in a self-motivated, playful, and engaging manner in a group dynamic of learning. I found great joy in appreciating this.

f) Joy by appreciating

I found joy by appreciating Facebook as a pedagogical and instructional tool where my students could learn online together:

> I was **thankful** that Facebook provided a public platform where my students could **connect and display collective self-motivated learning online.**
> (*Emotional response* – Vignette 9)

This finding resonates with Soulaymani and Alem's (2018, p. 33) comment that: 'having chosen to work on such a topic emanates from a personal conviction that the 21st century teachers are very lucky to have in their possession technological tools, social media and social networks sites, in addition to a well-set environment for work'. This indicates that teachers like me are lucky.

Vignette 9 saw me worried about my weaker and less motivated students, but shocked when taking a close look at the content of the post on Facebook; I was ready to burst into tears of happiness and relief. I was glad that my students were studying together and discussing their studies outside the school wall and after class, demonstrating the group dynamics, engagement and motivation they would require for further education after graduation. I was so pleased with the weak students, now showing confidence, initiative and self-motivated learning via the Facebook platform. I appreciated how digital learning and teaching changed their attitude to learning. It was a great joy to discover new and friendly learning-teaching opportunities and sources available to us 24/7.

Kukulska-Hulme, Norris & Donahue (2015) also found that many aspects of teaching can be enhanced by the use of mobile phones. Students can use their apps and phones in class, working in a familiar context which also enables them to work with these devices from home

or outside the classroom. Moreover, if they have hearing or sight disabilities, they can adapt themselves to these devices and activities. Similarly, Soulaymani and Alem (2018) note that: 'Thanks to social networks like Facebook, it has become possible and easy to be connected as one individual or group to other individuals or groups, inside virtual communities, where numerous people are tied into' (p. 35).

Thus, it demonstrates that entertainment can turn into a true pedagogical method. Facebook transforms the learning process and facilitates life-long learning 24/7, and the use of mobile phones emphasizes collaborative work in the classroom dynamic. However, teachers should tactfully deal with pitfalls, as described in Vignette 8 – about No More Facebook Group Chat; my response was to just let them run the show. As we were learning together, they would be the hosts of the show in the 21st century. Carrier and Nye (2017) claim that the variety of apps, services and tools that are emerging could be empowering for students but be controversial for teachers who may feel pressure when introducing these elements to their classes. Therefore, teachers need to be trained in how to apply best practice in social networks, mobile technology and education.

In conclusion, I endorse Zohri and Laghzaoui's (2015, p. 2) comment that 'One of the most irritating things for teachers in the 21st century is lack of engagement from learners.' I agree that low motivation and lack of interest of students has become a daily nightmare among teachers, and I hope that the BYOD learning culture can assist us in achieving enlightenment with more joy and career satisfaction.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This research has been an insightful journey of understanding my lived experience at the intersection of technology and pedagogy. It was about technology in teaching the Vietnamese language in a BYOD learning culture during an exceptional time – pre- and post- COVID-19 – and thus considered how technology changed throughout the pandemic. The live footage of my journey, enshrined in my autoethnography of 15 emotional vignettes, is summed up as follows.

Before I began my research in 2017, with BYOD still largely considered a controversial option in education, my technophobia and resistance to change as a digital immigrant caused me to face a dilemma of whether or not to encourage BYOD in teaching. This led me to ask myself – which would eventually become my research question – how would I adapt to embrace BYOD in my classroom? In seeking answers, the first 12 vignettes mapped the path from my initial hesitance to eventual acceptance of BYOD. The year 2020 saw me join a new school where BYOD was compulsory and, coincidentally, became a natural part of life due to COVID-19 restrictions enforcing online learning. In such circumstances, the last three vignettes 13-15 captured this 'dynamic tension' (Reich 2010), as I struggled to transform my pedagogy and overcome my fear of technology overnight, collapsing from the effort of navigating the abrupt switch from face-to-face to online learning.

This chapter synthesises the data by drawing together the events of my journey of *learning*. Through 'a time when one's past, present and future are set in dynamic tension' (Britzman 1991, p. 31), I present this concluding chapter in three sections – the past, the present and the future. In the past section, I summarise ideas by reviewing and reflecting on my thesis, revisiting the research questions and discussing the limitations of this study. Next, in the present section, I confirm my major findings and celebrate by listing my digital teaching experience derived from having undertaken this education research. In the future section, I suggest implications and recommendations that arise from my thesis, describe the joy of teaching Vietnamese in the digital age, and share my path of self-improvement, self-

knowledge and self-growth. Without courage this thesis could not have been completed, and so I end the thesis by discussing and sharing my courage on the research journey.

7.2 The Past

I was surprised to look back on my thesis journey – five turbulent years, alternately full of joy and pain, miracles and nightmares. I had an ambition to cast new light on my field of research using autoethnography as the research method, because I was unable to locate other studies which examined the personal journey of a Vietnamese teacher in an English-speaking country adapting to a new way of teaching, using BYOD. The truth was that, in turning these ambitions into a reality, I had chosen a challenging route to travel, for autoethnography is 'easier said than done' (Wall 2008, p. 38) and 'not without its conceptual controversies and practical difficulties' (Learmonth & Humphreys 2012, p. 100). Indeed, this method was difficult as I contended with shortcomings in my own background, personality and English proficiency. Yet, miraculously I have endured to complete this thesis.

In doing so, I transformed my personality as well as capabilities. This interdisciplinary approach to research centered on the self as a site of inquiry (Chang 2008; Marx, Pennington & Chang 2017), and I have practiced self-analysis, reflexivity and self-reflection to complete this autoethnographic manuscript, despite conflict in my cultural upbringing, personal traits and capabilities. Indeed, 'as a form of critical pedagogy, autoethnography often places emphasis on a transformative or emancipatory process for the individual and in the more widely constructed social relations in which the individual participates' (Starr 2010, p. 4). After five years of ongoing self-development, writing about myself, my feelings and my emotions, these new skills have deeply impacted on me. I hardly recognise the person I started as, my timidity as the third daughter in a traditional Vietnamese family, and the instinctive self-effacement borne of my remorse and shame. Not only can the new me give voice to her personal experience, she can also speak with authority (Ellis 1997; Spry 2001; Wall 2008) and express her subjective self 'to study the social world from the perspective of the interacting individual' (Denzin 1997, p. xv). Thus, I can ensure my thoughts written in the form of an autoethnography are 'capable of being respected by critics of literature as well as by social scientists' (Denzin 1997, p. 200).

However, autoethnography has had an impact on my religious reflections. Autoethnography is recognised as a vehicle to promote the study of the self (Austin & Hickey 2007; Reed-Danahay 1997; Sparkes 2000), and interpret self and social phenomena involving self (Ngunjiri, Hernandez & Chang 2010). When I turned to Christianity after escaping from Vietnam (see Chapter 1), I learned that 'Jesus taught that ambition that centres on the self is wrong' (Sanders 2017, p. 13). As such, I experienced a huge challenge, to live as two people at the same time – a student in an academic course at my university and a religious student of Jesus in my own lifestyle. However, I managed to conquer these difficulties to produce the "texts" of my life (Van Manen 1990, p. 4).

I had many mixed feelings when my supervisors recommended that I write about 'why I can't write what I feel' (see Chapter 1). I felt embarrassed, that it implied my supervisors thought I was incapable of autoethnography. However, giving it more thought and honesty, I humbly accepted my weaknesses and started to seriously work on the thesis. I acknowledged this advice was critical for me, 'to map an intermediate space we can't quite define yet, a borderland between passion and intellect, analysis and subjectivity, ethnography and autobiography, art and life' (Behar 1997, p. 174), and ultimately enable me to complete my autoethnography journey. Looking back, I realised that with a BYOD learning culture, autoethnography actually 'lets you use yourself to get to culture' (Pelias, 2003, p. 372), because it 'is the exploration of the self as a vehicle for understanding important cultural and psychosocial realities' (Furman 2007, p. 19).

Moreover, undertaking autoethnography fulfilled my dreams. Thirty-five years of living away from my home country, Vietnam, was also undeniably thirty-five years of living with nostalgia. I wished for my mother tongue, Vietnamese, to be continually spoken and taught overseas. I dreamed of devoting my retirement to writing a memoir of my Vietnamese teaching experience in order to pedagogically assist younger teachers in teaching Vietnamese language overseas. If I had exercised my original research topic of surveying Vietnamese language teachers (see Vignette 4), students, parents and principals on their perceptions of BYOD trends in schools and implementing devices to teach/learn Vietnamese in their classrooms, I would have missed the opportunity to research my pedagogical journey and gather rich autoethnographical data. As a result, I would not have to wait until retirement to fulfill my dream of writing a memoir. I appreciated this opportunity as nothing could be more beautiful than a dream coming true.

From time to time, I ask myself about the suitability of my research question – "How have I adapted to embrace BYOD in the classroom?" – given my choice of methodology. The fifteen vignettes of existential experiences illustrated my responses to the question and sub-questions, revealing my feelings and emotions via a six-step structured vignette analysis (Pitard 2016), enabling me to arrive at the research findings of my fear and joy, discussed in Chapter Six. I am confident that my research questions have actually become common for all teachers since the COVID-19 pandemic which forced remote on-line learning after the closure of schools in Victoria. I feel I have embodied the fear and courage of all teachers affected by the pandemic, contributing to new knowledge in a unique way.

The sudden pivot from face-to-face to online teaching became a reality with the COVID-19 pandemic, 'forcing all educational institutions, as well as the teaching community to reinvent themselves to continue with online teaching (Nuere & Miguel 2021, p. 931). Recent literature has highlighted several key issues: the burden of lockdown loneliness during the COVID-19 pandemic, and the need for digital technology tools for social connection and networking (Shah, Nogueras, Van Woerden, & Kiparoglou 2020). My research also highlights these issues which could be explored further in future research.

Technology is evolving rapidly, and my research has the potential to remain relevant. When I commenced my thesis in 2017, I expressed concern in a Research Integrity and Ethics conference that my research question would only be valid for around 20 years because the next generations would see all teachers equipped with technology. In other words, they would all become 'digital natives', so was it worthwhile to undertake this research? Yet, I received encouraging responses; technology was evolving, and the next generation would become 'digital immigrants' to the next generation who would be the 'digital natives', so continuing the cycle. This opportunity to explore generational differences – the existing technological cultural gaps between a teacher at 50-60 years old and her students of 17-18 years old – is my aim, for younger generations to understand the past generation's lived experience and history.

Due to the nature of autoethnography and its reliance on one source of data (the author), my research was heavily dependent on the depth and breadth of my literature review to understand what was already known and how that knowledge would relate to my topic. The burden of data reliability fell solely on me, therefore, I adopted Pitard's six-step structured

vignette analysis to critically examine the impact of my historicality, culture and life experience on the data.

Sikes and Potts (2008) warn that autoethnographers adopt an insider stance as members of the institutions and groups they belong to in their introspective investigation. Autoethnography, like any other insider research, can raise issues for relationships, give rise to ethical dilemmas and provoke personal questioning and uncertainties which may be uncomfortable and difficult. The question 'Does the contribution of the story outweigh any ethical dilemmas, and pain for any potential readers?' (Ellis 2000, p. 276) stumped me, making me anxious about publishing this thesis as my Vietnamese community could be affected. However, in the end, I came to the conclusion that autoethnography was the most suitable method for exploring my personal experiences.

In further responding to ethics, I needed to think carefully about what I proposed to do and to consider the implications for others and myself once my work entered the public domain (Sikes 2006). While the Vietnamese community has been established in Australia for about 45 years, Vietnamese identity remains strong, indicated by 88 per cent of Vietnamese Australians identifying themselves as Vietnamese (Baldassar et al. 2017). Vietnamese culture, through its proverb "beautiful breeze bad cover" ('*tốt khoe, xấu che*'), traditionally believes that just as human nature when doing a good thing wants to be recognised, the same applies vice versa. In modern society, this proverb teaches that in dealing with people, one should focus on positive aspects of others, overlooking their failings in order to circulate positive energy around the community.

Either way, the research results should be published, whether positive or negative (Busher 2005). But I worried that the Vietnamese community might incur the negative 'stigma' of Vietnamese language teachers being reluctant to embrace BYOD, as shown in Vignette 4, and I would be the one 'to air one's dirty laundry in public' ('*vạch áo cho người xem lưng*'), and risk not being able to publish my thesis. However, we generally understand that 'to tell the truth often hurts' ('*lời thật mất lòng*'), and so I accepted this risk. Besides, it was clear that COVID-19 rewarded those who paid attention to digital capacity development in their teaching and those who denied it would feel devastated and even give up teaching.

The nature of BYOD student's 24/7/365 learning life and capacity could increase teachers' already overburdened workloads. It sounds devastating, but it is the reality of our life and work in the 21st century, especially post COVID-19. As we cannot undo history and its consequences, this experience should become an area for in-depth future research, for instance, 'how would teachers cope in the current 24/7/365 pedagogic reality?' or 'what would be the advantages and disadvantages in terms of politics and economics in 24/7/365 education (or teaching and learning culture)?'

7.3 The Present

As indicated in Chapter 6, I found that my feelings of *fear* of devices and digital technology resulted in me experiencing a sense of powerlessness and vulnerability. However, I overcame them because I had been trained to be tough in life:

- during my years of war experience from childhood,
- by my terrifying escape on the high seas,
- having faced death as a 'Vietnamese boat person' thirty years ago,
- continually struggling on my immigrant journey, like other refugees, including:
  - ✓ enduring resettlement in a new land (learning a new language and adapting to a new culture),
  - ✓ starting education all over again (learning in a different language),
  - ✓ struggling to return to teaching as an immigrant (overcoming a strong Vietnamese accent),
- having a family (bearing and raising two chidren).

Thus, nothing could be too difficult for me now. More importantly, much to my joy, I found I did not have to be an expert with students' devices to teach them the Vietnamese language. I even managed to enjoy this new learning/teaching culture and to feel *joy* throughout teaching and interacting with my students in this new worldwide BYOD phenomenon.

The results of this study suggest that a teacher, even one who has limited skills and ability in technology, can handle a classroom when teaching in a BYOD learning culture, provided he/she is willing to:

- develop openness to learning new skills, and
- harness a digital technology mindset and take risks.

One of the risks could be appearing incompetent in front of students. In dealing with this, a teacher needs to:

- ✓ overcome low self-esteem and technophobia,
- ✓ be humble in cooperating with or learning from students,
- ✓ accept that students have the advantage with technology, and
- ✓ bear in mind that utilising the students' advantages will encourage them into learning and open doors to reach their full potential. In other words, let them be the host of the 21st education show because they, not us, are our present learners but future leaders of the world.

Furthermore, the results of this research suggest that in order to achieve a 'shift in mindsets' (Zohri and Laghzaoui 2015, p. 3) and transfer their role from 'sage on the stage' to 'guide on the side' (King 1993; Campbell 2013), teachers need to:

- ➢ get out of their comfort zone, and
- ➢ take active steps to update their technological knowledge, and improve their TPACK experience and understanding.

Teachers needs to be unafraid to:

- ➢ ask for help, share ideas, and learn the success stories of other teachers, and
- ➢ actively involve themselves in developing and/or organising related workshops and participating in PD.

Again, all these activities require a humbleness and willingness to learn, a technological mindset, and an openness to learning new ideas, driven by one's own life-long learning philosophy.

Regarding online teaching, I could not control students with body language from the front of the classroom. They tended to focus on information presented to them on their Zoom screen rather than on me - the instructor. So, I learnt to:

- ➢ relinquish my central position as a 'sage' on the stage, as there wasn't a *stage* on Zoom, as everyone was sitting at home in front of their screen,
- ➢ change myself to cope with this new status,
- ➢ try to be happy and accept these changes, and

- concentrate on how to make lessons more interesting by engaging students as their tutor, facilitator and ‘guide’ on the side.

Unfortunately, on the first day of online teaching, I experienced serious Zoom fatigue and collapsed, but the lessons learnt were carved into my heart and that was a stepping stone for me to achieve success. During the two-week term break, I strategically prepared for my online teaching by:

- paying particular attention to my health and wellbeing,
- intentionally placing my students – my audience – at the centre of my teaching process:
    - ✓ taking time for students to socialise on Zoom classes and to digest the materials presented, and
    - ✓ allowing time for students to actively participate in critical thinking and discuss ideas while create meaning for themselves.

I suggest the following strategies for Zoom teaching:

- Annotate on screen share
- Collaborative whiteboard
- Gallery view is more conducive for large group meetings
- Keeping students engaged in a Zoom class session using:
    - ✓ Zoom annotation
    - ✓ Zoom polls
    - ✓ Breakout rooms
    - ✓ Zoom non-verbal feedback
    - ✓ Zoom chat
- Ensure students feel a sense of community while using Zoom
- Acquire a better knowledge of video conferencing tools: Zoom, Moodle, Google Teams which can make meeting remotely much more human and is essential
- Prevent fatigue for teachers and stress for students by moderation of materials presented:
    - ✓ For the teacher: not having excessive preparation, as shown in Vignettes 13-15. Instead, take the time to prepare progressively in advance.

- ✓ For students: provide them with the opportunity for active learning and for getting involved with the information presented – letting them think about the materials by analysing, synthesising and evaluating rather than just passively receiving and memorising them. Active learning results in the generation of something new, such as the cause-effect relationship between two ideas, and inference or elaboration which leads to deeper understanding (as shown in Vignettes 14-15). By doing this, the teacher can avoid too much talking and fatigue.

- Material preparation should be deep, rather than broad: ensure information on the shared screen is seen, digested and understood by all students,
- Keep materials on screen with enough time for in-depth discussion; cater for students with a poor internet connection, or issues with a network cable or the app, audio lagging, faulty transmission, freezing and crashes,
- Do not rush to show too much material in one lesson,
- Stick with lesson plans, but be prepared to change depending on students' reaction to the materials; do not aim for perfection and stress yourself as well as students,
- It can be challenging to read interpersonal cues from a remote audience. So, try to relax and take time for both teachers and students to settle their emotions if using an unfamiliar applications or new tools such as Zoom, Microsoft Teams, Google Meet, Google Classroom or Google Hangouts.

While online classes are interactive, they lack valuable opportunities for casual social interaction. I would suggest that the teacher can humbly and collaboratively work with their students, which will help to develop a more positive sense of themselves as a teacher successfully using BYOD within and outside of the classroom. It seems that a significant change in roles, methods and content of teaching is required.

In concluding this thesis journey, I discovered that I had learnt technology skills from my students and that my TPACK knowledge had grown via communicating, cooperating with and learning from them. I had to relinquish my position of superior teacher in order to accept that they had as much to teach me in knowledge-*construction* as I had to teach them in knowledge-*instruction*. For instance, while I taught them Vietnamese, they taught me the use of social media such as Facebook so that we could write Vietnamese on Facebook as a public

discussion platform. In another instance, students took the role of the game show host and guided me and the whole class to play Kahoot! together while I taught them Vietnamese via the difficult topic of the Vietnam War. This susceptibility has largely impacted on my pedagogic beliefs and adaptation as discussed in Chapter Two. Therefore, in this instance I used a game-based learning system to enhance student learning which cultivated engagement through student-centered learning and creating humour in the classroom. I felt empowered by this strategy.

Generally speaking, all of these impacts challenged my pedagogy and led to changes in my professional learning and growth as a teacher. For instance, in *Vignette 5 – Project-Based Learning*, I observed a pedagogical challenge by determining whether or not to allow students to use their mobiles during the presentation. Now, in a BYOD learning culture, I accepted pedagogical changes to allow them to review their notes on the mobile during their presentation. While the main aim of this task – acquiring content knowledge and skills – had not changed, I reflected that their performance was much more confident as they added their "individual experience and meaning" (Light et al. 2009, p. 24) – their mobile phone. It made a notable difference. With my combined teacher-centred and student-centred pedagogy – involving an acceptable attitude towards the students' own devices – my class became more dynamics. These essential elements promoted deeper learning, greater engagement and higher quality of work from my students.

Here I draw on arguments developed in the early part of my thesis to suggest that teaching and learning may be far-reaching, requiring educators to move beyond traditional didactic methods which still prevail in most Vietnamese senior level classrooms. Although 'this is most likely a daunting proposition for most educators, already overloaded with increased administrative duties and high teaching loads, and most likely lacking the skills and knowledge to implement mobile learning initiatives' (Farley et al. 2015, p. 11), based on evidence from my research I can confirm that teachers 'need to explore and flirt with *alternative pedagogies* such as social constructivism or connectivism to meet their students where they want to learn' (Ibid.). '*Alternative pedagogy*' particulary applies to the Vietnamese teaching cohort, as we have been trained to teach in the traditional pedagogy. Notably, in comparison with other counterparts who exercised social constructivism or constructivism, these modern pedagogies were new and 'alternative' to me and my fellow Vietnamese teachers.

Teachers' professional growth is essential (Slepkov 2008). There are various issues where research could expand our understanding of effective practices, the changing landscape and needs that an educator must address in performing their role, as well as evolving professional responsibilities. My research asserts that educational leaders and institutions should create a positive culture in which career-long professional learning is the norm for all educators.

My findings suggest there is still little discussion in the literature of fear faced by teachers, and also shame and vulnerability, arising from various digital devices. Engaging with BYOD, my major concern was the technology on the students' digital devices, and the resulting pedagogical challenges. This feeling of fear was expressed in conversations with colleagues ... *"Mobiles in particular are a challenge for me"* (Vignette 4). This finding concurred with Khasawneh's study (2018) which distinguished technophobia from computer anxiety and noted that *computers* were obviously no longer the greatest technology in the modern world. My research confirmed that mobile phones and laptops were the most popular devices that students brought in my classroom. The key aspect of fear appeared to be my unfamiliarity and thus lack of capability with the multiple applications built into students' devices, yet I was the 'digital immigrant' who feared that my intelligence would not expand sufficiently to be able to teach them.

7.4 The Future

Reflecting on how I as a teacher felt while adapting to embrace a BYOD learning culture provides essential lessons for the next generation of teachers, and for exploring the role of digital technology in tackling isolation during lockdowns (see Vignettes 13-15). Recent literature has highlighted several relevant issues: the burden of lockdown loneliness during the COVID-19 pandemic, and digital technology tools for social connection and networking (Shah, Nogueras, Van Woerden & Kiparoglou 2020). My research indicates some evidence for issues that these scholars have explored which could become topics for future research.

BYOD can be effective as long as there are clear expectations, well planned lessons and opportunities for professional development (Malloy 2019). My research suggests that teachers might need more PD to overcome the challenge of bridging the digital divide between the pedagogies of the past and future in Vietnamese language study. The coronavirus

crisis has shown the effects of the digital divide in education, especially for those who lack sufficient technology and digital skills. Clearly, senior level teachers need to study the technology to balance these fears and tensions during such crises. 21st century students are expected to be self-directed learners and have innovative skills such as creativity, critical thinking, problem solving, effective communication, and global knowledge. Therefore, teachers should adapt their pedagogy to meet these future demands.

The results of this research will help school authorities tailor digital course development using BYOD to cater for the needs of Vietnamese secondary language teachers and students. COVID-19 has accelerated technology and made education digital; consequently, digital resources are at the top of the list of needs. Although Vietnamese First Language (VFL) was introduced in 2017, printed textbooks for teaching it in Australia are currently inadequate, let alone digital textbooks that meet the new VCE Vietnamese Study Design (2022-2026) which requires 'viewed texts' to be part of the requirements when assessing current digital native students. Further research could establish digital course development for the Vietnamese subject such as eLearning textbooks. As shown in my 15 Vignettes, teaching resources I used while embracing BYOD were a collection of printed textbooks scanned into PDF files, and links to YouTube videos uploaded on Compass. At times I experienced broken links (see Vignette 6) which caused embarrassment. I would like to suggest that an eBook for each year level could help teachers and students to better navigate the course. Digital books make the learning process more interactive and engaging, and enhance the overall learning experience (Bikowski & Casal 2018).

Hence, eBooks are better for students as they ensure they can interact with the learning material by way of videos, animation, augmented reality, changing displays, and taking notes. Digital books provide students with an enriched learning experience and help them improve their academic performance. Investing time and effort in producing eBooks for VFL is essential. An eBook for VFL would make learning relevant to students because it would be convenient, sustainable and provide a more immersive experience for our prescribed Vietnamese curriculum. Such an eBook would allow teachers to overcome vulnerability. Moreover, once the digital course development for Vietnamese language is successfully established, it will have applications for other LOTEs.

Apart from the data, the knowledge generated from this research might lead to recommendations about research methodology, such as autoethnography. There is a real need for this methodology across subject areas such as Maths, English, and Physics. Research on how teachers of *junior* groups would feel about embracing technology in a BYOD learning culture is especially important.

This research sheds light on the impact of the teacher shortage due to lack of digital capacity. Australia as elsewhere is experiencing a teacher shortage after the pandemic (Carver-Thomas et al. 2021; Dos Santos 2021; Flack et al. 2021), in part due to a lack of digital experience and skills. If school leaders had valued and paid attention to technology (see Vignette 4), its impact would be less. My research will prepare Vietnamese language teachers for and inform other LOTE teachers about effective pedagogy in their teaching content and practices using BYOD. Therefore, institutions should play a role in facilitating and supporting LOTE teachers, as well as teaching teams to use BYOD approaches in their classroom practice.

The results of this research will hopefully engender confidence in Vietnamese language teachers who are 'digital immigrants' and assist them to function effectively and professionally in front of their 'digital native' students while delivering subject content using modern technology.

I appreciate this special opportunity to raise my voice about the BYOD phenomena via my autoethnographic platform. It would even more greatly benefit learning if there was further research, using this approach, to capture parents' perspectives via their 'household' stories and experiences. From scrutiny of this data, theories may be generated in which a stronger cooperative and collaborative relationship between homes and schools may emerge and benefit our children and students.

7.5 My Joy

My thesis has been a fruitful quest for self-knowledge and self-growth in professional development. Part of the journey was the literature review where my knowledge of TPACK, school policies and pedagogical approaches was developed. Working on the thesis has built my knowledge in several domains, including how technology has been incorporated into

teaching the curriculum. And when I let students teach me with technology, my classroom moved between knowledge-instruction and knowledge-construction and student-centred and teacher-centred approaches.

This thesis has certainly made the case for strong commitment and passion in 'a pedagogy of learning' (Gibson 2001, p. 57), supporting an open-minded approach to new ideas and teaching Vietnamese differently in the digital age, including:

- Allowing students to search online using their devices at any given time, even while I am talking or explaining a concept. Previously, I expected all students to listen to me and take notes when I talked. However, in the BYOD learning culture where devices and the Internet are encouraged, my students claimed that while I introduced new concepts in a lesson, ideas instantly came to them which they needed to search on the Internet. These search engines could be Google, dictionary, YouTube, and so on. This process develops students' critical thinking to connect new knowledge to known knowledge, and to compare knowledge gained from different sources.
- Making learning relevant, such as teaching a difficult topic like the history of Vietnam (especially the Vietnam War), using riddles and Kahoot! I believe that the Vietnam War is a famous topic that any Vietnamese person should know. For my students, it was important as they would appreciate the struggle and the bloodshed of their ancestors, as they live their peaceful lives. The topic was difficult for them to understand as they did not have firsthand experience of the war.
- Information is no longer only provided by the teacher. I let students help each other or find material for themselves on the Internet, and to work out what they do with this knowledge.
- Using Google Translate. This helped save time compared to using a hard copy dictionary. I then taught them to compare different versions of Google Translate, sometimes just by changing the word order and the way we phrased the language. More importantly, I trained students in editing a Google Translate version into an authentic Vietnamese document. The ethics in puting a document into Google Translate was an important factor. In the end, I suggested they formed parnerships with the First Language speakers for a final check. This created teamwork skills which are essential in the 21st century workplace.
- Extensive use of social network sites such as Facebook, Facebook Messenger, Instagram, Twitter, LinkedIn, WhatsApp, and WeChat allowed them to learn on their favourite platforms or from each other rather than solely from me.
- Appropriate use of social media: social networking, bookmarking, social news, media sharing, microblogging, and online forum sites. I was not an expert in some of these sites, but I welcomed students using them and teaching me if they found them interesting and beneficial.
- Using YouTube. Most famous Vietnamese music direct-to-video series featuring Vietnamese-language musical variety shows such as Paris by Night productions and Asia productions are available on YouTube. These series include musical performances by modern pop stars, traditional folk songs, one-act plays, and comedy

sketches. They have been cut into clips of different duration, conveniently fitting into the timeframe of a lesson. Learning became entertaining, captivating and stimulating. These clips on YouTube particularly met the demand of the new Vietnamese VCE Study Design 2022-2026 to include 'viewed' texts in many Learning Outcomes (LOs) and School Assessment Courseworks (SACs).

- I learnt a valuable lesson regarding the transient nature of the links and clips on YouTube (Vignette 6). The solution is to have Plan B for lesson plans that involve links on the Internet.
- Engaging with technology to meet students where they wanted to learn. Previously, I used emails to communicate with them. I had to accept that my students in 2018 preferred correspondence in a Facebook Messenger group chat (see Vignette 7), whereas my 2019 group preferred traditional email (see Vignette 8). I also found their collective self-motivated learning online via Facebook (see Vignette 9).

When facing the pandemic, as there was no precedent for PD about Zoom teaching, we all confronted teaching online for the first time. My students helped me to understand how devices were effectively used in online learning and teaching while I taught them in a way I had never done before. These outcomes were more than I could have anticipated and the students' excellent final scores at the end of two consecutive years of irregular schooling (2020-2021) were acknowledged by the school. All these lived experiences were my joy in the path of self-improvement, self-knowledge and self-development. Through this research, I recognised the importance of preparing online well-planned lessons on Compass, including adequate use of Lesson Plans, Learning Tasks, Resources and Class news feed and recommend that:

- lesson plans should be solid, clear, and easy-to-follow, and posted on Lesson Plans
- tasks should be posted on Learning Tasks, with different categories: Assessment, Assignment, General, Homework or Practice Task
- materials used should be posted on Resources
- assessment task dates and criteria for Outcomes and SACs should be posted on Class news feed, to remind students closer to the actual dates.
- all materials should be posted on Compass before the lesson. Students should be reminded to visit Compass to prepare, learn and review each time we meet.

In the past without Compass, Lesson Plans were not to be seen by students. Handouts of tasks and materials were to be distributed in class. But with Compass, all these Lesson Plans, Learning Tasks and Resources could be distributed before or after classes. Absentees could access Compass to catch up with work missed. When lessons moved to compulsory online

delivery on Zoom, I found that Compass became extremely popular, and I needed to post everything on it well in advance before the lesson. I believe that teachers need very strong pedagogy: easy-to-follow lesson plans, clear learning tasks, rich resources, clear expectations of strict due dates, and strong classroom management based on fairness and consistency. Enjoying IT and strong pedagogy in the subject matter are both necessary conditions to manage new experiences such as Zoom teaching.

This thesis displayed my deep self-reflection and reflexivity towards my students. This opportunity for reflection led to insights about interaction with my students that I didn't notice in the moment, and only identified when I captured them in the vignettes. The reflexivity in these vignettes enabled me to find strategies to question my own attititudes, thoughts, processes, values, assumptions, prejudices and habitual actions, and to persistently strive to understand my complex and changing roles in relation to my students. I acknowledged that I am deeply conscientious and progressive towards my students. They are so important to me and one of the most important things I could do was to become the best teacher I could for them. While confident of my skills before technology, its introduction made me feel I had lost that self-assurance.

This education journey also affirmed my consistent approach to learning and education. My focus on *teaching and persuading* (*'dạy dỗ'* in the Vietnamese language and culture) my students to continue education, is evident on each page of this thesis. Hopefully my lifelong learning philosophy has inspired each and every one of my students, especially those without motivation, who complain of boredom when studying.

This thesis saw my miraculous journey of self-growth and change, from doubt in my own ability to write an autoethnography and progressively writing, to confidently completing it. English will always be my second language, and I will always be an immigrant in Australia as well as in the digital arena. Still, I overcome these barriers to complete my thesis and reach a level of competence in teaching either on-site or online or a mixture of both. This thesis aspires to bring comfort, confidence and hope to all those with English as a second or additional language (ESL & EAL); to all immigrants, in terms of both migration and technology, particularly teachers; and to all women, especially the third daughter in the family.

7.6 Concluding Remarks

This research could not have been completed without the courage derived from knowledge and education. Though 55 years of education has impacted on other aspects of my life, I appreciate that it eventually provided me with a solid pedagogical background and awareness of the impact of technology on my teaching, the wisdom to acknowledge my weaknesses, and the strength to continue self-learning. While I did not fully appreciate the contribution of my childhood teachers at the time, I have gradually become more aware of and thankful for their instruction (Woods 2005), especially the learning-to-learn skills for which they prepared me and their role in shaping the person I am today.

Most teachers that I approached since the start of this thesis seemed hesitant about the BYOD theme, considering it 'dry' and 'unpractical'. Despite this, my passion gave me the courage to gather enough vignettes from different scenarios of my classroom from 2016 to 2020, guided by my philosophy of life and mindful of the Serenity Prayer, philosophies and other theories of learning that influenced my methodology. Hence, I felt compelled to maintain an interest in seeking new ideas and methods of teaching in this BYOD culture.

'To do technology requires courage' and 'Courage is what it takes to overcome fear' (Sutherland 1995, p. 6). Thus, digital immigrant teachers like me need the courage to innovate and to step out of their comfort zones for the sake of their students. I found in me the courage to embrace digital technology in the classroom though I am and always will be a digital immigrant teacher. Similarly, I found in myself the courage to embrace imperfections and vulnerability, to accept who I am, not who I think I am supposed to be (Brown 2010) as a teacher. Theologian Mary Daly wrote, *"*courage is like – it's a habitus, a habit, a virtue: You get it by courageous acts. It's like you learn to swim by swimming. You learn courage by 'couraging'*"* (Brown 2022, p. 11; Wilcox 2019, p. 66). Ultimately, this is the hope and joy of teaching.

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