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<u>School of Modern Languages</u>

The Professional Identity Construction of Non-local NNESTs in the Saudi Context

by

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ABSTRACT

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Whereas NNESTs make up the majority of ELT professionals in the world today, they are still treated as 'the marginal majority' (Kumaravadivelu, 2016) . In the last few decades, there have been calls for a more equitable ELT profession that moves beyond the NS fallacy (Phillipson, 1992). In response, critical scholarship has widely attempted to challenge NESTs' privilege and NNESTs' marginalization by demythologizing the NESTs' superiority and accentuating the unique advantages that NNESTs possess (e.g., Braine, 2010; Mahboob, 2010; Medgyes, 1994). The majority of this research, however, has approached NNESTs as a single homogenous group who favourably share the students' L1 and understand their local culture. Those studies were apparently referring to 'Local NNESTs' (Yazan & Rudolph, 2018), and neglecting a large portion of NNESTs who, as a result of this ever-globalized world, travel to various corners of the globe and teach in contexts to which they are not local.

This multiple case study, grounded in Lave and Wenger's (1991) and Wenger's (1998) theory of Communities of Practice, addresses this gap as it aims to qualitatively investigate the professional identity construction of four Non-local NNESTs, those whose identities correspond with neither the idealized NESTs nor with the privileged local-NNESTs. The study took place in a dominated by the Native Speakerism ideology English language centre in a Saudi university, and the data were collected through questionnaire, semi-structured interviews, non-participant classroom observations, focus groups, and documents review. The findings showcase the complexity of the teachers' identity construction. Although the participants were similar in that they shared their non-localness and non-nativeness, they navigated the waters of this ideologically-loaded context differently. Their biographies, the broader professional and sociocultural contexts, as well as their imagined futures played a significant role in their (non)participation in their workplace.

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DECLARATION OF AUTHORSHIP

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LIST OF ABBREVIATIONS

CLT   Communicative Language Teaching

CoP   Communit(y/ies) of Practice

ELC   English Language Centre

EFL   English as a Foreign Language

ELF   English as a Lingua Franca

ELT   English Language Teaching

ESL   English as a Second Language

KSA   Kingdom of Saudi Arabia

L1   First Language

L2   Second Language

LPP   Legitimate Peripheral Participation

NS   Native Speaker

NNS   Non-Native Speaker

NEST   Native English Speaking Teacher

NNEST   Non- Native English Speaking Teacher

PYP   Preparatory Year Programme

SLA   Second Language Acquisition

TEFL   Teaching English as a Foreign Language

TESOL   Teaching English to Speakers of Other Languages

WE   World Englishes

CHAPTER ONE: INTRODUCTION

1.1 Overview of the Study

It is unquestionable that English nowadays is the fastest growing language in the world. The number of English language speakers around the globe is steadily increasing, and according to Kachru and Nelson (1996), "there must be at least three nonnative users of English for every old-country native user" (p. 79). Crystal (2003) estimates that "about a quarter of the world's population is already fluent or competent in English, and this figure is steadily growing - in the early 2000s that means around 1.5 billion people" (p. 6). Su Kim similarly (2003) states that more people "speak English as a FL than the combined total of those who speak it as a 1st or 2nd language" (p.139). A similar phenomenon is also apparent in the field of English Language Teaching (ELT), where nearly 80% of English language teachers worldwide are non-native English speaking (Braine, 2010). With the increasing need for language teachers, the distinction between native English speaking teachers (NESTs) and non- native English speaking teachers (NNESTs) has also been brought into focus, which consequently resulted into a wealth of research efforts (e.g., edited collections, book chapters, journal articles, theses) (Selvi, 2014).

Even though research on NESTs and NNESTs has a recent history, there have been ample attempts to define both terms, and many arguments have been tossed back and forth in favour or against each camp. Laborda and Wu (2006) found around 1,500 papers discussing English as a Foreign Language (EFL) teachers' effectiveness with regard to national origin. Up until recently, almost all research in this field has focused on four aspects of NESTs and NNESTs: the dichotomy between NESTs and NNESTs, the teachers' self-perception, the way they are perceived by their students, and administrators' beliefs and their hiring practices (see Chapter 2 for more discussion). In lights of discussions on the challenges that NNESTs face in the profession, it became necessary to understand an important yet under-researched group of NNESTs, the non-locals who, as a result of this ever-globalized world, travel to different parts of the world and teach in contexts to which they are not local; "and in order to understand teachers, we need to have a clearer sense of who they are: the professional, cultural, political, and individual identities which they claim or which are assigned to them" (Varghese, Morgan, Johnston, & Johnson, 2005, p. 22).

The significance of researching teachers' professional identities emanates from the assumption that who we think we are impacts what we do (Danielewicz, 2001). While language

teacher identities construction has gained a prominent interest as a major research topic for teacher educators and applied linguists over the last two decades (e.g., Barkhuizen, 2017; Beijaard, Meijer, & Verloop, 2004; Block, 2007a; Duff & Uchida, 1997; Gray & Morton, 2018; Norton & Toohey, 2011; Varghese et al., 2005), this phenomenon has not been well-examined in one of the beggiest ELT job market, the Kingdom of Saudi Arabia (KSA). This study therefore aims to tackle this issue by understanding how non-local NNESTs in a particular university's English language centre in KSA construct their professional identities. Drawing on Lave and Wenger's (1991) and Wenger's (1998) 'Communities of Practice' (CoP) theory, the professional identity construction of four non-local NNESTs will be explored. A multi-method approach, including questionnaire, semi-structured interviews, classroom observations, focus groups, and documents are employed to obtain data.

1.2 Motivation: Personal and Professional Experience

As a researcher, I believe that research cannot be conducted in isolation from personal history. Every researcher reflects on the experiences he has gone through in order to understand what brings him to ask a particular question. Put differently, prior experiences provide a platform for researchers to identify problem areas that need to be investigated. In this section, therefore, I am recounting my own experience as a language learner and teacher as it formed the basis for my motivation to conduct this study.

My first contact with English was early on, at the age of seven. My father's belief that mastering English language skills would propel my intellectual and professional development was the main, and maybe the sole, reason for sending me to a private school at the primary level since English was not taught at public primary schools at that time (see Section 1.5.3). Then, I continued studying English in intermediate and secondary levels. As I grew up, my interest in studying English increased and stemmed from a personal desire to have access to multiple linguistic communities. I realized that such linguistic access could also provide me with real financial opportunities in KSA; people who spoke, read and wrote in English acquired better jobs with more pay. That is why I chose to enrol in a baccalaureate English language teaching programme.

My undergraduate study was very challenging. It forced me to refine my English language skills and learn different teaching methodologies. Despite such challenges, I managed to graduate with a high GPA and receive top honour in my programme. After graduation, I was positioned to teach high school level English in a rural village about 500 km away from my hometown, and because of the distance, I ended up moving there. While living so far from home, in a new setting, was challenging, teaching in that village provided me with a great deal of insight into the

complexities of the teaching profession. Teaching in this village also helped me to understand that even in a country like KSA, teachers must account for the cultural differences that exist between Saudis who live in urban centres like Riyadh and those who live in rural areas. In fact, this experience made me aware of how heterogeneous a perceived homogenous group (i.e. Saudis) can be.

However, my experience as a secondary level teacher lasted for one year only. Being isolated in that rural village and deprived from professional development, in addition to obtaining excellent grades in my BA study made me realize that I could go beyond that. Driven by the desire to join academia, I applied to King Abdullah Scholarships Programme to pursue my higher education. I was admitted to study a Master's degree in the USA. While most Saudi students were sent to study Computer Science, Engineering, and Business, I selected to major in Teaching English as a Foreign Language (TEFL). Attending University of Southern California (USC), a global university in a multicultural city, offered me the opportunity to come in contact with people from all over the globe. I observed and taught classrooms in different learning settings as a partial requirement for my Master's degree. I also had the chance to attend conferences and work with competent NESTs and NNESTs from different backgrounds. Most importantly, in the TEFL programme, I encountered the works of Phillipson (1992), Cook (1999), and Medgyes (2001). To put it briefly, my study in the USA empowered me and many other NNES colleagues to view ourselves as legitimate English language teachers.

After spending almost two years in the USA, I felt that the M.Ed in TEFL best intellectually and pedagogically prepared me to become an English teacher. When returning to KSA, I was fortunate to secure a position teaching English in an English Language Centre (ELC) in a university. However, as time passed by, I noticed that teaching in real life did not reflect what I learned about teaching. I remarked that teachers in the ELC were judged and treated based on who they were rather than what they knew (Rampton, 1990). Regardless of their qualifications, skills, and experiences, Non-Saudi NNESTs were marginalized in the ELC and perceived as inferior to NESTs and local Saudis. On the one hand, NESTs were privileged for their 'nativeness'. For instance, within the three years I spent at the university before starting my PhD, three different faculty members filled the director position, all of them were NESTs. The examination committee was also coordinated by NESTs. The subjective parts of exams were assessed by NESTs most of the time. Most importantly, NESTs received higher salaries and financial benefits than their equally-qualified NNESTs counterparts. On the other hand, local Saudis nationals were privileged by the employment and labour law in KSA, which grants them tenured positions right from the first day of employment, with well-paid salaries.

Such observations made me go back to read again what I studied in my M.Ed about issues concerning NNESTs. This personal experience spurred my professional interest in studying the

challenges that face those doubly disadvantaged teachers, those who are not local to the context where they teach and labelled as 'non-native'. I want to understand how non-local NNESTs assert and negotiate their identities as legitimate TESOL professionals in a context that is dominated by the 'Native Speakerism' ideology (Holliday, 2005).

1.3 Rationale

In the existing body of literature, most of the studies on language teachers' identity have focused mainly on NESTs teaching in host countries (e.g., Canh, 2013; Clarke, 2008; Trent, 2012b), NNESTs teaching in English native speaking countries (e.g., Amin, 2001; Huang, 2014), or NNESTs teaching in their home countries (e.g., Liu & Xu, 2013; Tsui, 2007). However, today's globalized world necessitates teachers, both NESTs and NNESTs, to travel and teach in various corners of the globe. Despite this phenomenon, identities of NNESTs working in non-native English speaking countries as non-locals remain largely overlooked. As Liu (2009) says, "no research to date has focused on NNESTs who do not share the L1 with the students while teaching in that country" (p.5). Very few studies have been carried out on NNESTs working as non-locals in non-native English speaking contexts (e.g., Benson, 2012). Therefore, this study is expected to contribute to existing literature in the field as it sheds light on the professional identity formation of non-local NNESTs.

It is also interesting to note that despite the large number of NNESTs teaching in the Middle East, especially in KSA, studies on them have been very scarce. In his "comprehensive review of Saudi-authored and co-authored EFL-related literature covering around 25 years [between 1990 and 2016] of academic research on issues of EFL teaching and learning in this country [KSA]" (p. 2), Moskovsky (2018) identifies only a handful studies on issues pertinent to NNESTs. The studies of Al-Omrani (2008) and Alseweed (2012), for instance, only focused on the university students' perceptions of their NESTs and NNESTs without including the teachers' voices. Along the same lines, Alenazi (2014), in his PhD thesis, only investigated the criteria followed by programme administrators when hiring NESTs and NNESTs. In KSA, to my best knowledge, no study so far has attempted to discover the identity formation of NNESTs. This embodies a substantial gap in the literature for the mere reason that context matters. As Llurda (2005) postulates, "one of the necessary conditions of research on NNS issues is that it should take into account the specific characteristics of the local setting where the teaching will take place" (p. 3). Hence, it is promising to examine in depth how non-local NNESTs construct their professional identities, and to see what impact that has on their teaching practices in a unique context such as KSA (see Section 1.4).

This research also seeks to fill in another significant research gap that has been recognized from previous studies on NNESTs. Even though differences evidently exist within the NNESTs group, the majority of research so far has approached NNESTs as a single homogenous group that share similar characteristics rather than accentuating its heterogeneity. This, according to Huang and Varghese (2015), "may run the risk of overlooking differences among NNES teachers" (p. 53). That is why in their state-of-the-art article on NNESTs, Moussu and Llurda (2008) point out that differences within the NNEST category have been disregarded in research, and they explicitly called for more studies to investigate diversity within the NNESTs group. As Park (2012) observes, "attention to diversity within these [NNESTs] has been limited" (p. 129). Most studies on NNESTs have adopted a binary approach that categorizes English language teachers as either native or non-native. Such studies have loosely applied the 'non-native' concept to all speakers who do not belong to the 'native speaker' category. A case in point is Medgyes's (1992) widely cited list of 6 unique strengths of NNESTs:

1. Only NNESTs can serve as imitable models of the successful learner of English.
2. NNESTs can teach learning strategies more effectively.
3. NNESTs can provide learners with more information about the English language.
4. NNESTs are more able to anticipate and prevent language difficulties.
5. NNESTs can be more sensitive to their learners.
6. Only NNESTs can benefit from sharing the learners' L1.

Benson (2012) points out that strengths (1), (2) and (3) are relatively independent of whether the teacher is local or non-local to the context. However, strengths (4) and (5) can be relevant if the teacher shares the students' mother tongue and has learned English in the same schooling system. Strength (6), on the other hand, utterly depends on the teacher's knowledge of the students' L1. Hence, there is an urgent need for delving deeper into the different subgroups within the NNESTs. Instead of viewing NNESTs as one static group, I believe it is essential to consider the differences among them. Similar to Benson's (2012), this study takes this distinction a step further and looks at the professional identity construction of non-local NNESTs. By non-local NNESTs, I refer to those teachers whose L1 is not English and at the same time are not local to the setting in which they teach. The term 'local' here refers to teachers who share the national, educational and cultural backgrounds of their students whereas 'non-local' do not. In the context of this study, for example, Saudis will be considered as local NNESTs teachers whereas non-Saudi NNESTs (e.g., Jordanians, Egyptians, Tunisians, Indians, and Pakistanis) are seen as non-local NNESTs.

1.4   Aims and Research Questions

The main aim of this research is to extend previous findings regarding language teachers' identity construction. In accordance with the research gaps just identified, this research aims to understand the professional identity construction of non-local NNESTs working in the Saudi context. More specifically, it investigates the impact of the non-local NNESTs' biographies as well as the effect of the 'Native Speakerism' ideology on the formation of their professional identities. In addition to that, it attempts to identify the influence of other external factors, if any, on the construction of the non-local NNESTs' professional identities. Finally, the study endeavours to examine how their professional identities influence or are influenced by their teaching practices. In order to reach these objectives, the current study seeks answers to the following two research questions:

1)   How do non-local NNESTs construct their professional identities in the ELC CoP?

    a.   How do their biographies influence the construction of their professional identities?
    b.   How do they respond to the prevailing ideology of 'Native Speakerism'?
    c.   How do other external factors contribute to the construction of their identities?

2)   In what ways do their professional identities shape or are shaped by their teaching practices?

1.5   Contextual Background

As Varghese et al. (2005) argue, "identity is not context-free but is crucially related to social, cultural, and political context—interlocutors, institutional settings, and so on" (p. 23). Hence, it is necessary to provide a holistic picture of the context under investigation in order to better understand the professional identities of non-local NNESTs. Thus, the following subsections will attempt to draw a clear picture of the environment in KSA where the participating teachers work, by looking at the population of expatriates, the status of English, English language teaching, English language teachers, and some sociocultural values and norms.

1.5.1   Oil and Expatriates in Saudi Arabia

KSA was one of the poorest and most underdeveloped regions in the world until the discovery of oil in the late 1930s. From being a primitive and relatively isolated society that mainly depended on agriculture, oil was the lifeline that brought KSA into the international spotlight and connected it to the rest of the world. In fact, oil was the fuel that drove the phenomenal socioeconomic growth in

KSA as it provided the financial funds to build the nation's infrastructure. Mansfield (1985) described this transition from an extremely poor region to one of the richest county with control over the world's largest oil depository as one of the "most extraordinary phenomena of the twentieth century" (p. 348).

To extract, refine, and exploit its oil, KSA therefore needed foreign labour. As Glasze (2006) has observed, "the discovery and exploitation of oil on the Arab Peninsula by western oil companies in the late 1930s led to an influx of western professionals to the Gulf region" (p. 84). Many more expatriates moved to work in KSA after the 1973 oil crisis (Gibney & Hansen, 2005, p. 404). "By the 1970s there were close to a million foreign workers in Saudi Arabia, but by the 1980s this had increased to close to three million" (Elyas & Picard, 2018, p. 77). Thereafter, the reliance on the foreign manpower in KSA has not subsided. In 2017, KSA was ranked the second largest migration destination around the globe, with around 12 million migrants (United Nations, 2017). Nowadays, KSA has a high rate of foreign expatriates in comparison to citizens' population. According to the CIA Factbook (2017), the number of foreign nationals living in KSA represents up to 37% of the population.

1.5.2   The Status of English in Saudi Arabia

The arrival of leading international oil companies such as Shell, Mobil, BP, and Exxon to KSA in the 1970s made Saudis realize that working opportunities and speaking English satisfactorily go hand in hand. As Mahboob (2013) reports, "with the discovery of oil and the ensuing American interest in the region, English gained prominence and became the dominant language of business and trade in Saudi Arabia and the region" (p. 18). Due to the fact that the majority of the expats in KSA are from non-English speaking countries, such as Indonesia, Pakistan, Indian, and the Philippines, English has been used as a means of communication amongst expats and between locals and expats (Moskovsky, 2018). And Saudis believe that "as long as immigrant workforce is required a number of foreign languages will continue to be used, and that English will play an increasingly vital role in the national and international communication" (Moody, 2009, p. 99).

The eminent status of English is also attributed to the vast developments the country has gone through in different domains. The socioeconomic and technical developments and globalization have encouraged Saudis to improve their English language competencies as a necessary life skill (Al-Issa, 2011; Al-Jarf, 2006; Shaabi, 2010). Alongside the positive attitudes held by Saudi people towards English, Faruk (2013) argues that the majority of Saudis also recognize its vital role in sustaining the

country's future prosperity as well as its necessity in the job market. For Saudis, a good command of English means better employment opportunities.

English now enjoys a prominent status in KSA as it is "the only foreign language that is taught in all Saudi state schools, and it is taught as a core subject at all levels of school (primary, intermediate, and secondary)" (Alqahtani, 2018, p. 120). It is also the medium of instruction and training in many governmental institutions and organisations like the Arabian American Company (ARAMCO), the Saudi Arabian Basic Industries Company (SABIC), the Saudi Telecommunication Company, etc. Additionally, the Saudi government considers English as the main medium of communication for diplomatic relations with the western world. This wide usage of English made some scholars argue that English in KSA should be considered as both a second and a foreign language (e.g., Moody, 2009).

1.5.3   ELT in the Saudi Education System

It is true that throughout the early history of education in KSA, locals, driven by clerics, boycotted learning English or any other foreign language due to the belief that 'more English' would lead to 'less Islam' (Elyas & Picard, 2010). Such negative attitudes, however, changed as KSA has drastically developed thanks to the huge revenues gained from the oil industry. Hutchinson and Waters (1987) describe the oil crisis in 1973 as a main factor that accelerated the worldwide development of the ELT industry in an unprecedented way. KSA was not an exception. Being the largest oil producer, KSA was tremendously affected by the global spread of English language learning phenomenon. The strong dependence on foreign companies and expatriates in building the modern kingdom as well as keeping abreast of the vast needs of the modern society made the educational policymakers aware of the pivotal role English language plays in today's world.

Currently, "English has a strong and palpable presence in the Saudi educational system" (Al-Seghayer, 2014, p. 16). By looking at the Saudi English Language Education Policies, it is clear that English language has been attached to modernization, knowledge, and development. For instance, when looking at the textbooks series that is used in all Saudi public schools, *'Say it in English'*, it is stated that the general objectives of English learning are to enable learners to "participate in transferring the scientific and technological advances of other nations", "acquire the necessary linguistic competence required in different professions", and participate in "various life situations" (as cited in Alfahadi, 2012, pp. 35-36).

In KSA, the educational system comprises four main stages: primary (grades 1-6), intermediate (grades 7-9), secondary (grades 10-12), and then university, which most students start at the age of

18. English has been a core subject in public secondary schools in KSA since it was first introduced in 1927. English continued to be only taught at this level until 1958, when English language was introduced to public intermediate schools. Since then, English has been taught as a compulsory subject in public and private schools across the country. Due to post 9/11 international and local pressures (Elyas, 2008), the Ministry of Education (MoE) decided to gradually introduce English instruction to the elementary level. In 2004, English was introduced at grade 6, and then at grade 5, and finally at grade 4 in 2012.

At the tertiary level, the only university that implements English as a medium of instruction entirely in all of its departments is King Fahd University for Petroleum and Minerals. In order to cope with the twenty-first century's rapid changes, however, many Saudi universities have moved towards a greater use of English as a medium of instruction, especially in the departments of medicine, science, engineering, and business (Alqahtani, 2018). The increased demand for using English in Saudi universities is because they are trying to equip their students with up-to-date knowledge and prepare them for global employment prospects (Al-Hazmi, 2005). However, most universities have faced a serious challenge when trying to use English as a medium of instruction. Despite learning English from an early age in public schools, most Saudi students leave secondary schools with a poor English competency that does not even allow them to carry out a short conversation (Alrabai, 2018). In order to the fill the gap between secondary education and tertiary education, MoE introduced a policy to teach English as a core subject in all Saudi universities. Since 2010, English has been an integral part of the one-year Preparatory Year Programme (PYP) in all universities. All the students from different majors are obligated to finish this programme prior to starting a college programme. English language courses form a large portion of this PYP (20 hours a week). The main aim of this PYP is to equip students with necessary English skills and to ensure a smooth transition from the Arabic language learning environment in their schools to an English medium one at the university. As the dean of the PYP at King Saud University states in his message on the university's website:

> PY has been established as a solution to the many problems students used to face during their academic lives and to the lack of job opportunities in the distinguished governmental and private sectors after graduation. It is an attempt to minimize college dropouts, and human potentials and finances wasted in our dear country. Hence, the academic plan and the learning environment were prepared carefully. KSU has invested a lot and exerted much effort in this program to elevate students to the desired level on both the academic and personal levels through several direct and indirect elements which we will work together to achieve. (Al-Othman, 2009)

1.5.4 English Language Teachers in Saudi Arabia

In order to be an English language teacher in elementary, intermediate, and secondary schools in KSA, holding a bachelor's degree in English teaching is a minimum requirement. For teaching positions at the tertiary level, the situation is more complex. Khan (2011) identified three different types of English language teachers in Saudi universities and higher education institutions: non-local NESTs (e.g., British, Americans, Australians), non-local NNESTs (e.g., Indians, Jordanians, Egyptians), and local NNESTs (i.e. Saudis). For non-locals, both NESTs and NNETs, the policies and regulations of the Statute of the Council of Higher Education and Universities (as cited in Alenazi, 2014, pp. 6-7) specify that any foreign language teacher must at least meet one of the following criteria:

1- Holding a Bachelor's Degree with a 'Good' average (a GPA of 2.75 or more out of 5), a diploma in teaching the language as a foreign language, and at least one year of language teaching experience.

2- Holding a Bachelor's Degree with a 'Good' average (a GPA of 2.75 or more out of 5), in addition to at least three years' language teaching experience. The teaching Diploma in this case can be substituted by more years of teaching experience.

3- Holding a MA degree in the language they are going to teach besides at least one year of language teaching experience.

Saudi national teachers, on the other hand, do not fall under these regulations since they are employed under the regulations of the Ministry of Civil Service as tenured teachers. In spite of the increase in the employability of Saudi teachers, KSA is still vastly dependant on non-local teachers to meet teacher shortages. As Alenazi (2014) states, KSA "is one of largest workplaces of English teachers in the Middle East in terms of teachers recruited from other countries" (P. 3). In an issue of TESOL quarterly that addresses the challenges of TESOL in the Arabian Gulf, Syed (2003) contends that the "single most striking feature of English language teaching (ESL) in the Gulf is the number of expatriate teachers" (p. 338), with teachers from neighbouring Arab countries such as Egypt, Sudan, Jordan and Palestine teaching at the primary, intermediate, and secondary levels, and mostly NESTs at the tertiary level.

1.5.5 Aspects of Sociocultural Norms and Values in Saudi Arabia

Since this study seeks to understand how non-local NNESTs construct their professional identities and how their identities influence their classroom practice, it is also critical to address some aspects of the Saudi culture, norms, and values that are pertinent to non-local NNESTs. Although regional variations exist among Saudis from different regions, the Saudi culture, by large, is

uniform. All Saudis speak the Arabic language and believe in Islam. Unlike multicultural countries where there are diverse people with different norms and practicing different beliefs, KSA is a conservative Islamic country that is governed by the Islamic Sharia law. Since Islam is the fundamental force in the Saudi culture, all moral principles, social norms, values, traditions, and practices need to be in line with Islam (Alrashidi & Phan, 2015). Any non-Islamic practices are not allowed to be practiced.

Moreover, the Saudi culture is deeply family oriented. The family or the tribe is the basis of the social structure. The family value can be seen in individuals' naming conventions. Individuals are identified by the family or the tribe to which they belong. Thus, Saudis are expected to be aware of their heritage, their tribe, and their extended family. Saudis also prefer to socialize with family members than outsiders. Besides, the Qur'an stresses the family importance as individuals are urged to respect their parents, care for their children, and sustain good relationships with their family members and relatives. Furthermore, the Saudi culture is hierarchal in nature. That is, parents are superior to their offspring, managers to their subordinates, and teachers to their students.

Another aspect that is closely linked to non-local teachers' social lives is compound housing. Since the Saudi culture is Islamic and conservative, strict control is exerted over non-Islamic practices. Krieger (2007) describes KSA as a country where "most public entertainment is prohibited (there are no movie theaters, for instance), alcohol is banned, and women must cover themselves almost completely in public and are not allowed to drive" (p. 4). Even with the large population of foreign workers in KSA, the Saudi government attempts to preserve the status quo by segregating expatriates from local citizens. That is why "companies employing more than 50 people are required [by the government] to build housing for their employees" (Bombacci, 1998). The situation is similar with universities as each university offers compound housing for its foreign staff members. Such housing compounds provide expatriates with an enclave to live a western lifestyle. Glasze (2006) notes that unlike the life outside the compounds, which is considered closed and controlled, "the life behind gates and fences is associated with openness and freedom" (p. 84). In other words, compounds can allow non-locals to have a more familiar lifestyle.

1.6   Structure of the Thesis

This thesis consists of twelve chapters:

- **Chapter 1** has introduced the thesis. It has explained my motivation and the rationale for carrying out this study. It also has stated the research questions and the objectives it aims to achieve. The last section of this chapter has provided a contextual background of this study.

- **Chapter 2** discusses several issues regarding NNESTs: the problematic dichotomy of 'Native' vs. 'Non-native', the NNESTs' self-perception, their students' attitudes, administrators' beliefs and hiring practices, and the Native Speakerism ideology and its existence in KSA.

- **Chapter 3** provides a review of related literature regarding 'Language teachers' professional identity'. It centres around: the history of the identity construct, identity theorization from essentialist and constructionist viewpoints, the role of teacher learning in the emergence of identity in education, how teacher professional identity has been defined, the personal and professional factors that affect the formation of teacher identity, the complex nature of English language teachers' identity, and the significance of investigating teacher identity in ELT.

- **Chapter 4** explains the theoretical framework that underpins this research, namely 'Communities of Practice' (Lave & Wenger, 1991; Wenger, 1998). It also discusses the analytical tools to be employed from this theory in order to answer the two research questions.

- **Chapter 5** sets out the research design of this study. It explains the research setting, the research questions, the paradigm that this study is located in, the case study approach and the rationale for choosing it, and finally how and why participants were selected for this study.

- **Chapter 6** turns to the methodology of this study. It first illustrates the multi-method approach and the instruments used to collect data for this study. It then discusses in details the data analysis approach. The next section explains how trustworthiness can be achieved in this study. In the following section, I situate myself as the researcher and talk about 'Reflexivity'. Finally, this chapter concludes with a section on 'Ethical Consideration'.

- **Chapters 7-10** respectively present the case studies' findings of the four participating teachers: Thamir, Jameel, Naseer, and Pervez, with each chapter dedicated to one participant. Throughout these chapters, and by drawing on different datasets, the teachers' professional identity construction within the context of this study are empirically explored in the light of the theoretical framework.

- **Chapter 11**, through a cross-case analysis, addresses the key findings and common themes that run across the four cases, namely Institutionalized Native Speakerism, Controlling Non-localness, Linguistic, Cultural, and Religious Boundaries, and (En)countering Marginalization, and (In)effectiveness of ELC CoP.

- **Chapter 12**, finally, concludes the thesis by summarizing the study's findings, explaining its limitations and implications, pointing towards areas that may need further research, and presenting my gains from conducting this study.

CHAPTER TWO: LITERATURE REVIEW (THE NNESTs)

This study aims to understand the professional identity construction of non-local NNESTs. Therefore, before proceeding to investigate the concept of 'professional identities' and it is complex nature, it is important to first shed some light on 'NNESTs' and how they have been brought to become a focal research area in TESOL. This chapter aims to offer an informative overview of the most influential research areas that can be regarded as the precursors of language teacher identity research. In other words, this chapter shows how early studies approached the issues of NNESTs. It first explains how both terms 'native' and 'non-native' have been defined and viewed from a dichotomous perspective. The chapter then moves to focus on the 'non-native' as a language teacher. After that, it reviews some empirical studies on NNESTs in three areas: teachers' self-perceptions, students' attitudes, and administrators' beliefs and hiring practices. Finally, the chapter ends by discussing the ideology of 'Native Speakerism' and its existing practices in Saudi Arabia.

2.1 The Problematic Dichotomy of 'Native' vs. 'Non-native'

Braine (2010), in simplest terms, defines a native speaker as "one who speaks the language as his/her first language", and a non-native speaker as "one who speaks the language as a second or foreign language" (p. 9). Cook (1999) equally postulates that "a person is a native speaker of the language learnt first" (p. 187). This dichotomy is not ideologically free, however, as it carries its own deep connotations. For instance, "the term 'native speaker' undoubtedly has positive connotations: it donates a birthright, fluency, cultural affinity, and sociolinguistic competence. In contrast, the term 'non-native speaker' carries the burden of the minority, of marginalization and stigmatization" (Braine, 2010, p. 9).

Many attribute the mythologization of the NS to the early work of Chomsky (1965) (e.g., Braine, 2010; Mahboob, 2005; Rajagopalan, 2005), arguing that his use of the NS as the only reliable source of linguistic data was the departure point for much second language acquisition (SLA) research. The Chomskyan influence is clearly seen in Selinker's (1972) theories of 'Interlanguage' and 'Fossilization'. According to Mahboob (2010), "'interlanguage' and 'fossilization' imply that the goal of a second language learner is to be just like a native speaker and that if one does not achieve this goal then s/he has 'fossilized'" (p. 4). Long's (1981) 'Interaction Hypothesis' is another example that has given authority to the native speaker model. Long postulates that "participation in conversation

with NS ... is the necessary and sufficient condition for SLA" (p. 275). Such scholarly work which propagated the NS as the benchmark had led to the utilization of research methodologies whose first and foremost aim is to compare a language learner with NS norms (e.g., grammaticality judgment tests and error analysis) (Selvi, 2014).

However, defining a NS and differentiating it from a NNS is not unproblematic by itself. For some decades now, the 'native speaker' concept has been under attack by sociolinguists who have tried to deconstruct the dichotomous approach in which NSs and NNSs are viewed as two different and clearly opposite constituencies. For example, Cook (1999) challenges Stern's (1983) list of the features that constitute a NS as:

1) subconscious knowledge of rules,
2) intuitive grasp of meanings,
3) the ability to communicate within social settings,
4) a range of language skills, and
5) creativity of language use.

<div align="center">(as cited in Cook, 1999, p. 186)</div>

Cook (1999) says that, with regard to (1) and (2), although some native speakers may be able to recognize grammaticality and immediately process the meaning, they might not be necessarily capable of explaining their rationales behind those judgments. He further explains that not all native speakers act appropriately in social settings (3). Concerning creativity of language use (5), Cook points out that this may evident only in a small percentage of native speakers, such as poets and rappers. Thus, he argues that neither the presented features apply to all native speakers nor a deviation from them disqualifies native speakers as well.

In a similar vein, Davies (2003), examining the notion of 'nativeness' in terms of language users capabilities, suggests six ways in which a NS have been characterised in Applied Linguistics research:

1) childhood acquisition of the language,
2) intuition about acceptability of language use,
3) intuition about grammar,
4) a wide range of communicative competence,
5) creative use of the language, and
6) the capacity to interpret and translate mother tongue.

<div align="center">(p. 210)</div>

According to Davies (2003), apart from the first, none of the remaining characteristics establish a firm division between NSs and NNSs. He concludes by claiming that, although "difficult", it is "not an impossible task to become a native speaker of a target language" (p. 212). Many

empirical studies have also supported this argument and shown evidence of individuals who succeeded in 'becoming' NSs. For instance, Piller (2002) found that 27 out of 73 of her interviewed NNSs "claimed they had achieved high-level proficiency in their L2 and could pass for native speakers in certain contexts" showing that "highly proficient L2 users are not extremely rare exceptions, but more common than is generally assumed" (p. 186).

Another salient challenge to the 'native speaker' construct comes from the World Englishes (WE) paradigm, "which identifies and recognized the value of localized varieties of English, for example, Indian English or Nigerian English" (Llurda, 2016, p. 54). The work on WE is mostly influenced by Kachru's (1986) three circles model which represents the differences in the role and status of English worldwide, namely: the 'Inner Circle' where English is the mother tongue (i.e. the UK, the USA, Canada, Australia, South Africa, and New Zealand); the 'Outer Circle' where English is spoken as a second language or additional language, mostly in former British or American colonies (e.g., India, Nigeria, Kenya, the Philippines, and Singapore); and the 'Expanding Circle' where English is used as the primary foreign language (e.g., China, Brazil, France, Russia, KSA). Historically, what is considered to be native English is the standard type of English spoken in the inner-circle countries. However, with its unprecedented global spread, English has been indigenized in many countries in the outer and expanding circles, with many considering themselves to be owners and therefore NSs of these Englishes. Within this model, "English is now a plural phenomenon" ; hence, it "does not suggest that one variety is any better, linguistically speaking, than any other" (Huang, 2018, p. 24). In this respect, since a single norm for standard English no longer exists, scholars working on WE issues have accordingly questioned who should be labelled a NS or a NNS (Higgins, 2003).

Along similar lines, the paradigm of English as a Lingua Franca (ELF), "which refers to English language communication between speakers who do not share the same first language" (Llurda, 2016, p. 54), has also posed some problems to the theoretical division between NSs and NNSs. Within this paradigm, proficiency in English is determined by neither the place of birth nor the order in which English is learnt. Contrarily, proficiency is equated with the capacity to use the language appropriately to communicate with other English language users, be they NSs or NNSs. In other words, the cut-and-dried distinction between the so-called NSs and NNSs is downgraded and rendered irrelevant, as whereas some NSs may not succeed in accomplishing successful interactions, other NNSs may be efficient communicators. In this sense, and as a result of "its emerging role as a world language, English has no native speakers" (Rajagopalan, 2004, p. 112).

Calling into question the widely held notion of the NS, several scholars have consequently attempted to find alternatives for this dichotomy. Dissatisfied with the NS term, for instance, Paikeday (1985) was one of the first who proposed in his book '*The native speaker is dead*' using the

term 'proficient user' to refer to all successful users of a language. Rampton (1990) endorsed Paikeday's idea and suggested describing who can use a language successfully as 'expert speaker' instead of 'native speaker' to reflect 'language expertise' (proficiency in a language), which is contrasted with 'language inheritance' (being born into a social group that is traditionally linked to a particular language) and 'language affiliation' (one's sense of attachment to a language). Since expertise is "learned, not fixed or innate", Rampton's suggestion denotes a shift from focusing on 'who you are' to 'what you know' (p. 98-99). McKay (2003) also introduced 'bilingual user of English' to "describe individuals who use English as a second language alongside one or more other languages they speak" (p. 27).

2.2   NNESTs in the TESOL Field

The importance of NS as being the model and native-like language being the goal of a language learner found its way to the ELT field. That is, "scholars in ELT subsequently inscribed the Chomskyan 'NS' with essentialized 'normative' linguistic and cultural knowledge, skills, thinking and behavior, and as the idealized yardstick by which the ownership of English might be ascertained, and learner, user and instructor value might be assessed" (Yazan & Rudolph, 2018, p. 2). It has also underpinned many facets of the "TESOL profession (e.g. theory, research, publishing, instructional materials, assessment, teacher training and hiring practices)" (Selvi, 2014, p. 578). Because of this idealization of the NS model, it is not surprising then to find that only a few studies focused on NNESTs prior to the 1990s (Moussu & Llurda, 2008).

Over the last three decades, an increased body of literature has begun to demythologize the superiority of NESTs in the TESOL field. A pioneering work that brought issues concerning NNESTs to the surface is Medgyes's (1992) article 'Native or non-native: who's worth more?', which was the forerunner of his book '*The non-native teacher*' (1994). Medgyes (1992, 1994) challenges the idea that NESTs are superior to NNESTs, and argues that both NESTs and NNESTs have their own strengths and weaknesses (see Section 1.3 for the strengths of NNESTs). Hence, they both can be equally effective teachers on their own terms. The groundbreaking book of Phillipson (1992) '*Linguistic imperialism*' also drew considerable attention to the distinction between NNESTs and NESTs. Phillipson (1992) coined the term 'native speaker fallacy' to question the validity of the established relationship between language proficiency and pedagogical practices and its consequent widespread belief that "the ideal teacher is a native speaker" (p.185). He claims that the main qualities that make a good teacher are knowledge of the target language and insight into the language learning process, qualities which are not innate but can be instilled through teacher

training, whether a teacher is a NEST or a NNEST. He further adds that most NNESTs have gone through the process of L2 learning as adults and, therefore, they might be better equipped to teach the L2 to other adults than those who have learned it as their L1. In a more recent work, Holliday (2005) endeavoured to unearth how the TESOL field has been under the dominance of the 'Native Speakerism' ideology, in which the NNEST is cast as deficient in comparison to their NESTs counterparts (I will return to discuss Holliday's in more detail in Section 2.4).

In an attempt to debunk the NESTs myth, another line of research has deconstructed and unravelled how 'native speakerness' is more a socially constructed trait than a pure linguistic phenomenon. In other words, many studies have shown that since "linguistically speaking, there are no grounds to maintain the distinction between 'native' and 'non-native speakers'", it appears that the idealized image of the NEST "is assigned on the basis of social and contextual factors" (Lowe & Kiczkowiak, 2016, p. 3).

A notable "variable that comes into play in the NEST/NNEST discussion is race" (Llurda, 2014, p. 2). In the ELT field, as Pennycook (2017) reports in the Preface to the second edition of his 1994 book '*The Cultural Politics of English as an International Language*', "people of colour may not be accepted as native speakers" (p. xiii), as there is a "tendency to equate the native speaker with White and the nonnative speaker with non-White" (Kubota & Lin, 2006, p. 481). In her study, for instance, Amin (1997) interviewed five female teachers from different minority backgrounds teaching in Canada. The interviews focused on the teachers' perceptions of their students' ideal English language teacher. The participants believed that their students assumed that "only White teachers can be native speakers of English" (p. 580). Another example of this interrelation comes from Javier (2010, 2016), who demonstrated through several narratives of 'Visible Ethnic-Minority Native-English-Speaking Teachers' (VEM-NESTs) how judging a teacher's nativeness by students, colleagues, and recruiters is still conflated with issues of race and ethnicity.

In a similar vein, Brutt-Griffler and Samimy (1999) found "national origin and accent" to be the "characteristics that are socially held to represent those of the NS" (p. 416). This is in line with Chen and Cheng's (2012) study which elucidated that "the most salient feature that singles most NNETs out is their foreign accents and names" rather than their linguistic abilities (p. 75). Escudero and Sharwood Smith (2001) additionally agree that alongside "having been born and brought up in a relevant language community … possession of a particular accent" is a core feature of the stereotyped NEST. (p. 280). The 'Native Speaker' construct, moreover, has even been connoted with the teacher's social class. In many parts of the world, that is, "'Native speakers' of English are assumed to be advanced (technologically), civilized, and educated" (Jenkins, 2000, p. 229). Taken

together, what these studies highlight is that the NEST/NNEST dichotomy may be fundamentally dependent upon ideological characteristics completely unrelated to fluency or proficiency.

Yet, despite its alleged inappropriateness, the separation between NESTs and NNESTs "continues to be used easily and unthinkingly by English language educators and their students throughout the profession" (Huang, 2018, p. 23). Even NNEST Caucus that contends to replace the term 'non-native' still uses this dichotomy in most of its publications (Holliday, 2009). In fact, almost all studies on NESTs and NNESTs implicitly accept the division between NESs and NNESs. As Árva and Medgyes (2000) say "the term native speaker as opposed to non-native speaker is as widely used in the professional jargon of both teachers and researchers today as ever" (p. 356). Similarly, in the current study, the NEST/NNEST dichotomy will be adopted in my writing. It is necessary to state that my usage of this dichotomy is not to bestow its legitimacy. I am aware of the individual differences between teachers, and I do not attempt to essentialize all NNESTs and treat them as one homogeneous group. Employing this dichotomy, however, is still potentially helpful in "exposing the ideologies underpinning what Phillipson (1992) called 'the native speaker fallacy'" as well as "advocating for and empowering non-native teachers" (Gray & Morton, 2018, p. 72). The next section will shine more light on the empirical studies related to NNESTs.

2.3   Empirical Studies Review

Despite the aforementioned seminal publications in the early 1990s, almost a decade had to pass to carry out more research on issues related to NNESTs. According to Moussu and Llurda (2008), George Braine's (1999) book '*Nonnative educators in English language teaching'* seems to provide a departure point for a number of graduate students and scholars to probe issues concerning NNESTs. Over the last two decades, research on NESTs and NNESTs has grown tremendously. It has gone through different phases and mainly focused on three areas: teachers' self-perceptions, students' attitudes, and administrators' beliefs and hiring practices. The following subsections will present some studies in those areas.

2.3.1   Self-Perceptions

In this phase of research, the primary focus was on the teachers' self-perceptions of their strengths and weaknesses with regard to their English language proficiency and teaching. For instance, in Reves and Medgyes' (1994) pioneering study, a questionnaire was administered to 216 NNESTs from ten different countries (Brazil, former Czechoslovakia, Hungary, Israel, Mexico, Nigeria,

Russia, Sweden, Yugoslavia, and Zimbabwe). Around 70% of the participants claimed that their teaching effectiveness was obstructed by their language difficulties. The study also showed that the participants' fear of their students' judgment made them self-conscious of their mistakes, which in turn led to "a poorer self-image, which may further deteriorate language performance, and in turn may lead to a cumulatively stronger feeling of inferiority" (p. 364). Moussu and Llurda (2008) point out that, unlike with NNESTs, students might judge NESTs less harshly for a grammatical mistake or a lack of knowledge.

In another small-scale study conducted in Hong Kong, Tang (1997) surveyed 47 NNESTs about their perceptions of the proficiency and competency of NESTs and NNESTs. "A very high percentage of respondents believed that NESTs were superior to NNESTs in speaking (100%), pronunciation (92%) listening (87%), vocabulary (79%), and reading (72%)" (pp. 577-578). On the other hand, the teachers found sharing the students' L1 to be advantageous when teaching junior and weak students. Llurda and Huguet (2003) reached similar findings when they found the majority of the 101 surveyed NNESTs teaching in Spain "to have a more idealised image of the NS, as nearly half of them said they would employ more NSs than NNSs in a language school" (p. 229). A study by Jenkins (2005) lends extra support to this notion of negative self-image among NNESTs. Carrying out a qualitative study, Jenkins interviewed eight NNESTs from Italy, Japan, Malaysia, Poland, and Spain. "All had a high level of proficiency in English", and "all eight had university degrees" (p. 534). Yet, the findings demonstrated that the teachers had a positive attitude towards 'NS' accents and a lack of confidence in their own accents.

In the Turkish context, Tatar and Yildiz (2010) drew on qualitative data to investigate the self-perceptions of local NNESTs teaching at primary and secondary schools in Istanbul. The study was conducted with the participation of eight in-service teachers and forty teacher candidates. Using qualitative methods (formal and informal interviews, a focus group interview, and teacher journals) to collect data, the analysis showed that many NNESTs were aware of the values they could bring to their classes due to their knowledge the students' L1 and culture as well as experiencing being L2 learners. On the other hand, the participants' were mainly concerned about their inadequate language skills and knowledge of target culture as well as unequal work conditions.

In Japan, Butler (2007a) employed three questionnaires to investigate 112 elementary school teachers' attitudes towards the 'native speaker fallacy'. She found out that "(85.3%) of the teachers indicated that they felt their current proficiency level did not reach the minimum level needed to conduct English activities" (p. 21). As a result, nearly 60% of the participants supported the notion that English is best taught by NESTs and only 13% disagreed. The teachers also had a negative attitude towards nonstandard English and believed that only British and American English should be

taught to EFL students. This strong belief in this fallacy led teachers to have "feelings of insecurity or lack of confidence in teaching" (p. 27).

2.3.2 Students' Attitudes

Research on students' attitudes towards NNESTs has a more recent history (Braine, 2010). Some of the first studies in this area were Master's dissertations and Doctoral theses. For example, in her Master's dissertation, Moussu's (2002) longitudinal study was based on the assumption that time and exposure to NNESTs would change the 84 ESL students' perceptions of their NNESTs. Two questionnaires were used in this study: one was given on the first day of the new semester and the second was given 14 weeks later, on the last day of the semester. The results showed a positive change in the students' attitudes towards their NNESTs. For example, in an answer to the question, "Would you encourage a friend to take a class with this nonnative English-speaking teacher?", at the beginning of the semester only 56% of the students had answered 'yes'. By the end of the semester, the percentage had increased to 76%.

Mahboob (2003), for his PhD thesis, investigated students' attitudes towards both NESTs and NNESTs. He asked 32 students enrolled in an intensive English programme in the USA to answer open-ended questions about their opinions on NESTs and NNESTs. The analysis indicated that NESTs were valued for their oral skills, large vocabulary, and cultural knowledge. However, they were criticized for their poor knowledge of grammar, difficulties in answering questions, teaching methodology, and lack of experience as language learners. On the other hand, NNESTs were appreciated for their experiences as ESL learners, knowledge of grammar, teaching methodology, hard work, and ability to answer questions. Negative responses towards NNESTs related to their poor oral skills and lack of knowledge about the 'English-speaking' culture.

Similarly, Benke and Medgyes (2005) presented a comparative analysis of the most characteristic features of both NESTs and NNESTs as seen by students. The participants were 422 Hungarian learners of English who "had been exposed to more than a year of English language instruction offered by both NS and NNS teachers" and "were at minimum lower intermediate level of proficiency" (p. 198). When compared with NESTs, the analysis showcased that the advantages most often attributed to NNESTs were their "structured approach to teaching grammar", ability "to deal with grammatical difficulties", "familiarity with the local educational environment", and "invaluable help in supplying the exact Hungarian equivalent of certain English words". On the negative side, NNESTs were criticized for their "bad pronunciation and outdated language use" (p. 206).

Having 56 students listen to the same audiotaped passage read by three NSs of different varieties (Standard American, Southern American, and British) and three NNSs (Japanese, Portuguese, and German), through surveys, Kelch and Santana-Williamson (2002) elicited the students' attitudes towards each speaker's accent. The data showed that the students "were in most instances unable to discern a native English speaker from a nonnative English speaker". Yet, there was "a straight correlation between what students considered to be native speaking accents and favorable teacher traits such as a high level of training and education, greater teaching experience, and excellence in teaching" (p. 65). On the other hand, when answering open-ended questions, the students also mentioned the value of NNESTs as role models, source of motivation, and language learners who empathize with the students and understand their learning difficulties. In a similar study, Butler (2007b), using attitudinal questionnaire, examined 312 elementary school South Korean students' attitudes towards tape-recordings of an American-accented teacher and a Korean-accented teacher. Although accent did not influence students' listening comprehension of both teachers, it was found that the teacher with American-accent was perceived as having a better pronunciation and more confidence.

2.3.3   Administrators' Beliefs and Hiring Practices

The TESOL organization has published two statements to prevent discriminatory hiring practices against NNESTs in the ELT profession. In 1992, the first statement was the 'Statement on non-native speakers of English and hiring practices', and the second, in 2006, was the 'Position statement against discrimination of non-native speakers of English in the field of TESOL'. Even with this work, however, it is well-established in the literature that NESTs are preferred over NNESTs. A considerable body of literature shows that NNESTs are still marginalized in their profession in terms of the hiring practices and payment (Mahboob & Golden, 2013; Rivers, 2016; Selvi, 2010). Many educational institutes around the world still hire and prefer NESTs over NNESTs since the notion of 'nativeness' is still dominant in the field on ELT. Thus, Kubota and Lin (2006) state that "focusing on non-nativeness in employment discrimination is absolutely necessary when seeking social justice in this globalized era as more English language teachers are recruited in many communities around the world" (p. 481).

In their study, Mahboob, Uhrig, Newman, and Hartford (2004) surveyed the employers' attitudes towards 'native speaker criterion' in 479 intensive English programs in the USA. They found that "the single most important criterion in making hiring decisions was 'nativeness'" (as cited in Mahboob, 2005, p. 64). They also noticed a negative correlation between the importance placed on this criterion and the number of NNESTs at a particular place. In another study, Clark and Paran

(2007) surveyed the employability of NNESTs among English language teaching institutions in the UK, and they found that NESTs are still privileged as they were considered to represent both the model speaker and the ideal teacher. The 'native English speaker criterion' was judged by 72.3% of the employers as either moderately or very important. In a different study that follows a qualitative approach, Golombek and Jordan (2005) presented case studies of two postgraduate students from Taiwan in their first year of study in a 2-year TESOL program. The researchers found that although these two students felt they possessed the ability and skills to be competent English teachers, "institutions and individuals they encountered judged their expertise as secondary to biological factors such as race" (p. 528).

Discrimination against NNESTs is also noticeable in job advertisements. Thousands of teaching job advertisements specify that only NSs will be considered; and the TESOL and British Association for Applied Linguistics (BAAL) mail's policy of not accepting job adverts with NS in them is evidence of the continuing practice of using the NS term in such adverts. Selvi (2010) analysed online job advertisements at two leading websites and found that most job advertisements are discriminatory on the basis of "nativeness as well as variety of English spoken, location of academic degrees attained, and location of residence or citizenship" (p. 173). Similarly, Piller and Takahashi (2006) analysed advertisements from four major private English language schools in Japan. They noticed that all advertisements depicted the desirable English language teacher as a smiling white Western man. In a more recent study, Mahboob and Golden (2013) collected and analysed 103 job advertisements from the website ESL Jobs World (www.esljobsworld.com), 50 for jobs in East Asia and 53 for jobs in the Middle East, in order to examine the criteria that employers advertise when hiring English language teachers. They found that "nativeness was the single most frequent criterion mentioned in the advertisements across the two regions" (p. 73). The next section will discuss the ideology behind such discriminatory practices within the context of this study.

2.4 'Native Speakerism' in Saudi Arabia

As the above review of empirical studies shows, there have been numerous studies on many aspects of the NNESTs experiences within TESOL. Although "these efforts, without any doubt, have created a much-needed awareness about the condition of the NNS", "the marginality of the majority [the NNESTs] has not changed much" (Kumaravadivelu, 2016, pp. 6-7). Holliday (2006) attributes this continuing dominance of NESTs to 'Native Speakerism', which he defines as "a pervasive ideology within ELT, characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching

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methodology" (p. 385). Most of the time this ideology is not explicitly stated or even realized. In fact, it "is so deep in the way in which we think about TESOL that people are standardly unaware of its presence and its impact" (2005, p. 10); a notion similar to that of Darvin and Norton (2016) who state that "the power of ideology is its ability to render itself invisible, whether because it has become naturalized as common sense, or because its mechanisms are intentionally concealed" (p. 26).

Central to the ideology of Native Speakerism is racism. Nearly a decade after the term was initially coined, Holliday (2016) confirms that "Native-speakerism is a neo-racist ideology that has wide-ranging impact on how teachers are perceived by each other and by their students" (p. 1). This ideology is neo-racist in two ways. Firstly, "hidden by supposedly neutral and innocent talk of cultural difference" lies what Holliday terms 'cultural disbelief', which 'Others' the cultural realities of non-Westerns students and teachers, and views them as "uncritical, static, rigid, with a fixed view of knowledge, intellectually interdependent, wishing to preserve knowledge, good at memorizing" (2005, p. 21). Hence, it is the superior Westerns' "'moral mission' to bring a 'superior' culture of teaching and learning to students and colleagues who are perceived not to be able to succeed on their own terms" (2006, p. 386). This view of any other culture as deficient and inferior, according to Holliday (2016), "is in fact racist" (p. 1). Secondly, this ideology is neo-racist as in many cases the image of NESTs becomes associated with 'Whiteness'. This means that even "'non-White' teachers who have spoken English from birth are categorised either implicitly or explicitly as 'non-native speakers'" (p. 2).

The detrimental implications of Native Speakerism "stretch far beyond the classroom to attitudes and values that both pervade the whole ELT profession and extend to society as a whole" (Holliday, 2016, p. 3). Lowe (2017) identifies five areas in which this ideology has affected the ELT industry around the globe:

1. Preferential hiring of NESTs over NNESTs (see Section 2.3.3).
2. Adoption of Western teaching methodologies in lieu of context-sensitive ones. Kumaravadivelu (2006) elaborates that "since the audiolingualism of the 1940s, TESOL has seen one method after another roll out of Western universities and through Western publishing houses to spread out all over the world" (p. 20). However, this promotion of Western-based methodologies is far from being innocent as it aims to maintain hegemony in the hands of the West. Kumaravadivelu (2016) makes this case in his discussion of CLT, arguing that "all the center-based methods are clearly linked to native speakerism. That is, they [the West] promote the native speaker's presumed language competence, learning styles, communication patterns, conversational maxims, cultural beliefs, and even accent as

the norm to be learned and taught", which in turn enables them to control "all other aspects of language education: curriculum, materials, testing, and training" (p. 8).

3. Privileging of particular Western models of English over other varieties. According to Holliday (2015), there is "still a wide-spread belief that 'authenticity' in English lessons derives from [Western] 'native speaker' language and cultural content" (p. 13). This belief is not only held by publishers who place emphasis on Western cultures and models of English in their textbooks, but also by students and teachers who have much more positive orientations towards 'inner circle' verities (e.g., Matsuda, 2002; Yamanaka, 2006; as cited in Lowe, 2017).

4. Creating negative images of students. As mentioned earlier, through 'Othering' their cultures, students could be seen to have "difficulty with the specific types of active, collaborative, and self-directed 'learner-centred' teaching–learning techniques that have frequently been constructed and packaged as superior within the English speaking West" (Holliday, 2006, p. 385).

5. Negative self-images among non-native teachers and students (for examples, see Sections 2.3.1 and 2.3.2).

"While native-speakerism originates in the English speaking West, it is subscribed to by English language educators everywhere" (Holliday, 2008, p. 120). Unexceptionally, this ideology is also palpable in the Saudi context. Alshammari (2015) argues that "it is obvious that most Saudi people are obsessed about native-based accent and native speakerism" (p. 369). This is reflected in Robert Phillipson's (2009) words in his interview with 'Multilinguals in TESOL' blog when he said: "The need to analyse why there is so much faith in native speakers of English in … the Middle East really needs empirical exploration. Personally I think it is a scandal that monolinguals are let loose on hapless Chinese, Malay, *Saudi*, or Emirate learners" (emphasis added). In a pioneering study in the Saudi context, Alenazi (2014) used a mixed methods approach to investigate the attitudes and the hiring practices of Recruiting Committee members towards NESTs and NNESTs at Saudi universities. Although recruiters stated that, "in descending order of importance, the academic qualifications, teaching experience, native English speaker status (NES), nationality and accents of the applicants were adopted as hiring criteria", the findings showed that the recruiters' "actual hiring practices revealed that being a native speaker superseded qualifications in importance" (p. 1). Nationality and accent also had similar effects of recruiters' decisions. In a different study, Alseweed (2012) examined novice university students' perceptions of their NESTs and NNESTs. Participants "exhibited

an explicit preference for NESTs" and this "preferences for NESTs increases as they go higher up in their education" (p. 49).

Due to the paucity of empirical research on NNESTs in KSA, I will refer in this section to other studies conducted in neighbouring countries in the Gulf. In her study, Ali (2009) presented the reflections of five English teachers from the Outer Circle on the hiring practices of English teachers in the Gulf. She found that "teachers from the Outer Circle face discrimination in the hiring process of English teachers" (p. 34). Ali concluded by describing ELT in the gulf countries as a "locked office where only certain 'privileged' teachers [NESTs] can gain entry" (p. 35). She further added that "the vast majority of institutions of higher education in the GCC insist on hiring 'only native speakers'" (p. 51). The long existence of this ideology has also extended to affect how teacher perceive themselves as professionals. In Bahrain, for example, Alwadi (2013) interviewed 10 Bahraini English language teachers. He found that those teachers viewed their NESTs colleagues as more capable and better equipped to English language regardless of their academic backgrounds. In Oman, Buckingham (2014) asked 349 Omani students to evaluate recordings of 8 different speakers (two self-identified as NESTs and six self-identified as NNESTs) reading the same text. The analysis showed that the students had an overwhelming preference for the American accent.

Finally, the Native Speakerism ideology represents a dominant set of ideas which serve to structure the ELT field in a particular way; with Western institutions and their 'native speaker' representatives dominating, and those non-Westerns subordinating. To overcome this harmful state of affairs, Holliday (2016) calls for a shift "from cultural disbelief to cultural belief" (p. 3); that is the idea that all English language teachers, regardless of their L1, have rich cultural and linguistic experiences, and therefore they should be able to contribute on an equal footing to the ELT field. This ideology will be explored in more detail with reference to this study throughout Chapters 7 to 10.

2.5   Conclusion

This chapter has reviewed the literature related to NNESTs. Section 2.1 has first problematized the term 'native speaker' as well as the dichotomous vision of 'native speakers vs. non-native speakers'. Section 2.2 has then turned to focus on the 'non-native' in the TESOL field as a language teacher. After that, Section 2.3 has presented review of the growing empirical studies on NNESTs in three areas, namely teachers' self-perceptions, students' attitudes, and administrators' beliefs and hiring practices. Finally, Section 2.4 has discussed the ideology of 'Native Speakerism' and its strong presence in the context of Saudi Arabia.

CHAPTER THREE: LITERATURE REVIEW (LANGUAGE TEACHER IDENTITY)

As the previous chapter shows, most early studies approached the issues of NESTs and NNESTs from a cognitive perspective, and investigated areas such as teachers' self-perceptions, students' attitudes, and administrators' beliefs and hiring practices. However, "researching and theorizing language teacher thinking, cognition, beliefs and development cannot easily be undertaken without due consideration of language teacher identity" (Gray & Morton, 2018, p. 3). With the increased recognition of the central role of teachers in constituting classroom practices as well as understanding "the sociocultural and sociopolitical dimensions of teaching", it became evident that "initial explorations of teacher beliefs, knowledge, attitudes, and so on … could not be seen atomistically but that it was the teacher's whole identity that was at play in the classroom" (Varghese et al., 2005, p. 22). In other words, teachers "must be understood within the teachers' immediate and wider contexts of work, their personal biographies, and experiences" (Tsui, 2011, p. 25). Hence, scholars have become more interested in researching and understanding teacher's whole identity in order to understand "how language teaching is played out" (Varghese et al., 2005, p. 22).

In order to understand the professional identity construction of non-local NNESTs, this chapter aims to present a review of the literature pertaining to the issues relevant to language teachers' identities. This chapter first provides a historical overview of the identity construct in Section 3.1. Then, Section 3.2 moves to demonstrate how identity has been theorized and approached from two schools of thoughts: essentialism and constructionism. Section 3.3, after that, clarifies how the shifting epistemology of teacher learning has led to the emergence of identity as an important phenomenon in education. The next Section 3.4 discusses the characteristics and the definitions of teacher identity. Section 3.5, then, explains the various personal and professional factors that affect the formation of teacher identity. Section 3.6 illustrates the unique nature of ELT, and how that influences the identity construction of language teachers. Afterwards, Section 3.7 explicates the significance of investigating teacher identity in ELT. Finally, the chapter ends with a brief summary of its content in Section 3.8.

3.1 Identity Construct

The origin of the concepts that underlie our understanding of identity is historically deep. Many scholars who have explored the history of identity associate the emergence of identity with the works of western European enlightenment philosophers like Descartes, Locke, Kant, and Hegel (e.g., Benwell & Stokoe, 2006; Block, 2007b). Prior to the appearance of the social sciences in the early 20th centuries, philosophers attempted to explore various aspects of human existence by answering questions like 'Who am I?', 'Who will I be?', 'How do I know I exist?', and 'Who could I have been?' (McLean & Syed, 2015).

Despite its old history within the domain of philosophy, the current growing interest in identity in social sciences goes back no further than the 20th century (Bendle, 2002). Gleason (1983) dates back the first appearance of the contemporary term 'identity' to the 1950s. Thenceforth, identity has become one of the most widely studied concepts across various disciplines. As Wrong (2000) wrote, "one has the impression that 'identity' is the most widely used concept these days in the social sciences and humanities" (p. 10). As a result, publications on 'identity' have significantly increased in the last few decades. Schwartz, Luyckx, and Vignoles' (2011) search of the term 'identity' in titles and keywords (including journal articles, books, book chapters) generated 5,296 results from the 1970s, 11,106 from the 1980s, 44,557 from the 1990s, and 98,933 from the 2000s. Although there has been an increase in the number of scientific publications in general, the rate of increase for publications on identity has been much higher. For instance, between the 1960s and 2000s, the number of general scientific publications increased by a factor of 7.4 whereas publications on identity increased by a factor of 49.5. Block (2007b), with reference to Bendle (2002), attributes this rapid growth to several factors, including the rise of secularism which puts "greater valuing of life on earth and self-fulfilment via worldly activity" as opposed to religion, the increased attention to human rights in the advanced industrialized countries, and globalization and its accompanied technologies in postmodern ages which "make the present first and foremost about individuals" (p 3). All these factors resulted in a movement away from an essentialized view of identity which gives primacy to stability towards a social constructivist view which sees identity as dynamic and unstable. The next section will further explain how identity has been theorized in essentialism and constructionism.

3.2 Theorizing Identity Construction

Before descending to the focus of this research, language teachers' professional identity, it is necessary to first understand how identity has been theorized and approached. Despite its relatively

recent history, it is necessary to mention here that the literature on identity is extended, so trying to limit identity theories to distinct categorisations might be challenging. I here draw on Benwell and Stokoe's (2006) theorization of identity. In their comprehensive overview of identity, Benwell and Stokoe identify two dominant schools of thoughts in theorizing identity: 'Essentialism' and 'Constructionism'.

From an essentialist perspective, identity is located "'inside' persons, as a product of minds" (Benwell & Stokoe, 2006, p. 9). Even though identity from this perspective recognizes the role others play in the formation of identity, this role "was still filtered and interpreted subjectively" (Davey, 2013, p. 25). Thus, from this viewpoint, identity can be seen as a taken-for-granted category and a fixed, stable, and identifiable feature that each individual has. This line of theorizing was hugely influenced by the work of Erik Erikson. Drawing on his works on youth identities, Erikson (1968) argues that every person, due to biological and psychological maturation, passes through a series of eight stages across the life cycle while maintaining "a subjective sense of an invigorating sameness and continuity" (p.19). Hence, Erikson (1968) views identity formation as "a process 'located' in the core of the individual" (p. 22), and his theory represents an essentialist view of identity as it expects that every person would experience each of the eight stages in the same order (Trejo-Guzman, 2009). In this sense, Erikson's conception of identity emphasizes the stability and coherence of identity (Holland & Lachicotte, 2007).

On the other hand, "the social constructionist approach to identity rejects any category that sets forward essential or core features" (Cerulo, 1997, p. 387). This approach, as Waterman (2015) postulates, is "the greatest challenge to the concept of a coherent, stable sense of identity" (p. 205). Unlike essentialism, social constructionism accounts of identity as being continuously socially constructed in interaction. It is important to note that social constructionist approach to identity does not "simply replace an 'inner' self with an 'outer' one" (Benwell & Stokoe, 2006, p. 4). That is, "rather than being reflected in discourse, identity is actively, ongoingly, dynamically constituted in discourse" (p. 4). In this sense, identity is not something we are born with. It is not something we possess. Identity, conversely, develops as we interact with the world around us.

Despite using the term 'self' instead of the term 'identity', the work of Mead (1934) is most eminent in discussions of identity from a social constructionism perspective. Mead (1934) fiercely opposes "the tendency to essentialize and abstract the self from its social environment" (De Fina, 2011, p. 265), and substantially recognizes the interactive nature of identity in social contexts. Mead (1934) explains that "the self is something which has a development; it is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of his relations to that process as a whole and to other individuals within that process" (p.

135). Thus, Mead's conception focuses on the role interaction with others plays in identity construction.

Taking into consideration the interactive nature of the identity construction process, it is also important to highlight "the key distinction in social constructivist accounts of identity between ascribed or imposed identities (how people see us) and assumed or achieved identities (how we see ourselves)" (Horner & Weber, 2012, p. 82). It is in and through this continual negotiation between ascribed/imposed and assumed/achieved identities that individuals construct who they are (Block, 2007b; Gee, 2000-2001; Pavlenko & Blackledge, 2004; Varghese et al., 2005). This negotiation is not always harmonic, however, as "there may be a discrepancy between how people view themselves and how they are seen by others" (Beinhoff & Rasinger, 2016, p. 577). In other words, an individual's "preferred identities might not be the ones that are recognised and respected by others" (Dervin & Jackson, 2018, p. 68). Such an incongruence oftentimes stems from the asymmetrical distribution of power among individuals in particular contexts at particular points in time. This explains why some CoP members may feel powerless to resist the undesired identities "imposed on them by the hegemonic and assimilationist discourses of the mainstream" (Pavlenko & Blackledge, 2004, p. 17).

Overall, whilst most of the early work adopted a predominantly psychological essentialist approach to understand identity, recent studies in social sciences and applied linguistics in particular regard identity construction as a social process. Despite the existence of various competing frameworks around the notion of identity, "the general move has been away from identity in terms of psychological processes towards contextualized social processes" (Miller, 2009, p. 173), and "the Meadian approach has pervaded the research base on language teacher identity since its inception" (Martel & Wang, 2014, p. 290). This study is no exception as it mainly investigates teachers' identity formation from a social constructionist perspective. Through the lens of Lave and Wenger's (1991) and Wenger's (1998) 'Communities of Practice', this study postulates that "one's identity does not lie *only* in the way one talks or thinks about oneself, or *only* in the way others talk or think about one, but in the way one's identity is *lived* day-to-day" (Tsui, 2007, p. 660, emphasis added).

3.3 Teacher Learning and the Emergence of Identity

For several decades, psychological theories dominated the field of learning. Such traditional theories framed learning as a matter of knowledge transmission that is mainly located in the individual cognition. They primarily emphasized the role of the individual in acquiring and accumulating knowledge as an internalization process. By viewing it as a discrete and decontextualized activity, many scholars have considered psychological theories inadequate as they

simplistically overlooked the vital social, cultural, and temporal dimensions that underpin individuals' learning (Lave, 1996; Lave & Wenger, 1991; Wenger, 1998). Throughout the 1990s and towards the beginning of the new millennium, and due to the criticism levelled against the traditional learning theories, an alternative paradigm has appeared to account for the situational and environmental factors in the process of learning. This huge move away from the narrow cognitive paradigm towards a more comprehensive sociocultural one has been termed in the literature as *'the sociocultural turn'* in human sciences (Johnson, 2009).

This shift in understanding learning has also been reflected in the field of teacher education and teacher development. For teachers, the genesis of learning has been viewed from two distinctive perspectives: being and becoming a teacher. Mayer (1999, as cited in Clarke, 2008, p. 8) explains the difference between these two perspectives when she says:

> Learning to teach can be learning the skills and knowledge to perform the functions of a teacher or it can be developing a sense of oneself as teacher. In the former, one is 'being the teacher', whereas in the latter, one is 'becoming a teacher'.

In the past, effective teaching was viewed as "a mechanical input-output process" (Kiely, 2014, p. 210). Therefore, teacher learning was confined to acquiring skills and knowledge "in pre-service and in-service interventions" (Jurasaite-Harbison & Rex, 2006, p. 425). However, it was found that teachers' success is not only determined by how much knowledge they possess (Olsen, 2008b). Successful language teaching is now seen "not as a set of behaviors with specific and predictable outcomes associated with such behaviors but as a complex, social, and embodied process with, at its center, the teacher, the student, and the context or teaching/learning environment" (Varghese, Motha, Park, Reeves, & Trent, 2016, p. 549).

Hence, "in the wake of new educational initiatives for professional development, interest in how, when, and what teachers learn is growing" (Jurasaite-Harbison & Rex, 2006, p. 425). Drawing on developments in social and cultural theories, several scholars have regarded learning to teach as a process of identity formation *'becoming a teacher'*, rather than the acquisition of a set of skills and techniques *'being a teacher'* (e.g. Burns & Richards, 2009; Clarke, 2008; Flores & Day, 2006). This line of thought draws mainly on the work of Britzman (1991), who argues that "learning to teach - like teaching itself - is always the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become" (p.8). Danielewicz (2001), similarly, considers "'becoming a teacher' as an identity forming process whereby individuals define themselves and are viewed by others as teachers" (p. 4). Flores and Day (2006) also assert that "becoming a teacher involves, in essence, the (trans)formation of the teacher identity" (p. 220). In

this respect, it is reasonable to regard teachers identity as strongly related to learning in that the question of what is learned is answered in terms of identity (Liu & Xu, 2013).

In addition to that*, 'Becoming a teacher'* acknowledges the 'situatedness' and the social nature of learning (Lave & Wenger, 1991). From this viewpoint, learning is not merely a process of translating knowledge into practice. Learning, however, takes place and evolves as a result of participating and interacting in a particular social context (Burns & Richards, 2009). Hence, teacher education is no longer "predicated on the assumption that knowing something in one context will convert into doing it in another" (Freeman, 1994, as cited in Johnson, 1999, p. 9). This line of argument reflects an alternative understanding of the nature of teacher learning as a form of socialization that is situated into the practices of a community of practice (CoP).

This shift in understanding the nature of learning is best manifested in Lave and Wenger's (1991) and Wenger's (1998) Social Learning Theory. Some scholars even describe this theory as a key contributor to this shift (e.g., Liu & Xu, 2013). The situated nature of learning in a CoP explicitly lays out the mutual link between learning and identity. It connects learning and identity in a way that captures learning within a CoP as a transforming process of 'who we are'. I will return to explain Wenger's (1998) theory in Chapter 4 where I explain the theoretical framework of my study.

3.4   Defining Teacher Professional Identity

The notion of 'professional identity' has attracted interest from several disciplines. However, because "identity seems to play a special role in teaching, as compared with other professions" (Richards, 2017, p. 143), a plethora of studies on professional identity have been conducted within the field of teaching and teacher education (for a review, see Beijaard et al., 2004). Researching teachers' professional identities, therefore, emerged as a discrete research area in the late 1980s in tandem with the increase interest in teacher development. This upsurge in the number of publications on teacher identity over the last two decades is clearly observed when reviewing the number of hits on 'teacher identity' in the social sciences citation index (SSCI) between 1988 and 2008 (Figure 1). Further explanation on the reasons behind this growth will be discussed in Section 3.7 when I explain the significance of researching language teacher identity.
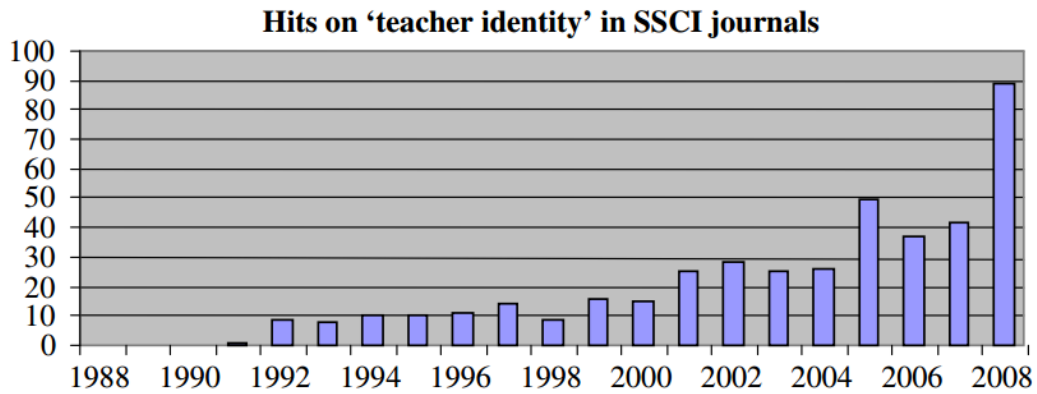
Figure 1: Number of hits on 'teacher identity' in SSCI. Adopted from 'A dialogical approach to conceptualizing teacher identity', by Akkerman & Meijer, 2011, *Teaching and Teacher Education, 27*(2), p. 309.

Not different from other disciplines, identity in education has been defined in various ways since different studies focus on different aspects of professional identity. As Beijaard et al. (2004) observe, researchers "investigate varying topics within the framework of teachers' professional identity, and pursue a diversity of goals" (p. 108). Likewise, Olsen (2008a) metaphorically describes teacher identity as "a room with many doors", where each door leads to a different dimension of it (p. 24). For this reason, Beijaard et al. (2004) claim that there is no explicit definition for the concept of professional identity. This difficulty in defining teacher professional identity stems not only from the concept's intangible and abstract nature, but also from its complexity (Mockler, 2011). As Beauchamp and Thomas (2009) point out, "a major hurdle in gaining an understanding of identity is resolving a definition of it" (p. 176). Barkhuizen (2016) similarly posits that "identity is a notoriously difficult concept to define" (p. 29). Therefore, and similar to other abstract concepts, scholars have tended to describe and define identity differently in order to convey its multifaceted and multifarious qualities. The following Table 1 is adopted, and adapted, from the work of Miller (2009), and it provides an overview of some of the leading trends in defining teacher identity in the 21st century.

"language teacher identity is an interaction of how we see ourselves as language teachers ... and how others see us"	(Varghese, 2017, p. 45)
"Identity is not just *relational* (i.e., how one talks or thinks about oneself, or how others talk or think about one), it is also *experiential* (i.e., it is formed from one's lived experience)"	(Tsui, 2011, p. 33)
"how individuals see themselves and how they enact their roles within different settings"	(Burns & Richards, 2009, p. 5)
"identity references individuals' knowledge and naming of themselves, as well as others' recognition of them as a particular sort of person"	(Clarke, 2008, p. 8)

transformational, transformative, context-bound, and constructed, maintained, and negotiated via language and discourse	(Varghese et al., 2005, p. 21)
"relational, constructed and altered by how I see others and how they see me in our shared experiences and negotiated interactions"	(Johnston, 2003, p. 788)
"a constant ongoing negotiation of how we relate to the world"	(Pennycook, 2001, p. 149)
"how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future"	(Norton, 2000, p. 5)
"Being recognised as a certain 'kind of person'; identity is connected not to internal states but to performances in society"	(Gee, 2000-2001, p. 99)

Table 1: Some of the Leading Trends in Defining Teacher Identity. Adapted from *Teacher Identity*. In A. Burns & J. C. Richards (Eds.), *The Cambridge Guide to Second Language Teacher Education,* p. 174, by Miller, J., 2009, New York: Cambridge University Press.

A closer look at these definitions reveals some shared commonalities that resonate with my understanding of teacher identity: *context-bound, ongoing, dynamic, relational, experiential,* and *transforming*. From a sociocultural perspective, I found all these aspects to be related and fit together. Since teachers do not work in vacuum, they make sense of themselves in their interaction with other people (e.g., students, colleagues, administrators) and contexts. As Taylor (1989) asserts, "self can never be described without reference to those who surround it" (p. 30). In this sense, identity is *relational*. At the same time, teacher identity is *experiential* and formed through their day-to-day lives. It is formed and (re)formed as teachers experience classroom practices and negotiate forms of participation in teacher communities as well as adopting plans for personal and professional development. This experiential feature is *dynamic*. Teachers always integrate the past and the future to interpret and re-interpret the present. Is this sense, identity is *ongoing* and evolves constantly rather than stable. Additionally, all these experiences teachers go through change who they are. Thus, identity is *transforming*. Finally, all these features are surrounded and affected by contextual factors, so teacher identity is *context-bound*. In the next section, I will discuss the two main factors that affect the construction teacher identity: personal and professional.

3.5 The Personal and Professional Factors

The traditional debate between psychology and sociology on conceptualizing identity as either an internal (the self) or external (social) phenomenon has also been reflected on the researchers' views of the factors that affect teacher identity construction. In this regard, "a teacher's identity shifts over time under the influence of a range of factors both internal to the individual [personal] . . . and external to the individual [professional]" (Beauchamp & Thomas, 2009, p. 177). In

this study, I argue that "developing a professional identity as a teacher unmistakably includes a combination of personal and professional (including contextual) aspects" (Meijer, Oolbekkink, Pillen, & Aardema, 2014, p. 293).

The former dimension includes personal aspects, such as cognition, values, beliefs, motivations, expectations, and emotions, which are "socially mediated" (Johnson & Golombek, 2003, p. 730). In other words, even though these internal images that teachers construct about themselves seem rooted in a teacher's mind, they are still "formed through engagement in social activities" (Johnson, 2009, p. 1). These personal factors emanate from teachers' personal biographies, which start as early as when they were learners in schools (Borg, 2004; Flores & Day, 2006; Tsui, 2007). Within this prolonged process, which is approximately 13,000 hours of observations as learners (Lortie, 1975), prospective teachers start to form a predefined notion of what makes a teacher. They begin to understand what teaching is about, and what 'good' and 'bad' teaching looks like. This understanding can also be affected by teachers' childhood experiences (Samuel & Stephens, 2000), early role models, both postitive or negative (Sugrue, 1997), or family members working in the profession (Clarke, 2008).

The professional factors, on the other hand, evolve from teachers' experiences within the profession. The aforementioned personal factors can be reinforced with professional or theoretical knowledge as prospective teachers enrol in teacher education programmes (Johnson, 2009). It can also be expanded to be part of a longer trajectory that involves development and affiliation with the profession of teaching. These professional factors mainly entails teacher's roles that are substantively constructed in the experience gained from membership of a teacher community as well as in engagement with classroom practices (Tsui, 2003). Both community membership and practice play a vital role in a teacher's understanding of the meaning of being a teacher. Whereas the act of belonging to a teacher community results in "direct interaction and the negotiation of forms of participation, classroom practice helps teachers to get a real sense of the role of the teacher" (Fajardo Castaneda, 2011, p. 24). For experienced teachers, previous teaching experiences (Knowles, 1992) including any critical incidents in teaching (Beijaard, Verloop, & Vermunt, 2000) can also exert a particular influence on teachers' professional selves.

Miller (2009) additionally listed other professional elements that significantly impact teachers' professional identities formation, such as workplace condition, curriculum policy, bilingual language policy, access to professional development, cultural differences, institutional practices, and teaching resources. Even factors external to "school and system contexts but internal to the professional world of teachers, such as involvement in professional associations, unions and networks" can still affect teachers' identities (Mockler, 2011, p. 521). Day, Kington, Stobart, and Sammons (2006)

attempted to categorize the professional factors that affect teacher identity into three levels: macro, meso, and micro. Studies that explore the macro level usually involve educational reforms and policy changing (e.g., Beijaard, 1995; Tsui, 2007). The meso (institutional) level studies often look at school administration, school culture and practices (e.g., Beijaard et al., 2000; Flores & Day, 2006). The micro level includes relationships with colleagues, students, and students' parents (e.g., Beauchamp & Thomas, 2009; Beijaard, 1995).

Even though most studies emphasize the personal dimension, as Beijaard et al. (2004) and Tsui (2007) highlight, more attention should be paid to the role the professional context, which is part of the wider sociocultural context, plays in the teacher professional identity formation. As Beauchamp and Thomas (2009) claim, "the inextricable link between the personal and professional selves of a teacher must be taken into account in understanding teacher identity" (p. 180). This intricate relation between the personal and professional dimensions is reflected in Duff and Uchida's (1997) six-month ethnographic study when they found that the identity construction of four EFL teachers was strongly affected by personal histories (e.g., past learning and cross-cultural experiences) and professional factors (e.g., teaching experiences, institutional culture, course textbooks and curriculum, and teaching timetable). For instance, Miki, a participant in this study, "saw herself as a bilingual role model" (468) for her students, which is closely linked to her personal experience as a school learner. "She knew students wanted more correction and feedback from teachers because she had felt the same way as a student" (p. 468). Miki, at the same time, was affected by the professional context in which she was teaching, and that was manifested in her classes which "were largely structured around the interactive activities suggested in the textbook, including a game each lesson" (p. 467). Likewise, Flores and Day's (2006) study proves this strong relation as it concludes that personal and professional histories, pre-service training, school culture, and pupils' perceptions all impact the construction of teachers' professional identities. In brief, both the personal and the professional dimensions of teacher identity mutually inform and complement each other since there is no clear boundaries of "where a teacher begins and where the teacher ends" (Akkerman & Meijer, 2011, p. 317). As Varghese et al. (2005) state:

> Teacher identity is a profoundly individual and psychological matter because it concerns the self-image and other-image of particular teachers. It is a social matter because the formation, negotiation, and growth of teacher identity is a fundamentally social process taking place in institutional settings such as teacher education programs and schools. (p. 39)

Non-local NNESTs in my study are not an exception. As experienced teachers, their identities as teachers can be influenced by both personal and professional factors. Their initial learning

experiences, subsequent teacher training, graduate and post graduate studies, and the varied contexts in which they had been teaching before arriving in Saudi Arabia all are factors that shape their professional identities. This study is concerned with how the participating teachers construct their professional identity in the immediate professional context in which they currently teach with all the ideological forces, be they linguistic, economic, or religious. Investigating all these aspects is important to answer RQ1 (including its sub-questions) of my study.

3.6 The Complexity of English Language Teacher Professional Identity

Researching language teacher identity was born from the wide interest in researching professional learning generally and language education specifically. Language teacher identity has gained its momentum as a major research topic for language teacher educators and applied linguists over the last twenty years (e.g., Martel & Wang, 2014; Morgan & Clarke, 2011; Norton & Toohey, 2011; Tsui, 2011; Varghese et al., 2005). Part of the reason for this popularity, according to Norton (2008), is the publication of three special issues in the 1990s, namely: *Linguistics and Education*, edited by Martin-Jones and Heller in 1996, *Language and Education*, edited by Sarangi and Baynham in 1996, and *TESOL Quarterly* edited by Norton in 1997. More publications followed on language teacher identity. For example, the Special-Topic Issue of *TESOL Quarterly* of Autumn 2016 was on '*Language Teacher Identity in Multilingual Education',* edited by Varghese, Motha, Trent, Park, and Reeves. In 2017, De Costa and Norton edited another special issue by *The Modern Language Journal* which focused on '*Transdisciplinarity and Language Teacher Identity*'. Books, such as *'Advances and Current Trends in Language Teacher Identity Research'* edited by Cheung, Ben Said, and Park (2015), '*Reflections on Language Teacher Identity Research'* edited by Barkhuizen (2017), and '*Social Interaction and English Language Teacher Identity'* authored by Gray and Morton (2018) have also had the language teacher identity as the primary focus of their content. Recently, and as a reflection of the topic significance, the TESOL Journal announced that their Special Issue of 2019 will be on '*An identity-oriented lens to TESOL teachers' lives: From teacher education to classroom contexts'*, edited by Lindahl and Yazan.

Due to the increasing attention to language teachers' identities, studies have begun to be carried out in diverse contexts around the globe, such as Canada (e.g., Amin, 2001), China (e.g., Liu & Xu, 2013; Tsui, 2007), Hong Kong (e.g., Benson, 2012; Trent, 2012b, 2017), Indonesia (e.g., Soekirno, 2004), Japan (e.g., Duff & Uchida, 1997; Nagatomo, 2012; Simon-Maeda, 2004), Taiwan (e.g., Chang, 2004), the United Arab Emirates (e.g., Clarke, 2008; Hudson, 2013), the United Kingdom (e.g., Block,

2007b; Jenkins, 2005), the United States of America (e.g., Huang, 2014; Park, 2012; Varghese, 2006), and Vietnam (e.g., Canh, 2013).

Since language teacher identity took its lead from general education, it has shared the same shift to view identity as context-bound, dynamic, negotiated, experiential, transforming, and relational. This is reflected in Varghese et al.'s (2005) description of language teacher identity as "multiple, shifting, and in conflict", "crucially related to social, cultural, and political context", and "being constructed, maintained, and negotiated primarily through discourse" (p. 35).

However, the professional identity construction of English language teachers is far more complex than teachers of other subjects, and it is affected by other factors besides the ones mentioned earlier. In the era of globalization, ELT has expanded to become both a "commercial enterprise" and a "global commodity" (Neilsen, 2009, pp. 85-86). Given the current situation of ELT profession, "which differs from mainstream teaching in that it has aspects of both a profession and an industry" (Neilsen, Gitsaki, & Honan, 2007, p. 1), professionalism in ELT has become infused with commercialism. A major outcome of this amalgam is when the demands of commersialisation supersede what teachers desire to implement "as a result of their own investigations, reflections and learning" (Kiely, 2014, p. 210). This collision significantly undermines the professional identity of language teachers, who in this sense are seen as "the operative implementing approved techniques to deliver the curriculum" (p. 210).

Today's globalized world and the current status of English have also necessitated language teachers to be more mobile and to teach in various corners of the globe. Nowadays, English language teachers tend to relocate and work in more diverse communities. This sense of "instability and changeability" of the ELT profession (Varghese et al., 2005, p. 23) affects language teachers identity as it generates feelings of insecurity, especially among "contractually employed" teachers (Breen, 2006, p. 207). This is highlighted by Aboshiha (2007), who describes language teachers as "usually and mainly a transient work-force, frequently only employed part-time, suffer from a lack of status in the public's view" (p. 70). This unstable nature has led many to question the status of ELT and the possibility of having a 'career' in this profession (Johnston, 2003). Because of these challenges, language teachers need to constantly update their knowledge and upgrade their qualifications in order to keep up with the job market requirements.

This mobility and instability also means that language teachers "have to deal with potentially very different education and professional environments" (Leung, 2009, p. 55). They are also more likely to work in more diverse communities. In other words, communities of language teachers as well as language classrooms are often more heterogenuous as they comprise teachers and learners from diverse linguistic and socio-cultural backgrounds. In order to survive such contexts, teachers

need to develop a sense of intercultural competence. For the participants of this study, who have diverse teaching experiences, they are teaching in a conservative country that has its unique specificities as all life aspects are governed by the Islamic Sharia law (as explained earlier in Section 1.5.5). Hence, teachers need to reflect on their own practices and beliefs and adapt them to suit the local pedagogical conditions and the wider social values to which students belong.

Another aspect that distinguishes language teachers from other teachers is the inseparability of their personal and professional identities. Encompassing aspects, such as "the speakers' accent, physical features, skin color, cultural patterns of behavior, English proficiency, lived experiences, among other things" (Zhang & Zhang, 2015, p. 116) makes the professional identity of language teachers closely related to their daily lives. In addition to that, the subject matter and the medium of instruction are the same in language teaching as English is both the means and the goal. This means that language teaching necessitates "not only specific knowledge about the language being taught but also specific skills for communicating effectively with students who have limited proficiency in that language" (Pennington & Richards, 2016, p. 11). This is problematic especially for NNESTs who sometimes need to compensate their lack of proficiency by implementing bilingual teaching strategies, which does not match up to their ideal image of a language teacher, "so that they may be judged – by themselves or others (e.g. school authorities and parents) – as 'deficient'" (p. 12). It is even more problematic for NNESTs who do not share the L1 with their students, like some participants in my study.

Even the roles of language teachers may be different from teachers of other subjects. Farrell (2011), for instance, found that language teachers can take three main role identites as teachers: teacher as manager, teacher as professional, and teacher as acculturator. Whereas the first two can be shared with teachers of all subjects, the last role as a 'acculturator' may be restricted to language teachers. Since language learners tend to begin their journeys in the target language community in a language classroom (Hawkins & Norton, 2009), "the teacher is seen as one who engages in activities outside the classroom and helps students become accustomed to the local culture" (Farrell, 2011, p. 58). Even teachers who teach in ESL/EFL contexts still "represent the values, beliefs, and practices of the cultural groups with whom the new language is associated" (Hawkins & Norton, 2009, p. 32). Duff and Uchida (1997), similarly, describe language teachers as 'cultural workers'; "Whether they are aware of it or not, language teachers are very much involved in the transmission of culture, and each selection of videos, newspaper clippings, seating plans, activities, and so on has social, cultural, and educational significance" (p. 476).

In their seminal work, Varghese et al. (2005) summarized those challenges language teachers face into four prominent themes: (1) professional and social marginalization, (2) the position of

NNESTs as a result of the hegemonic relations between NESTs and NNESTs, (3) the status of ELT as a profession, and (4) the teacher–student relation (p. 35). I believe all these themes are particularly relevant to my study. This study aims to understand the professional identity construction of non-local NNESTs, and in a context that is dominated by the ideology of 'Native Speakerism', those teachers may feel marginalized and inferior to their NESTs counterparts. Additionally, those teachers may feel insecure because they are hired under the Contract System in which their contracts are renewed annually. The next section will illustrate the significance of exploring such and other issues that face language teachers from an 'identity' perspective.

3.7   Identity Matters in ELT

Researching language teacher professional identity has been carried out for a variety of reasons. Canrinus (2011) lists some of these reasons, such as shedding light on teacher attrition, understanding teacher commitment, explaining teacher response to educational reforms, or understanding how to address professional identity issues in teacher education. When reviewing the literature to examine the value of investigating the concept of teacher professional identity, I have found that studies on teacher identity have been significant in three broad areas: understanding teaching practices, enhancing teacher education and teacher development, and promoting social justice in education. The next three sub-sections will illustrate the significance of investigating teacher identity within these three categories. I here do not intend to provide a comprehensive review of the literature on these three areas. Specific examples, however, will be provided to help illustrate the discussed points.

3.7.1   Understanding Teaching Practices

Studies on classroom discourse have often investigated particular patterns in classroom talk, such as the Initiation-Response-Feedback/Evaluation (IRF/IRE) pattern in order to exploit such patterns and create more varieties of interactional types and learning opportunities that can enhance the quality of language learning. In such studies, "language teachers were seen as technicians who needed merely to 'apply' the right methodology in order for the learners to acquire the target language" (Varghese et al., 2005, p. 22). However, as classroom-based research gained more popularity, it became evident that language teaching is a more complex process than merely implementing the appropriate teaching methodology. Researchers realized that a teacher is "not a neutral player in the classroom" (Varghese et al., 2005, p. 22); and his moment-by-moment decisions are not only informed by the techniques or methodologies learned in classrooms or training

sessions. It is teachers' identity that plays a paramount role in the constitution of classroom practices. As Wenger (1998) states, "there is a profound connection between identity and practice" (p. 149). In this sense, it can be argued that "teachers are mediators of curriculum rather than deliverers" (Kiely, 2018, p. 8).

Studies that looked at the performance of teacher identity draw in many ways on Butler's (1990) theory of 'performativity', which theorises gender identity as performative. Butler argues that gender identity is socially constructed and performed through the ways individuals dress, talk, eat, move, etc. More recently, Miller (2009) has provided a comprehensive view of teacher identity that describes its performative nature. She states that

> thinking, knowing, believing, and doing are enacted in classroom contexts in a way that cannot be separated from identity formation. What teachers know and do is part of their identity work, which is continuously performed and transformed through interactions in classrooms. (p. 175)

Different studies have examined the ways in which teachers' professional identities shape or are shaped by their teaching practices. Drawing on Lave and Wenger's (1991) Situated Learning Theory, Kanno and Stuart (2011), for instance, followed 2 graduate students in an MA TESOL programme as they taught their first ESL classes in order to examine how they became language teachers over time. The study showed that the teachers' identity development and their classroom practices were mutually intertwined. That is, "classroom practice helped nurture teacher identities, and emerging identities in turn shaped their practice" (p237). Practice shaped the participants' identities as they moved "from the identity of a graduate student to that of a teacher" (p. 249). They became more confident as teachers as they progressed from one course to the next throughout the year. They learned from their practices and became more competent pedagogically and in terms of their subject matter. In contrast, participants' emerging identities also shaped their practices. "As they came to gradually see themselves as teachers", the participants started "to act more confidently in the classroom and their teaching imparted a greater sense of control" (p. 249).

In her PhD thesis, Luebbers (2010) probed the interaction between foreign language preservice teachers' classroom practice and their identity development. The findings indicate that preservice teachers "(re)constructed their teacher identities during ST [student teaching] in relation to how they felt they were received by their students and cooperating teachers" (p. iii). Even though the participants' pre-service teaching desired level of the target language use mounted up to 'as much as possible', their actual use of the target language in the classroom during their student teaching ranged from 28% to 47%. All the participants, except one, left student teaching believing that the CLT approach "may be theoretically ideal for FL teaching and learning", but is "not practical in the current state of FL education in the U.S." (p. 146). Thus, it can be argued that engaging in the

actual practice provided the participants with a sense of what is achievable in their context, which in turn reconstructed their identities as FL teachers. In this regard, "the pedagogy, particularly interactions which have some affective dimension, constructs the identity of the teacher, and shapes the practice in classrooms and ongoing professional learning" (Kiely, 2014, p. 215).

To sum up, it is evident from the literature that there is a strong connection between professional identity and professional action. Teachers' professional identities shape their teaching practices. As Watson (2006) puts it, "who we think we are influences what we do" (p. 510). However, it is not a one-way cause-effect relationship. Teachers' professional identities may also be shaped by their teaching practices. As Cameron (as cited in Watson, 2006) argues, we do not necessarily do what we do because of who we are; sometimes, what we do may also affect who we are. This relationship is therefore complex, unstable and open to change.

3.7.2 Enhancing Teacher Education and Teacher Development

> Teacher professional identity then stands at the core of the teaching profession. It provides a framework for teachers to construct their own ideas of 'how to be', 'how to act' and 'how to understand' their work and their place in society. Importantly, teacher identity is not something that is fixed nor is it imposed; rather it is negotiated through experience and the sense that is made of that experience. (Sachs, 2005, p. 15)

The former quote does not only provide a definition of teacher professional identity, but also pinpoints the importance of understanding identity in the profession of teaching. As Sachs (2005) clearly states, professional identity provides a framework for teachers to construct their own views of how to be engaged in the various communities they inhabit. Beauchamp and Thomas (2009) also offer other reasons for attention to teacher identity. They note that teacher identity can be employed as a lens to examine diverse teaching aspects, such as "the ways in which students integrate a range of influences, the necessary confronting of tensions and contradictions in their careers". Teacher identity can also be seen as "an organizing element in teachers' professional lives" (p. 175), or even "resource that people use to explain, justify and make sense of themselves in relation to others, and to the world at large" (MacLure, 1993, as cited in Beauchamp & Thomas, 2009, p. 175).

Several studies have reported that teacher education programmes have little impact on student-teachers (Johnson, 1994), leaving them to teach the same way they were taught as a result of their 'apprenticeship of observation' (Lortie, 1975). This is partly because research on teacher education for long periods of time treated incoming teachers as 'empty vessels' that needed to be filled with knowledge and skills, which in turn resulted into a reductionist view that characterized

teachers into broad categories (e.g., NNESTs, immigrant teachers, women teachers) (Olsen, 2011). With a focus on teacher education, Olsen (2011) argues that teacher identity can serve a valuable tool for understanding teachers, teacher learning, and teaching practice. Framing teacher education programmes from an identity perspective allows educators to recognize the unique past, present, and imagined future of each prospective teacher. Employing teacher identity as a conceptual tool is "essential in order to capture, celebrate, and make positive use of the inherent diversity of all teachers, students, and educational settings" (p. 267).

Realizing the deep role of identity in learning has resulted into increasing calls to place greater emphasis on a teacher-learner's identity in many Second Language Teacher Education (SLTE) programmes (Tsui, 2011). In SLTE programmes, a teacher-learner's identity should be remade through the acquisition of new modes of discourse and new roles in and through the learning context. "Teacher learning involves not only discovering more about the skills and knowledge of language teaching but also *what it means* to be a language teacher" (Richards, 2017, p. 143, emphasis in original). That is why "the campus-based programme (in the case of pre-service teacher education) is seen as the start of the teacher's professional development, subsequent learning taking place in the school through classroom experience, working with mentors, and other school-based initiatives" (Burns & Richards, 2009, p. 4).

Along similar lines, many teacher development programmes for in-service teachers have encouraged to locate 'identity' into their core practices. Many studies have revealed that the traditional 'one-shot workshops' for in-service teachers to be ineffective and unrelated to what teachers face in their classrooms, which consequently results into having little impact on teachers practice (Flint, Zisook, & Fisher, 2011; Uysal, 2012). "One strategy to begin to change this is to develop an approach to the development of teacher effectiveness which focusses on teacher identity" (Kiely, 2014, p. 209). Through the implementation of processes such as "personal journals, reflection, narratives, practicum, and collaboration with peers", teacher development programmes can develop more effective approaches in order to help teachers "develop a reflexive awareness of their values and beliefs, negotiate them in relation to dominant theoretical and professional contexts for stronger professional identity development, and adopt modes of socialization into professional practices and discourses that draw from collaborative interactions" (Canagarajah, 2016, p. 24).

Additionally, being aware of one's professional identity and how it has been shaped is vital in helping in-service teachers to better know themselves and understand how and why they teach in the way they teach, especially when addressing their professional development in a personal manner. Coldron and Smith (1999) investigated the relationship between teachers'

conceptualization of their professional identities and their professional development. Based on their theoretical analysis, they argue that how teachers acquire their professional identities has "implications for the kind of support needed for professional development" (p. 711). In a field that is surrounded by "policies that impose greater degrees of uniformity and conformity" (p. 711), teachers' awareness of their identities as professionals and their sense of belonging to a community of teachers will allow them to actively participate in dialogue, be aware of the many approaches and ways of teaching, be engaged with a range of resources, and be empowered to work and learn from each other.

3.7.3   Promoting Social Justice in Education

There is a considerable consensus amongst scholars that many English language teachers are treated unfairly (Braine, 2010; Liu & Xu, 2013; Simon-Maeda, 2004; Varghese et al., 2005). Thus, research on language teacher identity has sought to increase critical awareness and give voice to peripheralized teachers. By addressing issues such as nativeness, race, ethnicity, and gender, such studies have aimed to promote social justice in education.

As explained earlier in Chapter 2, 'Native Speakerism' is still largely prevalent in the field of ELT, and many studies have attempted to challenge this ideology from an identity perspective. For instance, in their critically-oriented study, Brutt-Griffler and Samimy (1999) examined the covert postcolonialism and its disempowering impact on NNESTs in their English language learning and teaching. After their involvement in critical praxis that was designed to empower NNESTs, the authors pointed out that the pre-service NNESTs developed "a new sense of group identity" (p 427) as they found "a new relationship with their contexts, analyzed the causes of their powerlessness, and generated a new sense of agency as teachers and scholars in the field" (p. 413). Likewise, Pavlenko (2003) criticized the discourse of Native Speakerism which causes many NNESTs to perceive themselves as illegitimate L2 teachers. She thusly constructed her SLA class as a space for her students to (re)negotiate their identities. She found that "readings and discussions of the NS/NNS dichotomy opened up new discourses and offered new identity options" for her students (p. 256). Pavlenko (2003) claimed that some students were able to positively reimagine themselves as multicompetent and legitimate L2 users rather than failed native speakers of the target language.

Race has also been a heightened area of discussion in terms of its relation to linguistic discrimination. In ELT, it is acknowledged that there is a "preferential treatment to White native speakers of English" (Mahboob, 2009, p. 29). In a year-long ethnographic study, Motha (2006), for example, studied how four K–12 public school teachers (three white and one Korean

American) negotiated their professional identities within the inherent racialization of their language teaching contexts. Despite being a native English speaker, the Korean American teacher "sensed that her authority was in question because of her racial identity" (p. 504). Her race as Asian "contributed to a subtext of inequality in some interactions within her professional context" (p. 507). Motha (2006) ends up her study by emphasizing the necessity of providing continuous support for teachers throughout their careers to help them explore issues about race to fight the racist agenda.

Similar to race, issues of ethnicity tend to be closely connected to the identity formation of language teachers. Rodriguez and Cho (2011) critically examined the narratives of two 'minority' preservice teachers in the Midwest, USA. The findings showed that participants' ethnicity as 'Latino' to be associated with their professional identity. This is exemplified in Patricia's narratives when she was talking about negative identity stereotypes imposed upon her by classmates and a white teacher; she said: "You are only Latina when you are in the U.S. In South America, we have many, many cultures" (p. 499). Rodriguez and Cho (2011), thus, encouraged teacher education programmes to include the voices of linguistic minorities in order to "help teacher candidates voice their experience and perspective as legitimate knowledge" (p. 503).

Another variable that plays a powerful role in the professional identity formation of language teachers is gender. In her study, Simon-Maeda (2004) studied how nine female EFL educators constructed their identities in higher education in Japan. The participants were from diverse national, social, educational, religious, and economic backgrounds. The research findings illustrated that the teachers' professional identities are "discursively constructed … and inscribed by gendered and sociocultural inequalities" (p. 430). The study also suggested that the education policies and goals should be reconceptualize in order to stand against this restrictive or inequitable societal conditions.

3.8   Conclusion

This chapter's goal is to review the literature on language teachers' identities. This chapter has looked at various aspects of this phenomenon. It has commenced by providing a historical overview of the identity construct in Section 3.1. Then, Section 3.2 has moved to demonstrate how identity has been theorized and approached in 'Essentialism' and 'Constructionism'. After that, Section 3.3 has showed how 'identity' has emerged as an important research area in education. Section 3.4 then has discussed the characteristics and the definitions of teacher identity. The following Section 3.5 has explained the various personal and professional factors that affect the formation of teacher identity. Then, Section 3.6 has illustrated the unique nature of ELT, and how that influences the

identity construction of language teachers. Finally, Section 3.7 ends the chapter by illustrating the significance of investigating teacher identity in ELT. The next Chapter 4 will set out the theoretical framework guiding this study, namely 'Communities of Practice' (Lave & Wenger, 1991; Wenger, 1998).

CHAPTER FOUR: THEORETICAL FRAMEWORK

Lave and Wenger's (1991) and Wenger's (1998) 'Communities of Practice' (CoP) will offer an appropriate lens to investigate the professional identity construction of non-local NNESTs working in an English language center that functions as a CoP. Wenger's framework strength lies in not only considering identity as a socially constructed end-product, but also in its ability to account for the process of identification. In addition to that, this theory resonates very well with how identity has been theorized in the literature (See Chapter 3). As Tsui (2011) contends, "Wenger's theory of identity formation is perhaps the most powerful, in that it cogently argues for identity formation being relational and experiential, as well as social and personal" (p. 33). Finally, identity theoretical elements within the situative perspective like 'Legitimate Peripheral Participation' (LPP) and 'Learning Trajectories' as well as the three 'Modes of Belonging' will provide analytical tools for this study so as to enable the two research questions to be addressed. Therefore, this chapter aims to serves two purposes: it firstly explains the theoretical underpinnings of this research, with a detailed description of Lave and Wenger (1991) *Situated Learning Theory*, further developed in Wenger's (1998) *Community of Practice*, and secondly it discusses the analytical tools to be employed in this study in order to illuminate the investigation of the two research questions and inform the key arguments.

4.1 Understanding Communities of Practice

Similar to other social theories, Situated Learning Theory (Lave & Wenger, 1991; Wenger, 1998) stood in opposition to mainstream cognitive psychologists that conceptualized learning as an individual cognitive process. Placing interaction with the world around us as the fundamental premise of learning, Lave and Wenger (1991) coined and then Wenger (1998) developed the concept of Communities of Practice (CoP). Congruent with newer conceptualizations of teacher learning (i.e. Becoming a teacher) mentioned earlier, the genesis of learning in the situated learning theory is participation in CoP. According to Wenger (1998) learning is "an encompassing process of being active participants in the practices of social communities and constructing identities in relation to these communities" (p. 4). Lave and Wenger (1991) observed cases of apprenticeship of midwives, tailors, navy quartermasters, butchers and nondrinking alcoholics that took place in informal situations. They concluded that learning is not "a condition for membership"; it is, however, an

"evolving form of membership" (Lave & Wenger, 1991, p. 53), which is neither completely internalized nor externalized. In this sense, learning occurs as participants participate and negotiate meanings and identities in their communities of practice.

Communities of practice, as Wenger (1998) depicts them, are everywhere in our lives; they include, for example, sports teams, schools, mosques, music bands, and even gangs. However, it is important to bear in mind that the term CoP "is not a synonym for group, team, or network" (p. 74). In their first book '*Situated learning: Legitimate peripheral participation'*, Lave and Wenger (1991) defined a CoP as "a set of relations among persons, activity, and world, over time and in relation with other tangential and overlapping communities of practice", and it implies "participation in an activity system about which participants share understandings concerning what they are doing and what that means in their lives and for their communities" (p. 98). Wenger, McDermott, and Snyder (2002), later, explained that CoPs are "groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis" (p. 4).

In his seminal book '*Communities of Practice: Learning, Meaning and Identity'*, Wenger (1998) elaborates the concept of a CoP. He gave a narrower account and introduced the three features that constitute and bind any given CoP: mutual engagement, joint enterprise, and shared repertoire. The first feature is mutual engagement. According to Wenger (1998), "practice does not exist in the abstract" (p. 73). Practice, however, exists as a result of people's engagement in actions where they negotiate meanings with each other. It is this engagement that entails membership in a CoP, and defines the community. The second characteristic of a CoP is the joint enterprise, which refers to the common purpose that links the people together through providing a unifying goal and coherence for their actions. The third dimension of a CoP is the shared repertoire. Over time, the joint enterprise generates resources for negotiating meaning, and the elements of the repertoire can be very heterogeneous. They can include "routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of its existence, and which have become part of its practice" (Wenger, 1998, p. 83). In the world of teachers, for example, the shared repertoire can be the timetables, textbooks, tests, lesson plans, workshops, and staff meetings. The rest of this chapter's focus will be on how identity and learning are connected, and how identity is negotiated and formated through (non)participation in a CoP.

4.2 Identity in Communities of Practice

Wenger's understanding of identity is not dissimilar to how other scholars have explained the concept of identity (e.g., Norton, 2000; Varghese et al., 2005). Wenger (1998) views identity as "not some primordial core of personality that already exists" (p. 154). For him, "identity is fundamentally temporal … on-going … [and] defined with respect to the interaction of multiple convergent and divergent trajectories" (p. 154). An important feature of the notion of identity within the CoP framework is that it sets out the mutual relationship between learning and identity explicitly. Despite its focus on the social aspect of learning, Wenger's CoP also emphasizes the role of "the person as a social participant, as a meaning-making entity for whom the social world is a resource for constituting an identity" (Wenger, 2010, p. 180). As Lave and Wenger (1991) say, "learning and a sense of identity are inseparable: They are aspects of the same phenomenon" (p. 115). In CoP, learning is seen as an identification process. As Wenger (1998) puts it, "because learning transforms who we are and what we can do, it is an experience of identity". He further adds that learning "is not just an accumulation of skills and information, but a process of becoming - to become a certain person or, conversely, to avoid becoming a certain person" (p. 215).

Wenger's (1998) theory connects learning and identity in a way that sees learning as a process of transforming 'who we are'. This view of the role of learning in shaping identity aligns with many notions proposed by several scholars (e.g. Britzman, 1991; Burns & Richards, 2009; Clarke, 2008; Flores & Day, 2006). That is why Clarke (2008) describes CoP as both a theory of learning as well as a theory of identity. In a nutshell, "the community of practice framework sees identities as co-constructed along with the learning and the meaning-making that are part of the practices of a community"(Clarke, 2008, p. 38).

Central to CoP is the notion of participation. Identity formation entails participation into the practice of a community. Individuals construct and develop their identities as they participate in a CoP. It is participation that "shapes not only what we do, but also who we are and how we interpret what we do" (Wenger, 1998, p. 4). Wenger further characterizes identity in CoP as follows:

- Identity as *negotiated experience*. We define who we are by the ways we experience ourselves through participations as well as by the ways we and other reify ourselves.

- Identity as *community membership*. We define who we are by the familiar and the unfamiliar.

- Identity as *learning trajectory*. We define who we are by where we have been and where we are going.

- Identity as *nexus of multimembership*. We define who we are by the ways we reconcile our various forms of membership into one identity.

- Identity as *a relation between the local and the global*. We define who we are by negotiating local ways of belonging to broader constellations and of manifesting broader styles and discourses (p.149).

After viewing how Wenger views identity within the CoP framework, the next subsections will describe the theoretical identity elements that will serve as analytical tools when analysing the data in order to answer the research questions.

4.2.1. LPP and Learning Trajectories

As mentioned earlier, identity is derived from membership of a particular group and participation into its practices in order to develop this membership. A significant aspect of this view is the notion of '*Legitimate Peripheral Participation'* (LPP). In their earlier work, Lave and Wenger (1991) claimed that 'newcomers' gradually move in a particular CoP from 'legitimate peripheral participation' towards 'full participation' as a result of their interaction with more experienced 'old timers'. However, LPP is not always a smooth and peaceful assimilation. Lave and Wenger (1991) emphasize that this process could be conflictual due to power relations. "Hegemony over resources for learning and alienation from full participation are inherent in the shaping of the legitimacy and peripherality of participation in its historical realization" (Lave & Wenger, 1991, p. 42). Therefore, newcomers must be granted enough '*Peripherality'* and '*Legitimacy'* in order to be treated as potential members. On the one hand, peripherality in forms of lessened intensity, lessened risk, or special assistance, for example, "provides an approximation of full participation that gives exposure to actual practice" (Wenger, 1998, p. 100). On the other hand, "only with legitimacy can all their inevitable stumblings and violations become opportunities for learning rather than cause for dismissal, neglect, or exclusion" (Wenger, 1998, p. 101). Lantolf and Pavlenko (2001) identified three reasons for why learners may remain on the periphery in a given CoP: 1) their histories do not justify their investment in the CoP, 2) they prefer to participate only marginally in the CoP, and 3) their attempts to participate are rejected by the host CoP.

According to Lave and Wenger (1991), LPP "suggests an opening, a way of gaining access to sources for understanding through growing involvement" (p. 37). Nonetheless, they also acknowledge the multiple ways in which individuals can belong to a CoP; "it seems important not to reduce the end point of participation in a community of practice to a uniform or univocal 'center'" as there are "multiple, varied, more- or less-engaged and -inclusive ways of being located in the fields of participation defined by a community" (p. 36). They, however, do not unpack these possible ways.

Wenger (1998) himself realized this flaw in the earlier CoP model, and , consequently, expanded the notion of LPP and provided five different types of trajectories in his subsequent book, namely peripheral, inbound, insider, boundary, and outbound. These trajectories give different perspectives on the members' forms of participation and their emerging identities.

1. *Peripheral trajectories:* even though they never lead to full participation, they still have the potential to provide access to a community and its practice that becomes significant enough to contribute to one's identity.

2. *Inbound trajectories:* seen when newcomers join the community with the prospects of becoming full participants in its practice. Their identities are invested in future participation even though their present participation may be peripheral.

3. *Insider trajectories:* full membership does not mean the end of identity formation. Identity, however, continues to develop in line with the evolution of the practice (e.g. changes in roles, new demands, and new inventions, new generations).

4. *Boundary trajectories:* find value in spanning boundaries and linking communities of practice. According to Wenger (1998), boundary trajectories are akin to the concept of brokering which involves the use of "multimembership to transfer some element of one practice into another" (p. 109).

5. *Outbound trajectories:* lead out of a community, as when children grow up. (p. 154-155).

By viewing identity as a learning trajectory, we define "who we are by where we have been and where we are going" (Wenger, 1998, p. 149). Put differently, it characterises identity as "incorporating the past and the future into the experience of the present" (p. 158). Unlike traditional understandings of identity that are based on the 'Past' perspective in terms of gender, religion, ethnicity, experience, etc., Wenger brings the 'Future' perspective to comprehend how 'what aspires to become' affects the formation of someone's identity. "Thus, in Wenger's conceptualization, we can, in a learning view, take our identity from the future, not just from the past" (Kiely, 2014, p. 220). Wenger further highlights that the trajectory does not "imply a fixed course or a fixed destination"; "the term trajectory suggests not a path that can be foreseen or charted but a continuous motion – one that has momentum of its own in addition to a field of influences" (p. 154).

Employing Wenger's (1998) characterisation of identity as a 'Learning Trajectory' and 'LPP' can be of great potential for this study. One the one hand, since identity construction is an ongoing process that takes place "at the crossroads of the past, present and future" (Block, 2007b, p. 27), the notion of 'trajectory' is a useful tool that captures this temporal aspect of identity and illustrates how non-local NNESTs' professional identities evolve within the CoP and the processes of this evolvement. On the other hand, identity construction within the context of this study involves asymmetrical power relations between NESTs and NNESTs. Hence, the notion of LPP (including

periperality and legitimacy) can be employed to understand how non-local NNESTs are (not) afforded opportunities to claim legitimacy in the face of the 'Native Speakerism' ideology or any other constraining factors.

4.2.2. Wenger's Three Modes of Belonging

Wenger (1998) postulates that identity is formed amid the "tension between our investment in the various forms of belonging and our ability to negotiate the meanings that matter in those contexts" (p. 188). Thus, identity formation is a dual process of *identification* and *negotiation of meanings*, which can both lead to participation and non-participation based on the modes of belonging. Wenger (1998) describes *identification* as the investment of the self in building associations and differentiations, which eventually leads to forms of membership that relate to how communities are formed. Identification "takes place in the doing" (p. 193), and it is both reificative[1] and participative. It is reificative in the sense that we identify, or are being identified, as belonging or not belonging to socially organized categories, descriptions, or roles. It is also participative as it is the lived experience of belonging that constitutes who we are. Hence, identification is "both relationional and experiential" (p. 191).

The other process of identity formation is the *negotiation of meanings*. Wenger (1998) suggests that people may be deeply invested in their communities but not given a voice. Therefore, negotiation of meanings is considered as important in identity formation as identification. According to Wenger (1998), negotiability refers to "the ability, facility, and legitimacy to contribute to, take responsibility for, and shape the meanings that matter within a social configuration" (p.197). However, it is notable that sometimes some meanings have more currency than others in any CoP. Wenger attributes that to different power relations between those who produce those meanings. The relative values of those meanings, however, are subject to negotiation. Participants in a community can claim '*ownership of the meanings*' produced "in the sense of being able to use, modify, and appropriate them as their own" (Tsui, 2007, p. 661). Wenger (1998) claims that ownership of meanings is increased if many people participate in the negotiation process. This process in which the value of meanings is determined in the sense that not all meanings share equal value or status is referred to as the *'economies of meanings'* (p. 197).

In his theory of identity, Wenger (1998) identifies three distinct modes of belonging as the sources of identification and negotiability: *engagement*, *imagination*, and *alignment*. These three

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[1] Wenger's concept of *reification* refers to the process in which "aspects of human experience and practice are congealed into fixed forms and given the status of object" (p. 59). For instance, "the blindfolded woman holding a scale is a reification of *justice*" (Tsui, 2007, p. 660).

modes are essential to understand learning in relation to identity formation and communities of practice. The next subsections examine these three modes of belonging in greater detail.

4.2.2.1 Engagement

Engagement in practice is a powerful source of identification in that it involves not only to how participants simultaneously invest themselves in what they do, but also who they do it with. It is through engaging in practice that we understand how we can participate in activities and find out the needed competences. Relating ourselves to other people, moreover, can provide us with a sense of who we are. Teachers' understanding of themselves, for example, can be partially obtained through their relations with mentors, school authorities, students, and other teachers (Cohen, 2010).

According to Wenger (1998), engagement "requires the ability to take part in meaningful activities and interactions, in the production of sharable artifacts, in community-building conversations, and in the negotiation of new situations" (p. 184). Following this description, it is evident that mutuality lies at the heart of engagement. Wenger further adds that engagement should include the production and adoption of one's meanings, and these two must go hand in hand. When a member's meanings are recognized and adopted within a community of practice, mutual engagement will lead to a shared ownership of meaning, which in turn results in developing an identity of participation. If, on other hand, a community of practice does not adopt and rejects a member's attempts to participate in negotiating and claiming ownership of its meanings, the member will then develop an identity of non-participation that gradually marginalizes him.

4.2.2.2 Imagination

Whereas engagement concentrates on the present time and space of lived practice, imagination is capable of rising above the boundaries of the here and now. Imagination, according to Wenger (1998), signifies the "process of expanding our self by transcending our time and space and creating new images of the world and ourselves" (p. 176). Through imagination, community members are able to disengage and view the community from an outsider's eye to explore new perspectives and relations. Hence, we can say that imagination is a means that allows us to bring to our identities "other meanings, other possibilities, other perspectives" (p. 178). Imagination, Wenger observes, works through both association and opposition as it enables individuals to connect to, or distance themselves from certain groups. On the one hand, imagination can create a sense of affinity with a certain group, and thus lead to an identity of participation. On the other hand, imagination "can also result in a reaction of dissociation and a consequent identity of non-participation" (p. 195).

Wenger (1998) additionally contends that using the term 'imagination' does not suggest that it "produces aspects of our identity that are less 'real' or 'significant' than those based on mutual engagement" (p. 177). Contrarily, imagination "can make a big difference for our experience of identity and the potential for learning inherent in our activities" (p. 176). A simple but nevertheless illustrative example would be two different teachers teaching the same classroom, with one teacher seeing the classroom as a place to do a teaching job and make a living and the other seeing it as an opportunity to enrich the lives of future citizens with knowledge and better values. This example shows that

> At the level of engagement, they [the teachers] may well be doing exactly the same thing. But it does suggest that their experiences of what they are doing and their sense of self in doing it are rather different. This difference is a function of imagination. As a result, they may be learning very different things from the same activity. (p. 176)

4.2.2.3 Alignment

The third and last mood of belonging is alignment, which is a process in which participants in a community become connected by coordinating their energies, actions, and practices in line with a broader enterprise. The broader enterprise, according to Wenger (1998), can be, for example, governmental institutions or educational standards (p. 180). It is through the work of alignment that "we become part of something big because we do what it takes to play our part" (p. 179). In this sense, it is alignment that allows the identity of a large group such as an institution to become the identity of its participants.

Wenger (1998) illustrates that alignment can be achieved through various processes. On the one hand, alignment can be reached through negotiation, persuasion, inspiration, trust and delegation. Only if these processes are situated within shared ownership of meaning they will lead to a willing allegiance towards the CoP and forming an identity of participation. Alignment, on the other hand, can involve, as Tsui (2007) notes, power issues as it may also be achieved through coercion and forceful means. For instance, in the case of "literal compliance, proceduralisation, violence, conformity and submission" (Wenger, 1998, p. 205), alignment might be achieved, but the negotiability will be extremely reduced, leading to alienation and forming an identity of non-participation.

Wenger (1998) points out that "most of what we do involves a combination of engagement, imagination, and alignment, though more emphasis on one or the other gives a distinct quality to our actions and their meanings" (p. 183). For instance, if a teacher's engagement in the institutional

setting is coupled with coercive alignment, this can hinder his learning and lead him to develop an identity of marginalization, whereas when engagement is coupled with persuasive alignment, expansive participation and learning can take place. In a similar manner, imagining new possibilities can be implemented as a means to counterbalance the potential negative impacts of coercive alignment. Most importantly, "permeating these modes of belonging are power relations which contribute significantly to the affordances for learning and hence the qualities of identities so constituted" (Kwan, Lopez-Real, & Tsui, 2009, p. 88). Employing these three modes of belonging as analytical tools is helpful in gaining better insights into the various ways in which the non-local NNESTs construct their identities through their mutual engagement in the joint enterprise of their CoP (i.e. ELC), their alignment with the broad enterprise, and their imaginative integration of past and future in the very process of negotiating the present.

4.3 Conclusion

Overall, this chapter has illustrated the theoretical framework that underpins this research. The first Section 4.1 has explored the key concept of Communities of Practice (CoP) proposed by Lave and Wenger (1991) and later refined by Wenger (1998), including the three features that constitute a CoP, namely mutual engagement, joint enterprise, and shared repertoire. The next Section 4.2 has then discussed the place of identity within the CoP framework. Within this section, LPP and learning trajectories (subsection 4.2.1) as well as the three modes of belonging (subsection4.2.1 and 4.2.2) have also been explained as they will serve as the analytical tools to analyze and understand the diverse ways in which the participating teachers' construct their identities within the ELC CoP.

CHAPTER FIVE: RESEARCH DESIGN

This chapter aims to explain the design of this study. It begins by describing the setting in where the study was carried out in Section 5.1. It then addresses the research questions and what they aim to answer in Section 5.2. Next, Section 5.3 outlines the research paradigm that informs this inquiry. Section 5.4 provides a rationale for the selection of case study as the research approach. Finally, the sample of the study and the sampling techniques are discussed in Section 5.5.

5.1 The Research Setting

This study was undertaken in HLU[2], a university located in the mid-north part of the KSA. HLU started as a community college in 1990s. In 2005, along with other newly-established universities across KSA, HLU was upgraded by a Royal Decree to be a fully-fledged university directly supervised and monitored by the Ministry of Education (MoE). HLU currently has a population of over 35,000 students, and consists of fourteen colleges located across two different campuses on the outskirts of the city. Not different from other universities in KSA, and due to religious and cultural reasons, males and females colleges are segregated. Most of the programmes in these colleges are still at the undergraduate level with a few colleges offering selected Masters' programmes (e.g. Business Administration and Education).

In their first year, all students from different majors are enrolled in the Preparatory Year Programme (PYP). Around 7,400 students join this programme every year. In order to embark on their four-year undergraduate studies, students are required to pass this programme. The central aim of this PYP is to provide the students with the necessary skills in order to bridge the gap between secondary education and tertiary education. Students in this year take an intensive English language programme in addition to mathematics, physics, and computer sciences, which are all taught in English. English language courses, as mentioned earlier in Chapter 1, form the largest portion of the PYP (20 hours a week). This focus on teaching English is because it is the medium of instruction of many colleges, such as Engineering, Sciences, Computer Sciences, and Medicine and its allied areas.

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[2] HLU is a pseudonym that replaces the real university's name to ensure anonymity.

This intensive English programme within the PYP is run by the English Language Centre (ELC). The central aim of the ELC is to develop the pupils' language competence in the basic skills: listening, speaking, reading, and writing in accordance with their forthcoming academic disciplines. Attention is also given to grammar, vocabulary, and pronunciation. There are four sequential levels in this year, two in each semester. During the first semester, the focus is on equipping the students with the general oral and aural skills of the English language. The programme in the second semester moves into focusing on English for Academic Purposes, with a concentration on reading and academic writing. Before the commencement of the PYP, students undergo a paper-based placement test to determine their levels so they are placed in an appropriate level of study according to their linguistic proficiency.

The ELC comprises 124 language instructors: 73 NESTs (from the UK, the USA, Canada, and South Africa), 48 NNESTs (from Jordan, Egypt, Tunis, Sudan, Pakistan, and Nepal), and only 3 of them are local teachers (from Saudi Arabia). This reflects Syed's (2003) observation that "the single most striking feature of English language teaching (ELT) in the Gulf is the number of expatriate teachers" (p. 338). Each teacher in the ELC is required to teach four 50-minute classes a day (20 classes per week), Sundays to Thursdays. Normally, two teaching partners are teamed up to teach two groups of students (called sections), each delivering half the course to both sections. Teachers are expected to work closely with their teaching partner in dividing, coordinating and pacing the materials to be covered for both sections, each being responsible for one section for administrative purposes. Besides teaching, teachers are also demanded to advise and assist their students during the office hours (maximum of 18 hours per week). As part of their job, teachers are additionally requested to participate in exam preparation, invigilation, and grading.

Non-local teachers, both NESTs and NNESTs, work at the university with annually renewable contracts. The salaries are tax free, and they vary depending on nationality, qualifications, and experience. On campus, every teacher is provided with a computer, and allocated a shared office equipped with a printer. The university also offers non-local teachers, NESTs and NNESTs, a 20-minute away compound housing with buses to drive them to and from the university. In the compound, every teacher is provided with a fully-furnished rent-free housing unit, including utilities. They, and their accompanying family members, are also covered by medical insurance. Annual round trip air tickets for teachers and family members are also provided. In my study, all the four participating non-local NNESTs are English instructors at this ELC.

5.2 The Research Questions

Reaching these research questions was a journey in itself. This study began with the following questions:

1) What are the self-perceptions of non-local NNESTs?
2) What are the Saudi students' attitudes towards their non-local NNESTs?
3) What are the administrators' beliefs and the hiring practices of non-local NNESTs?

However, research questions in qualitative studies, as Creswell (2013) posits, are "evolving and non-directional" (p. 138). The more I immersed myself in the literature, the more I realized that these questions in my initial proposal only scratched the surface of this phenomenon. As I have progressed throughout the course of my PhD, my research focus has shifted. The research questions, consequently, have been refined several times. The current research questions have been reconstructed to develop a better understanding of the professional identity construction of non-local NNESTs working in the Saudi context. As set out in Chapter 1, this research seeks to answer the following questions:

1) How do non-local NNESTs construct their professional identities in the ELC CoP?

   a. How do their biographies influence the construction of their professional identities?
   b. How do they respond to the prevailing ideology of 'Native Speakerism'?
   c. How do other external factors contribute to the construction of their identities?

2) In what ways do their professional identities shape or are shaped by their teaching practices?

The research questions appear in the order that they need to be addressed. RQ1 is the overarching question that guides this study and it entails three sub-questions. Firstly, RQ 1.a. investigates the way non-local NNESTs' biographies and prior experiences come to affect their understanding of themselves as professional English language teachers. It attempts to understand how these personal experiential factors function in their professional identity formation processes. Secondly, RQ 1.b. intends to examine the impact of the 'Native Speakerism' ideology on the teachers' professional identity. In a context that is dominated by this ideology, as discussed earlier in Chapter 2, NNESTs are largely silenced by disempowering discourses on NS superiority, which in turn influences and shapes the ways in which NNESTs establish their expertise and credibility as language teachers. Thirdly, RQ 1.c. explores other external factors, beyond the ELC, that still exert some influence on the teachers' experience within the ELC, such as Higher Education policy, institutional

policy, contractual employment, unequal payment, and linguistic and cultural knowledge of the local context.

Whereas RQ1 seeks to understand the way the teachers' professional identities are developed and constructed, RQ2 endeavours to investigate the relationship between the professional identity construction and the teaching practices. The impetus behind this question is the hypothesis that "there is a profound connection between identity and practice" (Wenger, 1998, p. 149). Hence, this question aims to examine how the teachers' professional identities influence or are influenced by the way in which they enact their roles and classroom practices.

5.3   Research Paradigm

Recently, the term paradigm has been adopted in the field of education to mean a framework that guides how knowledge is studied and interpreted as well as explains what the motivations and goals of the research are (Mackenzie & Knipe, 2006). Guba (1990), for instance, sees a research paradigm as "a basic set of beliefs that guides action" (p. 17). Willis (2007), similarly, defines a paradigm as "a comprehensive belief system, world view, or framework that guides research and practice in a field" (p.8).

Nowadays, many scholars categorize educational research into three major paradigms, namely positivism, interpretivism, and critical theory (e.g. Cohen, Manion, & Morrison, 2007; Richards, 2009; Treagust, Won, & Duit, 2014). The underlying assumptions of the positivism paradigm is that reality is believed to exist 'out there' in the world irrespective of people, and it can be discovered through a careful process of experimentation or measurement. In this sense, reality is "observable, stable, and measurable" (Merriam, 2009, p. 8). In addition to that, postitvist researchers do not see themselves as considerable variables in their research. They, hence, express their understandings of reality in the form of universal generalisation. As Mertens (2014) puts it, positivism "holds that objectivity in the sense that researchers do not allow their personal biases to influence the outcomes is the standard to strive for in research"; therefore, "the researcher should remain neutral to prevent values or biases from influencing the work by following prescribed procedures rigorously" (p. 15). To ensure objectivity, postitvists tend to collect numerical data or reduce non-numerical data to countable units that are appropriate for statistical analysis. Thus, postitvists' "methodology is often described as quantitative" (Bassey, 2002, p. 37).

Interpretivists, on the other hand, perceive reality differently from that of the positivists. Unlike positivisim, interpretivism rejects the notion that there is an objective reality that is

apprehended apart from its interpretation. In the interpretivism paradigm, "reality is socially constructed" (Merriam, 2009, p. 8). Thus, interpretivists postulate that there is no single, fixed, and observable reality. Instead, there are multiple realities, or interpretations, of a single event. Concepts such as equality, feminism, racism might hold different meanings to different persons, for example. As a result, research within this paradigm is viewed as a product of the values of researchers and cannot be independent of them. The researcher and the researched are interlocked, and each influences the other. Reserchers within this paradigm tend to utilize interviews, observations, fieldwork notes, and document reviews to collect data (Bassey, 2002; Mertens, 2014). Most qualitative research, as Merriam (2009) posits, is located within this paradigm.

Critical theory research is the third educational paradigm. This paradigm is similar to interpretivism as it tries to understand phenomena in their social context. However, critical research goes beyond people's interpretation of their world to investigate issues of power and justice within the social, historical, economical, political and ideological contexts. Critical researchers believe that social interactions are "fundamentally mediated by power relations" (Kincheloe & Mclaren, 2005, p. 304). This paradigm aims to empower the discriminated-against groups of people. Hence, research within this paradigm does not merely seek to understand the status quo, but it endeavors to bring about change. Critical researchers may use various qualitative and quantitative data collection methods in much the same way as the positivists and interpretivists as long as these methods achieve their emancipatory and empowering target. Thus, a critical researcher's main role is not only extending the body of knowledge, but also challenging and transforming the society and its instituitions for the benefit of the people involoved (Treagust et al., 2014).

For several reasons, the current study is mainly nested within the interpretivist paradigm. First, it mainly aims to understand the multiple social constructions of meaning and knowledge within a specific context. As mentioned earlier in Chapter 3, teachers' professional identities are fundamentally influenced by their prior experiences as well as other contextual factors. Employing this interpretivist paradigm, therefore, will allow me to probe how non-local NNESTs, with their particular educational, cultural, and linguistic experiences, form their professional identity in their immediate naturalistic working context. And similar to the central premise of this paradigm that there is no single reality and that reality is constructed differently by different individuals, this study relies heavily on the participants' own interpretations and their subjective meanings making in order to develop a complex picture of their experiences within their social and cultural settings. Secondly, as a researcher and an informant of the study, my own experience as a local NNEST does not make me neutral. I cannot distance myself from my subjectivities and my biography. The data obtained from the participants will always be mediated by my own understandings of the world. Therefore,

the researched (i.e. non-local NNESTs) and the researcher (myself) will jointly create understandings of the studied phenemona. Finally, the interpretivist paradigm methodological framework coincides with the data collection instruments utilized in this study, which are semi-structured interviews, classroom observations, focus groups, and documents review. These multiple data sources will provide me with the needed lenses to reach a deep understanding of the non-local NNESTs' professional identity and its impact on their practices

Although this study is centrally located within the interpretivist paradigm, it also incorporates some elements of critical theory as it pays attention to the power disparities that prevail in the research site due to the existing 'Native Speakerism' ideology. I argue that this study is only *'partly'* critical because it does not directly aim to transform the current situation. The main aim is to raise awareness through offering a descriptive examination of participants' lived experiences in order to address the lack of research on this particular group of teachers in this particular area. The implications of the study, nonetheless, could point to further research areas which could potentially lead to a more transformative involvement of participants.

5.4 Case Study Approach

Within the qualitative framework, there are many different types of research, such as grounded theory, ethnography, and case study. This study is primarily designed based on a case study approach. According to Merriam (2009) qualitative researchers primarily select the case study approach when they are more interested in "insight, discovery and interpretation rather than hypothesis testing" (p. 42). Case study is "the preferred strategy when 'how' or 'why' questions are being posed" (Yin, 2009, p. 1). Gall, Gall, and Borg (2003) describe case study as "the most widely used approach to qualitative inquiry in education" (p. 433).

The nature of case study is congruent with the aim of this study, especially when knowing that "identity work is inherently messy and difficult" (Gaudelli & Ousley, 2009, p. 932). Stake (1995) defines case study as "the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (p. xi). Punch (2014) asserts that "case study aims to understand the case in depth, and in its natural setting, recognizing its complexity and its context"; and it "has a holistic focus, aiming to preserve and understand the wholeness and unity of the case" (p.120). Therefore, the central objective of case study research is "to gain a thorough understanding of the phenomenon being studied, of which the case is an exemplar" (Duff, 2014, p. 237).

Researchers have characterized the nature of case study differently. I here draw on Richards' (2011) characteristics that depict case studies as: 1) bounded; 2) contextualized; 3) studied in their natural context; and 4) draw on multiple data sources. The most salient feature in almost all definitions of case studies is its bounded nature. As Merriam (2009) states, "the single most defining characteristic of case study research lies in delimiting the object of study, the case" (p. 40). Even though the size of the unit is not an issue from a methodological perspective, it is necessary to draw the boundaries of a bounded system or a unit to be able to identify a case. However, determining whether a case has clear boundaries is not always an easy task. Stake (2006) provides a helpful piece of advice when he describes a case as "a noun, a thing, an entity; it is seldom a verb, a participle, a functioning" (p. 1). In my own study the 'bounded unit' in each case is an individual, which is a single non-local NNEST.

Another fundamental tenet of case studies is that they should not be studied outside of their contexts. Not different from other qualitative research, studying a case often entails including "its history and sociocultural and linguistic environment and a discussion of other individuals with whom the case interacts" (Duff, 2014, p. 237). And due to social scientists' preoccupation with generalization as an essential feature of research, Richards (2011) claims that many qualitative researchers find "a natural temptation to appeal to representativeness or typicality" (p. 209). He, however, affirms that "because all case studies are cases *of* something, they imply a different sort of contextualisation" (p. 209, emphasis in original), which Merriam (2009) and Duff (2008) call '*particularity*'. For case study researchers, gaining a deep insight into an individual case is utterly invaluable. Therefore, making sweeping generalizations should not be the purpose of case study because generalizability in this sense can even be counterproductive as "damage occurs when the commitment to generalize or to theorize runs so strong that the researcher's attention is drawn away from features important for understanding the case itself" (Stake, 2005, p. 448). In essence, case study research should provide a thick description of the complex processes and influences within a particular context. This rich portrait vicariously allows the reader "to know some things told, as if he or she had experienced it" (Stake, 2000, p. 442), and then feels and sees a resonance with his context. In case study, thus, "it is the reader, not the researcher, who determines what can apply to his or her context" (Merriam, 2009, p. 51). To put it differently, even though generalizability from a probabilistic approach (i.e. in terms of numbers) in not its main aim, case study may have a potential for generalizability from a possibilistic approach (i.e. in terms of how), not by directly transferring the possibilities from one case to another, but by explaining how things are connected in one case may resonate with other cases. As Bassey (2002) puts it, "it may offer possibilities, but no certainties, as to the outcome of future events" (p.44).

Studying it in its natural context is another significant characteristic of a case study. Yin (2009) emphasizes context when he defines a case study as "an empirical inquiry that investigates a contemporary phenomenon in depth and within its *real-life context*" (p. 18, emphasis added). In my study, for instance, teachers' professional identity construction is complex, and hugly influenced by the broader professional and sociocultural structures that operate in the teachers' lives. It would be impossible to understand those teachers if we detach them from their everyday life-worlds. Therefore, "the data collection methods chosen should do justice to the richness and complexity of the natural context" (Richards, 2011, p. 210). Addressing the complexity of the natural context leads us to the fourth charactersitc of case study research: drawing on multiple data sources, which is referred to as *triangulation*. Stake (2005) describes triangulation as "using multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation" (p. 454). Although it is not specific to case study, I view triangulation as a common methodological approach that helps in reducing the possibility of misinterpretation.

After identifying the essential characteristics of a case study, Richards (2011) categorizes case studies according to three criteria: number of cases, orientation, and case type. In term of cases number, a case study may merely have one case, which is known as a single case study, or it may have multiple cases, which is referred to as a multiple case study (also called a collective case study). In multiple case studies, "each individual case study consists of a 'whole' study'" (Yin, 2009, p. 56), and analysis tends to take place on the level of individual cases before moving to cross-case analysis. Regarding the orientation, Richards refers to Stake's (2005) explanation on the two main types of case study: *intrinsic* and *instrumental*. The intrinsic case study is undertaken when the researcher is interested in the particular case itself. "The purpose is not to come to understand some abstract construct or generic phenomenon"; rather, the "study is undertaken because of an intrinsic interest in, for example, this particular child, clinic, conference, or curriculum" (p. 445). In instrumental case study, on the other hand, the case is not the key focus of interest. The researcher investigates a particular case in order to understand a broader issue or phenomenon. The third way of thinking about a case study is in terms of its type. Richards (2011) draws on Yin's (2009) categorisation of case studies as: *exploratory*, *descriptive* and *explanatory*. An exploratory case study aims to "define parameters, refine research questions, test procedures, etc. prior to the main study" (Richards, 2011, p. 211), and commonly used as pilot studies. The descriptive case study seeks to form a complete description of the observed phenomenon in its context, whereas the explanatory case study is designed to investigate how events happen, often looking for casual cause-effect relationships. Most case study research, as Duff (2008) postulates, "aims to be more descriptive and explanatory than simply exploratory" (p. 44).

The focus of the present case study is on four non-local NNESTs. Therefore, it is multiple in that it includes four cases. Stake (2005) contends that multiple case studies are instrumental in nature. This study is also instrumental since it does not seek understanding the four non-local NNESTs per se; it is, however, designed to develop a better understanding of how the participants, as non-local NNESTs, construct their professional identities as English language teachers within multiple and intersecting discourses at the particular research site and in the broader social world. This study is also explanatory. It endeavors to present a detailed account and develop a comprehensive understanding of the teachers' professional identity formation in a patricular context and its impact on their teaching practices. It also seeks to establish causality and explore the relationship between various variables (e.g. native speakersim and its relation to teachers' identities). To sum up, this research is a multiple case study that is instrumental and explanatory by its nature.

5.5   Participants Selection

The sampling strategy is a significant feature that affects the quality of any research. Therefore, researchers must design a sampling strategy early in the overall planning of their research (Cohen et al., 2007; Dörnyei, 2007). There are two basic sampling paradigms used for gathering data: probability (representative) and non-probability (information-rich). Probability sampling allows the investigator to generalize findings of the study from the sample to a wider population from which it was drawn. Although this type of sampling is popular in quantitative research, it is not reasonable or even justifiable in qualitative research which does not seek generalization in a statistical sense. Non-probability sampling, on the other hand, strives to gain an in-depth insight into a particular phenomenon. It is, as Merriam (2009) argues, the method of choice for most qualitative researchers. There are several types of non-probability sampling, such as convenience, purposive, snowball, volunteer, and theoretical.

My study is situated within the non-probability paradigm as it attempts to understand "a particular group of teachers, where no attempt to generalize is desired" (Cohen et al., 2007, p. 113). It also employs purposive sampling to ensure a connection between research questions and suitable participants. In purposive sampling, the researcher handpicks the cases that possess particular characteristics being sought. This type of sampling is selected when "the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (Merriam, 2009, p. 77). In purposive sampling, a researcher should first "determine what selection criteria are essential in choosing the people or sites to be studied" (p. 77).

Establishing these criteria will "reflect the purpose of the study and guide in the identification of information-rich cases" (p. 78). In the current study, all participants needed to meet the following criteria:

1- They need to be NNESTs. For this major criterion, it is useful to adopt Kachru's (1986) model, which characterizes English as it is used around the world into three concentric circles: the Inner circle, the Outer circle, and the Expanding circle. I selected NNESTs who do not come from the Inner Circle as my research participants.

2- All participants must be non-local to the Saudi context. This means that all Saudi national teachers were excluded from this study.

3- They need to be currently teaching in the ELC at HLU. I chose HLU specifically for convenience reasons. My former teaching experience at this site provides me with "considerable knowledge of the setting of the study … , access … , relationships with study participants", and raises my awareness of "validity concerns, and ethics" (Maxwell, 2013, p. 99). Another reason for selecting participants working at the same university is the nature of this study. Since my study aims to develop a deep understanding of the non-local NNESTs' professional identity construction, establishing rapport with participants is indispensable. I needed to be close to them and approach them in times that were convenient for them.

4- Since the nature of the study requires obtaining detailed and personal information from the participants, participants' willingness to participate was another crucial criterion for this study.

5- Due to the gender segregated educational system in KSA, all participants are male.

Despite these criteria, a great deal of heterogeneity existed within the male non-local NNESTs working at HLU. Therefore, maximum variation sampling was followed when conducting purposive sampling. This technique was used to select participants with sufficiently diverse characteristics to provide the maximum variation possible in the data collected. The basic principle behind maximum variation sampling is to gain greater insights into the phenomenon of interest by looking at it from different angles. Patton (2002) writes that this technique yields: "(1) high-quality, detailed descriptions of each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity" (p. 235). In the present study, I tried to recruit diverse participants in terms of age, backgrounds (i.e. national, educational, cultural, religious, and linguistic), and teaching experiences to represent a wide spectrum of university English language teachers in KSA.

Another important aspect of sampling is deciding its size. Dörnyei (2007) mentions that "a well-designed qualitative study usually requires a relatively small number of respondents" (p. 127).

However, there is no clear-cut answer to how small the sample should be (Cohen et al., 2007). "Choosing the most appropriate number of participants, therefore, requires finding the right balance between achieving the research goals, meeting the requirements of the relevant research methodological procedures, and managing constraints set by practical and human circumstances" (Barkhuizen, 2014, p. 5). Due to the in-depth nature of case study, I chose not to have many cases. As Creswell (2013) maintains, "the more cases and individual studies, the less the depth in any single case"(p. 101). However, maintaining an in-depth analysis means that I need to devote more space to each case, and in this thesis I am restricted by word limit that does not permit me to exceed 75,000 words. To strike the right balance between the space available and the in-depth analysis, I limited my study to four cases. This decision is also supported by other researchers. For example, Duff (2014) posits, "four to six cases can be ideal for doctoral research" (p. 237). Creswell (2013) similarly suggests choosing "no more than four or five cases" in a single case study research (p. 76). Time was another substantial factor for having only four cases. I only had four months to collect data bacause my sponsor, who financially supports me, did not allow me to spend more than this period outside the UK. I would have not been able to establish rapport, interview, and observe a larger number of teachers in this short period of time. All these factors urged me to limit my study to four cases. The following Table 2 provides more information about the focal participants in this study:

Name[3]	Thamir	Jameel	Naseer	Pervez
Age	43	31	45	40
Nationality	Tunisian	Jordanian	Nepalese	Pakistani
First Language	Arabic/French	Arabic	Nepali	Urdu
Other Languages	English/Italian	English	Hindi/Urdu/English/Little Arabic	English
Qualifications	• PhD in Literature and Theories of Texts [After Poststructuralist Jewish Studies] • M.A. in Literature [Postmodern American Fiction] • Bachelor in English Language and Civilization	• Master's in English Linguistics • Bachelor in English Language and Literature	• M.A. TESOL • M.A. English Language and Literature • Bachelor in English Education	• Master's in English Literature • Master's in Business Administration • Bachelor of Education and Science • Post-Graduate Diploma in Information Technology IT
Previous Teaching Experiences	• University (3 years/Tunis)	No previous experience before HLU	• Primary School (1 year/Nepal) • Secondary School (15 years/Nepal) • IELTS & TOEFL instructor as a part-time job (6 years/Nepal) (Within the 16 years in Nepal, Naseer worked as a secondary school teachers trainer as a part-time job) • College (1 year/Nepal)	• High school (10 years/Pakistan) • College (2 years/Pakistan)
Years of Teaching at HLU	6 years	5 years	6 years	4 years

Table 2: Profiles of the Focal Participating Teachers

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[3] All participants' real names are protected using pseudonyms.

5.6 Conclusion

To conclude, this chapter has demonstrated the design of this study. It first has presented a description of the setting in which this study was conducted in Section 5.1. It then has moved to state the research questions and explain what each (sub)question aims to investigate in Section 5.2. The research paradigm in which this study is situated has been explained afterwards in Section 5.3. After that, Section 5.4 has provided a justification for choosing the case study approach for this study. Finally, Section 5.5 has concluded the chapter by explaining the selection of the research participants and introducing the four non-local NNESTs who made up the focus of this study. The next Chapter 6 will illustrate the research methodology used for the research under study.

CHAPTER SIX: RESEARCH METHODOLOGY

The aim of this chapter is to give an account of the underpinning methodology of the study. It first begins in Section 6.1 by illustrating the rationale behind following a multi-method approach as well as describing the different methods used to collect data (i.e. questionnaire, semi-structure interviews, classroom observations, focus groups, and documents). The next Section 6.2 discusses in length the processes of analysing the collected data. Then, Section 6.3 explains the different procedures taken to enhance the trustworthiness of this study. After that, Section 6.4 sheds some light on the researcher's reflexivity. Finally, the chapter ends with the ethical considerations in Section 6.5 and a brief conclusion in Section 6.6.

6.1 The Multi-method Approach

According to Yazan (2015), all the three prominent case study methodologists, namely Yin, Merriam, and Stake, "contend that it is incumbent upon the case study researchers to draw their data from multiple sources to capture the case under study in its complexity and entirety" (p. 142). This use of two or more methods to collect data is referred to as a multi-method approach (Cohen et al., 2007). The rationale of employing a multi-method approach in the present study is underpinned by the notion of methodological triangulation, which implies that "the phenomena under study can be understood best when approached with a variety or a combination of research methods" (Rothbauer, 2008, p. 892). In this study, triangulation endeavours to deepen our understanding and portray a comprehensive picture of language teacher identity construction.

Employing a multi-method approach was indispensable due to the nature of this study. Merriam (2009) claims that the instruments used to collect data are determined "by the problem and purpose of the study" (p. 86). The present study aims to understand language teachers' professional identity and the relationship between their identity and their classroom practices. However, as mentioned earlier in Chapter 3, teacher identity is a complex and multi-faceted phenomenon. It has been described as 'relational' (e.g., Johnston, 2003; Tsui, 2011), which means that it is influenced by the interpersonal relationships. It is 'contextual' in the sense that it affects and is affected by the context. It is also 'enacted' in that identity is inseparable from performance. This multidimensional nature of identity are hard to reconcile using a single method of data collection. To collect varied but complementary sets of data that holistically explain the richness and

complexity of language teacher identity construction, several research tools were employed in this study including questionnaire, semi-structured interview, classroom observation, focus group as well as documents review. Some of these instruments were piloted before collecting the data, namely interviews and classroom observation (see Appendix A for further details on piloting research instruments). The following sub-sections set out detailed descriptions of the different methods used to collect data in this study, including the purpose and procedure of each method.

6.1.2   Questionnaire

Even though questionnaire has been one of the most common instruments for data collection in quantitative studies (Cohen et al., 2007), its employment in this study was not to generate statistical findings. On the contrary, the questionnaire was designed with open-ended response items to gain some factual information about the participants (see Appendix B). The questionnaire comprises two parts. The first part inquires about demographic information, such as the participant's name, age, nationality, ethnicity, first language(s), and other spoken language(s). The second part aims to elicit information about the participant's educational and professional background, such as the participant's professional qualifications, previous language teaching experience(s), and length of teaching experience at HLU. To collect these data, a self-administered paper-based questionnaire was distributed to the participating teachers as the first step of data collection.

A main reason for using questionnaire was its efficiency in terms of saving the researcher's time (Dörnyei & Taguchi, 2010). Whereas obtaining background data could have taken up to a whole one-on-one interview with the participants, completing the background questionnaire took the participants no longer than ten minutes only. Another reason for using questionnaire was reducing the participants' anxiety. Many scholars consider details of age (e.g., Dörnyei & Taguchi, 2010), ethnicity (e.g., Blaxter, Hughes, & Tight, 2010), and even educational background and qualifications (e.g., Cohen et al., 2007; Converse, 2009) as sensitive information. It should be noted that power asymmetry did exist between locals (i.e. the researcher) and non-locals (i.e. the participants) in Saudi educational institutions (will be explored next in Section 6.4). Such hierarchal relation could have stressed the participating teachers and made them feel that they were obliged to provide answers, especially knowing that the questionnaire was administrated at the very beginning of my study, before establishing close rapport with the participants. Unlike face-to-face interviews, the self-administered questionnaire can give the participants enough time to think about revealing such information. Finally, administrating questionnaire provided enough rudimentary information that

formed the departure point for the first interview with the teachers.

6.1.3   Semi-structured Interviews

Interviews constitute the major source of data for investigating participants' identities in this study. The core purpose of using interviews in education and the social sciences, as Seidman (2013) contends, is to understand the lived experience of other individuals and how they make sense of that experience. As Kvale (1996) puts it, "if you want to know how people understand their world and their life, why not talk with them?" He continues that interviewing people assist the researcher "to understand the world from the subjects' points of view" (p. 1). Interviews allow the researcher to enter individuals' inner worlds and probe aspects that cannot be directly observed, such as their feelings, motivations, beliefs, perceptions, thoughts, intentions, and their interpretations of the world around them. Interviews can, additionally, be the right means to reconstruct past experiences that cannot be replicated, or other current events that preclude the presence of an observer (Lincoln & Guba, 1985; Merriam, 2009; Patton, 2002). That is the reason why interviewing has recently been utilized extensively in qualitative applied linguistics studies that seek to understand "participants' identities, experiences, beliefs, and orientations" (Talmy, 2010, p. 128). Interviewing, as Merriam (2009) argues, is "probably the most common form of data collection in qualitative studies" (p. 86).

Conventionally, interviews were viewed as pipelines for transporting knowledge where interviewer asks questions and interviewee provides answers. Over the years, however, interviews have been reconceptualised as a social practice that is mutually constructed (Talmy, 2010). In congruent with this perspective, Mann (2011), in his critical review of the use of interviews in Applied Linguistics, views interview as an active meaning-making process in which "interview talk is inevitably a co-construction between the interviewer and interviewee" (p. 9).

Acknowledging the social nature of interviewing, this study draws on Rubin and Rubin's (2012) model of 'responsive interviewing', whereby the interviewer and interviewee, both as human beings, build a 'conversational partnership' in order to facilitate discussion. The emphasis of this model is on the relationship between the interviewer and the interviewee, which Knox and Burkard (2009) describe as "the single most important aspect of a qualitative research project" (p. 569). The characteristics of responsive interviewing fit nicely with the design and the paradigm of my research as they acknowledge the impact of the relationship between the interviewer and the interviewee, yet at the same time recognize the particularity of each interviewee. This model helped me to overcome some of the inevitable issues associated with my position as a local staff member in HLU. I find it particularly helpful here to borrow Oakley's (1981) words when she says: "finding out about

people through interviewing is best achieved when the relationship is non-hierarchical and when the interviewer is prepared to invest his or her own personal identity in the relationship" (p. 41).

In the literature, different types of interviews have been categorized in various ways. The most prevalent categorization in qualitative research, however, is based on the degree of structure in the process of interviewing: unstructured interviews (informal open-ended conversational interview), semi-structured interviews (general interview guide approach), and structured interviews (standardised close-ended interviews) (Dörnyei, 2007; Merriam, 2009; Patton, 2002; Willis, 2008). Not different from most interviews in applied linguistics research, the interviews type employed in the current study falls between the two extremes; it is the semi-structured interviews (Dörnyei, 2007). In semi-structured interviews, on the one hand, the interviewer often prepares an interview guide with suggested questions and topics to be covered. Therefore, it is 'structured'. On the other hand, this type of interviews is 'semi' in the sense that interview questions order and wording may change depending on the direction of the interview. Moreover, the interviewer can feel free to ask additional questions when unanticipated issues arise during the interview. Dörnyei (2007) claims that semi-structured interview is best employed when the researcher has enough knowledge of the studied phenomenon and wants to explore it in more depth and breadth without being limited to ready-made response category.

In this study, each teacher had four one-hour face-to-face semi-structured interviews with the researcher. I designed interview guides for all four interviews with open-ended questions and probes to stimulate teachers to share their views and narrate their stories. The interview questions were given to the interviewees several days before the interview and they served as a guide for the interviewing process. All the interviews were conducted in English. Although two participants are Arabic speakers, they preferred to be interviewed in English. Since they spoke fluent English, however, "it is plausible to suggest that because the interviews were conducted in English, the participants might have felt more at ease in speaking frankly" (Nagatomo, 2012, p. 74).

During the first interview, teachers were asked about their family backgrounds, past formal and informal language learning experiences in school and at home, teaching experiences, teachers' role model, and teaching beliefs. The second interview focused on the participants' reflections upon their present experiences as 'non-native' English language speaking teachers in the ELC. The third interview focused on what influence does their status as 'non-local' to the context where they teach have on the construction of their professional identity (e.g., employment status as contracted teachers, understanding of the local culture). The fourth interview aimed to investigate the impact of external factors (e.g. assessment policies, curriculum planning, ELC support, and others' perceptions) on them as professional language teachers as well as their reflections on their

envisioned future. I should mention here that I did not strictly adhere to the interview questions I had prepared. That is, unanticipated issues raised by the interviewees were not shut out or disregarded. On the contrary, they were embraced as opportunities to gain unexpected and possible valuable insights into the participants' worlds.

To fully understand teachers' professional identities, other stakeholders were interviewed as well. As explained in Chapter 3, identity does not exist in isolation. Identity construction is a relational process that is hugely affected by significant others. In the case of language teachers, significant others are those who are recognized as competent and credible members of the workplace, such as students, colleagues, and administrators (Martel & Wang, 2014). Just like claimed identity, others scholars have also argued that assigned identity by others plays a powerful role in English language teachers' understanding of themselves as professionals (e.g. Varghese et al., 2005). It is for this reason Thongsongsee (2012), in her study on Thai EFL teachers' identities and their classroom practices, recommended including "different perspectives from those who set missions and plans that teachers need to follow". Such perspectives assist researcher to see the full picture, or what Thongsongsee calls "the other side of the coin" (p. 170). In this study, I had one semi-structured interview with the ELC director. This interview covered topics, such as his experiences working with NESTSs and NNESTs, the process of designing and planning the curriculum, the evaluation of English language instructors in the ELC, positions assignment within the ELC, and the ELC role in teachers' professional development. I also conducted another interview with a recruiting agency member. It was a telephone interview because the agency's headquarters was located in a different city. The interview mainly focused on the criteria the university follows when hiring English language instructors. All interviews were audio-recorded and later transcribed.

6.1.4 Classroom Observations

Classroom observations were adopted in this study to complement the data obtained from interviews. As mentioned earlier, language teachers' professional identities are not merely presented in their narratives and stories, but also manifested in their teaching practices (e.g., Kanno & Stuart, 2011; Varghese et al., 2005). Drawing on observations, as Izadinia (2012) claims, enables the researcher to explore how teachers' "identity are translated into their teaching behavior and practices" (p. 710). Furthermore, many studies have reported that the micro level classroom context, especially their relationship with the student, hugely influences teachers' professional identities (e.g., Beijaard et al., 2000; Flores & Day, 2006). Using classroom observation became a useful means to understand such influence. Another reason for observing classrooms was to note some incidents and behaviours that can be used as reference points in subsequent interviews.

Classroom observation was also crucial in gaining an understanding of the wider context in which the teachers work.

According to Cohen et al. (2007), there are three different types of classroom observations: structured, semi-structured, and unstructured. In structured observations, the observer enters the classroom with a clear focus of what to observe, usually with a checklist prepared in advance. In unstructured observations, on the other hand, the observer is far less clear on what to look for. The observer goes to the classroom with an open mind to observe what is taking place in the classroom before determining its significance for the research (Cohen et al., 2007). In this study, I adopted semi-structured observations. Even though the observer has a range of areas and points to be covered, semi-structured observation is more flexible than structured observation as it allows the observer to attend to other issues emerging from the observation. In this study, and in order to understand teachers' identities, I focused on aspects, such as their use of language, personal characteristics, teaching methodology, alignment with the ELC requirements, classroom management, interaction with the students, and orientations to language ideologies. I did not limit my observations to these areas, however. Unanticipated events or incidents that are believed to be relevant to teachers' identities were captured as well. Thus, in order to capture as much of the classroom, I generated field notes rather than relying on an observation checklist.

During the observations, I did not judge or evaluate the participating teachers; my purpose was to only watch and describe what happened in order to learn about how they performed their identity and to understand the relationship between their identity and their teaching practices. Therefore, when entering the classroom, I tried to be a 'fly-on-the-wall'. The essential feature of this technique is to unobtrusively observe but not participate. In my observations, I was sitting quietly in an inconspicuous position at the back of the classroom taking detailed field notes on a notebook. I was known to the participants and their students, but I did not interfere or participate so that my presence would less likely affect the natural unfoldment of the classroom. Furthermore, I attempted to arrive early and leave the classroom a few minutes late with the purpose of not disrupting the classroom flow. Dress of the observer has also been reported as a factor that influences what happens in the classroom (Wragg, 2013). Thus, I constantly wore the Saudi costume just like the students so that not to stand out and draw attention when observing. In order to minimize "any undesirable consequences resulting from the 'observer's effect'", I also observed each teacher's classroom four times (Luk & Lin, 2007, p. 7). While observing, I used two data collection strategies: audio recording and field notes.

6.1.4.1 Audio Recording

A digital audio-recorder was clipped to the teacher's lapel to record his language. Audio recording the teacher's talk is invaluable since some of his talk might be misheard, misunderstood or misinterpreted during the observations. In such cases, the observer will have the opportunity to fall back on the recording to double check. In addition to that, no matter how detailed the observer's field notes are, he cannot catch and remember every moment of the classroom. Therefore, audio recording can help in recalling events that were missed or forgotten. Knowing that the classroom is recorded also allows the observer to actively engage in more reflective note-taking. Although it could be assumed that video recording rather than audio recording can capture the visual aspects such as the teacher's gestures, body language, facial expressions, and the classroom space, there is an ethical issue in terms of concealing the participants' identities as well as the place where the study is conducted. Moreover, there is a tendency that video recording transforms the behaviour of the teacher and the students. The presence of a camera in a classroom often alters the normal patterns of interaction and instruction (McDonough & Shaw, 2013). For example, MacIntyre and Gardner (1994) claim that video recording may create an anxious environment amongst the participants. That is why audio recording was deemed most appropriate in these observations.

6.1.4.2 Field Notes

There is nothing to be gained by merely being present in the classroom as an observer (Cohen et al., 2007). To gain the most of observations, they need to be recorded, and field notes are considered as the most prevalent method to collect data during observations (Tavakoli, 2013). Although audio recording was used as an observational instrument, it could not cover all classroom aspects as it was being utilized to mainly capture the teacher's talk only. Therefore, field notes were taken to highlight visual and other verbal and non-verbal dimensions that could not be audio recorded. Bogdan and Biklen (2003) define field notes as "the written account of what the researcher hears, sees, experiences, and thinks in the course of collecting and reflecting on the data in a qualitative study" (pp. 110-111).

There are two types of field notes: descriptive and reflective (Bogdan & Biklen, 2003). As its name suggests, descriptive field notes is an objective word-picture account of what occurs in the classroom. This includes a comprehensive description of the setting's physical aspects (a diagram of the classroom layout including objects, resources, and technologies, and where the researcher, the teacher, and the students are situated), people in the setting (their number, characteristics, and roles), behaviours (verbal and non-verbal communication, interpersonal interactions, conversations, and activities), accounts of events and their sequence, and perhaps important verbatim quotations.

When writing descriptive notes, it is important to remember avoiding using abstract and evaluative language (Bogdan & Biklen, 2003). Descriptive field notes should be merely descriptive. On the other hand, reflective field notes aim to capture more of the observer's subjective aspects, such as his comments on events, personal feelings, impressions, assumptions, speculations, reflections, ethical concerns, and future plans.

Both descriptive and reflective field notes were used in each classroom observation. I used a double page entry to record the notes. On the left page, I wrote down everything I observed whereas the right page was filled with my reflections. The date, the time, the teacher's name, the number of attendant students, their level, the topic of the lesson, and the diagram of the classroom layout were also included in the entry. With regard to the time in which the field notes should be written, "field notes can be written both in situ and away from the situation" (Cohen et al., 2007, p. 181). When observing the classrooms, comprehensive field notes were taken as events unfolded. However, as Merriam (2009) insists, "even if the researcher has been able to take detailed notes during an observation, it is imperative that full notes in a narrative format be written, typed, or dictated *as soon after* the observation as possible" (p. 129, emphasis in original). Thus, my notes were expanded to a fuller description right after the classroom observation. After each observation, I headed to my home office where raw field notes were rearranged in a chronological order, expanded, typed, and saved on my laptop in order to avoid problems of the readability of the handwritten texts. Later in the same day, more reflective notes were added whenever I had enough time to reflect on what I had had observed. Finally, it is important to remember that a significant feature of effective note-taking is selectivity. Classrooms, as Wragg (2013) says, "are exceptionally busy places" (p. 1). And as humans, "we perceive only a very small part of what is perceptible" (O'Shaughnessy, 2015, p. 18). Hence, I needed to be selective by taking notes only on events that were believed to be relevant to the non-local NNESTs' identity; otherwise I would have been overwhelmed by the amount of data available on the observation site (see Appendix C for a sample of classroom field notes).

6.1.5 Focus Groups

In the literature, many scholars have reported that students have a salient influence on teachers' identities (e.g., Flores & Day, 2006; Luebbers, 2010; Martel & Wang, 2014). The students' expectations, preferences, perceptions, and attitudes towards their teachers affect the professional experiences of the teachers. Since students represent a considerable part of the social world wherein teachers construct their professional identities, their "voices should also be explored to provide a complete picture of the language teaching and learning taking place at any institution"

(Thongsongsee, 2012, p. 170). In this respect, in order to understand this larger social context, focus groups (FGs) with the students were also conducted.

As opposed to individual interviews, the interactive nature of the FG has the potential to make participants reflect on initial statements, build upon each other's responses, and thus capture deeper and more complex level of thinking. Merton and Kendall (1990) suggest that FG "will yield a more diversified array of responses" (p. 135). Additionally, this type of interviews provides insights that might not be gained in individual interviews. For instance, expressing attitudes towards teachers and classrooms is often seen as challenging the authority of the university by Saudi students, although they were not asked to discuss sensitive topics. Therefore, students might have been reluctant to provide information if they were interviewed individually. In this case, employing this type of interviews was effective in empowering students as a group, rather than individuals, to voice out their opinions. Another advantage of employing FGs is that they are economical on time. The interviewer can obtain a relatively large amount of data in a short period of time. Although it could be argued that questionnaire is time saving, FGs provide much more flexibility as they allow the interviewer to ask clarification and follow-up questions to probe unclear or unexpected responses. FGs can also reach a level of depth of discussion that would have not been possible using questionnaire alone.

In this study, I conducted two FGs with two different groups of students (i.e. one FG with each group). Following Creswell's (2012) suggestion, each group comprised between four and six students. For each FG, the interviewees were chosen from two classes. Each FG lasted about 40 minutes. During the interview, students were not asked sensitive questions, such as evaluating particular teachers or courses. On the contrary, they were asked general questions about their overall English language learning experience, such as:

- What is your definition of an ideal English class?
- How would you describe your ideal English language teacher?
- Who do you think are NESTs? And who are NNESTs?

Arabic was the language of the FG so that students could express themselves precisely and clearly. The FGs were audio recorded and later translated and transcribed (See Section 6.2.1 for more about the transcription and translation). Most importantly, before the FGs, all students were informed that participating in this study was entirely voluntary, and they have the right to withdraw at any time without giving reasons and without being penalised.

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6.1.6 Documents

Documents, whether printed or electronic, are a chief source of data in qualitative research. Merriam (2009) defines documents as "a ready-made source of data easily accessible to the imaginative and resourceful investigator", and they include "a wide range of written, visual, digital, and physical material relevant to the study at hand" (p. 139). Unlike other data collection methods, documents are designed independently of the research at hand. Therefore, they are non-reactive to the research process. Dissimilar to interviews and observations, "the presence of the investigator does not alter what is being studied" (p. 155). Their stability and objectivity make them a valuable 'unobtrusive' source of data in qualitative research. Among other advantages, reviewing documents allows for triangulation with data gleaned from the semi-structured interviews and classroom observations. As Punch (2014) argues that "documents can be important in triangulation, where an intersecting set of different methods and data types is used in a single project" (p. 158). Documents are also cost-efficient as they are free and easily accessible. Information gained from documents might take enormous time and effort to gather otherwise.

Documents have mainly been categorized into two different types, namely public records and personal documents (Creswell, 2012; Merriam, 2009). In this study, I first planned to review both types of documents. However, participants did not have any personal documents to provide (e.g., teaching philosophies, lesson plans, and extra handouts and assignment sheets). Therefore, I was limited to public records only. These records included Regulations for Non-Saudi Recruitment in Universities, HLU PYP Handbook for instructors (it includes HLU plans, the mission, vision, and duties of the ELC at HLU), English language syllabi and pacing schedule, course textbooks (student's book and teacher's book), and HLU PYP Students Handbook Information. Despite the absence of the personal documents, I believe public records are still vital in gaining deeper insights of the context under investigation as well as other external factors' impact on the teachers' professional identities and the ways in which they conducted their classes.

Generally, I have adopted this multiple-method approach to combine various sources of data in order to achieve a better understanding of the teachers' professional identity formation in their context. The employed methods and the collected datasets are summarized in the following Table 3 to provide a whole picture of the methodological framework in the study:

Method	Participants	Frequency
Questionnaire	4 Non-local NNESTs	1 questionnaire for each teacher
Semi-Structured Interviews	4 Non-local NNESTs	4 interviews with each teacher (appox. 16 hrs. total)
	The ELC Director	1 interview (50 mins.)
	A recruiting agency member	1 interview (25 mins.)
Classroom Observations	4 Non-local NNESTs	4 classroom observations for each teacher (appox. 24 hrs. total)
Focus Groups	2 Groups of Students	1 focus group with each group of students (appox. 80 mins. total)
Documents	• PYP Handbook for Instructors • PYP Students Handbook Information • Regulations for Non-Saudi Recruitment in Universities • English Language Syllabi and Pacing Schedule for 2015/16 • Courses Textbooks	

Table 3: Overview of Research Methods and Datasets

6.2 Data Analysis

In the preceding section, I explained the tools I used to collect data. The raw collected qualitative data, however, carry little meaning unless they are analysed. Whereas most novice researchers can complete the process of data collection unproblematically, data analysis is a much more complicated phase of qualitative research. It is in fact the most difficult part of the whole process (Merriam, 2009). Merriam (2009) defines data analysis as "the process of making sense out of the data" (p. 175-176).

A major characteristic of qualitative research, as Dörnyei (2007) claims, is its diverse approaches to analyse the data. However, "the approach to data analysis will crucially depend on the type and scope of study to be conducted and the conceptual framework guiding it" (Duff, 2008, p. 169). In the current study, interviews was the main source of data whereas classroom observation field notes, FGs, and the various documents collected were used as a triangulation tool to confirm, disconfirm, or expand my understanding of the identified themes from the interviews. In other words, I used the interview analysis as a satnav that guides my way through the massive datasets obtained from other instruments. In addition to that, the study's focus is on '*what*' non-local NNESTs say they do rather than '*how*' they say what they do (Nagatomo, 2012). Put differently, the research

aims to explore how non-local NNESTs construct their identities through '*what*' they say about their participation in the ELC CoP. Focusing on '*how*' participants talk about their experiences would extend my research to investigate areas beyond its scope. To this end, I specifically opted to follow a qualitative content analysis approach to analyse the '*what*' of the data rather than any other approach that focuses on the '*how*' (e.g., conversational analysis or discourse analysis).

Nowadays, qualitative content analysis is considered one of the most used methods in educational research (Sándorová, 2014). Hsieh and Shannon (2005) define it as "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (p. 1278). They further demonstrate that such text data might have a verbal, print, or electronic form, and it can be obtained from open-ended survey questions, interviews, focus groups, observations, or documents. Although the qualitative version of content analysis was born out of the quantitative one, "qualitative content analysis goes beyond merely counting words or extracting objective content from texts to examine meanings, themes and patterns that may be manifest or latent in a particular text" (Zhang & Wildemuth, 2009, p. 308).

Although many scholars argue that qualitative data analysis begins when the researcher enters the fieldwork to collect data (e.g., Dörnyei, 2007; Duff, 2008; Gibbs, 2007; Merriam, 2009), the intensive stage of analysis in my study was conducted after the fieldwork was over. In the following subsections, I will illustrate how I analysed the voluminous data I had collected. I will first explain the procedures I followed to transcribe and translate the data. Then, I will describe how I managed to organize the data using NVivo. Afterwards, I will illustrate the approach I followed to generate codes and categories (themes). Finally, I will demonstrate how the data analysis will be represented across the remaining chapters of this thesis.

6.2.1 Data Transcription and Translation

The collected data are not immediately available for analysis (Berg, 2007). The first step of data analysis is to transcribe the data (Dörnyei, 2007; Duff, 2008). Creswell (2012) defines data transcription as "the process of converting audiotape recordings or fieldnotes into text data" (p. 239). This process, however, is tedious and time-consuming. One-hour interview can take up to 4-8 hours to be transcribed (Duff, 2008). This process is further complicated by the various systems of transcriptions depending on the specific purpose of the study. In other words, the decisions researchers make while transcribing the data are not neutral. The followed conventions and how detailed the transcriptions should be are all determined by the perspective of the study (Duff, 2008;

Richards, 2003). Hence, there is no perfect transcription method that fits all studies. It is up to the researcher to "decide on an approach that will best serve research needs" (Richards, 2003, p. 199).

In my study, as mentioned earlier, the focus is on the content of what the participants say they do rather than how they say it. Therefore, I employed 'clean' or 'sanitized' transcripts (Elliott, 2005). This type of transcripts "focuses on the content of what was said" to produce transcripts that appear as easy-to-read written texts rather than spoken ones (p. 52). This means that any pauses, hesitations, intonation, false starts, repetitions, overlapping, simple grammatical errors, or language filters (e.g., 'umm', 'you know') were excluded from the transcripts. Despite such modifications, it is worth noting that the participants' transcripts were kept as close as possible to the original interviews in which word order and sentence structure were not changed in order to represent the participants' experiences as accurate as possible.

Although transcription is preferred to be conducted as soon as possible once the interview has been completed (Nagatomo, 2012), the busy schedule I had while collecting the data did not allow me to do so. Thus, I started transcribing the data electronically in June/2016 after I had completed the fieldwork data collection. I used 'Dragon NaturallySpeaking' (version 13) voice recognition software to assist me in transcribing the data. With this software, instead of typing, I was able to re-voice and orally input what I hear on recordings. This software is "especially suitable for content-based interviews" (Duff, 2008, p. 159). Besides 'Dragon NaturallySpeaking', I also benefited from 'SoundScriber' transcription software, especially the feature that controls the playback speed. Using both softwares, I firstly produced an initial version of the transcripts which lacked appropriate punctuation and contained some spelling and grammatical mistakes. I then re-listened to the interviews and refined the initial version and made a second 'cleaned-up' version in which the transcripts were written in grammatically complete sentences with proper punctuation. The following Table 4 shows the difference between these two versions:

First Transcription Version	Second 'Cleaned-up' Transcription Version
yes to some extent I thing the students are getting what visible foe them on one hand but on the other hand I think we need to start I think guiding them more towards academic English now it is kind of general programme because of the headway kind of the foundation of our program	Yes, to some extent. I think the students are getting what is feasible for them, on the one hand; but, on the other hand, I think we need to start, I guess, guiding them more toward academic English. Right now, it is a general programme because the *'Headway'* series is the foundation of our program.

Table 4: Example of the Transcription Method

In addition to that, I followed some of Merriam's (2009) transcript format guidelines that promote ease of reading, which is valuable in the following analysis phase. For instance, I listed some identifying information about the interviewee, the interview number, and the date of the interview at the top of the first page of each transcript. I also kept single spacing for each speaker and double spacing between each speaker. Moreover, the interviewer questions were italicized and in bold.

Regarding data translation, as I previously explained, the two FGs with students were conducted in Arabic. Converting the data from Arabic to English was a challenging task. I first attempted to carry out literal word-for-word translation. However, this approach resulted in unnatural English phrases that made little sense. For example, translating 'بيدك درجات تأخذ', which means 'earn grades', literally to English would produce a sentence like 'Take grades by your hand'. Thus, I adopted 'Communicative Translation' approach, which aims to "render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership" (Newmark, 1988, p. 47). Since I am a native Arabic speaker and a cultural insider for the students, I simultaneously translated and transcribed the FGs into English. In order to confirm the translation accuracy, I asked a fellow Saudi researcher to back-translate some selected segments of the translated transcripts. Finally, in accordance with the ethical practices of recorded data, after all interviews had been transcribed, they were shared with the focal participants to confirm their accuracy and make comments when necessary (Richards, 2003).

6.2.2   Data Organization using NVivo

Besides the approximately 120 pages of classroom observation field notes, the transcripts totalled up to around 300 pages. This huge amount of data could leave the researcher lost in what Richards (2003) calls 'data dominance', "a situation in which the researcher becomes overwhelmed by the sheer weight of accumulated data" (p. 91). Therefore, following an organized system to store and retrieve data is "critical if one expects to keep track of the reams of data that have been collected; to flexibly access and use the data; and to assure systematic analysis and documentation of the data" (Berg, 2007, p. 46).

An effective way of managing the data is to use a computer assisted qualitative data analysis software (CAQDAS) (Merriam, 2009). Bryman (2012) considers the advent of CAQDAS as the most significant development in qualitative research in the last two decades. Several other notable qualitative theorists have recommended the use of CAQDAS in qualitative research (e.g., Creswell, 2013; Duff, 2008; Patton, 2002). In my study, I used NVivo (version 11) to manage my data. I first

started with the creation of a new project in NVivo, which I named "The Professional Identity Construction of Non-local NNESTs". After that, I imported all oral and written files into this project. I then started creating a clear file naming system in order to facilitate identifying the data. Each file's name contains the participant's pseudonym, data type and number, and the date of data collection (e.g., Thamir_Interview1_ 160404). Next, I created a folder for each participant. The files for each participant were then categorized according to their types into two sub-folders: interviews and classroom observations.

Besides organizing the materials, NVivo was also helpful in analysing the data. I am aware that this software does not analyse the data. It was my job to assign codes, to name categories, and to decide which units of data go with which codes (Merriam, 2009). NVivo, however, provided the necessary tools to carry out these tasks flexibly. It made the daunting and mechanical tasks associated with manual data analysis much easier and faster. All I needed to do is to highlight the selected text and 'drag and drop' it into the chosen code. I was also able to attach memos to the data to document reflective thoughts, insights, or tentative interpretations. NVivo also made coding more effective and efficient. When coding, qualitative researchers continuously reshape and reorganise their codes. With NVivo, searching, retrieving, deleting, moving, and combining codes took me no more than a few clicks. To better describe the role of NVivo in my study, it would be more accurate to borrow Welsh's (2002) words when she says:

> It is useful to think of the qualitative research project as a rich tapestry. The software is the loom that facilitates the knitting together of the tapestry, but the loom cannot determine the final picture on the tapestry. It can though, through its advanced technology, speed up the process of producing the tapestry and it may also limit the weaver's errors (p. 5).

The next subsection illustrates how codes and categories were generated from the raw data entered in NVivo.

6.2.3   Codes and Categories Development

Once the data were transcribed and organized, the task of developing codes were commenced. Codes "formation represents the heart of qualitative data analysis" (Creswell, 2013, p. 184). Creswell (2012) defines coding as "the process of segmenting and labeling text to form descriptions and broad themes in the data" (p. 243). To analyse the data, I drew on Hennink et al.'s (2011) 'abductive' approach. This approach acknowledges "the interplay between induction and deduction" (p. 206). In this approach, "deductive codes are often developed first and then inductive codes added after reading the data" (p. 218).

Similarly, the initial phase of coding in this study was deductive (questions-informed, theory-driven, and literature-derived). Several scholars argue that it is improbable for any researcher to begin any analysis as a blank slate. Pavlenko (2007) describes such a notion as "naive and misleading, because it obscures the sociohistoric and cultural influences on the researcher's conceptual lens" (p. 167). Hence, "it is very hard for analysts to eliminate completely all prior frameworks. Inevitably qualitative analysis is guided and framed by pre-existing ideas and concepts" (Gibbs, 2007, p. 5). According to Hennink et al. (2011), deductive codes can be derived from personal and professional biographies, literature, or topics from interview guide. Besides these, I would add the research questions as well as the theoretical framework as main sources to generate codes deductively. In my study, the two research questions as well as the premises of Lave and Wenger's (1991) and Wenger's (1998) theory of identity construction were key to structuring the analysis. Additionally, central to coding and categorizing the empirical data was key literature on teacher identity that informs this study (e.g. personal and professional factors).

An important point raised by Hennink et al. (2011) is that many novice qualitative researchers tend to rely heavily on deductive coding. This was evident in my case where most of my initial impressions, reactions and interpretations while collecting the data were deductively derived. Hence, they encourage novice researchers to also recognise the importance of inductive coding. In this study, data coding was not closed to other significant themes that the data from non-local NNESTs yielded. Thus, I carried out a subsequent inductive coding (data-driven). The value of this approach is that it highlights the issues of importance to the participants, which might not be anticipated beforehand by the researcher. In order to develop inductive codes, I followed Hennink et al.'s (2011) suggested strategies. After developing deductive codes, I immersed myself in the data again. This involved actively reading and rereading the data several times. Whereas explicit codes might be identified in the first reading, subtle codes and underlying concepts often appear after several close readings. Annotating the data was another helpful strategy for codes development. Writing reflective memos, questioning the data, and reflecting on them was valuable "to stimulate code development" (p. 221).

The second round of analysis involved categories (also called themes) development. The assigned codes, alongside the memos attached to them, were grouped into categories in which "similar codes aggregated together to form a major idea in the database" (Creswell, 2012, p. 245). The word 'idea' is critical in Creswell's definition because, unlike codes, "categories are abstractions derived from the data, not the data themselves" (Merriam, 2009, p. 181). Although it is typical to generate dozens of tentative categories at the beginning of the analysis, "the fewer the categories, the greater the level of abstraction, and the greater ease with which you can communicate your

findings to others" (p. 187). Whereas initial analysis could produce 30 to 50 codes, subsequent analysis should reduce these codes to five to seven major categories (Creswell, 2012). Throughout this process, "categories may change; they may be added, deleted, merged, or fine-tuned" (Duff, 2008, p. 160).

The aforementioned procedures of codes and categories development were followed to analyse the data of each individual case: 'within-case analysis'. In this stage, the whole data for each participant was coded and categorized separately, and each case was "treated as a comprehensive case in and of itself" (Merriam, 2009, p. 204). In multiple case studies, however, there is an extra stage of analysis: 'cross-case analysis' (Duff, 2008; Merriam, 2009). Once the 'within-case analysis' was completed, a 'cross-case analysis' was conducted. In this stage, the categories of each participant were compared and contrasted "in order to look for themes, shared responses, patterns of response, agreement and disagreement, to compare individuals and issues that each of them has raised, i.e. to summarize the data" (Cohen et al., 2007, p. 467). The following subsection will show how within-case analysis and cross-case analysis will be represented in my study.

6.2.4   Data Analysis Representation

Duff (2008) suggests that "in a multiple-case study produced for a dissertation, students should consider in advance the likely overall structure of the dissertation" (p. 162). There are several ways to present the data. Cohen et al. (2007) list five of those ways: by group, by individual (i.e. case), by issue, by research question, and by instrument. When talking about organizing the content of case studies, Duff (2008) contends that graduate theses and dissertations often follow a traditional order in which the findings are presented by case. She suggests that "a chapter might be devoted to each case" (pp. 187-188). Similarly, the findings of this multiple case study are reported by case. In other words, the analysis of each participant's datasets is presented in a separate chapter. "This preserves the coherence and integrity of the individual's response and enables a whole picture of that person to be presented" (Cohen et al., 2007, p. 467). This is followed by a Discussion Chapter where the findings and the identified themes across cases are explored.

Finally, although the processes of data collection and data analysis may not seem as neat, the following Figure 2 represents the interactive relationship between the methodological and the analytical structures for exploring the professional identity of non-local NNESTs.

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                        ┌─────────────────┐
                        │ Qualitative Case│
                        │     Study       │
                        └─────────────────┘
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                        │Multi-method Approach│
                        └─────────────────┘
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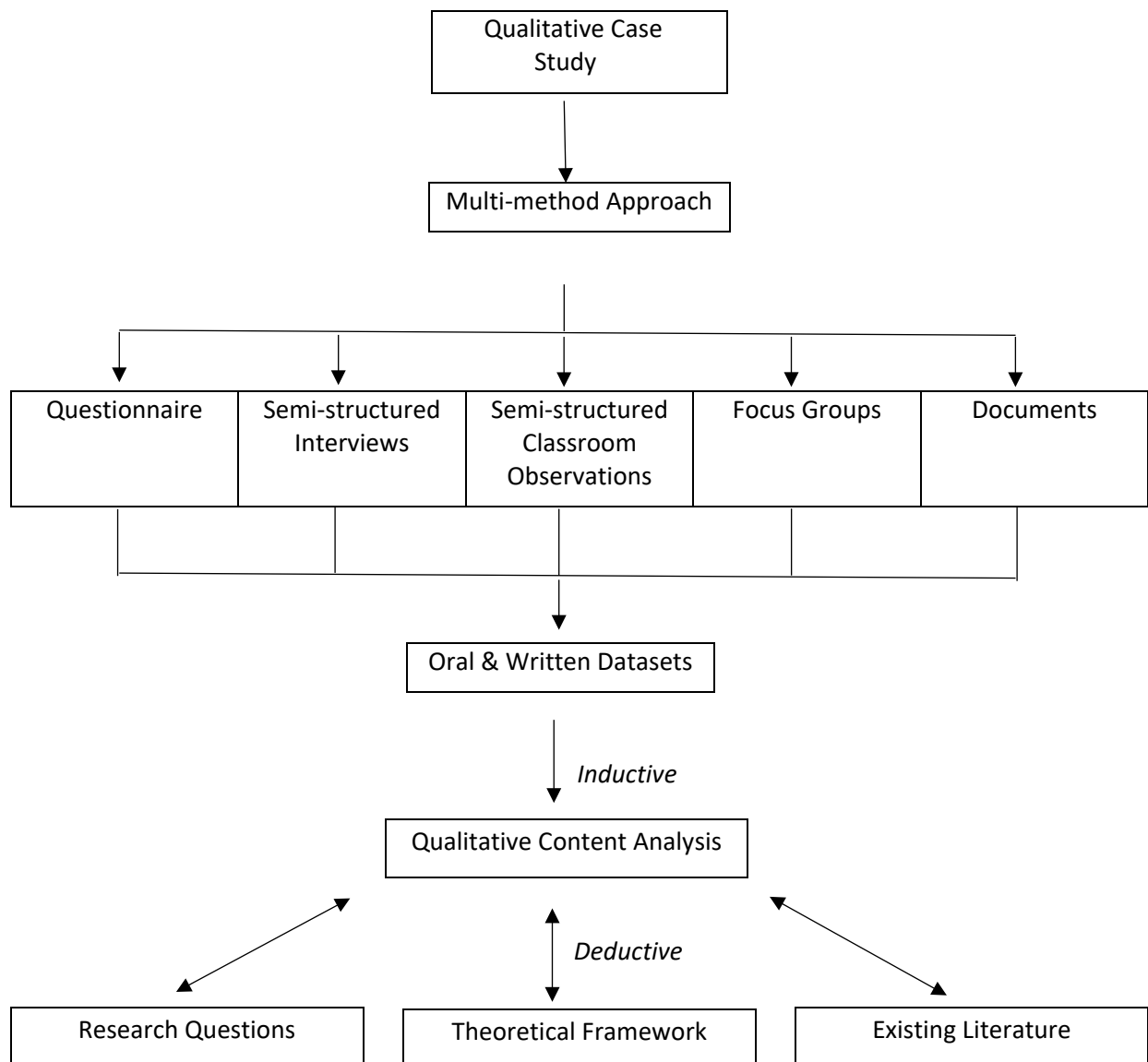

Figure 2: The Methodological and the Analytical Structures

6.3 Trustworthiness

Both quantitative and qualitative researchers need to demonstrate the soundness of their studies in order to "have any effect on either the practice or the theory of a field" (Merriam, 2009, p. 210). In both quantitative and qualitative research, validity and reliability have always been vital measurements when evaluating the quality of any study. In the simplest terms, validity refers to the precision and accuracy of the findings and the extent to which they can be generalized to other situations, whereas reliability means the extent in which research findings can be replicated, given the same circumstances. Depending on their philosophical stances, however, some qualitative

researchers find these concepts to be positivist-oriented and ill-fitted in qualitative research, (Given & Saumure, 2008; Shenton, 2004). For instance, they argue that reliability is almost impossible to achieve because qualitative research rejects the notion that there is a single, static reality that can be accessed by various investigators. On the contrary, qualitative research is underlined by the assumption that reality is holistic, multidimensional, and constantly changing (Merriam, 2009). Hence, and in order to distance themselves from the positivist paradigm, many qualitative researchers claim that the quality of qualitative research should be measured using different lenses and different terminology than those used in quantitative research (Shenton, 2004).

In 1985, Lincoln and Guba coined the concept of 'trustworthiness' to replace the 'either/or' tone that has dominated the quantitative research. As Hammond and Wellington (2013) say, "trustworthiness shifts us from discrete 'states' ('this is valid' / 'this is not valid') to degrees ('this appears credible', 'this is more credible than that')" (p. 148). Ever since, trustworthiness has become a buzzword in qualitative research to describe the strength and the rigor of the knowledge the qualitative researcher is making without having to force it into the hard edged quantitative parameters. The main premise underpinning trustworthiness is that the inquiry's findings are "worth paying attention to" and "worth taking account of" (Lincoln & Guba, 1985, p. 290). Since this study is mainly located within the interpretivist paradigm and partly critical, the term 'trustworthiness' is adopted in lieu of 'validity' and 'reliability'. In this study, I adopt the widely accepted position developed by Lincoln and Guba which provides four criteria for evaluating trustworthiness in qualitative research: credibility, dependability, transferability and confirmability. What follows is a description of these criteria and the steps taken to ensure each of them.

6.3.1   Credibility

Credibility refers to the extent in which research findings are congruent with reality in order to establish whether the study has successfully measured what it actually sought to measure. Credibility can be reached through different strategies. The most common strategy to enhance creditability is triangulation (Lincoln & Guba, 1985; Merriam, 2009; Shenton, 2004). In this study, I employed both methodological triangulation by using several data collection instruments, and data triangulation by obtaining multiple sources of data. Another common strategy for optimizing credibility is 'member checks' (also known as respondent validation) (Lincoln & Guba, 1985; Merriam, 2009; Shenton, 2004). The idea here is that the participants are asked to "read transcripts or written reports before they are published, and then researchers incorporate their feedback or corrections" in order to ensure that the researcher's understandings correspond with those of the participants (Duff, 2008, p. 171). In my study, the participating non-local NNESTs were provided with

transcriptions of the interviews in order for them to read, comment on and edit wherever they feel necessary. Credibility can also be enhanced if the researcher prolongedly exposes and adequately engages in the process of data collection (Merriam, 2009; Richards, 2003). This study was carried out over a period of approximately four months, and I conducted 16 semi-structured interviews with the non-local NNESTs, 1 semi-structured interview with the ELC Director, 1 interview with a recruiting agency member, 16 classroom observations, 2 focus groups with students, and analysed other documents. Peer examination or peer review is yet another way to ensure credibility (Lincoln & Guba, 1985; Merriam, 2009; Shenton, 2004). Therefore, the plausibility of emerging findings based on some of the raw data were discussed and commented on by my supervisors.

6.3.2 Transferability

Another criterion for evaluating the trustworthiness of qualitative research is transferability, which is often described as the qualitative equivalent of the quantitative notion of generalisability. Transferability is concerned with the applicability of one study findings to other situations. Unlike generalizability in quantitative studies, however, transferability in qualitative research does not attempt to make sweeping statistical generalization to a larger group of people. In qualitative research each case is considered unique, which makes generalisation not possible (Shenton, 2004). However, as Merriam (2009) says, "the general resides in the particular" (p. 226). This means that what we learn in a particular situation can be transferred to akin situations subsequently encountered. To ensure this trasferability, qualitative researechers should provide a rich, thick description of the studied phenomenon that vicariously allows the reader, not the researcher, to decide what can applicable in his or her context (Lincoln & Guba, 1985; Stake, 2005). This study aims to offer abundant and detailed information about the participating non-local NNESTs and their context in order for individuals not involved in the study to engage in the context and assess the findings' capability of being transferred to their own experiences. Another strategy to ensure transferability is using maximum variation sampling (Merriam, 2009). In this type of sampling, the researcher purposefully seeks diversity in the selected sample in order to provide the research consumers with a broader range of application of the findings. To maximize variation, as I mentioned earlier in Chapter 5, the participating teachers in my study varied in their ages, backgrounds (i.e. national, educational, cultural, religious, and linguistic), and teaching experiences. This diversity is beneficial in representing a wider spectrum of non-local NNESTs around the globe.

6.3.3 Dependability

Dependability in qualitative research is parallel to reliability in quantitative research. The traditional view of reliability in quantitative research assumes that if a study was to be performed again in the same context and under similar conditions with the same or similar participants, similar findings would be yielded. In qualitative research, however, replicability is logically impossible to achieve because "whatever the circumstances, we most certainly cannot make them happen twice" (Wolcott, 2005, p. 159). In addition to that, reality in qualitative research is considered in flux and multifaceted; therefore, there can be plentiful interpretations of the same data. As Cohen et al. (2007) state, "there might be as many different interpretations of the qualitative data as there are researchers" (p. 149). Hence, in qualitative research the focus should rather be on the findings consistency with the data collected, or what Lincoln and Guba (1985) call dependability. Cohen et al. (2007) describe dependability as "a fit between what researchers record as data and what actually occurs in the natural setting that is being researched" (p. 149).

There are several strategies to be followed to ensure a qualitative study's dependability. Besides triangulation and peer examination, which has been already discussed in Section 6.3.1, audit trail is considered a common strategy that maximizes dependability in qualitative research. An audit trail "describes in detail how data were collected, how categories were derived, and how decisions were made throughout the inquiry" (Merriam, 2009, p. 223). To enhance dependability, Shenton (2004) emphasizes the importance of including sections that are devoted to describe "the research design and its implementation" and "the operational detail of data gathering" (pp. 71-72). In this thesis, I dedicated Chapters 5 and 6 to provide a thorough description of how the research is designed and executed so the reader can see the processes of data collection and data analysis. Merriam (2009) further suggests explicating the reseacher's position, or what is recently known as 'reflexivity', in order to increase a study's dependability. In this Chapter, my role as a researcher is explicitly illustrated in Section 6.4.

6.3.4 Confirmability

Confirmability is the last criterion for judging research trustworthiness. It corresponds to the concept of objectivity in quantitative research, taken into account that qualitative researchers do not claim to be objective. In fact, qualitative researchers are viewed as an integral part that influences the research process. Although qualitative research presumes that every researcher brings a unique and an inevitable element of subjectivity to the research process, it, however, requires the researcher to be conscious about this subjectivity, and consequently use the appropriate qualitative methodological practices to address his biases. Thus, Lincoln and Guba

(1985) introduced confirmability to ensure that the research findings are neutrally rooted in the real responses of the participants, and apart from the personal biases and motivations of the researcher. In other words, confirmability is "concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but are clearly derived from the data" (Tobin & Begley, 2004, p. 392).

Confirmability of qualitative inquiry can be achieved through member checks, triangulation, and detailed methodological description. All these major strategies have been discussed in the aforementioned subsections. One more key criterion for confirmability recommended by Shenton (2004) is declaring the researcher's predispositions, such as explaining the reasons for favouring one theory or approach over others as well as acknowledging weaknesses of the employed techniques. In this study, I have attempted to theoretically and practically justify and rationalize my choices against the overall purpose of the study and its aims.

6.4 Reflexivity

It has been widely recognized in qualitative research that data are jointly co-constructed between the researcher and participants, rather than merely collected by the researcher (Clarke, 2008). This recognition has led to assigning a significant value to the role of the researcher in the qualitative research process. This value is reflected in describing the qualitative researcher as "a kind of research instrument" (Duff, 2014, p. 239). It is for this reason reflexivity is deemed to be a cardinal element of the process and product of the research project. It influences how research questions are formulated, how participants are recruited, how data are collected and analysed as well as how conclusions are reached. Therefore, qualitative research should involve, first and foremost, a comprehensive and lucid understanding of the researcher's role. As Creswell (2009) asserts, "the role of the researcher as the primary data collection instrument necessitates the identification of personal values, assumptions, and biases at the outset of the study" (p. 196).

Berger (2013) defines reflexivity as "the process of a continual internal dialogue and critical self-evaluation of researcher's positionality as well as active acknowledgement and explicit recognition that this position may affect the research process and outcome" (p. 220). Pillow (2003) further emphasizes that reflexivity should focus on how the researcher's position affects all stages of the research process. Hence, it is important to understand my position as a researcher first in order to be reflexive.

Commonly, the researcher's position has been conceptualised in terms of 'insider' and/or 'outsider' positions (Adler & Adler, 1994; Cochran-Smith & Lytle, 2009; Creswell, 2012). Any past, present, or potential future relationships with the participants and the elements of the research site (e.g., language, culture, and religion) will definitely influence the research process and decide the insider-ness/outsider-ness of the researcher. However, "the boundaries between the two positions [insider and outsider] are not all that clearly delineated" (Merriam et al., 2001, p. 405). In the case of this study, my position is fluid between these two statuses too.

Berger (2013) contends that the researcher position may impact the research in three fundamental ways. Firstly, it can affect gaining access to the research site as the researcher may be more knowledgeable about potentially helpful and informative resources. Secondly, positioning may shape the nature of relationship between the researcher and the researched, which, in turn, influences the information that participants are willing to share. Finally, the researcher background "affects the way in which he or she constructs the world, uses language, poses questions, and chooses the lens for filtering the information gathered from participants and making meaning of it, and thus may shape the findings and conclusions of the study" (p. 220).

With regard to the context of this study, being male, Saudi, Muslim, and one of HLU academic staff members at the ELC, the role of an 'insider' dominates in my case. The fact that I am an insider has helped me on different levels. Growing and living in Saudi Arabia has made me familiar with the conservative Saudi culture and the country language, Arabic. My teaching experience in HLU has also provided me with a better understanding of the educational system and the context where the study is conducted. What is more, being a former EFL teacher in the ELC means that I knew most administrator and executives in the PYP in HLU, which made gaining approval to access the research site much easier and faster. In addition to that, having taught at the ELC before largely facilitated recruiting participants. Some of my former colleagues, with whom I had worked within the ELC, consented to take part in my study. They also aided me in recruiting other participants by introducing me to other EFL teachers whom I did not know before. My insider role, furthermore, made me trusted in the eyes of the university administrators. This means interviewing the ELC Director and the recruiting agent was untroublesome. I also was able to gain access to some of the institutional documents, such as the ELC English language syllabi and Pacing Schedule, which an 'outsider' might have struggled to access.

In reference to the participating students, I assumed that I would unfavourably be regarded as an insider. Despite the advantage of sharing the first language with them, I was afraid that some students would be reluctant to participate in FGs thinking that, as an insider Saudi staff member, I could have had control over their overall scores. They might have also assumed that my friendship

with their teachers could have led to sharing the data obtained from the FGs with their teachers. However, understanding the culture of the Saudi students was of great value in overcoming these issues and gaining their trust. Knowing that "in Saudi Arabia the teacher's authority is accepted and respected with high reverence, and student–teacher relationships are highly formal" (Alrabai, 2018, p. 104), I presented myself to the students in a way that downplayed the typical image that students hold about teachers. I shared with them my educational experience, including my failures and successes as a language learner. I also asked to meet them in places of their choice where I could dress less formally and converse with them in more of a youth colloquial language. Additionally, I fully explained to them that my role in this study is limited to being a researcher only, and I assured them that whatever they say in the FGs would remain confidential and their identities would be anonymous. I also explained to them that they would not be asked sensitive questions (e.g. to evaluate their teachers and classes); they were only asked general questions about their overall English language learning experience.

Regarding the main participants, the non-local NNESTs, my position as a researcher is far more complex. Since the beginning of this study, I have been asking myself: How should I position myself in relation to a group of non-local NNESTs who are culturally, linguistically, and religiously diverse? How would my dual identity as a local and a NNEST affect their involvement in my study? Will the fact that I am a local to the context of the study eclipse my other identity as a NNEST? All these questions need a careful consideration because "we are always part of what we study and we always stand in definite relations to it" (Abu-Lughod, 1990, p. 27).

The non-local NNESTs might have considered me as an outsider due to my localness to the study context. My status as a local Saudi indicates that I come from a position of power and privilege, which could have been intimidating for the participating teachers who are non-local. They might have thought that their participation in my study would have an impact on their future careers in the ELC as they are contracted teachers. Therefore, they might have been hesitant to provide honest answers. Instead, they might have been more inclined to answer according to what they thought was expected from them. In this case, I first needed to develop a mutual, trusting rapport with them. To cultivate this trust, I shared with them my experiences as a non-local NNEST in other contexts, such as the USA in the past, and now in the UK. It is hoped that this would allow them to see part of their stories in me. I also tried to rephrase the interview questions so the teachers would feel that they were sharing information about their lives rather than evaluating the university or the ELC.

At the same time, and despite my Saudi nationality, the participants might have viewed me as an insider because I still share the 'non-nativeness' status with them. I believe this insider role made

non-local NNESTs feel more comfortable discussing issues of marginalization and prejudice with me. Being a NNEST researcher myself might have also boosted their confidence in me understanding and representing their experiences and viewpoints more accurately. There are some significant downsides for being viewed an insider by the main participants, however. For instance, being an insider could have made me end up with little information since the participants may have assumed that I knew how things work in the ELC because of my experience as a former EFL teacher. As Berger (2013) puts it, "the assumption of researcher's familiarity with participants' realities carries the dangers of participants withholding information they assume to be obvious to researcher" (p. 224). Hence, I prepared and used interview questions probes to help participants expand on their answers and provide further clarification with regards to what they mean.

At the end, I am keenly aware of how my relationship with the participants and the context can bring bias that might affect the whole research process. For this reason, it is necessary for researchers to bear in mind not only *who* produces the data, but also *for whom* those data are produced. In this study, most participants were sharing very personal experiences and thoughts. I am not here denying the influence I have on the research process, but I am trying to minimize it by acknowledging the impact my identity has on the research process. Such acknowledgment is not merely valuable in understanding my participants' experiences, but also in facilitating the way in which I comprehend and analyse the data, and eventually answer the research questions. I also hope that all these critical reflections on myself as the researcher would assist readers in understanding my impact on the research process, and increase the transparency of the research findings.

6.5 Ethical Considerations

All research involves ethical issues. However, these issues are more acute in qualitative social research, and they are inevitable in educational research (Punch, 2009). Therefore, the notion of ethics has recently been strongly emphasised in educational research because it involves collecting data from people, and about people. This emphasis is reflected in the growing number of publications and regulatory codes of research practice (Cohen et al., 2007). In qualitative research, it is important to illustrate any ethical consideration in order to "trust that the study was carried out with integrity and that it involves the ethical stance of the researcher" (Merriam, 2009, p. 229). To this end, this study involves conscious compliance and conformity with the Ethical Guidelines for Research developed by University of Southampton. Before commencing the fieldwork, a detailed description of my project was submitted to Ethics and Research Governance Online (ERGO) system

on 22/12/2016, and it was approved on 10/1/2016. No data at all were collected before obtaining the ERGO approval.

To ensure ethical practices throughout the research process, consent was obtained at two different levels. I first submitted several documents to the Saudi cultural bureau in London (my sponsor), including research proposal, data collection work plan, instruments for gathering data, and a letter from my supervisor at University of Southampton outlining the purpose and the length of the field trip. After reviewing them, these documents accompanied by a letter from the Saudi cultural bureau were forwarded to HLU. After around two months, and after being approved by both the ELC committee and the Deanship committee, HLU replied with an official letter consenting to allow me to conduct my study inside their institution.

Another consent form was obtained from the participants. At the beginning of the study, the research, its goals, significance, benefits, risks and procedures were explained verbally to the participants. This was followed by providing them with the information sheet that explained why the research was conducted, why they were chosen to participate, what it involved for them, the involved risks, and their rights as participants (see Appendix D). I also made myself available in case the participants wanted me to go through the information sheet with them and answer any questions they had. If they were happy to participate, they were asked to complete and sign the consent form (see Appendix E). The information sheet and the consent form for students were available in both languages, English and Arabic to ensure that they clearly understand their contents (see Appendices F and G). Both the participant information sheet and the consent form clearly stated that participants' participation in this study was entirely voluntary. It was their decision whether to take part or not and that if they agreed to participate they are allowed to withdraw whenever they want without having to give reasons and without any negative repercussions. In addition to that, data were collected with as minimal disruption as possible. In all stages of the research process, all possible efforts were taken into consideration to make certain that the participants' convenience took first priority. The interviews, classroom observations, and focus groups were scheduled in times that suited participants best in places of their choice.

A high level of anonymity have also been maintained in this study. Every possible precaution has been followed to reduce the possible risk of the participants and the research location being identified. Richards (2011) emphasized this point when he urged researchers in the field of education to be "too aware of how small and interconnected this world can seem" and realize that the richly detailed description of any study should be reconciled with the ethical considerations of doing research (p. 210). In this study, participants' real names have not been revealed in any documents or papers developed from this research, or to any other participants in this research.

Pseudonyms have been used instead to protect their identities. The findings have been reported in a way that ensures no deductive revelation. Any certain data excerpts that may potentially lead to identifying a particular participant have been avoided. The university name has been replaced with a pseudonym as well in order not to cause harm to the institution nor its workforce.

Regarding confidentiality, data have been handled in accordance with the Data Protection Act (1998) and University of Southampton' Data Protection Policy. All datasets that were obtained in connection with this study have been stored in an encrypted file on a password protected laptop, with the password known to the researcher only. Besides, any printed copies of the data have been kept in a locked drawer in my private study space. The researcher is the only person who has access to these data. Except the researcher, nobody else has access to any data without the participants' permission. When necessary, anonymized versions were provided to the researcher's supervisor.

To sum up, strictly following these ethical guidelines is vital as they serve as a safeguard for the participants. Duff (2008) says, "it is of utmost importance to take measures to protect the cases we do research about or report on from harm or risk" (p. 151). Most importantly, as a researcher I have responsibilities and mandates towards the research community. This includes not jeopardizing the research community reputation by behaving unethically. As Cohen et al. (2007) argue, "the researcher is a member of a research community, and this brings ethical responsibilities" (p. 75).

6.6 Conclusion

In conclusion, Sections 6.1 and 6.2 in this chapter have attempted to make plain the specific processes by which the datasets were collected and analysed, and have explained the rationale for particular choices. Section 6.3 has additionally highlighted the steps followed by the researcher to increase the trustworthiness of the study findings. The researcher's reflexivity has also been addressed in Section 6.4. The chapter has finally explained in Section 6.5 how the research has been conducted by adhering to very strict ethical procedures. As this chapter has described the research methodology, the succeeding chapters 7, 8, 9, and 10 will turn to discuss the findings of the collected.

FOREWORD TO THE CASE STUDIES' FINDINGS

In the forthcoming four chapters, I respectively present the case studies of the four participating teachers: Thamir, Jameel, Naseer, and Pervez. The aim of these chapters is to explore the teachers' professional identity construction within the ELC at HLU. Rooted in Lave and Wenger's (1991) and Wenger's (1998) theory of Communities of Practice, the chapters particularly attempt to address the research questions around which this study is focused:

1) How do non-local NNESTs construct their professional identities in the ELC CoP?

   a. How do their biographies influence the construction of their professional identities?
   b. How do they respond to the prevailing ideology of 'Native Speakerism'?
   c. How do other external factors contribute to the construction of their identities?

2) In what ways do their professional identities shape or are shaped by their teaching practices?

The first section in the four chapters, entitled '*Journey to Being a Teacher at HLU*', sets the stage for a holistic understanding of the teachers' journeys within the ELC as it depicts a historical picture of each participant's previous personal, educational, and professional experiences leading up to working at HLU. It is important to explore those trajectories since the teachers' sense-making of their current professional experiences at the ELC cannot be seen as a phenomenon which is temporally detached from their biographies. As mentioned earlier in Chapter 3, numerous scholars have argued that teachers' negotiations of their professional identities are deeply embedded in their prior experiences (e.g., Duff & Uchida, 1997; Flores & Day, 2006; Martel & Wang, 2014; Simon-Maeda, 2004; Tsui, 2007; Yazan, 2018). Hence, this section includes a discussion of several biographical sources of influence that stood out as "important constituents of teachers' professional identity formation" (Beijaard et al., 2004, p. 109), including formal and informal English language learning experiences, undergraduate as well as postgraduate academic education, former teaching experiences, and family environment.

The second section of each chapter, entitled '*Experience within the ELC*', then moves to probe the ways in which the teachers negotiate their identities as legitimate TESOL professionals inside the ELC. At first, this section sheds some light on the teachers' recognition of the unequal power distribution within the ELC due to the persistence of the 'Native Speakerism' ideology as well as the consequent effects of this ideology on their (non)participation in the ELC core practices (e.g.,

curriculum planning and exams writing). Besides the strong influence of 'Native Speakerism', and since "teachers' professional identities is also powerfully influenced by contextual factors" (Miller, 2009, p. 175), it is essential to take into account the broader professional and sociocultural contexts in which the CoP is situated in order to fully understand the teachers' insider experiences (Beauchamp & Thomas, 2009; Handley, Sturdy, Fincham, & Clark, 2006; Mockler, 2011). Therefore, this section also investigates other external factors (e.g., working under contractual basis, financial benefits, and linguistic and cultural knowledge of the local context) that still exert some influence on the teachers' trajectories within the ELC. Through employing Wenger's three modes of belonging (*Engagement*, *Imagination*, and *Alignment*), the second section ends by explaining how the four teachers variably live with, respond to, or encounter these internal and external circumstances they face in their day-to-day work environment.

After that, the third section looks at '*Professional Identity and Teaching Practices*'. Through analysing brief episodes of classroom interaction, as the title suggests, this section examines the degree to which and the manner in which the teachers' professional identities shape or are shaped by their pedagogical practices inside the classroom. However, as mentioned earlier in Section 6.1.4, since classrooms "are exceptionally busy places" (Wragg, 2013, p. 1), and due to space constraints, I had to be selective and succinct, touching upon few prominent themes that are relevant to the ideas discussed in the previous two sections. In other words, the aim of the discussed episodes in this section is to further validate or inspect the identified themes from the interview data. In addition to that, in order to truly understand this relationship, the episodes analysis is not restricted to the transcribed segments of classroom interaction or to the field notes taken during the classroom observations. Since this might run the risk of gaining merely a one-sided perspective of what the teachers were doing in their classrooms, I also relied on other data sources (i.e., interviews, FGs, documents) in order to obtain an insightful understanding of the observed lessons.

Finally, the '*Conclusion*' section summarizes and puts together the main findings presented throughout each chapter. This section also demonstrates the learning trajectory in which each teacher is believed to be on. The value of understanding these trajectories lies not only in providing insights into the teachers' (non)participation and membership in the ELC, but also in gaining deeper understanding of the temporal nature of their identities development across time. That is, these trajectories not only show where the teachers are in terms of their (non)participation in the ELC, but also where they have come from and to where they are heading.

CHAPTER SEVEN:

THE CASE OF <u>THAMIR</u>: NOT BY CHOICE ON A 'PERIPHERAL TRAJECTORY'

7.1 Journey to Being a Teacher at HLU

At the time of conducting the fieldwork, Thamir was in his mid-40s. He is Tunisian and he was born and grew up in a small village in Tunisia. He is recently married to a Tunisian lady who lives with him in KSA, and she holds a Ph.D. in French. Thamir views himself as multilingual as he speaks French and Arabic as his first languages, and English and Italian as additional languages. Although he mentioned that Arabic is a first language to him, his literacy skills are stronger across the board in French due to the huge emphasis placed on it in the Tunisian educational system. French, as Thamir asserted, "is very vital … [and] very fundamental in our pedagogical curricula" (1st interview). This is particularly evident in Thamir's experience with formal French instruction which started as early as when he was 5 years old in elementary school. He continued studying French throughout his schooling years in Tunisia.

It was until when he was 15 years old when he started taking formal English classes in secondary school. Using Audiolingualism that focused on habit-formation through repetition, the school taught him only the "very basics things of English". What Thamir experienced in school, however, was not enough to spark his interest in learning English. When reflecting on his journey, he did not even consider school as a major contributor to him learning English. Learning English was not socially promoted, either. On the contrary, it was "very difficult … in a context where English language is a third language". As a matter of fact, his desire to learn a third language (i.e., English) was quite individualistic, and it was driven by his eagerness for new challenges and experiences. Back then, English, as he described it, "was something … enigmatic for me. Something which I never knew about. So maybe I tried to discover this new language" (1st interview). With the given circumstances, Thamir's exploratory journey towards English language learning was predominantly autonomous, and most of this learning took place outside the classroom environment.

Influenced by his successful experience of learning French through reading novels, Thamir believes that reading is the key to succeed in learning any language. He argued that "if there is no reading, one cannot know well the language". For this reason, Thamir switched from reading in French and Arabic to reading in English. As he remarked, "my first experience with learning English

language was with reading. I started reading short stories, and also poems". Although his initial motive to read in English was to learn the language, soon enough he realized that language has further dimensions than what he had first thought. It was his passion with reading that reconceptualised his understanding of language. Language, according to Thamir, is a means that "gives us further details about certain cultural specificities, about certain cultural dimensions, or details about certain society at a very certain moment of time" (1st interview). Mainly driven by this perception, he chose to probe the Anglophone societies in his undergraduate and postgraduate studies, and there was no better means to do so than the English language.

Despite his father's advice to major in a different branch, Thamir decided to major in English Language and Civilization for his Bachelor's degree. His experience at university presented him with challenges that he had not encountered previously. He "faced never ending hardships with reference to curriculum, to teachers, even to the idea of passing the exam or failing the exam". After four years of "working hard, reading, attending the lectures, working with teachers", he managed to graduate with honour. After receiving his Bachelor's degree from a public university in Tunisia, Thamir did not have a clear career choice formed during his school years or even during his studies at the undergraduate level. As a result, he decided to apply for a Master's degree solely because at that time he "didn't have any plan". Moving from studying English and civilisation in general to studying literature was very challenging to him. Nonetheless, he embraced this experience and came to realize that "studying literature helps enrich one's vision of the world". During this programme, he was exposed to "Shakespeare's tragedies, comedies, sonnets … romanticism in England and Britain, William Wordsworth, Yeats, Samuel Taylor Coleridge … critical theories and theories of texts, classical theories, modern theories, post-modern theories" (1st interview). In this program, Thamir also had his first experience with academic research as he was required to submit a thesis as a requirement for graduation, which he successfully did. In 2007, he earned his Master's degree.

Upon finishing his Master's, Thamir knew that he desired to pursue a career in academia. This active interest in joining academia was fuelled by his burgeoning desire to deeply discover the Anglophone intellectual tradition. However, "according to the system in Tunis, having a Master's doesn't mean that I can teach at the university. I have to register in the PhD programme first" (1st interview). Thus, he immediately applied for and started his doctoral studies majoring in Literature and Theories of Texts in the same university in 2008. He specifically worked on the notion of madness in Saul Bellow's writings. At the same year, and in accordance with his supervisor's positive recommendation, Thamir joined the department as an apprentice teaching assistant with a light teaching load. Generally speaking, Thamir was a high achiever academically. This is mirrored in him being selected to attend two training courses in England in 2003 and 2005. In 2007, he also was

awarded a Fulbright scholarship to study in the USA for one month. Furthermore, he was actively engaging in professional activities beyond his immediate context. He participated in 7 international conferences and published several articles about the Jewish American literature.

While he was still working on his Ph.D., Thamir wanted to "see the world" as well as to "have an international experience" (1ˢᵗ interview). Therefore, he applied and successfully landed two offers to teach in the Gulf area: "one from Saudi Arabia, the other one from the University of Muscat, and it was a private institute in Oman in Muscat". Back then, Thamir did not have any preferences. There was not planning to come specifically to KSA. He was not looking for a job at HLU because he knew about the university itself or because he thought of it as being different than other universities. In fact, "it was a matter of chance". Since his twin brother was teaching in Oman at that time, Thamir's father suggested that he go to teach in KSA at HLU. When asked about the reason behind his father advice, Thamir explained that his father suggested that "so that he can find a way to come here [KSA] to perform Hajj" (3ʳᵈ interview). Without knowing much about who or what he was expected to teach, Thamir "got the contract, signed it, and sent it back to the dean [at HLU]" (1ˢᵗ interview). In 2014, and after he had started working at HLU, he completed his Ph.D. degree.

7.2 Experience within the ELC

7.2.1 Coercively Marginalized as a NNEST

By the time I conducted this study, Thamir had been teaching in the ELC at HLU for 6 years. He officially started working at HLU in 2010. Upon arriving, he actively had begun to form some notions about the nature of working in this new environment. He gathered information from some Tunisian colleagues who had already worked in KSA about the educational system, the purpose of the Prep Year Programme, the curriculum, the teaching materials, and the students. Hence, it reasonable to say that he "had an idea about what [he] was going to do" (3ʳᵈ interview). In spite of his efforts to familiarize himself with the new context in order to preclude unexpected obstacles, however, Thamir's first few weeks were full of hardships which began as early as when he stepped out of the plane. The university did not provide any support for the newly arriving teachers. Thamir was shocked that "the university did not receive us at the airport so we had to manage, we had to move, rent taxi, go rent a car, look for a place where to stay, and that was very difficult in the beginning" (2ⁿᵈ interview). He overcame these difficulties as he started making friends with other Tunisian teachers who assisted him in finding accommodation, opening a bank account, buying a car, and issuing official documents (e.g., driving licence, University ID).

Similarly, his teaching experience at HLU did not start off smoothly. A major hurdle he encountered was that he "shifted from teaching something very academic and advanced [in Tunisia] to something which is the basics of English [in KSA]" (1st interview). Thamir, however, received these new challenges with enthusiasm and curiosity. Being new to not only this university but also to the ELT in general, he appreciated his neophyte status as an opportunity to learn and grow further, both personally and professionally. He wanted to learn and consequently participate in the development of the ELC. Therefore, he exploited his initial peripheral position as a newcomer to learn and accustom himself to the practices of the ELC. During his first year, he worked vigorously "to manage and to change [his] strategies, to ask teachers, to participate in workshops, and to communicate with the students" (3rd interview). It was a transition period from being a PhD student and a scholar of American literature to an English language teacher at HLU. To put it briefly, his first year was a continuous pursuit of professional growth as well as seeking an identity as an ELT professional.

As time passed, Thamir discovered that his engagement in the workplace was more complex than first appeared. His relentless endeavours to engage in the ELC practices did not pay off. He developed a sense that his value as a professional language teacher was not recognized. All his attempted contributions to participate and obtain full membership were continuously rejected by the host CoP. Lave and Wenger (1991) illustrated that for 'newcomers' to move from 'peripheral participation' towards 'full participation', they must be granted both '*Peripherality*' and '*Legitimacy*'. In the case of Thamir, although his high qualifications secured him an access to the ELC periphery, he was not granted enough legitimacy in order to be treated as a potential full member. Day after day, he perceived that gaining full membership was complicated by power relations and unequal access to the resources of the ELC. As Lave and Wenger (1991) write, "hegemony over resources for learning and alienation from full participation are inherent in the shaping of the legitimacy and peripherality of participation in its historical realization" (p. 42).

Throughout the interviews, Thamir underscored that this hegemony that marginalized him was mainly driven and maintained by the ideology of 'Native Speakerism'. Even with his profound belief in the value of NESTs as an asset that can contribute to enhancing the students' learning experiences and developing the ELC practices, he became aware that the predominance of this ideology was what kept him at an arm's length. Regardless of their qualifications or experiences, Native Speakerism operated as a main gatekeeper that prevented NNESTs from being valued by the ELC. Thamir extensively attributed his disadvantageous situation to the strong existence of this ideology which is reflected on different levels of the ELC practices.

For instance, Thamir's involvement in the process of curriculum development and its supporting materials such as the textbooks was limited. Although HLU makes the broad headlines of

curriculum design, the actual content of classes is at the discretion of the ELC. When asked about his role in planning and designing the curriculum he was teaching, Thamir explicitly stated that he was not involved at all. To borrow Thamir's words, "the teacher is not a significant part of the curriculum committee", and "the crucial decisions are always related to certain people. They work with the dean". Here, he implicitly refers to NESTs who filled the positions of ELC director and coordinators. Such exclusionary practices are exemplified in Thamir's experience with the used textbook that was locally designed by the ELC director. In his first year, Thamir was satisfied with neither the content nor the structure of this textbook. He posited that "there were many mistakes and problems like of coherence and cohesion in many things: in the way it was introduced, in the tasks, the content". Therefore, he sent several emails to the coordinators and to the director to inform them about those flaws. He even took initiatives and suggested alternative ways to enhance the curriculum. Even though the administration replied to his emails saying "We thank you for writing, thank you for the comments, thank you for everything that you did", no further actions were taken (4th interview). It was uncommon for Thamir to see one of his suggestions integrated into the ELC practices. There was a sense of exclusion from the curriculum development.

In a similar incident, the ELC, in collaboration with the Community College, introduced evening French language learning courses to Saudi academic staff members. The task of designing a curriculum was initially assigned to a French teacher in the ELC. As Thamir contended, "once the dean of the community college asks for teachers, the director immediately, immediately sends white people. We don't exist. We are not here". The university provided all the necessary support in order to witness the birth of this programme. This French teacher, however, failed in meeting the deadlines. The learners spent the first two weeks with no materials to work on. That was why the ELC administration resorted to Thamir to rescue them. With the help of his wife, Thamir managed to develop a curriculum that fitted the learners' needs. When reflecting on this incident, Thamir with bitterness said "now, by this story, I would say, that if they did not need me in that place, they would not call me". Even though he is a native speaker of French, he "was plan B for them" simply because he was not "white" (2nd interview). It is valuable to iterate here that 'Native Speakerism' values native speakers not only because of their L1, but also because they "represent a 'Western culture'" (Holliday, 2016, p. 1).

This marginalization extended to other ELC practices too. For example, Thamir found frustration in not being able to contribute in designing the examinations for the classes he was teaching. He interpreted the process of writing the exams as one that was out of his control, in which his role was as a transmitter rather than a contributor; "We teach and other people do the exam for us. We know what is going inside, and other people come from outside and decide for us in

our inside. This is a big contradiction", Thamir said. He stood up to this disengagement and contacted the coordinators and showed them "certain mistakes in the exams" that could have been avoided if there were "an exam committee [where all teacher] meet every one month, every 2 to 3 weeks and discuss the exams" (4th interview). Yet again, all his suggestions were disregarded.

Thamir further indicated a sense of distrust by the ELC administration who doubted the NNESTs' competence to participate in designing the examinations. He resented the fact that "the exam writers, all of them are natives" (2nd interview). Thamir also pointed out that this preference of NESTs is not academically justified. He believes that it is a form of nepotism, whereby NES administrators favour NESTs so they can "have zero [teaching] load". Although "In the first two years, [he] was giving suggestions", this disappointing experience made Thamir eventually feel that he was "doing something irrelevant", and that is why he decided that his job was "just teaching" (4th interview).

Accreditation and recognition within the ELC is another vital source of identity formation (Tsui, 2007). Although recognition does not confine only on awards or academic titles, obtaining a leadership position and having other responsibilities besides teaching English classes (e.g., being a director, a coordinator, or a committee chairperson) is a clear indication of being recognised and valued by the institution (Thongsongsee, 2012). The criteria of allocating positions and assigning extra paid duties in the ELC were surrounded by lack of transparency, however. Teachers "don't know how did the dean choose the director? How did the director choose the coordinators? And how did the coordinators choose their assistants?" (4th interview). What was obvious though is that "the administration of the university here want native speakers". "If there is any kind of extra hours, extra work, summer course, they [NESTs] get that" (2nd interview). Due to the lack of justification for such favouritism, Thamir highlighted that "the most important thing in this department is to make everything clearer" (4th interview).

In a nutshell, this alienation from the ELC core practices forced Thamir to develop an identity of marginality. In spite of his constant attempts to affiliate with the ELC, how Native Speakerism functioned compelled him to be on the periphery of this CoP as a marginalized member who is unlikely to be a full member. This even led him to question his career change decision. Throughout his years in the ELC, he had always "tried to move to the Department of English in the College of Arts" to teach literature-related content courses. He viewed it as a space where his expertise would have been recognized and appreciated. However, all his attempts were rejected by the PYP dean who was not willing to lose any ELC staff member. Thamir explained, "I tried to move but I couldn't, honestly. The dean didn't allow that. He wouldn't let his teachers go and then start looking for other teachers" (1st interview). With all these constraints, he confessed to me in one interview that he was

"seriously considering moving to another university with a better offer". To better summarize Thamir's experience as a NNEST, it would more accurate to borrow his own words when he once told me, "I am disadvantaged. I have been feeling that, day and night, until now man" (2nd interview).

7.2.2 Influence of External Factors beyond the ELC

From the data obtained from Thamir, it is evident that there are two major external factors besides Native Speakerism and beyond his immediate working context that influenced his participation within the ELC, namely the contractual employment status and the financial benefits. Although those factors are within HLU, they are still outside the ELC.

Thamir was an EFL teacher within a Saudi university. This means that he had to comply with its policies and regulations. According to the regulations of the PYP at HLU, all non-local language teachers (i.e., NESTs and NNESTs) are hired under the contract system, and their contracts are renewed annually. Even after 6 years of teaching in the ELC, this relatively short-term contractual employment with no possibility of tenure still created a feeling of instability for Thamir. It prevented him from having any long-term plans because there was always a possibility that his contract would be terminated by the end of any academic year. He said, "I don't know how long I will stay here. That is why I can't think of buying an apartment or getting a loan from the bank or anything". It even affected his social life because he and his wife had "social commitments to certain things". Hence, he suggested that if teachers have longer contracts, they can "feel a certain kind of stability, and in this way it affects positively" (4th interview).

This short-term contract employment was exacerbated by the fact that teachers' contracts are renewed based on an unprofessional and subjective evaluation process. When asking the ELC Director about the evaluation criteria, he was honest enough to tell me that "a successful teacher is basically a teacher who the administration does not hear anything about; mainly students do not come complaining about them". Unlike many teachers in the ELC who were less confrontational, Thamir was a teacher with a voice. He oftentimes did not succumb to the status quo that contradicted his beliefs and knowledge. As shown earlier, he initiated several attempts to enhance the quality of the ELC practices. Taking the initiative, however, placed a great pressure on Thamir as it defies the ELC characterization of the successful teacher. Although most teachers' employment contracts were smoothly renewed year after year, having such a personality lessened Thamir's chances of getting his contract renewed. His career was always on the cusp. By the end of each year, he was on pins and needles waiting to hear good news about the renewal of his contract. He

described the renewal process as "very stressful. It is so much pressure. You will never know what is going to happen to your future" (4th interview). This comment shows the high level of job insecurity felt by Thamir in this university.

Another significant factor in shaping language teachers' professional identity is the monetary gain. Regarding Thamir, he appeared to be apologetic and ashamed about teachers' interest in money. He criticized itinerant NESTs who come to KSA just for the money. He claimed that they only come to KSA "because of money … If they have good qualifications, they can find good jobs back home" (2nd interview). Yet, his subsequent comments could be said to reveal otherwise. This act of denying the role of money as a powerful incentive could be an outcome of the interview process itself, especially my status as a local researcher who holds a position of power and privilege. Thamir most likely did not desire me to view him as a person whose ultimate and foremost goal of teaching in KSA is making money.

Even though he did not explicitly stress the role of money, Thamir seemed to be pushed by economic exigency to work in ELT in KSA, although his expertise lies in the field of literature. At the same time, he was extremely frustrated by the fact that, in terms of salaries and financial benefits, the ELC "seemed to value an accident of birth over any qualifications, experience, teaching skills or linguistic proficiency" (Lowe & Kiczkowiak, 2016, p. 11). Thamir expressed this feeling numerous times in statements such as:

> Most of them [NESTs] have BAs, and a few of them, a few of them, I would say a few of them have Masters, and nobody of them has a PhD … They get much more money than we [NNESTs] do. They get much more benefits than we get. It's discrimination. And we suffer, but we can't change. We can't do anything. We don't have any power to change. This is what is happening here in Saudi.
>
> (2nd interview)

Thamir's comment about the differential treatment of NESTs and NNESTs clearly reveals a certain level of contempt for his current situation. In an answer to a different interview question, he mentioned that he had been trying to "save some money in order to do postdoctoral studies" (1st interview). This might imply that he feels a level of compulsion to stay where he is for financial reasons. To put it differently, his decision to teach at the HLU might be seen as a means to an end. In summary, this section elucidates that Thamir's trajectory became more constrained by other external factors beyond the immediate context of the ELC, particularly the contract system and the inequitable financial benefits.

7.2.3 Reclaiming Legitimacy as a Muslim Arab Teacher

Wenger (1998) confirms that the recognition of individual's competence as valued by the CoP is a significant source of identity formation. As Section 7.2.1 has illustrated, however, neither Thamir's qualification nor his multilingualism were recognized competences in the ELC. Indeed, he was deemed a marginal member of the ELC. At the same time, he needed his contract to be renewed in order to make some money to pursue his postdoctoral studies. Hence, and to strive against this estrangement from the ELC practices, he called upon other sources to reclaim his legitimacy as a teacher in this specific context of HLU. Thamir particularly expressed a strong identification with his status as a Muslim in general, and an Arab in particular in order to regain his legitimate peripheral participation status. This is reflected in his explanation that:

> Still my identity is here. I am Arab. I am Muslim. Even though I studied English, and then I got some of the identity from the other sphere of the world, from the other context through studying English, but still I have beliefs that I inherited them from my history, from my being Muslim, from my being Arab.
>
> (3rd interview)

The data obtained from Thamir displayed that Islam represents a powerful aspect of his professional identity. It actually constructs the kind of teacher he is. During the interviews, he unpacked his notion of the 'ideal' teacher. For him, the teacher's job is not merely limited to teaching the content knowledge; rather teaching is "a moral duty" (2nd interview). As he put it, "we are, after all, educators. We are not only teachers. We do not come here to give certain grammatical rules or vocabulary to the students. We educate them … Being an educator helps me a lot to do the job with certain ethical and moral norms" (2nd interview). This view is strongly linked to the traditional Islamic view of education as a social practice that aims to inculcate morality and manners in pupils (Elyas, 2011).

Thamir also revealed a strong level of consistency regarding the interrelationship between religion and cultural awareness. He perceived that being a Muslim accorded him access to the Saudi culture. He repeatedly made connections between religion and culture. He opined that "90% of the traditions and habits of thinking are related to the Qur'an and Islam. The other 10% are customs, habits, culture which are related to the historical heritage of people here [in KSA]". And since Thamir is a "Sunni Muslim", he contended that he "share[s] lots of things with Saudi people" (3rd interview).

Due to this shared religious and cultural background, Thamir believed that he is professionally at advantage. He claimed that he was able to "show the path of success to so many students because we share so many similarities in our culture, in our thinking, in our way of life" (2nd interview). In addition to that, he stated that he is better positioned to avoid conflicts that occur

between teachers and students due to miscommunication and lack of cultural understanding. As he reported, "I saw lots of [NES] teachers who had physical fights with their students … There should be a kind of understanding between the teacher and the students. Once there is no gap, there won't be any kind of trouble" (1st interview). For this reason, Thamir underlined that "we [Muslim teachers] have to make them [NESTs] know about our culture, about our ways of life, so that they can communicate with the students" (3rd interview). He therefore served as a conduit of relevant cultural information to his NESTs colleagues. For instance, he organized a workshop and introduced a paper "concerning the crisis of communication between the native teachers and the local Saudi students and the Saudi cultural specificities" (4th interview). In this sense, Islam and its subsumed culture provided Thamir a platform to feel a membership in this CoP.

Besides Islam, being an Arab seemed to add another dimension to his identity, which is speaking the Arabic language. He viewed sharing the local L1 as an invaluable identification source to legitimize his identity as a language teacher in KSA. I here want to strike a note of caution that being Arab does not equate understanding all variant Arabic dialects. The Saudi dialect is generally incomprehensible to those who speak North African Arabic. Thamir was no exception. He said, "when I first came, I couldn't understand Saudi people first" because "the Saudi dialect is different from the Tunisian dialect". "It was hard for me to communicate with my students" (3rd interview). Realizing its significance, hence, Thamir dedicated time and effort in order to self-learn the local dialect. He bought a booklet with local words and phrases and memorized them, and the fact that all Arabic dialects share some similarities that can be traced back to Modern Standard Arabic facilitated his mission of learning the local dialect.

It did not take long until he excelled in that to the degree that he was able to recognize the various dialects within KSA. "I won't talk about any kind of linguistic barrier because this is my 6th year. I learned the language", Thamir explained. Besides his self-perception of it as a strength he brings to the classroom, Thamir's identity as an Arab who speaks the local dialect was crucial to his recognition in the ELC community. Because of its vital role, he proposed to the ELC administration designing a curriculum and teaching the non-Arab teachers the Arabic language. He strongly believed that "[non-Arab teachers] should know Arabic language. They have to know it. It is a must. I won't say they have to excel or know it very well, but they have to show a certain understanding of the language" (3rd interview). Therefore, he organized off-campus classes and "kept teaching them the Arabic language for a whole year" (2nd interview).

Overall, this familiarity with the religion, culture, and language was a significant element of Thamir's participation experience in the ELC. After being marginalized, he realized that his value to the ELC CoP lay in his Muslim/Arab identity more than his identity as a qualified NNEST. This

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Muslim/Arab identity enabled him to participate again in the construction and negotiation of meanings within the ELC. Although this participation was peripheral, it was still significant to Thamir's trajectory. Unlike marginality which is problematic as it "leads to non-membership or to a marginal position", peripherality "may well provide a kind of access to a community and its practice that becomes significant enough to contribute to one's identity" (Wenger, 1998, p. 154). I here emphasize the 'peripheral' aspect of this participation because the periphery is "partly outside … [and] partly inside" (Wenger, 1998, p. 118). The practices Thamir voluntary participated in (i.e. being a cultural conduit and an Arabic language teacher) are not core activities in the CoP. They are extra non-academic activities that are not mandatory by the ELC. In this way, they are partly outside. At the same time, those practices involved other ELC members, which make them partly inside. To sum up, Thamir drew on the Islamic/Arabic aspects of his identity to reposition himself as 'a peripheral member' rather than 'a marginalized member'.

7.3   Professional Identity and Teaching Practices

According to Thamir's attendance register, his classroom consisted of 25 students in Level 4. However, the average number of students who actually attended the class was 17. The rest either withdrew or were awarded Denial (DN) because of their absenteeism. When asking Thamir about his teaching style and some of his key beliefs about language teaching and learning, he explicitly postulated that "the students should be centralised. They should be the aim of the whole learning-teaching process. So I have to move the students to the centre and I try to be in the periphery". He also emphasized the role of communication as a necessary tool for fostering a successful learning environment in the classroom. "The main thing is that there should be a CLT. There should be communication" (1st interview).

This, however, was not reflected in the 4 classes I observed. Thamir's classes were mostly teacher-fronted, with him being in control as he directed every aspect of the lessons. The classroom spatial layout also indicated that (See Appendix H). Students were sitting in rows facing the whiteboard because Thamir usually stood close to the whiteboard at the front of the classroom and interacted with his students from that space. Although he tended to leave the whiteboard to visit students, the purpose of such visits was to make sure that students were working on the tasks he had assigned them. Nonetheless, it must be acknowledged that those observations do not suggest that Thamir did not prefer the student-centred approach or disregarded the value of getting students engaged in meaningful activities. Indeed, despite his occasional attempts to promote a student-centred learning environment, a major hurdle he faced was his students' expectations of the

classroom to be teacher-cantered with the teacher imparting knowledge to them. The following episode exemplifies this point:

Topic : Unit 10 (Comparative adjectives) Exercise 2.2 on page 54

T: You can work together, each two together. كل اثنين مع بعض. حاولوا مع بعض تفهموا الصفة الأصلية والمقارنة بينهم *(try together to understand how to form comparative adjectives)*. Each two students together. Pair up guys. Work in pairs with a friend. يالله شباب *(hurry up guys)*.

[Students work individually on the exercise].

T: *Maziad turn* مزيد دور كرسيك واشتغل مع خويك. بدر يالله اشتغل مع سامي *(Badr, come on, work with Sami)*. *Yazeed work with Zyad). يزيد شوف زياد.* يا سعود شوف ابراهيم هنا. *Saud look Ibraheem is here. Work with him). اشتغل معه.

[Many students still work individually on the exercise].

T: أنتوا وش مشكلتكم! ليش ماتحبوا تحلوش مع بعضكم! *(What is your problem?! Why don't you like to work together?!)*.

(2nd Classroom Observation)

This small incident portrays the reality of Saudi students who "assume a passive role in the learning process because they regularly depend on their teachers as the main source of knowledge, and are often content to remain passive observers and recipients of knowledge rather than be active participants in the learning process" (Alrabai, 2018, p. 104). Since most of those students studied through the traditional teacher-centred approach in schools, it might be too optimistic to expect that they would quickly adjust their learning styles to accommodate the learner-centred approach in university. This might explicate why fostering CLT approach was challenging for Thamir.

Another significant feature of Thamir's classrooms was incorporating Arabic in his teaching. Any institution specifies particular roles and responsibilities for its teachers. The PYP at HLU, where the ELC is attached to, has declared that all students need to raise their English, mathematics, and science competences in order to be better prepared for their following BA degree programmes. In order to develop students' English competence, instructors are mandated to "use only English in class" (PYP Instructors Handbook). In our interviews, however, Thamir insisted on the advantage of using Arabic in the classroom. He declared that he was able to understand his students' needs better than his NESTs counterparts. Because he is Arab, he is better equipped to "understand what they [the students] want and help them in a way that helps them pass the exam and develop their skills"

(3rd interview). "If the students don't understand, I would use Arabic language to explain to them", he affirmed (1st interview). Even though he fully delivered the first lesson I observed in English, it is likely that it was a result of the 'observer's paradox' because he palpably integrated more Arabic in his teaching in the following 3 classes. The following two classroom episodes taken from Thamir's classes clarify the high degree of correspondence between his expressed beliefs about the usefulness of sharing the students' L1 and his teaching practice:

Topic : Unit 10 (Comparative adjectives) on page 54

T: OK. So you did not get it. I will explain it again.

S: why Dr.?

T: Because your friend did not get it, did not understand it. In 2 minutes, I will explain it. هنا عندنا صالح. صالح من اغنى عبدالله؟ واضح. ناصر من اقصر محمد. محمد من اطول ناصر: مثلا. مقارنة هي الي comparative, واضح؟ عبدالله من افقر شيئين بين تقارن يعني؟ (*Here we have comparative, which is comparing. For example: Nasser is taller than Mohammed. Mohammed is shorter than Nasser. Clear? Abdullah is richer than Saleh. Saleh is poorer than Abdullah. Clear? It means that you compare two things*).

er fast-faster / long-longer نضيف واحد مقطع فيها قصيرة الصفة كانت اذا. المقارنة لعمل طريقتين يوجد

beautiful-more beautiful (more الصفة الى نضيف كثيرة قاطع من تكون كلمة. طويلة الصفة كانت اذا (*there are two ways to form comparative adjectives. If we have a short adjective, we add 'er' to it. Fast-faster / long-longer. If we have a long adjective we put 'more' before the adjective. beautiful-more beautiful*)

(2nd Classroom Observation)

Topic : Unit: 11 (Present Continuous) on page 60

T: This is the axis of time. We have the future, the present, and the past. Now the 'Present Continues' is an action that starts in the present and keeps moving. So this is the 'Present Continues'.

S: المضارع البسيط (*'Present Simple'*)

T: No 'Present Simple' does not demand continuity in tense. بالزمن الاستمرارية يتطلب لا البسيط الحاضر ('*Present Simple' does not* لكن المضارع المستمر هو فعل في الحالي الوقت في. الكلام مثلا الآن أدرس *necessitate continuity. But 'Present Continues' is an action which is taking place now, at the moment of speaking. For example, I am teaching now*).

(3rd Classroom Observation)

In both cases, Thamir resorted to Arabic to explain to students. Due to his keen awareness of the differences between English and Arabic, he was able to identify that these grammatical rules are abstract to the students because they do not exist in the Arabic language. Regarding the first episode, Thamir used Arabic to explain how to form comparative adjectives in English because in

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Arabic there is no such thing as 'short vs. long' adjectives. In a similar vein, in the second episode, Arab scholars "generally agree that time is of three divisions: past, present, and future". In Arabic, there are no "explicit remarks for such aspects as progressive and perfective" (Reishaan & Ja'far, 2008, p. 106 & 100). This use of the students' L1 was invaluable in enhancing their comprehension of the lessons. In my reflective field notes, I jotted down several times my observation that "students started to participate and ask questions when the teacher used Arabic to explain". Some students expressed similar opinions when they were asked about the characteristics of their ideal language teacher. For instance, one student narrated, and others agreed, that "Arab teachers deliver their lessons well. Some students do not understand English easily, so it is imperative to use Arabic. Conversely, this is hard for natives. Sometimes, they even resort to excellent students to translate what they want to say to the rest of the class" (1st Focus Group).

On the other hand, I noticed that Thamir sometimes was inclined to dissect and translate the teaching materials sentence by sentence. My descriptive field notes are replete with observations that contained the phrase 'Teacher translates to Arabic'. To be honest, I found this aspect of his teaching interesting but not surprising because it resonates with how he himself learned English. As showed in Section 7.1, he primarily developed his language skills through the reading of literature. He particularly paid a special attention to lexical items because he felt that it is the key to reading original literature. Looking up and translating unfamiliar words was an efficient way for him to probe the English literature "and tell the differences between French and English [literature]" (1st interview). Thus, it can be argued that Thamir drew upon his own language learning experiences to teach what he feels is most useful for the students. A case in point of his reliance on translation when teaching is the following episode:

Topic : Unit: 11 (Present Continuous) Exercise 5 on page 67]

T: الجملة الأولى Look at that man on the bridge. انظر إلى ذلك الرجل على الجسر. I think he is going to jump. أعتقد أنه سيقفز. The next sentence. I am not feeling well. لست بحالة جيدة. I think I am going to be sick. سوف أمرض.

(3rd Classroom Observation)

In this example, it can be seen that Thamir translated every English sentence immediately after it was presented to the students. He probably believed that translating to Arabic would ensure his students' understanding of the exercise, especially knowing that some of them had a low proficiency level.

A further aspect of Thamir's identity that became visible in his teaching practices is his limited theoretical knowledge. Dissimilar to experiential knowledge that is gained mostly from engaging in actual teaching experiences, theoretical knowledge is acquired through formal learning. This is visibly apparent in the the following translated and then transcribed exchange that occurred between Thamir and one of his students:

<u>Topic : Unit 10 (Comparative adjectives) on page 54</u>

T: With the adjective 'hot', we double the 't' and add 'er'. 'hotter'.

S: Why Dr.?

T: Because that is how it works. Just like 'big'. We double the 'g'. 'Bigger'. That is how they do it. You need to know how they do it. That is their language. Learn it as it is and write it as they do. It is similar to 'diphthong' in Arabic. Maybe Mr. Mayez knows the rule for doubling the letter because of his major in Linguistics.

(2nd Classroom Observation)

In spite of his fluent English, the example above shows Thamir's lack of explicit grammatical knowledge. This is not surprising, considering that his knowledge and expertise lies in literature. He had spent almost a decade studying and publishing in the field of literature. What surprised me though was the way in which he tried to involve me in his teaching. It reflects his awareness of a lack of knowledge and expertise regarding his theoretical knowledge. It can also interpret why Thamir tended to devote a great amount of time on his teaching preparation. As he said, "I prepare a lesson plan, and then I try to follow it step by step, and then the details" (3rd interview). He probably wanted to ensure that he had sufficient knowledge to teach the subject.

7.4 Conclusion

Throughout this case study, I have presented the professional identity construction of Thamir within the ELC. Drawing on Wenger (1998), Thamir appears to be on a *'Peripheral trajectory'*. This trajectory "by choice or by necessity… never lead(s) to full participation" (p. 154). Yet, it still has the potential to provide access to a community and its practice that becomes significant enough to contribute to one's identity. The money, the experience, and academic identity, among others, are all goods that have contributed to Thamir's identity as they would possibly assist him in entering other CoP (e.g., postdoctoral programme, teaching literature).

Regarding Thamir's experience in the ELC, being on the periphery was not his first choice. It is true that his membership as an ELC teacher was reified through formal recruiting procedures. However, "membership in a community consists of not just the reified markers of membership but more important, the competence that membership entails" (Tsui, 2007, p. 674). Although he was granted a position on the periphery, he was not granted enough legitimacy to place himself on an inbound trajectory to the ELC CoP. Being denied involvement in activities that he believes lie at the heart of being a teacher (e.g., curriculum development, designing examination) indicated his marginality in this CoP. This marginality of membership was the result of an unequal power relationship that stemmed from the prevailing ideology of 'Native Speakerism'. Because of the asymmetrical relationship between the economic powers of NESTs and NNESTs, Thamir's high qualification were rendered irrelevant. This situation was further complicated by other external factors beyond the ELC. The short contract that was renewed yearly alongside the injustice of unequal pay were additional hurdles that made his experience harsher. These circumstances altogether seemed to impede his investment of himself in this CoP.

On the other hand, Thamir was driven by financial necessity to stay in this context in order to be able to afford the expenses of his postdoctoral studies. To ensure that his contract get renewed annually, he needed to bring along valued competences to the ELC CoP. Thus, Thamir had to revert to his strengths as a Muslim Arab teacher who is familiar with the local culture as well as the local dialect. He regained his recognition in the ELC as he served as a cultural and linguistic reference to his non-Arab colleagues. By so doing, he succeeded in escaping marginality, and managed to carve a niche for himself on the periphery of the ELC.

Finally, this chapter has shown how complex is the process of Thamir's professional identity construction. Thamir's experience within the ELC was by necessity a mixture of being in and out. It was a constant form of negotiation. On the one hand, there were discouraging factors in the ELC pushing him to leave to another place where his expertise as a literature specialist would be recognized. On the other hand, there was his monetary need pushing him to stay in order to make some money to fulfil his future aspiration. However, those two forces that pull him one way or the other are not equal. Even though it does not sound normal for a faculty member not to invest himself in the context in where he works, the impossibility of gaining a tenured position alongside the fact that his need for money is temporary (i.e. making enough money to pay for his postdoctoral studies) all indicate that 'Out' is the way Thamir is going to in the future.

CHAPTER EIGHT:

THE CASE OF <u>JAMEEL</u>: SELF-MARGINALIZED ON AN 'OUTBOUND TRAJECTORY'

8.1 Journey to Being a Teacher at HLU

Jameel is a single Jordanian male in his early-30s. He grew up and lived with his family in a small village in Jordan, and he is the oldest of his siblings. His mother tongue is Arabic, and he speaks English as a foreign language. His relationship with English language learning began at the age of 10 in the 5th grade. When he reached the secondary school level at the age of 16, however, Jameel realized that "like most Jordanian students, I had a serious difficulty in learning English". He attributed his struggle with learning English to the schools' poor performance in villages. He claimed that "schools in villages are not like schools in cities in terms of [teaching] English". Besides that, he was deprived from any chance to practice English outside the classroom. He said, "the problem is that I did not practice English. I did not have, for example, students who I can practice with because I lived in a village". Because of the absence of technology at the time, which Jameel viewed as a treasure trove for learning English nowadays, he did not even have the opportunity to virtually practice and develop his linguistics skills. In his village, he was exposed to English only in school through the Grammar-translation method that revolved around learning grammar structures and memorizing long lists of vocabulary. Teachers, in Jameel's words, "just wrote the vocabulary on the white board. Then we had to write them down and memorize them. Sometimes, we discussed some rules or some grammar in English …They used to use Arabic inside the class to translate" (1st interview).

This negative experience, as he considered it, fired up a strong motivation in him to improve his English independently. He exploited every possible chance to enhance his linguistic skills. For instance, "if I go to any place and find an English word, I write it down, then I look it up in the dictionary". His bedroom was stacked up with notebooks that were filled with English vocabulary and their meanings. "In Fridays, after Al-Dhuhr prayer, I used to memorize these vocabulary", Jameel pointed out. At the same time, he was fortunate enough to have an encouraging family who realized the critical role of speaking English in this globalised world. They provided all possible means to make sure that he excel in his English language learning. Although his parents were not able to give "any help concerning English itself" because none of them spoke any English, they unconditionally

supported him "financially". They sent him to a tutor in order to enhance his English skills. And "they were very proud of me for learning English", he said (1st interview).

Upon graduation from secondary school, Jameel decided to major in English Language and Literature for his undergraduate studies. His motivation to specialize in English did not stem from his former learning experience in school. In fact, his decision was largely socially informed. Factors such as "the job market needs" and enhancing his "self-esteem", as "being able to speak English is a kind of prestigious in my country, and people will respect you", all led Jameel to choose this path. To achieve his goal, he made the decision to travel to attend a public university in a city in northern Jordan. At university, his education consisted of three sub-fields: literature, linguistics, and translation. Right away after graduating in the mid-2000s, Jameel continued his postgraduate education, and earned a Master's in English Linguistics from the same university in 2010. In this degree, he studied syntax, semantics, phonology, morphology, and psycholinguistics, among others. "It was a theoretical English linguistics", as he classified it (1st interview). Jameel thought that earning a Master's would pave the way for him to teach in a university where the salaries are higher and the job is more respectable than teaching in schools (Nagatomo, 2015).

After receiving both degrees, Jameel decided to teach English. He could have worked as "a state employer or a banker", but in such jobs "I am not going to use English. As a result, I am going to lose my English". Hence, he preferred the teaching profession because it granted him the opportunity to practice and improve his English; "when I teach English, I also learn English", as he put it. Due to the economic stagnation, finding a teaching job back in Jordan proved difficult for Jameel, however. He said, "in Jordan, I cannot find a lot of jobs" (1st interview). Consequently, when hunting for a teaching position, Jameel's eyes turned to KSA. Its geographical proximity as the city in which HLU is located "is close to Jordan", "the offered salary by the university and the low living cost", and having religious "holy places like Mecca and Medina" made this country an irresistible place to work. In addition to that, what he had read about how the Saudi government "assigns a lot of money to spend on the teaching process, scientific research" encouraged him to view KSA as a potential context for learning and continuous professional development (3rd interview). Thus, he unhesitatingly accepted the offer from HLU.

8.2 Experience within the ELC

8.2.1 Complicit in his own Marginalization

In 2011, Jameel began teaching at HLU. At the time of data collection, he had been teaching English at HLU for 5 years. His experience at HLU did not launch as anticipated. Prior arriving to KSA, he "thought that Saudi guys are very good in English because they have a lot of foreign workers". He, however, was "shocked that 80% or 70% of the students do not know the [English] letters" (2nd interview). This was exacerbated by the fact that he was directly hired after earning his Master's degree. He did not have any formal teaching experience before working at HLU. At the same time, he was not pedagogically trained. As noted above, he studied literature and theoretical linguistics in his Bachelor's and Master's degrees, but not the practical aspects of language teaching. These factors made his early days within the teaching profession troublesome. He reported, "when I came to the students, I was a little bit afraid. Maybe it was to me a matter of success or failure. I wanted to know if I can proceed in teaching or not" (1st interview).

This lack of pedagogical content knowledge (Shulman, 1986) alongside the students' low proficiency level compelled Jameel to figure out how to teach all by himself. In other words, Jameel's early teaching experience was an engagement in a process of trial and error. He described many of his early lessons as a failure; "Sometimes I discuss the lesson with the students, and I can read from their faces that they do not understand" (1st interview). This self-doubt led him to seek another facet of his professional identity in order to prove himself worthy of being a faculty member in the ELC. He assumed that relying on his identity as a 'researcher' would help him in overcoming this apprehension. Despite the few resources devoted to research by HLU, he diligently worked and published three single papers in his first year in the fields of pragmatics and sociolinguistics. Jameel contended that "conducting research here in HLU is very hard. So when I conducted the first 3 research, I went to Jordan to the university library and spent hours over there to get the information and resources". However, it did not take him long to realize the insignificant role of disseminating research in relation to his position in the ELC. This is even reflected in the PYP Instructors Handbook, which expounds the teachers' job description, as there is no mentioning of teachers being required to be involved in any kind of academic research. "I expected that the university would support me or would send me a 'thank you' card because I published under the name of the university. But nobody cares about that", Jameel stated (4th interview). This experience made Jameel's initial reaction to the ELC and its members less than enthusiastic or even positive.

As time passed, this absence of recognition became even more apparent. Jameel was scarcely involved in any activities at the ELC level. Throughout the interviews, I noticed that Jameel was

aware of this marginalization. He frequently articulated statements like: "I have never been invited to any training courses in the university, never", "I am not involved in planning and designing the curriculum", and "I am not part of the exam committee" (4th interview). In addition to that, Jameel knew that the reason behind this exclusion was his status as a non-local NNEST. He clearly discerned the existence of 'Native Speakerism'. In his years at HLU, he had seen how NNESTs were considered inferior to their NESTs counterparts. He himself was not exempt from it; "I think that the administration prefers the native speaker in higher positions", "the compounds are just for native speakers of English", "the allowances for private schools are just for native speakers". He further added that this "privilege" as NESTs could be "increased by having White skin" (Kubota & Lin, 2006, p. 479); "I think sometime they [the administration] prefer or classify if a person is a native speaker of English or not on the appearance. Physical appearance, I mean if someone is white, blond, blue-eyed man or something like this" (2nd interview). Likewise, Jameel, sensed how privileged local teachers were; "If I was Saudi, maybe I am going to have another position here in the Prep Year", "there is a difference in the salary [between locals and non-locals]", "I can be dismissed easily, but Saudis are not" (3rd interview).

What the interviews data revealed, though, is that despite how this prejudice made Jameel feel ["That makes me frustrated" (4th interview)], he tended to buy into this ideology of 'Native Speakerism'. He repeatedly dwelled on, often verbatim, the superiority of native speakers. He considered them in many ways, almost invariably, better at teaching the target language. "I should teach English as it is. This is a native speaker: someone who can speak English as it is. This is the ultimate goal of teaching English … So the more you are native speaker, the more it is useful for you", Jameel believed. Therefore, he insisted that "if you want to learn English, you should learn it from a native speaker of English". Even in administrative positions, he "think[s] native speakers are better than Arabs". Furthermore, Jameel viewed NESTs as custodians of the English language. For example, in reference to his definition of who a native speaker is, he postulated that "if a native speaker could not differentiate or could not tell that this person is not a native speaker of English, then this person is a native speaker" (2nd interview). He elsewhere affirmed that "sometimes, there is a disagreement between two Arab teachers about whether something is grammatical or not. Who is going to be a judge? Of course, the native speaker" (3rd interview).

Kumaravadivelu (2006) calls this process of internalizing and then legitimizing prejudice and oppression as 'self-marginalization', which he defines as:

the ways in which the periphery surrenders its voice and vision to the center. That is, members of the dominated group, knowingly or unknowingly, legitimize the characteristics of inferiority attributed to them by the dominating group … By their uncritical acceptance of the native speaker dominance, non-native professionals legitimize their own marginalization. (p. 22)

In Jameel's case, this self-marginalization is unsurprising and has two reasons. The first one is being exposed to this ideology from an early age. "We see it in Jordan. Western people, western teachers, western products are preferable", he asserted (2nd interview). The second reason comes from the Arab culture in which a teacher is viewed as an authoritative figure who is supposed to know everything related to his profession. As Jameel contended, "in my culture, teachers should be like elite. I mean intelligentsia" (3rd interview). Hence, in order to become a successful language teacher, Jameel believes that he needs to reach the unachievable linguistic characteristics of native speakers (Hall & Cook, 2012). In his view, "as much as the person can be a native speaker of English, it is better" (2nd interview).

Intriguingly, however, this self-marginalization went even beyond justifying the superiority of NESTs to legitimize the advantageous situation of local NNESTs (i.e. Saudis). When asked a hypothetical question of whether his experience within the ELC would be different if he were Saudi, he responded, "I think that maybe there is a difference in the privilege, and it is normal because this is their country. This is their university". This is interesting in itself because Jameel several times reiterated that he did not view any professional differences between himself and Saudis; "Sometimes you cannot differentiate between Jordanian and Saudis", "there are no differences in teaching between Saudis and Jordanians" (3rd interview). This apparent paradox may have been related more specifically to the interview context and researcher impact. The fact that the interviews were conducted on HLU campus as well as my 'Saudi' presence as interviewer could have propelled Jameel to provide such discreet answers.

To summarize, Jameel's exclusion from the ELC practices caused him to develop an identity of non-participation as a marginalized member. Wenger (1998) explains that "members whose contributions are never adopted develop an identity of non-participation that progressively marginalizes them" (p. 203). At the beginning of Jameel's journey, he attempted to renegotiate his professional identity at the ELC by increasing his educational capital through publishing some academic papers under the name of HLU. He imagined that by doing so he would compensate for his inexperience and lack of pedagogical knowledge and thereby be able to realign himself as a valued insider at the ELC. This, however, did not happen because academic dissemination was not a recognized competence within the ELC. He shortly realized that gaining full membership was

determined by the strong discourse around the NESTs superiority. Instead of resisting this discourse that marginalized him, however, Jameel appeared to be in agreement with it. His prolonged exposure to this ideology alongside his characterization of the teacher as 'know-it-all' made him come to justify the superiority of NESTs and internalize the very prejudice against himself. Therefore, it can be argued that Jameel's marginalization was both "externally imposed" as well as "self-imposed" (Edwards & Tsui, 2009, p. 66).

8.2.2   Influence of External Factors beyond the ELC

Jameel's experience as a language teacher in the ELC was not confined to his nonparticipation in its core practices. The findings indicated that his journey was affected by other external factors beyond the ELC that made him unwilling to fully invest himself in his current work. Issues of job security and stability emerged as a main factor in Jameel's case. Unlike local Saudi teachers, Jameel was employed on a limited term employment contract that denied him a tenured position. Having his contract renewed annually "means you will not have stability at work. And this has, of course, bad implications on me". This instability puts "the teacher in stress … the teacher may be kicked out anytime". "Any intentional or unintentional mistake could make me lose my job". The short length of the contract also impeded his future planning. Jameel posited that "if you stay for two years or three years, you can think of something. If you want to plan for something, the longer your plans the better" (4th interview).

Notwithstanding the negative influence of the attendant instability of his employment status, it must be acknowledged that Jameel had known that he was hired to work under different conditions from local teachers. "I came to Saudi Arabia and I had known this before I come, and I agreed", Jameel confirmed. From the beginning, he realized that "we have a role. We are here for a limited time. We come here just to fill the gap. Then, we are going to leave" (3rd interview). So it can be surmised that Jameel was familiar with the stringent conditions he would face. At the same time, however, he was forced to work under such conditions because he simply could not afford not to.

From the very outset, Jameel viewed his job at HLU as a step towards joining other communities. He always had fairly clear ideas about the goals he attempted to achieve from working at HLU. On the one hand, Jameel's proximal goal was one of a practical nature – money. Even though he mentioned other motives for choosing to teach in KSA specifically (e.g., its location and the holy places it has), his later comments revealed that his choice was strongly tied to financial gain. For him, the money had acted as a powerful incentive to come to KSA. He regarded his years at HLU as a golden opportunity to amass as much money as possible. On the other hand, he considered

monetary gain as a means to reach his long-term goal. Jameel had constantly desired to pursue his PhD in "Newcastle University" because "it has a theoretical linguistics department" (1st interview). That is why he decided to quit and leave HLU "maybe after one or two years" (2nd interview). The following candid exchange best illustrates Jameel's sense of financial obligation to stay at HLU in order to achieve his farther goal:

> **R:** What about your future in this university? Have you ever thought about your future?
> **J:** Just keep teaching. And when I get, I told you, enough money to pursue my study, I am going to leave.
> **R:** So you want to=?
> **J:** =Yes, I come here just to have money. And then I am going to leave and complete my study.
>
> (3rd interview)

Age and marital status as single also seemed to play an important role in Jameel's lack of investment in this CoP. In several occasions, he underlined the fact that he was "still young" (1st interview). Being in his early 30s with no family obligations means that he was relatively far freer to change his job and invest elsewhere. Although he had made a considerable investment in his teaching career, both in terms of time and obtaining academic qualifications, Jameel had never envisioned a life for himself inside HLU. In his eyes, "here [at HLU] is a temporary life". Later in the same interview, he clearly stated that he had always nurtured an ambition to "teach in Jordan because I look for stability, job stability … When you work and you see your family, your friends in Jordan, this is a very normal life" (3rd interview). This clearly indicates that Jameel was far less invested in this particular job at HLU.

In this section, the data appears to reveal that Jameel relied on his imagination in order to reify his experience and rationalize it. '*Imagination*', according to Wenger (1998), "can be a way to appropriate meanings" (p.203), and its significance lies in its ability to bring to our experiences "other meanings, other possibilities, other perspectives" (p. 178). Rather than attempting to counteract the constraining status quo, Jameel was able to mitigate his alienation and instability by thinking of his whole experience at HLU as an enabling vehicle (i.e. money) to join other imagined communities (i.e. PhD programme and academia in Jordan). Although Jameel's aspired communities did not seem tangible yet, it did have a great impact on the way he navigated the ELC waters. As Kanno and Norton (2003) suggest, an imagined community has no less influence on a person's engagement with the current task as does a real community. In Jameel's case, this impact is evident in the way he aligned his practices with the ELC regulations. The next section aims to explain this alignment.

8.2.3   Conforming with the ELC Practices

Even with the aforementioned marginalization and instability, Jameel needed to stay in this job in order to be able to afford his PhD tuition fees. To this end, he perceived that as long as he is silent and compliant, his contract will be automatically renewed. His unceasing fear of dismissal resulted in him directing his energy and actions to be in line with the local managerial policies by any means. Put differently, the process of annual contract renewal functioned as a mechanism of control to ensure that Jameel's teaching practices and activities are aligned with those endorsed by the ELC.

'*Alignment*', according to Wenger (1998), is the process of bringing one's actions in line with the CoP in which one participates. It is, however, a two-edged sword. It can be effective if it is accomplished through "a two-way process of coordinating perspectives, interpretations, actions, and contexts", allowing CoP members to engage meaningfully in the community practices (Wenger, 2010, p. 183). In this sense, it is empowring as it allows the identity of a larger group to become part of the identity of its members. It, alternatively, can be "blind and disempowering" if it is achieved through a one-way process of submission to external authority, leading to dissociation and alienation from the CoP (Wenger, 1998, p. 181).

Jameel's allignment appeared to be based upon demands for compliance. For instance, Jameel expressed dissatisfaction with the ELC administration, particularly in regard to its insistence on adhering to the particulars of the selected curriculum. He postulated that "there is a gap between the materials and level of the students… any teacher knows that his teaching with these materials is almost in vain" (2nd interview). In the ELC, however, "if we come to make a suggestion, they negatively understand you. They suppose that you are criticizing them or you are violating the system" (4th interview). Thus, instead of giving suggestions or finding coping mechanisms to bridge this chasm between the curriculum and the students, Jameel felt coerced to stick to the ELC rules. When questioned about how he exercised his agency inside the classroom, he underscored that "according to the laws of this university, I have to cover this book" (1st interview). In a later interview, he also asserted that "according to the instruction of the university here, I am not allowed to skip any exercise or any information. I have to cover all the materials even if it is repetitive. So I am not authorized to skip any exercise, any page" (4th interview) (see Section 8.3 for an example).

In the same vein, Jameel recognized the value of sharing his students' L1. For him, "being an Arab here is a good advantage in teaching" (3rd interview). He pinpointed this aspect of his identity as he refused to refer to himself as merely "a bilingual speaker" (2nd interview). He preferred to call himself an "Arabic-English bilingual speaker" to denote that he "can speak English and Arabic. Here this is the point, Arabic, because the students know Arabic and the teacher knows Arabic". He

claimed that having travelled the same journey offered him an intuitive understanding of the students' linguistic needs (Medgyes, 1994). He also believed that it is sometimes beneficial to resort to Arabic to provide comprehensible instructions, especially for the "very weak students" who could not cope with a high proportion of English instruction. That is why, as Jameel explained, "most students want Arabs to teach them". Despite his realization of its significance, however, Jameel could not follow his own professional judgment and integrate Arabic in his teaching because "it is a weak point according to the criteria of the university or the rules or the code of lecturing here in the university" (2nd interview). He insisted that even though those officially regulated standards of practice "make you like a machine" (4th interview), yet "the university has its laws and we have to follow them" (1st interview).

In a nutshell, Jameel's alignment seemed to be achieved through forceful means. He was under a great pressure to not overstep the boundaries drawn by the ELC in order to avoid jeopardizing any chance of getting his contract renewed. This coercion he experienced to align his teaching with predominant meanings within the ELC led Jameel to construct an identity of marginality. This is evident in his exclusion from the negotiation of meanings in the ELC. He was never involved in any discussion and sharing regarding the teaching approaches and materials. At the same time, he did not have ownership over his pedagogical decisions. Simply put, he did not contravene the administration's rules and resolved to do only what he was told to do even if it was against his beliefs to ensure his contract renewal. To better depict the nature of this coercive alignment that stems from his fear of dismissal, I find it more appropriate to borrow his own words when he told me with frankness at the end of the last interview:

> I tell you everything about this department because it is for a scientific research. You are not going to misunderstand me. That is why I tell you everything. But if you were, for example, in a position, I am not going to tell you all of this.
>
> (4th interview)

8.3   Professional Identity and Teaching Practices

According to the ELC records, Jameel's class consisted of 28 students in Level 3. During my observation period, however, an average of 19 students regularly showed up to his classes. The observed classes were heavily teacher-centred, with Jameel doing most of the talking. He usually remained standing at the front of the classroom close to the whiteboard, and the students were silently sitting in rows facing him (See Appendix I for his classroom layout). They only spoke with Jameel's permission. When there was interaction, it was mostly between Jameel and the students

rather than among the students. Over the four observations, group work was incorporated only once for less than 5 minutes (3rd Observation). The following episode illustrates how Jameel acted as an authoritative controller directing every action in his classroom:

	Topic: Unit 3: Workbook, Exercise 4 on page 17
1	T: Now we reach question 4. Match the questions and answers. Ok question number 1: 'Where does he live?'. Raise your hand.
2	S1: The answer is 'C'.
3	T: Raise your hand, please.
4	S1: 'In a flat in Manchester'.
5	T: Yes, 'In a flat in Manchester'. The answer is 'C'.
6	T: Number 2: 'What does she do in her free time?'. Yes (pointing to a student raising his hand).
7	S2: 'She goes swimming'.
8	T: Yes, 'She goes swimming'. 'G'.
9	T: Now question number 3. Yes, here we go (pointing to another student raising his hand).
10	S3: 'Who does he live with?'
11	T: Yes. The answer.
12	S3: 'His two sons'.
13	T: 'His two sons'. Excellent. Thank you very much.
14	T: Now question number 4: 'When does she go skiing?'
15	S4: 'In winter'.
16	T: Yes. Raise your hand, please. Yes.
17	S4: 'In winter'.
18	T: Yes, 'In winter'. 'H'. Thank you very much.
	(1st Classroom Observation)

In light of this episode, which was typical of Jameel's instruction, it can be seen that a great portion of the interactions in his classroom maintained the IRF pattern (Initiation-Response-Feedback) (Sinclair & Coulthard, 1975). In turns 1, 6, and 14, he initiated by asking different individual students display questions to which he already knew the correct answers. After each student's response, he then provided evaluative feedback, such as '*Yes*' (turns 5, 8, 11, and 18), '*Excellent*' (turn 13), and '*Thank you very much*' (turns 13 and 18). Even with the conflicting viewpoints regarding these triadic exchanges, Cullen (2002) emphasizes that, as in the case of Jameel, "if the teacher only gives evaluative follow-up, it will impede the development of a communicative classroom dialogue between the teacher and the class" (p. 122). In other words, the teacher becomes the sole "source of authority who determines the goals of the lesson, the

interaction in the classroom and what constitutes an appropriate contribution to the lesson", restricting students' participation and limiting their opportunities to learn (Law & Tsui, 2009, p. 116).

In addition, it can also be interpreted from the presented episode that discipline was an important feature of Jameel's classes. His frequent requests for his students to "raise your hand" (turns 1, 3, and 16) before calling out answers and his calling on students who have their hands raised (turns 6 and 9) indicate an expectation on his part for the students to be disciplined and obedient. This silent aspect of his teaching and classroom management is not unexpected, however. In fact, it strongly echoes his experience as a learner. As a learner, Jameel learned in "traditional classes" (1st interview), and according to Clarke (2008), "rigid hierarchy dominates the 'traditional' classroom" (p. 106). As a result, Jameel considered students' compliance as an imperative for creating and maintaining effective learning environment. As he contended, for lessons to be successful, students should be "good listeners" (1st interview), and "that is why I oblige the students to listen to me" (2nd interview).

What I found interesting, though, is that classroom management was not one of Jameel's concerns in teaching. During my experience at HLU, it was not uncommon to see expatriate teachers struggling with managing their students and exerting authority in the classroom. In addition to that, as mentioned earlier in Section 8.2.1, Jameel did not have any teaching experience prior HLU. He similarly was not offered TESOL methodology courses in his education. This was even reflected in his response when I asked him about his teaching methodology. He replied, "I do not know a lot about the approaches … By the way, I do not know a lot at the level of theories". Nevertheless, he claimed that "I do not have a problem with classroom management. It's been Ok for me from the beginning until now". He credited that to his identity as an Arab in general, and Jordanian in particular. He believed that being Jordanian granted him an invaluable feature that made him feel "comfortable in teaching English" (1st interview): familiarity with the local dialect. In Jameel's eyes, knowing the local dialect was not less important than speaking Arabic. He posited that "it is Ok to know the language, but if you know the language and the dialect, it will be better". He viewed the local dialect as a means for constructing and maintaining authority in the classroom. To put it differently, it "is like a weapon and you can use it just to protect yourself … Students cannot make jokes in the class using slang words" (3rd interview).

Along similar lines, Jameel argued that he was culturally privileged inside the classroom. "Here [in KSA], the base of culture comes from Islam. So because I am Muslim, I think that, of course, I am aware of the culture", Jameel confirmed (3rd interview). He posited that sharing his pupils' cultural backgrounds was essential for stimulating their learning interests; "if you, for example, use examples from the society, this may attract the students' attention" (2nd interview). The observed classes

revealed otherwise, however. Indeed, a key finding regarding Jameel's pedagogy is his strong alignment with the assigned textbook. This is conspicuous in the following episode:

Topic: Unit 5 (There is/There are, Some/Any)

T: Now we have a question on page 28. Open your workbook on page 28, question 3. Paul Jenny, and their two children want a cottage for their summer holiday. Read the advertisement, then complete the conversation. This advertisement is for Torr Cottage in South Devon. Guys read it then we will answer the questions together.

T: Ok. Guys let's go to part 2. Complete the sentences about Torr Cottage with *some*, *any*, *a*, or *an*. The first one: is there a garden? Sentence 2: there are …

S1: *some* restaurants.

T: Raise your hand, please. Yes Mohammed.

S1: *some* restaurants.

T: why did you choose some? Why? Because we have plural and it is not a question or negative. So we choose *some* restaurants. Ok. You are right. Excellent Mohammed. *Some*, the answer is *some*.

T: Sentence 3. Sentence 3. Lafi, the village of Ringmore has …

S2: *a*

T: post office and …

S2: *a*

T: shop. You are right. But tell me why *a*? Because it is not plural and not followed by a vowel.

(3rd Classroom Observation)

Congruent with Elyas's (2011) analysis of the textbook used in the Saudi university where he carried out his study, it is clear that the textbook used at HLU was written for the general ELT market with no consideration given to the specificity of the Saudi culture. This is reflected in the content of the subject '*Torr Cottage in South Devon',* which was most unlikely to be familiar to students who most likely had never visited any western country in their lives (Alfahadi, 2012). What is revealing in this episode, however, is Jameel's strict adherence to the prescribed textbook, irrespective of its cultural inappropriateness or irrelevance. Despite the increasing empirical evidence that Saudi learners are more comfortable with language materials that are culturally relevant to them (Moskovsky, 2018), Jameel, as he mentioned earlier in Section 8.2.3, prioritized covering the whole textbook in apparently an attempt to avoid any potential repercussions.

Consistent with the interviews, similarly, the observational data abundantly suggests that Jameel showed a high degree of compliance with the 'English-only' policy in his teaching. As illuminated earlier in section 7.3, the ELC promulgated that "all English teaching is monolingual and the use of Arabic in the classroom is not permitted" (PYP instructors Handbook). During my 4 classroom observations, I noted that this policy had been strongly reinforced by Jameel. He used only English as a medium of instruction. All the classroom observation field notes were concluded by a general remark that "Teacher uses English ONLY all the time in his teaching". He rarely switched to Arabic, and it was mostly to make announcements about academic and other non-academic issues. The following two episodes are cases in point:

Topic: Unit 4 (Present Simple)

T: Excuse me, I am going to tell you something in Arabic. It is concerning the university affairs. (*Guys, we have a blood* شباب, عندنا حملة تبرع بالدم من الساعة 9 كل يوم. مكان التبرع هو مبنى كلية الطب. *donation campaign. It is held at the Medical school building. You can visit them any day starting from 9 a.m.*).

(2nd Classroom Observation)

Topic: Unit 5 (There is/There are, Some/Any)

T: Guys, don't forget. Tomorrow we have a speaking exam. Ok guys? Tomorrow we have a speaking exam. At 10, you should be available. بكرا عندنا إختبار يا شباب. لا تجي متأخر. الساعة 10 راح يبدأ الإختبار. سامعين يا شباب؟ (*Tomorrow, we have exam. Don't be late. It's going to start at 10. Understood?*). Tomorrow we have a speaking exam. Don't come late.

(3rd Classroom Observation)

To sum up, it is visible that Jameel's professional identity was intricately linked to the way in which he conducted his classes. His teaching practices, for instance, were deeply influenced by the way in which he was taught English as a student. This is evident in his disciplined approach which was an outcome of his learning experience in 'traditional' classes. Furthermore, his identity as a Jordanian who speaks a similar dialect of Arabic to the one used in KSA was his safe haven to establish and maintain authority in the classroom. Finally, the data also revealed that Jameel's pedagogy was not isolated from the influence of the context (i.e. ELC) in which he was teaching. This was concrete in his use of 'English-only' when teaching as well as his strict adherence to the prescribed textbook.

8.4 Conclusion

In this case study, I have attempted to explore how Jameel constructed his professional identity within the ELC CoP. In Wenger's terms (1998), Jameel seems to be on an *'Outbound trajectory'* with marginal participation. This trajectory ultimately leads to relinquishing membership and exiting the community. This is reflected in his exclusion from the ELC core practices (i.e. in-service trainings, committees, talks, and seminars). This marginalization kept him on the outskirts of the community with unlikeliness to make any 'inbound' movement. Jameel was aware of this marginalization and understood that it was because of his non-nativeness and non-localness. Despite his initial attempts to gain recognition through publishing 3 articles, he soon noticed that the inequalities existing in the ELC are caused by the hegemony of 'Native Speakerism'. Rather than deconstructing this ideology, however, Jameel was complicit in its persistence as he himself consented to the superiority of NESTs in a process of 'self-marginalization'. So it can be concluded that Jameel's alienation from the ELC practices was a result of both being excluded and excluding himself (i.e. through self-justifying this exclusion).

Additionally, there were other factors that undoubtedly contributed to him being on this *'Outbound trajectory'*. Being employed under the relatively short contract system as well as being young in age all led Jameel to minimize his investment in this CoP and envisage a better future for himself in other CoP. Wenger's (1998) notion of *'Imagination'* as a mode of belonging is central to an understanding of Jameel's experience here. By relying on his imagination, Jameel was able to reframe the goals he attempted to achieve as a language teacher at HLU. Instead of regarding his job as an end in itself, he viewed it as a means that would enable him to afford his PhD studies and eventually join academia in his home country, Jordan.

This imagination was coupled with another mode of belonging, *'Alignment'*. As illustrated earlier in Section 8.2.2, Jameel was caught up between his desire to implement what he perceived to benefit his students the most and the need to conform to the ELC culture and meet its expectations. However, given the lucrative financial rewards HLU can offer, it is perhaps understandable that Jameel chose to be on the safe side and focus on maintaining his employment. In order to avoid risks and make certain that the administration would renew his contract, Jameel had to keep his head down and play along, without calling any unwanted attention. Despite his awareness of his cultural and linguistic privilege inside the classroom, he chose to align his teaching with the dominant meanings within the ELC (e.g., English only policy in the classroom), even if they did not match his professional beliefs. Unlike alignment that is achieved through "negotiating, persuading, inspiring, trusting, and delegating", Jemeel's was a result of "conformity and submission" (Wenger, 1998, p.

205). This coercive alignment, as Wenger points out, leads to alienation and eventually leaving the

CoP.

CHAPTER NINE:

THE CASE OF <u>NASEER</u>: AN EXCEPTIONAL INVESTOR CARVING AN 'INSIDER TRAJECTORY'

9.1 Journey to Being a Teacher at HLU

Naseer is a Nepalese English language teacher. Nepali is his first language and English is his "second language". He also claimed to speak Hindi, Urdu, and a little Arabic as additional languages. At the time of data collection, he was single in his mid-40s. Due to his father's job in India, he was born and lived the first two years of his life there. Shortly after the British company, where his father was working, had sacked its employees, Nasser's father decided to go back with his family to their hometown in Nepal. It was a remote "small village" where living conditions were strenuous. Neither televisions nor telephone lines were available. Even newspapers "were very rare and difficult to come by". The only means of connecting with the rest of the world was radio. What is more, the transportation system was poorly developed. The only passage to the outside world was by footpath. The locals had "to walk like 7 or 8 hours to get to the nearest bus station" (1st interview).

In spite of these circumstances, achieving academic excellence was very high on Naseer's family agenda. For them, education represented the way out of the cycle of poverty. Among all the subjects, however, an extra emphasis was placed on learning English literacy. Naseer's father's experience of working with "British people in India" raised his awareness of the power that English offers in terms of its cultural and economic capital. For this reason, "he wanted his son to be fluent in English. That was his dream". Therefore, he started teaching Naseer English "at home at an early age", even before enrolling in school. Because of his low proficiency in English, however, he was not capable of teaching Naseer more than "basic English, such as alphabet and song words" (1st interview).

At the age of 9, in the 4th grade, Naseer started taking his first formal English classes at the primary school. This experience was not what he would have hoped for, however. He was satisfied with neither the language teachers nor the teaching materials. According to him, "the teachers themselves were not trained. They implemented a very traditional way of teaching like teacher-fronted (lecture) method". "There was very little practice of English in the classroom". In the same vein, the "textbooks were old-fashioned", and "the classroom activities were geared towards passing

the examination rather than developing the skills". Owing to these factors, "the impact of the classroom [on Naseer's English language learning experience] was minimum" (1st interview).

Regardless of this unsatisfying experience at school, Naseer's interest in learning English had not subsided. Indeed, he was both extrinsically and intrinsically motivated (Brown, 1991). On the one hand, he was striving not to disappoint his father. "I was fulfilling my father's dream", as he stated. He also realized the pivotal role of speaking English in advancing in life and becoming successful. On the other hand, he was "fascinated" by this language that sounded nothing like his own. "It was very impressive". "It was exciting to speak English". Back then, however, English learning materials "were not available as much as we have these days", and Naseer "did not have enough money to buy books … to improve [his] English". Additionally, "it was hard to find people who could speak English". Hence, most of his early exposure to English was outside school through "BBC radio programs". "Radio was the main source … because it was free". Solely listening to the radio, however, did not satisfy Naseer's insatiable hunger for learning English. He desired to improve his other linguistic skills too. For this reason, he frequently requested his "relatives" who used to go "to the city to bring English newspapers. It did not matter if they [the newspapers] were 2 years old or 3 years old". All Naseer wanted was "to read something other than the textbook". Accompanied by his "bilingual dictionary", Naseer used to spend hours reading newspapers and "translating from English to Nepali and Nepali to English" (1st interview).

Nearing graduation from secondary school, Naseer had no doubt that he "wanted to be an English teacher". At that time, holding a secondary school diploma "was enough to teach only primary school kids". Thus, immediately after graduation, he started teaching English in his hometown to "young kids who were like 4, 5, 6 years old". In no time, Naseer realized that teaching was much more difficult than what he initially thought. Although his "English was acceptable", he admitted that he "did not know how to manage the classroom" (1st interview). He discerned that he needed to become "a professional English language teacher", that is, being "informed about the methodology, the cultural and contextual dimensions of ELT, the types of learners, the levels of learners, the goals of ELT, the curriculum, and obviously the focus of these days: CLT" (2nd interview). However, he could not pursue his tertiary education then because he could not afford it. Therefore, he was compelled to teach at the same primary school for two years. "The purpose was to collect money to study the bachelor's degree" (1st interview).

In the early 1990s, Naseer moved to the city to study English Education for his Bachelor's degree. His experience in this programme formed a watershed in him "becoming a teacher". He "started to look at teaching in a different way". That largely was due to "a [British] English language teacher who inspired me a lot". This teacher incorporated "modern techniques and methodologies

and approaches into his teaching". For instance, besides illustrating "theoretically what CLT was, he taught us communicatively in the classroom". The same teacher also took Naseer and his colleagues to a conference and introduced them to "a much bigger community of teachers: Nepal English Language Teachers' Association (NELTA)". This "conference made a big difference in my life as a teacher". It was "a huge eye-opening" as it helped Naseer "to connect three things: what we were actually learning at the moment, what I learned in the past, and what is happening outside in the world" (1st interview).

In his junior year in college, Naseer started working in an intermediate school as a part-time teacher. It was an opportune experience because "teachers can only really make sense of theoretical or abstract knowledge once they are engaged in concrete and meaningful teaching acts and situations" (Said, 2014, p. 43). Whereas other teachers were "doing the same traditional teaching, I was experimenting with teaching what I learned in the conference, what I learned in the classroom, what the teacher taught us". Naseer's way of teaching was "a surprise to the students because nobody, no other teacher involved them in group-work or pair-work. It was still new to them" (1st interview).

After finishing his undergraduate studies, Naseer moved to teach in several secondary schools for 3 years. During this period, he also continued as "a very active member in NELTA" where he voluntarily worked as "a teacher trainer". His job was to "teach government school teachers in villages a new curriculum based on CLT". This involvement with NELTA made Naseer see the complexity of ELT. He apprehended that "you cannot be a good teacher just by learning methodologies, just by learning approaches, and techniques". Hence, at the beginning of 2000s, Naseer decided to widen his horizon and pursue his Master's degree in English Language and Literature. After earning his Master's, he began "working with the British council and the American embassy in Nepal". For over 5 years, he was involved in designing, coordinating, and running teacher training courses across the country. This experience was "very important" for Naseer as it enabled him to build "a network of people, a community of practitioners" that could prove useful over the course of his career (1st interview).

In 2008, Naseer "went to England" to embark on "another Master's in TESOL" from a highly ranked university in which both the teaching and research orientations emphasized critical issues related to ELT. He described this programme as "a great learning experience" that formed the "bedrock of who I am now as a teacher". In this programme, he was exposed to the works of critical scholars such as Suresh Canagarajah and Jennifer Jenkins that developed his awareness of issues like 'Native Speakerism', the politics of ELT, and the legitimacy of non-Anglophone Englishes. During this

period in the UK, Naseer also "attended and participated in the IATEFL conference, where I met many scholars" (1st interview).

Upon graduation, Naseer "was looking for an opportunity where I can use my knowledge, my experience of ELT abroad". When seeking a teaching position, Naseer did not deny the crucial role of "income" in determining his destination. Therefore, "from a saving point of view, Saudi Arabia was an attractive place" for him. In fact, it was his "number one choice because it is a tax-free country" and "the living standard is not as expensive as in Europe" (3rd interview). Besides being enticed by the salary, Naseer also wanted to have a professionally enriching experience that could contribute to his "continuous development". He wanted to "meet new people", "learn new ideas" and see "what is happening in the world" (1st interview).

9.2 Experience within the ELC

9.2.1 From Being Legitimate to Becoming Marginal

When this study was conducted, Naseer had been teaching in the ELC at HLU for 6 years. In 2010, he started off his journey with a relatively clear idea of what he would face in this new context. Prior arriving in KSA, he "read extensively about the place, about the culture, about the food, about the education system". He also sought some advice from his Saudi classmates in the MA TESOL programme. It is clear in his comments that "it was not that I decided without studying much about Saudi Arabia". Therefore, he reported that "when I came to Saudi Arabia, it was not a shock" (3rd interview).

This take-off was further eased by the comfort he found in the guidance and orientation provided by the ELC at the very beginning. For example, "immediately after coming here", Naseer told me, the ELC organized an in-house workshop in order to acquaint new teachers with "the ELT at school level: how learners learn, how they are exposed to ELT, how much practice they have". The ELC also ran "a few days long workshop to help teachers understand or to know about the teaching methodology being in practice in Saudi Arabia". Those activities were vital for Naseer as they equipped him with "a lot of ideas and insights into the Saudi school system". That is why, "within the first year", he was keen to attend "most of the ELT workshops organized by the university" (4th interview).

In CoP's terms, as a newcomer, Naseer's initial participation in the ELC community was peripheral (Lave & Wenger, 1991). He was aware of this peripherality, and he did not feel marginalized because of it. In fact, he appreciated his position on the periphery as he knew that he

needed to gain further knowledge about the culture of this new CoP in order to move towards its centre-stage as a full member. Accompanied by "lessened intensity", "special assistance", and sufficient "explanations", this peripherality gave Naseer "an approximation of full participation". Put another way, it provided him with "a sense of how the community operates" as it afforded him an access "to mutual engagement with other members, to their actions and their negotiation of the enterprise, and to the repertoire in use" (Wenger, 1998, p. 100).

Yet, the movement from the periphery as a newcomer towards the centre as a full member, as Wenger (1998) illustrates, is not expected to be "free of conflicts" (p. 101). In the case of Naseer, the more time he spent at the ELC, the more inauspicious discriminatory practices he noted, and the more his initial impression of the inviting and homely culture of the ELC changed. He mainly began to observe that "the influence of Native Speakerism is too strong". This ideology, according to him, is "institutionally established" and "in practice" at different levels within the ELC. This can be seen, for instance, in the selectivity of distributing hierarchical roles within the ELC. Naseer contended that it "has been a tradition" in the ELC to fill leadership positions (e.g., being a director or a committee chairperson) with NESTs. This prejudice for NESTs reached the point that when there were changes in the administrative staff, "teachers in general expect that there will be a NS as the director of the ELC" (2nd interview).

Furthermore, Naseer could not fail to remark the explicit tendency for "recruiting teachers from South Africa, United States, Canada, Australia and England", which clearly indicated a stereotyped "assumption that NESTs are superior". Even the hiring criteria were skewed against NNESTs. Whereas NNESTs were required to hold at least a "Master's degree in TESOL or Applied Linguistics", NESTs would be recruited if they only had a "bachelor's degree, which is not enough" in Naseer's eyes (2nd interview). This was echoed by the recruiting agency member who said "to be honest, they [administration at HLU] do not consider qualifications or experience as the main criteria. They tell us 'we want 90% to be natives', and that's what we prioritize". Financial perks was also another area of discrimination where NESTs were advantaged; "NESTs with Master's degree are paid better than NNESTs with Master's in Linguistics or Applied Linguistics. This is discrimination" (2nd interview).

On top of that, Naseer was also disheartened by the absence of dialogue between the teachers and the administration. In his former experiences, especially with NELTA, the British council, and the American embassy, he used to work in environments where ideas were bounced off and decisions were made collectively. In the ELC, however, the decision-making process was restricted to the more powerful NESTs administrators. Without having much influence, teachers were anticipated to merely enforce those externally made decisions. For example, teachers had no

role in developing the curriculum and its teaching materials. They were merely implementers of a prescribed curriculum. Similarly, teachers were disengaged from a critical aspect of the students' assessment process: writing exams questions. In the ELC, "NESTs are the exam writers, and they write exams, and the execution of the decisions by the exam writers is by the teachers. So I think there is not much say about the questions making. Teachers' participation is not much". In the final interview, when asked about the potential ways to enhance the ELC quality, Naseer stipulated that "improvement can be done only through teachers' participation" (4th interview).

Likewise, Naseer deplored the fact that the collegial collaboration among teachers was almost non-existent. Having taught for more than a decade in different settings enlightened him about the significance of fostering a participatory ambience in the workplace. When teachers "share their hands-on experience", Naseer highlighted, "you learn new ideas ... You bring some changes in yourself, and bring changes into the classroom, and bring changes in your perceptions … then you begin to see the classroom differently. You begin to see the learners differently". In other words, "you are not the same person as you were before" (1st interview). This concurs with Wenger's (1998) argument that learning that happens through participation in a CoP "transforms who we are and what we can do" (p. 215).

At the ELC, however, "the sharing between teachers is limited". Naseer resented the fact that despite having "a huge asset", that is, comprising teachers "from diverse experiences, different backgrounds", the organisational structure of the ELC still failed in promoting an ideal setting for teachers to mutually engage with other peers in negotiating their joint enterprise and contributing to its shared repertoire. Even though they were "teaching the same kind of learners", teachers scarcely discussed their work or shared their ideas and materials with each other. Briefly, in the ELC "you do not know what other teachers are doing" (4th interview), a notion that corresponds with Kiely's (2014) critique of the structure of many TESOL institutions that keeps teachers "isolated from their professional colleagues … without the rich framework of participation" (p. 218).

To sum up, as shown above, Naseer joined the ELC CoP as a peripheral member. Initially, his peripharlity was legitimate, and thereby he was appreciative of it because it provided him with an insider's understanding of the ELC culture. Familiarizing himself with the Saudi education system is a case in point. This peripherality, however, is effective "only as a prelude to actual engagement" (Wenger, 1998, p. 100). In Naseer's case, unlike his smooth induction into the ELC, his attempts to progress to the CoP's centre and participate in its practices were not hurdle-free. The stranglehold of 'Native Speakerism' ideology minimized his participation in negotiating and claiming ownership of meanings that were considered important in the ELC. For instance, he was not able to participate in the ELC core professional activities (e.g., curriculum planning and assessment). Nor was he able to

gain recognition as a valued member through obtaining a superior position in the hierarchical structure of the ELC (e.g., director or coordinator). Moreover, his remaining on the periphery was lingered by the lack of the pedagogical collaboration with his colleagues. In a word, after being legitimately positioned on the periphery of the ELC, the lack of engagement made Naseer's peripherality deemed marginal.

9.2.2 Influence of External Factors beyond the ELC

Alongside the aforementioned constrains, there were additional factors beyond the immediate working context that still affected Naseer's professional experience within the ELC. A major finding the datasets showcased is Naseer's feeling of estrangement from the local society. The prospect of socializing with local Saudis, in any capacity, outside the university walls was rare and seldom a possibility. He made it clear that:

> No matter how hard I try, I am still an outsider because it is not only me and how I look at people, but how local people look at me. They look at me as an outsider. They think he is not Saudi. He is from outside. So that kind of wall would have been broken if I were a Saudi, and it would be much easier for me and more enjoyable to be part of the society. Working plus being very close to the society is a different kind of pleasure. You enjoy it in a different way. So that is what I cannot get. I wish I could be like local Saudi teachers, but this never happens. And I think this is what I miss, not being a local Saudi teacher.
>
> (3rd interview)

Being socially distant made gaining sociocultural knowledge beyond Naseer's reach. This is reflected in his reply to my question about his cultural awareness when he said, "I do not know many things about the local culture". Although this cultural alienation was experienced outside the ELC, it still had a direct influence on Naseer's inside experience. He reiterated several times that acquiring sociocultural knowledge is crucial in teaching English. He believed that "the more I learn about the local culture, the more I will understand my students. Definitely, that is an asset. That is an advantage of knowing my students better". Due to this exclusion, however, it was difficult for Naseer to fully know the students with whom he worked on a daily basis. For this reason, he asserted that "they [Saudi teachers] are better positioned to teach because they have profound knowledge of the culture" (3rd interview). Throughout our time together, Naseer mentioned two causes that perpetuated this cultural detachment: not speaking Arabic and not being a Muslim.

Naseer first explained that his difficulties in connecting with locals may have been, in part, due to him not speaking the Arabic language. He was clear that speaking Arabic meant acquiring the necessary capital to access the Saudi culture. Even though he spoke highly of the hospitality and kindness of Saudis in statements like: "they are more accommodating" and "I feel comfortable to

live in the Saudi community", he yet noted that Saudis tended to "have their own friends, their own circles of people". And penetrating those circles would be arduous if you do not "speak Arabic fluently". As he said, "you are integrated if you can speak the language". That is why, early on, he "was very motivated to learn Arabic". He even "started writing and speaking basic Arabic". However, language learning was a time consuming process, and he did not have the luxury of time to carry on this learning as "a disciplined activity" since the bulk of his time was spent on "teaching students, lesson plans, PowerPoint presentations, Word documents, plus marking, assessment, and students' evaluation". Hence, he "stopped learning Arabic in the real sense because it was kind of a distraction", and limited his friendships to those who "definitely can speak English" (3rd interview).

Moreover, Naseer touched on the notion of religion as a contributing factor in his non-integration with the local society. Being Buddhist, on the one hand, he did not regard his religion to be "at odds with the local religion here, Islam". He posited that there are "universal qualities that most of religions in the world have: be humanistic to people, understand people, their feelings, their sensitivities, and be kind to them, be generous". It is clear that Naseer did not see Buddhism and Islam as two opposite poles. Conversely, he saw more commonalities than differences in their moralities. On the other hand, Naseer still considered one of the complexities of acculturation into the host culture to be its intricate interconnectedness with Islam. In our conversations, Naseer seemed familiar with how deeply seeped into the daily lives of Saudis Islam was. He described KSA as an "Islamic country" where most of its social norms cannot be wrenched away from Islam. For example, "prayers, festivals, marriage ceremonies and death funerals", to name a few, are all practices that are permeated by Islam. Therefore, Naseer speculated that it is hard to be "integrated into the local society if you do not share the same religion" (3rd interview).

The data also revealed that the temporary contractual employment was detrimental to Naseer's experience within the ELC. Naseer was aware that it is certainly common practice to see expatriate teachers hired on limited-term contracts. He understood that "if you are giving foreigners a job, that means that there should be a contract". He, however, was dissatisfied with the short length of the contract (1 year) and the psychological as well as the social hardships caused by it. For instance, although his employment contract was renewed year after year for six years, the process of contract renewal still remained as a permanent source of discomfort. He reflected that if "we had longer contract system, like 3 years or 4 years, … teachers can feel more secure … [they] will have a peace of mind". Additionally, the contract length hampered him from having long-term plans regarding his social life, such as his "housing, buying, let us say, cars or whatever". To overcome this instability, Naseer urged the ELC to have a "longer contract system, which would make any teacher more dedicated to his profession at the university" (4th interview).

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To repeat, this section explicates that Naseer's professional journey was not limited to what he experienced within the ELC boundaries. There were two other external factors that still exerted some influence on his professional life: first, his separation from the local culture due to not speaking Arabic as well as not being a Muslim and, second, his short-term contractual employment status.

9.2.3   Resisting Native Speakerism

As Section 9.2.1 showed, Naseer was aware that his marginality within the ELC was largely due to the existence of Native-Speakerist practices. At the same time, he was mindful that a resigned acceptance of the status quo that promoted such institutionalized deprofessionalism could lead to a loss in passion for teaching (Nagatomo, 2015). He believed that "if you are not strong enough, not self-confident, if you do not trust yourself, maybe you begin to falter. You think: this is not the right profession; my choice is wrong" (2nd interview). Rather than submitting to this ideology and its attendant practices, thus, Naseer refused to remain silenced and marginalized along the periphery. The rich experience and expertise he brought with him to the ELC underpinned his sense of authority and provided him currency to challenge his unfavourable positioning and renegotiate his membership within this CoP. As Wenger (1998) points out, "we define who we are by where we have been and where we are going" (p. 149).

The first step "to challenge a taken-for-granted educational practice or discourse", as Troudi (2015) argues, is through developing an "awareness that education in general and English teaching in particular are not apolitical" (p. 91). Naseer reasoned that "HLU is not an isolated case. It is part of the world. It is part of the Middle Eastern assumption of native speakerism" (2nd interview). He attributed the prevalence of this ideology to the politics of ELT (Phillipson, 1997), which Johnston (2003) defines as "anything that has to do with power and the control of resources of every conceivable kind" (p. 43). Naseer elaborated on this interwoven relationship between 'Native Speakerism' and the politics of ELT when he stated:

> I would say it is the politics of ELT rather than the pragmatics of ELT, which is a NS and NNS are defined by ELT politics, market where most of these products come from these native speakers' countries. And the purpose to be honest with you, there is nothing to hide, is to sell those ELT products in the market worldwide. The emphasis on NSs will help them sell their products, help the people from native speaking countries to get employment. That is why the idea of NSs is so strong. That is the politics, market of ELT.
>
> (2nd interview)

This testimony, amongst others, elucidates that Naseer developed a critical understanding of the sources as well as the ramifications of the hidden ideologies behind the NS fallacy (Phillipson, 1992). Hence, he underscored the necessity of moving forward by not succumbing to "the already shredded integrity of the TESOL profession" (Rivers, 2013, p. 90). Firm in his belief that "we have to make ELT and learning more respectable". To begin with, Naseer underlined that "we have to stop thinking down the line of NSs and NNSs … and move forward to the direction of professional English language teacher". In this sense, "the question of whether NSs or NNSs are better language teachers was often voiced as irrelevant, if not counterproductive" (Brutt-Griffler & Samimy, 1999, p. 427). A more pertinent question, according to Naseer, is how qualified those teachers and what kind of expertise they can offer. As he opined, "my idea is not NSs versus NNSs, rather qualified teachers versus non-qualified teachers, whether native or non-native" (2nd interview). This echoes the students' preferences as well. For example, one student emphasized that "a teacher must be qualified. Here in the Prep-Year, we have teachers who do not hold qualifications in ELT. For example, we were taught by a native speaker who could not answer our grammar questions. Although English was his mother tongue, we used to correct him most of the time. This is a problem" (2nd Focus Group).

Armed with this consciousness, Naseer rejected to regard his non-nativeness or non-localness to be the factor of legitimizing his being. He confirmed that "I am not losing my identity as a NNEST because there are locals or NESTs" (3rd interview). By drawing on his '*Imagination*', which is "an important component of our experience of the world and our sense of place in it", Naseer was able to transcend the limitations of his conditioned status and give his experience "other meanings other possibilities, other perspectives" (Wenger, 1998, pp. 176, 178). Several times in our interviews he expressed a sense of pride in his identity and framed his multilingualism as an asset rather than a liability in crafting his voice as a successful and professional English teacher. In Naseer's view, "the most important thing is the relationship and rapport between the teacher and the students"; "if you don't know about learners, methodologies, approaches, techniques are dead things. They don't bring any changes in teaching. This is what I believe, strongly believe" (1st interview). Hence, since he "went through the experience of language learning" and "learned English as a foreign language like my students", he "feel[s] closer to the learners and understand[s] their problems because [he] once was a language learner". He further stated that he represented a successful role model to his students; "I am proud of myself because students have generally respected me … they take me as a professional teacher and they want to be like me". (2nd interview). Naseer here gave a central place to this facet of his autobiography (i.e. a language learner) in order to connect his identity to the identities of his students, and thereby pinpoint this particular advantage that he had over NESTs.

Nemtchinova (2010) made a similar point when she wrote, "this common experience draws instructors and students together; it arouses the mood of empathy and understanding and creates a positive teaching and learning environment in the classroom" (p. 139).

Along similar lines, Naseer criticized the over-reliance on NESTs as it was not consistent with the cultural realities of the world KSA is part of. In our globalized world, English is used as a 'lingua franca', and students are more likely to engage with people from diverse language backgrounds (Fang, 2018; Jenkins, 2007); "Students will listen to a Chinese speaking English, a Japanese speaking English, an Indian speaking English, a British speaking English". Therefore, he depicted his position within the ELC as beneficial for the students who needed to be exposed to "different varieties of English" in order to "be prepared to understand and to speak all kinds of English" (3rd interview).

Naseer's employment of imagination to free himself from the constraints of Native speakerism also enhanced his '*Engagement*' in the ELC. Besides his internalized rejection of this ideology, Naseer acted as an agent of change in an attempt to push back the persistence of Native Speakerism. Although an admittedly painful process, Naseer believed that it was a responsibility on his part to raise awareness and demythologize this ideology. Rather than aiming his arrows towards the ELC, when any opportunity arose, he did not hesitate to doggedly explain to those who were "either unprofessional or has not worked with NNSs before, or he does not have the knowledge of ELT across the world" the strengths of NNESTs as well as the inaccuracies behind the NESTs superiority (2nd interview). Even inside the classroom, Naseer resisted Native Speakerism and challenged the appropriateness and authenticity of the cultural content of imported materials that simplistically eclipsed the students' real worlds at the expense of promoting the Western 'native-speaker' norms (Gong & Holliday, 2013) (see Section 9.3 for an example).

This deep understanding of the multidimensionality of ELT together with the students' positive feedback did not go unnoticed among Naseer's colleagues and superordinates. In his third year at HLU, for example, he was assigned a position at the examination committee, and he "worked as an exam writer for one and a half year". After that, he joined the curriculum planning committee to negotiate "what topics to teach and what topics to skip, for what purposes and why" (4th interview). Moreover, as an indication of high standing, he was chosen by the ELC director, among a few best teachers, to teach Post-prep English language courses. The fact that he progressively began to engage in ELC activities in which he had previously only been an observer shows that he was being taken seriously as an ELC member. This recognition of Naseer's competence and his engagement in the ELC core practices was a major source of his identity formation. As a matter of fact, it expedited his centripetal movement to be a full CoP member. As Wenger (1998) notes, one

central aspect of belonging to a CoP is having one's ideas accepted and adopted by the CoP members.

Overall, the discussion above demonstrates that Naseer's imagination positively influenced his engagement in the ELC. By drawing on his imagination, Naseer was able to legitimatize his status and view himself as a successful multilingual teacher rather than a deficient NNEST. A major outcome of this positive self-image was his sense of empowerment to exercise his agency in active attempts to reshape the surrounding context that was dominated by the ideology on Native Speakerism. By so doing, he started to gain recognition as a valued ELC member. After being marginalized on the periphery, he began to contribute, on an equal footing, to all ELC activities, ranging from designing the curriculum to taking part in the examination procedures.

9.3   Professional Identity and Teaching Practices

This section aims to explain the close relationship between Naseer's professional identity and the way in which he taught his English lessons. Although the attendance register showed that a total 29 students were enrolled in Naseer's class, the 4 lessons I observed were comprised of an average of 26 Level 4 students. The classroom space was relatively small. The students were sitting in traditional horizontal rows facing the whiteboard, except the times when they worked in pairs or small groups (See Appendix J). Naseer tended to stay at the front of the classroom close to his laptop, which was oftentimes connected to the projector and displayed on the whiteboard. In describing his teaching style, Naseer claimed that he was "a communicative language teacher who is willing to engage language learners in learning activities". He further cautioned that CLT "does not mean just using pair work, group work" (1st interview). The following episode sheds some light on Naseer's understanding of CLT:

<u>Topic: Chapter 5 (Writing Anecdotes) on page 92,93</u>

T: Now, what we do today is page number 92 and 93: 'Past Perfect' and 'Simple Past'. That is what we are going to do today. Now, remember we are not learning grammar here just to learn grammar, just to write grammar exercises. Here we are learning two tenses 'Simple Past' and 'Past Perfect' to know how to use them in sentences when you are writing anecdotes. That is important. We are learning the 'Past Simple' and the 'Past Perfect' to write an anecdote, not for grammar's sake, not only for grammar.

(2nd Classroom Observation)

After explaining in the previous lesson what is 'anecdote', its importance, its different stages (i.e., beginning, peak, end), and giving example on it (see Appendix C for the field-notes of the previous lesson), Naseer in this episode that took place at the beginning of the class turned the students' attention to the underlying knowledge of the language structure that would be needed to perform this communicative task (i.e. writing anecdotes). In this sense, Naseer considered grammar to be a tool which would allow his students to communicate successfully. The purpose was to make students "know how to use the two tenses in sentences when you are writing anecdotes"; it was not "for grammar's sake", as he emphasized. This episode shows that Naseer did not follow what he called "a very narrow definition of CLT" (2nd interview). Unlike the 'strong' version of CLT that bans grammar teaching, Naseer believed that "the exclusion of explicit attention to grammar was never a necessary part of CLT" (Thompson, 1996, p. 10). Nor did he view grammar mastery to be the key to effective L2 learning. He actually took an in-between position, similar to what Long (1991) calls a 'focus-on-form' (as cited in Ellis, 2016).

Another salient feature of Naseer's pedagogical practices was his attempts to localize the content of the textbook according to his students' needs and culture. He viewed it unreasonable to think of "a book that was produced in one place of the world to be universally appropriate". Thus, since the textbook contained "many things which are not contextually appropriate", Naseer affirmed that it was his job "to bridge the gap, … do a lot of modification, … [and] find other materials from outside to support the textbooks" and make them "culturally and contextually appropriate" (4th interview). To illustrate, one of the tasks in the textbook asked the students to write an anecdote about an interesting experience that happened to them during their lifetime course, with an example of a young woman's experience of learning how to play piano. Instead of drawing on this example, however, Naseer displayed PowerPoint slides with different pictures of young Saudi males camping in the desert and narrated:

Topic: Chapter 5 (Writing Anecdotes)

T: Let me give one example. One of the students went to the desert to collect firewood. He went deep into the desert, far from the road. He was with his friends. After they finished collecting firewood, there was a huge pile of firewood in a pickup truck. They discovered that the car ran out of petrol. It was shocking to find that there was not petrol in the car. They could not call anybody because there was no mobile network. So they had to walk for about 2 hours to get to a place where there was a mobile network. So one of them called his brother who came with petrol and fill up the car's tank.

(1st Classroom Observation)

In light of this classroom excerpt, it is patent that Naseer exercised his agency in his teaching as he chose to skip the example in the textbook and incorporated what he thought was culturally relevant and meaningful to his students. It should be noted that HLU is located in "a small city" where the majority of students come from rural and Bedouin backgrounds. Almost all the students had no experience with this Western musical instrument (i.e. piano). I doubt that some of them do not even know what a piano is. Therefore, Naseer consider it fundamental to "prepare [supplementary] materials" that he assumed to be "within the knowledge of students" (4th interview). This supports McKay's (2003) observation that "whereas it is possible that target cultural content is motivating to some students, it is also quite possible that such content may be largely irrelevant, uninteresting, or even confusing for students" (p. 10). Another possible interpretation of Naseer's avoidance of the piano example is that it was an act of censorship. Despite its ubiquity in public places and on TV, many students still consider music to be prohibited from an Islamic point of view (Hudson, 2013; Louber, 2015). Any references to music and singing in classroom could be problematic. Hence, rather than going through this potentially risky topic, it is probable that Naseer decided to stick to the religious norms of the context in which he was teaching.

His consciousness of the role of L1 as a valuable resource to facilitate instruction was another aspect of Naseer's identity that became visible in his classrooms. Even though it was officially not allowed to speak Arabic in English classes at HLU, Naseer held the view that using the students' L1 could bring important advantages if it was used judiciously. Regardless of his limited grasp of Arabic, which he described as "a kind of difficulty in the classroom" (3rd interview), Naseer knew that "student uses of the L1 do not necessarily mean that the teacher has to know the L1" (Cook, 2001, p. 417). Therefore, getting the students "to cross-check the meaning of the correct translation of the English word" was a compensating strategy he adopted in order to overcome his unfamiliarity with Arabic (3rd interview). This is visibly apparent in the following 2 classroom episodes:

Topic: Chapter 5 (Writing Anecdotes) Exercise 9 on pages 90 & 91

T: The next activity is identifying 'Digression'. We already discussed 'Omission'. It means you omit the main parts. 'Digression' means the other thing. You write something not essential, not important. You are going off the topic. Off the topic means not related to the topic. For example, this morning I woke up late because I was tired yesterday. I had my breakfast before coming here. And I met a friend of mine. And I talked to him about my assignments, my homework. When I am saying this, I am talking about coming to the university. But when I am giving the details about my friend's talk, it is digression. If I describe what I discussed with my friend, that is irrelevant. This is called 'Digression'. If you digress, if you are going off the topic, the topic is not relevant, then you have to omit the points that are not necessary. Now, this is the last activity we are going to do: (Identify 2 Digressions in the following paragraph). Read it now please.

S1: Doctor.

T: Yes, please.

S1: Digression means the ones that does not relate to the topic?

T: Yes, it does not relate to the topic. Yes, exactly. In Arabic, what is the word 'Digression'?

S2: شاذ تقريبا *(It almost means 'irrelevant')*.

S3: شاذ؟ *(Irrelevant?)*

S2: يعني مهو مهم بالقضية اللي تناقشه *(It means that it is not important to what you are discussing)*.

T: Ok. That is Digression.

(1st Classroom Observation)

Topic: Chapter 6 (Global Connections) Exercise 4 on page 104

T: What is the meaning of 'culture'?

S1: ثقافي *(cultural)*.

T: Ok this is the word 'culture'. Now, 'culture' plus 'al'. Now what is the word?

Ss: Cultural.

T: Ok. So 'al' is a suffix that comes after the word to makes it adjective, 'cultural'. What is the difference between 'culture' and 'cultural'? 'Culture' in Noun. What do call 'culture' in Arabic?

S2: ثقافي *(cultural)*.

T: and 'cultural'?

S2: The same ثقافي *(cultural)*. The word has no adjective in Arabic.

S3: No, no, not ثقافي *(cultural)*. ثقافة *(culture)*.

S2: أي والله صادق *(Yes, you are right!)*.

T: What is the difference?

S2: Yes, yes.

T: What is the difference? Let me ask you to think about it in Arabic. 'Culture' in Arabic?

Ss: ثقافة *(culture)*.

T: and 'cultural'?

Ss: ثقافي *(cultural)*.

T: Ok. You understand the difference.

(3rd Classroom Observation)

In both incidents, it is evident that Naseer did not solely consent to his students' use of their L1, but also impelled it by asking them about the words equivalents in Arabic. Arabic here functioned as a scaffolding tool that students employed to collaboratively analyse lexical categories (i.e. *Culture* vs. *Cultural*) and clarify the ambiguity of unfamiliar vocabulary to each other (i.e. *Digression*). Sometimes, Naseer even resorted to me, despite his awareness of my non-participant observatory role, to translate some words that presented difficulty to the students, such as '*multiculturalism*' and '*globalization*' (3rd Classroom Observation). It should be acknowledged that during my observation period, the use of L1 was induced around 12 times to provide a short-cut explanation of vocabulary

items or grammatical rules that otherwise could have taken Naseer a long time to clarify without any guarantee that his clarification in English will be understood by the students. Finally, I find this encouragement of L1 usage not surprising though. I believe that Naseer's trajectory as a multilingual learner and his past habit of using a dictionary to learn English (as showed in Section 7.1) is what triggered his endorsement of L1 use.

9.4   Conclusion

This case study has illustrated that Naseer's professional identity construction within the ELC CoP consisted of both "institutional construction" and "personal reconstruction" of identities (Tsui, 2007, p. 658). Before joining HLU, Naseer worked as a language teacher and teacher trainer in several contexts for over 10 years. Albeit being an experienced expert in the TESOL field, Naseer started his journey by being inducted into the ELC community periphery. Initially, he valued this peripherality as it provided him with "an opportunity for learning" about the ELC culture (Wenger, 1998, p. 166). Wenger (1998) further stipulates that this peripherality is enabling only if it "leads to full participation" (p. 167). In Naseer's case, however, his attempts to move to the CoP centre and participate in the negotiation of its meanings (e.g., curriculum, examinations) were initially hampered by the ideology of 'Native Speakerism'. The asymmetrical relationship between NESTs and NNESTs also extended to other areas, such as positions, salaries, and hiring practices. All these factors combined repositioned Naseer as a 'marginalized member' rather than his initial position as a 'legitimate peripheral participant'.

In addition to that, there were two external factors that still exacerbated Naseer's professional experience inside the ELC. The first factor was his distance from the Saudi society, which Naseer attributed to two reasons: being non-Muslim and not speaking the Arabic language. Being almost entirely separate from the local society rendered gaining the sociocultural knowledge of the context in which he was teaching unattainable. Therefore, the students' lives beyond the context of teaching and learning English, as Naseer repeatedly confirmed, was apparently a mystery. The second factor that negatively influenced Naseer professional experience was his contractual employment status. Having to work under a short-term contract caused Naseer a feeling of insecurity and prevented him from having long-term plans.

In spite of these confining conditions, Naseer was resistant to align himself with the dominant discourse of the ELC which kept him on the periphery. With the experience and expertise he brought with him into the ELC, he refused to regard his non-local NNEST status to be the determiner of his marginalization. By relaying on his '*Imagination'*, Naseer created a reassuring self-confidence that

allowed him to adopt an identity of a competent multilingual teacher who possessed more advantages than his NESTs counterparts. In other words, this new identity of a competent multilingual teacher enabled Naseer to reimagine himself in a new and much more positive light and to position himself differently with regard to the host CoP. This positive self-image also enhanced Naseer's '*Engagement*' in the ELC practices and empowered him to act as an agent in charge of change, both inside the classroom and at the departmental level.

As time passed, Naseer's competence could not be overlooked by the administration. He started to gain recognition and gradually began to participate in the ELC central practices. As he began to "take responsibility for, and shape the meanings that matter within a social configuration [the ELC]", Naseer experienced a shift from being a marginalized non-participant member to being a valued insider member (Wenger, 1998, p. 197). Being an insider, Nagatomo (2012) contends, "involves power because insiders make decisions that govern the rest of the community" (p. 100). For Naseer, his position as a full member was further endorsed and validated by the administration who appointed him to teach Post-prep courses as well as to take part in the examination committee. Although he was expected to move to another place eventually as gaining a tenure position at HLU was impossible for non-Saudis, Naseer's exceptional investment in the ELC CoP securely placed him on an '*Insider trajectory*'. Wenger (1998) posits that this trajectory "does not end with full membership" as full members need to maintain their membership through actively participating in the community practices (p. 154). Finally, and after spending 6 years at HLU, Naseer said, "Today, I am proud that I made the right decision" (3rd interview).

CHAPTER TEN:

THE CASE OF <u>PERVEZ</u>: ON A 'BOUNDARY TRAJECTORY' TO APPROPRIATE

NON-PARTICIPATION

10.1 Journey to Being a Teacher at HLU

Pervez is a Pakistani English language teacher. He is 40 years old, and he was born and bred in an upper middle-class family in the city area of Lahore, Pakistan. Urdu is his first language, and he speaks English as a "second language". His first encounter with the English language began at an early age in school. In Pakistan, Pervez attended "an English medium school", that is, his "schooling was purely in English from the beginning, from the KG [kindergarten] level" (1st interview). Concomitantly, Pervez's family "hired an English language tutor to teach me at home" (3rd interview). Even at home, his parents were expected and encouraged by the school administration to "talk with me using some simple English language words". This considerable emphasis placed on learning English was pragmatically fuelled as "in Pakistan, you cannot survive if you are not a good English learner ... You will never get a good job; all the multinational firms, all the public sector, in sciences, in education, in medical, it is all in English" (1st interview).

Albeit being "a good student in English" as a result of being immersed in it all day, it was the Science subject that Pervez enjoyed the most. Therefore, when he reached the secondary school level, he opted to specialize in Science. In Pakistan, secondary education is divided into several tracks (e.g., humanities, science, engineering, commerce), with each specifically designed to prepare students for a certain type of university study or career. After four years, and upon successfully passing the national board exam, Pervez was awarded the Higher Secondary School Certificate in Science. Yet, his passion for science did not end there. In fact, during his secondary education, he grew ever fonder of science. Hence, he decided to "continue majoring in Science" for his undergraduate studies as well (1st interview).

Pervez's burgeoning fascination with science was also coupled with a strong desire to become a teacher. For him, "teaching is something in my blood". Although he did not explicitly demonstrate whether their influence was through approbation, encouragement, or role modelling (Clarke, 2008), Pervez made it clear that his decision to pursue a teaching career was significantly moulded by his family. When asked about why he became a teacher, he unhesitatingly referred to family members who were or had been teachers. He stated that "my wife is a teacher. One of my brothers is a

teacher. His wife is a teacher. And my other brother's wife is a teacher … We are five brothers. So three of us are already teachers". Pervez also provided an additional reason for choosing teaching. He asserted that he was "inspired" by a teacher who had constantly encouraged him to envision himself as a teacher in the future; "He always told me, 'Pervez, you have to be a teacher in the future' … he was so inspiring" (1st interview). To this end, after obtaining his Bachelor's degree in Science in the early 1990s, Pervez immediately enrolled into and successfully completed another Bachelor's programme in Education.

After receiving both Bachelor's degrees, Pervez had no time to rest. He "desperately needed a job. I wanted to earn money". Armed with these qualifications, finding employment was no hard task. In the late 1990s, he "straight away" was able to secure a teaching position in a secondary school near where he lived. He entered this new workplace eager to begin teaching what he had always loved, science. However, his experience with teaching science subjects lasted "no more than 6, 7 months". Back then, his school was suffering from English language teachers' shortage, and "they needed an English teacher". Since he was "good in English at that time", he was requested by the principal to teach English for a temporary period of time until the teaching staff shortage would be resolved. "At that time, I did not want to be an English teacher. I felt like being dragged towards it", contended Pervez (1st interview).

Shortly after teaching his first English lessons, however, Pervez's view towards ELT shifted profoundly. Contrary to his early expectations, he "enjoyed teaching English and went for it". He described it as "luckily that the school appointed me and selected me as an English teacher" (1st interview). This joy emanated mainly from Pervez's ability to develop a very close bond with his students. Unlike science classes where the teacher's job is to "to follow certain rules strictly" (2nd interview) and "give them [the students] formulas, and that is all" (1st interview), Pervez observed that ELT is "more flexible" and "the students and the teacher are close to each other". "In ELT, the students' involvement with the teacher is necessary", and the teacher consequently "can understand the students' feelings" (2nd interview). This well-established rapport with the students, according to Pervez, enabled him not only to teach them English, but also to show them "how to become a good human, a good person, how to build a good personality for your future, a better person for the society". Another endorsement to Pervez's identity as a language teacher came from his "students [who] were so much satisfied with my way of teaching, with my way of explaining things" (1st interview).

Pervez's foray into ELT lasted longer than he initially expected as the shortage of English language teachers continued for another academic year. It was at that moment that Pervez decided to capitalize on this opportunity and obtain some academic qualifications in an English-related field

in order to remain in his position as a language teacher. Therefore, while teaching English, he embarked on a Master's degree in English Literature; "I was teaching and studying in the university in the evening classes", he said. At the same time, he also participated in several in-service teacher training courses arranged by "the British Council" and "Oxford College over there in Pakistan". Once he earned his Master's in 2003, Pervez desired to become a tertiary-level teacher. After applying for many different positions, Pervez found work at a university where he "became a lecturer of English". He "continued teaching English [there] for more than 4, 5 years". During this period, he attained a "Post-graduate Diploma in IT and then a Master's in Business Administration" from the same university in which he was teaching (1st interview).

Whilst teaching in Pakistan, Pervez was continuously invited by his uncle, who "was working as a principal in the Pakistani embassy school in Qatar", to experience "teaching in the Gulf". Pervez was aware that KSA in particular was "a very attractive country for Muslims. You can perform Omrah, Hajj very easily". Furthermore, he knew that he would not feel foreign due to the large number of Pakistani expats in KSA; "Pakistanis love to come over here [KSA]", as he reported. In spite of these incentives, however, it was not until the employment of his "brother" and his "brother's wife" in KSA that Pervez seriously began seeking and applying for a job in Saudi universities. At first, Pervez's "wife got an opportunity here [at HLU] … After that, I also got a job here … It is like a chain", Pervez explained. In 2012, and after "teaching in my country Pakistan for around 9 years", Pervez moved to KSA and started his new teaching journey at HLU (3rd interview).

10.2 Experience within the ELC

10.2.1 Reticently Observing his Exclusion

At the time when the fieldwork was conducted, Pervez had been teaching at HLU for 4 years. He started his journey with a fairly clear picture of what it looked like to teach in KSA. Prior being recruited, he was informed by his brother and other friends who had been in KSA that the teaching profession in this country is "more respected than any other profession", and "the students have a lot of respect for their teachers, even in the overall society". These appealing remarks made Pervez embrace this new experience with excitement because what mattered the most to him was working in "a good friendly environment" (3rd interview).

This optimistic preconception grew even bigger once he arrived at the university. In his first days on campus, Pervez was invited to attend "a one-month course that the ELC designed especially for the natives and foreign teachers to introduce them to the Saudi culture, the aspects that we

should be careful about. It was also about the ELT". This specific course focusing on the local socio-cultural context, as seen by Pervez, was "helpful" and provided him with valuable insights into the ins and outs of the Saudi culture. For example, it was in this course that Pervez first became aware of "the students' use of *Wasta* in order to avoid any behavioural consequences" (4th interview); Hudson (2013) defines *Wasta* as "the influence that individuals from powerful families in Gulf society may have" (p. 197). Overall, Pervez described his early days as an "effective initiation" into the ELC community (4th interview).

This incipient experiences as a 'legitimate peripheral participant' (Lave & Wenger, 1991) did not last long, however. With time, Pervez began to notice that there was "a gap between administration and teachers" (3rd interview). Even among teachers, the interpersonal interaction was minimal and, thereby, neither ideas exchanging nor materials sharing existed between them. Even though teachers attended collective activities held by the ELC, they mainly did so because "It was compulsory". In other words, "it is from the university that we have to prepare certain workshops and seminars" (4th interview). Apart from that, Pervez affirmed that "everyone lives in his own bubble". When asked to expand on what he meant, he said it "means that the teacher is not interfering in others' lives, and others are not interfering in his life". He further elaborated that "the natives have their own culture. They have their own lifestyle ... They do not want to interfere". Likewise, his communication with other NNESTs amounted to little more than "'hi', 'Assalamu Alaikum' [Arabic greeting meaning 'Peace be unto you']". Pervez expressed exasperation at this solitary work environment, and stressed that "as professionals, we need to cooperate with each other. We need to talk with each other" (3rd interview).

Besides this lack of mutual engagement among ELC members, Pervez progressively began to see that power is unevenly distributed in a prejudiced way among teachers depending on their nativeness of English. That is to say, NNESTs tended to be ignored, while NESTs dominated the workspace. In the ELC, Pervez elucidated that "we, the non-natives, are not being selected to be in charge ... As non-natives, we are not considered. Whether the person is good or much better, he is not native, so he is not good". As the interviews unfolded, Pervez offered various examples of how the ideology of 'Native Speakerism' was manifested in the ELC. For instance, he stated that "for certain positions, being a director, higher ranks positions, they [the administration] want particular natives. Sometimes, the coordinators also". In the same manner, "if there is any committee, a native will be in charge of that committee" (2nd interview). Not only that, NNESTs would probably not be selected to be members of those committees either. This applies to Pervez himself who "was not part of any committee" (4th interview). Even "from a salary point of view, they [NESTs] get more benefits". When reflecting on such practices, Pervez showed a strong disapproval of this lamentable

discrimination and underscored that "the teacher should be professionally strong … If he is not a professional teacher, whether he is a native or non-native, then all the other things will not matter" (2nd interview).

The questioning of his legitimacy as a NNEST extended to the classroom too. Pervez struggled with his students' expectations to be taught by NESTs. Similar to Golombek & Jordan's finding (2005), the students in Pervez's class "equate native speaker status with Whiteness and that these double filters of racism and native speaker superiority make it even more difficult for a non-White L2 speaker of English to gain credibility as a teacher of English" (p. 522). For this reason, Pervez described his position inside the classroom as unfavourable. This can be represented in the following excerpt:

> The disadvantage is my colour, my nationality … The students look at my colour and say 'Aw teacher, where do you belong to?' 'Aw you are from Pakistan. Pakistani and an English teacher! Oh my god, can you teach us English?'… When entering the classroom, the students look at me and say 'He does not look like a British. He does not look like an American'.
>
> (2nd interview)

Having said that, however, it would be misleading to suggest that Pervez's marginality was completely institutionally imposed. Despite his acute awareness of his alienation within the ELC, Pervez's later comments denote that he had no interest in challenging his undesirable position or in making his voice heard as a legitimate ELC member. To put it differently, Pervez selected to remain reticent at the periphery merely observing his marginality. In our last interview, I asked him about the reasons behind his acceptance of the detrimental status quo, which stands in stark contrast to the great level of confidence he displayed in his abilities as a professional language teacher. His response was that "religiously, I do not believe in these things. I just continue my work. From an Islamic point of view, it is destiny. So I do not consider these things. I just do my work and Alhamdulillah (Praise be to Allah)" (4th Interview). It is apparent in this comment that Pervez did not consider it a responsibility on his part to break the cycle of his marginality because all life events are predetermined by Allah. In the same vein, Pervez's use of the word 'Alhamdulillah' signals that his faith-informed vision seemed to provide him a sense of relief when things did not seem to fall into place. The role Islam played in Pervez's mode of participation in the ELC clearly showcases that religion could constitute an integral part of English language teachers' professional identity (Johnston, 2003; Smith, 2007; Varghese & Johnston, 2007). As Baurain (2012) puts it, "personal religious beliefs are a prominent part of how they [language teachers] know what they know and why they do what they do as teachers" (p. 329).

To summarize in Wengerian terms, Pervez first joined the ELC CoP as a 'legitimate peripheral participant' (Lave & Wenger, 1991). As a newcomer, he was "granted enough legitimacy to be treated as [a] potential member" (Wenger, 1998, p. 101). This was evidenced in the teachers' orientation programme which reified Pervez's status as a potential member of the teaching staff. This initial fortunate experience, which characterized the 'honeymoon' phase for Pervez, ended shortly, however. As demonstrated by the data discussed in this section, Pervez soon started to notice that interaction between ELC members was minimal and only occurred during the mandatory attendance activities organised by the ELC. Similarly, because of his non-nativeness, the prevalence of 'Native Speakerism' eliminated any possibility for him "to take part in meaningful activities and interactions, in the production of sharable artifacts, in community building conversations, and in the negotiation of new situations" (Wenger, 1998, p. 184). This circumscribed participation, consequently, undermined Pervez's legitimacy and confined him to the ELC periphery, but this time as an illegitimate marginal member. One notable finding in Pervez's experience, however, is that he was not unduly concerned about his marginalization. Although he realized that his marginality was professionally unjustified, he yet refrained from any endeavour to resist it and progress to the CoP's centre and participate in its practices. This action, or lack of it in this case, was mainly driven by Pervez's fatalistic Islamic belief that destiny is unchangeable and mapped out in advance.

10.2.2 Influence of External Factors beyond the ELC

In addition to the aforementioned influences, the findings demonstrated that Pervez's experience inside the ELC was also affected, both positively and negatively, by three main external factors, namely working under different work conditions from local Saudi teachers (i.e. being a non-local), understanding the local Islamic culture (i.e. being a Muslim), and not speaking the Arabic language (i.e. being a non-Arab). All these factors combined put Pervez in an ambivalent position since, as he reported, he was vocationally closer to non-locals, culturally closer to local Saudis, and linguistically closer to NESTs.

Throughout the interviews, Pervez evinced a belief that his journey within the ELC was deleteriously impacted by being a non-local who had no possibility but to be employed on an annual contractual basis. While acknowledging that "Saudis have got their own advantages because they understand the language, the norms, the culture", Pervez nonetheless, when probed more deeply, spoke more openly about how "non-locals have to fight with the system in order to compete with the more preferred locals". He pointed out that because of the employment and labour law in KSA, which grants Saudis tenured positions right from the first day of employment, locals "can get this job easily, or can work anywhere else in Saudi Arabia". This lopsided competition with locals forced

Pervez to "work harder, I want to show my presence" (3rd interview) in order to ensure that his "contract will be renewed by the end of the year". At the same time, it caused him "a lot of stress" and made him feel "insecure". This emotionally draining experience was further aggravated by the fact that he was customarily informed about his contract renewal decision "on the last day at the end of the year. For example, if the contract ends on the 30th/May, they give me the renewal letter on the 29th/May. So I do not have enough time to plan for the future". Hence, Pervez posited that this "fragile situation not only affects the teachers, the university also loses good teachers because of such rules. Those teachers start applying somewhere else, and they will resign if they get another job". That is why Pervez confirmed that the university "should increase the time period" of the contract in order to enhance non-locals teachers' willingness to invest themselves in their work; "the more secure they are, the more time they spend in the job" (4th interview).

Alongside the university's stifling employment regulations, there were two additional factors that influenced Pervez experience inside the classroom. Firstly, Pervez maintained that being Muslim enabled him to understand the Saudi culture, which he characterized as a "Muslim traditional culture". By linking religion with culture, he situated himself in a culturally advantageous position in KSA. He asserted that "being a Muslim makes me understand the culture". Understanding the local culture, consequently, exerted some positive influence of his day-to-day teaching practice. From his viewpoint, "if you know the culture, the way of living, definitely it has an impact on your teaching" (3rd interview). The most prominent benefit of being a Muslim, according to Pervez, was bringing him closer to his students. As he put it, "I am very close to them [the students] religiously. I understand them. I understand their feelings and everything" (2nd interview). He also added that being a Muslim was an invaluable asset in precluding cultural conflicts with students. In dealing with "classroom confrontation", Pervez proclaimed that he "can handle the situation much better than other teachers [who] have different type of cultures". Because of this discerning cultural understanding, "I have not experienced anything in the last 4 and a half years. I did not have any bad experience with the students", said Pervez (3rd interview).

To accentuate this Islamic, culturally-privileged aspect of his identity, Pervez frequently contrasted his experience with other non-Muslim NESTs. Several times, he narrated anecdotes of NESTs who tended to 'Other' Saudi students and consider their 'Oriental' culture inferior to the superior West (Said, 1978). Pervez criticized the way in which:

> they [NESTs] think 'Oh my god, he is a desert man. He does not know anything.
> I am from that country. I am from this class'. Sorry to say that, but some of
> them think like that … That is their drawback, their cultural point of view. They

cannot understand the Islamic culture.

<div align="right">(2nd interview)</div>

Although characterising NESTs in this way might itself be seen as an act of 'Othering', it exemplifies the way in which Pervez considered his affiliation with the local culture as an outcome of sharing the same religion.

On the other hand, it should be noted that Pervez made a clear distinction between culture and language. Despite the literary problematization of the language-culture nexus, Pervez viewed the two as separate entities. For him, "the culture is not the language" (2nd interview). This concurs with Hofstede, Hofstede, and Minkov's (2010) argument that "language and culture are not so closely linked that sharing a language implies sharing a culture, nor should a difference in language always impose a difference in cultural values" (p. 389). Thus, regardless of his cultural familiarity, the limited knowledge of Arabic still proved a particular problem for Pervez, who regarded sharing the students' L1 as an important instructional tool especially with his students whose "linguistic skills are very very low" (3rd interview). This dilemma was also corroborated by my observations of his lessons, in which he struggled to teach and communicate with his low-level students in Arabic (see Section 10.3 for an example).

In summation, this section has explicated that Pervez's experience was further impacted by external factors beyond the ELC boundaries. A key factor was Pervez's sense of job insecurity owing to being hired to teach under a renewable one-year contract. The data further revealed that language and culture were two additional external factors that played a part in his classroom experience. Since Arabic and Islam are two essential components of the Saudi culture, being a non-Arab Muslim, Pervez was caught in an in-between position. Differently said, whereas Pervez was culturally advantaged as a Muslim, he was linguistically disadvantaged as a non-Arabic speaker. This is reflected in his own words when he illustrated, "culturally, I am closer to Saudis", but at the same time "because my Arabic is not as good, I am closer to the natives than to Saudi teachers" (3rd interview). This decoupling of religion and culture, on the one hand, from language, on the other, reveals the complexity of Pervez's identity as a non-local, but yet Muslim, NNEST teaching in the Saudi context. Considering these intricacies, hence, it can be argued that Pervez's experience in the ELC was "culturally and linguistically coloured in ways that were specific to [his] status as non-local NNEST" (Benson, 2012, p. 493).

10.2.3 Exploiting Marginality to Cross Boundaries

Membership into a CoP is not simply a matter of "geographical proximity" (Wenger, 1998, p. 74). In order for newcomers to be recognized as full members, they need to mutually engage with other members in producing meanings that matter to the CoP. However, as mentioned earlier in Section 10.2.1, due to unequal power relationships, Pervez's participation in the ELC CoP was minimal, and therefore he tended to occupy a marginal position on the ELC periphery. This marginality was exacerbated by other external factors as well as Pervez's unwillingness to challenge his position and contribute to the repertoire and the enterprise of the ELC because, in his eyes, that was his destiny. As a result, his "long-standing" on the periphery led him to develop an identity of "non-participation" (pp. 166-167).

The work of '*Imagination*', however, was central to Pervez's trajectory within the ELC. Through imagination, Pervez was able to reappropriate his non-participation and give it different meanings. By stepping back and reflecting on his prior experience as "a college administrator back in Pakistan", Pervez saw no reason to involve himself in the ELC activities. He imagined that taking up an administrative position would bring him "a lot of stress. Every day, there was a new story from the students. Every day, there was a new story from the teachers also". For that reason, Pervez described teaching as "the only thing I want to do"; "I love teaching better than administration. I prefer to be a teacher" (4th interview). It is worth noting here that '*Imagination*' in Wenger's theory is not only future-oriented. The past can also play a role in conditioning the present. As Wenger (1998) argues, "it is through imagination that we see our own practices as continuing histories that reach far into the past, and it is through imagination that we conceive of new developments, explore alternatives, and envision possible futures" (p. 178). In this sense, imagination, as Clarke (2008) describes it, "is both retrospective and prospective" (p. 98).

By drawing on his '*Imagination*', Pervez also chose not to envisage his exclusion from the ELC as a constraint, but as a chance for personal freedom. In Wengerian terms, Pervez used his "non-participation as strategy" that provided him "a source of freedom and privacy" (1998, p. 170). Being left alone without being assigned administrative duties opened up opportunities for Pervez to devote more time towards activities that he regarded more important. In particular, realizing that it was just a matter of time till he would leave HLU and "start teaching somewhere else", Pervez decided to concentrate of his professional development (3rd interview). The most outstanding example of how Pervez appropriated his non-participation was his decision to pursue a part-time PhD programme, thus creating a space for his professional development.

I should mention here that Pervez was reluctant to share this information with me at the beginning. However, during my fieldwork, I used to spend some time in the staffroom, either before or after the classroom observations, in order to develop a close rapport with the participating teachers. Although this study is not ethnographic in terms of data collection, I could not help but notice that Pervez spent most of his time on his laptop, either reading or writing, in relative isolation. When questioned about the reasons behind this detachment from the rest of the teachers, Pervez evaded giving a straight answer on the record. When the interview ended and the recorder was turned off, however, he said "I did not want to say that in recording. I am working on my PhD. I started last year"[4] (after the 2nd interview). A possible explanation for Pervez's attempt to keep his PhD life as a secret is his fear of being violating his contract conditions.

In any case, Pervez's decision to carry out a PhD signifies an act of crossing the ELC boundaries and joining another CoP. Wenger (1998) portrays 'Boundary Crossing' as "one of the most delicate challenges" that may face community members since "different practices can make competing demands that are difficult to combine into an experience that corresponds to a single identity" (pp. 154-159). Hence, to sustain a coherent identity, boundary crossers need to construct their identities in "a nexus of multimembership" that converges their "multiple trajectories [to] become part of each other" (p. 159). Building such a nexus, as Wenger (1998) postulates, demands engaging into "reconciliation", a process which "entails finding ways to make our various forms of membership coexist" (p. 160). In the case of Pervez, opting to specifically research "the students' language learning experience within the Preparatory Year Programme [PYP]" (after the 2nd interview) enabled him to reconcile his various forms of membership, and accordingly sit comfortably at a nexus of multimembership that drew connections between the boundaries of his doctoral study programme and his teaching experience at HLU. Not only that, it also offered him ways "to transfer some element of one practice [i.e. data obtained from his students at HLU] into another [i.e. his PhD programme]", in a process called 'Brokering' (p. 109).

Another vital influence of Pervez's imagination was on his 'Alignment' with the ELC pedagogical framework. In the ELC, teachers were encouraged to embrace a student-centred approach. Also, they were expected to adhere to a pacing schedule and cover a designated textbook in order to prepare their students for a standardized test. However, while aiming to achieve the same curriculum objectives, having more leeway, without too much interference from the administration, Pervez could endeavour to teach in ways that he believed would better benefit his

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[4] Pervez's permission to use this 'off-record' information was obtained afterwards. I emailed him explaining its value in representing his professional identity journey as accurately as possible, and he consented to include it in my study.

students. "At the beginning, I tried the student-centred class", Pervez said. In fact, this initial implementation of student-centred teaching was mainly driven by Pervez's belief of its value. According to him, "a student-centred class makes the teacher's job easy" and allows "the teacher also to look towards the weaker students". However, Pervez found it dysfunctional when applied to his low-proficiency students. He elaborated that since English was "an alien language for them [the students], … when they are sitting together, instead of doing that particular task, because it is so much hard for them, they start doing somethings else". In consequence, his class became "mostly a teacher-centred class. I am who is always talking" (1st interview). Similarly, Pervez claimed that his teaching was not restricted to the assigned textbook; "Sometimes, I bring extra materials. I prepare my own questions. I prepare some extra photocopies for them … I prepare my own exercises for them ... And it helps. It helps a lot" (4th interview). That is, irrespective of teaching approaches and materials promoted by the ELC, what counted most to Pervez was "'is what I am teaching them entering in their minds or not?' or 'are they capturing it or not?'" (1st interview).

To sum up, the foregoing discussion has demonstrated the ways in which Pervez utilized his imagination to create new images of his marginality. By relying on his imagination, he was able to capitalize on his exclusion from participating in the ELC core activities by envisioning it as an opportunity to further grow professionally. This is exemplified in his decision to cross the ELC boundaries and undertake a part-time PhD. Pervez's imagination also affected the way he aligned his teaching practices with the ELC standards and expectations. Being isolated afforded him a freedom to teach according to his professional principles. The next section aims to show some of Pervez's teaching practices and their relation to his professional identity.

10.3 Professional Identity and Teaching Practices

According to the attendance register, Pervez's classroom was comprised of 31 students who were repeaters in Level 2. However, the average number of students who regularly attended the class was 13. The remaining were either absent or awarded Denial (DN) due to their absenteeism. During my observation period, I noted that Pervez paid special attention to the classroom layout (See Appendix K). At the beginning of every class, he tended to move the students sitting at the back to the front because he wanted to "focus at the same time on all the students" (1st interview). At the same time, Pervez oftentimes remained in front of the classroom standing by the podium, where his laptop was situated and always connected to the interactive whiteboard.

Consistent with Pervez's description of his teaching, the observed classes were mostly teacher-centred, with Pervez instructing, asking questions, and eliciting answers from the pupils.

However, since it was Pervez's "own interest to produce something different for the students", those teacher-centred lessons were not delivered in a conventional way. Pervez believed that unlike "before [where] it was just the teacher teaching, now there are other tools that make the students more interested, more motivated" (4th interview). In Pervez's case, being "good with computers", due to having 'a Post-graduate Diploma in IT', was his convenient tool to make his lessons less typical and more entertaining (2nd interview). As he put it, "sometimes, the students feel bored in the class … That is why some other video and audio skills help to make them alive in the class" (4th interview). The following descriptive field-notes exemplifies Pervez's frequent integration of computer in his teaching:

	Topic: Revision of Unit 11 (Adjectives and Adverbs)
Min. 65	After the break, Pervez turns on his laptop and connects it to the interactive whiteboard. When all the students are back in their seats, he plays a YouTube video about using the modal verbs 'can vs 'can't'. It is a 2 minute dialogue between two American adults. He then asks his students *"Do you know what this video is about? You remember last week we talked about 'can' and 'can't'? It was on page 82. Do you remember?"*. The students reply *"Yes"*.
Min. 68	Then, Pervez distributes to his students handouts that include the dialogue script, with blanks the students need to fill with 'can' or 'can't'. He says *"Take one and pass it to your friend. Now, let's see. In this exercise, you have to listen and write in the spaces 'can' or 'cant'. All of you ready? Now, I will play the video again. Listen carefully to the conversation and write the correct answer, 'can' or 'can't'"*.
Min. 70	Pervez plays the video again and asks the students questions along the way. The students are actively engaged in the discussion, and they collectively answer every question asked by Pervez.
Min. 74	After discussing the answers with the students as a group, Pervez tells the students *"Now, let's write the answers on the board"*. Different students volunteer to write the answers on the interactive whiteboard.
Min. 79	After that, Pervez plays the video again, but this time together with its English subtitle. He says *"Now, let's check with the script. I will play the video and I will open the script from here"*.
	(2nd Classroom Observation)

This sample presents the way in which Pervez used his computer along with the interactive whiteboard to create lively and engaging materials in an attempt to make his lesson more appealing

to the students. Even though Pervez talked several times about his students' demotivation in statements like: "they are not interested in the work" (3rd interview), "they are not interested in the language. They do not understand how important it is for their futures" (4th interview), the way the materials were presented in this exercise had a positive impact on the students who were actively engaged in filling out the dialogue and writing their answers on the whiteboard. This was supported by a comment made by one of Pervez's students who said "we love when the class is unconventional. For example, our teacher uses lots of videos in his teaching" (1st Focus Group). These field-notes also showcase that although Pervez covered the core content of the ELC curriculum (i.e. the lesson on *'can'* vs *'can't'*), he yet exercised his agency and imparted knowledge to his students in a unique way without having to literally follow the prescribed textbook by the ELC. This corroborates what he said earlier in Section 10.2.3 about how his distance from the ELC gave him more space to teach according to his professional judgments.

Another salient characteristic of Pervez's classroom was his limited ability to speak Arabic. Pervez was mindful of the value of the local language use in the classroom. In his view, "Because the students are at this stage [repeaters], the teacher should know Arabic"; "knowing some Arabic is an advantage" (3rd interview). However, the fact that Arabic was no more than a liturgical language that Pervez used to perform ritual acts of worship (e.g., prayers and supplications) put him "in trouble inside the classroom" (2nd interview). The following two episodes shed some light on how not speaking Arabic presented problems in Pervez' classroom:

<u>Topic: Keep Writing: Unit 2 (Joining Sentences) Exercise 11</u>

T: 'I like watching football, but I don't like playing it'.

S1: Watch دكتور يا يناظر يعني؟ (*means 'see', Doctor?*)

T: You know 'I like watching football, I don't like playing it'. 'I don't like to play football, but I like watching football'. On the channel, I look at the clubs playing football, and I like it, but I don't like to play. Ok?

S1: شلون؟ يعني؟ (*What does that mean?*)

S2: يشاهد. يشاهد (*Watch. Watch*).

S1: وشو؟ (*What?*)

S2: يشاهد. يعني يشوف بالتلفزيون (*Watch. Means watch on TV*).

S1: ايه, ايه (*Yes, yes*).

(1st Classroom Observation)

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Topic: Revision of Unit 11 (Adjectives and Adverbs)

T: So what is 'Adverb'? Same to adjective to noun, adverb describes the verb. For example, 'she can run fast'. So 'fast' describes 'run'. So this is Adverb: after the verb and it explains more. 'Naseer drives fast'. 'You run fast'. Ok? So 'fast' describes 'run'. So fast is an adverb. It explains more. So what is 'Adverb'?

Ss: مستمر (*Continuous*).

T: Yes, مستمر (*Continuous*).

…

T: If you look in your books page 128, 11.3. 'Go fast'. 'Draw well'. 'Speak beautifully'. All these are adverbs. For example, 'fast' here it explains 'go'. 'Go' is a verb. 'Fast', what did we say? مستمر (*Continuous*)?

Ss: مستمر (*Continuous*).

(2nd Classroom Observation)

It is apparent that Pervez's inability to speak Arabic contributed to his difficulties in teaching his low-level students. For example, in the first episode, due to his limited English skills, the student could only resort to Arabic to ask Pervez about the meaning of the word 'watch'. Although Pervez attempted to explain by paraphrasing and elaborating, the student was still perplexed about the word's meaning. He only understood its meaning once it was translated by his classmate. Likewise, in the second episode, while striving to explain the meaning and usage of 'adverbs' in English, Pervez asked the students an interlingual referential question about the meaning of 'adverb' in Arabic. By asking this question, Pervez was aiming to facilitate the learning process and increase the students' comprehension level. However, the students incorrectly told him that 'adverb' in Arabic means 'continuous'. Since he was not in the expert position of being able to confirm or verify the answer (i.e., not speaking Arabic), Pervez continued using the Arabic equivalent of 'continuous' throughout the lesson without recognizing that it was a mistake. This reflects Cook's (2001) caution that despite the potential benefits of using the students' L1, it could be "dangerous as this may be if the teacher knows nothing of their L1" (p. 417).

A final major finding that became obvious in the observational data was the embeddedness of religiously-related matters in Pervez's pedagogical practices. In our first interview, Pervez told me a small but telling story that clarifies the place of Islam in his teaching and how he viewed English as a means of proselytism. He said:

One of the students said to me, 'I will do Sharia. I will become a Sheik in the future. So, what is the benefit of the language?' I said, 'For you, it is the best thing because you have to communicate with the other religions also, with other persons. If they do not know English, so how can you communicate your words and your Islamic ideas? Is it possible?' Then he says, 'Yes, you are right'.

(1st interview)

As I sat and observed the 4 lessons, the incorporation of religious values became even more evident. Sometimes, the inclusion of religious elements was subtle, conveyed by using religiously-loaded phrases and expressions such as *Mashallah* (Allah has willed it), *Inshallah* (If Allah wills it), and *Alhamdulillah* (Praise be to Allah); at other times, however, Pervez expressively referred to Islamic laws and rules. The following 2 classroom episodes are exemplary cases:

Topic: Keep Writing: Unit 2 (Joining Sentences) on page 24

T: On the next page, you should see 'Apostrophes'. Mohammed lives with his friend and his friend's family. This means the family of his friend. My brother's car. The car belongs to my brother. My brothers' car. Ok?
Before we finish, let's have a break for Salah (prayer).

S1: Teacher, number 4?

T: We will see. Now, have a ten minute break. It is Salah time, and we will do later. Salah is more important.

(1st Classroom Observation)

Topic: Revision of Unit 11 (Adjectives and Adverbs)

T: Try to revise Unit number 8 and 9 at home. Tomorrow, we will do it again. We will do the revision for Unit number 8 and Unit number 9. Is it Ok? So you will have to revise at home Unit number 8 and Unit number 9. And the day after tomorrow is your mid-term. So thank you very much. See you next day.

S1: Teacher عليه؟ نركز وش *(What should we focus on?).*

S2: والله اي teacher هذا كثير *(True, teacher. This is a lot).*

T: I can't tell you. You know it is Haram. But study hard and Inshallah you will do well.

(2nd Classroom Observation)

In both examples, it is visible that the Islamic faith permeated Pervez's teacher talk. In the first episode, for instance, even knowing that only three exercise items were left, because of its extreme importance, Pervez felt an obligation to stop his lesson and take a break to perform the noon prayer. His answer to the student who asked him to answer item 4 also indicates that not only praying but praying on time was a priority and a non-negotiable matter for Pervez. In a similar manner, the

second episode demonstrates the impact of Islam on Pervez's work ethics. When the students requested Pervez to give them some hints about what would appear on the exam, although it is illegal and unethical in all manners, Pervez attributed his refusal to the fact that it was *Haram* (forbidden) in the Islamic law. He also proceeded to encourage his students to work hard, yet reminding them that their performance on the exam would still be in Allah's hands (i.e., *Inshallah*). These two episodes echoes Johnston's (2003) assertion that "religious values clearly come from outside the classroom, yet the beliefs and values of both teachers and students affect classroom interaction in important ways" (p. 93).

10.4 Conclusion

This case study has elucidated the professional identity construction of Pervez within the ELC CoP. Despite his 9 years' experience of English language teaching in Pakistan, as a newcomer, Pervez was incipiently placed on the ELC periphery. This initial peripherality was legitimate and enabled him to learn the ropes of the new workplace. As time marched on, however, Pervez began to recognize the difficulty of gaining full membership status in the ELC. Due to the lack of mutual engagement among ELC members as well as the unequal power relationships between NESTs and NNESTs, Pervez was not able to participate in negotiating the meanings of the joint enterprise. Yet, Pervez was not unduly bothered by this alienation as he believed that this was his predestined fate. Hence, instead of progressing to the ELC centre, he remained on its periphery as an illegitimate marginal member.

It was also revealed throughout Pervez's recounts that his experience within the ELC was additionally influenced by three external factors. Firstly, the fact that Pervez was recruited to work under an annual contract system caused him a sense of insecurity and coerced him to work harder in order to ensure his contract renewal. Secondly, Pervez claimed that being a Muslim provided him with insights into the local culture and, thereby, he was better positioned to teach and connect with Saudi students. Thirdly, while acknowledging the positive role of Islam in his teaching, Pervez felt that his position inside the classroom was still lacking due to not sharing the students' mother tongue. This was evidently concrete in the presented episodes in Section 10.3.

With all these factors in play, Pervez's marginal position did not seem to change. What changed, though, was the way in which he dealt with this marginality. By relying on his '*Imagination*', Pervez envisaged his circumscribed participation as a chance to focus on his professional growth. The most evident example that illustrates Pervez's appropriation of his marginality was his decision to cross the ELC boundaries to pursue a part-time PhD. By actively participating in both the ELC and the doctoral programme, Pervez placed himself on a '*Boundary*

trajectory'. This trajectory, according to Wenger (1998), "find[s]…value in spanning boundaries and linking communities of practice" (p. 154). While maintaining multimembership in both CoP, Pervez also engaged in a '*Brokering*' process as he introduced some elements of the ELC (i.e. his students' language learning experience within the PYP) into his PhD research. Moreover, the datasets have explicated that Pervez's '*Imagination*' impacted his '*Alignment*' with the ELC culture. Teaching according to his professional judgments rather than following the exact policies prescribed by the ELC was a case in point. Overall, Pervez seemed to enjoy the freedom he had at HLU and its attendant consequences on his ability to cross and span multiple CoP boundaries. That is probably why when prompted to reflect on his future, he posited that "I have a long-term plan to stay here [at HLU]" (4th interview).

CHAPTER ELEVEN: DISCUSSION

Thus far, this study has discussed in detail the individual case studies. Through the lens of Lave and Wenger's (1991) and Wenger's (1998) 'Communities of Practice' theory, Chapters 7, 8, 9 and 10 have respectively explored the professional experiences of Thamir, Jameel, Naseer, and Pervez within the English Language Centre at HLU. Although the participants were similar in that they shared their non-localness and non-nativeness and worked at the same ELC as language instructors, their journeys were not unidimensional or similar. Weaving together datasets from several resources (i.e., interviews, classroom observations, focus groups, and documents) was of great value in illustrating how the participants' identity trajectories were neither linear nor simple.

In this chapter, I will revisit those findings, and through a cross-case analysis, I will point out common themes that run across the four cases. By so doing, I will attempt to accentuate the unique experiences as well as some underlying similarities of those doubly disadvantaged '*Non-local NNESTs*', those whose identities correspond with neither the idealized NESTs nor with the privileged local-NNESTs. In particular, the next sections will shine light on four main overarching themes: Institutionalized Native Speakerism, Controlling Non-localness, Linguistic, Cultural, and Religious Repertoires, and (En)countering Marginalization as well as a further discussion on the ELC (In)effectiveness.

11.1 Institutionalized Native Speakerism

In their professional trajectories within the ELC, the focal participants encountered a variety of disempowering barriers. I would argue that of these, the 'Native Speakerism' ideology is perhaps one of the most damaging and prevalent. Despite the long-lasting scholarship that calls for moving beyond the 'idealized NEST' (e.g., Braine, 2010; Cook, 1999; Llurda, 2005; Mahboob, 2010; Medgyes, 1992; Phillipson, 1992), unfortunately, the privileging of 'inner circle' NESTs (Kachru, 1986) still permeates many aspects of the ELC and maintains hegemonic control over its practices. All the participants in this study, regardless of their diverse educational, professional, national, religious, cultural, and linguistic backgrounds, spoke in one voice about the disparity in the treatment between NESTs and non-local NNESTs, both during the recruitment process and once hired, and its negative ramifications on "marginaliz[ing] the identities of all individuals whose negotiation of being and becoming did not correspond with that of the idealized 'superior' [NEST]" (Yazan & Rudolph,

2018, p. 1). That is, their recognition and positioning as full-fledged and legitimate English language teachers was thwarted by their non-nativeness (Yazan, 2018).

From the four teachers' accounts, it can be seen how the disparate work-related conditions make it difficult for non-local NNESTs to enjoy the same status as NESTs. For example, despite TESOL's vehement resolutions opposing discriminatory hiring practices, Naseer talked about discrimination in the recruitment practices that favour NESTs over their equally-competent or more competent NNESTs peers (Alenazi, 2014; Ali, 2009; Mahboob & Golden, 2013). In the same vein, Thamir, Jameel, Naseer, and Pervez were cognizant of and frustrated by the unequal pay scales and other financial benefits between NESTs and non-local NNESTs, although they were teaching the same load. This inbuilt favouritism of NESTs is apparent even in the type of accommodation the faculty is provided with. Jameel, for instance, posited in Section 8.2.1 that only NESTs were offered to live in compound housing, where they could enjoy their western lifestyle freely without having to strictly adhere to the local cultural, religious, or political norms (Glasze, 2006). This echoes Syed's (2003) critique of many educational institutions in the Gulf where "remuneration packages and working conditions" are mostly "based on [English] native speaker status and nationality" (p. 339).

The undermining of non-local NNESTs' professional identities is increasingly apparent in the asymmetrical distribution of power amongst ELC members too. All the four teachers in this study had very clear understandings that it was their 'non-nativeness' that sidelined them on the ELC periphery and prevented them from having a high symbolic status through occupying more active leadership positions (e.g., director, coordinator, committee chairperson). Even though there are no official documents articulating the priority of NESTs for such positions, this was felt and echoed by the four participants. Even Jameel, who seemed to buy into the Native Speakerism ideology, recognized that "the administration prefers the native speaker in higher positions" (2nd interview). Similarly, the teachers unanimously condemned their minimal inclusion in important decision-making bodies at the ELC, such as the examination and the curriculum committees, which are predominantly comprised of and policed by NESTs. Not only that, even initiatives to contribute to the ELC shared repertoire, such as Thamir's to enhance the curriculum and develop the exams' quality, are often devalued as they are proposed by NNESTs. It is for this reason that Naseer described such exclusionary practices as ideologically and politically instigated rather than based on professional criteria.

In some instances, the teachers reported that this preference for NESTs takes a "neo-racist" form (Holliday, 2016), in that the image of the NEST is imbricated with 'Whiteness', an ideology Simon-Maeda (2004) refers to as "White native speakerism" (p. 430). This is reflected in Thamir's

story with teaching French to local staff members, and how his nativeness in French was downgraded and called into question as a result of his non-whiteness (see Section 7.2.1). In Section 8.2.1, Jameel also, perhaps inadvertently, named having a similar outward physical appearance to that of stereotypical NESTs (i.e. white, blond, blue-eyed, male) (Bayyurt, 2018) as a credit, or sometimes a prerequisite, when seeking entrance to the NESTs exclusive club. In both cases, it is blatant that passing as a NEST in the ELC could be regulated by "external judgements that have nothing to do with the language, and everything to do with skin colour" (Pennycook, 2012, p. 95). In other words, it is "a grotesque form of 'linguistic apartheid'" that is "based almost entirely around a series of social privileges (e.g., native-speaker privilege, White privilege, American privilege, British privilege, etc.)" (Karmani, 2005, p. 93).

The manifestation of the Native Speakerism ideology extends to the ELC official policy too. A quick look at the PYP Handbooks is all it takes to trace the native speakerist institutional assumptions about English language learning and teaching. For example, promoting the ELC as having "instructors from all parts of the English-speaking world, most of whom are native speakers of English" (PYP Students Handbook Information) embodies a powerful message that NESTs are the ideal users of English, thus the learners' ultimate goal should be speaking like them. Moreover, and probably more pertinent to the teachers' experience inside the ELC, is the 'English Only' policy, which is predicated upon promoting the 'monolingual principle' (Howatt, 1984, as cited in Cook, 2001) at the expense of precluding any use of the students' L1. In this study, the four teachers, including the non-Arabs, were keenly aware of the value of integrating the students' L1 in their teaching and considered it a resource rather than a liability. However, upholding such a policy stabilizes the power of the dominant group (i.e. NESTs) as it maintains the basis of what makes teaching accountable on "who you are" (i.e. nativeness) rather than "what you know" (i.e. expertise in ELT) (Rampton, 1990). Put differently, enforcing this policy pushed aside the participants' multilingual identities and rendered their 'multi-competencies' (Cook, 2005) worthless. Overall, since 'English Only' policy "can work to empower native-speaker teachers of English and to disempower non-native-speaker teachers" (Keaney, 2016, p. 126), it is, as Huang (2018) postulates, "another dominant ideology in ELT derived from native-speakerism ideology" (p. 27).

Overall, what this study reveals is that this 'Native Speakerism' ideology and its multifaceted manifestations in the ELC demarcate and perpetuate divisive borders around who owns English, whose competence the students should aim to achieve, who should teach English, and accordingly who should hold power to make decisions about the learning and teaching process. Constructed and perpetuated as such, these borders work to maintain the native speakerist framework unchallenged as they bolster NESTs' privilege, and at the same time eliminate any space for NNESTs to claim

legitimacy as professional language teachers. Mainly due to their non-nativeness, therefore, the participating teachers were marginally placed on the periphery, with limited learning opportunities, either as soon as (i.e. Thamir and Jameel) or shortly after they set foot in this ideologically-loaded ELC CoP (i.e. Naseer and Pervez). The next section discusses the mechanisms used to sustain the hierarchical discriminatory structure of the ELC.

11.2 Controlling Non-localness

The previous section has explicated the existing biases against the participating teachers due to their 'non-nativeness'. However, the participants' reported experiences reveal that local Saudi teachers, despite being NNESTs, are exempt from this prejudice. In fact, they are not only not discriminated against, but they are privileged by the force of employment and labour law in KSA. Although local nationals are not the focus of this study, the many privileges that come with their nationality produced further hierarchies between the NNESTs, and led to the emergence of a less visible binary within the NNESTs category (i.e., locals vs. non-locals). In other words, besides the above-explained influence of the institutionalized Native Speakerism, the participants' trajectories within the ELC were adversely impacted by their 'non-localness'. Hence, this section aims to demonstrate how the teachers' 'non-localness', particularly their contractual employment status, added an extra layer of marginality to their identities as professional language teachers.

In line with Aboshiha (2007); Breen (2006); and Johnston (2003) who maintain that the TESOL field is characterised by issues of job insecurity, a great concern voiced by the participants uniformly was the attendant instability of their employment status. In Saudi educational institutions, unlike Saudi nationals who are recruited directly by the Ministry of Education into permanent tenured tracks (known as academic cadre), "non-nationals are recruited exclusively on the basis of renewable contracts, for pre-determined periods of time", and with no guarantee of contract renewal (Mazawi, 2005, p. 237). To add to this complexity, expatriates in KSA are not eligible for permanent residency or citizenship. This means that "no matter how they perform, contracted teachers must leave when their contracts expire" (Nagatomo, 2015, p. 171). The participants also mentioned additional relevant factors that aggravated this temporary form of employment, such as the short length of the contract (i.e. 1 year by the bylaw of HLU), the lack of transparency in the criteria around which the contract renewal decisions are made, and the administrative bureaucratization that oftentimes results into informing the teachers about their contract renewal decisions at the eleventh hour.

All these constraints combined laid the foundation for stressful working conditions that put the participating teachers in an emotionally exhausting situation. The fact that there was always a

possibility for contract termination by the end of every academic year made the teachers constantly concerned about their unforeseeable economic futures, especially knowing that most of them were the main breadwinners in their families. It impinged on their lives beyond the working context too. Having an unceasing sense that departure from the ELC and the local context was always imminent hindered the teachers from having any long-term plans regarding their social life because losing their job would force them to leave the country altogether and uproot their entire families. Consequently, this sense of transience exerted detrimental influence on the ways in which most of the teachers invested themselves and identified with the ELC (Edwards & Burns, 2016). A case in point is Pervez who, despite having "a long-term term plan to stay here [at HLU]" (4th interview), was aware of his impermanent position, hence never sought an insider trajectory to the ELC centre. Another more obvious example is Thamir and Jameel's perceptions of their jobs at HLU as a transit station where they could amass money to be able to afford their higher education, which corresponds with Davidson's (as cited in MacLeod, 2013, p. 28) observation that most expatriates view the Gulf region "as a steppingstone to other countries and as a quick means of making money".

The teachers' struggle with the contract system was manifold and not limited to issues of tenuous job security. Within the context of this study, the teachers were "encouraged to align with an established view, implement a specific methodology, and even conform to set ways of interacting with and supporting students" (Kiely, 2014, p. 217). Remarkably, the process of annual contract renewal operated as a covert mechanism of control that conditioned the teachers and brought about their conformity with ELC culture. Simply put, any attempted deviation from the ELC norms could invite serious consequences in terms of their contracts being terminated. This is certainly true in the case of Thamir who, although dissatisfied with discriminatory status quo, grudgingly accepted his peripherality to ensure his contract renewal. This substantiates Rivers' (2013) claim that "the use of short-term contracts is usually sufficient to ensure that these teachers never fully awaken to, or dare speak of, the ideological realities shaping their day-to-day employment experiences" (p. 87). The hegemony of this system trickled down to the classrooms too, and impeded some teachers from exercising their agency in teaching according to their students' needs and problems. This is apparent in how Jameel's professional belief about the significance of using Arabic with his low-level students took the back seat, if any seat at all, to the institutionally enforced 'English Only' policy in an attempt to avoid jeopardizing his contract extension chances (see Section 8.3).

Nevertheless, it is paramount to stress here that although NESTs work under the same contract system as non-local NNESTs, there are three substantial differences between the two groups. Firstly, the NESTs in higher positions (i.e. the director and the coordinators), although comparatively small in number, are safe from this precarious employment situation because, to a

large extent, they are the ones responsible for evaluating and thereby deciding on extending the teachers' contracts. Secondly, unlike non-local NNESTs, a good number of NESTs participate in committees, either as chairpersons or members. This participation consequently translates into more contributions to the ELC, more recognition, and then better opportunities for contract renewal. Jameel made this point clear when he said "if you join committees, if you are a coordinator, you are going to get 'A', 'A+'. If you do management stuff here, if you are in the management staff, you are going to get a good evaluation" (4th interview). Thirdly, and most ironically, in a context that is dominated by the Native speakerism ideology, sometimes merely being a NEST supersedes all other contract renewal criteria. As Buckingham (2014) puts it, "assumptions regarding the superiority of the native English speaker teacher (NEST) is often implicit in decisions made by institutional gatekeepers regarding work allocation, *the extension of contracts* and remuneration levels" (p. 183, emphasis added).

To conclude, this section has elucidated how the participants' journeys to claim legitimate identities as professional English language teachers became even more enmeshed by their non-localness. Being a non-local in KSA meant that they had no choice but to struggle with the short and transitory nature of their contractual employment. It can be noticed throughout Chapters 7-10 that what was lacking in the four teachers' narratives is any sense of security. This, as a result, led to a lack of investment on the part of most teachers. What is more, the contract system functioned as 'carrot and stick' to ensure that the teachers toed the line and acted in accordance with the ELC culture. It is no surprise then that all the teachers, with no exception, condemned this system and suggested that while tenure employment was not be possible, having longer contracts could assuage these problematic employment circumstances. Overall, in light of the above discussion, it could be concluded that because of their fear of dismissal, most "contracted expatriate teachers are less motivated to critique existing systems and they have little impetus to innovate or initiate change" (Syed, 2003, p. 339).

11.3 Linguistic, Cultural, and Religious Repertoires

The themes reported herein suggest that the teachers' identity construction was mainly based on entrenched discursive divides between 'NESTs and NNESTS' and between 'Locals and Non-locals'. However, the findings also showcase that these two discourses were not the only in shaping that construction. Professional identities, as Gagné, Herath, and Valencia (2018) contend, "cannot be explained by taking into consideration a single category [e.g., 'Nativeness' or 'Localness'] … Instead, lived realities are shaped by multiple factors and social dynamics operating together" (pp. 241-242).

In this study, the diversity of the teachers' educational, linguistic, cultural, and religious backgrounds certainly brought up some complexities to the ways they navigated their ways as non-local NNESTs. In this section, I will juxtapose these backgrounds and explore how their intersectionality, to varying degrees, led to the teachers experiencing a 'conflict of values' (Johnston, 2003) between the institutionally '*assigned identity*' and their own '*claimed identity*' (Varghese et al., 2005).

As mentioned in the previous sections, the teachers' capacity to participate in the ELC core practices at the department level was severely limited by their 'non-nativeness' as well as their 'non-localness'. Yet, not all teachers in this study seemed to be in acceptance with the institutionally imposed positions that rendered them less valuable than their NESTs and local NNESTs colleagues. Such a non-acceptance was significantly evident in the interview data, where the four teachers not only had no reservations in unequivocally classifying themselves as NNESTs, but also expressed pride in their non-native identity. This act of "liberating their identities from native-speaker norms" (Yazan, 2018, p. 6) stemmed largely from their biographies (e.g., language learner) as well as their multiple identities (e.g., Arab, Muslim, multilingual) (Beijaard et al., 2004; Bukor, 2015; Day et al., 2006; Martel & Wang, 2014). Their prior educational experiences as well as their linguistic, religious, and cultural backgrounds, although unique and idiosyncratic, influenced their understandings of themselves as English language teachers. Engaging in teaching and related practices with their students inside the classroom also served as a mediational tool that offered the teachers opportunities to explore and experiment alternative positions and transformed how they viewed their place in the specific context of KSA. That is, by drawing on their backgrounds, albeit in different ways, the four teachers were aware of the values they could bring to the ELC.

For instance, given that "Arabic is the dominant actor in the cultural and linguistic landscape" of KSA (Selvi & Yazan, 2017, p. 72), the two Arab teachers, namely Thamir and Jameel, believed they were professionally advantaged due to sharing their students' L1 (Forman, 2010; Medgyes, 1994; Tatar & Yildiz, 2010). Even though not seen as valuable competence in the wider institutional context, they both referred to their knowledge of Arabic as one of the major assets they could utilize when teaching their lower proficiency level students (Hall & Cook, 2012). This was saliently reflected in Thamir's observed lessons in Section 7.3 where he, for example, incorporated Arabic to explain to his students elements of English grammar that have no equivalent in Arabic (e.g., short vs. long comparative adjectives). Thamir's deep-rooted belief of its value reached a point that he described it as "a must" that all teachers, even non-Arabs, "have to show a certain understanding of the [Arabic] language" (2nd interview). This was also echoed by some students whose comments showed that they "do not necessarily buy into the 'native speaker fallacy'" (Mahboob, 2005, p. 66) as they described their ideal teacher as someone who can judiciously and purposefully involve Arabic in his

teaching (1st Focus Group). Likewise, Jameel, despite strictly adhering to 'English-only' in his teaching, attributed his effective classroom management to his familiarity with Arabic, more specifically the Saudi dialect, which he depicted as "a weapon" that allows him to maintain authority in the classroom (3rd interview).

Local cultural awareness is another competence that Thamir, Jameel, and Pervez pinpointed as a vital factor that privileged them inside the classroom. Numerous studies have highlighted this competence as a major advantage that NNESTs have over their NESTs counterparts (e.g., Alwadi, 2013; Clark & Paran, 2007; Ling & Braine, 2007; Walkinshaw & Oanh, 2014). Those studies, however, were "still rooted in a national conception of culture" (Baker, 2012, p. 62); that is, they "appear to be referring to a 'local NNEST' when discussing the [NNEST'] 'value'" (Yazan & Rudolph, 2018, p. 4). Dissimilarly, the teachers in this study attributed their cognizance of the Saudi culture to their religion, Islam. Unlike the common belief held by some Western scholars that considers religion as a cultural product, the teachers regarded religion as the overarching framework, while culture was commonly seen as merely a product of it. This concurs well with Alrashidi and Phan's (2015) argument that "Islam is at the heart of all aspects of Saudis' lives and dominates their culture, beliefs and customs" (p. 34). Being a Muslim, according to Jameel, enables him to recognize "what type of topics or teaching materials would interest them [the students]" (Ma, 2012, p. 6). In a similar manner, Pervez argued that his Islamic background helps him to connect and establish a rapport with his students (Louber, 2015). Thamir and Pervez alike also asserted that, as Muslims, they are better equipped to avoid conflicts with students that often resulted from cultural misunderstandings.

Even Naseer, who was neither Muslim nor Arab, showed a strong positive perception of his value to the ELC (see Section 9.2.3). Having gone through the experience of English language learning, Naseer believed that he is in a better position to relate to and empathize with the difficulties his students might face (Árva & Medgyes, 2000; Lipovsky & Mahboob, 2010; Nemtchinova, 2010). He, furthermore, pointed out that his success in becoming a proficient user of English allows him to serve as a successful role model for his students (Braine, 2010; Moussu & Llurda, 2008). Finally, Naseer underscored the point that English is nowadays used "a means of communication between people who come from different first language backgrounds" (Jenkins, 2012, p. 486). However, to the detriment of the students, the heavy reliance on NESTs in the ELC does not reflect the reality of the world in which English is used as a 'lingua franca'. He thusly regarded his position in the ELC as beneficial for the students in the sense that he is providing a natural environment that emulates how English is actually used outside the classroom.

To sum up, this section has illuminated that identities are not "totally determined by social structures and discourses" (Clarke, 2008, p. 27). According to Pavlenko and Blackledge (2004), individuals "are constantly in search of new social and linguistic resources which allow them to resist identities that position them in undesirable ways" (p. 27). In a similar fashion, in this study, the teachers' sense of who they were is not shaped by a single factor that was thrust upon them institutionally (i.e. 'non-nativeness'). On the contrary, their understanding of themselves as professional language teachers is intertwined with their biographies as well as their overlapping and multiple identities. That is, instead of submitting to the detrimental positions ascribed to them by the ELC, by strategically drawing on their available educational, linguistic, cultural, and religious repertoires, the four teachers were able to view their positions in a more positive light. In the next section, I will examine how, if any, these positive self-perceptions enabled the teachers to exercise their agency in order to resolve this incongruence between their 'assigned identity' and 'claimed identity'.

11.4 (En)countering Marginalization

The previous section has shown how the four teachers drew on different resources to readjust their self-perception of themselves as TESOL professionals. That was not the end of the story, however. According to Beauchamp and Thomas (2009), there is a close "connection between agency and psychological constructs of self-efficacy and self-concept" in that "what may result from a teacher's realization of his or her identity, in performance within teaching contexts, is a sense of agency" (p. 183). Richards and Schmidt (2013) define agency as "the capacity for human beings to make choices and take responsibility for their decisions and actions" (p. 18). This capacity is, yet, "socioculturally mediated" (Ahearn, 2001, p. 112) in the sense that is not independent as it could be constrained or shaped by the wider contexts in which the teachers find themselves (Block, 2013; Day et al., 2006; Tsui, 2007). Besides, the teachers' agentive decisions and actions are informed by the teachers' past and future; "the past includes both teachers' past experiences and the skills and values acquired through them, while the future includes their envisioned goals" (Haneda & Sherman, 2016, p. 747). This section will discuss how, while responding to similar contextual constraints, the participants made different choices and took different actions that led to a mixture of results, some leading to an increased participation and others to a further alienation.

At one extreme of the continuum is Naseer. Naseer was deeply aware of the negative consequences of not only blindly accepting, but also not resisting the Native speakerist practices that predominated the ELC. This critical stance towards these ideological practices appears to be

cultivated during his previous educational and professional experiences. His exposure to critically-oriented scholarship in his MA TESOL programme alongside his varied participation over time in other professional communities (e.g., NELTA, British council, the American embassy) provided Naseer with a sense "of empowerment to move ideas forward, to reach goals or even to transform the context" (Beauchamp & Thomas, 2009, p. 183). As illustrated in Section 9.2.3, this was manifested in his refusal to be an accomplice in maintaining the hierarchical structure between NESTs and NNESTs, which he believed to be damaging not only for himself, but also for the students, the institution, and the TESOL field in general. Undaunted by the negative situation that marginalized him, hence, Naseer enacted opposing agency as he perseveringly participated in the consciousness-raising of his colleagues and superordinates through explaining to them the myth of native speaker superiority, the pernicious impact of Native Speakerism on various aspects of ELT, and the reality of English as a global lingua franca. Even inside the classroom, Naseer actively involved in transforming the native speakerist discourse through his agentive rejection of culturally unresponsive teaching materials (see Section 9.3). Though this may be risky to his employment, being an active 'agent of change', fighting for inclusivity and social justice, was at the top of Naseer's list. Of all the participants, this exceptional investment into developing the ELC and its practices enabled Naseer to extricate himself from marginality and gain recognition as an ELC full member.

At the other extreme is Jameel. Unlike Naseer, Jameel was less agentive towards his marginalization. This lack of agency was largely due to his internalization of the superiority of NESTs. Despite his realization of the value he could bring to the ELC, Jameel still positioned himself as "the next best thing" to NESTs (Golombek & Jordan, 2005, p. 522). In his eyes, NESTs are the legitimate owners of the English language and therefore they make better teachers. Such lack of awareness of how prejudiced these ideologically-based norms are, according to Rodgers and Scott (2008), "keep teachers subject to contextual forces, robbing them of agency, creativity and voice" (p. 734). Yazan (2018) similarly emphasizes that "holding those views, they [NNESTs] cannot gain agency and claim ownership of English as language users and of English language teaching as practitioners" (p. 5). Jameel's lack of agency was further reinforced by his future goals. As showed in Section 8.2.2, Jameel had never envisioned a future for himself at HLU. Rather, he desired to pursue a PhD in the UK and then return to teach in Jordan. To this end, he saw no reason neither to invest himself in his current job nor to jeopardize it as its monetary gain would allow him to achieve his future goals. For him, the main, and probably the sole, motive to stay at HLU was similar to that of Martha, a participant in Nagatomo's (2015) study, who remained in her job "just for the money" (p. 182). That being the case, Jameel's non-participation in resisting his marginalization can also be seen as an

outcome of his high investment in other imagined communities that he aimed to join in the future (Norton, 2001).

In a mid-position between Naseer and Jameel, the findings of Thamir demonstrate that his "agency [was] still exercised" in a way that enabled him to "continue to teach within the constraints of" the ELC (Day et al., 2006, p. 610). Arriving at the ELC, he was incipiently in an ambivalent position, experiencing a lack of fit between his professional sense of self and the institutional structural constraints created by the Native Speakerism ideology. While frustrated by the status quo that disqualified him as a NNEST on the one hand, on the other, like Jameel, Thamir was forced by financial exigency to stay at HLU in order to afford the expenses of his future postdoctoral studies. Torn between the two forces, Thamir needed to weigh the opportunity costs of his decisions and actions. Hence, to encounter his marginality in a way that maintains a balance between his professional values and needs, he reverted to his "own linguistic and cultural repertoire in order to have [his] voice heard and to establish a legitimate identity" (Gu & Tong, 2012, p. 510). By acting as a conduit of linguistic and cultural information to his non-Arab workmates, Thamir managed to concurrently not to rock the boat and gain recognition through participating, although peripherally, in negotiating the ELC meanings. Thamir's agentive actions were further visible in his teaching. As mentioned earlier in Section 11.3, the classroom was a safe haven that offered Thamir more room to retain some level of control over his work through circumventing officially sanctioned policies in favour of implementing his "theories-in-action" (Farrell, 2007, p. 29).

As for Pervez, he was not dissimilar to the other participating teachers in being marginalized. What was different, though, was the way in which he envisaged and accordingly coped with this marginalization. Although he attributed his non-agentive response to his Islamic belief in destiny, it also seemed that he used his "non-participation as a strategy" to "claim ownership of the meanings that were important to" him (Trent & Gao, 2009, p. 267). That is, as explained in Section 10.2.3, instead of seeking a more centripetal position as a full member in the ELC, Pervez valued his exclusion from participating in activities at the departmental level and saw it as a chance to advance academically and professionally through earning a PhD. In this sense, "maintaining a distance … was crucial to his capacity to engage in practices and activities that promoted his professional identity construction" (Trent, 2017, p. 94). Being off the grid, similar to Thamir, also offered Pervez more space to exercise his agency inside the classroom and teach according to his pedagogical beliefs and the students' needs rather than sticking to the particulars of the designated textbook. Put in Wenger's (1998) words, for Pervez this non-participation was "a source of freedom and privacy" (p. 170).

To summarize, this section has shed light on how the four participating teachers, although placed in the same community of practice, did (not) exercise their agencies and respond to their marginalization in different ways. Echoing previous research findings (e.g., Haneda & Sherman, 2016; Kayi-Aydar, 2015; Morita, 2004; Varghese & Stritikus, 2005), the comparative analysis provides convincing evidence that the teachers' beliefs, personal and professional experiences, and envisioned goals were inevitably intertwined with the ways they navigated the complex contextual constraints that they either resisted (i.e. Naseer), accepted (i.e. Jameel), negotiated (i.e. Thamir), or reappropriated (i.e. Pervez). This section has also demonstrated that the teachers' construction of their identities was neither completely determined by the ELC structure nor freely achieved by the teachers' agencies; rather, their identity construction "is a process that takes place at the crossroads of structure and agency" (Block, 2006, p. 38). CoP brings out this relation as it brings together both aspects in a way that "avoids a simplistic individual-society dichotomy" (Wenger, 1998, p. 145). From a CoP lens, it is "a mistaken dichotomy to wonder whether the unit of analysis of identity should be the community or the person. The focus must be on the process of their mutual constitution" (p. 146).

11.5   Further Discussion on the ELC (In)effectiveness

Alongside the foregoing discussion, an important question remains: 'What does it all mean in terms of the overall (in)effectiveness of the ELC CoP?' To answer this question, I need to return to Lave and Wenger's (1991) and Wenger's (1998) contention that learning is a social process that takes place through participation in CoP. The notion of '*Participation*' lies at the fundament of this theory because of its dual impact on the evolution of the CoP as well as the development of its members' identities; "participation in social communities shapes our experience, and it also shapes those communities" (1998, p. 56). On the one hand, since to learn is to participate and negotiate one's identity in the CoP successfully, it could be said that learning is equal to successful identity creation and negotiation. Put another way, "we function best when the depth of our knowing is steeped in an identity of participation, that is, when we can contribute to shaping the communities that define us as knowers" (p. 253). On the other hand, being a community requires members to participate so that the community can run and function in a viable manner. As discussed in Chapter 4, a CoP "does not exist in the abstract. It exists because people are engaged in actions whose meanings they negotiate with one another" (p 73). Through participation, moreover, members contribute to the shared practice and the community's regime of competence, which "propels the practice forward" (p. 101).

However, as this and the other findings chapters have illuminated, one of the major defining features of the ELC is the non-participation of a large group of its members, the non-local NNESTs. It is true that all teachers, NESTs and NNESTs alike, experience initial non-participation when they first join the ELC. However, for NESTs and local NNESTs, this initial non-participation appears to be legitimate as it offers them opportunities to better participate in certain aspects of the CoP with the goal of full participation in the future. By contrast, non-participation in the case of non-local NNESTs is illegitimate and eventually "leads to non-membership or to a marginal position" (1998, p. 167). This marginalization of non-local NNESTs is tightly knitted to the unequal power relations in the ELC which result into the unrecognition of their legitimacy neither as NNESTs nor as non-locals. I should make it clear here that even in the case of Naseer, who managed to carve an insider trajectory for himself, it was not LPP or having equal opportunities to participate in the ELC that granted him his insider position. In fact, it was his phenomenal effort and exceptional investment that led him to overcome the obstacles he faced in the ELC. In other words, Naseer's case is not the normal state of affairs for other non-local NNESTs.

Therefore, I believe it is fair to argue that this discriminatory marginalization of non-local NNESTs, as the CoP theory suggests, has pernicious ramifications on the professional growth of both the teachers as well as the overall ELC. On the one side, for teachers to be illegitimately on the periphery, either complicitly or coercively, with limited opportunities to participate "results in a mutually reinforcing condition of both marginality and inability to learn" (p. 203), which in turn impedes their development as English teachers. On the other side, there is a risk that the whole enterprise of the ELC suffers from this enduring social injustice that limits the investment of non-local NNESTs. Sidelining those teachers whose competencies could potentially contribute to the development of the ELC CoP can largely lead to a complete reproduction of this less-than-ideally effective ELC.

11.6 Conclusion

This chapter has discussed the findings of the four case studies that have been presented in the previous four chapters in detail. The first Section 11.1 has looked at the strong prevalence and the varied manifestations of the Native Speakerism ideology within the ELC, and the role it played in the marginality of the participants. The following Section 11.2 has moved to discuss how the participants' status as 'non-locals', who were in a continuous precarious situation due to their employment on a series of short term contracts, further compounded their marginalization and restricted their abilities to strive for legitimacy. After that, Section 11.3 has highlighted the disparity

between the teachers' perceptions of themselves and the identity categories that were available to them within the ELC context. The next Section 11.4 has explained the varied ways in which the teachers responded to their marginal positions on the ELC periphery. The last Section 11.5 has attempted to briefly investigate the current situation's impact on the professional development of both the ELC CoP as well as its members' identities.

To sum up, this chapter has demonstrated the complexity of the participating teachers' construction of their professional identities. Through a cross-case analysis, the previous sections have shown how, in the face of ideological and institutional constraints, the participants negotiated their membership within the ELC in their own unique ways. The findings have suggested that the teachers' identities were significantly impacted by biographical factors, including the teachers' previous educational and professional experiences. The findings have also pointed out that the teachers' multiple memberships in other linguistic, cultural, and religious groups exerted influence on their interpretation of themselves as professional English teachers within the specific context of KSA. In addition to that, the teachers' investment in other real as well as imagined CoP was found to be a powerful factor affecting the teachers' (non)participation in the ELC activities. The final chapter, which follows, will conclude this study by summarizing the study's findings, outlining the implications of the research outcomes as well as the limitations of the study and suggestions for future research.

CHAPTER TWELVE: CONCLUSION

Adopting a multiple-case study approach, this study is set out to explore the professional identity construction of four non-local NNESTs teaching in an ELC in a Saudi university. This final chapter aims to sum up the study. The first Section 12.1 returns to the research questions and summarizes the major findings. After that, Section 12.2 delineates the implications that could be drawn from these findings. The next Section 12.3 addresses the study's limitations. Suggestions for future research follows in Section 12.3. The last Section 12.5 ends this thesis with some concluding remarks.

12.1 Summary of the Study Findings

The present study is designed to examine the following two research questions:

1) How do non-local NNESTs construct their professional identities in the ELC CoP?

   a. How do their biographies influence the construction of their professional identities?
   b. How do they respond to the prevailing ideology of 'Native Speakerism'?
   c. How do other external factors contribute to the construction of their identities?

2) In what ways do their professional identities shape or are shaped by their teaching practices?

With regard to the **RQ 1.a**., the findings indicate that the construction of the teachers' professional identities was deeply embedded in their biographical trajectories. This salient connection has been identified in each of the four cases. In these biographies:

- *The teachers' families*: played decisive roles in their professional choices. For instance, the case of Pervez shows that his selection of teaching as a career was largely influenced by family members who were or had been in the profession. Even his decision to seek a job in KSA was driven by the fact that his brother and sister-in-law had been teaching there. In a similar manner, Thamir's decision to teach in KSA instead of Oman was informed by his father's advice. Another example is Naseer, whose interest in learning English, which led him to become a language teacher, significantly stemmed from his motive to fulfil the dream of

his father, who "wanted his son to be fluent in English" (1st interview).

- *Role models*: had a great impact on the teachers' journeys. For example, despite his dissatisfaction with how he was taught in school, Naseer attributed his liking of ELT to a British teacher who introduced him to the broader TESOL community and made him "start to look at teaching in a different way" (1st interview). Besides his family, Pervez also mentioned that his decision to be a teacher was affected by an inspiring teacher who had believed in him and continuously encouraged him to be a teacher.

- *Early language learning experiences*: shaped the teachers' views of the nature of language learning and teaching. This was evident in both Thamir's tendency to translate while teaching and Naseer's endorsement of students' use of L1, which could be seen as an outcome of their successful experiences of learning English through translation. Similarly, Jameel's schooling in traditional classrooms in Jordan shaped his belief about the value of maintaining authoritative teacher-cantered classroom, with the teacher directing the lessons flow and the students being disciplined and obedient.

- *Graduate and postgraduate studies*: also exerted influence on the participants' construction of their professional identities. For instance, Naseer's exposure to critical pedagogy scholarship in his MA TESOL programme developed his understanding of the ideological underpinnings of the ELT field. Even the other teachers who did not major in ELT for their tertiary education drew on competences developed in other disciplinary fields to legitimize their language teaching identities. This is seen in how Pervez transferred the computer skills that he acquired in his 'Post-graduate Diploma in IT' to his teaching.

- *Former professional experiences*: were found to be influential in how the teachers viewed their current experience. That is, the teachers' understanding of themselves was not only cognitively derived from their experiences as learners, but also experientially negotiated and transformed as they participated in concrete teaching and related activities. For instance, Naseer's experience as a teacher trainer in NELTA made him more cognisant of the complexity of ELT and that "you cannot be a good teacher just by learning methodologies, just by learning approaches, and techniques" (1st interview). Moreover, the challenges Pervez faced in his prior experience as "a college administrator back in Pakistan" led him to

value his non-participation in the ELC core activities (4th interview).

- *Linguistic, religious and cultural backgrounds* were also affected how the teachers' viewed their current experience at HLU. A closer look at the findings illustrates that the teachers drew on these backgrounds to construct identities that they personally valued rather than simply acquiring identity options ascribed to them institutionally.

Concerning **RQ 1.b**, the findings illuminate that despite its strong prevalence within the ELC, the disempowering Native Speakerism ideology did not function uniformly in defining the professional identities of the four NNESTs in this study. In other words, although all participants were initially placed marginally on the ELC periphery as less competent teachers due to their non-nativeness, their responses to this positioning varied depending on where they "have been and where [they] are going" (Wenger, 1998, p. 149). For example, greatly influenced by former educational and professional experiences, where he developed his critical awareness of politics and inequality in ELT, Naseer strived to fight this ideology. And through his exceptional investment, he succeeded in gaining recognition as a full member despite his non-nativeness. On the other hand, Jameel took no effort to resist Native Speakerism. This was mainly a result of his consent to the superiority of NESTs alongside his investment in other imagined communities. Taking an in-between position, Thamir gingerly resisted this ideology. That is, he did not directly challenge it in a way that would make him seen as a subversive, and consequently have his contract terminated. At the same time, he did not submit to it in a way that would relinquish his identity. This balance is best exemplified in his endeavours to show that, notwithstanding his non-nativeness, he could still bring along valued competences to the ELC (e.g., organizing non-mandatory Arabic classes to his non-Arab colleagues). Finally, Pervez was aware of the Native Speakerism ideology and its prejudiced practices. Yet, he was not unduly bothered by it because he envisioned its dominance as an opportunity to have more freedom. Therefore, instead of trying to resist it and attract unwanted attention, Pervez appeared to play along with the official discourse of the ELC at the departmental level, while rejecting native-speakerist pedagogical principles inside his classroom.

With respect to **RQ 1.c**, the study found that the teachers' forms of (non)participation in the ELC CoP intertwine with factors in broader institutional and societal settings. A major challenge the teachers faced was their contractual employment status which made them feel powerless vis-à-vis the local institution. Being employed on short-term contracts made it hard for them to achieve the same working status and professional security and stability granted to local teachers. The lucrative salaries and benefits offered by HLU was another factor that shaped Thamir's and Jameel's choices

of actions that may impact upon their chances for continued employment. Jameel's case also showed how his young age and single marital status were powerful factors affecting his lack of investment in the ELC. Moreover, Naseer named his detachment from the local society, due to not speaking Arabic and not being a Muslim, as a detrimental factor in his experience within the ELC. That is, being socially distance made it difficult for him to fully know the students with whom he worked on a daily basis. Quite the opposite, Pervez attributed his success in relating to the students to his knowledge of the local culture, which he believed to be a result of being a Muslim.

Finally, regarding **RQ 2**, the analysis explicated that the teachers' identities and their teaching practice were interrelated. On the one hand, some of the incidents suggested that teaching practices had impact on the teachers' identities. For instance, Thamir's realization of the value of speaking the local dialect and his consequent effort to learn it was, to a large extent, derived from his inability to communicate with his students who were low-proficient in English. Another example is Pervez who, despite initially being a proponent of student-centred teaching, shortly abandoned it after realizing its dysfunctionality when applied to his students. On the other hand, teachers' identities were powerful shapers of their pedagogical practices too. This relation became evident in how the teachers' beliefs about language teaching influenced their choice of pedagogy. This can be seen in Pervez's frequent integration of technology in his teaching which was informed by his belief about its role in enhancing the students' motivation. The impact of identity on pedagogical practices was also obvious in the teachers' responses towards aligning their practices in accordance with the ELC shared repertoire. In some cases, the teachers resisted undesired assigned identities that were in conflict with their claimed professional identities. This resistance is evident in the following instances:

- Thamir, Naseer, and Pervez's use of Arabic in their teaching despite the ELC policy which states that "all English teaching is monolingual and the use of Arabic in the classroom is not permitted" (PYP Instructors Handbook).
- Naseer's resistance to teaching materials that he believed to be culturally inappropriate, and his incorporation of what he thought was culturally relevant and meaningful to his students.

Overall, one great value of the present study is that it focuses on and offers valuable insights into a large yet under-researched group of teachers, the non-local NNESTs. As has been discussed in Chapter 1, significant proportion of the existing literature focused either on NNESTs teaching in home countries, NNESTs teaching in English native speaking countries, or NESTs teaching in host countries. This study, however, has taken a step further and shone light on NNESTs who teach in a context to which they are not local. The findings demonstrate the many variables involved in the teachers' professional identity construction. As shown in Chapters 7-10, these variables do not

operate independently of one another, but interrelatedly form a unique experience and learning trajectory for each participant within the ELC.

12.2 Implications of the Study

Despite over two decades of copious research which has documented the discriminatory practices that dominate the TESOL field, the marginality of NNESTs has not seemed to change. Describing this paradox, Kumaravadivelu (2016) writes, "seldom in the annals of an academic discipline have so many people toiled so hard, for so long, and achieved so little in their avowed attempt at disrupting the insidious structure of inequality in their chosen profession" (p. 82). This study provides some explanation for this phenomenon as it has demonstrated: first, the hierarchal structure of the ELC that reinforces the supremacy of NESTs and robs non-local NNESTs of any opportunity to participate and claim legitimacy as professional language teachers and, second, the self-marginalization of some teachers (specifically Jameel) who surrender to the NESTs superiority. The study's findings also indicate that this deeply embedded discrimination requires persistent responses in a wide range of contexts, including the immediate workplace settings, educational policy-making bodies, and teacher education and development programmes.

To begin with, the present study suggests that there appears to be an urgent need to cultivate a functional CoP in which the three modes of belonging (engagement, imagination, and alignment) can be combined to work smoothly together in order to support the professional growth of all teachers alike, regardless of their backgrounds. According to Kiely (2012) teachers "are most effective when the work context is supportive: when the context values teachers, provides support and guidance, and allows for innovation and creativity in work" (p.2). However, the findings demonstrate that because of asymmetrical power relationships, the potential benefits non-local NNESTs bring to the ELC have not been fully recognized and acknowledged. This marginalization and limited participation often result in teachers' negative sense of belonging and professional disempowerment. It is necessary that institutional administrators eradicate the current hierarchal structure of the ELC that impedes, rather than assists, identity development of a large number of non-local NNESTs and causes damages not only for those teachers, but also for the whole CoP. Administrators thusly need to make continuous efforts in order to establish an inclusive work environment that facilitates all teachers' engagement in negotiating and claiming ownership of meanings that constitute the ELC practices. So doing will lead to the professional development of both the ELC and the teachers.

Building such a professional community can be achieved in various ways. For example, instead of treating them as 'second class' teachers, non-local NNESTs, just like NESTs and local NNESTs, should have equal chances to involve in decision-making committees at department level and to compete in a transparent and fair manner with other teachers for leadership positions. To enhance teachers' mutual engagement and reduce their sense of professional isolation, as felt by Naseer and Pervez, administrators may also foster collegiality through holding regular faculty meetings that provide opportunities for dialogical exchange and joint problem solving around common issues the teachers face both inside and outside the classroom. Seminars, workshops, and online discussions can also be organized to raise teachers' awareness about issues relevant to cultural and linguistic legitimacy. Moreover, given the precarious status of contracted teachers, administrators may consider extending the employment contracts in order to ameliorate teachers' sense of security and increase their investment of themselves in the ELC. In these ways, teachers' professional legitimacy might be claimed and asserted, and they could perceive themselves as an integral part of the ELC and enhance their sense of belonging.

At the level of policy, governmental policy makers "have a very important role in eradicating discrimination and establishing egalitarian policies that foster justice for all teachers" (Kiczkowiak & Wu, 2018, p. 5). The current discriminatory picture of educational institutions in KSA is unfair to qualified professionals from Outer and Expanding Circles. Thus, it seems incumbent upon police makers to promptly eliminate the outdated prejudiced policies that downgrade the value of NNESTs and non-western teachers, such as "the University Council may increase the salaries by not more than 50% for contractees from Europe, America or advanced countries defined by the University Council" (Council of Higher Education, 1997, p. 3). Policy makers, additionally, need to lay down explicit and strict laws that ensure a more egalitarian employment and workplace conditions for all teachers. In other words, they need to "prioritize professionalism, teacher education, experience and expertise over accents, ethnic, racial, linguistic and cultural backgrounds" (Selvi & Yazan, 2017, p. 81).

Finally, the results of this study have implications for teacher education programmes too. Nowadays, "it is rare if not impossible to actually find a teacher education program, let alone a LTE program, that makes teacher identity its central organizing principle" (Varghese et al., 2016, p. 557). Despite the abundant calls (e.g., Beauchamp & Thomas, 2009; Kanno & Stuart, 2011; Olsen, 2011), many education programmes are still centred around acquiring "knowledge about" the language (i.e. content knowledge) and "knowledge how" to teach it (i.e. pedagogical content knowledge) rather than "what it means to be a language teacher" (Richards, 2008, p. 168). However, the experience of Naseer, the only participant in this study who managed to resist the dominance of

Native Speakerism, lends extra support to the proposition that "identity formation, development, and maintenance should be at the heart of English language teacher education and professional development" (Gray & Morton, 2018, p. 162).

Naseer's identity as an agent of change, which was largely formed during his professional training in a British post-graduate programme, exemplifies the influence professional development/teacher training programmes can have on empowering and transforming language teachers' identities. Given how pervasive is Native Speakerism, thus, it is essential for these programmes to open up opportunities for (preservice) teachers to critically reflect on and deconstruct the normative assumptions that permeate many teaching settings around the globe (e.g., English-only policy and NESTs superiority). One way to do so is through exposing teachers to critically-oriented scholarship in Applied Linguistics and involving them in discussions about issues relevant to NESTs vs. NNESTs, Standard vs. non-standard English, ELF, and WE (e.g., Golombek & Jordan, 2005; Pavlenko, 2003). Besides enabling them to view themselves as legitimate professionals rather than as failed native speakers, promoting these discussions can also equip teachers with a sense agency to engage in attempts to challenge the Native Speakerist forces that could constrain who they are or what they can do (Gray & Morton, 2018), and consequently contribute to achieving a more just and equitable profession. After pointing out the implications of this study, the next section highlights its limitations.

12.3   Limitations of the Study

This qualitative study aimed at gaining a deep understanding of the contextualized experiences of four non-local NNESTs. While efforts have been made to reach this goal, the study still has some limitations. The first limitation derives from the very subjective nature of qualitative research. As discussed in Section 6.4, the fact that I was the research instrument implies that the whole research process is inevitably mediated by my worldview and values as researcher. That is, a different researcher might make different observations and interpretations of the same studied phenomenon. Although I attempted to protect my interpretations of the research data from bias by following the strategies outlined in Section 6.3 (e.g., triangulation, member check), it is necessary to emphasize that those strategies enhance, but do not ensure, the trustworthiness of the findings.

Another limitation is related to the relatively short duration of the data collection period. As mentioned earlier in Section 5.5, I only had four months to spend on the fieldwork. Despite implementing a multi-method approach to collect data, an important addition to the data would have been observing the teachers enacting their identities in more naturally-occurring settings, such

as extracurricular activities where teachers interact with students in social spaces (e.g. English language club) as well as teachers' interactions with each other in their offices.

A further notable limitation of this study is the absence of female voices. Even though gender has been identified as a significant player in the professional identity formation of language teachers (e.g., Nagatomo, 2015; Simon-Maeda, 2004), it was not possible to gather data from female participants due to the gender segregated educational system in KSA. Furthermore, one of the biggest limitations in this study came from my own inexperience as a researcher. In semi-structured interviews, the researcher is required to think on his feet, a skill that needs practice and knowledge. In retrospect, there are many follow-up questions that could have been asked to gain a deeper insight into the teachers' experiences. Finally, it should be borne in mind that identity research "-no matter how meticulously carried out, detailed and articulated across spatio-temporal scales- will always be partial in that there will always be more that could be said" (Block, 2010, p. 346). Hence, rather than diminishing the true value of the findings, these limitations should be viewed as suggestions for new research avenues in the future. Having acknowledged the study limitations, the next section provides some recommendations for future research.

12.4   Suggestions for Future Research

In light of the study's findings and limitations, there are a few suggestions that can be made for future research. Firstly, since the findings of this study are context-dependant and sweeping generalizations cannot be made, it would be interesting to investigate the professional identity construction of non-local NNESTs in other contexts, especially knowing that contextual factors profoundly affect the identity constructions of language teachers (Beauchamp & Thomas, 2009; Pennington & Richards, 2016). Secondly, future research should consider recruiting participants from both genders. As mentioned earlier, although the participating teachers were from different backgrounds, the study only involved male participants, hence only male perspective is brought into the analysis, which may or may not be reflective of the female non-local NNESTs' experience. A greater understanding of this group of teachers will be achieved if both male and female teachers take part in the study.

Thirdly, future research should consider expanding the time frame of data collection. A prolonged stay would enable the researcher to gain a better understanding of local contexts and also allow the participants to become accustomed to the researcher's presence. Longitudinal studies can also be more revealing of teachers' trajectories, documenting possible changes of teachers' identities in the beginning phase to more experienced phases of their journeys. Fourthly, although

this study has attempted to uncover the detrimental impact of the Native speakerism, it must be acknowledged that this "ideology is a difficult thing to eradicate" (Lowe, 2017, p. 319). It is advisable to investigate this ideology in other Saudi universities. Such investigation "can only lead to an increase in the kind of equitable practices for which the global domain of ELT continues to search" (Rivers, 2016, p. 85).

Fifthly, as the findings showcase, the construction of the teachers' identities is a complex process shaped by a myriad of factors. This signals a need to move towards approaching language teacher identities from a more holistic perspective. More specifically, and in line with calls from the literature (e.g., Huang & Varghese, 2015; Trent, 2016), English teachers' nativeness or lack thereof, despite its significant role, should not be the sole focus in future investigations of English teachers' identities. Future studies would benefit from being more open to "the intersectionality of fluid, local-global linguistic, cultural, ethnic, socioeconomic, religious, political, educational, geographical, professional, and gender-related" factors (Yazan & Rudolph, 2018, p. 7).

Finally, future studies might benefit from adopting another theoretical lens alongside Wenger's (1998) CoP theory when seeking a comprehensive multi-layered investigation of identity construction. This suggestion does undermine the value of this framework for the present study, considering its focus on the teachers' identity-in-practice. Nevertheless, it must be acknowledged that this theory has been criticized for not considering how identities are "discursively constituted, mainly through language" (identity-in-discourse) (Varghese et al., 2005, p. 39). More specifically, whereas the theory highlights the ways in which identities develop as one takes part in social practices and learns the ways of being and doing within the structure of a CoP, it overlooks the significant "role of language in the constant negotiation and renegotiation of individual identities within that community" (Trent, 2012a, p. 369). For instance, Tusting (2005) argues that "the negotiation of joint enterprise routinely relies on linguistic communication", and "almost all mutual engagement involves language, to a greater or lesser extent" (pp. 40-41). This study's in-depth focus on non-local NNESTs' identities in practice could, hence, form the basis of further research that takes into account their identity-in-discourse.

12.5 Concluding Remarks

To conclude, I have endeavoured in this study to explore the professional identity construction of four non-local NNESTs. Yet, as I reflect on my PhD journey, I must acknowledge that conducting this study has hugely shaped my own identity as well. Engaging with Thamir, Jameel, Naseer, and Pervez and reporting their accounts have been a valuable learning experience that has

gradually expanded my awareness of the position of privilege that I occupy as a local teacher in KSA. The literature I read, the conferences I attended, the papers I presented, and the discussions I had with colleagues and other senior specialists in the field have all taught me that with great privilege comes great responsibility. As a novice researcher in a far less precarious position than the participants of this study, I strongly believe that it is my responsibility to, at least, surface their experiences and have their voices heard in attempt to seek greater equity and justice in our field. At the end, this study has taken one, but only a small step in shedding light on an invisible yet large cohort of teachers. It is my hope that this thesis project, in some small way, "enables TESOL professionals to uncover the field's political and ideological underpinnings and rework them toward more progressive ends" (Simon-Maeda, 2004, p. 431). Finally, I wish to end this thesis with a quote that truly reflects how I feel about embarking this study:

"The man who moves a mountain begins by carrying away small stones".

Confucius

APPENDICES

Appendix A: Piloting Research Instruments

Creswell (2012) defines a pilot study as "a procedure in which a researcher makes changes in an instrument based on feedback from a small number of individuals who complete and evaluate the instrument" (p. 390). Gass and Mackey (2000) assume that a pilot study "can help avoid costly and time consuming problems during the data collection procedure … [as well as] the loss of valuable, potentially useful, and often irreplaceable data" (p. 57). In my study, the two major instruments, namely interviews and classroom observations were piloted in the first week of the fieldwork. The main aim of this piloting was to refine the instruments and test their 'researchability'. One non-local NNEST kindly consented to participate in this pilot study. In the following two sebsections, I will reflect on how significant this pilot study was for developing both instruments.

Interviews

Berg (2007) highlights that researchers do not become skilled interviewers by merely reading about interviewing. He adds that it is practice what polishes interviewing skills. In the first phase of this piloting, I interviewed the participant twice. The following lessons were learned from these itnerviews:

- I found out that some questions in the interviwe guide were redundant. For instance, one question was '*How long have you been teaching English?*' I did not notice that I already obtained the answer to this question from the questionnaire.

- I also realized the importance of being flexible and not to stick to the interview guide prepared in advance. Although I prepared a long list of questions, the participant in this pilot study tended to elaborate on his answers and cover topics that I inteded to address with other questions. For example, when answering: '*How did you learn English?*', the the participant expanded and answered another question I prepared: '*What motivated you to learn English?'*. For this reasons Merriam (2009) contends that "pilot interviews are crucial for trying out your questions" (p. 95).

- Moreover, several questions needed to be rearranged chronologically to enhance the interviews flow, and "the best way to tell whether the order of your questions works or not is to try it out in a pilot interview" (Merriam, 2009, p. 104). '*Why did you choose to be an English*

teacher?', for example, should have been asked before *'What does it mean to you to be an English teacher?'*

- In addition to that, I never though that the recoder presence would have a huge effect of the interviewees. Before the first interview, the participant pointed to the recorder and said "it is frightening". This was beneficial in the forthcoming interviews with the main participants. To prevernt this problem, I used to locate the turned-off recorder in front of them and converse with them for a short time before starting recording. Doing so I believe made them a little bit relaxed and more accustomed to the rocorder presence.

- Finally, scheduling and conducting the interviews, even for a pilot study, was not as easy as I expected. The participant was exteremly busy, and we had to rearrange the interviews several times. In the subsequesnt interviews with the main participants, I learned that I needed to cope with any unexpected modifications. Therefore, I attempted to be constantly in touch with the participants. I also made myself available most of the time in order to exploit any possible chance to collect data.

Classroom Observation

In the second phase of this pilot study, I conducted one classroom observation. Although it was one observation only, the following issues arose and formed learning incidents:

- I honestly was overwhelmed by how busy a small social space could be. At the beginning, I tried to capture every aspect of the classroom, but soon I realized its impossibility. After this observation, I revisited the literature and the relevant aspects to teachers' identities that I need to focus on while observing.

- Despite its importance in exposing some aspects of the teahcer's identity, I did not pay much attention to the classroom configuration in this observation. Therefore, for the following observations I prepared pre-sketched figures that needed to be filled with the classroom setup.

- Some technical issues emerged too. Even though I brought the recorder, I forgot to bring the clipper to attach microphone to the teacher's lapel. Therefore, I had to place the recoder on the classroom podium, which resulted into a low quality recording. This taught me to always double-check that I had my research equipment before going to the research site.

- Finally, the teacher did not introduce me to his students. For a large portion of the class, students were peeking at me wondering who I was and why I was there. Therefore, in order not to draw much attention and distract the students, the first thing I asked the main participants to do was to introduce me to their students.

At the end, I admit that the significance of piloting the instruments was not visible to me before entering the field. I did not even plan to conduct one. My supervisor, thankfully, encouraged me to carry it out. Besides its role in refining the research instruments, this experience also boosted my confidence before collecting the data for the main study. It provided me with a real sense of what it is like to be a researcher. it also gave a heads up of what to expect in the research site. Overall, this piolt study was a vital phase of this research project.

Appendix B: Questionnaire

Teacher's Demographic and Professional Information

Please complete the following table:

Demographic Information	
Name	
Age	
Nationality	
Ethnicity	
First Language(s)	
Other Languages	
Professional Information	
Education/Professional Qualifications	
Previous Teaching Experience(s) and their length	
Length of Teaching experience at HLU	
Courses and Levels Taught at HLU	

Appendix C: A Sample Classroom Observation Field-notes

Classroom Observation #1

Data: 7/April/2016   *Time*: 10 am -12 pm.   *Students#*: 29 (23 present)

Teacher: Naseer   *Level*: 4   *Lesson*: Chapter 5 (Writing Anecdotes)
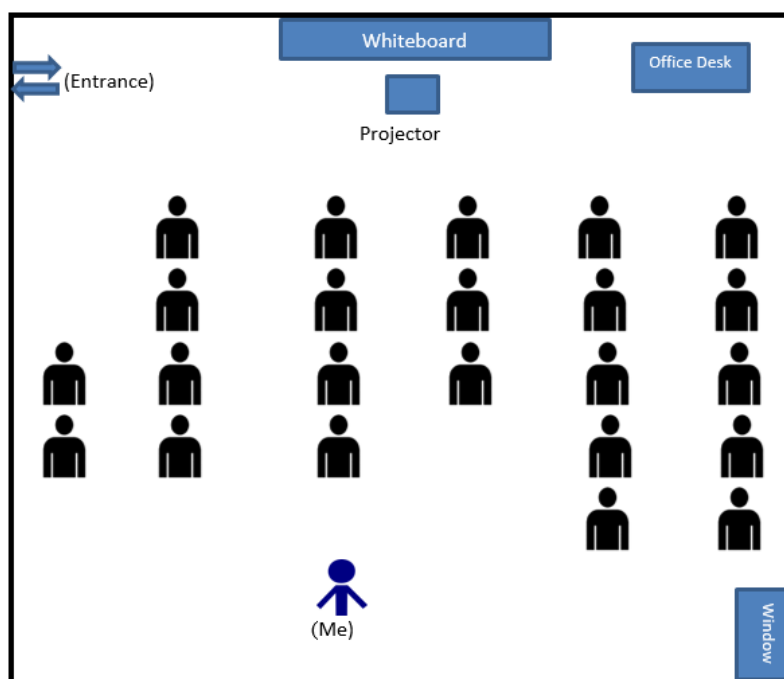
Teacher is wearing a suit (trousers, shirt, and jacket).

All students are wearing the full Saudi attire (thobe, shemagh, and headband).

Min	Descriptive Notes	Reflective Notes
1	T in the classroom working on his laptop.	
9	T connects his laptop to the Smart Board.	
10	T asks Ss who are sitting at the back to move to sit in the front.	
10	T takes Ss attendance on his laptop while displaying the Excel attendance sheet on the Smart Board.	
13	T starts the lesson. • T reminds Ss that yesterday they started Chapter 5. He reminds them of what they studied yesterday (How to write Anecdotes). They studied 11 statements about (what you have learned in your life).	T beautifully links the previous lesson to the current one.
	• T also explains to Ss that Chapter 5 and Chapter 4 are related. In Chapter 4 Ss studied how write about their accomplishments and difficulties they faced. T gives example of what they accomplished in 2015. T says "for example, in 2015, I finished the prep year with good marks". T also says "before you came to prep year, you mostly communicated with teachers in Arabic. So when you came to prep year, you suddenly started talking to teachers in English. Perhaps that was difficult, and writing was difficult …. from this you learned to be hard working".	T links what Ss learn in the classroom to their real lives.
	• Then T asks Ss about what other achievements they have accomplished, and Ss participate.	During these individual Q&As, T seems to be quite patient and caring.
17	A student arrives late and T lets him in.	Many Ts won't allow late comers to enter the classroom.
20	T asks Ss to open page 87, and he explains the exercise to them (extract the Nouns/Verbs/Adjectives from the following 11 sentences).	T asks Ss to translate the word 'essential' to Arabic. I felt that T has no problem at all with hid

Min	Descriptive Notes	Reflective Notes
		Ss using Arabic.
23	T gives Ss 4 mins to answer. T starts answering the exercise with Ss. T reads each sentence and Ss answer. • During the exercise, a student requests to leave the class to take a phone call. T allows him to do so saying "OK, quickly please". • 'Love' is mentioned in a sentence as a verb. T tells Ss that it is a verb here, and he further explains how it can be a noun as well. • 'Change' is mentioned in a sentence as a noun. T tells Ss that it is a noun here, and he further explains how it can be a verb as well. • When answering that 'good' is an adjective, T takes this chance to remind them of the comparative and superlative forms of good. Saying "good – better – best".	Focus on Form?
27	T starts by emphasizing that what Ss will do now is the most important thing in Chapter 5. • T asks Ss to think of an interesting event that happened in their lives. • Before letting them think, he displays PowerPoint slides with different pictures of young Saudi males camping in the desert and tells them a story as an example of an event that happened to some people. T tells a story of people went to desert and run out of gas. • After the storytelling, T shows 6 questions on a PowerPoint slide to assist Ss when writing about the event: 1. When & where did the event happen? 2. Who was involved? 3. What happened? 4. Why did it happen? 5. What was the result?	T grabs Ss' attention through this story. T tells a story that is relevant to most Ss in this city who love going to desert. It is part of their culture. T prepared these questions NOT from the textbook.

Min	Descriptive Notes	Reflective Notes
	6. What was the lesson learned?	
32	• T briefly answers some of these questions with Ss. • T gives Ss 5 mins to think and write short sentences/notes answering these questions. T tells the whole class "Think of an event. Don't say I don't have any. You have some. Remember that".	
34	• T walks around and answers Ss' questions. A student asks about the meaning of the word 'involved'. T turns to the rest of the class and asks them to answer their peer. T further elaborates on Ss answer. • T tells Ss that their answers to these questions are important as they are relevant to how to write an anecdote.	
40	T starts answering the exercise saying: "Let me take 1 or 2 of your interesting events". T tells the rest of the class to compare their events to those 2.	T showed Ss that he is INTERESTED in the stories they are telling!!
	• A student shares an event of running out of gas in the desert. The student gave general answers to the 6 questions. Every time T asks him more specific question so the student would have more specific answer to each question.	T plays a role of a guide (facilitator) here, leading his student from giving general answers to more specific ones.
	• Another student shares his experience when he was studying in the UK when drunk British people were racists towards him.	T shows sympathy to his student (e.g., 'that's awful', 'that's racist')
	During the exercise, a student requests to leave the class to take a phone call. T allows him to do so.	Many Ts will not accept that.
46	T reemphasizes that answering these questions is the first step towards writing an anecdote.	

Min	Descriptive Notes	Reflective Notes
50	T asks Ss to go to the exercise on page 89 & 90. Before that T uses a PowerPoint slide to explain to Ss the 3 parts of anecdotes: - Beginning (who/what/when/where/why). - Middle (events 1,2 & 3). - End (resolution/lesson). T then goes back and breaks down the story he told Ss earlier (people who ran out of gas in the desert) to demonstrate the 3 parts of anecdotes.	2 Ss didn't have textbooks. T didn't say anything.
54	T also uses the student's story (the one in England with drunk people) to also explain the 3 parts of anecdotes.	
56	T again asks Ss to go to page 89 & 90 and read the exercise (Read the following anecdote and complete the graphic organizer). <table><tr><td>beginning</td><td>Middle</td><td>End</td></tr><tr><td>Who ………………………. When ………………………. Where ………………………. Why ………………………. What ……………………….</td><td>Event 1 ………………. Event 2 ………………. Event3 ……………….</td><td>Resolution ………………. Lesson ……………….</td></tr></table>	
57	T gives Ss 6 to 7 mins to work on the exercise. T, however, realizes that he's running late. Thus, he answers part 1 (beginning) with Ss. T doesn't give Ss the answers. T asks Ss and confirms their answers. T gives Ss enough time to think before giving answers.	
67	T gives Ss 5 mins to fill in part 2 (Middle) & part 3 (End).	
72	T starts answering with Ss. Ss give answers and T confirms and praises them.	

Min	Descriptive Notes	Reflective Notes
75	After answering the exercise, specifically after answering the last item in the exercise (Part 3/lesson), T says "Now, this sentence takes us back to what we discussed yesterday". T asks Ss to go page 86 Exercise 1 (which they answered yesterday) and explain to them was the resolution and the lesson in that exercise.	Great awareness of the curriculum, and his teaching. Excellent linking of Ss' previous knowledge to what they are learning in this class.
77	T moves to Exercise 8 on page 90 (Identify Omissions). There are 2 paragraphs: one fully detailed and the other one without many details. • T asks a student to read the first paragraph. • T asks another student to read the second paragraph. • T asks the whole class about how these two paragraphs are different even though "the writer is essentially saying the same thing", T says. • Ss correctly answer that the difference is in the details (mostly adjectives. Ex: very, really, suddenly, etc.). T then asks them about what effect do these details have on the reader. T with Ss discuss the effect (e.g., being vivid, live, interesting, and exciting). T compares reading an anecdote without these details to watching a football game without a commentator. "When you delete the details then the effect is not powerful, not 'مضبوط'", T says.	T asks Ss about the meaning of 'ability' in Arabic. But why? Is he trying to learn Arabic? Or is he trying to enhance his Ss understanding? T uses every word he knows in Arabic to make his Ss understand his point.
86	T moves to the last activity, Exercise 9 on page 90 & 91 (Identify 2 Digressions in the following paragraph). • T explains the meaning of 'digression'.	T asks Ss about the meaning of 'Digression' in Arabic, and Ss tell him. Again why?
92	• T tells Ss that this is an exam type question. Therefore, they should pay attention and try to answer.	
93	• T asks 'who is going to read this paragraph'. A student raises his hand and reads the paragraph out loud. • Then T and Ss together identify 2 digressions in the paragraph. T explains to Ss how and why they are digressions.	

Min	Descriptive Notes	Reflective Notes
97	At the end of the class, T asks Ss to write the first draft of their anecdote as homework for next class. T says: "this is the first draft. Don't worry. There will be mistakes, that's fine. Ok?". T tells Ss to revisit pages 88 & 89 to help them with their homework.	T is encouraging. I felt that he cares about his Ss' learning more than passing or studying to the test.
98	T reassures Ss that he's working on marking their mid-term exam, and they will have the results by next week. "I will try Inshallah to bring the marks next Wednesday", T says.	Is he hiding his religious identity by using 'Inshallah'?
100	T introduces me to his Ss, telling them that I am collecting data for my PhD.	

Appendix D: Participant Information Sheet

Study Title: The Professional Identity Construction of Non-local NNESTs in the Saudi Context

Researcher: Mayez Abdullah Almayez   **Ethics number**: 18625

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

This research is conducted as part of the requirements needed for my PhD degree in Applied Linguistics at University of Southampton in the United Kingdom. I am sponsored by University of Southampton and fully funded by the Saudi government. In this study, I am interested in understanding how non-local non-native English speaking teachers in the Saudi context construct their professional identity, and how their teaching practices shape or are shaped by these identities. This study seeks to answer the following research questions:

1. How do non-local NNESTs construct and develop their professional identities in an ELT CoP?
2. In what ways do their professional identities shape or are shaped by their teaching practices/roles?

Why have I been chosen?

This study seeks understanding the professional identity construction of non-local NNESTs in the Saudi context. You are being invited to take part in this study because your background fits this description. You are an English language teacher teaching in Saudi Arabia who is:

1- Non-local to the Saudi context (i.e. not Saudi).
2- Non-native English speaker (i.e. not from the UK, Ireland, the USA, Canada, New Zealand, Australia, South Africa, or some English speaking Caribbean territories).

What will happen to me if I take part?

When taking part in this study, you should be aware that this study will last for one academic semester (around 4 months). At the beginning of the semester you will be asked to complete a short questionnaire that aims to collect demographic and background information about you. During this 3-month semester, I will collect data in two main ways:

1- One-to-one interviews: You will be interviewed 4 times (45-60 min each) in a time that suits you the best. The interviews might last for longer than 60 minutes, but no more than 90 minutes, if you feel that you have more to say and share with the researcher. These interviews will be audio recorded to ensure that your views are represented as accurately as possible. By the end of the semester, you will be offered transcripts of the audio recordings and a written summary of your interviews to read and comment on before they are included in my findings.

2- Classroom observations: I will attend your classroom 4 times. During the classroom, a mic will be clipped to your lapel to record your language when teaching, and I will be sitting quietly at the back of the classroom with a notebook taking field notes. In my observations, I will _not_ judge or evaluate you; my purpose is to only watch what happens in order to learn about how you perform your identity and to understand the relationship between your identity and your teaching practices. No feedback on your teaching will be given to anybody.

The following is a suggested work plan that can be adjusted in accordance your desire and availability:

Week	Date	Task
One	14/2/2016 – 18/2/2016	Preparatory: A) Meeting participating teacher. B) Completing the demographic and professional background information questionnaire.
Two	21/2/2016 – 25/2/2016	One-to-one semi-structured Interviewing
Three	28/2/2016 – 3/3/2016	Classroom Observation
Four	6/3/2016 – 9/3/2016	One-to-one semi-structured Interviewing
MT Break	13/3/2016 – 17/3/2016	Mid-term Break
Five	20/3/2016 – 24/3/2016	Mid-term Exams
Six	27/3/2016 – 31/3/2016	Classroom Observation
Seven	3/4/2016 – 7/4/2016	One-to-one semi-structured Interviewing
Eight	10/4/2016 – 14/4/2016	Classroom Observation
Nine	17/4/2016 – 21/4/2016	One-to-one semi-structured Interviewing
Ten	24/4/2016 – 28/4/ 2016	Classroom Observation
Eleven	1/5/2016 – 5/5/2016	
Twelve	8/5/2016 – 12/5/2016	Checking the transcripts with the teachers
Thirteen	15/5/2016 – 19/5/2016	Final Exams
Fourteen	22/5/2016 – 26/5/2016	Final Exams

Are there any benefits in my taking part?

This study will benefit and contribute to the field of TESOL and applied linguistics. It, however, does not assume that participants would be directly impacted by the findings of this inquiry. Nonetheless, implications of the study's findings might point to further research in this area which could potentially lead to a more transformative involvement of participants.

Are there any risks involved?

In participating in this research there are no foreseeable risks. The study will be conducted on campus, and all possible efforts will be taken into consideration to ensure that this study will not interfere with your teaching schedules and other didactic duties.

Will my participation be confidential?

All of the data obtained in this research will be protected and respected in accordance with the UK Data Protection Act/University policy. A high level of anonymity and confidentiality will be maintained in this research. Your name will not revealed in any documents or papers developed from this research, or to any other participants in this research. A pseudonym will be used instead to protect your identity. The findings will also be reported in a way that ensures no deductive revelation.

In addition to that, all data that are obtained in connection with this study will be stored in an encrypted file on a password protected laptop. The researcher and his supervisors will be the only persons who have access to the data. Except those individuals, nobody else will have access to any data without your permission. When this study ends, all the data will be destroyed.

What happens if I change my mind?

Your participation in this study is entirely voluntary. If you do decide to take part you are still free to withdraw at any time. Once you change your mind and want withdraw, you can do this without giving reasons and without being penalised. If you decide to withdraw, any data obtained from interviews and classroom observations will not be used in my research.

What happens if something goes wrong?

If you have any concerns or complaints about the conduct of the study please feel free to contact the Chair of the Faculty Ethics Committee Prof. Chris Janaway (023 80593424, c.janaway@soton.ac.uk), or the Head of Research Governance Dr. Martina Prude (02380 595058, mad4@soton.ac.uk).

Where can I get more information?

You can directly contact me, Mayez Abdullah Almayez, (056463111, **maa1e13@soton.ac.uk)**. You can also contact my supervisor Dr. Richard Kiely (**R.N.Kiely@soton.ac.uk**).

Appendix E: Consent Form

Study title: The Professional Identity Construction of Non-local NNESTs in the Saudi Context

Researcher name: Mayez Abdullah Almayez
Staff/Student number: 25798189
ERGO reference number: 18625

Please initial the box(es) if you agree with the statement(s):

I have read and understood the information sheet (insert date /version no. of participant information sheet) and have had the opportunity to ask questions about the study.	
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	
I understand my participation is voluntary and I may withdraw at any time without my legal rights being affected	

Data Protection

I understand that information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous.

Name of participant (print name)……………………………………………………

Signature of participant………………………………………………………………..

Date……………………………………………………………………………………

Appendix F: Participant Information Sheet in Arabic

مرفق معلومات البحث للمشاركين

عنوان الدراسة : بناء الهوية المهنية لمعلمي اللغة الانجليزية غير الناطقين بها و الغير مواطنين في المجتمع السعودي.

إسم الباحث: مايز بن عبدالله المايز

الرجاء قراءة هذه المعلومات بعناية قبل اتخاذ قرار بالمشاركة في هذا البحث. إذا كنت سعيداً بالمشاركة سوف يطلب منك التوقيع على استمارة موافقة.

ما هو موضوع البحث؟

هذا البحث هو جزء من المتطلبات اللازمة لنيلي درجة الدكتوراه في "اللغويات التطبيقية" من جامعة ساوثهامبتون في المملكة المتحدة. في هذا البحث أنا مهتم في فهم كيفية بناء الهوية المهنية لمعلمي اللغة الانجليزية غير الناطقين بها و الغير مواطنين في المجتمع السعودي, ومدى تأثيرها على تدريسهم.

لماذا تم اختياري أنا؟

لأن هذا البحث يسعى لفهم كيفية بناء الهوية المهنية لمعلمي اللغة الانجليزية غير الناطقين بها و الغير مواطنين في المجتمع السعودي, فإن مشاركتك سوف تكون قيمة لفهم السياق الأوسع والبيئة التي يعمل بها هؤلاء المعلمون. مشاركتك ستساعدنا في تكوين صورة كاملة لتدريس و تعليم اللغة الانجليزية في جامعة حائل.

ماذا ستتضمن مشاركتي في هذا البحث؟

عند موافقتك على المشاركة في هذه الدراسة، فإن البحث سوف يقوم بعمل مقابلة جماعية تتضمنك و 3-4 طلاب آخرين. وستستمر هذه المقابلة لمدة تتراوح بين 45 و 60 دقيقة. قد تستمر المقابلة لمدة أطول من 60 دقيقة، ولكن لا تزيد عن 90 دقيقة، إذا كنت وزملائك من الطلاب ترغبون بقول و مشاركة المزيد مع الباحث. خلال المقابلة سوف يتم سؤالك عن تجربتك عند تعلم اللغة الإنجليزية بشكل عام. كما ستتضمن أسئلة المقابلة مناقشة تدريس الاستراتيجيات والمعلمين بشكل عام. علما أن المقابلة سوف تكون مسجلة صوتيا لضمان تمثيل وجهات نظركم بأقصى قدر ممكن من الدقة. في نهاية الدراسة، سيتم عرض نسخ التسجيلات الصوتية وملخص مكتوب للمقابلة حيث يمكنك قراءتها والتعليق عليها قبل أن يتم تضمينها في استنتاجاتي.

هل هناك أية فوائد من اشتراكي في هذا البحث؟

هذه الدراسة سوف تفيد وتسهم في ميدان تعليم اللغة الانجليزية لغير الناطقين بها واللغويات التطبيقية. بشكل عام. و بالرغم من أن المشاركين قد لا يتأثرون بشكل مباشر بنتائج هذا البحث, إلا أن النتائج قد تبين بعض المناطق و الجهات التي تحتاج إجراء المزيد من البحوث التي بدورها قد تؤدي هذا إلى تحسين جودة التعليم في مركز اللغة الانجليزية.

هل هناك أي مخاطر تنطوي على مشاركتي في هذا البحث؟

ليس هناك أي مخاطر متوقعة نتيجة المشاركة في هذا البحث. سوف تجري الدراسة في الحرم الجامعي، وسوف تؤخذ في الاعتبار جميع الجهود الممكنة لضمان أن هذه الدراسة لن تتداخل مع حصصك و التزاماتك التعليمية.

هل سوف تكون مشاركتي سرية؟

كافة البيانات التي سوف يتم الحصول عليها في هذا البحث تقع تحت حماية الخصوصية بموجب قانون ومعايير أخلاقيات البحث العلمي في المملكة المتحدة وفي جامعة ساوثهامبتون. كما أنه لن يتم الكشف عن اسمك الحقيقي في أي وثائق أو أوراق متقدمة بهذا البحث. سيتم استخدام اسم مستعار بدلاً من ذلك لحماية الهوية الخاصة بك. بالإضافة إلى ذلك، سيتم تخزين جميع البيانات التي يتحصل

منك في ملف مشفر على كمبيوتر محمول محمي بكلمة مرور. وسوف يكون الباحث ومشرفه والمختبرين الأشخاص الوحيدين الذين لديهم حق الوصول إلى البيانات. ما عدا أولئك الأفراد، لا أحد آخر سيكون لها الوصول إلى أية بيانات دون الحصول على إذن منك. و عندما تنتهي هذه الدراسة، سيتم تدمير جميع البيانات.

ماذا يحدث إذا قمت بتغيير رأيي؟

مشاركتك في هذه الدراسة طوعية تماما.يمكنك الانسحاب من المشاركة بالدراسة بمجرد تغيير رأيك و لا يستلزمك إبداء الأسباب. إذا قررت الانسحاب، لن يتم استخدام أية بيانات تم الحصول عليها من المقابلة في البحث.

ماذا يحدث إذا حدث خطأ ما؟

إذا كان لديك أية مخاوف أو شكاوى حول سير الدراسة لا تتردد في التواصل مع رئيس لجنة أخلاقيات البحوث أ. د. Janaway Chris (023 80593424)، c.janaway@soton.ac.uk, أو رئيسة إدارة البحوث د. Martin Prude (02380 595058, mad4@soton.ac.uk.

أين يمكنني الحصول على مزيد من المعلومات؟

يمكنك مباشرة الاتصال بي، مايز عبد الله المايز ، (056463111، maa1e13@soton.ac.uk). كما يمكنك أيضا التواصل مع مشرفي د. Richard Kiely (R.N.Kiely@soton.ac.uk).

Appendix G: Consent Form in Arabic

(نموذج موافقة)

عنوان الدراسة: بناء الهوية المهنية لمعلمي اللغة الانجليزية غير الناطقين بها والغير مواطنين في المجتمع السعودي.

إسم الباحث: مايز بن عبدالله المايز

من فضلك قم بوضع علامة ✔ أمام العبارات التالية إذا كنت توافق على محتواها:

* لقد فهمت المراد من الدراسة وما تتضمنه مشاركتي بها ولي حق السؤال عنها متى رغبت.

* أوافق على المشاركة في هذه الدراسة البحثية ولا أمانع من استخدام بياناتي لغرض الدراسة.

* أدرك أن مشاركتي في هذه الدراسة تطوعية ولي حق الانسحاب منها متى ما أردت.

كما أني أدرك أن معلوماتي وبياناتي المقدمة أثناء مشاركتي في هذه الدراسة ستحفظ بسرية تامة وستستخدم لأغراض هذه الدراسة فقط.

الإسم: ....

التوقيع: ....

التاريخ: ....

Appendix H: Thamir's Classroom Layout
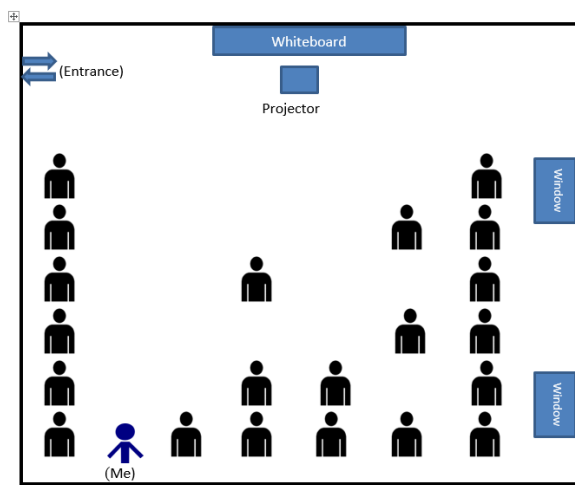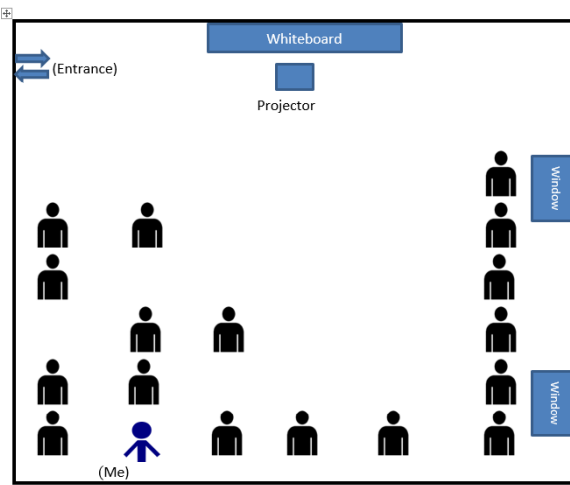
1st Observation
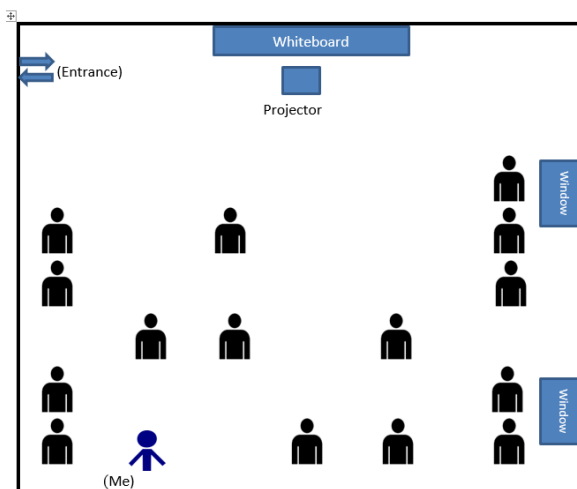
2nd Observation
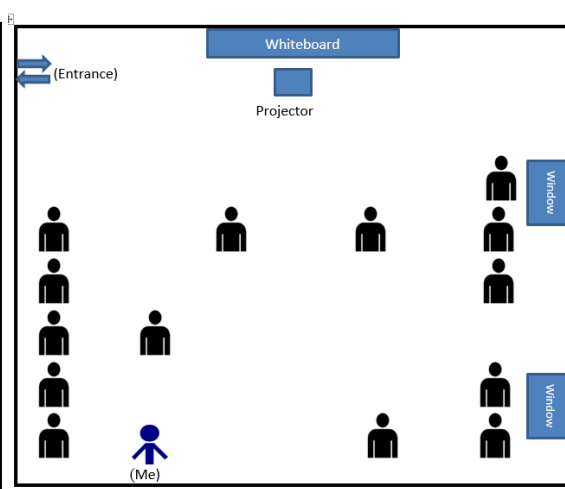
3rd Observation

4th Observation

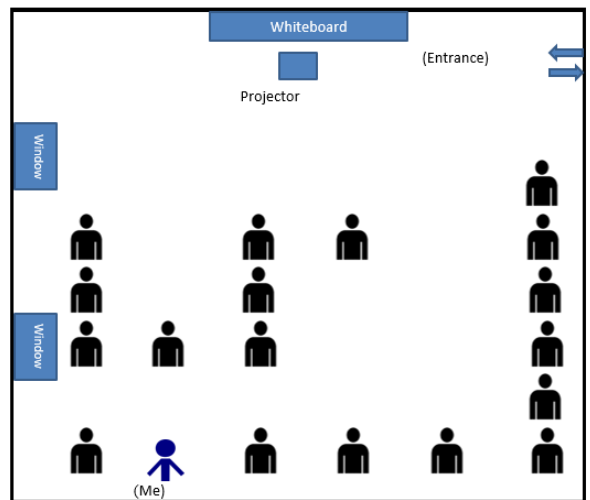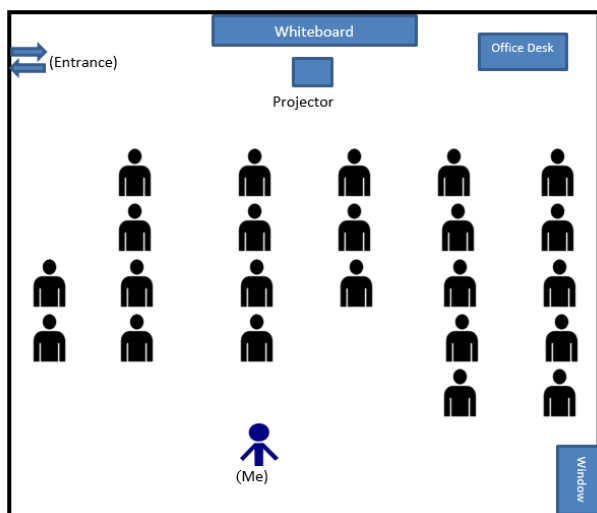# Appendix I: Jameel's Classroom Layout
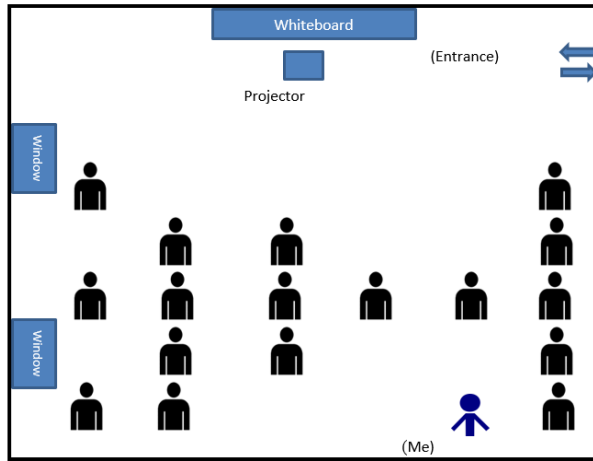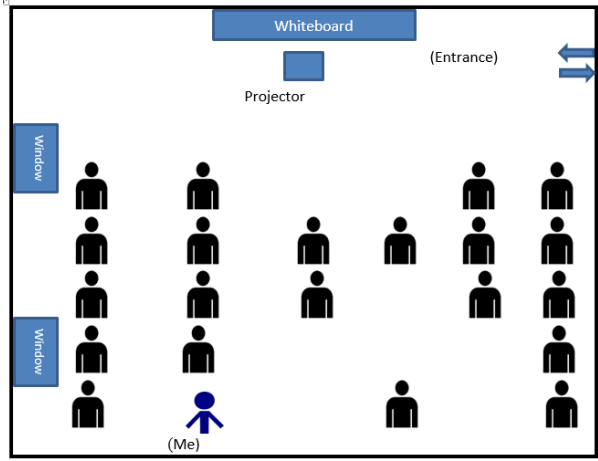
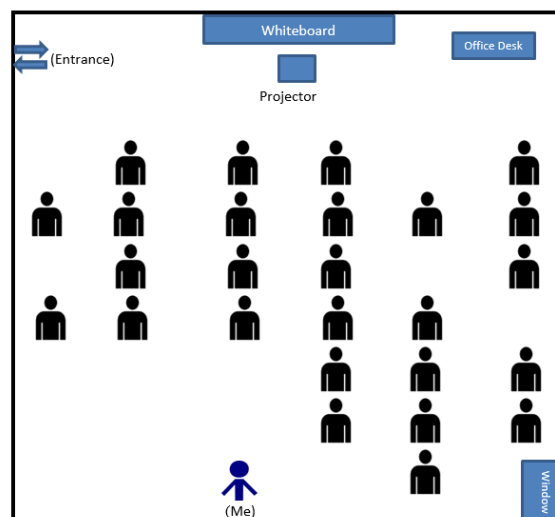1st Observation
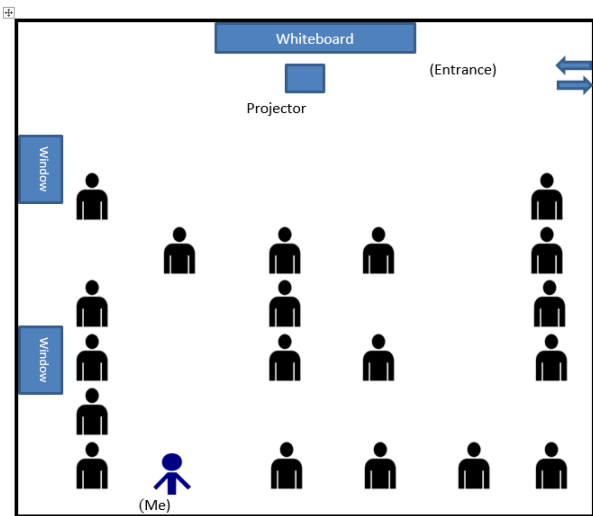
2nd Observation
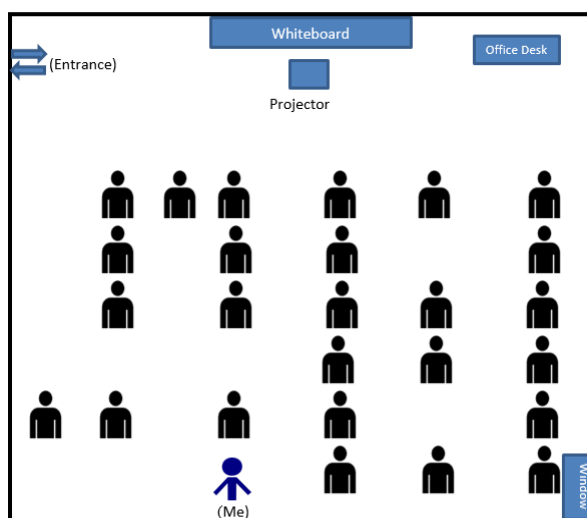

3rd Observation

4th Observation

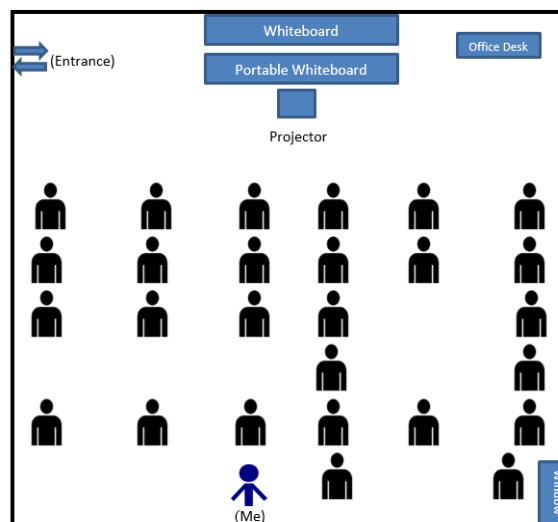# Appendix J: Naseer's Classroom Layout
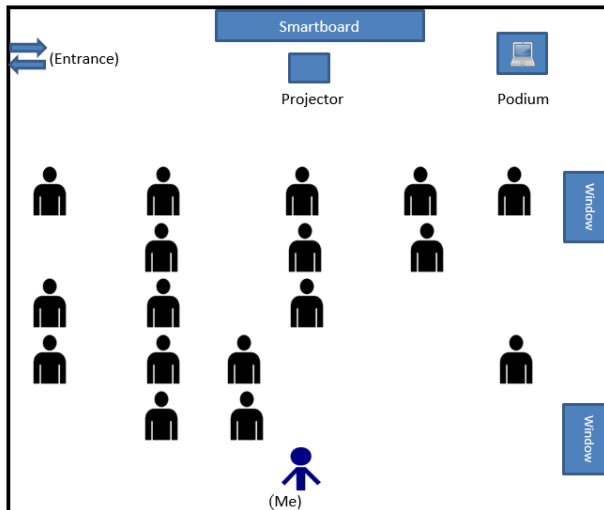

1st Observation
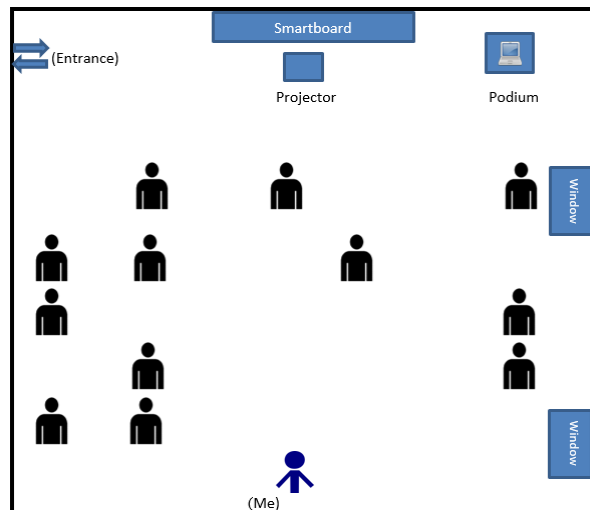

2nd Observation

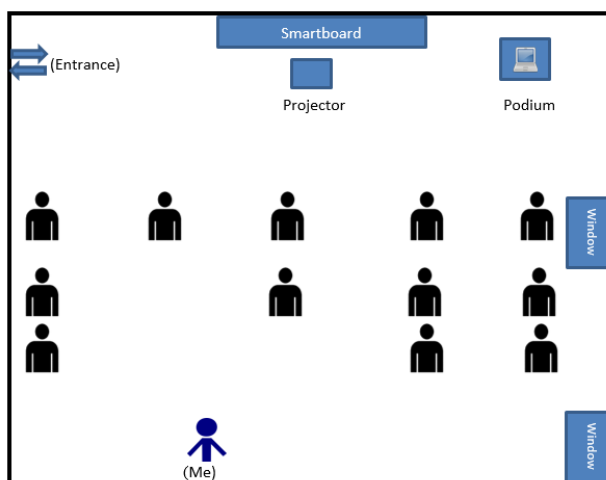

3rd Observation

4th Observation
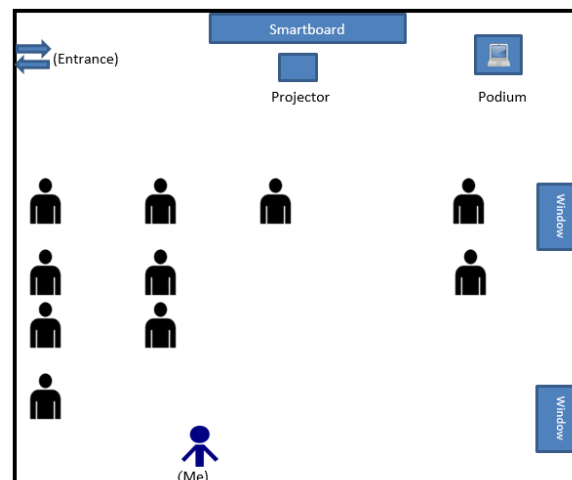
Appendix K: Pervez's Classroom Layout

1st Observation

2nd Observation

3rd Observation

4th Observation

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