University of Southampton

Faculty of Humanities

Languages, Cultures and Linguistics

Exploring Teachers' Teaching Practices when Engaging in Systematic Reflective Practice:

Teacher Cognitions and Identity

by

Abdulwahed Nasser Alharkan

Thesis for the degree of Doctor of Philosophy

May 2023

University of Southampton

<u>Abstract</u>

Faculty of Humanities

<u>Languages, Cultures and Linguistics</u>

Thesis for the degree of Doctor of Philosophy

Exploring Teachers' Teaching Practices when Engaging in Systematic Reflective Practice: Teacher Cognitions and Identity

Abdulwahed Nasser Alharkan

Cognition literature is as valuable as identity literature, but when combined in context, they provide a very rich understanding of how people think and interact with others. Thus, this study takes a view of cognition that is holistic and situated as part of analysing reflective practice. Cognition does not exist in isolation; it exists with a history, an environment, interaction with others, and in a specific role, which mean teacher identity and teacher cognition are interrelated areas that can help us understand teachers' environments, behaviours, practices, and ideas. This research takes place in Saudi Arabia, a context in transition, in which teaching environments embody change in terms of what individuals carry with them from their past, such as education, training, and teaching experience, and what they experience in the classroom, with policies driving towards more communicative and open ways of teaching and learning. The method for this study involved observing, tracking, and interviewing four Saudi teachers of English, as they engaged with a CPD programme employing dialogical reflective practice, both through face-to-face interactions, and social media networks.

The study's findings showed the complexity of reflective practice, and that the often simplified term "reflection" encompasses a wide range of activity and practices, with different implications for teacher engagement. The influence of power relations on perceptions of reflective practice is one of the key findings in the current study, as participants reported that when they felt pushed to reflect as an abstract, mandated practice, it elicited unnatural and inauthentic reflection for them. It seems that, in their mind, authentic, useful reflection exists when they are in control of it, and often when it arises in what is perceived as authentic interactions. In other words, the authenticity and benefits of reflection, both individual and dialogical, are perceived more when

thoughts and interactions are characterised by autonomy and choice, whereas the nature of 'reflection' is seen and experienced differently when a power structure is seen to be driving the activity.

Participants reported engaging with genuine, active, sharing, and comfortable reflection (individual and dialogical) when power relations and communication were perceived as equal and natural, whereas marked power relations and forced communication was met with resistance and a sense of artifice. Overall, participants reported that engaging with contextualised and dialogical reflective practice allowed them to develop deeper understanding and awareness of themselves and their practices, accompanied by a sense of enhanced confidence and effectiveness. The study's findings contribute to literature on teacher cognition and identity, and they inform Saudi educational policy makers, teacher education programmes, and English language teachers.

Table of Contents

Table of Tables

Research Thesis: Declaration of Authorship

Print name: ABDULWAHED ALHARKAN

Title of thesis: Exploring Teachers' Teaching Practices when Engaging in Systematic Reflective Practice: Teacher Cognitions and Identity

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission

Signature: Abdulwahed Alharkan

Date: September 2022

Acknowledgements

I gratefully thank God for illuminating this path to knowledge and guiding me throughout my journey. To Him I owe everything I have learned and all I have become.

I would like to acknowledge those people without whom this long thesis journey would have not been completed. First and foremost, I would like to express my deepest gratitude to my supervisor, Dr. Robert Baird, for his genuine guidance, invaluable support, insightful suggestions, and constructive feedback throughout my thesis work. His intellectual and practical guidance has helped me mature as a critical researcher in applied linguistics and teacher education.

I would also like to thank my friends and colleagues who always believed in me and unconditionally supported me on all levels and in every possible way through every stage of my life to achieve my goals. Special thanks to my friend and teacher Menahi Al-Qahtani for his support and inspiration.

I would like to express my appreciation to all the teachers who participated in this study and gave their time so generously to share with me their very personal experiences and thoughts despite their very heavy workload.

Most importantly, I am eternally grateful to my family for their endless love and support. My deepest gratitude goes to my wife Arwa for these years of understanding, patience, and unwavering faith in me. I am thankful to my lovely sons Khaled, Abdullah and Meshari for their continued support and encouragement, and for always being there.

Above all, I am grateful to my beloved mother Tarfah for her unlimited support, encouragement, and prayers.

Chapter 1 Introduction

1.1 Overview

The present study takes a holistic approach to investigating Saudi language teachers' cognitions and identity work, in relation to reflective practice on a CPD programme for English teachers in Saudi Arabia's state school sector. Accounts and observations elicit individual and dialogical accounts that include where these teachers draw on meaningful situations, ideas, and experiences, which map onto the pivotal roles that teacher beliefs, and identities play in the formation of teaching practices, and engagement with students, and policies in Saudi Arabia. Engaging in contextualised and dialogical reflection might develop a deeper understanding of language teachers, their profession, and their practices, because it triggers some change or development in their way of thinking and how they think in their environment and context. English language education in Saudi Arabia is in a state of transition, mixing traditional values and educational practices with new directions in teaching and teacher education, and these map onto experiences, contexts, and preferences in different ways.

An emerging feature of national education policies is a preference for communicative classrooms and more teacher-centred and reflective professional development. For this reason, this research examines English language teachers' cognitions around communicative teaching and learning in their contexts, and around a professional development training programme that implements systematic reflective practice. Cognitive elements explored here include beliefs, and identities alongside contextual factors regarding the teaching of English language and teaching and learning practices in Saudi Arabia. A key goal is to ascertain how concepts and constructs in the teacher education programme, including those involving constructionist / communicative curriculum principles, are aligned with the teachers' cognition and their individual and contextual teaching practices.

As mentioned, state education, and English language education in particular, are in a state of transition in Saudi Arabia, and the participants selected for the current study are English language teachers in secondary state schools, where transitions map onto complex social, institutional, and individual factors, which are often overlooked in both policies and research. Studying the development of experienced English language teachers' cognitions and identity around teaching practices in a context undergoing educational reform provide unique insights into the role of reflective practice in cognitive and identity development. This is because teachers who take part in a CPD programme that includes reflective practice filter new knowledge through their belief

systems and then synthesise it with what they now know and what they now do in different ways. Furthermore, teachers who are involved in the programme and engaged in systematic reflective practice utilise different methods and strategies in their lessons and exchange various experiences with their fellow teachers. This means they might experience development and changes in their cognitions, identity, and perspectives regarding their teaching practices.

The first chapter introduces the background of the study in terms of teacher cognition and identity, educational reform, and the role of teacher education programmes in changing the way teachers practice. It also sets out the rationale for the study and highlights the significance of conducting the study followed by the research contribution, research context and aims, and research questions that guide the study. It also introduces the situation of teaching the English language and the scope for teacher education in Saudi Arabia.

1.2   Rationale for the study

The rationale for conducting the study is underpinned by three main elements, which are outlined in the paragraphs below: personal motivations, theoretical framing, and methodological approach.

1.2.1   Personal motivations

I developed an interest in reflective practice during my teaching career as a novice teacher in a teacher training programme. The programme supervisor presented the novice teachers' preparation courses and seminars in English language teaching (ELT). I was very curious and interested in the program and the approach applied, and constantly questioned him about his approaches and tried to apply his curriculum in my own classes, but without thinking in a nuanced way about methodologies or having experience to process what I was experiencing.

Several years later, it became clear to me that this supervisor and I had been working as reflective practitioners while I was working as a novice teacher. This helped us to gain a better understanding of key moments in our journey as English language teachers through reflection, which aided in forming, changing, enhancing, and improving approaches to classroom practice.

After years of teaching, I gained enough experience to be promoted to the position of supervisor, and I further understood the significance of reflective practice in existing teacher professional development programmes. From my experience as a former ELT teacher educator in the Ministry of Education in Saudi Arabia, I noticed that most of the English language teacher education and training programmes have failed to foster on-going or long-term teacher development. The

reasons behind that are based on several observed factors, and the feedback from the trainees, such as contextual factors, teachers' mentalities, and the lack of consideration of teachers' professional needs. Also, I realised that, in designing any training programme for experienced teachers, it is essential to be aware of how individuals develop their interior thought processes in order to understand what is behind their performance, which is what I observed and reflected on while conducting the current study.

Therefore, it is interesting to look at the behaviour of teachers and explain it cognitively (a term explained in the next chapter). A point to be considered here is whether teachers would be able to teach more effectively, improve their teaching practices, and form meaningful relationships with their students if they reflect on the technical areas of teaching and wider social problems related to the educational environment (Valli, 1992). According to Al-Hajailan (2012) and Bamanger and Gashan (2014), if an educational system lacks reflective skills and critical thinking, and is mostly based on the teacher-centered approaches, then the call for more teacher reflection will become more imperative.

As a researcher and a former teacher educator, I have the opportunity to reflect on my role, actions, course design and the teachers that I educate, to reach a better understanding and to inform other individuals about what they need to know about teacher education in my context. According to Dewey (1933) and Farrell (2008), reflective practice is an important factor in teacher development because it involves the ability to think, reflect and improve ideas logically. Therefore, teacher educators and researchers need to look at qualities and characteristics and develop more than just practice in the classroom to help teachers be approachable rather than just performers in the classroom. Borg (2019) states that, throughout recent years, he has worked on a number of professional development initiatives for language teachers around the world. His position in these projects has often been to contribute to the design, conduct, review and reporting of impact studies. He suggests that researchers should do this not only for theoretical purposes, but also for accountability, considering the significant resources that Ministries and educational organisations worldwide are investing in enhancing the competence of English language teachers.

A final point of reflection for me personally is that, after recognising the potential value of reflection and holistic engagement with teachers through teacher education, more theoretical questions could be asked than answers gained. As my exposure to colleagues and fellow researchers across educational contexts increased, questions arose about what terms such as 'cognition' and 'reflection' could mean, as well as a growing appreciation of the role of identity,

environment, and experience in forming teachers' actions, cognitions, and perceptions. This is detailed further below, and these open questions are revisited throughout the thesis.

1.2.2 Theoretical framing

Theoretically, the study of teacher cognitions deserves to be addressed because it may work as a guide for teacher education training programme designers. Moreover, it stimulates change rather than asking teachers to participate passively in a researcher-centred study that presents a snapshot of their current practices without their awareness of the study's objectives or focus, thus encouraging them to sit down with the researcher to talk about their work and what is behind their work. In many research projects, teachers are passive and have little involvement. In this study, their reflections and internal or interactive dialogues can stimulate awareness or reflection, which may lead to improvements in their teaching practice performance, or may identify a stronger belief in maintaining a particular approach to an aspect of their role. According to Hill (2000), teachers should be trained and educated to be able to become reflective and creative thinkers themselves in order to apply that in their practices and promote cognitive and creative improvement and critical skills in their teaching practices. Moreover, it is now commonly accepted that in order to better understand the performance of teachers in their classrooms, we need to have access to their insights that may influence their work. Thus, the current research study studies teachers in their classrooms and interviews them to evoke cognitions that may shape their teaching practices.

A final point of reflection on the theoretical impetus in this research is that, the more I investigated 'reflection', and read findings from studies that I had to map onto the contexts and participants of this study, the more I realised the multiple realisations of 'reflection' and 'cognition' in the literature, which opens the field to active, personal, and contextual interpretations, in a way that integrates concepts from psychology with those related to contextual practices and social discourses.

1.2.3 Methodological approach

With a focus on the methodological approach, existing empirical studies typically lack classroom-based research for investigating what is behind teachers' teaching practices. According to Borg (2015), more research is needed in the field of teacher cognition to a deeper understanding of the interaction of the various elements in the cognitive systems to form what teachers do. Moreover, the study of teachers' practice should be integrated into the study of teachers' cognitions as that

may lead to deeper understanding instead of more superficial and abstracted theorisation what teachers know and believe, and why they do so.

In addition, although ELT, TESOL, or Applied Linguistics research recognises increasingly the significance of reflective practice in understanding the cognitive essence of teachers' work, professional teaching standards and education policies tend to ignore the humanistic and cognitive aspects of the role of teachers. Teachers are human beings, and their professional identity, actions and feelings are intimately linked to their personal beliefs and values, and thus to their reflective thinking. At the same time, cognitions such as beliefs and emotions as well as identity are also socially constructed and the behaviour of the teacher emerges as a result of interactions with others. Nevertheless, positive teacher interactions presuppose an atmosphere of confidence, willingness and openness. A further dimension to this, which this study contributes to the field, is the relationships and networks in which cognition is formed and realised. This involves recognising that cognition links to a social setting in which thought and actions take specific meanings, and also the interactional networks in which these are realised, including interactions with students, managers, colleagues, and wider professional networks.

In this sense, teachers, at various points in their careers and to varying degrees, engage in a journey through which they develop self-confidence and co-construct understanding of knowledge in a reflective dialogue within themselves and with others. This study recognises the influence of continuing professional development in both developing and challenging teacher cognition and development, as well as the importance of individual and interactional reflection in relation to individual development and concerns. Therefore, this study provides participants with opportunities to work in a dialogic group and engage in dialogic reflections, as well as to reflect on their individual cognitions. An overarching concern here identity, and a concern to recognise overlaps between cognition, practice, and the identity work taking place as teachers negotiate who they are in relation to their students, peers, roles, and goals.

1.3   Research contributions

The proposed study will explore in-service teachers' cognitions development when they implement systematic reflective practice tools during, and, possibly, after, a professional development programme in Saudi Arabia. The main purpose of this study is to investigate systematic reflective practice as a vehicle for better understanding teacher cognitions, identity, dialogue, and contextualization in Saudi Arabia. Teacher education and professional development programmes are always context dependent, as local factors, histories, and ecologies will affect delivery and impact, and Saudi Arabia is no different, and will be discussed below.

Chapter 1

This professional development programme is designed to improve teachers' teaching practices, and it involves using reflective practice as a tool to help teachers reflect on their practices and make the necessary changes towards more communicative classrooms. Therefore, in order to understand teachers' practices, it is significant to investigate and understand their cognitions. Borg (2015) suggests that the field of teacher education needs more research to a deeper understanding of the interaction of the various elements in the cognitive systems to form what teachers do.

In fact, investigating teachers' cognitions through systematic reflective practice is interesting because it may unlock the door to insights about the teachers' particular contexts. Teacher cognition is interrelated with education contextual practice and teaching experience because looking at teachers' practice and watching them engage in their own professional development in relation to their teaching context and learning environment may bring out things that can not been seen in other studies. The dialogic nature of the study may provide access to active, contextual thinking through authentic, communicative engagement, and may aid understanding of the complexity of teachers' cognition. This is a study of teacher cognitions in a national and institutional context which contains diverse teaching contexts and a variety of English language teachers from different backgrounds and proficiency levels, and an overarching concern that crosses these contexts is national educational reforms and development. Although this a national level policy, but the reality on the ground is there are very different places, very different needs, different students, and different backgrounds. Also, there are a number of debates around the roles, forms, materials and the promotion of English, and Arabic, especially as national English language policies tend to link with internationalisation and wider discourses.

One of the important research gaps is that despite the large number of teacher preparation programs in Saudi Arabia, only a few studies (Al-Seghayer, 2014; Althobaiti, 2017) have looked at professional development among in-service teachers, and there is an absence of studies that have specifically focused on the relationship between teachers' cognitions and reflective practice. Of these, few have sought to develop contextual accounts of reflection, or to research the area through the lens of cognition and identity. Thus, this phenomenon seems worthwhile investigating, as it will address the aforementioned gap in the knowledge, and will both reflect and inform Saudi teacher education programmes in which reflective practice is still in the process of development.

Saudi Arabia, as a nation, is in an era characterised by change: change in terms of KSA's relationship with English, place in the world, emphasis on communicative language education, and shifting emphasis on teacher education. It had a very traditional society, which is changing

slightly, and a history of traditional educational values and traditional language teaching, which many of these teachers have experienced and been trained in, but teacher education is transitioning them into what is proposed to be a new era of language education. Because there has been a history of not fully achieving aims through teacher education programmes, this transition might or might not align with teachers' preferences. Consequently, this is a complex active environment, and to teach teachers effectively, its complexity should be considered, because this is not a context in which one methodology would work. Investigating such a context through genuine reflection may thus provide a unique insight into the role of reflective practice in eliciting cognitive and identity development. Thus, there is an emphasis on teacher education as part of national development, but that this has been difficult, and answers are needed in relation to potential 'culture change' in education.

There are some studies that have been conducted on enhancing reflective practice such as through video recordings (Hardford et al, 2010; Eroz-Tuga, 2012); specific reflective tools (Lee, 2007; Fakazli & Gonen, 2017); and, reflective diaries (Fatemipour, 2013). Moreover, reflective practice has been studied and integrated into teaching practices in terms of teacher questions (Farrell & Mom, 2015), and metaphor analysis (Farrell, 2016). Furthermore, there have been many research studies on teachers' beliefs in various areas, such as teaching and learning vocabulary (Augustyn, 2013; Tran, 2011; Peacock, 2001); teaching practices (Farrell & Bennis, 2013; Farrell & Ives, 2014); teaching reading (Kuzborska, 2011); teaching experiences (Li, 2012); CLT as a method of teaching (Tang et al, 2012); reading comprehension instruction (Richardson et al, 1991); and, the role of teacher education programs (Burgess et al, 2000; Yook, 2010). There are gaps in the literature and the approaches to the research mentioned here, which can be addressed by the approach taken in the current study. The aforementioned studies do not look at teacher cognition and development holistically, and they compartmentalise the focus, which rarely provides the contextual and personal insights that the current study will offer.

The literature shows that factors such as teacher cognitions and reflective practice have thus far been studied separately, and there is a lack of studies that have examined these topics together, and certainly not with consideration of the identity work for and to which cognition and reflection are applied. Also, most of the studies have not targeted the role of systematic reflective practice tools through a system of triangulation that involves observations and dialogic reflection, along with interviews and reflective diaries and collaborative approach to reflective practice in changing teachers' cognitions about their daily teaching practices, and as Mann and Walsh (2015) point out they lack a dialogic, data-led approach. In addition, the majority of studies represent reflective practice as an individual process and have not explored collaboration in a community of practice because they focus on cognition in an objective, individual way, not accounting for the fact that

our minds operate in dialogue with others and in a constant relationship with our environment. Moreover, Borg (2011, p.371) states that, "our understandings of the impact of language teacher education on practising teachers' beliefs remain incipient and the issue merits much additional empirical attention".

1.4   Research context

The Kingdom of Saudi Arabia is carrying out a project seeking political, economic, and educational and social changes which aims to achieve potential and developmental reform. This long-term vision was revealed in 2017 and is named 'Saudi Arabia's 2030 Vision.' It can essentially be seen as a reform of core aspects and disciplines. Education is one of these key aspects to be reformed and developed.

Underlying Vision 2030, several projects and programmes have been introduced with the aim of achieving this Vision by 2030. Among them is the "Professional Developmental Training Programme for English Language Teachers". It has been designed as a "Qualitative Professional Development Programme." It is specifically intended to enhance and develop the overall teaching of experienced English language teachers by implementing new teaching strategies such as systematic reflective practice.

The programme is delivered to experienced English language teachers with different years of teaching experience. Actually, due to the unsuccessful attempts of some previous professional programmes for English language teachers, the Ministry of Education has amended the programme and implemented reflective practice as a tool to enable teachers to reflect on what they have learned and improve their way of teaching English towards more motivated and communicative classrooms.

The programme consists of two parts. The first part, a theoretical one, includes learning the principles of a constructionist/ communicative curriculum and appropriate approaches to ensure more communicative classrooms in teaching English. Also, it introduces reflective practice and its uses and benefits. This first part of the programme lasts for only a week, and during this week of training, teachers are engaged in training workshops organized by the Ministry of Education. Teachers are also engaged in a collaborative environment with each other alongside their trainers for training and learning. In addition, teachers have the opportunity to meet other teachers from different state schools in order to exchange experiences as part of the programme objectives. Teachers also aim to obtain knowledge, skills, methods of teaching, strategies, and more while observing other well-qualified English language teachers' teaching and practices.

The second part of the programme is the practical part and it starts immediately after the theoretical part. Teachers return to their classes and should engage in systematic reflective practice. They will have follow up reflective sessions every two weeks with teacher educators. The aim of this is to observe teachers during their real-life teaching situations. Furthermore, teachers who are involved in the programme and engaged in systematic reflective practice may utilise different methods and strategies in their lessons, for different reasons, and exchange various experiences with their fellow teachers. This means they may experience development and changes in their cognitions and perspectives regarding their teaching practices. That is also one of the reasons why I am interested in investigating the development of experienced English language teachers' cognitions around teaching.

1.4.1 Social and geographical background

The study will take place in one of the directorates of education in Riyadh. Riyadh is the capital city of Saudi Arabia and it is located in the heart of the country. A significant number of Saudis from various backgrounds and cultures visit or live in Riyadh, as it provides all kinds of facilities and work opportunities. The official language in the country is Arabic and some non-Arabs can communicate in Arabic. However, English is used in many aspects of daily life in big cities like Riyadh, such as restaurants, shops and cafes. Bukhari (2019) investigates how Saudi users of both English and Arabic perceive English in their context, where they are expected to be familiar with lingua franca communications in their L1 language. The study's findings show a link between Saudis' perceptions and experiences of Arabic and their perceptions and use of English as a lingua franca. In addition, Ebrahim and Awan (2015) investigate whether there is a specific method for learning a second or foreign language in the Saudi context in order to determine what could be implemented to improve English teaching. The findings of their study indicate that Arabic and English are intertwined subconsciously as a result of multilingualism and a preference for Arabic over English. Moreover, in some academic contexts it is used as a means of interaction. Therefore, the implications of language teaching and what Saudis think about English are interesting when their first language is the language of communication, so that they understand the principles of communication, because not everyone speaks Arabic as their first language, and not everyone speaks Arabic in the same way. This may be reflected in the fact that, when they learn English, they are likely to be more prepared for the idea of communication through another language. Moreover, some language teachers may have different classroom environments and dynamics which might impact on teacher cognition, and how that is realised, when they go back to different situations after attending a teacher education programme.

1.4.2 Perceptions of English in Saudi Arabia

In general, the attitudes of Saudi people towards English is positive. Most individuals believe that English improves exposure to various sources of knowledge and creates opportunities for those who have the potential to pursue their Higher Education studies either abroad or even in the country (Hilal, 2013). Nowadays, English is the primary educational language in some departments in governmental universities and the majority of private universities in Saudi Arabia. In addition, having a high level in English language increases the opportunities for getting a better job. According to Al-Jarf (2008) and Alrabai (2009) most students in Saudi Arabia consider English language proficiency as a central factor in getting well-paid jobs as it has become a major requirement for many jobs nowadays in Saudi Arabia.

Faruk (2014) finds that positive attitudes are increasing in Saudi Arabia attitudes towards learning English. Saudis believe that the ability to master English might open the door to communication with other people from different parts of the world and enable them to represent their religious and national identity. There are still, however, some reservations about the use of English. Some of these reservations could be the result of using the Roman alphabet in Arabic writing by young people when they are using online applications or text messages (Alghamdi & Petraki, 2018; Elyas, 2011; Elyas & Picard, 2018). In fact, some of those who may have concerns about English are not afraid of the language by itself, but of the potential effects on the culture. Newer concerns are not just about whether English is taught in Saudi Arabia or not, but involves questions of what 'English' means in that context, e.g. native-speaker or localised English, multilingual or monolingual ideas of English, and English embodying local or international culture and values (Elyas, 2011; Elyas and Badawood, 2016; Faruk, 2014). According to Elyas (2011), English in Saudi Arabia is loaded with sensitive and complex historical, religious, ideological, and cultural issues. In other words, Saudis have historically maintained a collective identification with Islam as a source of national culture, and Islamic values and cultural practices have been viewed as essential to spiritual transformation.

1.4.3 Background of English language in Saudi Arabia

As this study focuses on English language teachers in Saudi Arabia, it is significant to discuss how English is currently being approached in this context and how it exists, as it will draw a broader picture for this study while exploring related issues in teaching of English language in Saudi Arabia. Due to the widespread use of English and the need for a common language to communicate with people around the world, the teaching of English in Saudi Arabia began around the 1950s and was only introduced at the intermediate level (Al-Seghayer, 2005). The primary aim

of introducing English to Saudi students is to provide them with a universal language spoken by almost everyone, to promote communication between Saudi students and non-Arab speakers within and outside the country and to facilitate their learning of other subjects (Al-Hajailan, 2003). Therefore, the Ministry of Education enforces English learning from intermediate level to secondary schools to achieve such a goal. In 2014, the Ministry of Education agreed to expand English learning to higher levels of elementary schools, due to the low achievement of English level students (MBC News, 2014). As is the case in the surrounding countries, the Saudi Ministry of Education decides on teaching materials and infuses the rules on teaching English across the country, indicating that all students receive the same level of English education. English is currently the only foreign language taught in schools of general education alongside its use as a medium of instruction for several different university-level programmes (Al-Asmari & Khan, 2014).

The educational system of the general education is divided into three stages; elementary, intermediate and secondary. The intermediate and secondary stage include three-year programmes whereas elementary stage includes six-year programme. Secondary stage includes Grades 10, 11, and 12, and is considered to be the final stage in general education. Students get the General Secondary Certificate once they are done with this level and this certificate is a testimony of their eligibility for university studies, other higher education programmes, or professional or technical education programmes. 20% of the total marking system is the result of class-work and 30% form final exam at the end of every semester of this level. The class-work grade is categorized further into 10% for class participation and homework assignments and 10% for different academic activities and short quizzes.

The final examination is taken at the end of the semester and it has two sections. The first part includes oral testing that accounts for 6% of the total 30% from exams to evaluate students' listening and spoken skills. As a matter of fact, these skills are tested mostly in class activities. The second part that accounts for 24% is a written test, which evaluates students' performance in reading, vocabulary, writing and grammar. If a student gets a cumulative grade of 40% of the total grade at the end of the school year, he will pass the course. English teachers follow the rules and regulations provided by the General Directorate of Education while developing the exam paper that show the different types of questions to be used and marks given for every question

One explanation why students struggle to use English in a communication way could be the dominant teaching approaches. Traditional teaching methods such as the Grammar Translation Method and certain elements of the Audio-Lingual Method have been popular approaches to Saudi Arabia's teaching of English, and their dominance remains despite regular attempts to update curricula (Al-Mohanna, 2010). Al-Mohanna suggests that the reason behind the traditional

methods' popularity is that most teachers experience difficulties in implementing the CLT. This is common around the globe, as shifts in educational approaches might not align with teachers', students', or parents learning experiences, expectations or preferences. Al-Seghayer (2014) states that many, and in particular English teachers in Saudi state schools, lack basic teaching skills required to implement communicative approaches to the teaching of English. In addition, Fareh (2010) found that teaching methods, inadequate training of teachers and evaluation techniques, and lack of motivation among learners are common problems (Liton, 2012). However, some studies have identified more communicatively appropriate teaching related materials, including textbooks and curriculum and preparation (Khan, 2011).

The majority of teachers in state schools are Saudis and come from different backgrounds, whereas most teachers in private schools are foreigners (Al-Seghayer, 2011). Al-Seghayer states that the most language teachers are Bachelor degree holders, and some are Master degree holders or have different qualifications. He also notes that most language teachers did not receive any formal training opportunities as language teachers before joining the career as most of them are English language or English literature graduates. Therefore, as a researcher and a former teacher educator, I have the opportunity to reflect on my role, actions, course design, and the teachers that I educate, to reach a better understanding and to inform others about teacher education in the Saudi context, particularly in the secondary state-school sector. This might contribute to teacher education and teacher educators through understanding the cognition and identity work of teachers, and approaches to accessing that, in order to enable English language teachers to take advantage of multiple opportunities of formal, informal, or self-directed learning experiences, and to engage in meaningful professional development practices. With reflective practice becoming an often used vehicle for professional development in Saudi Arabia, it will also be useful to deconstruct 'reflection' and 'reflective practice' in this study, in order to recognise the underlying processes and practices that appear useful, or that can form barriers, to teacher engagement and development.

1.4.4 ELT in-service teacher professional development programmes

This section discusses some of the English language teacher education programmes provided by the Ministry of Education in Saudi Arabia as well as describing in-service training programmes in the context of this study.

The Directorate of Professional Development in the Ministry of Education is responsible for promoting the development training for teachers and delivering instruction. Most of these training programmes provide novice teachers with only the basic teaching skills and they lack

what novice teachers really need to encounter the complexities of the classrooms context. In recent years, the Ministry of Education works in collaboration with some well-established educational publishers such as Oxford University Press, Macmillan, Education First (EF), and MM Publications to provide professional training for teachers. Ongoing in-house training is also provided. The Directorate of Professional Development arranged and updated a series of educational workshops and seminars for teachers in the academic year 2014 to the present. One of these professional development programmes is the context of this study.

As for teaching methods, Al-Seghayer (2005) states that audio-lingual and grammar-translation methods have maintained popularity, and the teaching approach is largely teacher-centred, although the Ministry of Education has emphasised the importance of teaching English in a way that enables students to develop communicative skills (Sofi, 2015). This suggests that within the aforementioned context, the Ministry of Education implements reflective practice in some of its directorate to improve language teachers' teaching practices and encourage them to become reflective practitioners. The current project comes from the non-alignment between the content of the curriculum, the teacher training that exists and the teachers practices that actually happen. Therefore, the current research may uncover various aspects in terms of cognition and teaching practices that contribute to why the previous initiatives have failed in the past and how teachers align their practice and their education.

1.5   Aims and research questions

1.5.1   Research objectives

The purpose of the research is to explore the cognitions of Saudi ELT in-service teachers when engaging in systematic reflective practice in an in-service professional development programme. It takes a holistic view of teacher cognition as part of analysing reflective practice in this context that includes situations, dialogue, and identity. It aims to identify teachers' thinking about their abilities, responsibilities and opportunities to develop and meet the requirements of their classes. In addition, it will explore how these teachers perceive change and development in their teaching and what role cognitions play in improving practice. Moreover, it centres on determining the way Saudi ELT in-service teachers can make essential changes due to the circumstances they encounter during their teaching practices through the use of systematic tools. Also, it aims to explore the relationship between their own beliefs and identity about improving their actual classroom practices. It will explore the cycle of how teachers react to, engage with, and develop their practices when they watch themselves teach and discuss with other individuals who are in the same position. It will examine what teachers say about their teaching and how this improves

over time through a guided process of reflection.

1.5.2   Research questions

As previously stated, this study takes a holistic and situated view of cognition. Cognition does not exist in isolation; it exists with a history, an environment, interaction with others, and in a specific role, which makes teacher identity an important component of teacher cognition. What makes this study more interesting is that it takes place in Saudi Arabia, a context in a complicated transition between its traditions and cultural norms and newer, international outlooks and agendas. Beyond this macro view of the nation, it is important to consider how many interesting things exist and become relevant and influential in this environment, including what individuals carry with them from their past to the present, what they experience in the classroom, and what they experience on individual, social, and institutional levels. Thus, the proposed study aims to answer the following research questions:

1. What is the relationship between teachers' cognitions, identity, and their engagement in reflective practice?
   a) How do teachers perceive developments in their practices, cognitions, and identity?
   b) How and why do teachers resist or adopt change in relation to their practices, cognitions, and identity?
2. What affordances and barriers become apparent through teacher engagement on the teacher education programme that make reflective practice useful or a barrier to their development?
   a) How accepting and aware are teachers of the purpose and goals of reflective practice?
   b) What affordances or restrictions do teachers perceive in their engagement with reflective practice vis a vis their contextual teaching roles and practices?
   c) What contextual factors are influential to enable effective development through reflective practice?

Communicative Language Teaching (CLT) is presented in this study as a possible construct or factor within the context that is not part of the study, and not as a predefined part of the study, because it might bias the study findings if it relies on what individuals say in relation to CLT, which they might or might not know about in the same way as the researcher. Thus, CLT is not one thing that would be understood by different individuals in the same way.

1.6   Overview of the thesis

This thesis comprises the following chapters:

1. Chapter One introduces the study by detailing the background in terms of the context of teacher cognitions and the role that is played by teacher beliefs and identities in instructional teaching practices in relation to curricular reform towards more communicative classrooms for teaching English. This is examined by working with language teachers in Saudi Arabia engaging in systematic reflective practice. A rationale for the study and its significance are then provided, introducing the aims and research questions that guide the research, and giving a brief overview of the situation of teaching English and EFL teacher education training programmes in Saudi Arabia a context in a state of transition.

2. Chapter Two provides a detailed examination of the subject matter by reviewing the literature. This includes the concept of teacher cognitions, teacher beliefs, teacher knowledge, teacher emotions, teacher identity, reflective practice, professional development, and consideration of contextual factors concerning teachers' cognitions.

3. Chapter Three explains the methodology applied in this study for conducting the primary research in Saudi Arabia. This includes descriptions and justifications of the research design, the selected research methods, and ethical considerations.

4. The fourth and fifth chapters present the findings from the participants in this study, with chapter four presenting the findings of the participants and their reflections and chapter five presenting the findings regarding teachers' cognition and identity.

5. The sixth discussion chapter discusses each of the above findings for each item in the main categories, as well as how the teachers engaged in reflective practise and how the participants in this study perceived reflective practise in their context, including how they thought, reflected, and what they noticed, as well as the outcome of their noticing.

6. The seventh and final chapter is the conclusion, which includes a summary of the research findings, highlighting key implications of the current study in four areas (the institution and its educational context and policies, teacher education programmes, and the direct pedagogical implications for English language teachers), limitations of the study, and some recommendations for future research.

Chapter 2   Theoretical Framework

2.1   The concept of teacher cognition

Teaching is not just a practice, or a behaviour, and the complexity of the teaching and learning process has meant that the cognitive process of teachers has become an area of interest for some researchers, specifically, how knowledge is constructed by the teacher, both personally and socially. In the field of research, teachers are no longer seen as "mechanical implementers of external prescriptions"; instead, their decision making is an important aspect of their practice which includes how they use their experience, beliefs, knowledge and personal standpoints to make informed decisions in teaching environments (Borg, 2006, p.7). These are also regarded as being central to implementing new educational practice (Wedell, 2009). However, the cognitions of some teachers might not align with the implementation of aspects of educational reforms (Allen, 2002; Bliem & Davinroy, 1997), making teacher cognition, and holistic and contextual understanding of it, an essential step to understanding educational change. This chapter introduces the conceptual framework which reviews the relevant literature that details how I have developed my understanding of teachers' cognition, beliefs, knowledge, emotions, and identity, and how these concepts are linked to teachers' practices, as well as the factors that shape what teachers believe and feel, as well as reflective practice. Also, the chapter includes details of the research gap which this study aims to fill.

Meanwhile, it is acknowledged by several scholars that the way in which teachers think, operate, and interact with their colleagues and students is influenced by several unobservable factors. These unobservable dimensions can influence and shape teachers' development, cognition, and practices in unpredictable ways, because they come from teachers' diverse language educational histories, language teacher education experiences, and the context in which they live and work (Kubanyiova & Feryok, 2015). Thus, teacher cognition is a complex concept which has been studied from various perspectives, and a strong theme across its treatment in different disciplines and research paradigms is to understand what constitutes 'cognition' and to argue its importance for effective pedagogy and teacher development. Because of this complexity and as a reflection of the topic significance, the Modern Language Journal (MLJ) announced that the 2015 Special-Topic Issue would be on Language Teacher Cognition in Applied Linguistics Research: Revisiting the Territory, Redrawing the Boundaries, Reclaiming the Relevance, edited by Kubanyiova and Feryok. This special issue aimed to redraw the existing boundaries of teacher cognition to reclaim its relevance to the wider field of applied linguistics as well as to the real-world issues of language

teachers, language teacher educators, and language learners all around the world. By observing what teachers do and say in their professional context, we can make sense of what they think and how that thinking is displayed in their practice (Li, 2019).

Language teacher cognition has been a prominent area of research interest among educationalists and linguists in the field of language teaching over the last three decades. This level of interest in the topic of teacher cognition has grown to include different areas of teachers' lives and looked beyond a contextual psychology of cognition such as the study of interactive decisions made by teachers, cognition in action, teacher knowledge and beliefs, cognition in situated practice and teacher identity (Li, 2017a). Although researchers have used a variety of theoretical perspectives and methodological approaches to study teacher cognition, there has been widespread consensus that the impact of teacher cognition promotes micro-level understandings of classroom instruction, contributes to teacher learning, and sheds light on issues in developing effective pedagogy and enhancing student learning (Li, 2017). According to Li (2019), teacher cognition is a social construction and negotiation process, and the aim of language teacher education is to "empower" individual teachers through an awareness of their practice in their actual teaching contexts rather than to develop the "best" teachers; thus, it is central to recognise teacher learning as an ongoing process in which reflection plays an important role. This is also reflected in the work of Sanchez and Borg (2020, p. 17) who define good language teachers as 'individuals who are aware of their own cognitive processes', including their beliefs and the extent to which they are in line with their practices, and who are also able to understand the reasons for any cognitive nonalignment. A wide range of recommendations have been generated for the field of teacher education as a result of these research (e.g., Burns & Richards, 2009; Farrell, 2015; Farrell & Ives, 2016). Although these recommendations create a solid framework for how teachers act in the classroom, their adoption in actual teacher education programmes around the world appears to be relatively limited (Wright, 2010).

Even though the emphasis on teachers as active thinking and feeling agents in their own development and the educational process (Borg, 2003), it is significant to draw on how teachers' cognitions have been conceptualised and studied from a variety of scholarly perspectives. For example, teacher cognition, beliefs, knowledge, and way of thinking were viewed as objective, static, propositional, and abstract, rather than dynamic (e.g., Gage, 1978; Berliner, 1987), whereas the opposing perspective viewed teacher cognition as subjective: more situated, experiential, and embodied, and closely linked to beliefs, moral values, and emotions (e.g., Clandinin, 1985; Nespor, 1987; Elbaz, 1991; Pajares, 1992; Calderhead, 1996). The main area of language teacher cognition research has focused on two objectives: (a) identifying the range of cognitions, usually beliefs or knowledge, teachers have about different aspects of their work and (b) shedding light

on the relationship between teachers' cognitions and practices. In relation to teacher professional development as well as decision-making, the term teacher cognition includes teacher thought processes, teacher beliefs, teacher knowledge, teacher conceptions, teacher assumptions, and teacher learning (Borg, 2003a, 2006a).

An idea that is closely linked to ways of accessing cognition is reflective practice, and so it has gained more attention in the literature in the field of teacher education. For teachers to be more effective practitioners, it is not only their education and experience that counts, but how they use what they have learnt to explore and understand their ongoing experiences through reflection to determine the best approaches that fit their contexts and develop themselves as educators (Gibbs, 1988; Race, 2002; Farrell, 2016). Therefore, researchers have become interested in the notion of reflective practice, and it is being increasingly and more systematically adopted by teachers. It has established benefits and a growing presence in teacher training programmes; however, further understanding of its potential forms, impact and effects is needed before making assumptions about its effectiveness.

Teacher cognition originated as a subject of study when classroom research switched direction from only looking at the behaviour and performance of teachers, to their reasoning and what is behind their performance psychologically. Theories in this regard concentrate on the teacher's interior thought processes, offering a detailed exposition of the psychological mechanisms by which teachers understand their work (Borg, 2006). The inference is thus that a teacher's practice in the classroom is influenced by the way in which they think. Borg (2003) claims that the cognitive thinking dimension of teacher cognition encompasses knowledge, beliefs, attitudes, emotions, principles and theories, as well as the various contemplations and reflections that the teacher experiences prior to, during, and after the period in which they have taught. Teacher cognition is presented in the following section as it is this study's key term.

In studying teacher cognition, a plethora of terms are deployed to describe concepts that are alike. Despite all the efforts to stake boundaries in terms of defining language teacher cognition, re-definition is still needed (Golombek, 2015), while a basic issue still to be resolved is the variation in terminology used in research on language teacher cognition. Borg (2003) called for a unifying framework that delivers a holistic construct. Despite the range of terms employed to classify teacher cognition elements – theories, attitudes, conceptions, metaphors, assumptions, biases, images, mental perspectives – the factors most often cited as integral to teacher cognition are beliefs and knowledge. In the following section, teacher beliefs are discussed, as they are of the central concepts in teacher cognitions.

Chapter 2

2.1.1   Teacher beliefs within teacher cognition

The beliefs of teachers are crucial elements in the research into teaching cognition, since they are seen as the fundamental mental framework that affect the awareness and decisions of the teachers (Nespor, 1987). In Borg's view (2011, p. 371), beliefs are "a key element in teacher learning and have become an important focus for research". They are now regarded as a prime factor guiding teachers' classroom practice and decision-making (Barcelos, 2016), creating a solid framework for how they act in the classroom (Farrell, 2015; Farrell & Ives, 2015). Teachers' beliefs can also guide their development professionally, as well as impacting on instructional practices (Borg, 2003). According to Pajares (1992, p. 308), researchers are not able "to come to grips with teachers' beliefs without first deciding what they wish belief to mean and how this meaning will differ from similar constructs", and this is what will be discussed below.

Hancock and Gallard (2004) explain that 'belief' is the process of understanding the forces that direct, affect and formulate one's purposes and thinking towards actions. Raymond (1997) also defines beliefs as personal judgements perceived from practices and experiences. Another definition of beliefs has been put forward by Raymond (1997), who categorises beliefs as individual judgements through practice and experience. In addition, insights, opinions, perspectives, and ideas may be considered as beliefs (Wang, 1996; Kunt, 1997). According to Richards and Lockhart (1994), beliefs, subjective or objective, are the foundation of teachers' decisions and actions. Four important points underpin beliefs, according to Skott (2015), which are what "individuals consider to be true, have cognitive and affective dimensions, are stable and result from substantial social experiences and/ or influence practice" (cited in Borg, 2018, p.76).

Borg (2003, p. 81) has elucidated that by associating teachers' beliefs with practices in classrooms, "teachers are active, thinking decision-makers who make instructional choices by drawing on complex practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs". Hence, teachers' beliefs can be impacted by multiple factors involving teaching experience and practice, with teachers' beliefs about the processes involved in teaching and learning being influenced by their experience (Abdi & Asadi, 2015). In other words, teachers go into their learning period with particular beliefs and experiences, but what they encounter during this time, and how they reflect upon it, may result in adapting their beliefs slightly. The experiences they undergo are central to their beliefs, and these beliefs underlie their ways of thinking and their active choices, around how they might accommodate particular approaches, ideologies, or methods to suit their contextual, situated performances.

Studying the complexity of the belief-practice relationship contributes to a deeper and more critical understanding of that complexity. Phipps and Borg, (2009) state that certain beliefs appear to have a stronger influence on teaching practices than others, as some beliefs are 'core and others are peripheral' (Pajares 1992; Green 1971). According to Green, (1971) and Rokeach, (1968) beliefs can be formed in different clusters within the human mind. Taking into account the complexity of the teaching process and the teachers' belief system, Gabillon (2012) claims that core beliefs are resistant to change, whereas peripheral beliefs are more personal in nature and less resistant to change, and can thus be mediated.

This complexity might lead to tensions between beliefs and practices when teachers intend to develop context-appropriate pedagogies as reported in several studies (e.g., Karavas-Doukas 1996; Farrell and Lim 2005; Chen 2008; Theriot & Tice 2009). These research studies identified a variety of reasons for these tensions, including teachers' lack of knowledge, contextual and methodological difficulties, and power relations. Basturkmen (2012) found that tensions between beliefs and practices are more common among experienced teachers than among novice teachers. Furthermore, Li and Walsh's (2011) study of a novice and an experienced Chinese secondary school teacher found that beliefs and classroom practices were not always congruent. This is because local context, such as a large class size, examination system, and shy students play a vital role in how teachers think and act in the classroom. Therefore, the beliefs that teachers develop over time often affect how they think and teach and how they manage their classrooms.

In a Vietnamese context, Augustyn (2013) and Tran (2011) conducted studies that explored teachers' beliefs about the learning and teaching of English vocabulary. The outcomes were that the participants realised that reading and translation are influential in improving the learning and teaching of vocabulary. In another study, Tang et al. (2012) examined how, during practicum, preservice teachers' beliefs changed after conducting a CLT teaching approach. The findings show that the participants changed their previous beliefs, and there was also a debate about adopting a function-based approach following the skills and rules-based approaches. In Macalister's (2012) study conducted in Malaysia, he explored how effective training courses are in forming beliefs among teachers about learning and teaching vocabulary. Macalister (2012) found that the participants had numerous inflexible beliefs regarding the development of their teaching, including the role of vocabulary in language learning. On the other hand, other research has highlighted the effectiveness of programmes of teacher education in impacting teachers' changes in beliefs (Borg, 2011; Yook, 2010; Burgess et al., 2000).

Associating beliefs and practices were explored by Kuzborska (2011) in a study into the beliefs of teachers and their practices in relation to teaching reading. The findings show that they did not

possess firm beliefs about teaching reading, and as a result, they did not change. Therefore, supported reflection on their practice was suggested so that clearer beliefs might be formed, so as to give teachers a firmer idea of what they consider to be effective and appropriate practice, which could, in turn, be a map onto which new ideas can be processed. Moreover, Farrell (2007) assumes that some teachers are not aware of their own beliefs regarding their teaching practices and are not familiar with how to reflect on their practices. This highlights the need for regular and more guided support to improve reflective practice, especially circular processes for reflection before, during and after teaching activities (Farrell, 2007). That is, one role of researchers and educators is to help teachers to be more aware of their practices through systematic reflective tools, with the goal that they internalize and activate the knowledge and experience they gain from their training, enquiries, and experiences. Therefore, beliefs play an important role within cognition, as research shows that beliefs are important foundations for adoption, rejection or negotiation of new ideas. Some studies simplify the idea of beliefs, the practices these relate to, and the wider social setting to which these ideas relate. This study recognises the relevance of beliefs to cognition, but it also recognises the importance of openness when investigating teachers' beliefs, as their ideas, experiences, roles, and relationships, and the cultural interpretation of what certain practices or terms might mean in their setting, are essential to understanding these teachers, their thinking, and their practices. Related ideas, and sometimes overlapping, ideas are also important to understand. The following section discusses the relationship between beliefs and a similar concept, that of knowledge, to better understand the meaning of beliefs.

2.1.2   Knowledge and teacher beliefs

As this study investigates teachers involved in both their teaching practices and in a CPD programme, cognition and beliefs are likely to attach themselves to ideas of knowledge. Beliefs and knowledge, in the context of teacher cognition, are closely connected, and according to Verloop et al. (2001), it is not easy to distinguish between them. The question is whether a teacher makes a decision based upon their knowledge or on what they believe. Researchers are greatly concerned about this distinction, and the subject has generated major debate, as the two terms are often seen to be inseparable. In the literature, knowledge is either taken as being intrinsically different from beliefs, or it is used as an overarching term encompassing both what we know and what we believe.

There are two distinct schools, according to the literature, identifying the correlation between knowledge and beliefs. Abelson (1979), Nespor (1987) and Rokeach (1968) consider that there is a clear distinction between the terms. Kegan (1990), Pajares (1992), Calderhead (1996) and Borg

(2003) consider them to be interchangeable constructs. The debate has been further complicated by the interjection of a third term in some instances, namely perception by Freeman (1996), assumption by Woods (1996), and insights by Ellis (2006).

Some scholars claim that belief and knowledge are two distinctly different terms. It is argued that knowledge is theoretically different from beliefs because knowledge is applied to factual propositions, whereas beliefs relate to personal values, which do not necessarily have theoretical merit. It is further postulated that knowledge is conscious and can change, whereas beliefs may be held unconsciously, and are often tacit and resistant to change. Nespor (1987) further claims that knowledge structures are cognitive in nature whereas belief structures are affective. This is supported by Woods (1996) who refers to knowledge as being objective and explicit, and beliefs as being subjective and implicit.

In contrast, Tsui (2003), Pajares (1992), and Kagan (1990) argued that there might be no obvious distinction in the minds of teachers between beliefs and knowledge. The terms are, therefore, synonymous, inseparable and also interchangeable as both have a degree of subjectivity. It is considered that beliefs relate to other associated terms like images, perceptions, values, attitudes, and theories all of which are essentially beliefs. Pajares (1992) considers beliefs to be one form of teacher cognition. He further observes that beliefs and knowledge are 'inextricably intertwined' and separating one from the other is a complicated exercise. Verloop et al. (2001) add to the conundrum by stating that the teacher's mind is inextricably interwoven with elements of beliefs, knowledge, principles, and intuitions. Synonymous use of the terms, according to Kagan (1990), is because demonstrating evidence that much of what a teacher knows about his or her abilities tends to be defined in a highly subjective manner.

In order to subsume both beliefs and knowledge, a number of researchers have resorted to other concepts. An integrated network of teacher beliefs, assumptions and knowledge (BAK) was proposed by Woods (1996). He claimed that the terms were points on a spectrum and did not relate to distinct concepts. "Teacher cognition' as 'the beliefs, knowledge, theories, assumptions, and attitudes that teachers hold on all aspects of their work" was the proposal of Borg (1999b, p. 95). In summary, he stated that "aiming to separate knowledge, belief, and related concepts is not a particularly fruitful exercise given that in the mind of the teachers these constructs are not held or perceived distinctively" (Borg, 2006, pp. 33-34).

The separate features of the two concepts allow a distinction to be made. The findings indicate that the terms have overlapping qualities that make them somewhat interdependent when under review. The opinions of Kagan (1990), Calderhead (1996), and Borg (2003), that belief is

conceptualised as a cognitive element, conform to the framework of this study. However, this study does not clearly distinguish between knowledge and beliefs. Teachers' beliefs about learning and teaching are what a teacher believes in and, as such, this is the directing force behind their thoughts and behaviours. In the following section, I am going to examine teacher affect as part of cognitions.

2.1.3 Teacher affect

It has been increasingly recognised that cognitions do not work completely separately from emotions, and in a study in a transitional educational context, the emotional labour (eg. Nias, 1996; Isenbarger & Zembylas, 2006), involved in teachers re-engaging with their practices, beliefs, goal-setting, and approaches, and the consequences of this for their identities, practices, self-evaluations, and success, make it necessary to consider emotional dimensions of teaching and teacher development, if the study is to achieve the goal of being contextual and holistic. Therefore, understanding of both emotion and cognition is necessary to provide meaningful understanding of, and support to, teachers in this context.

Teaching is naturally inculcated in emotion, and any individual who trains as a teacher will experience a tide of emotions and feelings (Gkonou, Dewaele & King, 2020). To understand how these feelings are manifested in a teacher, how they impact on their ways of working, and how they can be utilised through practices that regulate them positively may deliver greater assistance to the wellbeing of language teachers. Given that the educational process is so bound up with emotion, it is surprising that up until now, not much has been done to help teachers appreciate the level to which emotions can enhance or hinder their capability as a teacher, and how they can manage these emotions in the interests of both themselves and their students. Insight into teachers' emotions could be gained from the use of critical incident techniques and narratives both written and visual, reflective diaries, interviews, and observation of classroom practice or a combination of techniques. However, this study endeavours to demonstrate, theoretically and in practice, that not all methods of elicitation of teacher reflections will generate the same quality, types, or authenticity of data. It is a mistake to see reflection as one coherent practice that teachers do when asked to, and including the human dimensions of emotion and identity in the design and conceptualisation of this study from the beginning allowed me to see this in the literature and methods, and come to a better understanding of types of reflection, and moments of communication when such aspects become relevant to teachers' cognitions and experiences.

In language teaching and learning, the rational element has always been strongly emphasised, while the emotional dimension has received much less attention. Swain (2013, p. 205) described

the emotional dimension as the elephant in the room – little understood or explored, and "seen as inferior to rational thought". There has still been some diversion from this practice though, and the interlinking of reason and emotion, plus the pivotal position of emotions in language learning, have been highlighted by several recent authors' studies (Swain, 2013; Aragão, 2011; 2005).

Teaching and learning are irrevocably bound up with emotions; they occupy a vital function in enabling us to understand the way that teachers think, consider, learn, and change, and the way that learners absorb knowledge. Zembylas (2004) claimed that emotions and teaching are profoundly interrelated in complex ways, both epistemologically and constitutively. Moreover, Zembylas (2005) argues that teaching is historically a way to be and to feel in relation to others. The breadth of emotions – both positive and negative – connected with the language learning and teaching process as well as the various socio-historical and contextual factors involved may have a significant influence on whether teachers remain in teaching or take up another profession.

While it is acknowledged by several scholars that the way that teachers work and interact with their peers and their students is to some extent shaped by emotions, the various positive and negative feelings that they experience may also impact on their beliefs in relation to English teaching and their motivations. This study invites teachers to enter dialogues with peers and with the researcher, and to revisit and talk through their teaching practices. This allows the research to elicit and engage with elements of emotion and contextual purpose alongside more cognitive rationales behind methods employed, in order to understand the teachers' cognition and performance in context. The following section presents teacher identity as it may work as a tool to expand our understanding of teacher cognitions.

2.2 Teacher identity

Since cognition is what we are, and not just reactions to the world around us, we are in some way in control of our cognition and in other ways not, so it is significant to discuss a concept that is both within and beyond cognition, as identity is, to expand our understanding of teacher cognition in context. Identity has also become an area of interest in the field of language teacher education (e.g. Tsui, 2007; Miller, 2009; Morton & Gray, 2010) and according to Borg (2012), it should be an important area of study in teacher cognition research. In order to better understand how teachers operate cognitively, we should first identify who they are and why they think certain practices are important, or what is prioritised for them when they interact with others, whether students or teacher educators. A study encompassing teachers' beliefs, emotions, and wider cognition can expect to find different, and varying extents to, their beliefs and identity positions in context. Some might not have developed a strong identity as a teacher with core

expertise, and perceptions of that expertise will map onto what they feel their role is in the perceptions of others. They may develop more core beliefs or identity positions after years of teaching, as they will develop relational interactions with students and colleagues, and will change their understanding of their roles and of the kind of teachers they are. In this section, I will discuss teacher identity because it humanises the nature of the study as it contains a feeling of dialogue and practice.

Scholars throughout history have endeavoured to explore the basis for the concepts that enable us to understand our identity. Many scholars have seen identity in light of the work of philosophers involved in the era of enlightenment in Western Europe, famous luminaries such as Descartes, Locke, Hume, Kant, and Hegel (e.g., Taylor, 1989; Holstein & Gubrium, 2000; Woodward, 2003; Hall, 2004; Benwell & Stokoe, 2006; Block, 2007). Before social sciences became a subject of study in the 20th century, the questions that philosophers asked when trying to delve deeper into the human condition were such enquiries as 'Who am I?', 'Who will I be?', 'How do I know I exist?', and 'Who could I have been?' (McLean & Syed, 2015). According to Hammack (2015), the pioneer philosophers stressed the importance of relationality, meaning, memory, and the way perceptions of sameness or difference take a central role in identity constructions. Also, Bucholtz and Hall's (2010) chapter on identity show how an individual's identity is relational to others in a context.

2.2.1   Teacher learning and the emergence of identity

For a long time, attention was given to the psychology of learning as the prime method for research into learning. Learning was viewed by such theories as the transmission of knowledge by individual teachers, who were regarded as gathering information via a procedure of internalisation. These theories are now seen as insufficient; because they decontextualised learning, they failed to consider the cultural and social factors that influence how people learn (e.g., Lave, 1996; Lave & Wenger, 1991; Sfard, 1998; Wenger, 1998). As these theories became to an extent discredited, there was a movement from the 1990s onwards to propose a different paradigm that takes notice of the learning environment and situational elements. Such a huge shift, from concentration on the cognitive paradigm to appreciation of greater sociocultural factors, has been classified by social and human sciences as 'the sociocultural turn' (Johnson, 2009).

As a result of this move, the field of teacher education and teacher development has changed considerably. Teaching is now viewed from the beginning of the training process as two discrete elements: becoming and being a teacher. Mayer (1999, as cited in Clarke, 2008) describes the

distinction of these two states when she states that learning to teach can be acquiring the skills and expertise to perform a teacher's functions, or developing a sense of self as a teacher. One is 'being the teacher' in the former, while one is 'becoming a teacher' in the latter.

According to Varghese et al. (2005), language teachers have been seen in the past and for a long time as technicians who simply needed to 'apply' the right technique for learning the target language. However, as research into classroom practice increased in popularity, it became evident that language teaching is a more complex process than simply implementing the appropriate teaching methodology. Teachers are not neutral players in the classroom (Varghese et al., 2005); practical decisions are not just the result of theoretical knowledge or training sessions. In other words, the quality of teachers is not only determined by how much expertise they possess (Olsen, 2008b). Therefore, the current study focuses not on the success of teachers in any pre-defined terms, but on teachers' own ideas of success, and of their practices, preferences, and cognition around them. Therefore, incorporating the idea of identity allows me to access the dialogical engagement that language teachers have in their role and with their students and colleagues within their contexts.

2.2.2   Identifying teacher professional identity

Studying the professional identities of teachers became a specialist area of research in the latter part of the 1980s, as more attention began to be placed on the development and proficiency of teachers. There have been a number of definitions of identity in the field of education, as separate disciplines concentrate on alternate elements of professional identity. According to Olsen (2008a), teacher identity is "A room with many doors", every door apparently leading to a separate aspect of it (p. 24). Accordingly, Beijaard et al. (2004) argue that there is no explicit definition of the professional identity concept. The challenge of adequate definition of identity originates not just from its nebulous and abstract nature, but additionally from its complicated nature (Mockler, 2011). According to Beauchamp and Thomas (2009), a major obstacle to an understanding of identity is the definition of identity. There have even been suggestions (Brubaker and Cooper, 2000) that the term contains ambiguities in its definitions, usages, and purposes, and could be replaced by phrase that can be more transparent in empirical research. Scholars have thus – as with other abstract notions – defined identity variously by way of inferring its multiple characteristics.

Chapter 2

The table below is an adaptation of Miller's contribution (2009), offering a general picture of 21st century definitions of teacher identity:

Table 1   Some of the leading trends in defining teacher identity by Miller, 2009

"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 and 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. 132)
"who we are and of who we think other people are. Reciprocally, it also encompasses other people's understanding of themselves and others"	Danielewicz (2001, p. 10)
"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. It is also an important analytical tool for understanding schools and society"	Gee (2000-2001, p. 99)

Upon exploring these definitions in more detail, there are some commonalities that resonate with how I understand teacher identity: context-bound, ongoing, dynamic, relational, experiential, and transforming. Socioculturally speaking, I consider all these characteristics to be connected. Teachers do not work in isolation, they find their identity through how they interact with others (e.g., students, colleagues, administrators) and contexts. Taylor (1989) refers to this in his claim, "Self can never be described without reference to those who surround it" (p. 30). Identity can therefore be said to be relational. Teacher identity, similarly, is experiential, created through lives and experiences. It emerges and re-emerges from teachers' experiences in the classroom, from their input into teachers' groups and communities, and from the progression of their professional and personal lives. The experiential element can thus be said to be dynamic. In order to make sense of the present, teachers see it in light of what has gone before and what is to come. Identity is thus ongoing and is always evolving. Through these experiences, teachers' characters alter,

transforming their identity. The final element of teacher identity to mention is that the context in which the aforementioned features occur means that teacher identity can be said to be context-bound.

2.2.3   The complexity of English language teacher professional identity

The motive for studying the identity of language teachers resulted from a broader interest in studying professional language in general and language education particularly. As a subject of research interest among educationalists and linguists in the field of language teaching, the identity of language teacher has become very popular in recent years (e.g., Martel & Wang, 2014; Morgan & Clarke, 2011; Norton & Toohey, 2011; Tsui, 2011; Varghese et al., 2005). Norton (2008) notes that three 1990s publications boosted interest considerably: 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. Also, it fitted with the calls to democratise education, and make learning less elitist and prescribed, and more open, grounded, and relational.

As language teacher identity took its lead from general education, language teacher identity has also evolved and sees identity as context-bound, dynamic, negotiated, experiential, transforming, transitional, and relational. Varghese et al.'s (2005, p. 35) work expresses this, describing the identity of language teachers as multiple, shifting and conflicting, crucially linked to the social, cultural and political context, and being constructed, maintained and negotiated primarily through discourse. Writing from a sociocultural perspective, Norton (2006, p. 24) also articulates five features of the nature of identity as regards language teaching and language learning:

1. Identity is "dynamic and constantly changing across time and place".
2. Identity is "complex, contradictory, and multifaceted".
3. Identity "constructs and is constructed by language".
4. Identity needs to be understood in relation to the larger social context, "marked by relations of power that can be either coercive or collaborative".
5. Research on identity "seeks to link identity theory with classroom practice".

There is much greater complexity in the nature of English language teachers' professional identity than teachers of other disciplines, and it is impacted by more elements than the aforementioned ones. English language teaching, or ELT, has grown into a "commercial enterprise" and a "global commodity" (Neilsen, 2009, p. 85). Considering ELT's current status, "which differs from mainstream teaching in that it has aspects of both a profession and an industry" (Neilsen, Gitsaki,

& Honan, 2007, p. 1), ELT professionalism now involves a degree of commercialism. A significant consequence of this fusion occurs when commercialisation imperatives overtake what teachers wish to introduce "as a result of their own investigations, reflections and learning" (Kiely, 2014, p. 210). Such a dichotomy adversely affects language teachers' professional identity, who are thus viewed as "the operative implementing approved techniques to deliver the curriculum" (p. 210). The extent to which commercialism, and various ideologies that accompany the ELT profession, impact on individual teachers vary with individuals their contexts, which emphasises the need to consider identity as embedded in and responsive to various elements of context and history, as well as being a facet of the individual.

Language teachers' functions are dissimilar to teachers of different disciplines. Farrell (2011) identified three main teaching identities that language teachers can assume: manager, professional, and acculturator (Farrell, 2011). While all teachers can be classified as managers and professionals, language teachers are positioned in a unique way as 'acculturators', as language and communication in their classrooms point beyond the first language and culture of those in the room. As a language teacher's professional journey commences in the classroom of the language community that they aim to serve (Hawkins & Norton, 2009), the teacher is seen as one involved in social activities outside the classroom and helping students become familiar with the local culture (Farrell, 2011). ELT professionals are also considered to "represent the values, beliefs, and practices of the cultural groups with whom the new language is associated" (Hawkins & Norton, 2009, p. 32). Similarly, Duff and Uchida (1997) describe language teachers as "cultural workers"' because, whether or not they are aware of it, language teachers play a central role in cultural transmission and they have a social, educational and cultural significance of every selection of newspaper clippings, videos, activities, or seating plans.

Thus, it is important to explore a concept that goes beyond cognition like identity in order to broaden our understanding of teacher cognitions. Investigating teachers' identities may lead to better understanding how teachers work cognitively, and we should first recognise who they are and why they believe such an activity is so important or what is most important when they communicate with students.

2.3   The relationship between aspects of teacher cognition and identities

Several researchers have suggested that emotions are indelibly linked to identities and beliefs (Barcelos, 2015; Kalaja, Barcelos, Aro, & Ruohotie-Lyhty, 2016), and, therefore, teachers' cognition traverses all three overlapping areas. That is, our beliefs, in connection to language

teaching and learning, influences what we feel in this regard, and vice-versa, which, in turn, influences what we avoid or value, and what might influence a teachers' thinking or practices, whether consciously or subconsciously. Furthermore, scholars such as Day (2004) and Zembylas (2004; 2005) have stressed the inseparability of emotions to the identities of teachers, and that emotions possess a pivotal function in the understanding of how teachers think, theorise, learn, and change. Zembylas (2005) suggests that how teachers understand, experience, practice, and discuss emotions is closely linked to their sense of identity and the identity of teachers is influenced by the way they feel about their students and themselves. The professional identity helps them to align themselves with students and to modify the behaviour and principles to engage and communicate with students (Day, 2004).

After exploring all the aforementioned concepts and ideas, and what some scholars have said about them, it is significant to discuss what we can do with these concepts. Therefore, I discuss the application factors in the following sections. Also in the section, I consider reflective practice as it is the primary tool used to investigate and access the participants' insights.

2.4   Reflective practice

Having discussed how to foster engagement in teacher education with a focus on beliefs, knowledge, emotions, and identity, it is important to consider the starting point of reflective practice as it is a major theme in my study. Also, as I mentioned in section (1.4), reflective practice has been chosen as a tool for one of the 2030 vision of Saudi English education programmes aimed at enhancing and developing the overall teaching strategies of experienced English language teachers.

Dewey (1933) described reflection as a way of enhancing regular practices through self-reflection, and Finlay (2008) states that the concept of 'reflection' is the process of re-establishing one's ideas and beliefs in accordance with their practices and experiences. In addition, Schraw and Olafson (2002, cited in Ostorga, 2006) view reflective practice as a skill linked to a person's ability to think and act logically. Therefore, the actions linked with reflection are known as 'reflective actions'. This has been further developed by Schon's (1983, 1987), who proposes two concepts known as 'reflection-in-action' and 'reflection-on-action'. However, Warwick (2007) argues that it is necessary to include an observation process, logical thinking and an in-depth examination for the implementation of effective reflective practice. This led to the formation of a five-dimensional framework, made up of "rapid reflection, thoughtful reflection, review, and re-theorizing and research" (Warwick, 2007, p. 5). Here, Warwick (2007) is attempting to explain that reflective practice is much more than the teacher simply thinking about what they are doing, and the

suggestion is that the notion of professional reflection has a strong academic origin. In fact, the importance of Warwick's ideas about reflective practice may help in exploring the concept of reflection more deeply when implementing reflective practice tools and instruments.

According to Finlay (2008), reflective practice is applicable in various fields, particularly professional practices and education, and is an essential part of the daily practices of many individuals in such contexts. He further states that in order to create and enhance one's practices, various cognitive features need to be taken into account, such as perceptions, expectations, perspectives, beliefs and assumptions, which involves critical evaluation and analysis. More specific to the field of teacher education, Osterman and Kottkamp (1993) explain the concept of reflective practice refers to the process of improving one's self-awareness regarding teaching practice, performance and action. A part of reflective practice is known as 'reflective learning' which is a combination of two different activities: reflection and reflective practice (Kiely, 2013). Kiely further discusses the two activities related to reflective practice, which are actions and performances; whereas reflection itself is linked to cognition. Therefore, reflective practice is also seen as a constant way of enhancing one's particular field (Dewey, 1933; Fullan, 1991; Kiely, 2001; Richards & Farrell 2005; Stenhouse, 1975; Zeichner & Liston, 1996). Reflective practice aids educationists and teachers in developing their knowledge and experiences by adopting new and improved ideas and concepts for better teaching in their classroom, which includes providing a more interactive learning environment for students (Fakazli & Gonen, 2017; Fatemipour, 2013; Kiely, 2001; Kiely, 2013; Kiely & Davis, 2010).

To reduce the gap between theory and practice, Fakazli and Gonen (2017) state that a number of steps have been taken by researchers in the field of education regarding reflective practice; however, there may be some differences in the implementation of reflective practice among teachers with various amounts of teaching experience, such as preservice and professional teachers (Finlay, 2008; Osterman, 1990; Ferraro, 2000). This means that different approaches may be required to meet the needs of individual teachers. Reflective practice may prove to be essential for teachers to assess their classroom activities, allowing them to form new concepts and ideas that lead to improved teaching methods (Fatemipour, 2013). That is, the more teachers reflect on their teaching practices, the more effective they will be, and the more they can contribute towards teaching practices across their institution. However, it may be difficult to engage in self-evaluation and honestly analyse one's strengths and weaknesses regarding teaching practices; even so, it is important that teachers critically assess their teaching practices rather than just concentrating on gaining knowledge (Rezaeyan & Nikoopour, 2013; Osterman, 1990). Therefore, Fakazli and Gonen (2017) suggest reflective practice as an essential tool for one's professional growth. As Akbari (2007) states, reflection does not discard theory, rather, it

further supports the practical knowledge of theory (p. 202). What Akbari means by this point is that reflection does not reject theory, but it plays as a promotion of the "practical knowledge of the level of theory". However, Akbari (2007) also points out the importance of analysing reflective practice, its usefulness, and the best approach to take as "It is good to reflect, but reflection itself also requires reflection" (Akbari, 2007 p. 205). This highlights the importance of this proposed research, especially as it will be conducted in an Eastern rather than Western context, which may affect the approach that teachers take and their willingness to engage in reflective practice.

Effective reflective practice can assist teachers in improving their attitude, actions, and self-awareness (Blank, 2009). Although some teachers may find it challenging to implement reflective practice as it deals more with one's practical actions rather than their knowledge, it can have several long-term benefits for teachers, for example, aiding critical self-examination of teaching practices and experiences (Richards & Lockhart, 1994). However, it can be confusing due to the various methods that may be used, and a number of studies have been conducted that explore the various tools related to reflective practice. In some studies, reflective diaries have been used (Daloglu, 2001; Fatemipour, 2013; Halim et al, 2010; Işıkoglu, 2007; Richards & Ho, 1998; Lee, 2007; Maarof, 2007; Tsang & Wong, 1996), while others have made use of peer observation (Daniels et al., 2013; Fatemipour, 2013; Woodman & Parappilly, 2013). Video recording has also proven to be a useful reflective technique (Blomberg et al., 2013; Baecher et al., 2014; Eroz-Tuga, 2013; Endacott, 2016; Harford et al., 2010; Kourious, 2016; Naidoo & Kirch, 2016; Savaş, 2012; Steeg, 2016). Blomberg et al. (2013) carried out a case study that investigated the benefits of using video as a means of fostering reflection among preservice teachers on a teacher education programme. In addition, Kourious (2016) conducted a detailed qualitative study that investigated whether using video in microteaching is useful for promoting reflection and in raising awareness among teacher trainees to collect data video recordings, classroom discussions, and two forms of self-reflection (before and after the observations) were used. Whilst the study by Kourious (2016) is interesting in different ways, the benefits of using video in framing and focusing processes of reflection is important to note both for this study, and potentially for wider Saudi teacher education, given reforms to the language curriculum and language teacher education.

Fakazli and Ginen (2017) explored the perceptions of student teachers in relation to their teaching experiences through reflective practice in which various reflective tools were utilised. The findings of this study concluded that the awareness of their own performances and their peers' teaching practices improved, and problems that they encountered during their classes and teaching practices were also dealt with better and improvements were observed. Moreover, Fakazli and Ginen (2017) used specific tools to guide reflective practice, which is similar to the approach that will be taken through the professional development programme in the current study. Another

study on student teachers by Kettle and Sellars (1996) analysed the efficacy of two reflective tools for fostering reflection, again showing the usefulness of tools to support reflective practice and support teachers. The outcomes of this study show that collaborative reflection among peers is effective when comparing their own present teaching practices and to what they already know about teaching.

Eroz-Tuga (2012) also carried out a case study, this time using videos as a reflective tool to record their own lessons and practices to promote reflection through assessment and feedback. The outcome of this study showed that there were opportunities for enhancing such practices relevant to their performance such as developing awareness and resolving problems as they use the recorded videos of their lessons as a foundation for their reflection. In addition, Hardford et al. (2010) conducted studies in Ireland and Northern Ireland that explored how effective the use of video recordings is in enhancing reflection in teaching practice among student teachers from two differing colleges. The results of these studies show that using video recording as a tool for reflection improved student teachers' reflective skills and teaching practices. Therefore, this supports the use of video recordings during the observations that will be conducted in the current research.

Fatemipour (2013) conducted a case study involving the use of reflective diaries as a way of enhancing reflection among participants. Fatemipour (2013) explored student teachers' views of how effective various reflective tools are for teachers' development, including the reflective diaries, and found that reflective diaries were deemed the most effective tool for promoting reflection. An exploratory study by Lee (2007) in Hong Kong was conducted to measure the effectiveness of the implementation of various reflective tools to enhance reflective skills among preservice teachers. The findings showed that reflective diaries fostered participants' reflective thinking and therefore were deemed beneficial to change their teaching practices. This supports the idea that the use of reflective diaries can be useful in language teacher education, but distinctions can be seen in the nature and direction of communication that is seen in research on 'reflective practice', and the different roles of, and power relations between, participants and teacher educators / researchers.

Breaking away from previous ideas, Walsh and Mann (2015) identify some of the issues facing reflective practice and suggest a variety of ways to reconstruct reflective practice so as to make it more practitioner-focused, data-led and evidence-based. Their key point is that reflective practice should be rebalanced apart from individual written practices and prioritise evaluation towards processes that are dialogic, collaborative data-driven, and that utilise applicable tools. A further data-led analysis of reflective practice might lead to gain a deeper professional understanding of

practices, particularly if the data includes those who do the reflections. This could help to avoid the current situation in many teachers' professional development programmes, as teachers write the reflection for the sake of the trainer or the teacher educator. Teachers may also lack the knowledge to know what reflection should actually look like. Walsh and Mann (2015) propose that teacher education programmes and resources would provide data-driven examples of reflective practice in order to avoid inconsistent understanding of reflective practice, so that obstacles, challenges, incidents, scenarios decisions, are in the foreground. This will lead teachers to engage in the process of reflection to be a better teacher if they really have a realistic picture of what reflection looks like.

In order to prevent unclear interpretation of reflective practice, teachers' instructional resources need to be structured to include data-driven examples of reflective practice to give priority to decisions, problems, events, and scenarios. This will not only provide a more concrete idea of what reflection looks like, but will also encourage the view that teachers are always engaged in the process of becoming a better teacher. Likewise, as mentioned above, the nature and contexts of reflection are fundamental to the processes and practices involved in reflection, and so this study will theorise and research reflection and cognition holistically, with awareness of surrounding personal and contextual factors. Studies summarised here show the value of reflection as a tool and research vehicle in the field, but what is also shown is that, from the view of cognition emphasised in this thesis, the types and processes of reflection are often reified as one phenomenon, without recognising individual, contextual, or interactive elements that are fundamental to teachers' thinking, identity, and development. The role of the researcher or teacher educator are also often overlooked, or given as a brief and overlooked limitation, whereas in the context of large scale transition of English education in Saudi Arabia, the role of the researcher, and the autonomy and voice of the researched, are essential in framing and answering useful research questions for the field and context.

Based on this review of some of the literature on reflective practice, I have noticed that most of the studies have focused only on written forms of reflection by teachers. Also, reflective practice is presented as an individual process which does not lead to dialogic collaboration or participation in a community of practice (Mann & Walsh, 2017). In fact, the aim of the proposed research is to explore what teachers say about their teaching practice when they watch themselves (using videoing), reflect on it, and discuss it with other individuals in the same position. Therefore, along with interviews, reflective diaries, stimulated video recall and dialogic discussions, a thorough picture of the way reflective practice is approached by teachers in Saudi Arabia should be formed.

It is clear from the literature that reflective practice can play a significant role in focusing, and even improving, teachers' practices and thinking. Walsh (2006, p. 127) states that "teachers need to reflect on beliefs and classroom practices because they exist in a symbiotic relationship in which both shape each other, and are shaped by each other". That is to say, teachers may change some of their beliefs regarding their teaching practices if they apply systematic reflective tools and ways that may lead them to achieving effective teaching practices and desirable objectives. Based on this, the next section in the literature review will consider professional development and its role in improving the practice.

2.5   Professional development

As discussed earlier in this research, teaching is a complex process, and engagement in professional development involves development of belief, knowledge, identity, motivation, purpose, and many other aspects that go beyond methods and skills of delivery. In this section, I will review some literature on professional development within education that may not address all questions on professional development because I focus on education, and I may not be able to cover all literature. Day (1999) posited that professional development (PD) is a "process by which, alone and with others, teachers review, renew and extend their commitment as change agents to moral purpose of teaching: and by which they acquire and develop critically the knowledge, skills and emotional intelligence essential to good professional thinking, planning and practice with children, young people and colleagues through each phase of their teaching lives" (1999, p. 04). According to this definition, PD is more than just developing the teaching skills. That is, effective PD influences the attitudes of teachers and may potentially contribute towards changing the institution philosophically (Meng, Tajaroensuk, & Seepho, 2013; Crockett, 2002). PD is interested in the relationship between teachers and the society that they serve because it entails an ongoing process in which teachers participate in further professional and personal growth. Also, it entails the enhancement of the beliefs of teachers, skills and awareness towards their teaching practices (Abad, 2013).

Moreover, Meng and Tajaroensuk (2013, p. 1357) state that, "the nature of EFL teachers' understanding and professional knowledge seems to be one kind of transient knowledge, which needs continuous update". They argue that "the best way to bridge the gap between what teachers do need to enhance and what they have already had with regards to professional knowledge should be the use of the professional development" (p. 1357). In addition, Lustick (2011) states that it is unanimous amongst the education stakeholders that efficient PD represents a significant tool for developing teaching practices. It is believed that to efficaciously

uphold teachers' fulfillment of the syllabus, PD that meets the needs of teachers should be implemented (Mcgee, Polly & Wang, 2013). Meng and Tajaroensuk (2013) argue that the improvement of the level of competence of English language teachers is determined by their PD, and in particular their in-service PD.

When English language teachers deeply examine their classroom practices, they can comprehend the theories of the language learning which they studied throughout their preservice education and apply those theories in their lessons in a practical way (Kalnin, 2000). According to Korthagen (2004), preservice teacher education professional programmes are very demanding for teachers of English language; however, this is also challenging and much more difficult to keep a teacher up to date and skilled. Richards and Farrell (2005) argue that for ongoing teaching programmes, providing PD opportunities is a vital aspect. It is indicated by Richards, (1998), Burns (1999) and Moon (2004), that with the help of high quality in-service training programmes, PD can be achieved. There are a range of opportunities for EFL in-service teachers' PD, such as peer observation, reflective diaries, self-evaluation methods and collaborative action research.

In-service English language teachers may improve their teaching practices in terms of efficiency in a number of ways, and among them is via supervision by professional supervisors. It is claimed by Murphy and Torrf (2012) that English language teachers and, most importantly, new teachers, always require continuous professional development, which can be gained with the assistance of regular visits by English language supervisors, and also through the feedback that they are provided with. Zohairy (2012) conducted a study of Saudi English language development in which he found that only two institutes offered continuous professional development training programmes to teachers of English as a foreign language. He also states that those programmes were not greatly pursued by the participants at these institutions.

Alibakhshi and Dehvari (2015) examined the way Iranian English as a foreign language teachers view continuous PD, and they explored the teachers' basic PD activities; the participants in this study were twenty English language teachers. The researchers interviewed all twenty participants using a phenomenological research design. The findings show that English as foreign language teachers perceived continuing PD to be associated with the improvement of expertise, updating of knowledge and skills, and continuity of learning. In terms of approaches to conducting PD, the teachers asserted that they carry it out with the assistance of engaging, formal education and attending and presenting at seminars and discussion groups (Alshumaimeri & Almohaisen, 2017). As the current professional development programme in Saudi Arabia comes from the lack of alignment between the content of the curriculum, the teacher training that exists and the teachers practices that actually happen. Therefore, understanding the process of teacher

development and alignment (or misalignment) of input in the PD with teachers' actual practices, cognition and identities is important to understand where the truth of PD's effectiveness exists, in its practice and in its transition from teacher education spaces into teaching spaces. The following section discusses various contextual factors and experiences that serve as influences on the general cognition of teachers and identity.

2.6   Schooling 'the apprenticeship of observation'

The learning experiences of teachers are crucial in the creation and progression of teachers' beliefs, and therefore cognition. In describing these experiences as 'the apprenticeship of observation', Lortie (1975, p. 62) claims that the time spent by students observing classes as they progress through school is fundamental in shaping their cognitions as teachers. The memories of their beloved teachers and methods of instruction are imprinted on their minds, from which they form beliefs about how best to teach and learn (Erkmen, 2010, p. 23). Such memories and images appear to have a prime influence on their beliefs and teaching practice; they become shaped into "models of action" (Calderhead & Robson, 1991, p. 3). At the same time, they create negative images of certain styles and methods, which they then discard. Correcting errors has been cited by several novice teachers as being negative as it inhibited them when they were learning languages themselves (Numrich, 1996).

Such memories and images could be misleading for their practice, particularly early in their career, as they may opt to use unsuitable methods simply because they chime with their individual preferences. Kagan (1992, p.145) claims that another reason to be wary of novice teachers' images and memories is that they can lead to an assumption that all students have interests, ways of learning and problems that are similar. Additionally, novice teachers' initial beliefs about teaching when they begin teaching may be simplistic (Feiman-Nemser et al., 1989). Those simplified assumptions can stem from the fact that they only observed their teachers' methods of teaching but not their preparation. Trainees are thus unaware of when teaching practice begins. Their ability to recognise good teaching might be enhanced by the apprenticeship of observation, but they still would not know where good practice is first formed.

2.6.1   Teacher education

Research studies conducted in the 1980s and the mid-1990s enquired into the effect teacher education programmes had on developing their beliefs. In some instances, the programmes' effects on their beliefs and practices were stated as being "weak interventions", according to Richardson (1996, p. 113). Towards the end of this period of research, in the late 1990s,

Borg (2006) observed that teachers' beliefs were considered to be increasingly influenced by teachers' education. There were three factors that led to this reversal of opinion, according to Crandall (2006). The foremost was the refocusing of programmes away from applied linguistics to a more practical involvement of students with reliance upon observation and micro-teaching. Secondly, there was a major reconsideration of the content of language teacher education programmes. Greater attention was paid to teacher cognition together with their beliefs, and teaching context and action research were also closely scrutinised (Ibid). Thirdly, there was a move towards the incorporation of constructivist views of teaching and learning in teacher education programmes. Crandall (2000) and Richardson (1996) considered this would lead to contemplation, allowing student teachers to become more reflective practitioners.

Considerable research has been conducted to establish how teacher beliefs, and therein a foundation for their cognition, are influenced by teacher education. Borg (2003) notes that teachers formulate a number of beliefs during the stages of their early learning period, whereupon, when they embark upon their teacher training programme, they do so with a number of beliefs already established. The way in which these programmes subsequently influence teacher opinion or alter their initial beliefs establishes the effect of the teacher training education. Teachers' beliefs and practices can be subjected to "weak intervention" from teacher education, according to a study of 114 Saudi Arabian pre-service teachers by Ali and Ammar (2005). They also maintained that the traditional views of teaching can be seen to influence pre-service teachers' beliefs in the theory of knowledge, namely those of audio-lingual systems and teacher-centred classrooms (Ali & Ammar, 2005, p. 31).

The significance of teachers' earlier learning experiences could well account for this situation. There is a strong belief, held by some researchers, that student teachers should be motivated to reflect on their previous beliefs held prior to embarking on teacher training to help them determine and expand their understanding. This is reinforced by the findings of a study by Sendan and Roberts (1998), who found that the content of a particular student teacher's personal theories changed only slightly, yet the structure of those same theories underwent a significant change. Explored belief development of 162 students in a postgraduate certificate of education (PGCE) programme in England was conducted by Bramald et al. (1995). Eight subject groups were selected: English, Mathematics, Modern Foreign Languages, History, Geography, Science and religious Studies. Two groups, English and Geography, showed an element of the development of beliefs, however, the overall study results showed little optimism for teacher education. Bramald et al. (1995, p. 30) observed that the two groups had tutors who displayed strong beliefs in experimental learning and reflective practice. Cabaroglu and Roberts (2000) conducted a study in the United Kingdom on a 36 week PGCE course. By the end of the

course, a questionnaire method was used alongside with three in-depth interviews. They were recording the developments and changes in the teachers' beliefs. All but one of the 20 teachers had changed their beliefs by the end of the course. A study of the effect of an eight-week in-service teacher education programme was conducted by Borg (2011), examining the effects of the programme on six English language teachers. The results were varied. Half of those interviewed considered that following the course, they were better able to understand their beliefs and articulate them. The other half did not consider that the course changed their previously held beliefs.

Cabaroglu and Roberts (2000) maintain that the development of beliefs is enhanced by assertively questioning previously held beliefs and self-regulated learning opportunities. Nevertheless, behavioural change is not necessarily signified by cognitive change, in that changes in belief do not necessarily mean changes in practice (Borg, 2006). Putting teacher education learning practice into effect may present student teachers with difficulties. To overcome any problems, and to establish their beliefs in the classroom, it is necessary for teachers to understand the difficulties that may arise, and the methods needed to resolve them.

2.7   Classroom practice and educational context

Teacher cognitions are influenced by factors such as students, colleagues, and the curriculum as well as teaching policies. According to Breen et al. (2001), teachers who teach in certain contexts have similar understandings of the different factors in this context. These can be positive aspects that enable teachers to better undertake their work, or they may have a negative element, whereby they are harmful to students and to the teachers themselves. As an example, in the case of the English language teachers at the institute taking part in the study, there is a supposition that the language level of students in the science faculty was of a higher standard than that of students in the arts and humanities faculties. This was likely to have a detrimental effect both on student and teacher approaches to one another as well as affecting their attitude towards the English language.

Context-based beliefs, according to Crookes and Arakaki (1999, p. 16), can be derived from a number of sources within the educational system, such as socialising with colleagues, informal discussions, and advice and guidance from mentors. Socialising with colleagues was found to be a welcome release for non-native language speakers in a study of four teachers in the USA, according to a study by Zeichner and Tabachnick (1985), as it allowed them to state their own beliefs. In general, socialising allows teachers to discuss their work in broad terms with colleagues, and reflect on practices together with their identity and beliefs.

These discussions with colleagues and with administrators, student parents or the community are likely to frame a teacher's beliefs about their own teaching standards (Tschannen-Moran & Hoy, 2007). They maintained that the higher the level of support, the better the teacher perceived their own level of satisfaction with their own standards. Therefore, beliefs could be strengthened by socialising with colleagues, informal discussions and mentor advice (Crookers & Arakaki, 1999, p. 16). This opens the door to an essential element of both 'reflection' and 'cognition', i.e. that authentic and valued communication channels through which teachers experience and negotiate their identities, beliefs, ideas, and practices are rarely evaluated or foregrounded in research in the area. Research shows that various aspects of communication, relationships, and interventions can be influential to teachers' development, cognition, and practices, and so this study focuses on networked as well as individual reflection, and it asks open questions about the role of experience, contexts, histories, and beliefs that form a foundation for cognition, whether this involves adapting to elements of wider educational change, or being resistant to them.

2.8   Summary

The theoretical framework chapter has discussed the relevant literature, which details how I have developed my understanding of teacher cognition, beliefs, knowledge, affect and identity, and how these concepts are linked to teaching practices, as well as the factors that shape what teachers believe and feel, as well as reflective practice. Cognition literature is as valuable as identity literature, but when combined in context, they provide a very rich understanding of how people think and interact with others. Therefore, this study takes a view of cognition that is holistic and situated as part of analysing reflective practice. Cognition does not exist in isolation; it exists with a history, an environment, interaction with others, and in a specific role, which makes teacher identity an important component of teacher cognition. The chapter also included details of the research gap that this study seeks to fill.

This study looks at a local context that is changing socially and educationally and which now has an intervention, and the intervention involves CLT. It also involves underlying teacher education practices and local experiences that might conflict with assumptions in English language teaching about what works well and what does not work well. As discussed in this chapter, teaching is more than just a practice or a behaviour, and therefore the complexity of the teaching and learning process has led some researchers to focus on the cognitive process of teachers, namely, how teachers construct knowledge, both personally and socially. In literature, there is a very strong argument from the research that practice follows cognition (including elements such as beliefs and emotions), and in order to understand teachers' practices, it is important first to

understand their thinking. Also, an important issue within this is that cognitions can be difficult to access as teachers have different cognition types. Some researchers have differentiated between sets of cognitions about what teachers should do, which links to overt and explicit knowledge of expectations, and other cognitions about practices and ways of engaging in their environment that work, for them, in their teaching contexts.

A route towards accessing and influencing teacher cognition has been reflective practice, and has thus gained further interest in teacher education literature and practice. There are established benefits identified in research, and, possibly as a result, reflective practice has seen an increased role in teacher training programmes; however, before assuming its effectiveness and outcomes, a more comprehensive understanding of its potential forms, impacts and effects is needed, particularly in light of growing focus on ideologies, identities, and complexities related to English language teaching in local contexts around the world. The key feature of reflective practice and Its realisation is change. In other words, it is teachers doing things differently as a result of reflecting, thinking about, observing, keeping diaries, or examining students work, but the reflection is part of it, the practice part. In the current study context, reflective practice is implemented as a pedagogical intervention not as a practice which a reflective practitioner may do. In this research, the primary aim of reflective practice is to serve as a vehicle for better understanding teacher cognitions, identity, dialogue, and contextualization in Saudi Arabia.

Identity in this research study may work as well as a tool to expand our understanding of teacher cognitions. In order to better understand how teachers operate cognitively, we should first identify who they are in order to understand the contexts in which they operate and what they think is important, and important to keep or change, in their practices. Studies may find certain teachers who have not developed any clear practical beliefs about what they do because they have not identified themselves as teachers very strongly. Therefore, it is important to consider understanding any concept that might emerge during data collection in order to better understand teacher cognitions, including beliefs and emotions, and beyond cognitions such as identity.

The aim of this research is therefore to provide a detailed understanding of how the participants think and engage; what they bring with them to the training; what they take from the training, and what they reject or accept, and their reasons behind their thoughts and actions. Therefore, this study will look at their choices and how they adapt tasks and if they teach in the prescribed way and they prefer to continue teaching in the same way, or if they think, they teach in the way they have trained if it works and if it does not work, they make some changes. The researcher needs to provide information and understanding of the factors which influence teachers'

decisions such as cognitions, identity, dialogue, and contextualization. Looking at these small details of the classroom practices allow us to aappreciate the context and the elements associated with teacher cognitions including beliefs and emotions, and other concepts that go beyond cognitions such as identity in order to gain a holistic view of how they engage with reflective practice.

Chapter 3   Methodology

3.1   Overview

After presenting the theoretical framework in Chapter Two, this chapter details the research design and methodology applied in this study. The section on research design describes the structure and context, restates the research questions, and describes and justifies the research paradigm underlying this study. This is followed by presenting the details of the overall case study design adopted. The subsequent section provides a detailed description of the research methodology. This includes the data collection methods adopted for the case study, namely: interviews, reflective diaries, collaborative reflective discussion, classroom observations, and stimulated video recall of lessons, as well as covering how these will be triangulated. Furthermore, it sets out how all this data will be analysed, clarifies the role of the researcher, and describes the ethical considerations.

3.2   Pre-Study

The value of conducting a pre-study is that important decisions about the feasibility of a research design are frequently made before the initial data is collected (Drew et al., 2008: 43). This allows the gathering of data to be planned, and it may aid in the clarification of the problem by increasing control and confidence in obtaining high-quality data.

The pre-study was designed and carried out in order to explore the potential and practicability of this research, as well as exploring the context by negotiating access to conduct this study in a selected directorate of Education. This included meeting and coordinating with supervisors as well as those in charge of carrying out the training programme, which allowed me to better understand the programme's implementation mechanism and to explain my research and its objectives to them. It took place in Saudi Arabia over three weeks in August 2020. The researcher met with four English language supervisors, two trainers, and the head of the department of professional development training programmes, as well as five English language teachers.
The purpose of meeting with five English language teachers was to collect preliminary data on their cognitions, beliefs and perceptions regarding certain teaching practises, in-service training, reflective practice, educational context and their thoughts on the new curriculum and textbooks. This allowed for the planning of the gathering of rich data and aided in the clarification of the problem prior to the actual data collection by increasing control and confidence in obtaining high-quality and more authentic data regarding what individuals were thinking, how they were

reflecting, and the limitations of their context in terms of how they engaged with that. This informal questioning lasted 30 minutes each and provided valuable experience and information in conducting my research, and the following are the implications of that experience:

I. Initially, I considered using English because I believed that using English has several advantages, such as saving time required for translation and providing direct quotes from the interviewees themselves; however, it became clear to me that many teachers prefer to use Arabic in interviews because it allows them to express their perspectives more easily and smoothly.

II. The interview questions were revised several times before stating my actual interviews with the study participants.

III. The curriculum is demanding and requires additional time to fulfil its requirements.

IV. The students have a low level of English proficiency in general, with individual differences among them.

V. There was a lot of pressure on teachers to make sure their students pass their exams.

VI. Classrooms are pre-arranged, overcrowded, and difficult to rearrange.

VII. Students have few opportunities to practice speaking English.

VIII. There are challenges in implementing some aspects of the communicative language teaching approach and student-centred activities.

3.3   Research design

3.3.1   Research setting

The research was conducted during a professional development programme held by the Ministry of Education in Saudi Arabia, where in-service teachers engaged in a programme of in-service training in the field of teaching, called the *Professional Developmental Training Programme for English Language Teachers*. The programme was delivered to experienced English language teachers in secondary state schools with various amounts of teaching experience. This is an exploratory case study which takes place in the Directorate of Education in Al-Kharj in Saudi Arabia. It is in a CPD context, but this is also a space in which participants explore their teaching contexts, and create social connections over time while exploring ideas and practices. Therefore, this study is capturing elements of the specific environment that are not commonly understood in individuals' mind in new ways of engaging with teachers and reflection. This is described above in section 1.4, an outline of the context of the study will be provided here to ensure a clear understanding of the methodological approach.

Due to the unsuccessful attempts of some previous professional programmes for English language teachers, the Ministry of Education has amended the programme and implemented reflective practice as a tool to enable teachers to reflect on what they have learned and to improve their way of teaching to create more motivated classrooms. The programme now consists of two parts. The first part, a theoretical one, includes learning the principles of a constructionist/ communicative curriculum and appropriate approaches to ensure more communicative classrooms for teaching English. Also, it introduces reflective practice and its uses and benefits. This first part of the programme lasts for only a week, and during this week of training, teachers attend training workshops organised by the Ministry of Education. During this stage of the programme, teachers are also expected to engage in a collaborative environment with each other alongside their trainers for training and learning purposes. In addition, teachers have the opportunity to meet other teachers from different state schools in order to exchange experiences as part of the programme's objectives. Teachers also aim to obtain knowledge, skills, methods of teaching, strategies, and more while observing other well-qualified English language teachers' teaching practice. The second part of the programme is the practical part, and it starts immediately after the theoretical part. Teachers return to their classes and should engage in systematic reflective practice. They have follow-up reflective sessions every two weeks with teacher educators. Thus, there is a CPD location as well as other spaces, such as where participants work and live, so multi dimensions have been picked up in this study.

This multi-dimensional approach is important because one of the reasons I am interested in investigating the development of experienced English language teachers' cognitions and identities around teaching in such context is that teachers who take part in a CPD programme that includes reflective practice filter new knowledge through their belief systems and then synthesise it with what they now know and what they now do in different ways. Furthermore, teachers who are involved in the programme and engaged in systematic reflective practice may utilise different methods and strategies in their lessons, and exchange various experiences with their fellow teachers. This means they may experience development and changes in their cognitions, identities, and perspectives regarding their teaching practices. Thus, the researcher role in this stage is to explore any cognitive and identity development within the practices of teachers during their real-life teaching situations.

3.3.2   Research participants

With regard to the teachers selected for participation in this study, they all teach English language at Secondary school level. The number of participants in this study was four in-service teachers, and their experience varied between four to twenty years. Including four participants allowed in-

depth data to be collected from semi-structured interviews, along with their classroom diaries and follow-up observations. Teachers with a range of teaching experience were asked to take part as attitudes might change over the course of teaching, and I was interested in collecting data that includes varying experiences, as this would be both reflective of teachers who went into this programme, and it accessed different temporal factors around levels of experience and generational differences. This number is in accordance with the view of Duff (2014, p.5), who states that 4-6 participants (overall or per site) "can be seen as fairly typical for doctoral research". From a practical sense, choosing four participants allowed the researcher to develop a close relationship with them, which elicited more data, as well as making them felt more relaxed during the classroom observations. Building a rapport in this way should support the participants in sharing their experiences and emotions (Check and Schutt 2011). The table below provides a short summary of participant information, which I outlined in more detail in relation to interview data in section 4.2.

Table 2   Participants' profiles

Teachers	Experience	Education	School stage
Ahmed	20 years	Bachelor's degree in English Education + CELTA	Secondary
Nawaf	15 years	Bachelor's degree in English Literature	Secondary
Fahad	10 years	Bachelor's degree in English Education	Secondary
Khaled	4 years	Bachelor's degree in English Language and its Literature + Diploma in Education	Secondary

3.3.3   Research questions

Table 3 presents the research questions developed for this study and the instruments employed to answer them (see 3.3 for an overview of data elicitation methods)

Table 3   Research questions and instruments employed

No.	Research Question	Instruments
RQ1	1. What is the relationship between teachers' cognitions, identity, and their engagement in reflective practice? a) How do teachers perceive developments in their practices, cognitions, and identity? c) How and why do teachers resist or adopt change in relation to their practices, cognitions, and identity?	Interviews, observations, collaborative reflective discussion,
RQ2	2. What affordances or barriers become apparent through teacher engagement on the teacher education programme that make reflective practice useful or a barrier to their development? a) How accepting and aware are teachers of the purpose and goals of reflective practice? b) What affordances or restrictions do teachers perceive in their engagement with reflective practice vis a vis their contextual teaching roles and practices? c) What contextual factors are influential to enable effective development through reflective practice?	Interviews, observations, collaborative reflective discussion,

3.3.4   Research paradigms

Weaver and Olson (2006, p.460) describe the research paradigm as "patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished". This section presents the paradigms that this study draws on to govern the process of enquiry in this current research and considers what each of them contributes to the overarching methodological paradigm, which is interpretivism.

3.3.4.1   Contextual educational research

As this study focuses on a deeper theoretical understanding of the engagement and development of English language teachers in the Saudi context, by exploring their cognitions and identities during the implementation of systematic reflective practice tools, it views the world from an interpretivist point of view for two reasons. Firstly, teacher cognitions and identity can be very

flexible, fluid, changeable, and multiple in many cases, whereas in other cases they may be very strong and fixed in nature, as discussed previously ([see 2.3](#)). The practices that might be observed could refer to cognitions, beliefs, affect or identity, which in the mind of teachers have a very strong fixed nature, for example, the Muslim faith, and some other factors which are more fluid as caring teachers. Therefore, understanding such phenomena in a Saudi context requires an appropriate paradigm, such as interpretivism, to enable the researcher to explore these multiple realties from the world view of the study participants. Secondly, an interpretivist approach seeks to understand the world they live in from the individual's perspective, which is important as this study focuses on understanding teachers' cognitive processes and identities.

This study is aimed at researching two different contexts and the relationship between them. The first context concerns the professional development training programme, and the second context is where teachers are actually going to go and teach. Therefore, it is significant to look at the programme and consider the teaching context of these different student teachers in order to better understand these teachers within their working environment. Moreover, understanding fixity and flux is important in this study because the Saudi context is culturally interesting, as there are some powerful constructs that teachers may not be able to argue against due to the strict educational system in relation to saying what they may believe in. There are some elements which are perceived as fixed constructs, such as power relations, because teachers in Saudi Arabia are very closely managed using a 'top-down' approach, so although they may have some autonomy, the autonomy they have will be in some areas of their practice but not in others.

Recognising power and what teachers in the study context do to uphold that power or simply accept it, is one of the elements that the study aims to explore. A contextual approach considers power as existing in communication, practices, cognitions, and ideologies, which are not mutually exclusive and occur in situations and on different timescales, rather than looking more objectively, as Critical Discourse Analysis might do, for categorical asymmetry/domination in words, materials, and roles. Furthermore, I will look at agency to understand the choices teachers actually have and the decisions they make, and what they can and cannot do. These types of questions and investigation may lead to a better understanding of fixity, flux, and power relations, particularly in a Saudi context. For example, the study will look at the elements that might be fixed and strictly regulated practices, as well as teacher agency and how teachers might carry out what is expected of them in different ways, particularly in relation to the teacher education programme that they are engaging with. Looking at these elements and how teachers display criticality, as well as how they conform to the expectations of them, may lead to a deeper understanding of their cognitions and identity.

Appreciating the context and the elements that the study will look at to understand teacher cognition, identity, agency, perception, and affect is very important. As mentioned previously, the study will focus on teachers' teaching practices and attempt to gain a deeper theoretical understanding of their engagement with regard to current good practice in Saudi Arabia and whether they interpret it in a particular way. Therefore, an attempt will be made to find out how these teachers think and engage, what they bring with them to the training programme, and what they take away from the training programme, including what they reject or accept and why. Thus, adopting an interpretivist paradigm is appropriate for this study as it will allow a thorough investigation of teachers' cognitive elements and identities without affecting the core characteristics of these two concepts. In addition, considering fluidity and multiple realties will enhance the understanding of teachers' cognitions and identities in different contexts.

3.3.4.2   Interpretivism

It is understood in interpretivism, which is often viewed as synonymous with social constructivism, that individuals seek to understand the world they live in. According to Creswell (2013), individuals may develop a subjective meaning that can be varied, multiple and complex based on their experiences, and this is how reality is viewed in this paradigm. Individuals perceive knowledge by filtering it through their belief systems and building their individual perspectives in different ways. Therefore, the researcher depended on the participants' views in the scenario being examined in this research to investigate what they say and do in their life context, and the questions would be both general and specific in order to allow the participants to construct meanings. However, while in constructionism all variations in the description of social reality are considered to be equally valid, the interpretive researcher considers the interpretive process to be a reality, and therefore engages in the description or reconstruction of these processes in order to convert the various accounts into a social scientific explanation of the phenomenon (Scott & Morrison, 2007).

Therefore, an interpretive researcher starts with individuals and aims at understanding their interpretation of the world around them (Cohen, 2007, p.22). It draws on phenomenology as a theoretical framework, which, as opposed to linear and objective accounts of text-meaning and artefact-meaning relationships, emphasises the complex ways in which humans create and interpret meaning contextually (Eatough & Smith, 2008). Also, the researcher's own background can affect their understanding according to their own cultural, personal and historical experiences, yet the aim is to interpret the meanings of the situation that others hold. Furthermore, the research process under the interpretive paradigm does not begin with a theory, as opposed to positivism. Rather, the research may lead to the creation of a meaning pattern or

the inductive development of a theory. In other words, a theory emerges from the data generated during the research.

The rationale for the adoption of interpretivism is its suitability for the study of areas in which little work has been done previously, such as how teachers' cognitions develop when they implement systematic reflective practice tools during a professional development programme or when the subject matter is new (Saunders et al., 2008). Adopting an interpretivist paradigm in this study will help to examine how teachers develop and understand their experiences and realities. This would further allow for an examination of the particular personal significances that teachers create from their experiences and practices (Richards, 2003). Furthermore, the interpretivist paradigm is suitable for this research because investigating the cognitive development and identities of language teachers should lead to highly detailed accounts of the personal experiences and interpretations of the participants, thereby reflecting the complexity of those experiences. As mentioned earlier in this research, teaching is a complex process, and engagement in professional development involves the development of identity, motivation, purpose, knowledge and many other aspects that go beyond methods and skills of delivery, and this needs in-depth qualitative information. In particular, it is anticipated that the interpretive paradigm will be particularly useful in answering the first and second research questions, which aim to investigate how and why teachers perceive and resist development in their practices and cognitions. This is due to the fact that interpretivism can provide valuable qualitative data from interviews and observations and provide insights into the teacher cognition phenomena.

3.3.5   Case study

As mentioned above, the present study focuses on a deeper theoretical understanding of the engagement and development of English language teachers in the Saudi context, by exploring their cognitions and identities during the implementation of systematic reflective practice tools. This research examines real individuals carrying out practical tasks, and seeks to gain a deeper theoretical understanding of individuals' engagement using a case study approach to explore the cognitions and identities of the teachers who are participating in this research. As the teachers are educators working within a socially constructed environment, there is a need for a more fine-grained, highly contextualised and interpretive understanding of their cognitions and identities through qualitative research, and a case study approach will ensure the consideration of a range of issues and perspectives.

According to Gall et al. (2003), case study research is an "in-depth study of instances of phenomenon in its natural context and from the perspective of the participants involved in the

phenomenon" (p.436). Yin (2017) explains that a case study is an empirical method that investigates a phenomenon within a real-world context in order to gain a thorough understanding of it, and it relies on a number of methods, which lead to triangulation. The phenomenon in this study is teachers' cognitions and identity, which will be investigated through six English language teachers in Saudi Arabia. According to Cohen et al. (2013, p.386), the aim of the case study research is to present and represent reality in order to give the reader a sense of "being there".

The literature includes many types of case studies (Stake, 1995; Duff, 2008; Hartas, 2010) Furthermore, there are different categories of case studies depending on their purpose, size and outcome:

- **Purpose:** This case study aims to investigate how participants engage with cognition in relation to their lives, professions, and practices, as well as how their beliefs and identity interact with what they are engaging with. The lack of studies on teacher cognitions and identities in the Saudi context makes it more interesting.
- **Size:** The proposed study is a multiple 'collective' case study since it will explore four cases (Stake 1995).
- **Outcome:** Case studies are primarily interpretive. The research aims to provide a detailed understanding of how the participants think and engage; what they bring with them to the training; what they take from the training, and what they reject or accept, and so on. The amount of data that will be collected in this research will act as a bridge for the researcher to understand the participants' journeys and to understand their way of thinking, how they think in their environment, and identities in order to gain a holistic view of how they engage with reflective practice.

3.4 Research instruments

3.4.1 Triangulation and multiple forms of data elicitation

Triangulation is gained from the use of a combination of research methods to study one particular phenomenon. Therefore, multiple forms of data provide a deeper and richer picture of how individuals think and the practices they engage with in different perspectives when collecting and analysing data from multiple sources (Merriam, 1988). Triangulation can be carried out either simultaneously using both methods or sequentially by using the findings of one study to plan for the next (Morse, 1991).

Different forms of data collection build a deeper and more complete picture and that leads to the fluidity and performativity of ideas, practices, and engagement. Multiple methods are used to study the phenomena in focus for the present study, as teachers and their settings formed case studies, with data gathered through audio-recorded semi-structured interviews, video-recorded observations, and observed dialogical reflections, which, when approached openly and analysed together in detail, present a thick set of data. Therefore, the present study implemented a multi-method case study approach (Yin, 2017). All the data collection instruments were designed specifically for the purpose of this research, to eliminate participants bias. This helped to provide a complete picture to explain the complexity of the teaching process, as engagement in professional development involves the development of many cognitive elements and identity, for which deep and rich data is required to gain a better understanding of the phenomenon. In this way, the methods involved in the triangulation would complement each other, and the potential for the confirmation of certain points was also presented, such as the challenges faced in achieving effective development through reflective practice.

3.4.2   Interviews

Interviews are considered to be the most efficient tools for collecting information on perceptions, beliefs, insights, and practices, and they facilitate obtaining data on the participants' current and previous experience and behaviour (Harrell and Bradley, 2009). The interview method allows the researcher to understand what the interviewee feels, thinks, and intends. The researcher's aim, according to the adopted interpretivist paradigm, is then to interpret this reality, but it is accepted that there is no single objective truth (Lichtman, 2012: 190), so the researcher's role is to understand the thinking, motivations, positioning, drivers, and various personal and contextual factors that become relevant to answering the research questions. In addition, the value of interviews in comparison with other research methods is the opportunities it provides for the free use of probes, e.g. prompts to clarify a response or elicit additional information (Johnson & Christensen, 2010: 198). The nature of this study on teacher cognition and identity suggests it may benefit from such probing to prompt the teachers to elaborate and elicit in detail exactly how and why they do what they have done. In this context, where the researcher wishes to establish honest, personal, and meaningful ongoing relationships with participants, probing also has an interactive, authenticating function, as it signals points of interest, and allows for meaningful negotiation between participants and the researcher.

According to Duff (2008: 132), interviews could be categorised in different ways, one of which is to differentiate between structured, semi-structured, and unstructured interviews. This categorisation is dependent on the formal structure or how much influence and framing the

researcher exerts over the interview performance. In-depth and semi-structured interviews, with open-ended questions, will be used in this research to elicit perspectives and insights from the participants. In addition, the researcher will have the option of refining the results (Gray, 2004) by conducting further interviews or using additional data collection tools, and in this proposed research three sets of semi-structured interviews will be conducted, prior, during and after the professional programme.

The semi-structured interviews structured in the sense that they would have a purpose and line of enquiry, but would ensure dialogical and open engagement to capture participants' ideas, positions and feelings on the topics. It was important to conduct three interviews to capture meaningful insights into the participants' on-going reflections and engagement with reflective practice. Semi-structured interviews allow flexibility as the free and immediate formulation of more questions can be done depending on the situation (Corbetta, 2003). An interview guide will be used, rather than a list of set questions, as this will enable the questions to be varied based on the interviewee's previous responses (Check and Schutt, 2011). Also, this allowed genuine dialogue between the researcher and the participants. Although there was an interview guide and would ask questions of them and their ideas and experiences, I also tried to create a sense of dialogue, as interpretivism requires collaborative meaning construction in order to get closer to understanding what the participants meant by their words, and so that they understood what the interviewer meant by their words too. The aim of having three interviews was that the researcher could gather the participants' views at different stages and not just summarise their views. This led to understanding how these views interacted with what had been observed and how they interacted with each other. Also, repeating interviews, and communicating with participants on an ongoing basis through other methods set out below, allows bonds to develop, which establishes greater trust and understanding between participants and the researcher, which impacts on the quality of the data.

3.4.3   Reflective diaries

It is common to collect research data through diaries, which record individuals' everyday activities, events and moments, and their use has been prevalent in the literature for a long time (Dörnyei, 2007). To enhance learning, teachers can use diaries to reflect on their teaching practice so that their learning is enhanced (Woodward, 1998; Patton et al., 1997). Certain situations and experiences, which cannot be captured using another method of research, can be captured by researchers through reflective diaries (Bolger et al., 2003). According to Numrich (1996), diaries are useful in teacher training because they provide an introspective account of events as experienced by an internal observer. In the current study, the reflective diaries were regarded as

a task for them to engage with, and they gave the researcher some insights and points of discussion for the interviews. Moreover, as diaries were conducted more at participants' chosen times, they elicited reflective insights and ideas that real-time interactions might not. They aligned with the teacher education programme anyway, but that they would also be a window to teachers' reflections on the themes covered on the programme as well as their other thoughts around their teaching and learning.

3.4.3.1   Dialogic reflection 1: Reflective social media discussion

The participants were added to a WhatsApp group monitored by the researcher. In this WhatsApp group, the participants shared their thoughts and ideas and what they discovered, noticed, and observed in the environment they encountered during the whole 12 weeks of the programme. These data provided by the participants and monitored by the researcher were used as complementary data to their reflective diaries. The idea of the WhatsApp group was interesting because it modernises previous approaches, and places communication in a medium with which these participants are familiar in their daily lives (professional and personal). Previous research has looked at reflective diaries but this could be perceived as quite arbitrary and researcher-centred because teachers write the diaries for the sake of the researcher and/or teacher educator. Therefore, this appears like that they are writing for themselves but they are not writing for a real audience, whereas a WhatsApp group has a genuine audience and their reflections are dialogical, and this is actually a network of reflection. This idea, which allowed teachers to reflect by themselves, was interesting and was a challenge for the researcher as this links with teacher cognition because it does not exist in isolation. Cognition sounds like an individual phenomenon but actually it is dialogical, and it is about engaging with other people because we are social animals, and therefore our individual cognition maps onto our interactional motivations, roles, and identities. I cannot ignore that my role as a researcher might have influenced the data, however, I observed the participants were establishing both social and professional relationships with other individuals they were communicating with. The data obtained from the study was an example of genuine interaction and genuine reflection because the study was designed over time and their relationships became much closer over time.

3.4.3.2   Dialogic reflection 2: Group discussion

The participants were requested to engage in discussions with their peers during the three months of the implementation of the systematic reflective practice. These discussions were audio recorded to capture data on their cognitions and potential change (that cannot be captured during their interviews). These discussions took place in the presence of the researcher. This

emphasises the collaborative and engaging nature of the reflection process as teachers had discussions and conversations with their colleagues and the researcher, and they talked about what was behind their practices. This aspect gave insights into engagement in the face-to-face discussion because the participants had the history of communicating with each other through the WhatsApp group. In addition, there were some issues that were posted about but did not want to engage with at that time because they might disagree, or they thought something different, and they might prefer to discuss it during the face-to-face discussion.

3.4.4 Classroom observations

Observations can be used to obtain data from a real-life natural setting; provide direct rather than second-hand insights, and can supplement data collected from interviews (Check and Schutt, 2011). Marshall and Rossman (1989) explain that behaviour and events can be authentically noticed and described by collecting information through observations. A detailed and holistic idea of the targeted case may also be provided through observations (Angrosino, 2012). Moreover, Lasagabaster and Sierra (2011) claim that the best choice for collecting data on teachers' cognitions is observations. As well as the aforementioned advantages of observations, a combination of methods should provide triangulation and give more authenticity to the results (Check and Schutt, 2011). Observations in this study were used for all purposes for which they might be used, as I was more focused on teachers' practices and cognitions as they perceived it, and there were limits to the conclusions that I would draw from observations alone.

Morrison (1993) suggests that observations are structured to focus on the interactional, human, physical, and programme settings. This includes collecting observational data on educational institutions; observing how these institutions are structured; the characteristics of the individuals and groups being studied, for example in terms of gender, age, grade, level, and so on; describing the interactions that occur during the observations; and paying close attention to items such as curricula and resources used, and pedagogical style. Various types of observations can be classified by the role of the observer (Borg, 2006) and by their structure degree (Cohen et al., 2013).

This study adopted semi-structured observations. Highly structured observations would have meant specifically identifying what aspects of the teacher cognition and identity phenomenon to look for in advance, which means predefining all observational categories. Having highly systematic and structured observations would be appropriate for a quantitative research design. On the other hand, if unstructured observations are conducted, this may suggest not knowing what to look for in advance, and simply observing whatever occurs before agreeing on the

significance, and forming a hypothesis where possible. Therefore, the current study took a practical approach to planning for semi-structured observations because, firstly, knowing what kind of items to look for is more likely to yield useful observations, and secondly, it allows for observations that may not have been predicted but would still be considered relevant and noteworthy. Consequently, researching individuals over time through various forms of communication and checking with them about their practices and observing their social relationships provide triangulation and give more authenticity to the data. In addition, it aligns with the dialogic and emergent nature of the study that may add value in having observations to refer to, discuss and reference in relation to what participants write, say, and discuss in the other data elicitation methods.

3.4.4.1   Field notes

Taking field notes during the observations is important so that the notes can easily be referred to later on. It is critical that field notes are adequately prepared to provide a "reasonably vivid picture" (Cohen et al., 2007, p.260), since they are sometimes re-read months later. Field notes will be taken to record the full details of the classes and they concentrate on activities that cannot be captured using audio. Such records are useful for capturing things like the teacher's non-verbal communication with students and helping students with specific activities when the teacher is moving around the class. Researchers recommend writing at least a few pages for each observation hour. However, taking field notes may raise a number of issues, including when and how to take them, and how much to note. Lofland (1971, cited in Cohen et al., 2007) suggests that the notes should be recorded as soon as possible after the observation, that the notes should be written quickly and typed, and that the notes should be properly drawn on. It is better to type field notes rather than handwriting because it is quicker, and it makes reading easier. In this study, it was necessary to take field notes to capture critical incidents and what the teacher was doing.

3.4.4.2   Stimulated video recall of lessons

Both in-service teachers and the researcher benefit from the use of video for recording lessons, as video recording has been encouraged to support reflective teaching within teacher education (Dhonau & McAlpine, 2002). The importance of video recordings in this study was to negotiate with each participant about classroom observations as part of the interviews and capture their practice. In stimulated recall, it is the teachers who lead the analysis because they tell the researcher what happened in the classroom; why they did that, and what their thoughts are in relation to it, as well as what the change is or should be. In this research, the researcher asked the

participants to record themselves. The main purpose of the use of this as an instrument because of its usefulness to the study. Stimulated recall involves showing the video recording of their teaching practice to the teachers to support their recall of what happened and why during the original task (Mackey & Gass, 2013). Stimulated recall is a form of introspection in which "the data come from learners' statements about the way they organise and understand information" (Mackey & Gass, 2013 p.2). Through the video recordings, the in-service teachers will be able to use their knowledge to better understand their teaching practices (Koc, 2011). Furthermore, video recording the teachers allows for a deeper exploration of their technique and whether it is conducive to reflective practice. By asking the participants to record any part of their lessons, and asking them what they have learned about themselves that relates to the course, positive or negative might open the door to their insights and identity based on their choices. The videos would not be analysed by the researcher and the data in the videos were used as a source of input for the researcher to understand the participants and to be used as part of the interviews.

3.4.5   Summary of methods and action plan

The data was collected during the first semester between September 2020 and January 2021 of the academic year 2020-2021. The first week was the Professional Development Programme workshop through which in-service teachers were asked for volunteers to participate in this study and then ensuring, as far as possible, that a range of experience was included in the study. They were given an information sheet setting out the aims and expectations of the research. Prior to taking part in the research, the participants were asked to sign a consent form giving permission for the researcher to use the data collected for research purposes. Furthermore, the participants were informed of the ethical rules in relation to anonymity and confidentiality. Also, I ensured data from students were not included in the study, and that my presence as a researcher had minimal impact on students or the teaching or teacher education practices that I was investigating by being discrete when investigating teachers in their classroom contexts. Furthermore, allowing them to video themselves teaching at any time they choose and without the presence of the researcher. To get the participants accustomed to how the study would be holistically conducted, a preliminary session of observations was conducted during the first two days of their professional development programme.

The action plan for the data collection was divided into three phases and is listed below and tabulated in Table 4. The purpose of dividing the data collection process into three phases was just to organise and facilitate the researcher's action plan. The interviews were conducted prior, during and after the programme. The observations were conducted on the basis of one every two

days. The video recordings were conducted any time during the course. The third interview was conducted after the video of the recording lessons to enable the researcher to examine it and discuss with the participants what was behind some of their practices. The collaborative reflective discussions were conducted in the fourth week and the ninth week. In Saudi Arabia, the week days are from Sunday to Thursday and the weekend is Friday and Saturday, and so for that reason there was no data collection during the weekends. Below is the summary of the data collection:

Phase one:

1. First interviews – Initial introductory interviews within the workshop and before starting the implementation of the reflective practice tools. This was because of the possibility of allowing the researcher to obtain data on the individual's current and previous experience and behaviour, regarding their thinking about their responsibilities and opportunities to develop and meet the requirements of their classes. Also, this allowed me to familiarise myself with the individuals that I was investigating, and for them to understand my goals and to know me better before the programme begins. The first interview attempted to answer RQ1a.

2. First observation – The first observation of the class was conducted before the second interview. This was the first opportunity to collect data from observing the classroom environment and the teaching-learning interactions, as described in section 3.4.4. The focus was also on the actions undertaken in dealing with teachers' responsibilities, and how this translated into classroom practice. This provided depth and shared experiences upon which I could reflect when interacting with the participants after this. The first observation attempted to answer RQ1a and b.

Phase two:

3. Second interview – The second in-depth interview took place after conducting the observations, mainly to capture meaningful insights that could access participants' ongoing reflections and engagement with reflective practice, mostly focusing on RQ1 a, b and RQ 2 a and b. Also, it aimed to investigate any developments from the first interviews.

4. First dialogic reflective discussion – The first dialogic reflective discussion was conducted in the fourth week. This emphasised the collaborative and engaging activity of the reflection process as teachers had discussions and conversations with their colleagues

and the researcher, and they were given the opportunity to talk about what they had learned so far from the programme.

Phase three:

5. Second dialogic reflective discussion – The second collaborative reflective discussions was conducted in the ninth week. This helped to capture data on their cognitions, identities and potential changes.

6. Third interview – This took place at the end of the semester. This allowed for discussing the first classroom observations and for the teacher to reflect on this. The focus was mostly on RQ2a, b and c. The aim of the third set of interviews was to look at the cycle of how teachers reacted to, engaged with, and improved their practices, and what they said about their teaching and how this developed over time, through a guided process of reflection. This final interview was also a chance to elaborate on themes introduced but not fully extended in previous interviews, or to add insights on themes mentioned from recent experiences, now participants knew the focus of the study and were conscious of their engagement with various areas relating to it.

Table 4   Action plan for data collection

P*	Interview 1	Observation 1	Interview 2	Interview 3
1	Sun. 06 Sep. 2020	Mon. 14 Sep. 2020	Sun. 04 Oct. 2020	Mon. 23 Nov. 2020
2	Mon. 07 Sep. 2020	Wed. 16 Sep. 2020	Mon. 05 Oct. 2020	Wed. 25 Nov. 2020
3	Mon. 07 Sep. 2020	Sun. 20 Sep. 2020	Tue. 06 Oct. 2020	Sun. 29 Nov. 2020
4	Tue. 08 Sep. 2020	Tue. 22 Sep. 2020	Wed. 07 Oct. 2020	Tue. 01 Dec. 2020

*P: Participant

3.4.6   Procedure of data collection and analysis:

As mentioned above, in-service teachers were asked for to participate in this study, and they were given an information sheet setting out the aims and expectations of the research. Prior to taking part in the research, the participants were asked to sign a consent form giving permission for the researcher to use the data collected for research purposes. Furthermore, the participants were informed of the ethical rules in relation to anonymity and confidentiality. To get the participants accustomed to how the study would be holistically conducted, a preliminary session of observations was conducted during the first two days of the professional development programme.

As there are 14 weeks in a semester and examinations comprise the last two weeks, the observations were conducted once every two days over a period of two weeks. Accordingly, the researcher observed all participants for at least 30 minutes of class time. Video recordings of any lessons were made by the participants themselves without the presence of the researcher. The participants were be asked to engage in three main semi-structured interviews. The first one was when the PDP took place during the first two days, the second one took place in the middle of the semester, and the last one took place after the whole semester was finished. In more detail, the semi-structured interviews were subdivided into pre- during and post- semi-structured interviews. Each interview lasted for 60 minutes before and after the observed lessons.

To utilise video observation as a method of data collection, consent were obtained from the Ministry of Education for in-service teachers to video record their lessons, and the teachers had confidential access to these recorded tapes. As I had worked at the Directorate of Education in Alkharj, the directorate has been cooperating with the Ministry of Education and all schools in the city of Alkharj. Moreover, permission for scientific research is supported by both the Ministry of Education and the Directorate of Alkharj, as this is allowed and not breaking any rules. It is true that video recordings might affect in-service teachers' teaching practices, however giving the participants the opportunity to choose any lesson and at any time during the course to record themselves would hopefully ease the process, and in-service teachers were more accustomed to having their lessons video recorded. The videos would not be analysed by the researcher and the data in the videos were used as a source of input for the researcher to understand the participants and to be used as part of the interviews.

Diaries also were kept by the participants in which they could systematically reflect on their lessons, which enhanced my understanding of the participants, and provided further contextual awareness to enhance the conduct of interviews and the interpretation of other data. In addition, the participants were added to a WhatsApp group monitored by the researcher. In this WhatsApp group, the participants shared their thoughts and ideas and what they discovered and observed in the environment they encountered during the whole 12 weeks of the programme. The data provided by the participants and monitored by the researcher were used as complementing data to their reflective diaries. For the reflective diaries, at the beginning of the programme, the participants were requested to write their reflective diaries in English where possible. Then, they were collected at the end of the programme, either in handwritten or electronic form. For the data analysis, thematic analysis was conducted (Braun and Clarke, 2006). Transcription and analysis of the researcher-teacher discussions also took place. In general, careful analysis and thorough discussion of all data gathered using the aforementioned qualitative techniques was conducted.

In the current study, the researcher gathered data from multiple sources and based on the experiences of several teachers. Therefore, the qualitative data gathered provide a deeper and richer picture of how individuals think and the practices they engage with in different perspectives, which was then subjected to thematic analysis. The dialogic nature of the study provided access to active, contextual thinking through authentic, communicative engagement, and aided understanding of the complexity of teachers' cognition and identity. Furthermore, investigating such a context through genuine reflection thus provided a unique insight into the role of reflective practice in eliciting cognitive and identity development. The coding and themes provided insights into how the participants thought in their environment, their identities, and

how they interacted with each other in order to gain a holistic view of how they engage with reflective practice. Each code identifies a particular insight or implications for beliefs, identity, and reflective practice as well as the educational context and dialogue regardless of how it was described by the participants. Therefore, it is important to note that if a belief is not specifically targeted at the researcher's focus, it might link to another belief as a root. For instance, 'establish a classroom culture of enquiry and openness' might link to a TBLT methodology, but to another teacher it might link to their religious or cultural way of life.

During the data collection, coding, and categorization process, a wide range of themes were revealed, starting with teacher cognition, and progressing to language teacher education, and what truly informs different teachers' performances on a curriculum or a syllabus, as teachers may contribute to the development of the curriculum and syllabus. I prepared a set of themes and categories based on the study's key theoretical concepts: teacher cognition, teacher identity, reflective practice, and teaching practices to start coding with, while allowing other themes and categories to emerge from the data and shape the key concepts as they relate to the context. The data were then coded according to each category, which involved scanning "the data carefully to see what categories suggested themselves, or emerged" (Ibid, 2010, p.107). Miles and Huberman (1994) advocate mapping out this process to create a visual representation of the themes and relationships that emerge from the data. I used MAXQDA software to analyse the transcribed data, which allowed me to code the raw data and identify emergent themes (see appendix A). The MAXQAD software aided in this categorisation. After identifying and then separating and combining the emergent themes, the findings were divided into two chapters, Participants and their Reflections, and Cognition and Identity.

In terms of the structure of narrative, I combine case-by-case and thematic analysis because there might be instances where I pull up a clear statement about a concept made by one of the participants that is better juxtaposed with the other participants who draw on related or overlapping ideas. This allowed me to form appropriate categories, which were then combined and separated multiple times, depending on comparison and contrast, prior to establishing and agreeing upon the final categories. Discussing each one in isolation risks losing the data's juxtaposition and thus losing what I might have with the thematic analysis. Therefore, rather than discussing the findings separately, the findings are reported by bringing the data together to discuss each insightful specific area. Furthermore, I give plenty of voice to participants through use of quotations in order to see the themes in the participants' voice, providing meaningful insights into what they have said. I do this while trying to ensure that, where relevant, substantial accounts are provided of the participants represented. This way, the case will be fully

represented, but the narrative will be structured according to themes that emerged among participants in the study.

3.4.7   Ethical considerations

3.4.7.1   Role of the researcher

One of the main concerns with the study's interview process is the possibility of the researcher having some influence over the participants when interviewing them, as this may affect the data collected (Hitchcock & Hughes, 1989). This highlights the concern about the researcher's position in qualitative research and their role. Therefore, the researcher's background will need to be made clear to the participants, and assurances will need to be provided so as to not unduly affect the data, particularly when claims of neutrality and impartiality are made.

As Green et al. (2012) states, researchers' lives, cultures, and positionality may affect their work. It is therefore "critical to pay attention to the positionality, [as well as] knowledge production, reflexivity and power relations inherent in research processes in order to conduct ethical research" (Sultana, 2007, p.380). In this sense, reflexivity refers to the process through which the researcher defines their positionality. The key term of positionality defines the world-view of the researcher and their position on the research (Foote & Bartell, 2011). This view of the world is influenced in particular by values, beliefs, political position and cultural and educational context.

Thus, to provide a little detail about me as a researcher, I am an 'insider', with a shared language and awareness of the educational and wider cultures of Saudi Arabia and this region in particular. I am a Saudi who has worked at the Ministry of Education and the Directorate of Education in Alkharj where the study took place, which means I have relationships with the participants with whom I may share the same culture, language, and religion. I am also an experienced teacher and teacher educator with several years' experience teaching at state schools in Saudi Arabia. Furthermore, I studied abroad in the UK for my TESOL Master's degree, and am now pursuing my Ph.D. This gave me awareness of positionality in all research instruments, not only was a consideration when I conducted my research and analysed my data, but it was also a key element in building a holistic picture of teacher cognition, identity and development within a teaching and teacher education context. Awareness of positionality would enrich the data, and allow for more transparent enquiry.

3.4.7.2   Anonymity and confidentiality

There are many essential ethical considerations in a study such as this, including maintaining anonymity and confidentiality for the participants. These are often believed to be among the drawbacks of the case study approach, as adopted in this research (Duff, 2008). Therefore, addressing these two potential issues is significant and appropriate. To overcome any concerns regarding the security of anonymity and confidentiality, ethical guidelines were followed.

These concerns could be alleviated, for example, by introducing and describing what this research is about; the role of the participants in the study, including how much of their time would be needed; the techniques and procedures to be used; how potential risks would be handled, and what recourse the participants would have in the event of any concerns or problems.

In particular, anonymity was protected by not sharing any of the participants' personal details which might be used to identify them. Some teachers might be concerned about senior staff knowing their cognitive elements or trying to talk about their teaching practices, especially in a situation where there are strict rules. Secondly, the data was kept confidential by encrypting the data, storing it in a secure manner, and not making it accessible to anyone other than myself and my supervisor.

Some participants might be hesitant to talk about what was behind their practices and what they had learned from the training, both positively and negatively. This might cause them to be anxious about their responses being revealed and made available to their superiors, therefore a variety of approaches were taken to address these potential concerns. Firstly, I interviewed the teachers I already knew, since they were likely to trust me to keep their responses confidential. Secondly, before starting the actual interview, I explained the purpose of the study and further informed them that their identity would remain anonymous and their responses would not be revealed to any other staff members or administrators. Thirdly, the audio recordings were to be deleted immediately after the transcriptions of each of them were done. Fourthly, I contacted each participant to gain their permission before adding them to the WhatsApp group to give them the opportunity to think about whether they were comfortable with it or not, and thus to decide whether they were willing to participate or not. Finally, I explained to them that they have the right to withdraw from participating in the research at any time.

Chapter 4   Participants and their Reflections

4.1   Overview

Chapter four and five present findings from the data gathered through the semi-structured interviews, dialogic reflections, and the classroom observations, as detailed in Chapter 3, in order to answer the research questions of the study. The findings in this study were subjected to thematic analysis using MAXQDA as described in the previous methodology chapter. While none of these measures can claim to answer the research questions fully, together they may provide valuable insights into teacher cognitions and identity, and the way they engage and implement what they have learned from the programme in the context of changes to education policy in Saudi Arabia. The two findings chapters are structured in relation to what the study's participants were doing in the programme, and then the emerging concepts and findings that come out of that. In other words, chapter four introduces the participants and how they engaged in reflective practice, followed by more details about how they reflected and then the reflection themes. Chapter five presents the emerging concepts and findings that come out of their engagement in reflective practice which includes content themes such as what they thought a teacher was, how they conceptualised the teacher, and how they engaged with different aspects of cognition and identity.

4.2   Profile of the teachers

Before reporting the findings, this section provides a brief profile of the study participants in the form of a general overview, along with their acquired experiences, educational backgrounds, and approaches to teachings, while also highlighting key aspects of their teaching and examining the cognitions and identities that shaped their practices.

4.2.1   Ahmed

Ahmed reported being an English language teacher for 20 years, the majority of which had been in Secondary schools. He started learning English at the age of 12 in the first year of intermediate school. He completed a Bachelor of Arts in English Language Education in a Saudi Arabian University in 2000. Ahmed took many courses in teaching, and he attended some in-service training workshops at the institute where he was working. Ahmed also attended many training

programmes and passed some professional tests in teaching English, such as language assessment.

Ahmed stated that he had a great passion for learning English as a learner in the intermediate stage, especially the first year, and this passion was reinforced by the presence of a distinguished teacher who helped him to become more attached to the language. However, in the second and third intermediate years he went through very difficult periods, which he attributed to the fact that the teacher who was teaching him English at the time was not a specialist in English instruction. In the final year of intermediate school, Ahmed's non-specialized language teacher advised him not to complete his education because he believed Ahmed's level in English language did not qualify him for that, which affected him emotionally when learning the language and caused him to lose confidence in himself. Owing to this situation, which Ahmed did not forget, he decided not to underestimate any student or tell any student that their level is low, and he considered the students' feelings. He stated that he was taught English at the secondary stage by a distinguished teacher. This experience was a turning point in Ahmed's love of the language, and he regained his confidence in himself as a result. The reason for this is that the teacher was focusing on motivation, student interaction, and supporting students who felt their level was low until they improved. This teacher was one of the primary reasons Ahmed chose the teaching profession, which he said was heavily influenced by his secondary school teacher's teaching style.

Ahmed reported that he believes that having students interact in the classroom and working together to complete the exercises helps them develop their language skills. He believes that teachers should only intervene in limited situations when the students are having difficulty. He prefers to provide students with examples before moving on to the rest of the exercises. Ahmed believes in teacher development, as well as collaboration with colleagues and the sharing of experiences. He also stated that part of his role as a teacher is to consider student needs and try to learn about their social backgrounds.

In terms of change and development, Ahmed stated that he believes that humans, particularly teachers, should look to reformulate some ideas in certain situations. He takes the initiative to participate in training programmes that include professional development and the exchange of contextual experiences with professional colleagues. During the semester of the research study, he shows that he is willing to experiment with new ways of doing things and that he can reflect by saying:

> *I reviewed some of my teaching practices based on my observation of my students, or*
> *through a topic I presented, for example, as a grammar lesson or (reading) or whatever,*

as I used to use the definition and gave examples. Recently, I developed my method using technology and with the help of some students, making PowerPoint presentations and using pictures, especially when presenting new vocabulary or explaining grammar rules, which helped me shorten the time and use the English language more. It helped me in avoiding using the Arabic language (first language) while explaining the new vocabulary. I once presented such images and compared them to the way I used to explain (vocabulary) through (examples) or present it by doing (definitions) from the dictionary or whatever (definitions) and (examples) and I discovered that using the picture or attaching it next to the word saved and shortened a lot of time for the students as they started linking the picture and the word and it saved a lot of time. If I find a PowerPoint presentation available with pictures of the vocabulary, I will use it as much as possible.

Ahmed emphasises the importance of a teacher's ongoing search for ways to improve, to keep up with the development of educational practices and technology as well as the changing generations of students and their ways of thinking. According to Ahmed, he is not opposed to involving the student in the teacher's development process in areas where the teacher may lack expertise, such as technology. As Ahmed mentions, development should be built on solid foundations rather than change for the sake of change. As he takes the initiative to participate in training programmes that include professional development and the exchange of contextual experiences with professional colleagues, he believes that humans, particularly teachers, should reformulate their thinking and reflect on some ideas in certain situations. The importance of development for the teacher increases, as it is a renewable field and with different generations, the teacher must keep pace with the changes, otherwise they will struggle (see 6.2.3).

Ahmed had a very traditional education and had a close relationship with the Grammar-translation method, particularly in the teaching of grammar and vocabulary. Despite his ongoing efforts to develop and change from the traditional teaching method, he is still influenced by it to some extent. Ahmed believes that the teacher has an active role in the educational process, so he must be a partner in that process. He is always eager to learn from his colleagues' experiences, as well as to benefit those around him, including colleagues and students. He believes that schools are no longer the only source of knowledge. His interest in his success as a teacher is evident in his adoption of modern teaching ideas, such as incorporating technology into his classes with the assistance of his students and his willingness to accept students' opinions in some teaching practices.

Ahmed underwent several transformations throughout his years as a teacher, particularly in his early years. We can see how Ahmed's identity as a strict teacher has changed from what the

teacher should do with the students to becoming a flexible teacher in his cognitions and relational identity with the students. As Ahmed reported, all these transformations were the result of his constant reflections of his teaching practices, which helped him develop or change some of his cognitions about teaching and students. However, Ahmed tries to avoid the change if he believes it will contradict the direction of the school administration or the supervisor (see 5.3.1).

4.2.2 Nawaf

Nawaf reported being an English language teacher for 15 years, the majority of which had been in secondary schools. He started learning English at the age of 12 in the first year of intermediate school. He completed a Bachelor's degree in English Literature in a Saudi Arabian University in 2006. Nawaf did not take any educational courses in teaching, however, he attended some in-service training workshops at the institute where he was working.

Nawaf reported that the English language was one of the easiest subjects for him as an intermediate and secondary school student, and that he understood it easily despite some difficulty, and that the reason for this could be due to the teachers' teaching methods. He stated that, *"I was wondering why my classmates struggled with language. The reason for this was that before I studied English, my parents, brothers, and sisters taught me the basics of English, which made it easy for me in comparison to what was in the English language curriculum".* Nawaf reported that one Saudi English language teacher was a turning point for him in terms of his love and focus on the English language, as those who had previously taught him were all foreign teachers. He feels that his attitude and feelings changed so drastically after this teacher taught him in the secondary school. Nawaf was impressed greatly with his teacher's style and changed his perspective on the English language, and he reported that he was impressed with him because he changed his perspective in terms of interest and understanding to the point where he felt that this subject was easier for him than any other. The teacher's enthusiasm inspired him to keep studying the language (see 6.2.3 & 6.2.4).

Nawaf stated that he believes that his experience as a language learner influenced his work as a teacher, as he stated, *"I recall what I used to do as a student, and now as a teacher, I try to think as a student as much as possible; even as a teacher, I consider the information and imagine how the student receives it."* As for the method of teaching, he stated:

> *I cannot limit myself to one teaching strategy, and the reason is due to the type of the lesson. For example, when the lesson is (listening-reading) (reading-conversation), I try to be the least one who speaks in the class as much as possible. However, in other lessons,*

such as grammar, I am forced to never allow any student to speak during the explanation. The reason in my opinion is that the knowledge should reach everyone without interruptions. There are students who prefer to ask questions during the explanation, and there are students who prefer to hear the information in its entirety before asking questions if they require further clarification. As a result, I should modify my strategies based on the nature of the lesson (see 6.2.1.1).

Nawaf's experience as a language learner shaped his identity as a teacher, as he recalls how he once sat in the same seat as the students he now teaches. Nawaf also mentions that he tries to think in the way that the students think to prepare the lesson accordingly. Although he occasionally contradicts this idea, he applies it in most of his lessons. According to him, he does not adhere to a single method of teaching because he believes that you have different ways of delivering the idea that suits the students' level of understanding.

In terms of change and development, he reported that he believes that as a person or as a teacher, we should have a goal for development. He explained:

If the teacher already has the idea and desire to develop himself so that he can communicate and review his ideas, and this is what I have recently noticed in myself and practices. The difficulty is more intellectually than how to find a way to change in which you review and reflect on yourself because often it is difficult for a person to judge himself in an effective way. Our thoughts are the result of our thinking, so it is difficult for you to invent something new unless you make an effort to think and rethink.

According to Nawaf, if a teacher has the desire and ability to develop themselves to communicate and review their ideas, they will make every effort to find ways to do so. However, changing the teacher's way of thinking or practices may be impossible if they are unwilling to change. Nawaf believes that the most challenging part of the developmental process is intellectual and finding a way to change by reviewing and reflecting on yourself is difficult because it is challenging for an individual to judge themselves effectively. Nawaf reported that he is very interested in attending the training sessions organized by the Education Department or the Ministry of Education, however, he believes that those who conduct the training are not qualified to do so because of a lack of knowledge and awareness of the contextual constraints (see 5.5.2).

Nawaf explains that he underwent a dramatic change as a teacher. This shift in his interactions with his students contrasted with his early years as a teacher, which were dominated by the control aspect and a desire for imposing personality. Over time, the human and emotional

perspective became dominant in Nawaf's teaching identity. This shift in his views was reflected in his teaching beliefs when he stated that a teacher should not only teach the material but also consider the students' feelings. On the other hand, he retains a sense of dominance in the classroom and believes that the primary responsibility of the teacher is to teach and deliver knowledge to the students.

4.2.3   Fahad

Fahad reported being an English language teacher for 10 years, the majority of which had been in secondary schools. He started learning English at the age of 12 in the first year of intermediate school. He completed a Bachelor's degree in English Education in a Saudi Arabian University in 2009, took many courses in teaching, and he attended some in-service training workshops at the institute where he was working. The primary reason he chose English language major at the university was for the job opportunities. He never intended to be a teacher but ended up in the field of education by chance because the first job he was offered was teaching.

Fahad described his experience as an intermediate school language learner as a negative one because he said he never benefited from it. He said the reason for this was that the language teachers only used English in the classroom (see 6.4.2). The teachers' methods of instruction in intermediate school were a barrier to his development. He claimed that this caused him difficulty in learning the language. Fahad stated that, *"In the second year of secondary school, a distinguished language teacher taught me and contributed to changing my view of language and I began to love the language again. The reason for this is that his method suits me very well, and it is only vocabulary with translation and grammar"* (see 6.2.4). In addition to this effective teacher, he also had some enthusiasm for learning the language because one of his brothers had studied abroad in the United States. This contributed to his admiration for the language and desire to learn it.

Fahad believes that his English language teacher at the secondary stage was the reason behind his positive attitude toward English because of his teaching style. He said that he believes that explaining in English all the time is an ineffective method because, according to him, he experienced it as a student and now practices it as a teacher and he finds it useless. The reason for this is that the students do not have enough vocabulary to be able to understand the lesson if it is in English and it is better to focus on teaching words and grammar and translating them in Arabic to make the students memorize them (see 6.2.3.1 & 6.2.4).

Fahad reported that he is very interested in attending the training sessions organized by the Education Department or the Ministry of Education. He also saw contradictions in the directions of the Ministry, as it requires them to apply the communicative method, and at the same time, the criteria for the exams mostly depend on evaluating the students' level in grammar and vocabulary. Fahad had a close relationship with Grammar-translation method, particularly in the teaching of grammar and vocabulary. He believes that memorizing vocabulary and grammar rules is the best way to master the language. He liked to use first language in the classroom and translating most of the content of the lesson (see 4.4.4 and 5.3.1).

Fahad feels in many ways that he is encouraged to teach knowledge of language using L1 rather than the target language and he is proud of that, as this helps students to pass the exam. He believes that it is hard for students to be taught all in English, as they cannot understand enough (see 4.4.4). Also, Fahad manages the classroom interaction in a way that his language competence allows him to, so maintaining the relationship within the group and maintaining his role as the teacher when he feels he lacks some of the competences to do that in the best way he possibly could. Fahad feels he is doing it well even though it is not communicative teaching, and he does not think he is contributing to students' education by improving their English ability, but he is contributing to students' exam preparation, which he believes is important for them. However, as Fahad himself reported, there has been a noticeable shift in his method. He claimed that the change began in the final month of the semester, with a focus on students' needs and motivation.

4.2.4   Khaled

Khaled reported being an English language teacher for 4 years, all of which had been in secondary schools. He started learning English at the age of 12 in the first year of intermediate school. He completed a Bachelor's degree in English language and translation in a Saudi Arabian University in 2013. Khaled did not take any educational courses in teaching, however, he completed a Diploma in Education and worked in a major company as a translator for three years before joining the educational field as an English language teacher. He attended some in-service training workshops at the institute where he was working.

Khaled described his experience with the English language as a learner in intermediate school as a very normal experience, and that he was never interested in learning English and had no connection or passion towards learning the language. He explained that the community around him did not accept English as a serious subject of study, not even the idea of learning it. Khaled explained:

In secondary school, the turning point began almost in terms of my attitude toward learning English, particularly in the second year of secondary school, and the reason was that we had a Saudi language teacher in the second secondary school named [NAME]. This teacher was teaching us in a completely different way from the other teachers. His method of teaching was not the traditional, boring way. He had a convincing answer to one of the questions we were asking him, "Why did you learn English?" In terms of discipline and organization, I noticed that he was a different teacher. He was serious about his work while also being affectionate with us as students. I admired his enthusiasm for his work and his eagerness to assist us in comprehending the lesson. I didn't notice in this teacher anything that society considered dangerous about learning English. Since then, I've decided to become an English language teacher because of my admiration for the character of this distinguished teacher, to the point where I struggled to become a teacher after graduating from university. I left a job in one of the major corporations and sacrificed the salary difference to pursue my passion for teaching, and I have never regretted it.

Khaled stated that he believes that teachers must explain to the students and inform them of the truth about the fact that they can learn English in Saudi Arabia and they do not need to learn the language abroad. He claimed:

Even as teachers, we had in our imaginations that it was impossible to learn the English language without traveling outside the Kingdom... (I believe), if the student is convinced that the one before him learns without traveling abroad, he will accept that and be more motivated to learn the language. Unfortunately, there are still students who hold this belief and are adamant about it. As a result, when the student sees a Saudi teacher who studied in the same context and sat one day on the same chair, then he becomes now an English language teacher, he will be more convinced. The student wants to see something real in front of him, because when I was a student, I did not accept, for example, from my parents, relatives, or anyone else that the English language is simple and easy to learn, because they have not gone through the experience and do not actually know the language, unlike the Saudi language teacher. Many of my students, particularly those in secondary schools in rural areas, have changed their minds about language learning.

There is an identity element to what Khaled has mentioned above as he is seeing the 'other' as the non-Saudis and does not see their language as related to local experiences or possibilities, whereas he identifies something as possible and relevant when it links to his national identity and background.

Khaled is passionate about development, change, collaboration with colleagues, and sharing experiences. He believes that the teacher should take the initiative to seek development, assist colleagues, and convince them to change some of their cognitions about students or teaching practices by drawing on his contextual experience. He was enthusiastic to learn and was self-motivated to develop himself and bring his own teaching tools if he could not find them readily available. He likes reading in his filed to stay up to date and aware of everything new in the field of English language teaching to be a successful teacher.

Khaled was able to develop his character as a teacher from, initially, simply doing what was asked of him and strictly adhering to what was in the textbook to becoming more aware that as a teacher he could be different and change certain things. Additionally, his relationship with the students and their interaction has improved, as he states he was previously unaware of who participated and who did not but now he has become closer to them in terms of focus and individual discussion with each student. Therefore, Khaled developed a relational identity with his students after years of teaching and he developed what he thought was important for him to be the kind of teacher he is.

4.3   Engaging with reflective practice

The data reveal some insights into the teachers' behaviours and practices during their participation in the programme. According to the data collected through interviews, WhatsApp interactions, dialogic reflections, and classroom observations, the participants in this specific context, Ahmed, Nawaf, Fahad, and Khaled, think that reflecting on their teaching practices and understanding the implications of the concept of reflective practice helped them in understanding and enhancing certain aspects of their teaching approach, but how this worked differed. In the following sections, I will discuss reflective practice as a construct and how participants engaged with reflection.

4.3.1   Reflective practice linking the past to present

Implementing reflective practice contributed to some extent to reminding participants that they had been reflecting in the past but not necessarily with awareness of doing so, and the programme helped them to remember some of what they had done before. Through the examples provided by the participants below, we can see how reflective practice helped them recall previous situations and experiences they encountered during different stages of their teaching career and how they dealt with those situations even though they were unaware of the concept of reflective practice at the time. This demonstrates the idea of how the participants

were bringing together past experiences with present situations. Thus, the example that the participants dealt with in the programme was not the best example for them, but it reminded them of something that happened in the past (see appendix C). In other words, what can be seen here is that this is not about teaching the teachers through examples, but it is about eliciting their memories, eliciting what influenced their thinking up to now and making them aware of what they think (see 6.2).

There was also a noticeable difference in the participants' understanding of the concept of reflective practice and its implications, as Ahmed and Nawaf, who have been in the field of teaching for at least fifteen years, recognized the concept, its implications, and its uses almost immediately at the start of the programme, while Fahad and Khaled, who have less teaching experience, did not fully grasp the concept of reflective practice until about a month later, when they remembered that it was a practice they had previously used.

For example, Ahmed recalled his previous experience in the first interview by saying:

> *I remember in my early years as a teacher, I thought that I was the only main source of knowledge, and I thought that the student should do what we as teachers asked them to do. In other words, students should only receive orders. We, as teachers, give orders to students or tell them why you did not do the homework or why you did not do such and such or do such and such. I believed that we must be strict in dealings with students. I thought that we should focus on grammar because we may find some students who speak English, but their writing is full of spelling mistakes.*

Ahmed later reported that he had changed his cognitions about some of his ideas by saying:

> *After approximately seven years of experience and after reviewing my teaching practices and my understanding of students more, especially with the existence of new educational channels that the student can benefit from, I came to the conclusion that if we continue to impose certain things on the student and force him to do so, he may stop learning and may not develop or lose the passion for education. The conviction that I reached is that we must change our method, and that if there is information that I, as a teacher, presented in this way and the student asked a question and drew my attention to another method or suggested another method, I should accept it and be open to changing my practices because the school is no longer the only place for knowledge.*

According to what Ahmed said in the previous extract, he underwent several transformations throughout his years as a teacher, particularly in his early years. We can see how his identity as a

strict teacher changed from what the teacher should do with the students to becoming a flexible teacher in his beliefs and relational identity with the students. As Ahmed mentioned, all these transformations were the result of his constant reflections of his teaching practices, which helped him develop or change some of his cognitions about both teaching and students. Therefore, we can see identity in here as well as implications for reflections, reflective practice, and cognitions (see 6.2.3.1).

Nawaf also expressed his previous experience with reflective practice in the first interview by saying:

> *Reflecting on my practices happened to me many times in the past, particularly when I adopted a particular style or method, believing that it would be clear to the students and then discovered that it was ineffective, but if someone asked me at the time whether I did this, or amended this, or changed this, my response might have been no, I did not do that, or I did not remember.*

He then provided an example of one of the instances he had experienced previously by stating:

> *For example, I remembered that one of the supervisors visited me, and he noticed that I had written on the wall some sounds that I struggled to teach the students to master, but to no avail. He noticed that I had written it on the wall rather than the board. It is an unused space of about 20 cm, so I took advantage of this simple space and wrote it on it and left it for a long time (I know it was a mistake), but my main goal at the time was for the students to understand in any way they could. The supervisor was surprised by that, and when he sat down with me to discuss and commented on the writing on the wall, I was afraid of his reaction, but I explained why and what the consequences were, and the school headteacher supported me in that. The supervisor then praised me and asked me to use wallpaper or flashcards instead in the future, but he liked the idea because the students' performance in that area had improved significantly.*

Nawaf says that after understanding the concept of reflective practice, he realised that he had already used it in his teaching. However, he did it spontaneously based on his observations of the ineffectiveness of a particular method he had used. Thus, he changed or modified the method to fit the level of his students. He also mentioned a situation with one of the supervisors and how he justified his writing on the wall for the sake of the students' benefit. This indicates that the change or work that Nawaf did was based on his observations of his students, prompting him to seek out any means possible to communicate the idea to them. All of this demonstrates that reflective

practice as a practice is not new to him, but the programme reminded him of similar situations that occurred in the past and provided him with various implications and uses of reflective practice. We can see implications of reflective practice, cognitions, identity, and the role of the educational context as well.

Fahad, in the second interview, recalled one of the instances he encountered in the past by stating:

> One of the situations I recall with the students, particularly in the lesson on new vocabulary, where we struggled to deliver the meaning, every time I changed the method if the students did not understand it in the way I explained it to them first and tried to add more clarification to it. For instance, when the term "flight attendant" was mentioned during a lesson on airport vocabulary and the staff who work there, the students had no idea what it meant. I attempted a brief explanation, but they did not grasp it; therefore, I rethought and then I stated that the person who smiles at you at the plane's door, and all the students raised their hands.

After approximately a month of implementing reflective practice, Fahad expressed, in a different way, how the concept of reflective practice reminded him of previous situations in which he changed his teaching practices and method due to the difficulty of students' understanding of his method of communicating information. The flight attendant's example, and how he repeatedly tried to make the students understand the meaning until he used a method based on his understanding of the students' context, all reflect that he was practising reflection and then changing according to what suited the students' environment and levels.

Adding to this, in the second interview Khaled mentioned:

> Now I understand. To be more specific, I understood the term's meaning because, according to this concept, I had previously applied it without knowing its applications, but I had been reviewing my practices without realizing the scientific or educational significance of it. For example, if I modified many teaching practices or changed, I might not realize I did it or why I did it, and if anyone asked me, I would definitely not be ready to give quick justifications.

After about a month of implementing reflective practice, Khaled realized that this practice is not new to him, but he did not know its scientific concept or its applications and uses.

4.3.2   The relationship between reflective practice and awareness

The data show a rising awareness in the participants' behaviour and practices during their engagement in the programme. Implementing reflective practice contributed to some extent to remind participants that they had been reflecting in the past but without awareness of doing so and the programme helped them to remember some of what they had done before. When they became aware of reflective practice, they felt that it increased their confidence by focusing on their practice choices and providing justifications for their practices based on their reflection. Also, the data show the participants' current and previous experience and behaviour regarding their thoughts about their responsibilities and opportunities to develop and meet the requirements of their classes. Furthermore, it describes how the teachers dealt with their responsibilities and how this translated into classroom practice.

For example, in the second interview, Nawaf commented:

> *Honestly speaking, realizing and understanding the concept and implications of reflective practice would be very effective. For example, I had an exercise aimed at raising the speaking ability of my students, with the awareness of the concept of reflective practice, and in addition to fully realizing the purpose of the lesson, I was able to observe my teaching practices and view their results without any compliment to myself. I began to rely on statistics of how many students participated and at the same time who participated.*

He then added in the third interview that:

> *Understanding the concepts of what I do as a teacher enables me to better organize my thoughts, particularly the intellectual preparation in terms of objectives and development clarity. For me, the choices become clearer. The critical point is that the teacher should not use it to minimize his or her responsibilities as an English language teacher.*

Throughout the classroom observation, I observed Nawaf demonstrating an interest in motivating inactive students during the listening lesson by asking them simple questions such as *"How many people are talking?"* When I asked him in the second interview, "Could you please explain why you sometimes ask very simple questions and sometimes difficult ones?" he replied: *"I wanted the majority of students to engage in the lesson, including the weaker ones, and thus asked them those simple questions to motivate them".* He continued, *"I prefer to keep a record of the students' participation to help me reflect on my work and rethink about my teaching practice".*

The data show that Nawaf spoke enthusiastically about what he recently observed after becoming aware of the concept of reflective practice. He developed a relational identity with his students after years of teaching because he had relational interactions with them, and he developed what he thought was important for him to be the kind of teacher he is. However, during the second dialogic group discussion, Nawaf argued about the way reflective practice was implemented, stating, *"I noticed that it appears they want teachers to reflect for the sake of the headteacher or the teacher educator."* He believes that teachers feel limited in their ability to implement what they observe through reflection on their teaching practices because they are constantly monitored by supervisors who often prioritise quantity over quality, making reflection ineffective and unreal at times (see 6.2).

Although Nawaf occasionally felt constrained in incorporating reflection into his actual teaching, realizing the concept of reflective practice helped him organize his thoughts and work, as it represented a change in his identity as a teacher, which contributed to his teaching development. He also began to construct the outcomes of his practices based on the interactions of his students, moving away from adhering to only what he perceived to be true, even if the outcome was unsatisfactory, and far from self-compassion. In addition, he believed that every teacher should not use reflective practice only to shorten the time or reduce their role as a teacher, but that it should be a means to enhancing performance in the curriculum and increase choices for teaching practice. So, we can see identity in here and implications as well as reflections, reflective practice, and cognitions (see 6.2).

Adding to this, Khaled said in the second interview:

> *I noticed a slight change in that I, as a teacher, had the opportunity to change the method of teaching at specific points during the lesson when I encounter a problem. Previously, if I encountered a problem, it would almost always reoccur in the following years, possibly with the same students, and the reason was sometimes a lack of desire or fear of changing some aspects of the lesson. Implementing reflective practice allowed me first to critically examine my teaching style by thinking about my practices during classes, examining my students' work, and reflecting on their participations, followed by the school environment and the curriculum. As a teacher, I realized there is something I can do differently.*

He then continued to give an example of what he noticed after becoming aware of reflective practice by saying:

For example, previously, I was at the exercise time, dividing the students into groups, and when the class ended and the exercises were completed, I collected the papers and corrected them without knowing or specifying who participated effectively among the students and answered the exercises, and who did not. If only one student in the group did the work, usually the best student, I expect the rest of the group to understand. However, I began to include individual games in which each student answers a part of the task individually. I was able to evaluate each student individually and see where he stood. This is a change in terms of incorporating games into the same exercise, and it has assisted me in improving my teaching in this area.

However, Khaled reported in his third interview that implementing reflective practice and its requirements increased teachers' workloads and responsibilities, explaining that, *"as we are required to regularly write down and document our work, this may result in teachers focusing on document completion rather than enhancing practices."*

I observed Khaled's writing class and he divided the class into groups of five students. He moved around the room, observing the students' involvement in the task and speaking with a few of them individually. In the second interview, I asked him about the reasons for speaking with some students individually rather than in groups. He said:

I spoke when necessary, particularly when I felt that a student was unable to participate fully in group activities due to a lack of understanding of the task, even after his classmates explained it to him. Previously, I moved around when a student or a group requested that I explain a particular aspect of the task. I also benefited from the final section of each lesson, which includes the students' self-assessment checklist and a review of what they learned from the lesson. This section became part of my lesson plan and helped me in understanding some of the difficulties that students may encounter. To be honest, this section was previously ignored due to a lack of time.

Although Khaled believes that implementing reflective practice and its requirements increased teachers' workloads and responsibilities, it is clear from what he said that his understanding of the concept of reflective practice helped him in learning from his experience in some of the situations he encountered during his classes owing to his fear of change or lack of desire for change, which could be due to several factors that I will discuss later in chapter 6. His understanding of the concept caused him to examine things critically, as it was not limited to his classroom practices and observations of his students but went beyond that to include the school environment and everything related to the student.

Chapter 4

Khaled's character as a teacher evolved from simply doing what was asked of him and strictly adhering to what was written in the textbook to becoming more aware that, as a teacher, he could be different and change certain things. Additionally, his relationship with the students and their interaction improved, as he was previously unaware of who participated and who did not. This became clearer to him through individual discussion with each student. Thus, we see identity here, as well as implications for reflections, reflective practice, and cognitions.

Fahad, who prefers to use the Arabic language a lot in his classes, described in the second interview what he recently implemented in his classes. He said:

> *I became accustomed to conducting the majority of the lesson in English, and when I reach a dead end with those who do not understand or know English, I ask them individually to provide me with any word or sentence in English, even if it is unrelated to the lesson. For example, I asked one of the students whose English proficiency is extremely limited to talk about himself, and he responded, "What should I say?" I told him that he could tell me anything about himself, such as my name is..., I am..., and so on. To encourage him to use the language, I began by giving him some simple statements in Arabic and asking him to repeat them in English.*

During the second dialogic group discussion, Fahad shared a story with his colleagues about one of the most common mistakes among most of his students, and how his students struggle to differentiate between /b/ and /d/ in writing tasks, particularly in the first year of secondary school. He said this was a problem that happened every year. He stated that:

> *After observing students' performance on writing tasks and the repeated errors they made, particularly when writing /b/ and /d/, I rethought of a new way to overcome that problem and finally found a good one within the context of the students. That seemed to work well with them, and I noticed that even during the exam, students moved their hands to remember the example I gave to show them how to differentiate between the letters and write /b/ or /d/.*

Here, we notice a change in Fahad's attitudes towards the use of the English language in his classes. In the first interview, he expressed his support for the use of the Arabic language in his classes, stating that the students did not understand English. After he participated in reflective practice both individually and through dialogic group discussions, however, he became aware of the importance of using the English language, even if it was in very limited situations in the lesson. This became apparent particularly in the second interview, that is, after nearly two months of

applying reflective practice. He also applied this in another situation with one of the problems that the students encountered in previous periods. He reflected on his method in that area and then changed the method by finding something from the students' environment and demonstrating its effectiveness. The outcome of his reflection prompted him to share this experience with his colleagues during the second dialogic group discussion. Here we see cognition, identity, and implications for reflective practice ([see](#) 6.2.1.3).

Ahmed took a slightly different approach by involving the students in the process of evaluating his work. He implemented a new strategy with his students, as he stated in the third interview:

> *I asked my students to evaluate the exam, which is a method I have recently adopted, particularly with students, to demonstrate how they can evaluate their own work, but this time I asked them to evaluate my work, which is the exam. They initially did not understand what was required, but once they did, they realized their importance, became enthusiastic, and realized they had a role. Often, they are forced to do things, such as take the exam, complete the homework, answer the questions, and read the passage. However, I asked them prior to the exam, guys, take the exam and take your full time, and I would like you to rate this exam from your perspective afterwards.*

He then continued to describe the new strategy that he had been practising with his students:

> *This step served as a flashback, and it helped me avoid wasting time; this was the first point, and it is critical for me. For example, I had a reading lesson today about technology and its role in our lives. As I wrote in my flashback last week, the reading lesson was quite lengthy. Every time, there was not enough time, and this happened a lot with me, especially with the new textbook. Through my flashback, I found a solution by asking the students to prepare the lesson in advance and telling them that I would ask them some questions about it and that they would receive participation records the next day if they participated effectively. I noticed that the majority of students had a general understanding of the topic, which saved me time in class, despite the fact that I spend a significant amount of time and effort completing the reflective practise requirements, particularly the written work.*

During classroom observation, I noticed that Ahmed spent the first five minutes of the reading lesson asking students general questions of varying difficulty before beginning to discuss the passage in detail. When I asked him about it in the second interview, he said:

I should start by brainstorming to determine students' level of understanding of the topic for which they were previously asked to prepare. Therefore, I quickly scan the topic with a variety of general questions, which greatly helps me in determining the appropriate amount of time and dividing the students based on their level of understanding of the topic.

In the third interview, which was about three months after the implementation of reflective practice, Ahmed, who had a traditional teaching style, showed how he involved the students in evaluating his own work. He had never used this method before, as evidenced by his students' reactions when he mentioned that they did not understand the idea of evaluating the test he had given them. As he stated, most of his previous work with students consisted of simply giving them instructions and expecting them to follow them. The step that Ahmed took, as he stated, served as a flashback of what he had previously taught. However, he believed that the reflective practise requirements, particularly the written work, consumed a significant amount of his time and energy, causing him to lose focus on what was more important in terms of delivering the curriculum objectives. Therefore, he reflects on some of his cognitions, as well as his identity as a teacher and his interactions with students.

4.3.3   The relationship between reflective practice and professional development

According to the participants, Ahmed, Nawaf, Fahad and Khaled, reflecting on their own practices helped them improve specific aspects of their teaching practices. The data below relate to the process in terms of understanding how the difference between developing some practices in ongoing reflective development changes versus being told what to do and then being forced to do it by yourself. The examples below demonstrate how teacher professional development works when a teacher is given the opportunity to make changes or adaptations to specific aspects of their teaching practice, as the participants demonstrated how it helped them to improve. Moreover, the data show the way participants could make essential changes owing to the situations they encountered during their teaching. As mentioned in chapter 1, reflective practice is an important factor in teacher development because it involves the ability to think, reflect and improve practice in a systematic and logical manner. In addition, the participants' reflections and internal dialogues could stimulate awareness or reflection, which lead to improvements in some aspects of their teaching practice performance, teaching identity and thinking (see 6.2).

For example, Ahmed in the second interview reported*:*

I believe that, organizing work means that the results would be accurate and tidy, which is far superior to random. In other words, previously, I used to review my teaching practices without actually benefiting from it, because it came naturally or as a reaction, and without intending to do so, and this was not bad, but it did not improve some of my work because I did not benefit from the instantaneous change and did not rethink about it because it came spontaneously, and I forgot it and returned to the first method with different students and the same issues. However, after systematically reflecting on my work, I noticed a slight improvement, which was reflected in my results and work.

Throughout the classroom observation, I observed that Ahmed distributed several handouts to the students, the majority of which were exercises not included in the textbook. When I asked him about the purpose of doing this, he explained:

I explain to the students in the lesson the words and elements that are in the textbook first and then provide them with some additional materials such as handouts and websites on the internet or anything related to English language that might help the students to improve their English. I want to keep them in constant contact with the subject and the curriculum, because it is necessary that the students have motivation to learn and do not always expect the teacher to give them knowledge every time, and this is what I have recently adopted and found very effective, which is to exploit everything possible to develop myself first and then the students. This aided me in reflecting on my work and then developing or changing what needed to be.

Although Ahmed's previous reflection led to a change at the time, he believed it did not significantly contribute to the development of some of his teaching practices. The reason for this was that from his reflection he did not learn to avoid repeating the same mistake with other students later on. However, he did consider reflective practice to be one of the means of teacher development because it organized his thoughts and practices, which led to enhancing his performance and practice in the curriculum (see chapter 6). Even during classroom observation, when I noticed that some exercises were not from the textbook and asked Ahmed about it, he said that this was one of the more recent methods he had adopted to help students learn the language and to be self-reliant, rather than expecting the teacher to provide them with all the information. He had previously avoided this method of providing the students with something outside of the textbook because he had been more eager to explain everything to the students. Here we see cognition, identity, and implications for reflective practice and educational context as well.

Chapter 4

Nawaf described how, as a novice teacher, he evaluated the level of lessons and how he explained and prepared them. He stated in the third interview:

> *In my early days as a novice teacher, I used to evaluate students' comprehension on my own. In other words, I evaluate it based on my abilities and understanding of the topic, but after years of experience and reviewing my teaching method, as well as a constant review of my teaching practices and observations on students, I changed that and became aware that through deduction, whether through direct or indirect questions, I could see what was truly difficult or easy for them. To be honest, I was surprised by some of the results, as some of the tasks I expected to be easy turned out to be extremely difficult for them, and vice versa. This significantly improved my teaching abilities. I took into account the various levels of students when planning the lesson and, if necessary, modifying my method during the lesson.*

In the first dialogic group discussion, Nawaf commented:

> *In the past, when I applied a particular method of teaching and felt that the drawbacks were numerous and that there was a great deal of effort expended in return for poor results, I changed it, but without an actual understanding of the concept's meaning, but it did contribute to the development of my understanding of the teaching process and how to prepare and present the lesson. For example, in my reading lessons, I used to correct almost every single mistake my students made while reading, and I discovered that this was frustrating for the students, not to mention time-consuming and effort. On the other hand, there is no actual development for students in reading, so after much review and reflection, I changed this method.*

One of the factors that contributed to Nawaf's development, understanding of his students and teaching practices was his constant reflection on his teaching practices as well as his observations of his students. Although he had not previously been aware of the concept of reflective practice, he was aware of the importance of changing, if necessary, based on what he observed in relation to himself and his students. Here, we see the development of Nawaf's identity as a teacher over time, as he planned his lesson and assessed students' comprehension of it based on his own abilities. Nawaf's belief in the importance of change becomes clear to us here as well because it contributes to the development of the teacher's practices whenever the teacher feels the ineffectiveness of his method. Nawaf also believes that reflective practice is essential as part of a teacher's development in lesson planning to enhance their understanding of the curriculum.

In the third interview Fahad explained how he used to reflect on his practices previously by saying:

> *I used to reflect on my work in a way that I did not know its name. I have been reflecting systematically with my students over the last few weeks. For example, with one of my students whose reading ability was extremely limited, I attempted to change my method with him by motivating him (which I had not done previously) because I had relied on the method of strictness and discipline in my classes and teaching practices, so I applied it with him and began encouraging him and letting him know that his level was improving and that I would now give him participation marks. What I noticed was that he was truly encouraged to participate each time, and I began setting an example for the rest of his classmates to get excited and participate in the same way he did, advising them to learn from his method and how his level has improved since the beginning of the semester, as he was previously shy. Then I realized that I should never inform a student that they are incorrect. That is, I should refrain from telling the student that they are incorrect unless it is a written answer.*

In the second dialogic group discussion, Fahad discussed with his colleagues how he discovered the outcomes of improving the shy students' participation. He also shared the story of one of his students, and how he was able to notice a slight improvement in the student's reading abilities throughout the semester.

Fahad is one of the teachers who used the traditional method and Grammar-translation method, focusing on translation rather than activating the student's role. However, in the above extract, which took place during the third interview, we see a noticeable development in Fahad's method, which he himself acknowledged. As he had previously applied the reflective practice without realizing it or attempting to change or enhance his teaching practices, he claimed that the change began in the final month of the semester, with a focus on students' needs and motivation. He stated that he has never done that before because he preferred strictness and discipline in teaching. This represents a significant change and development in both Fahad's identity as a teacher and his teaching cognitions.

Khaled, in the third interview, argued:

> *Actually, when we say "change," we don't always mean a big change. For instance, you can modify your teaching style and how you interact with and understand your students. It includes all aspects of your interactions with students or with you personally. In fact, my*

interactions with students in the classroom have improved. The development did not only include my teaching method, but also my interactions with students as a result of my observations of some of my practices. For example, I changes my focus to the lesson objectives rather than ensuring that I covered all of the elements in the lesson, which simplified my job and increased student interaction.

Khaled in the first dialogic group discussion confirmed:

I used to exhaust myself by covering almost all of the curriculum's contents, which caused me to waste time and not come up with new ideas for creativity and development. However, once I understood that I could change some of the contents of the lesson based on the objectives, I was able to shorten the elements of the lesson, for example, instead of covering six items, and that they all had to be covered in the same lesson, I found that I was able to summarize and divide them and reach the main objective of the lesson and what I as a teacher wanted from my students to achieve and understand by the end of the lesson based on the main objectives of the lesson.

Through reflecting on specific practices, such as effective or ineffective methods, Khaled could enhance his performance and rethink his teaching practices and student interactions, allowing him to focus on the lesson's objectives rather than simply explaining all the lesson's content. The reason for this development, according to Khaled, was his observation of his students and the extent of their interaction, as well as the dialogue he had within himself as a teacher and a better understanding of the curriculum objectives. He believed that reflective practice helps the teacher better understand themselves as a teacher. It also enables them to understand their students, allowing them to find the best way to interact with them and deliver the lesson's objectives without wasting time explaining unimportant matters. This was the opposite of what Khaled used to do before, when he was more interested in explaining the details, resulting in a lot of effort for him and poor results for students. Here, we see cognition, identity, and implications for reflective practice and the educational context; this will be discussed more in chapter 6.

4.3.4   The role of human values in the reflective process

The data show the role of human values and Islamic teachings in how participants perceived reflective practice and how those values encourage them to reflect on their daily activities and work. This is interesting that the participants felt encouraged to reflect as they saw reflection as part of their identity as humans and, more specifically, their religious identity. This influenced their educational reflection when they looked at reflective practices as human and Islamic values,

and that they should reflect on their practices on a regular basis to make changes as needed. The participants also explained through the dialogic group reflection that Islamic teachings encouraged them to constantly reflect on themselves and their behaviours by going to the mosque on a regular basis for prayers, sitting with other Muslims, reviewing some of their work and ideas, and making changes where appropriate (see 6.2.2).

Some types of reflections in Islam are specific to the individual and serve as an internal review of the way we think and perceive things. There is also a group-based reflection, with the goal of reminding each other of what they need to develop in religious and human terms, such as the participating in the Holy month of Ramadan and Hajj. In short, Islam encourages Muslims to reflect both individually and openly with others. Therefore, this could be a cultural factor influencing how reflective practice operates differently in Saudi Arabia compared to other contexts less familiar with this practice. This was also evident from the participants' discussions, as well as the extent to which they accepted the concept of reflective practice and dealt with it in their teaching as if it were something already familiar, despite their lack of prior knowledge of the concept of reflective practice in education. The data below show that the issue is not limited to reflective practice only, but there are several other factors as well. If we get slightly beneath the surface, we will find identity, cognition, and reflective practice as a construct as well as culture, upbringing, teachings, and practices outside education, which all come into the participants' points of discussion (see 6.2.2).

For example, Ahmed explained how the act of reflecting on one's practices and behaviours is motivated by a human and religious principle. He reported in the third interview:

> *Reviewing oneself and one's practices is fundamentally a religious and moral principle, and Islam encourages us to do so on a regular basis. Therefore, in order for a person to change and enhance his practices, he must first identify what needs to be changed or revised, and then amend, enhance, or change it as necessary, and this also applies to teaching. I practice this thing without knowing what it's called or the strategies for its implementations. Even in my public life and teaching, without it, there would be no step forward.*

Ahmed emphasised in this comment, which came after nearly three months of implementing reflective practice in his teaching, that reflection is a religious and human duty before it is a teaching requirement. His understanding of reflective practice is associated with the systematic reflection being linked to religious and human principles, which reinforces its implications in teaching because it has a clear impact on developing the teacher's identity as a teacher and

contributes to the development of his teaching practices. Here we see cognition, identity, and implications for reflective practice as well.

While Nawaf stated that he had not previously heard of the concept of reflective practice in education, he had read about some concepts that were similar. He commented in the first interview:

> *In fact, this is the first time I have heard of reflective practice as a scientific term, as well as its details and applications in teaching, but I discovered that in terms of dealing with humans, I have read a lot in theories and social methods and I have been practising that. For example, from a religious standpoint, we as Muslims are required to constantly review our practices, particularly our relationships with those around us, and to constantly review and change what is necessary in our religious practices and behaviors, as well as our interactions with people and everything around us, which includes, to a large extent, our teaching practices and behaviors and our relationships with our students and colleagues.*

Nawaf here explains that he had never heard of the term reflective practice as a scientific concept in the field of education despite having read extensively. He had, however, come across ideas similar to this concept, which is that a person must regularly reflect on their practices and actions, particularly in the relationships with those around them. He also emphases that as a Muslim he is required to reflect on his behaviors and practices with himself and his relationship with others, including his teaching practices and his relationship with his students and colleagues. Here, we see how perceptions of identity and relationships in the classrooms intersect and clearly have a relationship with each other. Furthermore, we see that teacher cognition, context, and curriculum perceptions as well as implications for reflective practice are all very intertwined.

Adding to this, Fahad described reflection as a way of life rather than simply a process of reflecting on one's own teaching practices. He stated in the second interview:

> *In fact, reviewing and reconsidering my practices and behaviors is not limited to the way I teach, because it is essentially a way of life and a religious principle, even at the level of my personal life. For instance, if you were doing something and then evaluated yourself and changed your approach to be more effective or less effective, or changed the directions you were taking, this is not limited to the curriculum we are teaching or the work environment.*

Fahad believes in the preceding excerpt that self-reflection and change are not limited to teaching practices. It is regarded as both a way of life and a religious principle. This reflects Fahad's identity as both a Muslim and a teacher, as well as his belief in the importance of change when necessary.

Khaled argued in the second interview that:

> *A teacher who does exactly what is required of him without considering the level of his students, in my opinion, is unfit to be a teacher because education and the teacher should have a holistic view. If he does not pay attention to other aspects and has direct communication with each student, observes their interaction, and touches their needs, and this comes with the continuous review of his practices as a teacher. We have a good example and a clear example in the Prophet Muhammad, may God's prayers and peace be upon him, of how he treated all classes, with their various levels and backgrounds. Sometimes there are excellent students whose circumstances do not allow them to participate actively or succeed. My role as a teacher here is not limited to delivering the lesson and explaining it and then leaving. It is necessary to find out what works best for each student, and this is based on your observations of their interactions, which you should review on a regular basis.*

Khaled believes that a teacher who is unconcerned with reflecting on their practices or the way they interact with others is unfit to teach. From his perspective, the teacher is first and foremost a human being, and as such, they must take care of their relationships with those around them and reflect on those interactions to improve their teaching practices. Khaled also linked the importance of reflecting on his practices and paying attention to the needs of students and interacting with them in a way that suits them to what the Prophet Muhammad, peace and blessings be upon him, used to do with people of all classes and orientations. It is clear here how Khaled linked the idea of reflective practice to a religious and human example, which reflects both his identity as a teacher and as a Muslim.

I noticed that Ahmed, Nawaf, Fahad and Khaled discussed reflective practice as a way of life and as a human and religious principle during the first week of the reflective social media discussion. Throughout the first dialogic group discussion, they also mentioned that their religious and career ethics and duty as teachers is to constantly reflect on their practices. Therefore, the practices of being a Muslim have an influence on how the participants perceive reflective practice in this context. Furthermore, the identity associated with being a Muslim is something the participants draw on when they engage in refection with students in Saudi Arabia, which will be discussed further in chapter 6.

4.4   Dialogic engagement

The data reveal some insights into the teachers' engagement and the process during their participation in the programme. According to the data collected through interviews, WhatsApp interactions, group discussions, and classroom observations, the participants, Ahmed, Nawaf, Fahad, and Khaled, enjoyed the engagement with other teachers from the same profession and considered it a positive experience. They also valued the opportunity for dialogue with their colleagues, and they suggested having such dialogic discussions and sharing real contextual experiences at least once per academic year. From the data below, there are several things that happened under the surface of the reflection, and what is happening is not the same thing and it reifies different practices under what looks like one label. For example, taking advice from colleagues and discussing some ideas and practices related to teaching reflect the identity and cognition of the participants towards some critical incidents. All these small details under the umbrella of reflection reflect the teacher's identity and cognition that might be changed and developed through dialogic reflection with colleagues. Therefore, we can see a clear identity in here and implications for reflections, as well as reflective practice, dialogue, and cognition (see 6.2.1 & 6.2.1.1).

4.4.1   Dialogic reflection as a vehicle for engaging and sharing experiences

Ahmed emphasised the value of engaging with colleagues in educational discussions and how this helped him in developing several of his teaching practices. He stated in the second interview that:

> *Engaging with colleagues and discussing various aspects of teaching and practice aided in the development of my teaching abilities and increased my understanding of my work and how to interact with students. At the beginning of my career as a teacher, and the first time I came to Al-Kharj to work, I discovered some significant issues with the students, particularly in their writing skills. The majority of students do not know how to write the most fundamental and primitive elements. Some of the students may be able to speak with you in English in an acceptable language, but when I asked them to write, I received no response. I spoke with a colleague about it, and he asked me to raise my five fingers. Then he explained the rule of five sounds. He told me that these are the sounds that prevent students from reading because they do not know how to pronounce them. He provided me a table of his own design. A very nice and simple table about letters that, when combined, make the one different sound. Of course, he puts five strange cases, and he invites me to his class to demonstrate how to apply it.*

Throughout the reflective social media discussion, Ahmed shared some stories from his experience with the participants and he shared one of his stories in the first dialogic group discussion by saying:

> When I discussed with my colleagues why the students could not form sentences correctly, one of them told me, "See, we should as teachers draw for them a rectangle consisting of three parts and write (S, V, O) and explain it to them and give them words in a table and tell them to take this word and make sentences instead of, we as teachers, saying (subject + verb and then object) and they should do it without much help." We should give them words in a table, then three squares beneath it in the shape of a rectangle, and ask them to fill it in. These works served as models, and the students began to participate actively, and they later stated that they generated new sentences based on the models. Engaging with colleagues saved me time, made the subject more interesting after it was boring, saving me from becoming completely exhausted in a lesson like this when you explain forms and its uses.

Ahmed shows how dialogic reflection with his colleague and sharing experiences with him at the beginning of his work as a teacher helped him a lot and developed some aspects of his teaching skills. This led him to enhance his performance and practice in the curriculum, because his colleague provided him with their previous experience regarding some of the issues Ahmed was encountering as a novice teacher at the time. According to Ahmed, the colleague's experience in communicating the idea in an easy and practical manner was reflected in his classroom teaching practices. This reflects the importance of the discussion and exchange of experiences with his colleague because it played a role in teacher development with advice coming from a colleague in the same context. This experience was influenced Ahmed during his teaching years and became a part of his beliefs and identity as a teacher, as evidenced by his participation in dialogic discussions and sharing of experiences with his colleagues in the reflective dialogic group. He shared his personal experiences as well as those of other colleagues who passed their experiences on to him and benefited from them, and then he passed them on to his new colleagues.

As well as appreciating the opportunity to engage in dialogical discussions with colleagues, Nawaf mentioned in the second interview that:

> As teachers, we occasionally sit with colleagues and discuss work issues, so we discuss various aspects of teaching or our teaching practices and share our experiences in a kind of dialogue. Particularly when I changed some of my previous convictions about certain methods and was surprised that some colleagues still insisted on them, you will find me

> *immediately presenting to him my experience through discussion and dialogue, outlining what I changed, why I changed it, and what resulted from the change.*

Nawaf actively participated in the reflective social media discussion and shared some of his experiences and situations with his colleagues. Furthermore, during the first dialogic group discussion, Nawaf shared his experience with motivating the majority of students to participate and tracking their participation, as his colleague Khaled discussed this point and stated that he was unable to track how many students participated in order to determine whether his method was effective or if he needed to modify it. Nawaf commented:

> *I used to have the same problem, but after reviewing and rethinking my teaching practices, I discovered that activating the follow-up record is important, and from time to time, I check the attendance list to ensure that the maximum number of students participated, and if the number is low, I try to change the method if possible, and then evaluate my work. I was pleased with the outcome, and it became part of my practice and practised it in the spur of the moment.*

Discussions with colleagues allow teachers to share their current practices that align with the Ministry's goals and the materials that are prescribed in their settings, which may lead to a better understanding of the curriculum. As Nawaf in the above extract shows how effective it is for colleagues to discuss teaching practices through dialogue and exchange of experiences. When he met a colleague who believes in some teaching practices that Nawaf believes are ineffective, practices he had already applied, he tried to convince his colleague by sharing his experience, the reasons he changed it, and the outcomes of the change. We can see cognition, identity, as well as implications for reflective practice and dialogue (see 6.2.1.1).

Along with the value of engaging in dialogical discussions with colleagues on various topics related to education, Fahad emphasises that even a novice teacher may add value to your experience that you did not consider, so no opinion should be ignored, even if it comes from a novice teacher. He stated in the second interview that:

> *During one of the discussions with colleagues from different disciplines about the new curricula and its difficulties, as well as how to deliver knowledge and the objectives of the new textbooks to students in an easy way. We had a novice English language teacher with us, and I was discussing a problem that some students have, which they did not understand the language or even the letters. My strategy with the students was to do anything just to get them to pass the exam. Unfortunately, I was only looking for short-term solutions because what mattered to me was that they pass the exam.*

He then continued by giving an example:

> *I had two siblings in the same class, and their level was very low, so I used the same strategy with them. This year, they moved with the new novice teacher, and I noticed that their level improved. I discussed with the teacher in an indirect manner why their level had changed. He told me about the strategy he applied with them. I liked his idea a lot, and I started a dialogue with myself about how these two students were studying with me, why I did not try with them, and I started to blame myself because I looked for temporary solutions, that I just wanted them to pass the exam, and I did not try to solve the main problem. At this point, I felt ashamed of myself and became jealous of my new colleague in the service, and I had some experience that, unfortunately, I did not benefit from in this regard. To be honest, this situation prompted me to review and reconsider all of my teaching practices, as well as to pay closer attention to my students and their interactions. As a result, I believe that dialogue and discussion with colleagues are important because a few words can shorten a long path for you. You can shorten a path to a goal or develop a skill, so you could stand on this point, touch it, and start from there. In other words, rather than starting from the beginning, you can begin where the others have ended.*

Fahad engaged effectively in the reflective social media discussion and shared some of his own experiences and situations with his colleagues. In the second dialogic group discussion, he expressed his gratitude for the opportunity to speak with his colleagues and share their experiences, and he agreed with the majority of their points, particularly regarding the students' environment and the school context, by saying, *"I absolutely agree with my colleague Khaled that context is critical to the teaching process, and it can even help you understand your students better and how to interact with them appropriately".* He also shared the story of his new colleague and how he used the two brothers' environment as a tool and motivation to help them improve their participation and then develop their English. He added that, *"this situation helped me to better understand my students and I tried to take advantage of the students' environment as part of my teaching practices."*

What Fahad said in the preceding extracts shows that the advantages of discussion and dialogue with colleagues are not limited to those with more experience. The new colleague, whom they believed lacked the necessary experience to contribute to the discussion, played a role in this novice teacher's ability to develop two students whom Fahad had previously been unable to develop. Rather, the dialogue with this novice teacher contributed to changing Fahad's belief in focusing and working on what helps students pass the exam rather than on what develops their language skills as well as enhancing their performance and practice in the curriculum. This reflects

how individuals are invested in what they do, as Fahad has come to value what he does, thinking that he is very good at teaching knowledge of English, focusing on what is important for the exam rather than improving students' language skills. He then suddenly felt that he had undervalued everything he had learnt to do, as if he had done a bad job, despite his students passing their exams. He also changed his belief that some students do not understand the language, no matter how much you work as a teacher to develop it. Here the role of dialogic reflection in changing some of Fahad's teaching belief and identity become clear (see 6.2.1 & 6.2.1.1).

In the second interview, Khaled made an interesting argument about having discussions and sharing experiences with colleagues, and he expressed his gratitude for the opportunity to interact with teachers in the same profession. He stated:

> *I did not have the opportunity to meet a colleague whose major is English, but I do have two colleagues whose majors are mathematics who are close to me. Occasionally, during a break, we hold a discussion about a topic related to our teaching practices and share our experiences. However, there are some teachers who are colleagues of mine who constantly say, "Do not change; I am (a traditional teacher) one way with all students, whether they are excellent or weak; I teach in the same way, only." I explained to them that this role is only a small part of your overall responsibilities. Your role as a teacher entails more than simply entering the classroom, delivering the lesson, assigning grades and giving homework.*

He continued to express his appreciation for engaging in dialogical discussions with other colleagues by saying:

> *Therefore, I am for being involved in discussions with colleagues, but participation should be optional for the teacher who wishes to participate, and the reason is that a teacher may be involved in a discussion with you and you will not benefit from him because he is only looking for mistakes and constantly complains a lot about teaching and students. You may have a new idea and discuss it with a colleague, and he may discourage you due to his unwillingness to change. For example, I discussed the benefits of technology and games with one of my colleagues at the school and how to incorporate them into certain aspects of teaching. He responded by saying, "English is not taught through PowerPoint or games or anything like that. English must be taught in a classroom setting and written on a blackboard." I respect my colleague's viewpoint and did everything I could to convince him, but he was adamant in his convictions.*

Like the other participants in the study, Khaled actively participated in the reflective social media discussion and shared some of his experiences and situations with his colleagues. Throughout the second dialogic group discussion, Khaled supported his colleagues' idea of having such discussions with English language teachers to reflect on their work and share stories and experiences, stating that, *"It was a beneficial experience and opportunity for me, and I suggested having such dialogic discussions with colleagues and sharing real contextual experiences at least once a year."*

Khaled's experience here is different with dialogue and discussion with fellow teachers, but from disciplines other than English. Khaled reports that he has never had the opportunity to be in dialogue with colleagues in English, but he is very grateful to two colleagues who contributed to enriching his teaching experience by sharing their experiences with him through discussion and dialogue during break times. Despite their different specializations, Khaled gives credit to these colleagues, who eagerly sought out any opportunity to discuss and learn from each other's teaching experiences. Khaled's interaction and engagement in the dialogic group discussion with the participants in the programme is clear through his support for one of the colleagues that the dialogic reflection should be on a regular basis because he personally benefited from the dialogue and the exchange of experiences (see 6.2.1.1).

4.4.2 Performing within a network

The data below relate to the process of understanding the difference between developing bottom-up networking in ongoing reflective development and change versus being told what to do and then being forced to do it by yourself. It shows how individuals perform and co-construct ideas within a network when they are put in contact with each other and when they form these networks. The outcome of dialogue that the participants had provided dialogic engagement with teaching practices in relation to reflection and sharing experiences as well as legitimizing a thought and validating a practice. Those practices mentioned in the data might make teachers' beliefs stronger because the community validated them and that is going to have an effect (see 6.2.1, 6.2.1.1 & 6.2.1.3).

Ahmed described how he benefited from some colleagues and how other colleagues benefited from him. He said in the second interview that:

> *On the other hand, I discovered that some colleagues benefited from specific aspects of my teaching practices that I mentioned during a general discussion about teaching, and after a while, they thanked me for it because it brought them a result. For example, the way the topic was presented at the start of the lesson, as some colleagues began the*

> *lesson without any introductions and warm-up and without even benefiting from the*
> *items in the textbook or the lesson. I begin my lesson with a warm-up and discussion of*
> *the topic, followed by the main pictures in the topic, and so on. After a while, I was*
> *surprised when a colleague thanked me for it, despite the fact that it was a general*
> *discussion, and I did not expect it to be a source of change or development of a colleague's*
> *idea.*

I noticed during the reflective social media discussions and throughout the first and second dialogic group discussions that Ahmed shared some of his experiences and situations with his colleagues. He stated in the second dialogic group discussion that:

> *There is no doubt that benefiting from a colleague saves time and money, and the wise*
> *person tries to improve his teaching skills by learning from his colleagues' experiences,*
> *particularly those with respectable experience. We have a number of teachers with very*
> *great experience. I am referring to the teachers I have met throughout my life and*
> *benefited from, even if their major was different. There are certain skills that cannot be*
> *learned from books or courses. For example, I learned how to deal with various elements*
> *of the new textbooks from my colleagues during this discussion, specifically how to use the*
> *student's self-evaluation section at the end of each unit.*

Ahmed shows how he performs and co-constructs ideas within a network through his interactions with others and the formation of these networks. The outcome of the dialogue is Ahmed's dialogic engagement with teaching practices in relation to reflection and sharing of experiences, as well as legitimising and validating a thought or practice (see 6.2.1.3).

Adding to this, Nawaf also said in the third interview that:

> *Throughout my years as a language teacher, I benefited from my dialogue with numerous*
> *colleagues, and some colleagues benefited from my discussion with them. To the point*
> *where some of them would call me back or text me and ask me for more details about a*
> *topic we had previously discussed. At the time of the discussion, I was not sure if he was*
> *convinced of my words, but I was surprised that after a week or two, he asked for more*
> *details and inquired about the small details of my experience. I then got the impression*
> *that he was completely convinced by my words. The same thing happened to me when I*
> *had to speak to a teacher individually or texted him to ask for things based on our*
> *dialogue and discussion in order to apply his idea into my practice.*

Nawaf participated effectively in the reflective social media discussions as well as the dialogic group discussions. He shared many ideas with them, and I noticed that the participants had a lot of questions for him about some issues concerning teaching practices and how to deal with some parts of the new textbooks. Khaled thanked Nawaf for his assistance during the first dialogic group discussion, and I discovered that they had phoned each other after the discussion on WhatsApp. Khaled had phoned Nawaf for more details about certain points regarding reading lessons. Nawaf stated in the first dialogic group discussion that:

> *Following a lengthy phone conversation with my colleague Khaled about reading passages and the difficulties we were having with the students, I began asking questions that differed from those in the textbook or modified some of them to fit the students' level. I used to modify or replace some textbook questions based on a review of my teaching practices, but my colleague Khaled drew my attention to the importance of modifying or replacing them based on the students' level…On a personal level, I felt like my teaching energy and enthusiasm were renewed when I discussed with my colleagues, and I felt that I have a motivator for development.*

Nawaf here shows the process of engaging in dialogue and discussion with colleagues, as well as how to develop it into a network to change or develop a specific practice or belief about teaching practices. After a discussion during the dialogic reflection, Khaled phoned one of his new colleagues, Nawaf, and got an idea from him. As a result of this validation, it seems that Khaled wanted to teach like Nawaf and that should have legitimizing effectiveness (see 6.2.1.2 & 6.2.1.3).

Khaled expressed gratitude to his colleague, Nawaf, for the outcome of the dialogic reflection and how it influenced his teaching practices. He mentioned in the second interview that:

> *Of course, this is not a compliment to colleagues, particularly Nawaf, my discussions and dialogue with them drew my attention to many aspects of teaching, which I mentioned in WhatsApp and shared some of the contents of the new textbook with some colleagues on how to identify the important points in each unit and each lesson.*

Khaled, like the other study participants, participated effectively in both the reflective social media discussions and the dialogic group discussions. In the second dialogic group discussion, he shared his experience with teaching reading and how he struggled with it, how he changed his teaching method based on the advice of his colleagues, and how his colleague Nawaf assisted him by providing him with some ideas. He claimed that:

> *Previously, I would stick to the passage in the book and try to correct every single mistake, devoting the majority of class time to reading and correcting reading mistakes. Also, I would try to force students to read despite the fact that I could not allow all students to read due to time constraints, and the class was extremely boring... I assumed that changing or amending any part of the book would be a crime and that the students would have to answer everything in the book in order to understand, but as I learned from my colleagues' discussions, I can amend or add something based on the main objectives of the lesson and I can provide the students with handouts or worksheets from outside the book, which they can use to supplement their understanding.*

Khaled emphasises how his dialogue and discussion with his colleagues, whether through WhatsApp or group discussion, helped him change and improve some of his teaching practices, and how it helped him overcome some of the challenges he was facing in teaching some skills. He also called Nawaf and asked for more information, which Khaled confirmed in the second group discussion when he thanked his colleagues and specifically mentioned Nawaf. Therefore, in the above extracts, we can see cognition, identity, as well as implications for reflective practice and dialogue ([see](#) 6.2.1.2).

4.4.3 Dialogue as a vehicle for teachers to become dialogical teachers

The dialogue between the participants and their students, such as in choosing some topics and giving justifications for choices as well as the dialogue with their students, help the teachers to change some of their students' thoughts about learning English. Furthermore, participants recalled either positive or negative experiences with English as learners because of their teachers and this could be linked in either way to teacher cognition or identity as well. The data below show that some participants sympathised with their students and tried to simplify everything through interactive dialogue; this could be strongly linked to identity. It indicates that the participants engaged in the programme, and they became dialogical professionals and then they went to the classroom, and they became dialogical teachers.

For example, in the second interview, Ahmed described how he engaged in dialogue with his students by saying:

> *To begin, we should introduce the vocabulary that will be used in the lesson to students, then begin a dialogue with one or two students, followed by a dialogue and discussion between two students using the new words. Through the dialogue, they try to use these words in sentences as much as possible without embarrassing anyone. I mean, as an*

option for them, it is optional. We are here looking for one student, two, three or four. Those who want to participate are allowed to do so, and the rest are encouraged to do so as much as possible. I've found that having a dialogue with the students is very beneficial and motivating for me and students because it makes the student feel at ease and secure, and from there he can begin to develop his language.

Throughout the classroom observation, I observed Ahmed engaging students in dialogue and discussion about how and why, and he used Arabic on occasion. In the second interview, I asked him why he occasionally used Arabic, and he explained, *"When I feel that a student has become confused, as if he is saying, "I don't understand what you're saying," I explain it to him in Arabic through dialogue and discussion and in a simple way so that he can understand."*

In the preceding extract, Ahmed's relational identity appears as a dialogical teacher who follows the principle of dialogue with his students, and as a teacher who considers his students' feelings and avoids anything that might embarrass them. Ahmed believes that dialogue with students contributes to reducing students' fear of learning the English language. Even during class observation, I discovered that Ahmed was concerned about the students' feelings and avoided embarrassing them to the point where he had to use the Arabic language if he believed the student was beginning to show signs of embarrassment. This is an interesting aspect of identity and there is a value in investing in this way of being. Thus, this shows identity positioning, beliefs, emotions, and the implications for reflective practice and dialogue as well.

Adding to this, Nawaf in the third interview described how he engaged in internal dialogue:

I developed a dialogue with myself as a result of my commitment to (quality) despite the curriculum's pressure on the teacher. I have found that learning new things and growing as a person has been extremely beneficial to me. Actually, the challenge is more intellectual, in determining how to change and review oneself and debate with it, because it is frequently difficult for one to judge oneself effectively, because our thoughts are the product of our thinking, so it is difficult for you to invent something new unless you spent lots of time thinking and dialoguing with yourself, colleagues, or even students.

In the first dialogic group discussion, Nawaf shared his experience with writing reflective diaries by stating:

At first, I was looking for change in order to write the reflected diary that our supervisors required of us, but as time passed, I realized that this was not the only reason, because I noticed during the lessons that I was reviewing myself and asking myself what the result

would be, what I would change, why I would change, and if I changed, would it be appropriate. In other words, it is like having a quick dialogue with oneself. I am here referring to changing or modifying teaching practices rather than major convictions because nothing has become clear to me so far, which could be due to the short duration of the experience.

We can see here how Nawaf views the importance of dialogue with oneself and self-review, because he has recently placed a greater emphasis on the quality of work rather than its quantity. He also believes that the teacher should not be satisfied with self- dialogue because they may be unable to evaluate themselves and their work effectively, but should discuss and dialogue with those around them, including colleagues and students. This will contribute to the development of the teacher's teaching identity, which will undoubtedly reflect on their teaching practices. We can see here an aspect of identity and the value of investing in this way of being. Thus, it is also about identity, beliefs, and the ramifications for reflective practice and dialogue.

In the third interview, Fahad discussed his new experience with his students. He stated that:

Recently, I applied a new approach with the students, recognising that some students in certain classrooms never participate in an English lesson and sometimes, when I ask them if they understood the lesson, they said yes, and later I discovered that they never did. I began using the method of individual and frank dialogue and discussion with this type of student. What I noticed was that some students said to me, "Teacher, we don't understand English." I asked them to participate in anything that suited their abilities, even if it is incorrect. One of these students immediately raised his hand and asked, "Even if it was incorrect?" I said yes, even if it is incorrect; what matters is that you participate and interact with me, and you will see how your level develops and you receive grades.

Fahad then continued to describe the outcomes of the dialogue he had with one of his students by saying:

Later, when I explained a point he didn't understand, he immediately raised his hand and discussed and inquired about the lesson. He began talking to me and discussing things with me to the point that when I finished the lesson and asked him about it in this same lesson and at the same point, I explained to him, he tried to answer. It became like a practice for him. He tried to answer the questions in order to participate, despite the fact that he had previously been hiding and had never wanted to participate. To be honest, this student could be a sample because I concentrated on a few of the students to see what

happened. By God, he seemed to be developing and participating in almost every lesson. When I asked him a question, he almost always answered it and explained why he chose that particular answer. I got the impression that he was at ease and had the freedom to speak freely with me.

Fahad shared some of his experiences with his students during the reflective social media discussions and the second dialogic group discussion, focusing on how he used the students' environment to motivate them to participate through dialogue and discussion. When Khaled asked for examples, he gave them the example of Dallah (the traditional Arabic coffee pot) and how he used the way Saudis hold Dallah and serve it to people to teach the students the difference between /b/ and /d/ in writing. Each participant appreciated his idea because they had encountered a similar issue.

As I previously mentioned, Fahad prefers the traditional methods and translations and places little emphasis on student interaction and participation. However, we see a clear development in Fahad's relational identity here, as he appears as a dialogical teacher arguing with some of his students in order to convince them or reach a point that might change some of the students' concepts about the English language in their minds. Thus, we can see how identity and cognition are intertwined, as well as the implications for reflective practice and dialogue.

Khaled, on the other hand, described how his dialogue with the students was the reason for solving one of the problems he faced. He stated in the third interview that:

I had previously encountered a problem, and it was by chance that the students helped me resolve it through dialogue with them. For example, we had a passage to read in reading class, and the title was very difficult for the students to understand, and the questions were also difficult, and the students struggled when reading, particularly on this topic. So, one of the students came over and said, "We studied reading, didn't we? Why don't we read a passage from outside the textbook, even if it's very simple, and answer its questions to achieve the lesson's main goal of reading and understanding? As a result, we can read because it is simple for us to do so, and this motivates us to read more and gradually improve our reading skills rather than wasting time with no benefit," he explained. As a result, I made it a rule to bring any topic that interests me or my students about my country or common sports topics, such as some popular teams locally or globally. I made this decision for the sake of change and development, and the students, even if only for a short time, participated in the decision-making process with me through dialogue and discussion.

In the second dialogic group discussion, Khaled shared some stories with his colleagues about motivating students by allowing them to participate in the teaching process. He explained, *"Actually, I give my students the freedom and space to discuss any course-related topic."*

Khaled shows how his relational identity as a dialogical teacher with his students enabled him to work with his students to find solutions that he would not have found if he had not relied on the method of dialogue with his students. As a teacher, he believes in the value of engaging students in dialogue and allowing them the freedom and space to interact with the teacher and participate in the teaching and learning process. Therefore, in the above extracts, we can see cognition, identity, as well as implications for reflective practice and dialogue (see 6.2.1.1).

4.4.4 Dialogic reflection as a vehicle for moving from implicit to explicit

As mentioned above, that there was a lot of awareness-raising occurring and there was something teachers noticed that other teachers did and then it became explicit through their reflection and through a little bit of pushing towards a particular idea. The data show how the participants changed what they thought when something was explicitly shared and accepted. It was as if it were legitimised, and when they noticed it, it changed what they thought about. It is an interesting point because this goes beyond the realisation of something they previously agreed with. They felt more enthusiastic to act upon the ideas as if they were thinking that was what they wanted to do but were waiting for someone to support their ideas (see 6.2.1.3).

For example, Nawaf in the third interview said:

> *I could have told you about it earlier. During the first dialogic group discussion meeting, we shared some ideas that some supervisors, the Ministry of Education, or even the school might see, that the role of the teacher is to perform his work and stick to the textbook without making things easier for the students. This leads to larger problems, the majority of which I witnessed through the experiences of many colleagues. For example, consider the difficulty of reading passages in the textbook for students. I used to provide questions from outside the textbook that are easier than what is in the textbook, which may irritate the supervisor when he visits me and sees the textbook's questions unanswered, but I was surprised and happy at the same time that my colleagues have the same problem, which is what made me benefit from their experiences.*

Nawaf shared some of his worksheets with his colleagues throughout the reflective social media discussions and the dialogic group discussions. In the first dialogic group discussion, Nawaf and Khaled shared their stories about reading passages, and Nawaf was happy to apply Khaled's

method in reading classes by bringing some passages from outside the textbook. Khaled stated that he would use Nawaf's method in providing some questions from outside the textbook. Nawaf explained, *"Despite the fact that the ministry requires us to use a reading passage from outside the textbook for the final exam, some supervisors insist that we strictly adhere to the textbook's content."* He mentioned that as a support for Khaled's idea, *"So why don't we bring in passages from outside the book that are on topics of interest to students and are at a similar level to those in the book?"*

Nawaf's engagement with his colleagues and sharing of ideas about some of his practices, which he previously practised alone without sharing them with anyone, came about as a result of his colleagues' interaction and admiration for what he was doing. All these factors had a positive effect on his feelings and confidence, prompting him to share additional examples from his experience. Here we see cognition, identity, and implications for dialogic reflection and educational context as well.

Fahad described how he was proud of teaching knowledge of English through L1 in the first interview ([see](#) 6.2.4). He said:

> *I present most of my classes in Arabic. One of the supervisors attended one of my classes. I presented and explained my lesson in Arabic as usual. In the last ten minutes of the lesson, I gave him the opportunity to discuss with the students and ask them some questions related to the lesson or the previous lessons in general. He started to ask them and discuss the grammar in English but there were no responses or interaction from the students. He tried another way and explained it in very simple English, but the students did not understand what he wanted or asked for. After many unsuccessful attempts, he asked them in Arabic and all the students raised their hands and they wanted to participate. He asked them some questions in Arabic about the previous lessons and they answered and even they provided him with examples because they understood the questions. After the lesson, he asked me why the majority of my lesson was in Arabic, and he asked me to present the majority of the lesson in English so that the students' language skills would improve. He then made a note in the visit log about the importance of using English in the lesson.*

Throughout the second dialogic group discussion, Fahad shared his story with the supervisor after his colleague, Ahmed, said *"I occasionally use Arabic to help students and motivate them"*. Fahad explained to him: *"What the students wanted to say to the supervisor is that we know the grammar and we memorized it very well but if you ask us in English, we cannot answer or even*

understand your question. I was proud of my students that they know the grammar that I had explained to them even if that was in Arabic." ([see](#) 6.2.4)

One interesting point to mention here is that the above extracts show there is something implicit that Fahad thought of that he did and then it became explicit through his dialogic reflection with his colleagues. The outcome of that moving from implicit to explicit is that some teachers might think this was the best way to engage with this and when it was spoken about and shared, it was legitimised in the discourse. They decided that this was a legitimate position to have as a teacher because it was not their private view and secretly letting things go, this was part of their profession. This is noticeable from Fahad's reaction after his colleague, Ahmed, supported his idea of using L1 in his classes. This support motivated Fahad to share his story with the supervisor who had asked him not to use the Arabic language in the classroom or to reduce its use. Here we see cognition, identity, and implications for dialogic reflection and educational context (see [6.2.1](#), [6.2.1.3](#) & [6.2.4](#)).

Khaled in the first interview highlighted the issue of difficulty in some textbook sections and how he dealt with it:

> *If we consider grammar, for instance, the present progressive tense, the method presented in the textbook is difficult for students to understand. Here, your job as a teacher is to try something new, such as bringing a presentation or finding a YouTube clip. The important thing is that you deliver this lesson in your own way, so that the students understand the subject, and so on.*

Khaled brought up an interesting issue at the first dialogic group discussion, after he had engaged in a discussion with his colleagues. He stated that:

> *Regarding grammar, I remember that I had previously received a notice from the supervisor based on a complaint from the students that I included ten sentences from outside the book in the grammar section in the final exam, but they had the same objectives and topics as the examples in the textbook, and they were much easier to understand for those of the weaker level before the advanced ones. The supervisor said to me, "How did you provide sentences from outside the textbook?" To be honest, I was speechless from shock because my primary goal was to help the students, but I discovered the opposite and that the supervisor had come to investigate me. If I had been aware of*

the concept of reflective practice at the time, I might have been able to articulate and justify my idea to him.

We notice a difference between what Khaled said in the first interview and after he engaged with his colleagues in the dialogic group discussion, as well as how his confidence increased by sharing his experience and even mentioning his supervisor's notice. It was as if he were saying, yes, I was right because there are people who support the same idea as me. Therefore, he was encouraged to share his story after receiving support from his colleagues. Here we see cognition, identity, and implications for dialogic reflection and educational context as well.

Chapter 5   Cognition and Identity

5.1   The role of the teacher

The data reveal how the participants feel about their roles as teachers in different contexts and how they see themselves. According to the data collected through interviews, WhatsApp interactions, group discussions, and classroom observations, the participants, Ahmed, Nawaf, Fahad, and Khaled, indicated that teachers may have different roles based on their perspectives as English language teachers.

5.1.1   Teacher as a caring teacher

The data show that Nawaf and Khaled believe that the role of the teacher should be a considerate role for students and caring about anything that may concern and affect them, whether educationally, behaviourally, or even their backgrounds. For example, throughout the classroom observation, I observed Nawaf and how he encouraged students to participate in a very kind and affectionate manner, even when the answers were incorrect. When I asked him about this and the friendly atmosphere in the classroom, he replied:

> *This has changed dramatically since I began teaching as a novice teacher. The imposing aspect of personality, for example, dominated at the beginning. In other words, even though I understood at the time that the teacher's primary responsibility was to teach and deliver knowledge, the most important personal aspect for me was to impose more control to the point where I would sometimes prevent students from asking questions or even inquiring. However, my perspective on my role as a teacher has shifted as a result of my human perspective on the students. I found myself sympathising with the students more and more. Why is this the case? In many situations and over time, I have discovered that the students had a thousand excuses, but they were unable to convey that to me or convey the answer.*

He then continued to describe what he expected from his students during his early years as a teacher before realising his expectations were incorrect. He stated:

> *In terms of performance, I expected the students to listen and understand right away, but I discovered that this was extremely difficult for students without stimuli, and the second thing is that I was basing the extent of the students' understanding on my own understanding. Now, especially during this semester, the subject has changed more, and I*

have realised that through deduction, both direct and indirect questions, I could have an idea that this topic was difficult for students and that one was easy. To be honest, some of the results surprised me because there were topics that I expected to be very easy for the students, but when I started asking, I discovered that they were difficult and, on the contrary, I expected that they were beyond their abilities, and I discovered that they were easy. This, of course, came after I became more involved with the students and discovered what knowledge they had, whether through questions or interactions.

Nawaf shows the dramatic change that occurred during his years as a teacher. This shift in how Nawaf interacted with his students contrasted with the early years, which were dominated by the control aspect and a desire for imposing personality. Years later, Nawaf's identity as a teacher shifted from merely teaching the subject and evaluating the students to becoming dominated by the human and emotional view. Here, it becomes clear that Nawaf did not identified himself as a teacher very strongly until many years later, when he realised that his role as a teacher was much broader and more than simply delivering information to students. This shift in Nawaf's view was reflected in Nawaf's beliefs about teaching, as he stated that a teacher should not be satisfied with merely teaching the material but should also take a human and emotional aspect and prioritise students' feelings. Here we see cognition, identity, and implications for reflection and educational context (see 6.2.3 & 6.2.4).

Adding to this, Khaled also stated in the second interview that:

My role as a teacher is not limited to teaching English, nor is my job limited to delivering the course. My role is much broader than that, and it includes both my actions within the school and my collaboration with students. When some students face a problem, they turn to their teachers, believing that they are the only ones who can solve the problem. The teacher is expected to be aware of the social aspects of the students.

In the second dialogic group discussion, Khaled emphasised one of the teacher roles that he believes a teacher should follow to be a successful teacher. He added, *"As a teacher, I believe that, in addition to my teaching duties, my success as a teacher is dependent on my ability to deal with students, because some students may come to you as a teacher and consult you on some basic needs in their lives that are considered essential by anyone, so you as a teacher must be aware of these issues."*

Khaled's beliefs about his role as a teacher who cares about the educational and social issues of his students reflects Khaled's identity as a caring teacher. Khaled's description of the teacher as a

safe haven and advisor for the students educationally and socially reflects how close he is to his students and how they see him as more than a teacher, but as a person who is interested in all their problems. Here we see cognition, identity, and implications for reflection and educational context.

5.1.2 Teacher as a critical friend

The data show that Fahad views his role as a teacher as that of a critical friend seeking to establish a friendly relationship with his students. For example, the entire time I was in the classroom, I observed Fahad and how he interacted with his students in a friendly manner. Later, when I asked him about the relationship between the teacher and the students in the second interview, he stated:

> *I see the teacher-student relationship as reciprocal because it is natural for the learner to collaborate with you as a teacher rather than just listen and use one sense if you change your style, practice, and way of thinking. I approach my students as a friend, attempting to engage all their senses. Occasionally, I notice that some of them did not participate, and so I speak as a friend and in a general manner, without naming any specific student. I say: guys, my friends, I haven't heard some of your voices since the semester began. How can you stand out, succeed, and become an effective member if you don't interact and participate with us? I sit with some of them individually and give them advice if I notice a change in his behavior or academic level, and we try to talk as brothers or friends.*

Fahad shows that the teacher's role should be like a critical friend looking for a friendly interest. Fahad's identity as a teacher changed dramatically, as he previously stated that he was solely dependent on strictness and teaching. We notice how Fahad's view of his role as a teacher changed as a result of his interaction with his colleagues via WhatsApp group or dialogic group discussion. He moved from focusing on discipline and explaining what is required of students in the exam to being more interactive with students as a friend who cared about their concerns. Here we see how perceptions of identity and relationships in the classrooms intersect. Also, we see implications for dialogic reflection and educational context as well.

5.1.3 Teacher as a source of inspiration

The data show that Khaled has an interesting way of inspiring and motivating students to participate. Throughout the classroom observation, I observed Khaled and how he addressed his

students, as well as how he encouraged them to participate in a warm and affectionate manner. When I asked him about it and the way he called his students in the second interview, he said:

> *Some students are shy and do not want to be in the picture or appear in the scene, but I was able to work with them by motivating them and giving them titles. I do not address them as students, but rather as Dr. Abdullah or Eng. Khaled, and the reason for this is to allow the student to imagine that he is a doctor or an engineer because it is possible that the title of doctor or engineer becomes ingrained in his mind and imagination, and he then realises that he can succeed and achieve the goals that he has set for himself in life.*

Khaled has a special way of motivating students to participate by giving them titles that correspond to the social environment in which they live. Khaled's realisation of this point made him as a source of inspiration for the students, which I observed in the classroom and even after the end of the lesson and before Khaled left the class. Khaled believes that the teacher's role is to inspire students by providing motivating energy based on what suits each student individually. According to Khaled, this method increased some students' motivation and confidence, as well as their belief in their abilities to achieve the goal one day. This reflects Khaled's inspiring identity as a teacher as well as his belief in his role as a teacher to be a motivator for his students at all levels. Here we see identity, cognition, and implications for reflective practice.

5.1.4 Teacher as a father or brother

According to the data, Ahmed and Fahad believe that their relationships with students should be as fathers and brothers. During the classroom observation, I observed Ahmed and how he dealt with and interacted with his students, as well as how he used warm and affectionate language when speaking to them. In the second interview, I asked him about his role as a teacher, and he stated that he saw himself as a father. He then continued:

> *I remember I had two orphan students in my classes. They are, in fact, orphans of both their father and mother. Whenever I think of them, I cry and become emotionally affected. Both of their parents died in a car accident and their uncle is responsible for them. Now, I treat these two boys in particular with special care as a father. This is my approach with every student who has social conditions because we, as teachers, must stand by them in particular, especially at school, because it is the place where the student meets mature, knowledgeable, good, and wise people other than his family. His family is certainly merciful to him and treats him with tenderness and kindness, but in a school that is a place of education, if we limit it only to education, it is no longer a school and no longer a*

place of education because the place of education is a place of mercy before it is only teaching. It is a place where you learn about social conditions, and I was greatly influenced by it.

Then he continued by mentioning his story with one of his teachers when he was a student, who played a significant role in Ahmed's life. He stated:

When I was an orphan child in school, I remember my teacher (NAME) who treated me in a unique manner that was dominated by human and social aspects. (NAME), the teacher, dealt with me differently, which had an impact on me as a teacher now. I use my emotions and social values, which play a significant role in how I interact with students. I regularly review my teaching style with the students and wonder if I notice any behavioral or academic changes in any of them. My role as a teacher entails more than just teaching the textbook.

In the second dialogic group discussion, Ahmed shared some of his ideas about the role of the teacher by stating:

The teacher must be able to communicate effectively with his students as well as think critically. For example, if he notices that one of the students is always late at the start of the school day, he should try to ask him indirectly, "Where do you live? With whom do you come to school?" so that I do not embarrass him because he may live far away from the school. The teacher should be familiar with the students and attempt to identify the student in front of him. For example, if he feels that the student in front of him is always smiling, or that he enjoys making jokes, or that he has a style, such as the style of (relaxing), you will treat him the same way. Another student, for example, is always sad or does not want to participate, so we must consider these factors.

As Ahmed stated here that he sees his role as a teacher as a father to the students. Ahmed here has his own learning experience as a learner; he then became a teacher and reflected on his own learning experience, which influences how he teaches. His dealings with the two orphan students, and how he cried when he remembered that the father and mother of the two students died in a car accident, reflects Ahmed's emotional personality as a teacher. He also believes that the school is not only a place for education, as he sees that the school is the place through which students can meet and talk with people who have the maturity of knowledge and wisdom. Here we see identity, cognition, beliefs, emotions, time, and implications for educational context as well (see 6.2.3).

Adding to this, Fahad believed that the teacher should be aware of the student's social background. He said in the third interview that:

> *It is important that you as a teacher investigate the students' backgrounds and learn about their problems, as some of them may have diseases or social issues. As a teacher, you must have a clear picture of all of these issues. For instance, suppose I have a student whose father is dead, and I ask him, "What is your father's name?" Therefore, through my knowledge of the student's circumstances, I can avoid this question, by not mentioning his father's name, which may trigger memories of the loss of his father's tenderness.*

He then gave an example of an incident that he had previously encountered, which led him to avoid such questions with other students. He said:

> *It also works in the same way as motherhood, because we unintentionally do it with students. For example, we say, "Your mother is a teacher," because one of my students came to me and said, "My mother is dead." I was shocked at the time and wished I hadn't said anything. The teacher must have a clear picture and perception of the students' social status, study the case, meet with the student advisor, and gain a better understanding of some cases. For example, some students may go to the bathroom frequently during the school day, so I may embarrass him in front of his classmates by questioning why he uses the bathroom so frequently. Then, as a teacher, you discovered that he had health issues that required him to go to the bathroom on a regular basis.*

Throughout classroom observation, I observed Fahad interacting with students as a father and brother, particularly with some students even in spite of their lack of participation. Also, in the second dialogic group discussion, he mentioned that, *"It is critical to consider the students' needs and to be aware of their social and health conditions, as this helps in understanding the students and determining the best teaching method for their situation."*

Fahad here emphasises the importance of the teacher being aware of his students' backgrounds so as not to unintentionally hurt someone's feelings. Fahad's beliefs in his brotherly and humanitarian role as a teacher caused him to avoid certain situations based on prior experience with a student. It becomes clear how Fahad developed his identity as a teacher as a result of his prior experiences with certain situations, which led him to believe in the critical importance of putting students' social needs ahead of educational needs. Here we see identity, cognition, beliefs, emotions, and implications for reflective practice and educational context.

5.1.5   Teacher as an autonomous teacher

The data show that Nawaf and Khaled believe that teachers should constantly seek self-development in order to be autonomous. For example, Nawaf in the third interview explained that a teacher should be autonomous:

> *The teacher must be proactive and constantly seeking to improve himself, and this does not happen unless the teacher has a genuine desire to do so. The teacher should be autonomous in terms of development and aware of the areas in which he needs to improve his teaching methods and practices. As I recently discovered, reviewing and rethinking your teaching practices helps you understand yourself first, then your teaching practices, and the extent of student interaction."*

Nawaf had a lengthy discussion on WhatsApp with his colleagues about this point, particularly Khaled, who appreciated Nawaf's ideas about the teacher's responsibility to take the initiative in being autonomous.

As well as appreciating teacher autonomy, Khaled stated in the second interview that:

> *I shared this idea with colleagues via the WhatsApp group that the teacher should not wait for someone to bring him knowledge or teaching aids if those resources are not readily available in the school. His internal motivation to strive and seek out knowledge and everything new must be strong. He must also be self-motivated to develop himself and bring his own teaching tools if he cannot find them readily available. I mean the simple teaching aids. He must also read and be aware of everything new in the field of English language teaching in order to be successful. When students see you exhibiting these characteristics, they will have a positive impression of you.*

Here, Khaled discusses the teacher's role and how to develop his own teaching skills. Khaled's engagement in the programme and his interaction with his colleagues through the dialogic reflection allowed him to share his perspective on the value of being an autonomous teacher and not waiting for development from others. This reflects Khaled's belief in his role as a teacher constantly looking for self-development, as well as his identity as an autonomous teacher. Here we see identity, cognition, beliefs, and implications for dialogic reflection, reflective practice, and educational context as well (see 6.2.1.2).

5.1.6 Teacher as a facilitator

According to the data, Ahmed, Fahad, and Khaled believe that one of the teacher's roles is to act as a facilitator. For example, in the first interview, Ahmed believes that one of his responsibilities as a teacher is to be a facilitator, stating: *"My role in the classroom is to encourage students to interact and complete the exercises collaboratively, and if I notice a particularly difficult part, I intervene and attempt to facilitate it for them."*

Throughout the classroom observation, I noticed that Ahmed did not give his students the opportunity to interact or work together in some parts of that tasks. I asked him in the second interview about the reason for this and he replied:

> I *occasionally encounter a class that will never allow me to achieve this ideal approach. At the same time, it is my responsibility to provide examples as models, and then divide the lesson if it is long, such as a long reading passage, into parts and have the students work part by part, starting with general questions on each part and having the students answer individually, such as let's read a paragraph1 now (what is the paragraph about? Can you give me a title)? However, some students may ask, "Teacher, what is the point of this? We won't finish the passage." I tell them that, brothers I do not care if we do not read the entire passage. The most important aspect is that the majority of the students read. For example, if we have a five-paragraph passage, we can work on only three of them and then leave them once they understand the method we worked on during the lesson. I then ask them to finish the rest of the work at home (the last two paragraphs should be homework) and I'll ask you about it tomorrow.*

There is a slight mismatch here between what Ahmed said in the first interview and what I observed during the classroom observation. That is because Ahmed uses a very traditional method and has a close relationship with the Grammar-translation method. This sometimes contradicts what he believes, as he made clear when I asked him in the second interview about his reliance on detailed explanations of the lesson by saying that this ideal method, which is based on the teacher's role as a facilitator only, does not apply in some classes. According to the data presented above, Ahmed seemed to have a set of cognitions about what he should be doing and what actually worked in his classrooms. Here we see how teacher cognition, context, relationships with students, and curriculum perceptions as well as implications for reflective practice are all intertwined. Also, we see identity and implications for educational context (see 6.2.3.1).

Fahad explained his strategy with his students in his classroom in the first interview by saying:

I try to make the students do the work; I am just the organizer. I have my own method because I have my own class which was launched by the Education Director in Al-Kharj. I divide the students into groups. For example, in each class, there are approximately 35 students divided into six groups, each divided according to the students' language levels, because the students I work with are very weak.

In reflective social media discussions and dialogic group discussions, Fahad emphasised the importance of the teacher's role in coordinating and creating an appropriate environment for students in the classroom to perform their educational tasks with ease and clarity.

Throughout the classroom observation, I observed Khaled had an interesting method of managing his class and dividing the students. He divided his class into five groups, each of which was responsible for introducing a different aspect of the lesson. I asked him in the third interview about that and he explained:

I treat my students in the class as a team and I distributed roles from the beginning of the year, so I named it as if we had a company, and that we had to reach our targets at the end of the year. Achieving the target means your success as a student in the subject. Each group has a leader, a writer, and a speaker, which means that each group has more than one job, and these jobs change, and the rest are members within the group. Here, I mean, I almost let them explain the lesson before I start it.

Khaled's approach to managing his classes and assigning tasks to students in the form of work reflects his cognition and teaching identity that his role as a teacher is to manage and facilitate the work of the group, not to be dominant. Working collaboratively, with each student taking an active role, and with the teacher serving as an organiser and facilitator of the group's work shows Khaled's perspective on the teacher's role, which is not limited to teaching and delivering knowledge.

5.1.7 Teacher as a source of knowledge

The data reveal Ahmed's and Nawaf's perspectives on the teacher's role as a source of knowledge and how the situation has changed over time. Ahmed stated in the third interview that:

When I observe a student in my class who speaks English fluently despite the fact that he has not travelled or studied at a private institute, I come to the conviction that continuing in the traditional method is not useful to my effectiveness as a teacher because if I do not change my method and renew my teaching style, some of my students will find sources

> *other than you, because there are many sources of learning nowadays, with the presence*
> *of technology, and the role of the teacher is no longer to be the only source of knowledge*
> *or to be the dominant in the classroom.*

Ahmed shared with his colleagues his experience with the video projects when they discussed the role of the teacher. He stated that:

> *This semester, I organised a video project competition among students. I created a*
> *WhatsApp group for each class with the purpose of encouraging students to share video*
> *projects with their peers. Projects were tasks for each student that relate to the*
> *curriculum's content and objectives. To be honest, I was pleasantly surprised by the*
> *students' abilities, not only in terms of language, but also in terms of video content*
> *management and technical skills. As a result, I achieved my objectives, reduced the time,*
> *and activated the role of the student.*

Although Ahmed clearly had a strong attachment to the traditional method of teaching, we notice a shift in Ahmed's cognitions as he mentioned the traditional method was no longer effective. Ahmed recognised here that the teacher is no longer the only source of knowledge and that if the student does not observe a change in the way the teacher teaches, he will seek out alternative sources and will be unconcerned about the teacher's role. Ahmed's shift in belief and teaching identity may not be very apparent in his current teaching practices; nevertheless, he added a modern method of communicating with his students and modified some of his teaching practices. This is likely to be evident in his teaching practices over time. Here we see cognition, beliefs, identity, and implications for reflective practice and educational context (see chapter 6).

Nawaf argued about the role of the teacher in the first interview, and he continued to argue about it while participating in reflective social media discussions and dialogic group discussions with his colleagues. In the first interview, he stated:

> *I believe that one of my responsibilities as a teacher is to provide feedback, but the matter*
> *has changed at the present time. To be honest, there are websites that students use to*
> *complete tasks and homework. Some websites have completed assignments. When I*
> *asked the student two questions about it, I discovered he didn't understand any of the*
> *information he brought. I'm referring to the fact that he did not benefit from this exercise.*
> *In terms of the teacher's role, it is ultimately necessary to convey knowledge and ensure*
> *that it is delivered through tasks and (feedback), and this is necessary. As a result, I believe*
> *that the teacher's role is to explain and deliver knowledge to the students.*

After sharing some personal experiences with his colleagues during the first dialogic group discussion, Nawaf made some comments about the role of the teacher in delivering knowledge to the students. He stated:

> *It is not necessary to explain all of the details of the information because they are difficult to deliver and will take a long time, preventing you from reaching the entire knowledge. Regardless of how he works intellectually, the student must, in my opinion, at the very least strive intellectually. This means that you as a teacher must motivate the student by providing him with meaning and then waiting for his response. In particular, you will notice that students establish a process for (processing meaning) and then demonstrate it in their own unique way.*

Nawaf emphasises here that his role as a teacher is to deliver knowledge to the student. Also, he should provide feedback to the student and discuss it with them. Still, Nawaf teaches the traditional method of dominance and discipline. Despite his attempts to change some of his teaching practices by giving students more space and motivating them to think critically and participate, he still adheres to some of his beliefs about teaching. Here we see cognition, beliefs, identity, and implications for reflective practice and educational context.

5.2   The role of the students

The data demonstrate how participants perceive students' roles in the classroom and how to activate these roles through student participation and engagement in the educational process, as well as how they enact their roles in different settings. According to the data collected through interviews, WhatsApp interactions, group discussions, and classroom observations, the participants, Ahmed, Nawaf, and Khaled, indicated that students may have different roles in the educational process.

5.2.1   Student as a model for the teacher

The data show Ahmed's perception of students as models for teachers in certain practices. In the third interview, he explained that the role of the student in the classroom is an effective one. He stated:

> *The teacher should be open to anything that would contribute to the success of the educational process. For instance, I admit that I am not completely familiar with technology, films, and cinemas whose content is in English. Some of my students are distinguished in this area, particularly in technology. In this case, I do not mind making the*

> *student as an assistant model for me to use the technology and benefit from him because the student is a very important part of the success of the educational process, so he must share with me as a teacher its success, and that his role is not limited only to being a listener.*

Adding to this, in the second dialogic group discussion, he shared an example of his students and he invited his colleagues to visit him at the school to meet with one of his students, who was described as "*a role model for him before he was a role model for students, as this student demonstrated activity and rapid language development based on the materials he received at school in addition to watching English films and programmes."* When a colleague in the discussion asked if the student had studied abroad, Ahmed replied, *"He had never traveled and his language development took about two semesters and the student became fluent in English."*

As I mentioned earlier, although Ahmed clearly has a strong attachment to the traditional method of teaching, we notice Ahmed's attempts to change in order to enhance his performance and practice to align with the new curriculum. According to Ahmed, the student is an important part of the educational process, and he sees the student as a role model and a helper in some aspects of the educational process. Ahmed's acknowledgment of a lack of technological knowledge, and that he does not mind asking students to help him in this area, demonstrates that Ahmed's teaching identity became more open and less attached, even if only by a small percentage, to the traditional method of teaching. This also reflects his cognition of the students' role in the success of the educational process and that they are partners in that success. Furthermore, Ahmed's invitation to his colleagues to visit him at school and meet one of his students, whom Ahmed regards as a role model in the development of the English language, shows that Ahmed developed his identity as a teacher and believed that the success of his students was part of the success of his teaching practices and his personal success as a teacher. Here we see cognition, identity, and implications for reflective practice, dialogue, and educational context.

5.2.2 Student as a participator in the educational process

The data show that Nawaf and Khaled believe that teachers should make every effort to engage students in the educational process. Therefore, Nawaf recommended his colleagues give their students more roles in the classroom. He stated in the third interview that:

> *My perspective on the student's role has shifted significantly as my teaching experience has grown, particularly in terms of participatory learning. I tended to involve the student with me and give them more roles because I discovered over time that if I was not close to them, they would withdraw from me and turn away from me. The reason for this was*

because of some basic ideas that were directed to us in the past, which is that the teacher is required to control everything in the classroom. I noticed that the student is a human being, and when a person feels disinterested, he attempts to move away, which is exactly what happened after my observations of my students.

In the second dialogic group discussion, he shared with his colleagues the results of his noticing when he gave his students more roles in the classroom. He stated that, *"After years of experience and years of using different teaching methods, I was able to understand my students better and know how to elicit information by engaging the student, whether by participating in questions or interacting in any effective way."*

While Nawaf preferred the traditional method of dominance and discipline in teaching, he advised his colleagues in this instance to involve students in the educational process. This change in Nawaf's identity as a teacher occurred as a result of his observations of his students following his decision to concentrate on their interactions. The data demonstrate how Nawaf was influenced by previous beliefs that the teacher should be the dominant figure in the classroom and should not allow students to speak excessively, not giving the students too much space to talk. Nawaf's reflection of his teaching practices demonstrates that these beliefs were misleading and contributed to many students' reluctance to interact with the teacher. As a result of changing his teaching practices and involving students in the educational process, Nawaf saw the results clearly, prompting him to share them with his colleagues and advise them to do the same. Here we see cognition, identity, and implications for reflective practice, dialogue, and educational context (see 6.2.2 & 6.2.3.1).

In the third interview, Khaled expressed his thoughts on involving students in the educational process. He said:

> *As a teacher, you should not explain everything to your students, nor should you answer every question that a student asks you, because this method, in my opinion, is incorrect. You should make your policy clear to all students in the classroom from the start and give them the space to share their opinions. For example, I occasionally share their opinions even if the student's opinion was incorrect. I give him the opportunity to participate before returning the question to his classmates. If they support their classmate's idea or opinion, he will be convinced; if they say no, why not, in order to convince him that his opinion was incorrect through the opinion of his classmates. It is difficult for me as a teacher to change his mind and tell him that he was wrong, because he may compliment me because I am his teacher, but I give him space, but with limits.*

Adding to this, during the second dialogic group discussion, he appreciated Nawaf's opinion of the role of the student and that they as teachers should give the students more roles in the classrooms. He emphasised that, *"It is our responsibility as teachers to ensure that no student is marginalised in the classroom, even if we only assign him a small role."*

Here we notice the development of Khaled's identity as a teacher in the third interview and how he believes that teachers should not explain everything to students and that students must play an active role in the teaching process. Khaled had these thoughts before, but he was hesitant to implement them due to a previous negative reaction from one of the supervisors. Khaled's engagement in reflective practice, particularly with his colleagues in dialogic reflections, enabled him to confidently present his ideas and share them with his colleagues. He also adopted the method of convincing his students through their classmates, fearing that the students would complement him in his opinions or responses because he is their teacher. Here we see cognition, identity, emotions and implications for reflective practice, dialogue, and educational context (see 6.2.2).

5.3   Teacher cognition in relation to teaching practices

In this section, I will discuss some findings about teacher cognition in relation to specific teaching practices, as well as what happened when these concepts were discussed. I will also explain how participants in this study discussed their teaching practices, how they thought about changes, and what impact they had on their ideas. Although they found modern textbooks to be interesting and presented opportunities for them as teachers in many instances, certain aspects of the constrained curriculum were problematic, and the data below show how they dealt with them and how reflection worked in relation to this.

5.3.1   Choices and adapting tasks

Ahmed described his approach to dealing with textbook exercises in the first interview by stating that, *"The textbook, for example, contains a large number of exercises, but I always begin with (examples) or (models) at the beginning of the exercise and then select a few students to work on one or two questions. I'm trying to change the stereotype about the difficulty of exercises."*

Throughout the classroom observation, I observed Ahmed working with his students on some handouts that were not included in the textbook. When I asked him about these in the second interview, he replied:

For example, the way in which the rules are presented in the textbook is extremely difficult for the student. It is impossible for them to understand what is required if they do not know the tenses or the structure of the tenses. In this case, and after struggling with students who did not understand the rules in the textbook, I provided them with handouts that explained the rules in detail with examples. For example, for them, Will + infinitive + Verb... and so on. I noticed that the students understood the rule in a simple way.

In the second dialogic group discussion, Ahmed discussed how he attempted to simplify and modify some of the textbook's items by saying:

I usually have to change and adapt some of the textbook contents if I notice that the content is above the students' level. It is not possible, for example, to teach a student with a limited vocabulary long and compound words, complex sentences, and then expect him to complete these exercises or write an essay. Instead of writing an essay, I asked the student to write a paragraph. In writing classes, even in current curricula, some students do not know the difference between a paragraph and an essay. As a result, I ask them to write (six to eight sentences) instead. However, if I have (high students) excellent students, I tell them I want to see (your language) and begin encouraging them a little and how to write me an essay consisting of (paragraphs), (introduction), (body), and (conclusion) and try to provide them with a model and see what they write before letting them write on their own.

He then added by stating, *"Although I am not always completely convinced by what the headteacher or supervisor says, but to avoid disagreement and wasting time arguing, I sometimes find myself forced to do what they ask me to do, or at least avoid doing what I believe is right and might contradict their direction in their presence."* (see 6.2.4)

The above extracts showed Ahmed's cognition about the types of examples that are appropriate for students. As he believes that the examples in the textbook, or at least some of them, are inappropriate for the students' level, he purposefully provided them with examples from outside the textbook. Although Ahmed provided his students with some handouts that included materials not included in the textbook, he was keen to answer all the textbook's questions to avoid any conflict with the school administration or supervisor (see 6.2.4). Ahmed's cognition that the textbook exercises were difficult and above the students' level, particularly the grammar exercises, stemmed from his close attachment to the traditional method of teaching. One reason that Ahmed believed that the textbook exercises were inappropriate, could be because the textbook, particularly the grammar section, was based on the Communicative Language Teaching

method. Its inappropriateness may stem from Ahmad's inability to implement the communicative approach method in his classes or from his belief that the traditional method is better for students than alternative methods of instruction. Here we see cognition, identity, and implications for reflective practice, and educational context (see 6.2.1.3).

Nawaf, on the other hand, appreciated the authenticity of the new textbooks in the first interview, though he was dissatisfied with the speaking sections. He stated:

> *I notice that the new textbooks are more up to date and modern in terms of language, which is fantastic and excellent. The vocabulary in the textbook has improved, and the language itself has become almost as accessible to the student as a modern language but speaking remains a challenge. The content of the textbook in the speaking parts is still so extensive that the time allotted for speaking does not allow the student to speak more. Therefore, I do not believe that any teacher can explain and stick to everything in the textbook unless he prevents student participation, which is, in my opinion, incorrect. There are many points, and I try to pass them as quickly as possible with very careful summary, which means that I do not shorten an entire lesson, but shorten part of the grammar, part of (listening), but not the entire section, or that I ignore an entire part, except for the part of the test at the end of each unit or things, I almost ignore it.*

During the classroom observation, I observed that Nawaf relied heavily on narration and his experience without a written preparation. However, he was familiar with the subject of the lesson, which helped him to adapt several textbook examples. When I asked him in the second interview how the teacher could improve their teaching practices, Nawaf strongly suggested and supported the idea of the teacher recording themselves from time to time, and then watching their teaching, and then revisiting some of the practices after evaluation.

Nawaf appreciated the new textbook and believed it was compatible with modern English because it contained authentic materials, but he believed the speaking section contained an excessive number of exercises that did not allow students sufficient time to speak. This inconsistency in Nawaf's thinking reflects an incomplete understanding of the textbook's method of communicative language teaching. His cognition that the speaking section was excessive and did not allow students to speak shows how he preferred to teach and explain everything in the textbook, which may conflict with the approach of the new textbook. Here we see cognition, identity, and implications for reflective practice, and educational context as well (see 6.2.3.1).

Fahad, in the second interview, claimed that:

Occasionally, the student wishes to embarrass the teacher by asking him about something unrelated to the curriculum, for example, he comes up with a word and asks the teacher about its meaning. He may have seen it somewhere or seen it on the PlayStation and may want to embarrass the teacher, who may not have the answer in his mind at the time of the question, or the teacher may not actually know the answer. In this situation, I have two options: either take a strict stance, which means that I continue to be the source of strength in the classroom and say that I know what it means, even if I don't, but then asking the student if it is in the lesson and then will be part of the exam. For example, if you, as a teacher, want to maintain your prestige in the classroom, I do not give him a second chance, nor do I allow another student, to ask such question as his classmate. Otherwise, I will be in constant embarrassment as a teacher. Here, the student is embarrassed and will remain silent, and he will not ask such questions again. However, if it is in the lesson, I try not to answer it with them and instead assign it as a translation or reading assignment with the understanding that it will be part of the exam. In this case, the student will be forced to return home and attempt to translate the lesson in order to learn the answers and receive grades in the exam.

Throughout the classroom observation, Fahad relied heavily on translation, and I observed that his students even responded in Arabic. Also, I noticed that he was almost translating the passage word by word, and most of the students had bilingual dictionaries. In the first dialogic group discussion, Fahad discussed with his colleagues (who were opposed to his idea) the importance of adapting tasks by providing students with translated words and allowing them to use bilingual dictionaries because the textbook level was above their level.

According to the preceding extract, Fahad believed that some students purposefully embarrassed the teacher by asking unexpected questions, and that the teacher should take serious measures to avoid such embarrassing situations. Fahad used the same technique by reversing the situation, which he believed was embarrassing the teacher, to embarrass the student and prevent him from repeating it. It is interesting because this relates to teacher identity, and it could be Indexicality as well if he is worried about being labelled as an incompetent teacher or illegitimate in that particular domain and that role. Also, it could be related to relationality if the students are better than him so they can take roles that he cannot as he should be the dominant speaker in the room. If he lacks the ability to be the dominant speaker, then he can maintain that relationship possibly. Here we see cognition, and implications for reflective practice, and educational context as well. Also, we see how perceptions of identity and relationships in the classrooms intersect and clearly have a relationship with each other (see 6.2.3.1).

Chapter 5

In the first interview, Khaled discussed the sequence of the new textbook's lessons, which he believed to be challenging, and how he overcame this obstacle. He said:

> *I believe that the sequence of lessons in the new textbook is difficult to explain to students as it is in the textbook, such as the present progressive rule, because it is very short and lacks details. Here comes your role as a teacher to look for a different method, such as creating a presentation or find a YouTube clip. The most important thing is that you deliver the lesson in such a way that the students comprehend the topic. One of the issues I always have in reading lessons is that the level of the passages is very difficult, and the students struggle to understand them. I try to make it as easy for them as possible by modifying some of the questions in the passages or only reading a small part of it rather than the entire passage.*

Throughout the reflective social media discussion and the first dialogic discussion, Khaled expressed appreciation for Nawaf's perspectives on the difficulty of reading textbook passages, emphasising that, *"as a teacher, I must find a simple way to deal with the difficulty of reading passages and grammar sections by changing or adapting them to make them suitable for the students' level."* Furthermore, during the classroom observation, I observed Khaled using a PowerPoint presentation to explain the grammar rule using simple examples, some of which differed from those in the textbook.

Khaled's belief that the textbook exercises were difficult and above the students' level, particularly the grammar exercises, may be due to the textbook, specifically the grammar section, being based on the Communicative Language Teaching method. Additionally, it may be challenging because Khaled was unable to implement the communicative approach method in his classes; instead, he implemented the deductive approach with the assistance of technology. Through reflecting on different aspects of his teaching practices, Khaled could enhance his performance and practice using the new textbooks. We see cognition and identity here, as well as implications for reflective practice and the educational context.

5.3.2   Tolerance of the use of L1

Ahmed highlighted the issue of using L1 in the classroom and its impact on learning the English language. He said in the first interview:

> *The use of L1 has a significant impact on language learning, and it is assumed that we never use (L1) in the classroom at all unless the topic is related to a need that may affect student performance. For example, if we feel that the students did not understand what*

was required in the test or the exam, we are forced to use the Arabic language to clarify what was required in the test because not using it can affect the students' grades and performance in the exam. However, if you insist on using English, even in the exam, they will get used to it. I believe that we, as English language teachers, must use the target language in the classroom as the only language spoken in the classroom, but unfortunately, some teachers turn the subject and make (target language) their (exception) and their (spoken) language in the classroom is (first language).

Throughout the classroom observation, Ahmed used English most of the class time. He used teaching aids a lot and when I asked him in the second interview about the reason of using visual aids in his class, he explained:

Actually, the use of visual aids helped me significantly to maintain my use of the English language in most parts of the lesson. Occasionally, you might notice me when I felt that some part of the lesson was difficult for the students, I immediately showed them a picture or any other form of assistance to help them understand what was required and to keep the lesson on track.

Here, Ahmed expresses his belief in the importance of using English in the classroom, and that it should be the rule, using Arabic only in exceptional situations, such as clarifying the exam. However, he also believed that if we insist on clarifying the exam in English, the students will become accustomed to it. Despite his traditional teaching style, Ahmed primarily used the English language in the classroom using teaching aids. Ahmed's criticism of teachers who use L1 more than the target language in the classroom reflects his cognition that using L1 is an ineffective method of teaching English. We see cognition here, belief, as well as implications for reflective practice and the educational context.

Adding to this, Nawaf believed that occasionally using L1 was necessary, despite his dissatisfaction with this idea. He stated in the first interview that:

Unfortunately, the use of L1 is required, particularly in the early stages of learning English, we find ourselves forced to use it despite our best efforts to avoid it. The reason for this is that if you use English all the time, you will have to explain a lot more than necessary, and the outcome will be unsatisfactory due to the students' lack of comprehension. In my opinion, yes, we should use it throughout the lesson, but the reality says otherwise, so I see that the use of the L1 is necessary, but only in limited circumstances.

Chapter 5

Throughout the classroom observation, Nawaf used a combination of English and Arabic, but English was used more than Arabic. He did not use any visual aids and instead relied on narration, and in the grammar section, he explained everything in English and Arabic in a simple manner. I asked him in the second interview why sometimes he used L1 to explain grammar or vocabulary, and sometimes he did not, and if he could provide some examples. He then stated:

> *I had previously attempted to conduct all of my lessons entirely in English, and the experience lasted about two weeks speaking only English with the students. As a result, a large number of students went to the student advisor and complained that they didn't understand anything, and that the teacher insisted on using English. Another factor that caused me to stop using the English language throughout the lesson was the issue of using the means to explain the words, which takes a very long time because the number of words is unfortunately very large, I discovered that you must use Arabic words and give hints in Arabic, particularly when introducing complex vocabulary and grammar.*

While Nawaf recognised the value of using English in the classroom, he also believed it was necessary to use the Arabic language. His cognition about the importance of using the Arabic language stemmed from his experience of insisting on using the English language, which resulted in the students refusing to accept the situation. The reason for his failure to use only English in all his lessons could be that he did not use teaching aids to assist students in understanding, or he used an English language that was difficult for students with low English proficiency to comprehend. As I observed during the classroom observation, Nawaf's language proficiency was significantly higher than that of the students, forcing him to occasionally use the Arabic language. We see cognition and identity here, as well as implications for reflective practice and the educational context.

Fahad, on the other hand, strongly suggested in the first interview that the lessons must be conducted in Arabic. He stated:

> *Concerning the use of the Arabic language, particularly in grammar lessons or anything that requires additional explanation, I strongly support it and believe it should be presented in Arabic in order to clearly communicate the lesson's objective… I present most of my classes in Arabic. One of the supervisors attended one of my classes and I presented and explained my lesson in Arabic as usual. In the last ten minutes of the lesson, I gave him the opportunity to discuss with the students and ask them some questions related to the lesson or the previous lessons in general. He started to ask them and discuss the grammar in English but there were no responses or interaction from the students. He tried*

another way and explained it in very simple English, but the students did not understand what he wanted or asked for.

He then continued:

After many unsuccessful attempts, he asked them in Arabic and all the students raised their hands and they wanted to participate. He asked them some questions in Arabic about the previous lessons and they answered and they even provided him with examples because they understood the questions. What the students wanted to say is that we know the grammar and we memorised it very well but if you ask us in English, we cannot answer or even understand your question. Actually, what I mean is that we try to teach them English, but we do not in fact evaluate their level in English in a proper way and that's what happened even with me during my experience as a learner. (see 6.2.3)

Throughout the classroom observation, Fahad conducted almost all the lessons in Arabic, with only a few exceptions in English. Actually, during the classroom observation, I noticed that the teacher had a lack of confidence in his English, and he was afraid of making mistakes in front of his students, so he explained most of his lessons in L1. During the classroom observation, one of the students spoke English extremely well and pronounced some of the vocabulary better than the teacher (for example, kite, know, plane, dining room). Also, another student asked the teacher a question in English and the teacher responded in L1. I asked Fahad in the second interview about that, and he said, *"You know that most of our students will not understand if you speak in English, so I prefer to explain everything in Arabic, and even if some students ask me questions in English, I intentionally respond in Arabic so that everyone in the classroom understands."*

Fahad in the preceding extracts explained how he was encouraged to teach knowledge of language rather than using language despite possibly knowing that there is a better way. In the real world in his role, he felt that was what he should do, what he does well, and what he could be proud of. Also, Fahad was managing the interactions in a way that his language competence allowed him to, so maintaining the relationship within the group. He maintained his role as the teacher when he felt he lacked some of the competences to do it in the best way he possibly could. This is interesting in the context of change because I am looking for this in the context of proposed shifts in education policy in Saudi Arabia and this is the genuine landscape (see chapter 6).

Fahad felt he was teaching well and was not using communicative teaching methods. He was not contributing to students' education through improving their English ability, but actually he was contributing to students' exam preparation. This relates to teacher identity, and it could be indexicality as well if he was worried about being labelled as an incompetent teacher. Here we see how perceptions of identity and relationships in the classrooms intersect and have a relationship with each other. Also, we see cognition and indexicality, as well as implications for the educational context.

Khaled believed that the most critical aspect of teaching is approaching the student, and doing so in any way possible, despite his strong belief in the importance of using the English language in the classroom. He stated in the first interview:

> *I try to communicate with students in the language they understand. I believe that the use of English in the classroom is important, and that as English language teachers, English is supposed to be the dominant language in the classroom, which is what I do the majority of the time. However, if I encounter students whose language skills are limited and some may not know (A, B, C), at this moment, I must help him so that he keeps pace with his classmates. Therefore, it is natural for me to begin with him in Arabic as a kind of motivation.*

Khaled used a combination of English and Arabic throughout the classroom observation, but English was used more than Arabic. He used visual aids and PowerPoint, and in the grammar section, he used simple English and Arabic. In the second interview, I asked him if he could give me examples of when he should use L1 to explain grammar or vocabulary and when he should not. He said, *"For me, I use the English language first, but if the students do not understand despite the teaching aids or gestures, I switch to the Arabic language. What matters to me is that they understand the lesson, even if it is in Arabic."*

Although Khaled understood the importance of using English most of the time in class, he believed that the Arabic language could be used as a kind of motivation for students to interact if they did not understand English. What was important to Khaled in this situation was that the students understood and interacted with him in any way and in any language. Khaled's priority in the lesson was the students and their interaction with him, which reflects Khaled's identity as a teacher as well as his cognition of the importance of doing everything possible to support student interaction. We see cognition and identity here, as well as implications for reflective practice and the educational context ([see](#) 6.4.2).

5.4   Promotion of language variation

In many situations, the data show that participants appreciated diversity in language teaching and more authentic language use rather than the stale classroom filtered language. The study participants suggested that language teaching should be more adaptable to real-world English, noticing that the classroom constructs of teaching materials and assessment are very rigid and use standard English. According to the participants, the Ministry of Education's emphasis on exam standards makes it difficult for teachers to be more communicative with their students in classrooms, as existing assessment standards do not apply the communicative method (see 6.4).

5.4.1   Tolerance of error

In the first interview, Ahmed expressed his tolerance for errors and how he responded by saying:

> *It depends on the mistake made by the student and the aim of the lesson. If the class is not a grammar lesson and the goal is not to master the rule, as we should use (mechanical drills method) and ask the student to repeat in order to memorise so that he understands, then we must correct the error here. However, if I have a conversation class and I want the student to speak, I will let him speak and do not correct him. For example, if he says (they has), I let him say it without correcting him, and if he says (they has finished), I know that the student is supposed to say (they finished) or (they have finished). So why do we interrupt him and correct him in this case? We should encourage him even if he also says (they has finished), there is no problem. The important thing is that the message is clear and understandable, and it is not necessary for him to say (they have just finished) and it is also not necessary for him to say (they have finished). He said (finish), which is commendable that he said a word because he spoke up and participated.*

Throughout the classroom observation, I observed how Ahmed corrected some errors of the students' pronunciation and when I asked him about this in the third interview, he replied:

> *In terms of correction method, I am guided by two factors: accuracy and fluency. If my goal is (fluency), and I want the student to speak, I don't focus on correction, whether in reading, writing, or speaking; however, if my objective is (accuracy), as in pronunciation and grammar lessons, I believe it is necessary to correct the student immediately.*

As previously mentioned, Ahmed has a close relationship with the traditional method of teaching, which is evident in Ahmed's emphasis on memorisation and detailed explanation of grammar rules. Even when dealing with errors, he bases his strategies for correcting them on this; for

example, if the lesson is about grammar or vocabulary, the error is not permitted, even if the error is in pronunciation, because some sounds are difficult for students to master due to the language difference from their native tongue. On the other hand, in some lessons, such as speaking and reading, we see him not correcting every single mistake. However, if the student makes an error in pronouncing a word, the error is sometimes corrected by him directly, in contrast to grammar errors, which he overlooks to some extent. Here we see Ahmed's identity as a follower of the traditional method, despite some attempts to change it, and the internal conflict between Ahmed's cognition about what should be done and what actually works, as well as between focusing on accuracy rather than fluency or on fluency first and accuracy second. We see cognition and identity here, as well as implications for reflective practice and the educational context ([see](#) 6.2.3.1).

Nawaf recounted some of his experiences during the training programme, which contributed to him raising a point that he believes is critical from his perspective, as he stated in the second interview:

> *I recall a point made during the training programme that I have been applying for a long time, which is the importance of not correcting every single error made by the student during the (speaking) or (reading) classes. The reason for this is that direct correction of errors always causes complications for students; however, if the lesson is about grammar, I believe that correction is required and necessary, but only after the student completes his sentence. My method is to first acknowledge the student's participation and then correct the sentence.*

Nawaf continued explaining the reason for his cognition towards correcting mistakes by saying*:*

> *I did not arrive at this conviction until I examined my own attitudes toward the subject, my teaching practices, and my assessment of students' reactions. Through the students' reactions, I've discovered that the best way for me is to give them freedom without correcting their errors and to encourage them to participate more. My goal is to never interrupt student participation, as the most difficult challenge any teacher may encounter is motivating students to participate. Therefore, I am ready to sacrifice any error correction for the sake of the fact that the student participates with me and has a starting point to use the English language. Why? Because, in my view, as I have corrected myself over the years, I am certain that the student will correct himself over time.*

Throughout the second dialogic group discussion, Nawaf discussed error correction in detail with his colleagues and stated:

> *As my colleague Fahad mentioned, some students remain silent or quiet throughout the lesson, in other words, their role is passive. I'd like to add to my colleague Fahad's point by sharing a personal experience from one of my reading classes, in which I noticed that some students do not participate and never want to participate in reading lessons. When I called them to find out why they did not want to participate in reading, I was surprised by their ability to read. Their level of reading was higher than I expected. When I asked why they did not participate, I was surprised to know that it was because there was a word in one of the lines that they could not read, so they were afraid of making a mistake in that or any other word, so they preferred not to participate. This prompted me to reconsider my method and avoid correcting every single mistake, which may contribute to scaring the student away from participation due to the fear of making a mistake.*

Several points emerged from the preceding extracts, which reflect Nawaf's experience, the most important of which is that focusing on correcting every mistake can sometimes be the main obstacle to a student's lack of enthusiasm to participate. Nawaf's observation and noticing of his students led him to the conclusion that, a teacher should not correct their students' mistakes, except in limited situations. This demonstrates the teacher's critical role in getting to know and understand their students, as well as the issues that may prevent them from effectively interacting. Although most of the barriers to student interaction in class are minor, they may have a significant impact on the student's ability to develop and feel confident in the language. In this context, we see cognition and identity, as well as implications for reflective practice and the educational context (see 6.2.1).

Fahad expressed his thoughts about correcting errors in the first interview by saying:

> *I don't correct the student directly because if I do, he may be the only one who receives the correct answer, but the rest of the students will not absorb it as well as they should. In other words, they will not be like the student who made the mistake, and then they will be unable to memorise the correct information. The reason for this is that their thinking is focused in one direction, and the student responded based on his error, and I provided him with an answer that corresponded to his error. But, for example, if I ask the rest of the students who has the correct answer or has an objection to his classmate's answer, then a student may say, for example, my classmate's answer is correct, and another student may say, "No, the answer is wrong, and so on. Here comes my role as a teacher in changing the*

atmosphere in the classroom and creating a competitive atmosphere by accepting all of the answers and not directly correcting the errors so that any student who was distracted during the lesson pays attention and then explaining the answer in detail to all of the students after accepting more than one answer."

Adding to this, Fahad explained the reasons for this strategy of correcting students' errors, saying:

The goal is to first draw the student's attention to the lesson and increase their concentration. Additionally, the student understands that it is acceptable for the language learner to make errors by allowing corrections to be made on a larger area of the class and sharing different answers before accepting the correct answer. Through this situation, the knowledge will be linked and entrenched in the student's mind, and he will remember it later. If he comes across this information in another situation, he will recall it and say, "Teacher Fahad explained such and such to us." As a result, my method of correcting important information is not direct, but rather deviates from the topic of the lesson in any way to ensure that everyone is aware and accepts all responses without criticising any response, but rather encourages the greatest number of corrections. It is critical that everyone pays attention.

During the classroom observation, Fahad did not correct immediately, allowed for multiple responses, and occasionally used L1. When I asked him in the third interview about his experience with error correction, he stated:

I have a saying that I always tell my students: we make mistakes because we lack knowledge, and we learn from our mistakes. This is always on my tongue, and I remind them of it from time to time, even if I have to use the Arabic language. I explain to them that we made a mistake in this part because we do not know how to pronounce it correctly, how to structure it correctly, or how to use it correctly. Making errors and failing the first time is a process that will pave the way for future success. This will help us as teachers in ensuring that our students do not hesitate or fear speaking in front of their classmates or making mistakes. I do not want to demotivate my students. I want to motivate them to be good communicators and to build a good relationship with me.

Fahad shows here his principle of correcting mistakes, that every language learner lacks a great deal of knowledge in the language, and thus it is natural for language learners to make a lot of mistakes. Fahad's adoption of this principle prompted him to remind his students of it on occasion to encourage them to interact without fear of making mistakes. Fahad's experience as a language

learner has influenced him as a language teacher, as he has mentioned on several occasions that some of those who taught him the language were a reason for his reluctance to learn and fear of making mistakes at one point or another, and he did not wish to repeat this experience with his students. Despite his belief that language learning should be based on memorising words and mastering grammar, Fahad believed that no student should be corrected immediately, even if the error is in pronunciation or grammar. Here, we can see how teacher cognition, context, history, and student relationships are all integrated (see 6.2.1 & 6.2.3.1).

Linked to this, Khaled mentioned a different method for correcting students' errors in the first interview. He said:

> *I have an opinion about how to correct errors for students based on their English proficiency. If I notice that the student's language level is high, I correct the error immediately, knowing that the student will understand me due to his high level. However, if the student's level is average or below average, I am aware that he will make some initial language errors in the beginning. In other words, I will attempt to motivate him to speak, because the most important thing for me is that the idea is delivered, regardless of whether the error is in grammar or pronunciation, because even language teachers occasionally make pronunciation errors. If the information reached him or I received it from him in an understandable manner, I would allow him to continue without correction and then we could discuss the subject later at any time, or I could discuss the error he committed individually with him. However, if I correct every error the student makes, I believe this is not true.*

Throughout the reflective social media discussion, Khaled shared his experiences with error correction with his colleagues. He then discussed his recent method of dealing with students' errors in the second dialogic group discussion by stating that:

> *Regarding correcting students' errors, I recently adopted a peer learning strategy. In other words, the students learn from their classmates, and this varies according to individual differences, because some students are better than other students in the class in certain areas. However, there is one critical point for me, which is that I do not directly compare the students in the class or let them feel that one is superior to the other to avoid dampening the student's enthusiasm or breaking their heart that this student is better than him. In this case, I explain to them that we are all here to help and support one another, and that as a teacher, I am also one of them, learning from and benefiting from*

> *them. Therefore, if a student corrects another, the point is that we are all in the same boat*
> *and are all here to learn.*

Through the interview and dialogic group discussion, we see that Khaled adopted a similar approach to correcting students' errors based on their language proficiency and individual differences. Additionally, he developed this method for correcting students via their classmates. Several factors contributed to Khaled motivating his students to move away from fear of making a mistake, including his awareness in advance that the students would make errors, particularly in pronunciation. The second factor was Khaled's ongoing reflection on his practices and attempts to develop correction methods, reflecting the development of his identity as a teacher by working with students as a team, where everyone in the classroom was responsible for helping everyone. We see cognition and identity here, as well as implications for reflective practice, dialogue, and the educational context.

5.4.2 Examples of how variants exist in English

The data show Ahmed and Nawaf's descriptions of how language can be used in a variety of ways, as well as the diversity and flexibility of language use among native speakers. Regarding Ahmed's perspective on the diversity and flexibility of language use, he provided an interesting example that he always used to support his point of view on this subject. Ahmed stated in the second interview:

> *When discussing language learning issues with my students and even my fellow teachers, I*
> *always use an example from an American programme called Ask Steve, which is presented*
> *by the famous presenter, Steve Harvey. One of his followers, a language specialist, came*
> *to the programme and said to him: I specifically follow your programme just to correct*
> *your errors, so she informs him, for instance, it is (themselves), not (they selves). He said*
> *(they selves) and he told her that "I will continue with my mistakes as long as my followers*
> *understand me and enjoy my programme and without complications." This situation led*
> *me to believe that we have strayed from the main purpose of language learning. Although*
> *Steve Harvey is an American native speaker, he reacted negatively to the teacher's harsh*
> *and sharp criticism. How will our students react if we focus on accuracy and ask them to*
> *be perfect in English and to master the sounds and the place of articulation such as*
> *Bilabials, Labiodentals, Alveolars etc... Therefore, we should be flexible in teaching the*
> *language.*

In the second dialogic group discussion, Ahmed expressed his views on the importance of being flexible with students when it comes to their use of the language, citing the example of Steve Harvey. Ahmed and Nawaf engaged in a lengthy discussion on the reflective social media discussion about native speakers and the errors they make, and Nawaf added by saying, *"Even in the Arabic language we make many grammar mistakes."* He then added, *"There are some complications imposed on us when teaching English, and then we are surprised to discover that native speakers themselves are completely unconcerned about these complications."*

Although Ahmed adheres to the traditional school of teaching, in this excerpt he emphasises the importance of diversity in the classroom language rather than focusing on accuracy. Using Steve Harvey's show as an example demonstrates Ahmed's appreciation for the variety of language use in the classroom, particularly with non-native students because it is not their mother tongue and focusing on accuracy will cause students to interact ineffectively. According to Ahmed, the main goal of language learning is successful communication, but what we are expected to do in class is far from this goal. This is more related to real world English as Ahmed was noticing that the classroom constructs of teaching materials and assessment are very rigid and use standard English, but then he was looking at the real world including native speakers' context and saying, it is not really like that. We see cognition here, as well as implications for ELF, dialogue, and the educational context (see 6.4).

As well as appreciating diversity in English, Nawaf shared his experience in American schools in the second interview:

> *I had a training experience outside Saudi Arabia as an (observer) for English language teachers in some schools in America for a period of three months. I attended the social classes and noticed that they never teach grammar and do not even focus on it because it is considered the mother tongue. I also noticed that the students themselves, although they were (Americans) and (native speakers), made a lot of mistakes in grammar, especially (irregular verbs). For example, they made mistakes in the past tense of (go), so instead of saying (went), I noticed that some American students said (go went). This situation has changed my thoughts and beliefs in terms of teaching English. When I saw a native speaker made such a simple mistake in their mother tongue, I said to myself, "Why do we blame our students and insist on mastering the standard English?"*

Throughout the reflective social media discussion and the second dialogic group discussion, Nawaf shared his experience in American schools and agreed with Ahmed's views on being flexible in teaching English and not blaming students for grammar or pronunciation mistakes,

using the example of American native speakers, and he stated that, *"Even in the Arabic language, we make mistakes."*

Nawaf suggested that language teaching should be more adaptable to real-world English, pointing out that the classroom constructs of teaching materials and assessments are very rigid and use only standard English. He sees that diversity and error in language use exist even among native speakers of the language, even among Arabic language users, so we should not insist on complete mastery of the language. What Nawaf observed in American schools influenced many of his cognitions and beliefs about language teaching, which contributed to his changing identity as a teacher in this regard, as well as his adoption of the idea of diversity in the language found even among those who speak English and do not focus much on correcting it. After Nawaf observed the real world, including the context of native speakers, and concluded that "it is not really like that," he was inspired to reconsider his teaching practices in that area. We see cognition and identity here, as well as implications for reflective practice, ELF, and the educational context (see 6.4).

5.4.3 Classroom constructs of teaching materials and assessment

In many instances, the data reveal what participants perceive to be some of the challenges and difficulties they encountered in their classes, whether in the textbooks or the examination standards. Although they found that modern textbooks were more up to date with contemporary language and provided more opportunities for real-world English practice, they also discovered that certain curriculum constraints were problematic. That is, not everything about their materials conflicted with their roles; however, they felt that certain aspects of the materials and assessment system did not provide them with enough time and space to be more communicative in their classes (see 6.4).

For example, Ahmed appreciated diversity in English teaching materials because he believed it should be applied in the classroom because the primary goal of learning English, in his opinion, is to communicate successfully. In the first interview, he stated:

> *Diversity is the basis of education today, and this is supposed to be applied to our teaching of English as well, with a focus on avoiding principles that may hinder students' learning and fluency in the language. When we consider the primary goal of learning any language, we will discover that it is to be able to communicate successfully. We begin with words such as papa, mama, drink, and eat with the child until he begins to speak, and the goal is for us to begin communicating with him only, no more, no less, and this is what I consider the ultimate goal of learning the language.*

In addition, Ahmed used one of his students as an example to support his point about prioritising fluency over accuracy, explaining:

> *I have a student who is very distinguished in both speaking and listening skills; he may even reach the level of semi-native speaker, and I really enjoy listening to him when he speaks the language, despite the fact that he has never traveled outside the Kingdom and did not study in private language institutes. However, he struggles with reading and writing skills. The two most important skills that a student must master, in my opinion, are (speaking-listening), which is the most important English learning skill. I believe that as language teachers or even designers of English language curricula, we all strive for the same goal: (communication) so that you can communicate with the rest of the world. To achieve this goal, we must develop the two skills (speaking-listening) and not (writing-reading), which I consider to be secondary or supplementary skills. Yes, writing and reading are important skills to have, but the ultimate goal of learning English is to be able to communicate successfully with people when you travel outside of your country.*

During classroom observation, Ahmed invited me to pay special attention to the student who had been mentioned previously in the first interview, and when I asked Ahmed about the student in the third interview, he stated:

> *Although the student struggles with reading and writing, I am proud to have him as a student because I focused on his strengths and encouraged him, and I consider it a privilege, regardless of the curriculum constraints or evaluation criteria that have been imposed on us. Given that this student was chosen for one of the Directorate of Education's English-language programmes, how could I not be proud of this student for achieving the most important goal of language learning: communication.*

Ahmed took part in the reflective social media discussion about language skills and shared some of his own experiences and situations with his colleagues. In the second dialogic discussion, he also shared the story of his student, and he invited his colleagues to visit him and have a discussion with the student to see how confident and fluent he is in communicating in English, and that this is because, as Ahmed stated, *"I focused on his strengths in speaking and listening skills and encouraged him."*

This is more related to real world English, as Ahmed was noticing that the classroom constructs of teaching materials and assessment are very rigid and predominantly include standard English. However, clearly, reflection and dialogue are a way for Ahmed to transcend that by establishing

ways of legitimising what he does so the students stay focused and develop in ways that suit the context. We see implications for ELF here as well as authentic language use versus stale classroom filtered language. In the preceding extracts, Ahmed prioritised fluency over accuracy and he had arguments to justify this. However, he constantly fell back on this position and contradicted that later ([see](#) 5.4.1) when discussing correcting students' errors in grammar or vocabulary classes, saying that he should focus on accuracy in these lessons. We see cognition and identity here, as well as implications for reflective practice, ELF, and the educational context (see [6.2.1.3](#) & [6.4](#)).

Linked to this, Nawaf reported in the first interview that:

> *I noticed that the new textbook is up to date with contemporary language, which is fantastic. In other words, the vocabulary has improved to become more representative of real-world English. However, there is a critical aspect to consider, which is the issue of speaking. The section in the textbook dedicated to speaking is still excessive, to the point where students lack opportunities to speak more. As a result, I do not believe that any teacher can explain everything that is required in the textbook unless he suspends student participation, which, in my opinion, is impossible. In this case, there are so many points that I try to get through them as quickly as possible by using the qualitative shortcut strategy. In the sense that I did not shorten an entire section, but rather shortened a part of the grammar rule, as well as a part of the (listening) or any part of each section. But I do not ignore an entire section, except for the tests or evaluation that come at the end of each unit, which I completely ignore.*

Adding to this, Nawaf said:

> *I actually explain the lesson based on the lesson's main objective, regardless of whether or not I cover all of the exercises in the lesson, and this, in my opinion, is the goal of teaching. In short, the main goal of teaching is to deliver knowledge. We as teachers should stop the unnecessary explanation and boring stuff once we have realised that the information has reached the students. The reason for this is that much of the content in textbooks is not important to students and may not even benefit them when they use the language in the future. As a result, it should be removed.*

In the second dialogic group discussion, Nawaf engaged in a lengthy discussion with his colleagues, most of whom appreciated his ideas. Nawaf stated that:

> *I read a few books on language education and became familiar with some modern theories in language teaching, some of which are primarily theoretical and lack a practical*

component that would aid the teacher in the classroom. It's strange that as teachers, we haven't heard anyone talk about this issue, whether in the media or among ministry officials. They only talk about theories because they're theorists, but do they discuss their impact on education or how to activate the teachers' role and use their contextual experiences to develop curricula? Unfortunately, the answer is no. Why? Because the ideas, resources, and textbooks that originate with foreigners or individuals in higher positions such as university professors, particularly those that contain principles, originate outside the kingdom, and these resources for ministry officials and supervisors are unquestionable. Therefore, when a simple teacher in one of the schools asks a question or makes an inquiry and tells them that this is not realistic for my context or cannot be implemented in our schools, he will be surprised by the responses that you are a non-serious teacher who does not seek to develop, or you are a teacher who is doing the opposite of development. Here, the teacher is either forced to keep silent or avoids objection and accepts the programme or the training.

The preceding extracts are related to discourses that are beyond the control of teachers, particularly when there is an advancement and consensus among education planners that creates a kind of power. Teachers will not change as quickly as policymakers will. Those ideas can change very quickly, but teachers have to negotiate that within a context. This is interesting because there is l a perception of power there that is dominated by these discourses and these kinds of ideas, such as the best way of teaching and how they want to do it, and the teachers clearly feel this is quite oppressive. We see cognition and identity here, as well as implications for reflective practice, and the educational context.

Concerning the level and content of the textbooks' suitability for students, Fahad emphasised in the second interview that:

As a secondary school teacher, I believe that the secondary school textbook is unsuitable for students, except for high-level students. In other words, it does not reflect real-world language because it adheres to high language standards aimed at optimal language use, which, in my opinion, is a level that students, and even some language teachers, are unable to achieve. If it were up to me, I would make all the early stages only alphabetic, sounds, and numbers so that the students could master them. Then, in the intermediate stage, we provide them with the most frequently used words in the language, away from the complexities of the linguistic ideal, which I personally hope to achieve but is far from reality. After students develop a strong vocabulary that enables them to begin learning language skills, at the secondary level, we begin by teaching them vocabulary and

grammar in the first year, followed by reading and writing in the second year, and finally, speaking and writing in the third and final year. By applying this, I believe that by the end of secondary school, the student will be able to use the English language to some extent.

He then described the situation of learning English in his context by saying:

Unfortunately, if we examine the situation of the majority of students today, we will discover that they have no knowledge of the English language, despite the fact that they spent approximately nine years studying the language. Why is this? Because the curriculum is based on idealism and ideal standards, and as a result of these ideal standards, the majority of students reach the secondary stage without knowing the alphabet. Is it my responsibility as a teacher to reintroduce them to the alphabet when I am required to teach a curriculum that a student at a very high level is expected to study, or do I teach the curriculum and adhere to the standards required of me regardless of whether the students understand anything?

In the second dialogic group discussion, Fahad shared some of his experiences with the new textbook and how he dealt with it, stating that:

As a teacher, I begin by introducing new vocabulary to the students, followed by grammar. If there is a reading passage, I provide the students with the passage's vocabulary, explain it to them, and translate it, as this is what the exam requires. Therefore, why would students and teachers waste their time on items that are not part of the exam? Even the exam's required reading passage must be from a source other than the textbook. Therefore, why are there so many sections on speaking, reading, and writing in the textbook, even though the student will not need them on the exam and we as teachers will not teach them until the second and third years of secondary school? Therefore, why should they not be eliminated from first-year secondary? One of the supervisors replied and said, "I know, but the language is not taught in this concept that you presented, and it is more comprehensive and general than that." I told him that a student attends a private language institute for two or three months and then leaves it speaking the language. However, we teach him the language from primary to secondary school, and then he graduates from secondary school with no knowledge of the language.

In the third interview, Fahad reported that:

The student must work hard and be self-sufficient to learn the language; otherwise, he will never learn it. For example, today I asked my students, "Do you have a language learning

complex?" One of the students stated, "Teacher, I have memorised a lot of vocabulary and know what they mean, and I also know how to write, but when I want to speak, I stutter and feel lost, as if I don't know anything in the language." I gave him some methods for improving his speaking ability and encouraged him to practise the language, read a lot, and watch English-language films without subtitles. I noticed that the rest of the students became more excited, and each student began giving me information about the language based on their experience, and some of them gave me names of English books, so it was a very interesting class.

Again, what Fahad mentioned here is related to discourses showing there are things happening outside of the teachers' control. Fahad valued the private language schools and had some respect for real language learning but at the same time he felt a conflicted if somebody said, or if the Ministry of Education said, your role is going to be to do that. You would expect teachers to support that decision. What we could find here is the shift in values, and a shift in the best way to do things, which can conflict with the teachers' identity, their practices, their natural cognition, and their context. We see cognition and identity here, as well as power and domination, and the educational context (see chapter 6).

Khaled believes that the new textbooks have some issues, but he is unable to identify what those issues are. In the first interview, he stated:

I believe there is a flaw in the current textbook, but I am not sure what it is. For example, I have the impression that the topics in it are unrelated to each other and that there is a gap, but I'm not sure where. Some lessons, for example, have new vocabulary or a topic about the days of the week, and you teach the students about the topic and explain the contents of the lesson to them, only to be surprised the following week when you ask them about the same topic and discover that most of the students do not know the answer. One reason could be that the textbook's style is too complex for students, or that students concentrate on what is important for the exam.

Linked to this, in the second dialogic group discussion, Khaled stated that:

There are many complex sentences and exercises in the textbook, which makes the students feel bored while answering these questions or despair because of the complexity, which may cause the student to treat the English language as a course subject like any other subject, leaving out the most important fact that it is a language and the goal of learning it is to communicate.

In the third interview, Khaled reported:

> *When comparing the old and new curricula in terms of method, they are noticeably different. Although the method has evolved into a more communicative approach, I do not apply the same approach to all lessons. However, the new curricula are generally regarded as a qualitative and great leap for both students and teachers. The teacher has become somewhat liberated from the traditional method of presenting new vocabulary to students in limited sentences without using it in context. In other words, it aided the teacher in getting the students to use words in new sentences and to engage with and interact with him more. Therefore, it makes sense to change my teaching style because the curricula became more appropriate for me and motivated me to interact with the students more, so I recognised that I needed to change.*

What Khaled said about the new textbooks is that they are complex, their topics are not related to each other, and do not support the communicative language teaching method. Then, in the third interview, he expressed appreciation for the new textbooks and described them as a significant leap forward in language education for students and teachers, which confirms what I mentioned earlier in this section regarding Nawaf and Ahmed. There can be a consensus among the education planners that creates a kind of power but teachers are not going to change as quickly as policy makers will and perhaps research-informed ideas the best way to teach may not always be appropriate for a specific context. Those ideas can also change very quickly, while teachers have to negotiate the change within a context. Any shift in policy or educational reforms can conflict with teachers' identity, their practices, their natural cognition, and their context because the students might not appreciate the change and the teachers might not appreciate it either (see 6.4).

5.5   Educational context and policies

In many instances, the data reveal that participants discussed some contextual constraints, as well as how they dealt with the educational context and policies. These constraints include different types of power, such as power relations, the power of the curriculum, the power of the assessment system, and the power of hierarchy. Additionally, the data showed the importance of context, such as the Ministry of education training programmes and in-service training, the teaching context, and the relationship between the participants and their colleagues in the same context. Although they perceived that the curriculum was prescribed, rigid, and top-down in their settings, some of their practices aligned with the Ministry's goals and prescribed materials.

5.5.1   Power and domination

Ahmed described how he felt constrained in the classroom as a result of some constraints imposed on them as teachers. He reported in the first interview that:

> *As an English language teacher, I feel very restricted in the classroom in terms of students, curriculum, administration, and supervisors. I have the sensation of being handcuffed, and not just handcuffed, but also leg cuffed. The reason for this, in my opinion, is that most supervisors and administration, for example, focus on secondary or administrative matters rather than the outcomes of teachers and students. For example, I was once turned over for investigation because I forgot to write the date on a page of my preparation notebook. I am a man who is here as a teacher, and my work will be done in the classroom. Come see me in the classroom and evaluate my performance and outcomes in the classroom, not on papers. I am a teacher, and to be honest, I am terrified of administration and administrative matters, which affects me personally. Anyone who has never met me may unfairly judge me as a careless teacher.*

Adding to this, Ahmed provided two examples, one positive and encouraging and one negative and discouraging, both involving school principals with whom he had worked and the extent to which they had influenced him personally. He stated that:

> *One of the school principals knew how much effort I put into the classroom and my students' outcomes. He encouraged me and was unconcerned about the details because he was more concerned with the results. On one occasion, he gave a tour of the school, and when he came to the classroom where I was, he simply looked through the door and did not enter. I invited him to join us in the lesson, but he declined, saying, "I just looked because I observed what pleased me with the interaction and work in the classroom." This headteacher is an excellent example of a principal who assists the teacher's success, supports him, and encourages him to do more. Unfortunately, a headteacher came after him who did not value our experience and was only concerned with formal and paper matters.* (see 6.2.4)

In the second dialogic group discussion, Ahmed shared one of his stories with one of the supervisors:

> *I will share with you a story that happened to me, as we are discussing some of the administrative issues we encounter. Once, a ministry supervisor came to us in response to a complaint about the school's cleanliness. When the supervisor entered the classroom, he*

noticed some writing on the walls. I was surprised that this supervisor sat in the classroom in a manner that did not show that he is an educational official who cares about the student or the teacher, crossing one leg over the other and scanning the room from top to bottom, as if looking for something to criticise with words and actions, while ignoring the important thing, which is the interaction of the students during the lesson. I believe that an educator who is concerned about the student first and foremost is not bossy. He asked who the English teacher is here, as if he were unaware while I stood and taught. He stated that I noticed that he was writing on the walls. I swear to God that it didn't happen that I wrote on the walls during the lesson. The headteacher informed him this is the English teacher standing in front of you, and he was not writing on the walls. The supervisor said to me why, sir, this view, you distorted the walls in this way. I told him first that the school administration had alerted me in this regard, but I didn't care. He asked, "Why didn't you care?" I told him that if the wall was slightly deformed and the students learned and benefited, I and the wall are both in the service of the students and we are both educational tools for the students if this method benefits them. I was surprised when the supervisor stood up, straightened up in his seat, and asked, "Did the students benefit from this?" Of course, I told him, and I said to him, "You know more than I do..."

Ahmed then continued to describe what happened between him and the supervisor after that by saying:

Suddenly, the supervisor stood up, happy, and asked, "Have you done anything else for the students besides that?" "Come with me to the lab," I said. It was fortunate that I accompanied the students to McDonald's, where they were filmed ordering food in English, paying for their food, and interacting with McDonald's employees. The students had video conversations that we could use later, and they were encouraged to practise the language outside of school because the goal of the lesson was for them to apply what they had learned in class (how to order food in English). The supervisor then left all the school's problems behind and began to praise the school's effort for the students, especially when he saw the students' interaction with the language in my class. When supervisors praise your actual work, they have no idea how much of an impact they have on you as a teacher because it motivates you to do more.

What happened with Ahmed when he struggled with the headteachers and the supervisor over administrative or pedagogical issues was a matter of power relations and hierarchy. That is interesting because it is a form of overt person to person interaction and how Ahmed would struggle against the quite rigid administration constraints, whereas this is a human being doing

this now. Ahmed's statement that he is a teacher and a human being, and that his work should be evaluated based on outcomes rather than minor issues, demonstrates how he humanises his teaching. However, not everything conflicted with his roles, as he provided one of the administration's positive situations, demonstrating that he did not only have negative things to say about educational contexts and policies. In this case, we see cognition and identity, as well as implications for reflective practice, power and domination, and the educational context (see 6.2, 6.2.1.1 & 6.2.4).

Nawaf expressed concern about some of the issues that he encountered, whether with the school administration or even with parents. In the first interview, he stated*:*

> *Over the course of a year, I tried to have all my lessons in English only, which I did for about two weeks, and I only spoke English with the students. What was the result? Many students approached the student advisor, claiming that they did not understand and that the teacher insisted on using only English. This was what caused me to reconsider my decision to use only English, and the reason was that it could be difficult to convince those around you, whether officials, students, or even parents, of the importance of using English because, unfortunately, they only care about understanding what is required in the exam, which may be challenging for some or most students and I believe that all teachers would agree with me completely on this point.*

Nawaf actively participated in the reflective social media discussion and shared some of his experiences and situations with the school administration and parents regarding the use of only English language and materials from outside the textbook in his classes. Additionally, during the first dialogic group discussion, Nawaf highlighted the issue of teaching materials and the context by saying:

> *I believe that the environment in which I live, and more specifically the environment in which I work, places a high value on what is contained solely in the textbook, and thus I was unconcerned about providing students with any materials other than the textbook, even though the Ministry emphasises in the evaluation criteria the importance of having some questions from outside the book whilst still addressing the same curriculum objectives. I avoided that to avoid conflict with the school administration and parents. We may be asked by the school administration if we only brought a reading passage from outside the textbook due to complaints from parents. Unfortunately, the school administration occasionally fears the parents and thus compliments them at the expense of the teacher. However, after focusing on student interaction and reevaluating my*

teaching practices considering student interaction, I occasionally began relying on material outside the textbook for the purpose of training and ensuring that the lesson was well understood by the students, rather than memorising the textbook examples.

Even though Nawaf's teaching identity was dominated by a desire for control and discipline, he was unable to tolerate the conflict with the administration or parents. He believed that his environment did not value anything outside the textbook because all they cared about was passing the exam. Although the ministry's standards required that reading passages should be drawn from sources other than the textbook, Nawaf succumbed to the pressures of the school administration and parents to some extent. This reflects the amount of multiple powers and forces that teachers face in the school environment, as well as their response to these pressures.

Fahad candidly described his experiences as a teacher and what he ultimately chose as the best course of action from his perspective. In the first interview, he stated*:*

English language supervisors made lots of comments about my frequent use of the Arabic language, but I am a real teacher. The supervisor is responsible for implementing the Ministry's standards, and as a teacher, I am responsible for assisting students in achieving high grades and succeeding in the English language subject, which pleases the school administration, as well as the students and their parents. I am faced with two difficult choices: fully implementing what was requested of me, which will almost certainly result in the failure of a large number of students, and then receiving negative reactions from the school administration and parents, as well as being interrogated by supervisors about the reason for this large number of students' failure. Or I ignore what the supervisors require of me and prioritise the students' interests and their success and then receive positive reactions from the school administration and students and their parents. Of course, for me the priority is given to the students' interests. (see 6.2 & 6.2.1.1).

Fahad in the second dialogic group discussion stated that*:*

At the beginning of each academic year, I notice that some students have educational gaps. Therefore, before I begin teaching the curriculum requirements, I try to address these gaps in the first few weeks by reinforcing some basics of the language, such as letters, numbers, and some basic rules for learning the language, with the goal of motivating students to love the language from the beginning. Unfortunately, when some supervisors visit me, they tell me that I am behind on the syllabus, and when I explain to them the reason for this, they advise me to teach only what is required by the curriculum,

and I can do that if I have more time available. This is a constraint for us as teachers, as it is impossible to find time to address students' language gaps.

According to what Fahad mentioned, he seemed to have a set of cognitions regarding what he should be doing and what actually worked in his classrooms. Additionally, how he explained how he handled certain situations when issues beyond his control occur, such as when there was a conflict between what his supervisors asked him to do and what the school administration and parents required of him, which creates a sense of power and pressure and forced him to make a choice. We can see cognition and identity in this case, as well as implications for reflective practice, power and dominance, emotions, and the educational context ([see](#) 6.4.2).

Khaled explained how much time and effort he put into planning his lessons to avoid embarrassment or unexpected questions from his students, yet he faced a lack of appreciation or conflict with supervisors. In the first interview, he reported that:

> *Occasionally, I spend about two and a half hours, if not more, preparing for the next lesson, all for the sake of the students and to avoid embarrassment if a student asks me a question and I am unable to answer it. This requires more effort and time, especially when I have students with a low level in the language; consequently, lesson preparation should be more precise and needs more effort, as I am attempting to lower the textbook's level slightly so that it can be absorbed by the students, in order to reach the students, get them engaged, enjoy the atmosphere, and familiarise them with the path of learning the English language.*

Adding to this, Khaled said:

> *However, I will not conceal the fact that some supervisors' primary objective is to complete the curriculum in any case. In other words, even if you worked diligently and documented your interactions and work with students, the supervisors' primary goal is for you, as a teacher, to complete the curriculum. This increases the pressure on me as a teacher because even if I demonstrate the reason for my minor delay in the curriculum and show them the worksheets and effort expended, demonstrating that I work diligently and am not a careless teacher, they will not be convinced. This presents a significant problem for me because I will focus only on explaining the curriculum. Because I want to progress through the curriculum without encountering any conflict with the supervisors, I will adhere to the syllabus. This presents a problem because my focus has shifted slightly away from the student and toward completing the curriculum only. This bothers me personally,*

and I am dissatisfied, but due to the pressures, I was forced to abandon some of my convictions, despite my attempts to convince the supervisors that this insistence on completing the entire curriculum puts teachers under pressure and prevents them from teaching comfortably. I asked them to hold off on evaluating my work until the end of the semester and to evaluate me based on the students' educational outcomes, but I received no convincing response.

In the second dialogic group discussion, Khaled highlighted what he tried throughout the current semester by saying:

Throughout this semester, I began to distinguish between curriculum content and curriculum objectives. This was a point of contention between me and the supervisors, to the point where I occasionally felt constrained and unable to assist the students adequately because the focus was on the textbook's content, which was one of the objectives of my supervisor's visit. When the supervisor pays me a visit, he examines a sample of the students' activity books to determine which exercises and activities have been completed. Although I occasionally did not complete all the exercises in the activity book, I encountered the supervisor's reaction and was unable to convince him with reasonable justifications for not completing all the exercises in the activity book.

Khaled then continued by saying:

Now I am more focused on and aware of the curriculum's objectives, and I use them to justify my actions if any supervisors inquire. It gave me greater freedom to connect external materials to the textbook and increased my confidence when discussing with the supervisor or school headteacher, because the goal is to convey the information and achieve the objectives of the textbook, rather than to fully commit to the textbook's exercises, as the supervisors require. I recall discussing with one of the supervisors a week ago some of my ideas and how, using worksheets and handouts, I was able to classify the exercises according to the students' levels, rather than sticking to the textbook exercises, which are frequently difficult for most students, resulting in less interaction. The supervisor's response to me was completely different from the previous supervisors. The supervisor expressed admiration for the way I interacted with and classified the students. I'm hoping he doesn't change his mind at the end of the semester and say I'm late in the syllabus.

Khaled here shows some of his struggles with the supervisors over administrative or pedagogical issues. This reflects a kind of power relation and hierarchy because this is an overt person to person interaction and Khaled struggles with it. What Khaled mentioned in the second dialogic group discussion, as well as how he was able to justify his practices to the supervisor, demonstrates the development of Khaled's identity as a teacher to enhance his performance in the curriculum. In this case, we see cognition and identity, as well as implications for reflective practice, power and dominance, emotion, dialogue, and the educational context ([see](#) 6.2.1.1).

5.5.2   Ministry training programmes and In-service training

The data reveal participants' perspectives on the Ministry of Education's training programmes and the manner in which in-service training is delivered. Ahmed expressed his professional development as a teacher over the course of his teaching career, as well as his positive and negative views on the Ministry's training programmes. He stated in the second interview that:

> *Approximately two or three years ago, the supervisors insisted on the full implementation of active learning and its various strategies. Nearly 100 active learning strategies were presented through Ministry training programmes, and this is unquestionably a valuable addition to my repertoire as a teacher. I am now completely different from 10 years ago, 5 years ago, a year ago, and even a month ago, because I am constantly reviewing my work, which is what a teacher should do. Unfortunately, what sometimes bothers us as teachers is the low quality of some programmes and the consequent imposition of new strategies or following some fictitious examples that may not be appropriate for our school context. However, we find ourselves as teachers required by the Ministry supervisors to implement these new strategies, otherwise we will be criticised if we do not do so.*

Adding to this, he argued against the suitability of certain Ministry of Education training programmes for the Saudi context, stating:

> *From my perspective, not everything written in books and theories is applicable in our school environment. The strange thing is that, despite all the huge projects offered by the ministry, such as the English Language Developmental Project, and despite many changes, there is still a weakness in the outcomes of the English language at the level of public schools, why? Therefore, despite our disagreements with some of the Ministry's programmes, I believe that the teacher plays a critical role in activating the efforts of some supervisors who support the teacher and have ambitions to work on the teacher's development rather than simply implementing what is required literally.*

During the classroom observation, I observed Ahmed using brainstorming before beginning the reading passage. He also used role-playing and game strategies. I also noticed that he tried to encourage students to participate and speak by giving them some space. In the third interview, I asked Ahmed about his strategies, and he stated that:

> I try to use as many active learning strategies as possible by encouraging students to participate, because active learning is entirely dependent on student participation. Unfortunately, I did not receive the required score during the supervisor's most recent visit, and the reason was that I did not complete all the requirements on the active learning evaluation form. The supervisor stated that I had implemented many of them, but there was one crucial point that I had not implemented, which was communication and how to make the student deduce the lesson objectives.

Ahmed then continued by emphasising that the Ministry's standards for implementing active learning were extremely difficult to meet, particularly with low-level students. He stated:

> To be honest, the standards for implementing active learning are extremely high, which is admirable but not entirely applicable. The reason for this is that it is difficult because it is unrelated to your performance as a teacher, which is a disadvantage from our perspective as teachers because some of it is related to the student. In other words, some of its components evaluate student performance rather than teacher performance and this puts pressure on us as teachers. For example, if we have slow learners, no matter how hard we as teachers try, the teacher evaluation will be affected. There is also a section on the number of questions asked and the number of answers given by the students. I believe the term "active learning" is misleading. If we assume that we have some slow learners in the classroom, or if the students are not active enough, we will be in trouble as teachers due to the standards for implementing active learning. It focuses on forms rather than content.

The preceding extracts are related to a type of power that some teachers experience when things happen that are beyond their control. As mentioned above, those ideas can change very quickly, but teachers have to negotiate that within a context. We see cognition and identity here, as well as implications for reflective practice, and the educational context.

Nawaf shed light on the Ministry's training programmes' quality, as they added little value to him and were merely a presentation of theories. He stated in the first interview:

> Regarding the programmes that are presented by the Directorate of Education or even at the Ministry level, they are just presenting (slides), and those who present them,

unfortunately, they lack contextual knowledge and experience. They're just reading from the slides, I mean, I can do the same as what they do. I mean, they downloaded them at home from the internet. Honestly speaking, I mean, we all know, but most of the teachers say, we would like to get out of school and attend the programmes to eat pastries and drink juice. Some trainers who present these kinds of programmes want to climb on the shoulders of others and the education and programmes that they present and conduct. Whether at the university, in the administration, or in the Ministry of Education, it's the same thing. I mean that you feel as if the world is fighting you and working against you in the thing that you want to do or in the thing that develops you.

Adding to this, Nawaf in his second interview emphasised that:

All the programmes I took after entering the educational field were only presenting theories, but there was no foundation programme to provide the teacher with contextual knowledge of how to deal with the classroom and students. In other words, all the training programmes that were provided, or most of them, were theoretical in nature, and the knowledge was delivered through any method of training. Certainly, a teacher who has graduated from university has the knowledge, or at least the minimum level of knowledge, to understand the curriculum that he will teach, but there is a more important aspect, which is the human aspect, which is the issue of controlling the classroom, managing the classroom, dealing with the inattentive students. These basic things affect the teacher's personality during the lesson and make him nervous or he may lose his temper. This will undoubtedly cause the teacher to forget the information and knowledge he has acquired, as well as important things that were planned.

In the second dialogic group discussion, Nawaf stated that:

It is true that the Ministry's programmes have an aspect that was dependent on teacher development, but the development was very weak and the benefit from it was minimal. It is assumed that any teacher preparation programme that discusses the Saudi context, for example, should include a social component, because neither we as teachers nor our students live in isolation from society. Also, how to deal with students psychologically, for example, when the teacher feels that the student has reached the stage of explosion, carelessness, or indifference, or vice versa, the teacher must be trained on how to deal with these situations with students. It is noticeable that the Ministry's programmes rely heavily on the indoctrination of a great deal of information that I, as a teacher, do not need to apply in my classroom but which may be instilled in my mind, and when I read five

> *or ten pages based on the training programme, I discover that the pages confuse me more*
> *than they organise my information and practice.*

When I asked Nawaf in the third interview if there was any training programme offered by the Ministry of Education that he felt benefited him or played a positive role in his teaching practices during his career in education, he said:

> *Yes, there was one programme that I honestly benefited from because it focused on how*
> *to increase student participation through practical examples. The training programme*
> *was presented by three English language teachers under the supervision of the*
> *Department of English Language in the Al-Kharj Directorate of Education. It centered on*
> *active learning as well as the use of some applications to help the teacher in organising his*
> *teaching plans and practices. Throughout the programme, colleagues demonstrated how*
> *the teacher's role is limited to organising rather than providing and sharing information.*
> *To be honest, the programme was excellent, but we may occasionally encounter some*
> *difficulties applying it in the English language, and that is due to the students' lack of*
> *enough vocabulary, so they will struggle.*

Again, what Nawaf mentioned is related to discourse and a type of power that some teachers experience when things occur beyond their control. If you cannot bring people with you, they will be against you, and Nawaf signaled that he was against it because it was oppressive. However, not all training programmes were negative, as Nawaf mentioned that he benefited from one of them, demonstrating the importance of addressing teachers' training needs and involving them in the development of some of those programmes.

On the other hand, Khaled believed that some teachers lack the desire for change or development, so they did not interact effectively with the Ministry's training programmes, giving the impression that these programmes were successful, and there was no feedback against them. He stated in the second interview:

> *Some teachers do not want change or development, which the ministry should consider*
> *because it may give the impression that the training programmes offered are sufficient for*
> *teacher development if the ministry did not receive any development feedback, which*
> *could be misleading. If the teacher does not want to develop, I believe it will be difficult for*
> *the ministry to develop him, or the ministry will struggle until he develops. Therefore,*
> *realising this issue is critical to the success of any development programme.*

Khaled discussed the importance of training programmes in developing a teacher's teaching identity and performance throughout the reflective social media discussion and the second dialogic group discussion. He said in the second dialogic group discussion:

> *There are many aspects of the teacher's personality that the teacher is supposed to strive to develop, and the school is supposed to provide the teacher with the resources necessary for that development. Also, the Ministry of Education is supposed to consider these aspects necessary for the teacher's development. For example, the Ministry always blames teachers because many of them do not attend the training programmes offered by the Ministry through the Directorate of Educations. We had numerous discussions with supervisors about this issue, and we informed them that most of these programmes are traditional in nature and are repeated year after year without any development or additions for the teachers.*

Khaled then emphasised that:

> *The Ministry is responsible for identifying high-quality programmes that motivate teachers to participate and for changing the way these programmes are delivered. I remember that as teachers we made many suggestions about training programmes, but unfortunately nothing has changed. Among these proposals, we suggested that teachers should be involved to conduct some training programmes, or that the training programmes should at least be prepared by teachers and in practical ways.*

Khaled emphasised the importance of teachers being involved in the process of developing training programmes because the Ministry's training programmes lacked contextual experience. Failure to respond to teachers' proposals for developing training programmes contributed to some teachers' reluctance to attend, as some of these programmes, as Khaled mentioned, were imposed on them. Additionally, the outcomes of these training programmes were very limited and did not result in the development of teachers.

Fahad, on the other hand, had a slightly different perspective than the rest of the participants on the Ministry training programmes as well as the benefit he gained from supervisors. He expressed gratitude to the supervisors in the first interview because he saw that the teachers benefited greatly from their supervisors' guidance and advice, as they had more experience and knowledge than they did as teachers, and this contradicted Fahad's words later, whether in the second and third interviews or through dialogic reflections (see 4.4.4 & 5.5.3). He stated in the first interview:

> *For us as teachers, we learned and benefited a lot from the supervisors because of their*
> *visits to us and their advice to us as well because they are more experienced than us and*
> *more knowledgeable. I also benefited from attending the courses organized by the*
> *Ministry of Education, especially regarding teaching English language skills and how to*
> *deal with the new textbooks.*

This is interesting because sometimes the belief that a teacher needs to obey their managers, or that they need to follow the curriculum and their supervisor, is more powerful than the belief that their classroom should be a particular kind of classroom. In the case of Fahad, it is clear that his initial praise for supervisors' work, whether in terms of guidance or training programmes, was greatly beneficial, and the reason is that the supervisors were more knowledgeable and more experienced than the teachers ([see](#) 6.2.4). This belief changed over time, and Fahad began to question some of the supervisors' practices. This implies that Fahad never thought the supervisors were more knowledgeable than the teachers, or that the variability caused Fahad to express his core belief when the time and variable changed. He became more open when he engaged in dialogic discussion with colleagues and realised that he was not the only one who disagreed with some of the supervisors' practices or training programmes. This shows how individuals think, and how cognition, beliefs and identity linked together. Additionally, it is not just about their cognition, but how they take that cognition into the hierarchal environment where either they decided to do something for themselves or decided to put aside what they knew ([see](#) 6.2).

5.5.3   The assessment system

The data reveal Ahmed's and Fahad's perspectives on the Ministry of Education's assessment system and how it contradicts what teachers are trained in as teaching methods as well as the methods of the new textbooks. Ahmed expressed his dissatisfaction with the assessment system in the first interview by saying that:

> *To be honest, the new textbooks provide students with a great deal of flexibility and*
> *freedom in many aspects. Unfortunately, this freedom is not extended to examinations.*
> *What is required on exams varies significantly from what is required in the textbook.*
> *According to the exam's assessment criteria, certain skills must be mastered to avoid a*
> *significant reduction in score. As a result, many teachers and students focus exclusively on*
> *the exam requirements, neglecting fluency and communication. Unfortunately, I believe*
> *that when we tell a student that he must do this or master this to earn a high grade, we*
> *instill this belief in him. At this point, the student may experience despair, which may*
> *result in the student forgetting critical aspects of language learning.*

Ahmed discussed the assessment system with his colleagues and how it put teachers under pressure throughout the reflective social media discussion and dialogic group discussions. Ahmed and Fahad had a lengthy discussion during the second dialogic group discussion about the issues they occasionally encountered with their students regarding exams. Ahmed stated that:

> *Sometimes, the teacher is confused between focusing on student interaction and breaking down language barriers through communication or focusing on what will be required on the exam. Some, if not all, students will inquire: Is this information required for the exam or is it significant and will it be included in the exam? Occasionally, I find myself unable to respond in this situation.*

Fahad illuminated the Ministry's inconsistencies between what is required in assessment criteria and what teachers are trained in as teaching methods. He believed that this diverts the teacher's attention, putting pressure on him, particularly in terms of students and what they require in exams. He stated in the second interview:

> *Actually, I believe that the Ministry of Education and its policies are contradictory, particularly in the evaluation and assessment systems. In other words, the Ministry provides some training programmes that support communicative classrooms and advises us to be more communicative in our classrooms, but the assessment system focuses on structure in most of its parts. As a result, we as teachers find ourselves in conflict with that contradiction.*

During the second dialogic group discussion, Fahad and Ahmed engaged in a lengthy discussion about the issues they occasionally encountered with their students regarding exams. Fahad shared his experience with one of the supervisors in the second dialogic group discussion by saying:

> *During one of my supervisor's visits, he noticed that I was focused on translation and used the Arabic language extensively. He discussed it with me after the class, and he stated that my method did not fit the Ministry's direction. I told him that the Ministry wants the classrooms to be more effective and communicative, even though the evaluation criteria give the lowest evaluation for communication skills, and I honestly want my students to get higher marks in the exam to avoid getting into trouble with you as supervisors, as well as with students and their parents. If the Ministry wants the classrooms to be more effective and communicative, it should first change the evaluation criteria, which causes us embarrassment in front of the students.*

Regarding what Fahad mentions here about the Ministry of Education and its policy, particularly in the evaluation and assessment systems, this emphasises the importance of context, such as the teaching context. This shows the assessments' washback on practice and that the curriculum is inadequate for achieving the teachers' objectives. Fahad believed he was doing well, but it was not communicative teaching; he was not contributing to students' education by improving their English ability. Instead, he felt he was primarily contributing to students' exam preparation. We see cognition and identity here, as well as implications for reflective practice, and the educational context (see 6.2.3.1).

5.5.4 Teaching context

Ahmed highlighted one of the issues that has generated considerable debate among teachers and school administrations due to concerns about the reaction of society to the use of certain images or video clips. He stated in the first interview that:

> *When I search for a PowerPoint presentation on some websites that have presentations on various topics in the English language, I occasionally discover that some of the contents do not fit the society, so I modify them, such as images and other elements. However, the school headteacher insists on changing many pictures and videos that I believe are perfectly normal and do not contradict societal customs and traditions. It's also strange that when the supervisor comes to visit me, he praises my use of teaching aids that contain pictures that I believe do not contradict society's customs and traditions, but then I'm surprised when the supervisor asks me not to use such pictures because the school headteacher asked him to force me to delete them. When I tell them that these pictures and clips are very common and can be found in the homes of all students via television or smart devices, the headteacher responds, "Do you think you are free to display any picture and topic in classrooms?" To be honest, the situation is much better now than it was previously, but I prefer to be cautious and selective in such matters.*

During the classroom observation, I observed Ahmed using pictures from the Saudi environment as well as pictures from English culture, such as pictures of young boys and girls and pictures of famous buildings and monuments in London. When I asked Ahmed in the third interview about the pictures he used during the classroom observation, he said, *"I like to mix up the presentation of teaching aids by incorporating elements of Saudi and English culture that do not contradict the students' cultures. For example, the London pictures I showed are a symbol of the learning English atmosphere."*

Ahmed here emphasised the importance of the context, such as the teaching context, the structures, or the ecology. He chose his learning materials, but he could not apply them to a constrained unstructured ecology where that does not exist, or autonomous teaching is not valued or limited.

Nawaf emphasised the importance of mentally and psychologically preparing teachers before joining the teaching profession, and particularly how to deal with students who are products of society. He stated in the first interview that:

> *I believe that teachers need to be psychologically prepared, as well as shown that students are first and foremost the result of society. We were not prepared for these important issues prior to entering the teaching profession, so we had a lot of conflicts with students, colleagues, and administration in the beginning. When I asked myself why, I realised the main reason was that I didn't understand the society in which I work, nor the nature of the context in which I should observe and work. So, I became convinced that a teacher should not be directly involved in education unless he is psychologically and socially prepared. I believe it is the responsibility of the Ministry, as well as the school.*

Adding to this, Nawaf said:

> *Also, school headteachers must be prepared to consider these issues, particularly the psychological and human aspects of the teaching context. However, I believe that throwing the teacher into the classroom without adequate preparation to help him understand the teaching environment and overcome the challenges of the beginnings is incorrect. For example, there were many issues that I have seen and experienced personally or through the experiences of some colleagues, such as stubbornness for trivial reasons and sticking to one opinion without considering other perspectives, as if what I say or what a colleague says is true and does not accept debate.*

During the first dialogic group discussion, Nawaf shared his thoughts and feelings about his first few weeks as a teacher. He recalled:

> *I remember in my first week of teaching, I had goals or rather fantasies that I was trying to achieve, but the reality was quite different. I had some ideas for teaching English, but I couldn't find anyone willing to adopt them, and perhaps they had an excuse because I constructed them without knowing the nature of the environment in which I would teach. To be honest, I felt at that time marginalised or not included within the group that I was working. The issue was that I insisted on applying those ideas, which I later discovered did*

> *not fit with the school environment in which I worked, and that needed some*
> *modifications.*

After years of teaching, it seems that Nawaf developed a core belief and teaching identity as a result of his relational interactions with the students, and has developed what he believed to be critical for teachers to realise prior to becoming teachers. According to Nawaf, being a teacher entails understanding both the context in which you work and the broader society, as understanding the broader society helps you understand your students. After believing that he was marginalised and that he was not included within the group with which he was working because he believed they did not appreciate his ideas, and after having the contextual knowledge as a teacher over time, he recognised that some of his ideas were inappropriate or inapplicable in that context. Nawaf believed that the Ministry's role in this matter is critical because it is humanising teacher education and representing the human aspect of the teacher, which must come first in the teacher's awareness before the cognitive aspect of teaching. In other words, it is about humanising teacher education, humanising teaching, and now Nawaf, after years of teaching, humanised his teaching.

 Fahad in the first interview reported:

> *To be honest, I'd like to focus on those who have enrolled in English language institutes.*
> *The institutes taught them the fundamentals of English, presumably the sentence*
> *combinations, and the rest of the course is two or three months of vocabulary only. After*
> *taking the basics, they go home every day and memorise 20 to 30 new words, know how*
> *to say them, or try to practise using them, and in three to four months, they will be fluent*
> *in the language. Students in our schools, on the other hand, spend nearly 11-12 years*
> *studying English and then graduate, I swear, without knowing anything about English or*
> *even the most basic words. When you ask students after a long journey of learning English*
> *and the outcome of almost zero English, they will simply blame the teachers and throw the*
> *reasons for their failure on the teachers.*

In the second dialogic group discussion, Fahad engaged in a long discussion about the teaching context, explaining:

> *When you go to the grocery store in my context, for example, and a non-Arab employee*
> *speaks to you in English, and you wish to respond in English as well, almost everyone in*
> *the store will look at you sarcastically and say that he brags about his ability to speak*
> *English as if he were from another planet. To be honest, society does not support us as*

teachers. Most teachers, I swear, do not know how to communicate properly in English, and if they do, the students do not know or understand English. Therefore, if students want to learn English, they should not rely on schools, and if they asked me for advice on how to learn the language, I would recommend that they go to private institutes that are better for them than our schools.

Fahad valued the private language schools and had some respect for real language learning. Thus, the Ministry of Education will have to convince those teachers to change their identity and their cognition and they will likely have to interact with the social values around them in society to be able to implement that policy shift. If they want communicative teaching, they will need communicative values. Fahad is created his learning materials, but he could not apply them to constrained unstructured ecology where that does not exist, nor where communicative teaching is not valued. It is interesting that he drew on the language institutes as "the other" by saying *they* can do this, but *we* cannot. This relates to teacher identity, but it could also be Indexicality because he is concerned about being labelled as an incompetent teacher or illegitimate in that particular domain and that role. Also, there is identity, and the landscape are heavily linked together as well. From the comment above it is clear it is not just about education, but also about people outside the school who hear English is being spoken reacting negatively or questioning why you are speaking in English. These identities and social values go beyond the institution and the curriculum itself, impacting on teachers' identities.

Khaled described some of the challenges that language teachers faced in the classroom and how he dealt with them. He reported in the first interview that:

Previously, as English language teachers, we faced some constrains when it came to teaching English. For example, we have always faced the same questions from most students, which are, why do we learn English, it is not our language, and this language affects our culture and religion. I believe that such questions and phrases are impossible for the student to say on his own. He must have heard them from people older than him in his social circle. Therefore, we had a greater responsibility as language teachers than simply teaching a subject. Rather, the most important and significant responsibility is to demonstrate that these questions, whether in the student's imagination or in society, are incorrect. Praise be to God, I find that many of my students have changed their minds about learning the language after working with me, and they have expressed this to me personally, and I have received praise from some parents as well. Some of the students even majored in English as a result of my influence, which I am very proud of.

Chapter 5

Throughout the reflective social media discussion and dialogic group discussions, Khaled discussed how he was very careful and selective in choosing the content of his lessons. He stated in the first dialogic group discussion that:

> *I was extremely cautious and selective in my choice of phrases and lesson content, such as pictures, video clips, and so on, to avoid student misinterpretations and reactions that could lead to a complaint from parents against me and the school administration. Now, I believe that this negative image of learning English is dissipating because people in our society are becoming more aware of the benefits of learning English as a language used in our time and useful to members of society.*

In the third interview, Khaled stated that:

> *I always make sure that the student is eager to participate and has a positive feeling toward the answer, and I make sure that he is not thinking negatively about his participation or his next answer, so I set up the appropriate environment for him. In Saudi Arabia, the psychological aspect of education is very important and influential, especially in the English language. As a result, I believe the teacher should pay special attention to the psychological and social aspects. For example, when a student goes to a restaurant with his family and the restaurant employees are all foreigners, it is your responsibility as a student learning the language to demonstrate to your family that you can communicate in English with the restaurant staff. As a teacher, I practise it on myself before asking my students to do so because it is an important part of the practice and I want to encourage them to do so. Therefore, I must not tell the student that this is incorrect because it may reflect negatively on him and cause him to avoid using the language outside of school.*

What Khaled mentions here is associated with the social value of the English language in society and the significant role that teachers play in changing this negative view of language learning into a positive one. Although Khaled was successful to some extent in this, he was still cautious in selecting his teaching materials in order to avoid a clash with the society that may interpret it as contrary to its culture. We see cognition and identity here, as well as implications for reflective practice, and the educational context.

5.6 Personal construct

The data reveal how the participants interacted with others in their educational context and how they developed relationships with those individuals. This includes their interactions with students and colleagues, as well as how they interact with superiors in the educational field.

5.6.1 Relational interaction with students

Ahmed developed an appreciation for the feelings of those around him, particularly his students, as a result of his previous experiences as a student and how some of those who taught him failed to appreciate his abilities and capabilities, negatively impacting his feelings and academic achievement. In the first interview, he said:

> *When I think back to some of the teachers who taught me and how they underestimated my abilities, skills, and even my ambition, I try to avoid doing the same thing and to be considerate of the students' feelings. Throughout my teaching career, I have never told a student that they are weak, regardless of their level of achievement. Instead, I should encourage and motivate him, telling him things like, "May God grant you success." You should put in a little more effort, and your level will improve over time. We do not know the unseen because it is possible for this student to change and develop outside of school because every student is different in abilities and desires. It is possible that this student likes to watch foreign films and acquire vocabulary from them, and then he becomes better than us as teachers in the English language.*

Throughout the classroom observation, Ahmed was kind to the students and his words were mostly encouraging. I noticed that he frequently used phrases like *"God bless you"* and *"Well done"* when a student participated, regardless of whether the student's participation was correct or incorrect. In the third interview, I asked Ahmed about motivating students and the phrases he used during the classroom visit, and he said:

> *Above all, as a teacher, I must establish a positive rapport with my students based on mutual respect. This has a very strong moral aspect. Therefore, when a student is frustrated or negatively affected by the teacher's lack of consideration for his feelings, this is a major issue. Teaching, in my opinion, requires a great deal of honesty, and dealing with students should be based on this honesty. Before we become teachers, we must not underestimate anyone in our lives as Muslims, especially those in our trust, such as*

> *students, regardless of their level. Instead, we should encourage them and make them be*
> *optimistic.*

Ahmed's appreciation for the feelings of those around him stemmed from his previous experiences as a student, and how some of those who taught him failed to recognise his abilities, negatively affecting his feelings. He saw teaching as more than just delivering knowledge; he saw it as a human being dealing with other humans, with whom he had built relationships based on honesty and respect. His religious identity, as well as his teaching identity, led him to prioritise humanitarian and emotional aspects of teaching over academic achievement. Here we see how perceptions of identity and relationships in the classrooms intersect and clearly have a relationship with each other. Additionally, we see that teacher cognition, context, history, relationships with students, and curriculum perceptions as well as implications for reflective practice are all intertwined (see 6.2.1.1).

On the other hand, Nawaf described the stages of change in his identity as a teacher over time as a result of his professional maturation. He stated in the second interview that:

> *Throughout my career as a teacher, my perspective on students has changed dramatically.*
> *Even some of my beliefs and convictions changed over time as a result of the interaction*
> *with the students and my teaching maturity. I had some ideas and thoughts about*
> *teaching, such as I should or must do this or that, or I should not do this or that. Now, I*
> *notice a significant shift in my personality as a teacher from the beginning.*

He then elaborated how he changed by giving some examples;

> *For instance, my early teaching experiences were oriented around the concept of imposing*
> *personality and dominance. Although I had the primary goal of education in mind, which is*
> *the ability to deliver the required information to the student, the personal aspect*
> *depended on imposing more control and dominance to the extent that it sometimes*
> *resulted in preventing students from asking questions and also preventing them from*
> *inquiring about anything. I believe that the reason for having an idea like this in my mind*
> *or in the minds of some teachers is that the stage of youth and the stage of beginnings is a*
> *person, and I believe that it is the nature of humans, that when a person is responsible for*
> *something, he desires to be in control of everything at first, and his primary concern is how*
> *to control, and that everyone is a listener to him.*

Throughout the classroom observation, I noticed that Nawaf had a positive rapport with his students and that most students attempted to participate in the lesson and volunteered to assist

with various tasks. The class had a very active and friendly atmosphere in general. When I asked Nawaf about the reasons for most of the students' active participation in class during the third interview, he said*:*

> *Because of my human perspective on the students, my way of interacting with them has changed. I found myself sympathising with the students more and more. In many situations and over time, I have discovered that the student had a thousand excuses, but he couldn't communicate them to me. He may also be unable to participate for a variety of reasons, including a lack of speaking opportunities or an inability to find someone to speak with within the school setting. I believe that listening to students is an effective way to build a positive relationship with them.*

As I mentioned above, it seems that Nawaf developed a core belief and teaching identity as a result of his relational interactions with the students, and he developed what he believed was critical for teachers to realise prior to becoming teachers. According to Nawaf, being a teacher entails understanding your students and the human aspect of teaching. We see cognition, identity, and emotions here, as well as implications for reflective practice, and the educational context.

Fahad believes that part of the students' struggle with the language stems from the fact that it was not explained to them in a simple manner. He stated in the second interview that:

> *Unfortunately, some students have a preconceived notion that the English language is difficult. This belief may be based on the experiences of others in the student's environment, or it may be based on the student's experience with a former English language teacher, who did not facilitate the language for students or did not establish a positive relationship with the students. As a result, the teacher created a negative impression in the student's mind that English is difficult. This semester, a number of students who had been taught by another teacher came to me and asked me about some vocabulary and grammar rules that they couldn't understand with their teacher and couldn't find a way to express their concerns to the English language teacher.*

Fahad discussed with his colleagues during the second dialogic group discussion the issue of some students struggling with English and others not understanding even the basics of the language. Fahad said:

> *In order to be close to the students, you, as a teacher, must deliver your lesson in as simplified a way as possible so that the student can understand. You know, my dear*

colleagues, that most of our students from the beginning of the year when they know that you are the English language teacher who will teach the course, frown directly as if they saw a disaster because they believe that learning English is very difficult. Therefore, from the first day, we as teachers must be flexible and open-minded to leave a good first impression on the students and establish a positive relationship with them by facilitating the course as much as possible without any complications.

Fahad managed the interaction with his students in such a way that he could maintain his role as a teacher when he felt his students lacked engagement in the course. As a result, he worked hard to establish a positive rapport with his students from the start to avoid being labelled as an undesirable teacher simply because he was an English teacher. We see identity, and emotions here, as well as implications for the educational context (see 6.2.1.1 & 6.2.3.1).

Khaled described his classroom relationship with his students as a partnership and that success is a shared responsibility for everyone. In the first interview, he stated:

In the classroom, I deal with my students using the company system, or rather, we work as one team for the benefit of the company, and we should all strive to achieve our goals. I assign roles to students at the start of the semester, such as leader, writer, speaker, and other responsibilities. The goal is to achieve ultimate success, and I believe that success is everyone's responsibility. These roles change from time to time. As a result, my relationship with students is based on partnership to achieve our goals and achieve success.

Khaled used group work in one task throughout the classroom observation. Khaled and his students managed and organised the classroom well, but there was some noise during the task. In the second interview, I asked Khaled if the noise from some students during group work bothered him and he said:

Concerning the noise, I'd like to emphasise an important point that we, as teachers, must remember: the student has energy that he needs to release. I have no objections if the student directs this energy and activity toward something that benefits him, like a beehive, which may be annoying but produces honey. If you want students to work in groups, surely you, as a teacher, will distribute them to a specific mechanism, as I did at the beginning of the semester. We must be patient with our students as teachers. In terms of the noise, if the outcomes satisfy you as a teacher, then this is what you aspire to achieve regardless of other factors.

Khaled's identity and cognition as a teacher are shown in his description of the noise caused by students working in groups as a beehive, which, despite the noise, produces honey. This indicates that Khaled prioritises the outcome of the students' interaction over noise or anything else. Here we see how perceptions of identity and relationships in the classrooms intersect and clearly have a relationship with each other. Additionally, we see that teacher cognition, context, relationships with students, and curriculum perceptions as well as implications for reflective practice are all integrated.

5.7   The social value of English

The data show how Khaled described how negative his own view of the English language was, which was a result of society's view at the time when he was a student, but which changed over time. He reported in the first interview that:

> *I began learning English in year 1 of intermediate school by learning the alphabet. Almost all our English language teachers were foreigners. Throughout intermediate school, I had no connection, love, or passion for the English language because the society was not accepting learning or teaching the English language course. This made us believe that the English language class was a breaktime for us at school because no one, not even our parents, would blame us if we got bad grades in English.*

He then continued by stating:

> *The reason of holding this view or belief at that time was cultural and religious, and it was also not our language. However, the second and third years of secondary school were regarded as the turning point in my attitude toward the English language, and the reason was a Saudi teacher who taught us the English language in the second secondary school. His teaching style was not traditional like that of other teachers; in other words, his lessons were active and enjoyable, and I began to love the language as a result. I could not find in this teacher what society was debating about the impact of language learning on our culture. Rather, I found the opposite. This teacher was disciplined and punctual in all aspects of his life, serious about teaching, and he respected both us and the subject. For me, society's viewpoint was relatively incorrect because it was based on assumptions rather than facts.*

Adding to this, Khaled stated in the third interview that:

> *Certain behaviours associated with Western culture occasionally irritate us. This may be because society previously did not accept such behaviours, and thus we find ourselves subconsciously declaring that these western behaviours are alien to our society and culture. Although society's view of language learning has changed positively, we sometimes find ourselves wondering, for example, whether the language culture influenced someone's societal culture, and so on.*

Through what Khaled said, whether during his experience with the language as a student or even after becoming a teacher, we notice the influence of society sometimes playing a role in his identity. For example, he realised that much of what society claimed about how learning English language would affect culture was wrong. Then, we later found him practising some of what he was criticising society about. At the same time, he justified this as if he was confused about this aspect, the reason being that what society used to say about the influence of language on culture was still left in Khaled's mind, which may have caused him some doubts or hesitations from time to time. We see cognition, identity, fixity, and flux, as well as implications for the educational context.

5.8   Summary

Chapter four and five presented the findings from four teachers on language teachers' cognitions and identity about their abilities, responsibilities, and opportunities to develop and meet the requirements of their classes. The findings of this study were thematically analysed and divided into two chapters: participants and their reflections, and cognitions and identity. Also, the findings provided valuable insights into the teacher cognitions and identity and the way the participants engaged and implemented what they had learned from the programme in the context of change of the proposed shifts in education policy in Saudi Arabia. Furthermore, the findings demonstrated how teacher cognition, context, history, relationships with students, perceptions of curriculum, and perceptions/positionings of identity intersect, and clearly have a relationship with one another. The next chapter discusses these findings in light of what was discussed in the literature review, with a view to highlight key findings, and to position them in relation to the wider field.

Chapter 6   Final discussion

6.1   Overview

This chapter discusses the findings reported in chapters four and five in light of the literature review conducted in Chapter 2 as well as the study's aims and objectives as outlined in section 3.2.3. The data for these findings came from four teachers identified in this paper as Ahmed, Nawaf, Fahad, and Khaled. This chapter will explain and theorise how the study participants contribute to answering the research questions and demonstrating key themes in the findings. Therefore, this chapter discusses how the study participants think and engage, as well as their reasoning behind their thoughts and actions. It provides understanding of the factors which influence teachers' decisions, such as cognitions, identity, dialogue, contextualization, and impressions of language, which leads to a holistic view of how they engage with reflective practice. The more practical and pragmatic themes that present what happened are presented first, including how participants thought, reflected, and what they noticed, as well as the outcome of their noticing. The role of dialogic reflection and the outcome of dialogue are then discussed, followed by how teacher cognition, identity perceptions, language impressions, context, history, and relationships in the classroom intersect and interact with one another.

6.2   Engaging with reflective practice

The implementation of reflective practice contributed to some extent to reminding the participants that they had been reflecting in the past but without full awareness of doing so, and the programme helped them to remember and reflect on some of what they had done before. Thus, when teachers were asked to reflect, they went back to themselves as learners or novice teachers, to their training, and then to synthesise it with what they now know and what they now do in a particular way. Therefore, it is important to note that if a belief is not specifically targeted at the researcher's focus, it might link to another belief as a root. For instance, 'establish a classroom culture of enquiry and openness' might link to a TBLT methodology, but to another teacher it might link to their religious or cultural way of life. So, studies that look at, for example, 'beliefs about CLT' or 'ability to reflect via diaries' might miss the bottom-up insights into how teachers reflect and what they believe that influences their practice. Through the examples provided by the participants in section 4.3.1, we can see how reflective practice helped them recall previous situations and experiences they encountered during different stages of their teaching career and how they dealt with those situations, even when they were unaware of the

concept of reflective practice at the time. The example that the participants dealt with in the programme was not the best example for them, but it reminded them of something that happened in the past. In other words, what can be seen here is that this is not about teaching the teachers through examples, but it is about linking the past to the present, eliciting what influenced their thinking up to now and making them aware of what they think, as Schraw and Olafson (2002) and Ostorga (2006) noted, reflective practice is a skill that is associated with an individual's capacity to think, engage, and act logically (see 5.5.2).

The data also showed the relationship between reflective practice and awareness in the participants' behaviour and practices during their engagement in the programme (see 4.3.2). Implementing reflective practice contributed to some extent to reminding them that they had been reflecting in the past but not always with awareness of doing so, and the programme helped them to remember and be more conscious of what they had learnt from their previous experiences. When they became aware of reflective practice, they thought that it increased the confidence by focusing on their practice choices and providing justifications for their practices based on their reflection. This is consistent with Farrell's (2007) observation that some teachers are unaware of their own cognitions and beliefs about their teaching practices and are unsure how to reflect on them. Also, the data showed the participants' current and previous experience and behaviour, regarding their thinking about their responsibilities and opportunities to develop and meet the requirements of their classes. Furthermore, it described how the teachers dealt with their responsibilities and how this translated into classroom practice, as clearly noted in section 4.3.2. This provides depth and insight to Finlay (2008), who states that in order to create and enhance one's practices, various cognitive features need to be taken into account, such as perceptions, expectations, perspectives, beliefs and assumptions, which involves critical evaluation and analysis. Although reflection has been described in a variety of ways, a key element of it is the teachers' ability of to analyse their teaching and to show an understanding of the elements that shape it, including their own beliefs as noted by Sanchez and Borg (2020), (see 2.1).

According to the participants, reflecting on their own practices helped them improve specific aspects of their teaching practices. Certain elements are perceived as fixed constructs, such as power relations, because teachers in Saudi Arabia are closely managed via a 'top-down' approach, as reported through accounts of classroom restrictions, administration, and supervisors (see 5.5.1). McGrath (2000) argues that a top-down approach is exemplified by explicit intrusions into a teacher's prior work experience via formalised systems of accountability. This top-down design of assessment and curriculum frameworks, as well as employment conditions, may conflict with teachers' preferences regarding specific teaching practices. In addition to written rules,

institutions frequently have unwritten ones that are primarily concerned with syllabus, textbooks, and examinations. Thus, while they may have some autonomy, it will be limited to certain areas of their practice. To promote teacher autonomy, Richards (2002) recommends that top-down approaches be gradually replaced by bottom-up approaches, or a combination of the two. This suggests that training should be prioritised, followed by opportunities for teachers to reflect on and analyse their own teaching practices in order to enhance the effectiveness of their teaching.

The data in section 4.3.3 related to the process in terms of understanding the difference between developing some practices in ongoing reflective development and change versus being told what to do and then being forced to do it by themselves. The examples provided by the study participants showed how teacher professional development worked when a teacher was given the opportunity to make changes or adaptations to specific aspects of their teaching practices, as the participants demonstrated how this helped them to improve some of their teaching practices and changed some of their cognitions. Moreover, the data showed the way participants could make essential changes due to the circumstances they encountered during their teaching and with the use of systematic tools. As mentioned in chapter 1, reflective practice is an important factor in teacher development because it involves the ability to think, reflect and improve ideas logically. In addition, the participants' reflections and internal dialogues could stimulate awareness or reflection, which led to improvements in some aspects of their teaching practice performance, teaching identity and thinking as noted in the work of Li (2019), (see 2.1).

Even though the participants engaged in reflective practice effectively, they had reservations about the reflective diaries, as they viewed them as additional work and responsibility. Moreover, they believe they will still be unable to fully implement what they deem appropriate even if their decisions are based on their reflection, due to the very limited space they are allowed to modify or change (see 4.3.2). This is in line with Farrell's (2022) argument that the way supervisors and school administrators implement reflective practice diverts it from its original purpose and turns it into checklists of changes teachers made in their practice to satisfy the supervisors' or administrators' views of what should be done in the classrooms. Although not all accounts of the way reflective practice initiated are perceived as entirely useful or straightforward, the reflective diary appears to be time consuming, individual, and it may be regarded as an assignment that teachers must submit, so they write it for the sake of writing rather than for the sake of reflection. It is similar to a handwritten report that can be easily assessed and evaluated, and the researcher or teacher educator can make a judgement of the individuals and then think for the purposes of learning. A reflective diary is the type of document that is universally useful and encourages the best types of reflection.

6.2.1   Types of reflection

There is always a battle in literature when we discuss reflection and reflective practice and what is involved in this reflection. Thus, while the discussion of dialogic reflection is interesting, what may emerge from it is more than reflection. For instance, the data indicated that where one participant gave advice (see 4.4), another participant took that advice and attempted to implement it in his practices, and the participant who gave the advice elaborated later on how he had done that himself in a particular way. This is interesting because it implies something other than simply stating that people simply reflect on their own practice; rather, it implies that they also reflect on others' reflections and might integrate those insights into their own memories, experiences, and cognitions. It is as if one person is receiving and processing advice and insights through the narrative of another person's reflections; they were already receiving someone else's reflection before creating their own activity and reflecting on it. Thus, something other than reflection as an individual act is occurring. As we communicate through language we should not, perhaps, divide 'experience in first-hand practice' from 'experiencing the narratives of others' so freely. This links to cultural studies, which would argue that we consume elements of cultural practice, framing, and thinking through media and narratives around us, not just through our first-hand experiences, which are, in fact, influenced by the framing of others around us, and wider cultures and institutions creating meanings we perceive.

The findings of this study emphasise that knowledge emerges through social interaction (Vygotsky, 1978). This is also reflected in the work of Li (2019), who claims that teacher cognition is a social construction and negotiation process, and that it is critical to recognise teacher learning as an ongoing process in which reflection plays a significant role. However, affordance cannot be promoted without a willingness and desire to learn. Engaging in dialogic reflections appears to contribute to knowledge transforming or knowledge construction based on reflective practice and peer experiences. However, while dialogic reflection engages teachers in this meaningful social learning activity and may have had some influence on teachers' thinking, identity, or beliefs, which may have led to enhancing their performance and practice in the curriculum, it ultimately depends on the teachers whether to take what they have learned into consideration or to follow their preferences on what they thought was the best practice. As a result, one of the most important characteristics required for teachers to enhance their cognitions and practices would be a willingness to learn. It may be possible to explain that dialogic reflections influenced individual participants' practices or triggered some change or enhancement in participants' cognitions; however, this change may occur differently depending on the individuals, ranging from raising awareness to the adoption of new practices. Furthermore, cognitions, identities, and practices may not change dramatically, but this depends on how their learners, their identity in

the classroom, or their starting points were different, as well as their desire in relation to intended outcomes.

The findings showed that reflective practice is a very complex process particularly when dialogue and time are involved because it covers a lot of activity and embedded complexity. These are interesting areas that other studies have ignored, as the majority of reflective practice studies are following methods whereby they wish to design reflective practice in limited, fixed, and identifiable - and therefore individual – ways. For convenience, these ways ignore important aspects of how we reflect as social beings with our purposes, motivations, and peer groups. Most of these studies show that reflective practice is very clear and they include doing a quick course and writing a quick diary and we know what individuals do when they reflect, and this is what reflection is all about, and it is quite successful. For instance, Harford and MacRuairc (2008) found that peer-based activities prompts dialogue, and shared learning all aided teachers in making changes or refinements to their practice.

I am revisiting reflective practice, and it seems the types of reflection and what the participants were reflecting on is transforming over time because they were having such dialogue with each other. This study shows that reflective practice can be ongoing and networked, and conducted among groups of professionals in dialogue with each other over time, as mentioned in 4.4.2. The participants of the study are still contacting each other and the researcher, as they are interested in the themes and practices discussed. This seems to be exchanging reflection and also knowledge construction because when individuals enter a dialogue, it is rare to find one person telling the other person what is right (see 4.4.1, 4.4.2, 4.4.4 & 5.4.1). It becomes a negotiation, a dialogue, and what they were doing is co-constructing identity, co-constructing knowledge, and this is interesting because it is positive for teachers to do but it is not the way that other studies have framed reflective practice. It is rather a cognitive construct as the findings showed that it is not only dialogue that is important, but the way and the nature of reflective practice as it changes over time and changes with the types of reflection that were occurring. This demonstrates the unfolding of complexity in this practice when the conversation that started of one person moved to the classroom, to the past, made them think about this and put them in a dialogue with someone else in a social media space and then they changed their thinking through this process. That is multifaceted, involving different individuals, from students to CPD's colleagues and ongoing interaction all the time, demonstrating the complexity of how reflection works.

6.2.1.1   Dialogic reflection

The data in section 4.4. revealed that there were several things that happened under the surface of the reflection and what was happening was not the same thing. This reifies different practices under what looks like one label. For example, taking advice from colleagues and discussing some ideas and practices related to teaching reflected the cognition and identity of the participants towards some critical incidents. Furthermore, advising others and considering the implications of a critical incident were different things, but were unified under the concept of 'reflection'. Some colleagues' reactions were accepted or they took the initiative in giving advice to a colleague and attempting to convince them to change some of their teaching beliefs through dialogue and discussion (see 4.4.1). This showed how the teacher dealt with responsibility as a language teacher with the colleague who did not want to change and trying to convince him of the importance of keeping pace with the development of teaching methods and tools through dialogue and discussion. All these small details under the umbrella of reflection reflected the cognition and identity of the teacher and their cognition that they might change and develop through dialogic reflection with colleagues. This is consistent with Mann and Walsh (2013), who emphasise the importance of researchers adopting a dialogic perspective on reflection, which allows for potentially richer articulation and analysis, and thus call for consideration of how reflective practice is carried out through human interaction. In addition, they state that it is evident that knowledge and action can be co-constructed in conversational groups, which can facilitate dialogic reflection because teachers can discuss various teaching-related topics, receive feedback from colleagues, and reflect on their professional lives, which is crucial for their professional development.

The dialogue that some participants had within themselves before or after having a dialogic reflection with a colleague or even with students (see 5.5.1) showed that they were in dialogue with one another and that they might discuss particular themes which they were interacting about. In other words, the way the participants reflected with their colleagues and students in engaging in discussions as human beings humanised teaching because they took it from that and then they applied it to another human situation rather than making it about methods and how and what should they do. Instead, it was about sharing experience and passing on the experience and applying it in their own context. Therefore, we can see a clear identity in here and implications as well for reflective practice, dialogue, and cognition. This relates to the process in terms of understanding the difference between developing bottom-up networks in ongoing reflective development and change versus being told what to do and then being forced to do it by themselves. It shows how individuals perform and co-construct ideas within a network when they are put in contact with each other and when they form these networks. The outcome of dialogue

was that the participants had provided dialogic engagement with teaching practices in relation to reflection and sharing experiences as well as legitimising ideas and validating practice (see 4.2.2 & 4.4.2).

The dialogue between the participants and their students in many aspects, such as choosing some topics and giving justifications for that and their dialogue with their students helped to change some of their thoughts about learning English (see 4.4.3). Furthermore, some participants had negative or positive experiences with English as learners because of their teachers and this could be linked in either way to teacher cognition or identity. The data also showed that some participants sympathised with their students and tried to simplify everything through interactive dialogue, which could be strongly linked to identity and cognitions (see 5.6.1). This indicates that the participants took the programme and they became dialogical professionals, and then they went to the classroom and they became dialogical teachers.

6.2.1.2 Knowledge transforming

One of the interesting findings that showed what was happening throughout reflection was knowledge transforming. There were knowledge transforming incidents where some participants were influenced by other participants and then generated their own reflection. The transforming of knowledge among the participants in this study reflected their trust in receiving knowledge from one another, as it was considered contextual knowledge for them, which they lacked in many of the Ministry's training programmes. In the current study, for example, the participants, particularly Nawaf and Khaled, similarly shared that the knowledge gained through dialogic group discussion was practical and reliable, persuading them to try some of the techniques without hesitation (see 5.1.5).

The current study's findings corroborate those of Keay et al. (2014) and Murugaigh et al. (2016), who both emphasise the importance of trust and collegial relationships in fostering teacher learning within a professional learning community. However, this study goes beyond the concept of trust in knowledge transformation by transforming it into a classroom practice, then reflecting on that practice and communicating with the colleague, and then asking him for more details about the method of applying what he mentioned during the dialogic group discussion. This implies more than just reflecting on one's own practice; rather, it implies reflecting on what others have reflected on. For example, what happened between Nawaf and Khaled (see 4.4.2) showed the process of engaging in dialogue and discussion with colleagues, and how Khaled reflected on Nawaf's experience and then how he was influenced by that experience and developed a specific practice and belief about teaching practices. After having a discussion during

the dialogic reflection, Khaled phoned Nawaf and got an idea from him and this was knowledge transforming. As a result of this, it seems that Khaled wanted to teach the way Nawaf did and that had legitimising effectiveness on Khaled's practice and cognition.

Furthermore, in section 5.1.5, participants shared their experiences of developing materials that were not included in the textbook, as well as strategies for developing teachers' teaching skills when the Ministry's training programmes were insufficient or inappropriate for the teachers' needs. This showed how the participants interacted with the knowledge transforming among themselves and how they supported and added to each other's ideas when one of them discussed an idea or drew on his experience and the other colleague suggested an additional idea. The participants then valued and adapted their colleague's additions and suggestions for their own classes. At times, they elaborated and believed more strongly in what they did; at other times, they changed what they did. The findings of this study corroborate Mann and Walsh (2017), who showed that interaction with peers enables certain features that foster affordance, allowing teachers to contribute and learn from one another. However, the findings of this study add another aspect from the previous studies (such as Owen (2014) and Mann and Walsh, 2017), whose findings focused on learning or gaining knowledge as a result of a particular interaction. This study showed deeper outcomes as a result of interaction and dialogue with peers, showing how that engagement resulted in legitimising a thought and validating a practice, as well as what difference it makes when something is explicitly shared and accepted.

The individual and social dimensions of professional knowledge production and identity development might be better understood by taking a deeper look into these dialogues. For instance, engaging in collaborative reflective practices bring to the surface dissonance between the teachers' own cognitions and practices, and those of their colleagues. The data in the current study showed how participants started to change their thinking as they shift their cognition and identity, which is interesting as the outcomes of these reflective dialogues. That is suggesting how they show that change in their thinking, and what are they changing? It seems like an embedded view of something they developed from not knowing or not being engaged in terms of what they should be doing or what they could be doing, or what their students could actually do if pushed. Giving ourselves a story that fits our reality, "this how I do for my own reason, and it is a good choice, not because I do not know how to do it differently, or not because I lack knowledge, but because I want to do it that way" represents such kind of cognitive dissonance. This is also reported in several studies such as Farrell and Lim 2005; Chen 2008; Theriot & Tice 2009 who suggest that the complexity of belief-practice relationship might lead to tensions between beliefs and practices when teachers intend to develop context-appropriate pedagogies.

Cognitive dissonance is an important part of cognition in terms of social psychology and that is part of what is happening here where some participants have told themselves they do things for a legitimate reason when the real reason is they did not know how to do it differently or had not talked to their students or asked their students questions about what they want to do. The dialogue with other colleagues helps crack that where they are doing something different, and then they did not think they could do it. Addressing cognitive dissonance between one's own previous beliefs/knowledge and those shared by colleagues and how teachers respond to that dissonance may create opportunities for professional growth. That is because individuals naturally tend to justify what they do to themselves and forcingly to question that and to push themselves in a new direction. That is how people came to change their practices, which has implications for identity because once individuals break down that cognitive dissonance, they become more open to change and their identity might shift from someone who is static and thinks what he does is the right thing to do to someone who is trying to improve, engage, and do something different to be a better teacher.

6.2.1.3   Validating the practice

As mentioned above, there was a lot of awareness-raising occurring and there were many things that were implicit to teachers that became explicit through their reflection and through a slight push towards a particular idea. The data showed how the participants changed what they thought when something became explicitly shared and accepted. It was as if it were legitimised as opposed to just being there. When they noticed it, they changed what they thought about it. This is an interesting observation because this goes beyond the realisation of something they agreed with; it was as if they were thinking that was what they wanted to do but were waiting for someone to support their ideas (see 4.4.2 & 4.4.4). I did not discuss this in depth in my literature review, but it is important for my study because by reflecting on ideas like effective and ineffective methods, participants can enhance their practice and think about different issues. However, by reflecting on ideas that they think are deviant or unacceptable within the institution and then finding that other professionals value them, this validates them as professionals as well as their practices as teachers. This is a significant outcome of the study and future studies might want to consider this as an important area of further research.

If teachers engage in a practice that has previously not been upheld by the institution but is preferred by the teacher, their practice becomes somewhat deviant and does not fit with the context, which has an implication for teacher identity and perceptions of who they are as professionals. Teachers have a social role in their life, which may conflict with the top-down hierarchy, which can be very problematic for them as individuals and as professionals. The

findings revealed that the participants thought certain practices were problematic, but later they found them useful because they did not feel that their preferences and practices were valued, authentic, and part of what a teacher should do as long-term professionals. They found this validation through group reflection and sharing ideas. As a result, they felt more confident, professional, and valued through these exchanges, and their self-efficacy increased. This has profound implications for much of what was observed in this study because the context may not be very strict and top-down, but it may be that the context invalidates or takes away the authenticity of some identities and practices, which has a personal implication for the teachers.

Some teachers might think this is the best way to engage with something and when it becomes spoken and shared, it is legitimised in the discourse. They decide that this is a legitimate position to have as a teacher because it is no longer a private view; it is something that is part of their profession as a teacher. For instance, the data showed how effectively participants engaged when Nawaf discussed the idea of providing students with materials outside of the textbook that accomplished the same goals but were more appropriate for the students' level. Nawaf stated that he believed it was illegal for a teacher to amend or provide materials not included in the textbook, and he was doing so without disclosing his actions in public or sharing it with others. The impact of discussing such ideas was reflected in the reactions of the participants as they engaged with and appreciated Nawaf's ideas, and it became explicitly shared and accepted. The participants' engagement with the idea of amending and providing materials from outside the textbook changed Khaled's belief that it was impossible to amend or bring any material that was not included in the textbook and made him more enthusiastic to reflect on his colleague's idea. He provided more examples in the second dialogic group discussion of what he had done with reading passages and how he amended some tasks in the textbook (see 4.4.2). Ahmed, on the other hand, discussed the topic as an experienced teacher with 20 years of teaching experience, sharing his practices of amending many tasks and how this helped him deliver the lesson's objective and facilitated his approach to the students (see 5.3.1).

On the other hand, discussing subjects that some teachers might be afraid to discuss with others for fear of being criticised or undervalued as a teacher prompted Fahad to discuss another subject, namely the use of L1 in English classes. The data showed that Fahad discussed the subject from a different angle, reporting that he appreciated the use of the first language in most of the lesson, which allowed him to share with colleagues some of his previous positions with his supervisors, who constantly criticised him for the extensive use of L1 in the lesson. Fahad hoped that by discussing this topic, he would gain the validation and legitimacy of his colleagues, which he did to some extent, but not entirely. He received the acceptance from his colleagues on the importance of using first language in the classroom but in limited situations. This discussion

promoted Fahad to reconsider his complete adherence to using the first language extensively in the classroom, as his colleagues discussed it in a different perspective that did not depend on whether this practice is right or wrong. They discussed it by offering suggestions and examples from their own experiences, which encouraged Fahad to try, even if only a little, to change some of his cognitions about the use of L1. This was evident in the second dialogic group discussion, when Fahad took the initiative to provide an example of the outcome of his attempt to use English in his classes (see 4.3.2).

The preceding discussion demonstrated that the participants' ideas reflected their cognitions, beliefs, and identity. When a concept or practice was validated by the community, it grew into a stronger belief or changed some of the teacher cognitions about some teaching practices. Their mutual respect for one another's ideas was clear, and it had an effect on their cognition, identity and practice. It was also noteworthy that all the participants mentioned their supervisors, which is common among teachers who believe that the person instructing them on how to do their jobs is, to some extent, wrong. This corroborates Borg's (2006) argument that teachers are no longer viewed as mechanical implementers of external prescriptions; rather, their decision-making is a critical aspect of their practice, including how they use their experience, beliefs, knowledge, and personal perspectives to make informed decisions in educational settings.

The above discussion links to Bucholtz and Hall's (2010) and how an individual's identity is relational to others in a context. It is also linked to delegitimisation, which occurs when practices and identities are not authorised or supported in the environment. This activity seems to have helped teachers to legitimise identities and practices around shared intentions and mutual respect for considered approaches, rather than prescribing what should and should not be done (a wide respect for contextual approach rather than a method-based, prescriptive approach). It gives a link to identity because it discusses how certain identities are given authority and legitimacy in the context. For example, for English language teachers, a teaching qualification from the United Kingdom or United States might give the teacher a level of power and legitimacy in the classroom that others do not have, or a higher degree or position may provide an individual with a licence to talk about knowledge in a way that others do not. This shows how the environment and the institution make certain practices and experiences seem illegitimate, while others are deemed legitimate and supported by the institution and the environment, thereby granting individuals permission to engage in them.

6.2.2   The role of contextual human values in the process of reflection

The data showed the role of contextual human values and how the participants are encouraged by those values to reflect on their daily activities and work and to engage in reflection. Islam is an example of that in this context. The participants had a positive attitude toward the process of reflective practice. They provided justification for their positive attitudes by referring to human and Islamic values. This kind of justification was explicitly expressed by all the participants throughout the interviews. It is noteworthy that the participants were encouraged to reflect or to be reflective individuals as they see reflection as part of their identity as humans and as their religious identity particularly (see 4.3.4). This influenced their educational reflection when they looked at reflective practices as a human and as a Muslim, recognising that they should reflect regularly on their practices and make the essential changes. The study participants talked about, for example, how they were dealing with their students, as they were dealing with their students as human beings not just as students (see 5.2.2). They meant that they should think about their backgrounds, feelings etc., and not just as students to whom they should teach the textbook and nothing else.

Islamic teachings encourage Muslims to constantly reflect on themselves and their behaviours by going to the mosque on a regular basis for prayers, sitting with other Muslims, reviewing some of their work and ideas, and changing what needs to be changed. Some types of reflections in Islam are specific to the individual and serve as an internal review of the self and the way one thinks and perceives things. There is also a group-based reflection, with the goal of reminding each other of what they need to develop religiously and humanely, such as the Holy month of Ramadan and Hajj. This shows how Islam encourages Muslims to reflect openly and individually. Therefore, this could be a cultural factor influencing how reflective practice operates differently in Saudi Arabia compared to other contexts less familiar with this practice. This was also evident from the participants' discussions in section 4.3.4., as well as the extent to which they accepted the concept of reflective practice and dealt with it in their teaching as if it were not new to them, despite their lack of prior knowledge of the concept of reflective practice in education. This shows that the issue is not limited to reflective practice only, but there are several other factors as well. Looking slightly beneath the surface, one can find cognition, identity, reflective practice as a construct, culture, upbringing, teachings and practices outside education that come are related to what the participants were talking about.

The findings of this study corroborate those of Vygotsky (1978), who emphasises that learning occurs as a result of the culture developed through symbolic tools that shape the development of cognitions and beliefs. Furthermore, the findings are in line with those of Johnson (2009), who

claims that individuals learn in different ways depending on their social and cultural contexts; thus, the development of cognitions, identities, beliefs and practices cannot be separated from the environments in which they were cultivated. However, the current study's findings add a new dimension to previous research on learning English in Islamic settings. This relates to the core beliefs, identities, and values in the settings rather than anything superficial. Individuals who talk about learning English in Islamic settings often talk about how Arabic is taught, and they often link it linguistically to the setting. Most studies do not talk about what it means to grow up and to operate in that particular setting. This study, on the other hand, discusses the human qualities as the participants have been encouraged to develop them and how they were encouraged to see themselves as Muslims and human beings reflecting on how they are as teachers. This is noteworthy because it goes deeper than most studies. Therefore, the findings show how teacher cognition, perceptions of identity, context, history, practice, and relationships intersect and interact in classrooms.

The preceding discussion shows how cognition and identity are inextricably linked. When we examine how the participants think, they think in a way that relates to how they identify as a human being and how they identify with the other. This is not sufficient because it is about feelings, empathy, what they value, how they see themselves, the other, and the relationship between the two. Therefore, if we examine identity without examining their thinking, it will be rather shallow. If we examine their thinking in isolation from their identity, we will have a limited understanding of how individuals think and interact with others. By bringing the two together and contextualising them, we can gain a much richer understanding of how individuals think and interact with others. The point about Islamic education is inextricably linked to that, as this study is about the underlying foundations of who they are in the classroom, what they do, and why they do it. That is clearly what this study has accessed, as it demonstrates that their identity as a Muslim is reflected and accessed in their identity as a teacher, along with a variety of other cognitive elements. Thus, the practices of being a Muslim had an influence on how the participants in this study perceived reflective practice in their context. In addition, the identity associated with being a Muslim was something participants drew on when they engaged with reflection with students in Saudi Arabia.

6.2.3   Time

One of the interesting themes to emerge from the data is the concept of time. For instance, teachers have their own learning experiences as learners, they then become teachers and reflect on their own learning experiences and think about how they were as learners, which influences how they teach. Additionally, participants occasionally express the belief that this generation is

different from their generation (see 4.2.1). Thus, time is a significant theme because they are informed by their own experiences when they were young, but they do not see the identity of these learners as the same as them when they were learners, or some of them do not.

One of the examples showed the relationship between a participant's cognition, identity, and practice and the role of time when the individual reflected on multiple experiences (see 5.1.4). For example, one of the participants discussed his experience as a student and how the teacher treated him and how this experience had an impact on him as a teacher later on. This showed how the participant reflected on his experience as a student and then again as a teacher when he encountered a situation with one of his students. He then linked his experience as a student with the feelings of the student he was teaching and then dealt with the student with the feeling of someone who was a student one day and had the same experience. Therefore, the teacher in such a situation was informed by his own experiences when he was a learner.

In another case, the participant believed that his experience as a language learner influenced his work as a teacher, because he reflected on what he used to do as a student, and later as a teacher. He tried to think as a student as much as possible; even as a teacher, he considered the information and imagined how the student would receive it (see 4.2.2 & 5.1.1). He came to this cognition because English language was one of the easiest subjects for him as an intermediate and secondary school student, and he was wondering why his classmates struggled with language when they were students. After reflecting on his experiences as a student, his classmates' experiences at the time, and his current experience as a teacher with his students, he realised that the reason for his level of English as a student was that his parents, brothers, and sisters taught him the basics of English, which made it easy for him. This influenced him as a teacher to reflect on his multiple experiences and helped him in understanding individual differences among his students.

6.2.3.1   Variability

This section discusses how we as human beings may think and identify in different ways, as this study found that participants did not have one cognition or identity. It was found that they can change their mind on a particular way of thinking; for example, students learn in this manner and desire to be inspired or communicate but then they might switch back to another way of thinking. An example of this is that in our culture and educational culture, students with limited English ability also require directive instructions, therefore, they need this way of thinking. Occasionally, the participants think back to different parts of their identities when they were younger, as if they can pick and choose which memories to draw on for completely different practices. The

participants could draw on different stories and different experiences and it seems like a contradiction, but it is not, it is just variables and how they think. So, they could draw on a strong Saudi identity, they could draw on their influence of relatives or friends who have traveled and done different things and they can draw on their own experiences and their education for completely different reasons. As it has been noted by Kubanyiova and Feryok (2015) in the Special Issue of (MLJ) that teachers' practices are influenced and shaped by unobservable dimensions. These unobservable dimensions can be influential to their development, cognition, interactions with others, and practices, and in unpredictable ways because they emerge from teachers' different language educational backgrounds, experiences in language teacher education, and the specific contexts in which they live and work.

For instance, Section 4.3.1. showed how one of the participants believed that students required direct instruction, and that direct instruction is one of the primary roles of the teacher. The participant formed this belief based on how he was taught, in which the teacher was in charge of the class and his role was to give orders, while the students' only role was to carry them out. Later, the participant changed his belief because he found that this method was inappropriate for the new generation of students. This change came as a result of his realisation that teaching methods had improved and become more sophisticated, and that there were numerous new educational channels. He discovered that students rely on modern means of education, particularly if they feel that the teacher is still reliant on traditional methods of education. The same participant sometimes supported the idea of giving the students enough time to communicate and motivate them, as the role of the teacher should be a facilitator; however, he then switched back to another way of thinking. He considered being a facilitator as an ideal method, but this did not apply in some classes (see 5.1.6). The participant seemed to have a set of cognitions about what he should be doing and what actually worked in his classrooms.

Additionally, another participant believed that teachers should make every effort to engage students in the educational process and advised his colleagues to give students more roles in the classroom (see 5.2.2). However, in another incident, he switched back to another way of thinking where he did not allow any student to speak during the explanation in some classes (see 5.3.1). The reason, in his view, was that knowledge should reach everyone in class without interruptions. This shows how teachers may think and identify, as this participant does not have one cognition or identity. Thus, he could change his mind on a particular way of thinking, that students should take an active role in classrooms, and then he switched back to another way of thinking, that knowledge should reach everyone in class without interruptions.

In another case, one of the participants talked about preparing students for assessments, which triggered his memory that led him to another idea, such as how he was motivated to learn English in the beginning. He then flicked to see which teacher had effectively prepared him to pass his exams, how did he did it with those pleasant memories of passing his exams. He suddenly drew on completely different memories and practices because he was thinking of who made him study, who made him read and who made him learn grammar (See 5.5.3 & 4.2.3). The same participant emphasised the importance of a teacher being "flexible and open-minded" when interacting with students because it allows the teacher to get closer to them and make them more responsive (see 5.6.1). However, he switched back to another way of thinking by pointing out that the teacher must not be too flexible, as this would lead to students becoming too friendly and embarrassing (see 5.3.1).

In terms of static and fluid, the data revealed that participants might support a particular idea in one situation and then contradict it in another. For example, they prioritised fluency over accuracy, stating that the most important thing was for students to be fluent in the language and that teachers should not focus on students' errors and should not correct every single mistake. However, in another situation, the participants contradicted this idea, particularly if the topic was about grammar or pronunciation. They believed that correction should be done immediately or after the student has completed the sentence, but what was important was correction and a focus on accuracy (see 5.4.1). The participants justified their correction strategies for students' errors in different ways. For example, one participant viewed direct correction as a means of allowing the student to recognise his error because if he continued without immediate correction, he may not recognise his error precisely. While another participant believed that the correction should be after the student has completed his participation, as direct correction may result in the student's participation being interrupted, resulting in confusion or a later hesitance to participate due to fear of error (see 5.4.1). They were supporting fluency over grammatical accuracy as an example; however, they constantly fall back on this position. It seems that they need to teach them the language so they can use it, but use comes first, and accuracy comes second but they always have to teach them the accuracy.

The participants did not have just one set of experiences as they grew up, but rather multiple experiences. Additionally, they did not have a single perception of who the students were; instead, they had a memory of themselves as students that informed their relationships with the students, but they also had a perception of who they believed this generation to be and how they differ from themselves, and how their perceptions vary. Sometimes they thought of the students as similar to them, and sometimes they thought of the students as different from them. Memories gave them a range of input to draw on, and they drew on different things for different

moments. This was not linear, and there was no one direction of memory. This appears to be contradictory, but this is how teachers thought and operated. It varied and differed due to the environment, context, and circumstances around them. The findings of this study elaborate and provide greater depth and insight into the field of teacher cognition and teacher education through the voices of the study's participants, as Borg (2015, 2019) called for such data (see 1.2). This has also been noted in the literature by Basturkmen (2012) and Li and Walsh's (2011) as tensions between beliefs and practices (see 2.1.1).

There were differences that emerged in some of what the participants said that contradicted or differed from what they had said previously regarding their individual practices, and how they justified them. This indicates the nature of difference in humans, whether on a personal or collective level. The findings, for example, revealed that the dialogic nature of the course encouraged them to be more dialogical with the students. It also helped them recognise that each teacher did things in a slightly different way or prioritised things slightly differently. That was because their learners were different, their perspectives on teaching practices were different, their identity in the classroom was different, or their starting points were different. For instance, one participant had the issue that the students did not understand English, and then he talked about giving them space and letting them understand. Another participant who had already done what the other participant said realised something else that was slightly different because of his starting point as he struggled with the number of students in the class. As a result, he could not manage to do group or pair work, whereas during the classroom observation the number was reasonable due to the class size. Some participants were simply reproducing the pedagogy they encountered in their own classrooms, which was frequently still based on behaviorist theory. Other participants, on the other hand, appeared to be able to integrate communicative theories of language teaching and learning with traditional cultural and educational values without much internal conflict. This demonstrates how we as humans can think and identify in various ways, and how participants did not have a single cognition or identity. Therefore, the findings of this study provide specific empirical insights into this context, which add insights to Borg's (2003, 2006, 2011) models (see 2.1). Furthermore, the findings of this study corroborate Borg and Sanchez's (2014) claim that, that certain teachers may respond in various ways and understand and interpret their teaching practices differently even though they work in the same environment and context.

6.2.4   Identity and time

This section discusses the complicated relationship between identity and memory, in that memories can be drawn on in diverse ways. Problems and reflections in the present are linked

back to memories of the past, and participants used these memories to form a position to understand something in a particular way. In other words, the memory of the participants' past interacts with their perception of the present. They were students, sometimes they saw a likeness between themselves and their students, sometimes they saw that time had changed the learning conditions between today and the past. Norton (1997) depicts identity as something that is constantly renegotiated over time, as how we understand our relationship with the world, and as something influenced by power and language, and how the relationship between language and identity has serious implications for language learning and teaching. Furthermore, Norton (1997) identifies underlying themes on the subject of identity, such as its inherent complexity, as being dynamic across time and space, and how individuals understand their relationship to the world, as well as how that relationship is constructed across time and space, and how people understand their future possibilities.

Thus, all participants in this study shared the same diversity in terms of how they drew on different memories, ideas, cognitions, and identity positions for different purposes or stimulations in the setting. This was evident in several incidents, such as teaching speaking as opposed to teaching for an assessment, which may have resulted in a shift in one's identity position in the classroom, such as being a good teacher for assessments versus motivating students to learn. Thus, there could be two different teachers in the classroom. This shows how participants were bringing things from the past into the present situation. For instance, when participants are asked to reflect, they go back further, they go back to themselves as students, they go back to themselves as learners or as novice teachers. They go back to their training and then synthesise it with what they now know and what they now do in a particular way. As I mentioned previously, reflective practice is a complex process in which people reflect on and link their experiences together, as one of the participants stated that he used to prepare his lessons based on his understanding rather than his students' levels (see 5.1.1). This is interesting because as he reflected on his experience and considered his environment, it was what his classmates were doing at the time, and what his teacher was struggling with at the time, and then he could become more aware that some of his students were like his friends and classmates when they were growing up, and not like him (see 4.2.2).

Another instance is when one of the participants reflected on his experience as a language learner and described it as negative because he never benefited from it because language teachers only used English all the time. He was enthusiastic about learning the language at the time because one of his brothers studied abroad in the United States, which contributed to his admiration for the language and desire to learn it, but the teachers' methods of instruction at school were a barrier to his development (see 4.2.3). His reflection on his teaching practices caused him to

reflect on his own experiences as a student and then link them to the experiences of his students now, so he believed that the use of L1 was necessary in teaching English because students would not understand if he used English. The participant's perception of use of the L1 and the English language was not linked to a teaching method, but to the teacher's experience as a student, which was reflected in the way he later taught and how he perceived his students as language learners and what they required (see 4.4.4).

Therefore, we can appreciate how that experience goes beyond the individual. For example, a memory of a classroom is a social memory, not an individual memory. Individuals reflect on their memories as they are challenged by the social settings of the classroom; they consider the social nature of their memories rather than simply what they learned, what they did, and what their teachers said to them. However, understanding the environment that they were in when they were younger, what everyone experienced in that setting, would be more informative for a teacher standing in front of a room full of students rather than just one student. Reflections of a classroom are a social setting and a social memory. This is interesting because not many studies write about it, and it fits very well with the WhatsApp group reflection and dialogic group discussions, showing how things are connected. Thus, they reflect together, and their memories even are not individual memories, but memories from the individuals of collaborative learning in some way.

The analysis revealed an important aspect of teacher identity and its relationship to memory and time. This emphasised the significance, nature, and role of identity in examining how it is shaped, reshaped, and expressed. This is consistent with current experiences, given that identity development continues into the present, as well as the formation of cognitions and beliefs as a result of interpretations. Similarly, as previously stated, Benson (2010) viewed identity as dynamic and suggested that it is constructed "in response to various situations," i.e., experience. Alsup (2006) claims that teachers' identities are shaped by their own experiences in and out of the classroom, as well as their own beliefs and values about what they think is important for them to be the kind of teacher they are and the type of teacher they aspire to be.

In applying their formed identities, teachers create teaching approaches to implement their cogitations, beliefs, and conceptions subject to the dynamics of their working environment (Richards, 2002), as well as their own commitment and motivation (Day et al., 2003). The discussion above creates a potential relationship between teacher cognition and teacher identity as well as teaching practices based on the outcome of this present study. Along with constructed identity, such as cognitions, beliefs, attitudes, and teaching and learning experiences, these form the whole identity of a teacher. Therefore, teachers might develop teaching approaches to

implement their cogitations, beliefs, and conceptions in response to the dynamics of their working environment (Richards, 2002), as well as their own commitment and motivation (Day et al., 2003).

6.3 Perceptions of the educational context

The data revealed how participants interacted with others in their educational context and how they developed relationships with those individuals. This included interactions with students, colleagues, and superiors, as well as how they interacted with curriculum in the educational field. The data also showed that participants frequently discussed contextual constraints as well as their struggles with the educational context and policies. These constraints included various forms of power, including power relations, the power of the curriculum, the power of the assessment system, and the power of hierarchy. Additionally, the data showed the critical nature of context and relationships.

6.3.1 Cognition and the power of the hierarchal environment

The data revealed participants' cognitions about certain practices and how they took that cognition into the hierarchal environment. For instance, Ahmad's statement that he should obey the supervisor or the headteacher implies that there is a lot more to it. This means that he believed certain practices were better for students than others, however, he may have changed them if his supervisor or headteacher asked him to. Actually, Ahmed was not saying his boss was right, but he was saying I will avoid the conflict. This is noteworthy because sometimes the belief that a teacher needs to obey their managers or they need to follow the curriculum might be a more powerful belief than a belief their classroom should be a particular kind of classroom (see 5.3.1). Some teachers believe they are correct, but if someone else tells them to do something different, they will do as they are told because they must obey their boss.

On the other hand, Fahad believed that supervisors were more knowledgeable than teachers (see 5.5.2). Although he contradicted this belief in another situation, we cannot ignore the significance of what Fahad said about supervisors being more experienced and knowledgeable than them as teachers. This shows how teachers think and operate, as well as the relationship between cognition, beliefs, and identity as Fahad in a different context and a different situation ignored the supervisor's suggestion to reduce the amount of L1 (see 4.4.4). Therefore, we should consider identity as part of cognition and cognition as part of identity and ignoring one will not help us understand the other. This is because we may find that someone believes a particular practice is better for students than another, but if someone above him says otherwise, he believes he is

wrong as a teacher, and they are right because they know better than teachers. This is interesting in terms of autonomy and conformity because it is not just about participants' cognition, but how they take that cognition into the hierarchal environment by either deciding to do something for themselves or deciding to put aside what they know.

In another case, the data revealed how one of the participants interacted with two situations involving the school principal and the supervisor (see 5.5.1). Despite the teacher's fear of engaging in conflict with superiors, which he believed was not worth the hassle, he showed his belief in what he was doing and that some managers or supervisors may not fully understand what is going on in the classroom because their interests are more administrative than educational. Previously, the same participant avoided discussions and conflict with superiors even when they disagreed with him on ideas, but in one of the situations, he defended his ideas and goals despite admitting that there was a mistake in the method of implementation. To him, the idea, the goal, and the outcomes of the students were more important than the mistake that does not affect the students' achievements. The fact that the school principal was supportive of him in this situation prompted the teacher to defend his ideas and engage in a tough discussion with one of the supervisors, despite the fact that in previous situations he had avoided such discussions.

6.4 Language and communication

6.4.1 Promotion of language variation

In many situations, the data showed that participants appreciated diversity in language teaching and more authentic language use rather than the stale classroom filtered language. The study participants suggested that language teaching should be more adaptable to real-world English, noticing that the classroom constructs of teaching materials and assessment were very rigid and used standard English only (see 5.4). Although they found modern textbooks interesting and provided opportunities for real-world language practice, they believed that certain curriculum constraints were problematic, and the findings in section 5.4.3 showed how they dealt with those constraints in various ways, as well as how reflection worked in relation to that. According to the participants, the Ministry of Education's emphasis on exam standards makes it difficult for teachers to be more communicative with their students in classrooms, as existing assessment standards do not apply to the communicative method. This showed that participants valued the diversity in language use, which could indicate an awareness of English as a lingua franca (ELF). This is consistent with the findings of Bukhari (2019) regarding Saudis' awareness of lingua franca communications in their L1 and their use of English as a lingua franca.

In some incidents, the findings revealed participants' preference for and prioritisation of fluency over accuracy, as well as how they justified that in their accounts (see 5.4.3). For example, all the participants appreciated diversity in English teaching materials, and they believed it should be applied in the classroom because the primary goal of learning English is to communicate successfully. They suggested that language teaching should be more adaptable to real-world English, pointing out that the classroom constructs of teaching materials and assessments were very rigid and used only standard English. This aligns with the use of English as a lingua franca in this area. Furthermore, this shows how participants valued the diversity in language use, which could indicate an awareness of English as a lingua franca (Jenkins, 2000; 2007; 2014) and how Saudi English language teachers perceive English.

In another instance, the data revealed how Ahmed and Nawaf described the diversity and flexibility of language use among native speakers, as well as how language can be used in a variety of ways (see 5.4.2). They provided some examples that they always use to support their arguments on this topic. Ahmed's perspective on the importance of being flexible with students when it comes to their use of the language, citing Steve Harvey as an example, led him to believe that they had strayed from the main goal of language learning, which is successful communication. Furthermore, using the example of American native speakers, Nawaf appreciated Ahmed's views on being flexible in teaching English and not blaming students for grammar or pronunciation mistakes, which is consistent with Jenkins' (2015) ideas, highlighting the fluidity and flexibility of English use. The findings of this study corroborate those of Seidlhofer (2004), who suggests that removing 'unrealistic' constraints such as target native-like proficiency would allow ELF instruction to focus on communication strategies that would help ELF learners in developing meaningful negotiation skills.

6.4.2   The relationship between first language cognition and cognitions of language

This section discusses how the study participants think about their first language, how they think about themselves as a learner and how they think about their students as learners and themselves as teachers.

The participants had positive or negative experiences with English as learners because of their teachers and this could be linked in either way to teacher cognition or identity. For instance, some participants sympathise with their students and try to simplify everything using L1 because they had bad experiences when their teachers explained in L2, and they could not understand anything (see 4.2.3). The participant 's experience as a language learner, and the difficulty he had in understanding his teacher, who was completely reliant on the English language, led him to believe

that the use of Arabic is critical because the goal is for students to understand the lesson. The participant described himself as a "real teacher" when he discussed what should be done and what actually works in the classroom, and that what matters to the student is to pass the exam, because focusing on language skills and communication may not contribute to the student passing the exam (see 5.5.1). This is consistent with the findings of Ebrahim and Awan's (2015) study, which show that Arabic and English are subconsciously intertwined in the Saudi context due to multilingualism and a preference for Arabic over English.

Another participant recognised the importance of using English in class most of the time; however, he believed that the Arabic language could be used as a kind of motivation for students to interact if they did not understand English (see 5.3.2). What mattered to the participant was that the students understood and interacted with him in any way and in any language. His priority in the lesson was the students and their interactions with him, which reflects both his identity as a teacher and his cognition of the importance of doing everything possible to support student interaction. This could be an interesting aspect of identity, and it is not just about cognition and how they think they learn well. It is more, because there is a value in investing in this way of being, so it is identity positioning and that is worth exploring.

6.5   Summary

This chapter discussed the findings of the study presented in chapters 4 and 5 in light of what was found during the literature review, with the aim of highlighting key findings and comparing and contrasting them. It discussed how teacher cognition, perceptions of identity, impressions of language, context, history, and relationships intersected and interacted in the classrooms. As a significant part of the study's focus on how participants perceived the concept of reflective practice, we observed how they perceived it and linked it to their religious and human identity. Thus, the participants conceptualised their understanding of reflective practice as part of their religious and human identity, which was clearly what this study accessed, as it showed that their identity as a Muslim was reflected and accessed in their identity as a teacher, alongside a variety of other cognitive elements, such as beliefs. We can see how individuals think based on the findings of this study, and how cognition, beliefs, and identity are linked together. As a result, we should consider identity to be part of cognition and cognition to be part of identity and ignoring one will not help us understand the other.

Chapter 7   Conclusion

7.1   Overview

The current study investigated the cognitions of language teachers, as well as the important role teacher beliefs and identities play in influencing instructional teaching practices in Saudi Arabia. The research examined English language teachers' cognitions and identity around approaches to communicative classrooms in English teaching during their participation in a professional development training programme which implemented systematic reflective practice. It explored teachers' cognitive elements such as beliefs, and identities alongside contextual factors regarding the teaching of English language and teaching and learning practices in Saudi Arabia. This was to ascertain how concepts and constructs in the teacher education programme, including those involving constructionist/communicative curriculum principles, were aligned with the teachers' cognition and their individual and contextual teaching practices. This study's findings shed light on the complex process of reflective practice, particularly when dialogue is involved as well as time, as it covered a great deal of activity and complexity. Furthermore, the findings showed how teacher cognition, perceptions of identity, context, history, practice, and relationships intersected and interacted in classrooms.

7.2   Summary of research findings in relation to research questions

The study's findings showed the complexity of reflective practice and that the term "reflection" encompasses a wide range of activity and complexities. Thus, it is not only interacting with individuals, their cognition, identity, practices, and backgrounds, but also that what happens in that reflection is more than simply doing what they were asked to reflect on. Although not all the reflective tasks they were given were equally engaged with or were equally effective for the reasons presented above, reflective practice allowed the participants to develop certain elements such as understanding their teaching practices more, increasing confidence, awareness-raising of identity as teachers, and enhancing their performance in the curriculum. As mentioned previously, the key feature of reflective practice is teacher change, even in the smallest of details, and even if that change is to adopt a firmer belief in what they already do or think. Therefore, if there is a change, this is reflective practice; however, doing things differently is related to their cognition and the way they think, as well as how they perceive reflective practice and change in their classroom. This study found that teachers talking regularly together in a staff room may be as powerful for teacher cognition and teacher development as a reflective practice programme that forced teachers to keep diaries for the teacher educator. It appears that authentic dialogue

about teaching practices, which some teachers engage in on a regular basis with their colleagues, may be a form of reflective practice. Therefore, this study suggests that dialogue is another area for reflection. Although it is successfully carried out in a teacher education programme, some approaches to reflective practice might elicit examples of cognition or engagement with genuine reflection that are less effective than teachers talking to each other in a staff room.

One of the key findings in the current study is power relations. The data show that the participants have made a point that, at times, they felt they were being pushed to reflect, which created a kind of forced or unnatural process for them. It seems that in their mind authentic useful reflection exists when they are in control of it. In other words, they have autonomy when they choose to communicate with themselves or other individuals, and this becomes more complicated or obfuscated in their minds when there is a power structure around it. Furthermore, it appears that they prefer talking to writing, and hierarchical structures are reduced when they are brought together with colleagues to chat. That was perceived as a kind of useful, horizontal conversation in which they are in equal conversation with professionals in the same community, with whom they can talk and share ideas. As well as being seen as an equal conversation, it was also seen as one characterised by greater authenticity, as reflecting on their ideas developed both autonomy and shared purpose within the group. As a result, participants perceived genuine reflection and more comfortable and opening up of cognition when power relations were equal and they could share in what was perceived as a natural way, and there was some resistance to that when this was seen as more artificial or fitted within a power structure, at which points they became more passive and aware of the inauthenticity of the task, along with a lack of agency in the communication. The data suggest that the more natural the setting and the freer the communication, the more likely it is to elicit genuine cognition that teachers can reflect on.

The study addressed two research questions to achieve its objectives. The first research question investigated the relationship between teachers' cognitions, identity, and their engagement in reflective practice, and more precisely a) how do teachers perceive developments in their practices, cognitions, and identity? and b) how and why do teachers resist or adopt change in relation to their practices, cognitions, and identity? The second research question aimed to identify the affordances and barriers that become apparent as a result of teachers' engagement in the teacher education programme that made reflective practice useful or a barrier to their development. Specifically, it asked a) how accepting and aware are teachers of the purpose and goals of reflective practice? b) what affordances or restrictions do teachers perceive in their engagement with reflective practice vis a vis their contextual teaching roles and practices? and c) what contextual factors are influential to enable effective development through reflective practice?

Concerning the first question, the data revealed how the participants think, and how cognition, beliefs and identity linked together. It was observed that when participants were asked to reflect, they went back to themselves as learners or novice teachers and to their training, and then synthesised the knowledge and the experience they had gained with their current knowledge and practice in particular ways. Furthermore, the study showed how the participants perceived reflective practice as a human and religious value in relation to the values of Islam, demonstrating the relationship between their cognitions, identity, practices, and understanding of how reflective practice worked in their context. The study also revealed how the participants changed their practices, what they discussed and reflected on, when they came into conflict with what they perceived to be their role, their curriculum, and the policies that govern what they do and that will be discussed below.

The findings also revealed that the participants' perceptions of their roles and responsibilities are multifaceted. On the one hand, teachers valued many communicative or constructive ideas in the curriculum, such as learner-centered teaching and teacher–student interaction. They support these ideas because they believe they will aid in the development of students' communicative abilities. On the other hand, participants maintain traditional beliefs and practices such as teacher-centered and textbook-based instruction, an emphasis on grammar and vocabulary memorisation, and teacher authority. While some of these traditional cognitions have been valued in the Saudi educational context for a long period of time, others are linked with educational constraints such as knowledge-based examinations and hierarchical power.

In terms of how and why teachers resist or adopt change in relation to their practices and cognitions, the study found that one of the most critical characteristics required for teachers who wish to enhance or change their cognitions and practices is a willingness to learn. Each participant's identity and cognitions may be affected by dialogic reflections; however, this is not always the case because each participant has multiple identities and cognitions. Thus, this change or development varies depending on each participant individually, the environment in which he works, the circumstances surrounding him, and how to deal with them according to those identities and cognitions he has because each participant has multiple identities and cognitions. Additionally, cognitions, identities, and practices may not change significantly, but this is contingent on how their learners, their classroom identity, or their starting points were different, as well as their desire in relation to desired outcomes.

In response to the second research question, this study's findings indicated that interaction with peers and the exchange of experiences through their engagement in dialogic reflections and the sharing of ideas about how to implement reflective practice enables certain features that

promote affordance. This allows teachers to participate effectively in the programme, collaborate, and learn from one another, which they valued as a means of enhancing their performance and understanding of the curriculum objectives. However, reflective practice is not perceived as entirely beneficial or straightforward because it appears to be time-consuming, individual, and may be viewed as an assignment that teachers must complete, leading teachers to write it for the sake of writing rather than reflection. This makes it very rigid and structured, and participants perceive it as additional work and responsibility, believing they will still be unable to fully implement what they deem appropriate, even if their decisions are based on reflection, due to the limited space available for modification or change.

7.3 Implications and contributions of the study

As mentioned above, the findings of the study demonstrated the complexity of reflective practice and that the term "reflection" encompasses a wide range of activity and complexities. This means that it involves more than just interacting with others, their cognitions and identity, but also that what occurs in that reflection is more than simply doing what they were asked to reflect on. This concluding chapter considers two areas of implications: theoretical implications by revisiting the theoretical framework outlined in chapter 2, and some practical implications for the participants in this study. The latter are based on the institution, its educational context and policies, teacher education programmes, and the direct pedagogical implications for English language teachers.

7.3.1 Implications in educational context and policies

Although this study focuses on teachers' perspectives, it also provides a set of recommendations for policymakers and curriculum developers. The findings suggest that the challenges associated with introducing and implementing curriculum change should not be underestimated because when there is an advancement and consensus among education planners, teachers will not change as quickly as policymakers will. Those ideas can change very quickly, but teachers have to negotiate that within a context. Therefore, it is important to consider these factors prior to introducing curriculum reform or innovation to ensure the desired outcomes. Furthermore, when incorporating new teaching concepts into local contexts, curriculum planners should not ignore all teachers' existing values or cognitions. Thus, prior to developing the new initiatives and curriculum, research should be conducted to examine teachers' general cognitions.

Through the voices of the participants, the study addressed a variety of issues concerning the educational context and its policies. These issues include in-service training programmes, curriculum development, the assessment system, and the power of hierarchy. In terms of the

Ministry's professional development training programmes, participants believe that some of those who present them lack contextual experience. Furthermore, the strategies that are intended to be implemented are inappropriate for the Saudi school context. Although many of these programmes have contributed to developing some of the teachers' teaching skills, the participants see the importance of their participation in the preparation of these programmes in order to avoid problems during implementation and to be aware of its purposes and goals. This suggests that when education planners reach consensus, a certain amount of power is created, and teachers are unlikely to change as quickly as policymakers. While ideas can change very quickly, teachers need to negotiate these shifts within their context, as they may conflict with their identity, practices, natural cognition, and context.

According to the participants, they were given more opportunities to reflect on and improve their practices, as well as share their experiences with other colleagues, as part of the current training programme, which they appreciated because they had never had that opportunity with previous training programmes. However, the participants believe it is very rigid and structured and it becomes more complicated in their minds when there is a power structure around it. Their responses suggest a need for more programmes aimed at enhancing the quantity and quality of teachers' performances inside and outside of the classroom, as well as more opportunities for teachers to implement what they have learned and reflected on. As mentioned in the first chapter of this study, most professional teaching standards and education policies tend to ignore the humanistic and cognitive aspects of teachers' roles in teacher education programmes. Teachers are human beings, and their teaching identity, actions, and feelings are inextricably linked to their personal beliefs and values, and thus to their reflective thinking. In other words, rather than making it about methods and what teachers should or should not do, humanising teacher education and humanising teaching should be part of teacher education programmes. This shows the idea of having experienced education through communication, education as a human exchange and passing that on to their roles within a classroom environment as teachers. They can take what they have learned from the programme and apply it to another human situation.

Most of the participants said there was a contradiction in what the Ministry of Education or the actions/practices its policy required, especially in the evaluation and assessment systems. They explained that the Ministry provides some training programmes that support communicative classrooms and advise them to be more communicative in their classrooms but the assessment mostly focuses on structure. This resulted in teachers being confused between focusing on the general goal of language teaching in Saudi Arabia, which is developing communication skills, and the assessment criteria and examinations, which are considered a standard for evaluating the outcomes of each teacher.

The findings revealed that most English language teachers used various aspects of teaching contexts impact on participants' choice of teaching methodology, which become apparent through dialogical engagement. This disparity was found to be caused by exam-oriented environments. This caused some teachers to focus on what will be on the exam because the students' priority and main objective was to get good marks. This is something that would have to be considered when reshaping or developing new educational policies, which would entail taking into account the benefits and other consequences of giving teachers a wider role, as well as their ability to make valuable contributions. Consequently, the priority of policymakers is to reform examination content to align with the objectives of the communicative language teaching approach. Therefore, instead of focusing solely on grammar and written work, English exams should also include listening comprehension and oral communication.

Given the Kingdom's Vision 2030 emphasis on developing a knowledge-based economy and the Ministry of Education's own vision to achieve excellence in education and research (see 1.4), the Ministry should consider making its educational policies more flexible for teachers. In addition, institutions should be more supportive of teachers' initiatives and provide them with opportunities for continued professional development and learning. As previously suggested, policymakers need to keep in mind that teachers' own cognitions, identities, and backgrounds can play a significant role in curriculum implementation. To ensure the successful implementation of any new classroom practice, educational policymakers should include teachers' cognitions, identities, and beliefs as part of their knowledge base. In contrast, ignoring teachers' long-held beliefs about English teaching, learning, and curriculum will impede the implementation of innovative ideas and practices that Saudi English language teachers are encouraged to adopt in their classrooms.

7.3.2 Implications for educational institutions

Although the study was conducted at a single Directorate of Education through four cases, and thus the findings cannot be generalised, some implications may be drawn that are applicable to other similar institutions or Directorate of Education arrangements in Saudi Arabia.

According to the literature review, there are few studies on how teachers work cognitively in Saudi Arabian schools. This study not only shed light on this area, but also shows how teachers in Saudi Arabia engaged in systematic reflective practice as a vehicle for understanding teacher cognitions, identity, dialogue, and contextualisation. The entire section 6.2 was devoted to this area to reveal several things that happened beneath the surface of the reflection process. In short, reflective practice and the process of reflection are interesting, but what may emerge is

more than reflection. When teachers were asked to reflect, they referred to prior experience, and synthesised it with what they knew and what they currently did, showing that they were informed and influenced by many of their own experiences.

The implication of this is that it should be considered that active systematic reflective practice alone may not be the main driver of teachers' practices, cognitions, and identities, but that the dialogue with others, whether with teacher educators, teachers, administrators, or even students, plays a significant role in the reflective practice's effectiveness, although there are dimensions that constrain the perceived intentionality and effectiveness of this. Therefore, if educational institutions want teachers to reflect on their teaching practices, it should not be done quickly and superficially, as if it were a task to be completed. This suggests that training should be prioritised, followed by opportunities for teachers to reflect on and analyse their own teaching practices in order to enhance the effectiveness of their teaching. If teachers perceived reflective practice as a judgement of their thinking and expected someone to read their reflection with some judgement, as happened with reflective diaries, it would not be reflection. Some teachers may like this, but many prefer to speak with colleagues, share ideas, and listen to others rather than have a piece of writing judged by someone else.

7.3.3   Implications for English language teachers

This study has a number of pedagogical implications, particularly for English language teaching in Saudi Arabia. It has been stated that secondary school students lack basic language skills, particularly in the areas of oral communication, reading, and writing. To overcome this issue, adequate in-service professional training programmes should be provided that are appropriate for teachers' contexts while also allowing them enough space and adequate flexibility to apply what they have learned, each according to the environment of their class and the level of their students. This study prompted teachers to reflect on what they had done. In the study, it was found to be crucial that teachers' critical self-reflection provided rich data about how their lives influenced their practice and helped them become aware of what they think and allowed them to modify some of their cognition or practice. It is interesting that the achievements participants gained from dialogic reflection might be replicated and expanded on in future teacher development programmes.

7.3.4   Theoretical and practical contributions

This study sheds light on the relationship between teacher cognition, teacher identity, and practice, making a significant theoretical contribution to the field of teacher education. It

provided valuable insights into the teacher cognitions and identity and the way teachers engaged and implement what they have learned from the programme in the context of change of the proposed shifts in education policy in Saudi Arabia. Furthermore, the study revealed a number of relationships between first language cognition and cognitions of English, as well as teachers' perceptions of their first language, themselves as learners, their students as learners, and themselves as teachers. This has been shown throughout this study through numerous discussions of the relationships between teachers.

Researchers in the traditional research approach on teacher cognition may think that dialogue as a method is positive, but what this study dealt with was the idea of having experienced education through communication, education as a human exchange, and passing that on in their role as a teacher within a classroom environment. This occurred, for instance, when a teacher brought the dialogue he had with his colleagues into the classroom and applied it to his students. This idea is in line with some of Borg's (2011, 2019) and Sanchez and Borg's (2020) ideas of teacher cognition. This is also reflected in the work of Li (2017, 2019), who reports that the topic of teacher cognition has expanded to include different aspects of teachers' lives and has looked beyond a contextual psychology of cognition, such as the study of teachers' interactive decisions, cognition in action, teacher knowledge and beliefs, cognition in situated practice, and teacher identity. This shows how teachers think and operate, and how, as the outcome of dialogue, teacher cognition, identity perceptions, language impressions, context, history, and relationships in the classroom intersect and interact with one another. Therefore, we should consider identity as part of cognition and cognition as part of identity and ignoring one will not help us understand the other.

Furthermore, the findings of this study corroborate Mann and Walsh (2017), which show that interaction with peers enables certain features that foster affordance, allowing teachers to contribute and learn from one another. Also, the findings of this study add another aspect from the previous studies, such as Owen (2014) and Mann and Walsh (2017), whose findings have focused on learning or gaining knowledge as a result of a particular interaction. This study showed deeper outcomes as a result of interaction and dialogue with peers, showing how that engagement resulted in legitimising a thought and validating a practice, as well as what difference it makes when something is explicitly shared and accepted. Also, the findings of the current study support Farrell's (2015, 2022) argument, which claims that the way of implementing reflective practice by supervisors and school administrators diverts it from its original purpose and makes it only a tool to fix some of the issues of pre-determined teaching practices made by policymakers. This view regards teachers as technicians whose performance and competence are evaluated by the end product of these checklists in terms of changes they have made in their practice to satisfy

the supervisors' or administrators' views of what should be done in the classrooms, while ignoring the person who is reflecting and the contextual and human dimensions in reflective practice.

The current study provides greater in-depth and specific empirical insights into this context, showing how cognition relates to context, which add insights to Borg's (2011) model, as he calls for such data. According to Borg (2011), our understanding of how language teacher education affects the knowledge and beliefs of practicing teachers is still 'incipient', and the field requires significantly more empirical attention (see 1.3). Moreover, he (Borg, 2019) states that he has worked on a variety of professional development initiatives for language teachers around the world in recent years. He has frequently contributed to the design, conduct, review, and reporting of impact studies in these projects. Considering the significant resources that Ministries and educational organisations around the world are investing in enhancing the competence of English language teachers, he proposes that researchers do this not only for theoretical purposes, but also for accountability.

As mentioned in section 1.3 of the current study, most of the studies have not looked at how systematic reflective practice tools and a collaborative approach to reflective practice can influence how teachers think about their daily teaching practices. Also, as Mann and Walsh (2015) point out, these studies lack a dialogic, data-driven approach. In addition, the majority of studies represent reflective practice as an individual process and have not explored collaboration in a community of practice because they focus on cognition in an objective, individual way, not accounting for the fact that our minds operate in dialogue with others and in a constant relationship with our environment. Furthermore, Farrell (2022) encourages teacher educators and researchers to be more critical of their own practice and to actively engage in their roles by facilitating collaborative dialogical and shared reflections among teachers by examining teachers' personal and professional histories and how they influence their practices. Therefore, this is a data-driven study which is in line with Mann and Walsh's (2015) call for such data. It includes how participants think about their cognition and identity, what they draw on with their identity, how they think about their students, and how different times, purposes, and ideas influence that. This brings up questions about how we define and theorise cognition and identity.

Time was a common theme in the research, and it has theoretical, practical, and methodological implications. Firstly, time intersects all elements of the study, and many findings that emerged from data did so in relation to time, whether experiences over time, or the way the phenomena studied become apparent, and their nature becomes clearer, over time, as they engage with ongoing and changing contexts and practices. Practically, the usefulness of engaging with teacher education over time was very clear in this study, both for teacher educators to engage with

participants, and for participants to form networks within their communities of practice, as peer interaction was seen as an authentic way to communicate about practices and approaches. Finally, methodologically, the benefits are significant of having extended contact with participants in research on cognition and the various themes connected with it in the theoretical framing of this study. Interviews that have a history and shared understanding create richer dialogues, and when participants have understanding of and investment in the research objectives, and feel an active part of the study, the data elicited are far richer, more detailed, and build on relationships of understanding. Many studies rely on single interviews with teacher trainers and/or trainees, or impersonal top-down methods of collecting teacher reflections, but this study underlines the benefits of extended and extensive contact with participants. It certainly helps to know those whose thoughts and identities form the focus of research, and for them to know their role in the enquiry.

7.4   Limitations and recommendations

7.4.1   Limitations of the study

This study provided a comprehensive analysis of teachers' cognitions, identities, and teaching practices through systematic reflective practice tools. However, due to the complexity and diversity of research on language teacher cognition, this study has some limitations that are discussed below.

Data were only collected from four male secondary school teachers teaching English in a selected Directorate of Education in Saudi Arabia. It was thus confined or limited in terms of country, profession, gender, education sector, and university. These teachers would have a very different trajectory and environment compared to female teachers in female-only institutions. This delimitation was necessary for gaining the valuable insight that was gained through the rich qualitative data gathered from the few teachers, which included varying experiences, as this would be both reflective of teachers who joined the programme, and it accessed different temporal factors around levels of experience and generational differences. The teachers in this study were typical in terms of their qualifications, experience, and educational backgrounds. This allowed for the collection of more in-depth data that included numerous examples of how they engaged and used their prior experiences, beliefs, knowledge, and personal perspectives to make informed educational decisions. In terms of practicality, selecting four participants allowed the researcher to develop a close relationship with them, eliciting more data and making them feel more at ease during classroom observations. The participants were able to share their experiences with their colleagues or the researcher after establishing a rapport in this way. There

was no data collected from other stakeholders in the teaching and learning process, including the Directorate of Education, school management or administration, or the students at the place where this study occurred.

The study found that there are many positives of building a holistic picture of teacher cognition that accounts for context, identity, and various elements; however, isolating these different elements can be very difficult. I have interpreted the data, developed the focus, developed a relationship with the participants and have a deep understanding of the context, but it does rely on my interpretation and another researcher might have a different interpretation. Since the researcher is a human researching human being and gaining deep insights, not all the insights would be replicated in the same way or would have the same interpretation because it is slightly down to interpretation when we look at individuals' actions and try to make a link to their cognition. Thus, there is no transparent link between cognition which exists in somebody's head and what individuals say or their actions, but this is a revealing study nonetheless, and that is the nature of the data.

Another limitation is that this research began between positioned between an open theoretical enquiry and a practical study. I sought to understand core themes (e.g. reflection, cognition, and identity) in their contextual reality in order to contribute new knowledge to the field, while also seeking to provide a practical account of teacher education in Saudi Arabia that could be useful and enhance practices there. I feel I learnt a great deal about practical and theoretical areas, and the findings contribute to both, but I now see how a more theoretical focus could have deconstructed elements of the conceptual framework and examined them in greater depth from the beginning. I conclude how 'reflection' is multifaceted, and provide examples from these teachers' engagement with the research, but if the research had begun with this assumption and focus, which does not align with some research in the field, I might have more robust data and literature to more clearly identify how this was the case. This might contribute clearer theoretical accounts of what reflection is, and how research and practice in the area might progress in future. Similar limitations relate to concepts that emerged the findings but were not of central focus, but which could have been core to the framing and data collection and analysis, such as ideology, language variation, culture, and multilingualism. Such studies could be undertaken in future when looking at this area.

7.4.2 Recommendations for future research

Further research could be valuable from the perspectives of the other aforementioned groups. As the study was confined to teachers, teacher educators, school leaders, administrators and

students would need to be involved as well. Involving individuals from this educational context could provide instructive insights into the teaching and learning process in English language classroom contexts in Saudi Arabia. As previously stated, conducting research on the cognitions and identities of English language teachers in one geographical setting may not be representative of all English language teachers in secondary schools across the country; therefore, this study suggests additional research comparing the differences and similarities between teachers from different regions.

A more longitudinal case study would better capture the interplay within the complex cognition, identity, and reflective practice and the types of reflections could provide richer data with regard to the implementation of systematic reflective practice in order to depict the change and development of teachers' cognitions and practices through dialogic reflection. Further research is also required due to the serious nature of students' deficiencies and weaknesses, particularly their poor oral communication, reading, and writing skills, as the participants stated that some students struggle with English and others do not even understand the basics of the language. Future research could thus take a more proactive approach to investigating the role of teacher cognition and reflective practice in enhancing teachers' performance in meeting the academic needs of students by taking a more proactive approach.

Regarding reflective practice and teacher autonomy, this is a very interesting issue in teacher development whether it is bottom-up emphasising teacher autonomy and enabling and empowering teachers to determine and devise ways for effective teaching, or whether it is not about teacher autonomy, it is about teachers' work achieving the central vision and the Ministry's strategy. This is a very hugely complex area because teachers are actually doing both. What they are doing is trying to find what works in their classroom and they are also trying to work with Ministry policy and specified materials and prepare for Ministry's tests. So, the teachers' work is a very complex mix as we do not have a good understanding of how this comes together in teachers' daily work and learning. So, it is not either top down or bottom up, it is what kind of complex mix is going on here. Are they trying to achieve a vision of teacher education or is reflective practice a genuine bottom-up opportunity for teachers to feel confident about what they do to change things they want to change, to try things they want to change and become aware of what works and does not work for them? Is this a personal journey or is this kind of a wider strategy? Many questions emerge from this work, and future research in this area, even in this same context, has potential to uncover greater insights for ELT, teacher education, and neighbouring fields.

Appendix A   Interview guide

- Name and age

- Education

- Experiences learning/ teaching English

- Teaching approach

- Pre- or in-service teacher training experiences.

- Current teaching approach

- Error correction, how and when?

- The use of L1, When and why?

- Your role in the classroom as an English teacher

- The role of the students in English class

- Group and pair work

- Restrictions on the kinds of materials

- Reflective practice

- The role of engaging with other colleagues to discuss some aspects of teaching practices based on reflections

- The challenges that helps/hinders determining instructional choices

- The status of English in Saudi Arabia

Appendix B   Samples from MAXQDA
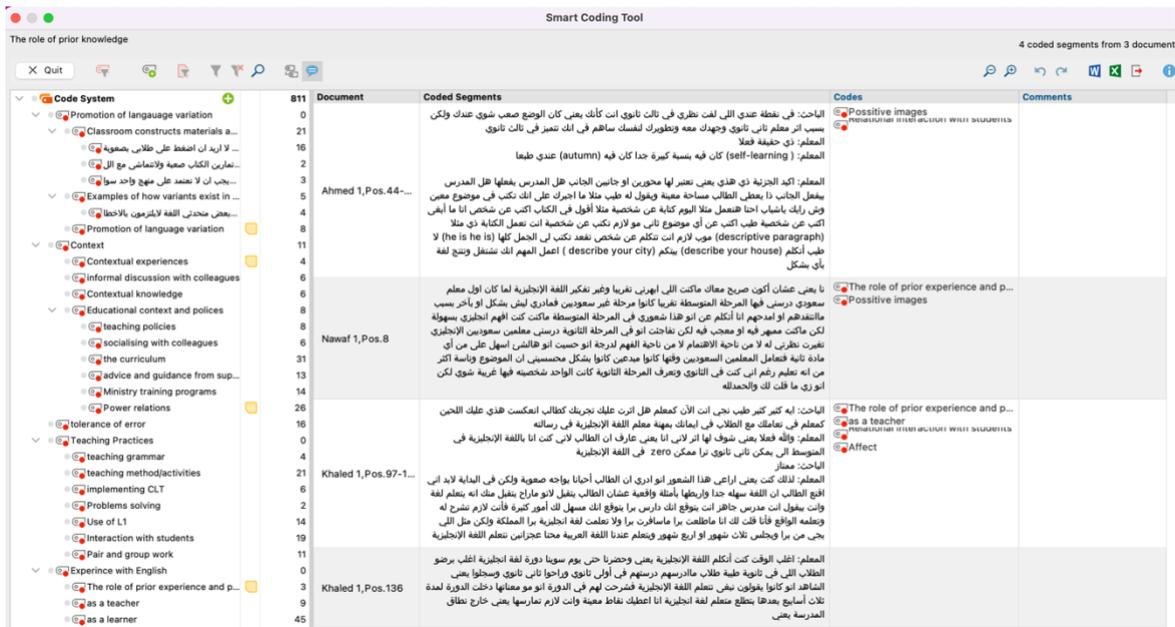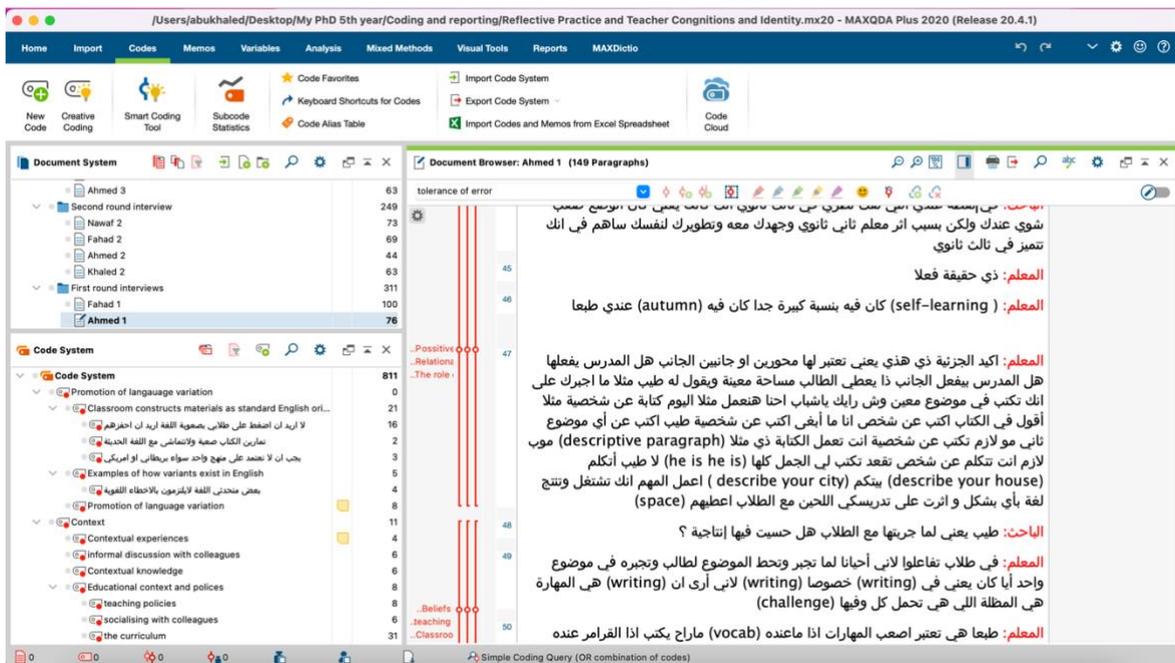
Appendix C   A sample of programme's report

مشرف تربوي	الوصف الوظيفي	وزارة التعليم	منفذ البرنامج
شارك بتنسيق البرنامج مشرفي شعبة اللغة الإنجليزية في محافظة الخرج			مشاركون
Language Learners in action / Collaborative Learning / Creative Learning / Reflective Practice			اسم البرنامج
برنامج تدريبي			مجال البرنامج
1. التعامل مع متعلمي اللغة والتحديات المصاحبة لذلك. 2. التدريس بالطريقة التواصلية والتفاعلية. 3. التدريس بطريقة التعلم التعاوني. 4. كيفية تنفيذ استراتيجية الممارسة التأملية الشاملة والتفاعل معها في تدريس اللغة.			أهداف البرنامج
تعريف معلمي اللغة في المرحلة الثانوية بخصائص التدريس التفاعلي والتعاوني وكذلك تطبيق استراتيجية المراجعة التأملية للممارسات التدريسية وطرق التدريس الحديثة المناسبة لمتعلمي اللغة			وصف البرنامج
5 أيام	مدة التنفيذ	1442/1/6هـ	تاريخ التنفيذ
25	عدد هم	معلمين	المستفيدون

Appendix D   Consent form

UNIVERSITY OF Southampton

CONSENT FORM

Study title: Exploring Teachers' Teaching Practices when Engaging in Systematic Reflective Practice: Teacher Cognitions and Identity

Researcher name: Abdulwahed Alharkan
ERGO number: 58221

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

I have read and understood the 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 for any reason without my participation rights being affected.	
I understand that my interview, focus group discussion, and observation will be audio recorded.	
Will involve you video recording a teaching session for discussion purposes	

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

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

Date………………………………………………………………………………………..…………………….

Name of researcher   Abdulwahed Alharkan

Signature of researcher ……………………………………………………………………………………….

Date……..….

List of References

Abad, J. V. (2013). Pedagogical Factors That Influence EFL Teaching: Some
    Considerations for Teachers' Professional Development, *PROFILE: Issues in Teachers'
    Professional Development*, *15*(1), 97-108.

Abdan, A. A. (1991). An exploratory study of teaching English in the Saudi elementary
    public schools. *System,* 19(3), pp.253-266.

Abdi, H., and Asadi, B., (2015). A Synopsis of Researches on Teachers' and Students'
    Beliefs about Language Learning. International Journal on Studies in English Language and
    Literature (IJSELL), 3(4), pp.104-114.

Abelson, R. (1979(. Differences between belief and knowledge systems. *Cognitive Science,*
    3(4), pp.355-366. Language and Literature (IJSELL), 3(4), pp.104-114.

Adelman, N. E. (1998). Trying to beat the clock: Uses of teacher professional time
    in three countries. Washington, DC: U.S. Department of Education. Retrieved from
    ERIC database

Akbari, R., (2007). Reflections on reflection: A critical appraisal of reflective
    practices in L2 teacher education. *System*, *35*(2), pp.192-207.

Al Asmari, Abdul Rahman. (2013). Practices and prospects of learner autonomy:
    Teachers' perceptions. *English Language Teaching*, vol. 6, no. 3, pp. 1-10.

Alghamdi, H., & Petraki, E. (2018). Arabizi in Saudi Arabia: A deviant form of language or simply a
    form of expression? *Social Sciences, 7(9), 155.*

Al-Hajailan, T. (2003). *Teaching English in Saudi Arabia*. Riyadh: Aldar Alsaulatia, pp. 1-51.

Al-Hazmi, S. (2003). EFL teacher preparation programs in Saudi Arabia: Trends and
    challenges. *TESOL Quarterly,* 37(2), pp.341-344.

Alibakhshi, G., & Dehvari, N. (2015). EFL Teachers' Perceptions of Continuing
    Professional Development: A Case of Iranian High School Teachers. *PROFILE:
    Issues in Teachers' Professional Development*, *17*(2), 29-42.

Al-Jarf, R. (2004). College students' attitudes towards using English and Arabic as a
    medium of instruction at the university level (in Arabic). [online]. [Accessed 1
    September 2011]. Available from:
    http://faculty.ksu.edu.sa/aljarf/Publications/Forms/AllItems.aspx.

Al-Jarf, R. (2008). The impact of English as an international language (EIL) upon
    Arabic in Saudi Arabia. *Asian EFL Journal,* 10(4), pp.193-210.

Al-Mohanna, A. (2010). English language teaching in Saudi Arabian context: How
    communicatively oriented is it. *Journal of King Saud University, Language &
    Translation,* 22, pp.69-88.

Al-Seghayer, K. (2005). Teaching English in the Kingdom of Saudi Arabia: slowly by

List of References

    Steadily changing. *In:* G. BRAINE, ed. *Teaching English to the world: History, curriculum and practice.* New Jersey: Routledge, pp.125-134.

Al-Seghayer, K. (2011). *English teaching in Saudi Arabia: Status, issues and challenges.* Riyadh, Saudi Arabia: Hala Print Co.

Al-Seghayer, K. (2014). The Actuality, Inefficiency, and Needs of EFL Teacher Preparation Programs in Saudi Arabia. International Journal of Applied Linguistics & English Literature 3 (1) 143-151.

Alshumaimeri, Y. A., & Almohaisen, F. M. (2017). Saudi EFL Teachers' Perceptions of Professional Development Activities. *Journal of Education & Social Policy*, *7*(1), 185-193.

Andrews, S. (2003). 'Just like instant noodles': L2 teachers and their beliefs about grammar pedagogy. *Teachers and Teaching: Theory and Practice,* **9**(4), pp.351 375.

Angrosino, M., (2012). Observation-based research. Research methods & methodologies in Education, pp.165-169.

Augustyn, P., (2013). Translation and Bilingual Practice for German Vocabulary Teaching and Learning. Unterrichtspraxis/Teaching German, 46(1), pp.27-43. http://dx.doi.org/10.1111/tger.10127.

Bachman, L. (2004). Research guidelines in TESOL: Alternative perspectives linking observations to interpretations and uses in TESOL research. *TESOL Quarterly*, vol. 38, pp. 723–728.

Bailey, K. D. (1994). *Methods of Social Research*, fourth edition. New York: The Free Press.

Barcelos, A. M. F. (2000). *Understanding teachers' and students' language learning beliefs in experience: A Deweyan approach* (Unpublished doctoral dissertation). The University of Alabama, Tuscaloosa, AL, USA.

Barcelos, A. M. F. (2003). Researching beliefs about SLA: a critical review. In P. Kalaja & A. M. F. Barcelos (Eds.), *Beliefs about SLA: New research approaches* (pp.7-33). Dordrecht: Kluwer.

Barcelos, A. M. F. (2011, March). *Language learning beliefs, emotions, and identities as overlapping coconstructing concepts*. Paper presented at the American Association of Applied Linguistics, Chicago.

Barcelos, A. M. F., & Kalaja, P. (2013). Beliefs in SLA: Teacher. In C. A. Chapelle (Ed.), *Encyclopedia of applied linguistics*. Malden, MA: Wiley Blackwell. doi: 10.1002/9781405198431.wbeal0083

Barcelos, A. M. F. (2014, May). *The ecology of language learning beliefs, emotions and identities*. Paper presented at Psychology for Language Learning, Graz, Austria. Barcelos, A. M. F., & Kalaja, P. (Eds.). (2011). Beliefs about SLA revisited, a special issue. *System, 39*(3), 281-416.

Barcelos, A. M. F. (2015). Unveiling the relationship between language learning

beliefs, emotions and identities. *Studies in Second language learning and teaching*, (2), 301-325

Basturkmen, H. (2012). Review of research into the correspondence between language teachers' stated beliefs and practices. *System*, *40*(2), 282-295.

Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: an overview of issues in the literature and implications for teacher education. *Cambridge Journal of Education, 39*(2), 175-189. doi: 10.1080/03057640902902252

Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and Teacher Education, 20*(2), 107-128. doi: 10.1016/j.tate.2003.07.001

Benwell, B., & Stokoe, E. (2006). *Discourse and identity*. Edinburgh: Edinburgh University Press.

Block, D. (2007). *Second language identities*. London: Continuum.

Borg, M. (2004). The apprenticeship of observation. *ELT journal, 58*(3), 274-276.

Bolger, N., Davis, A. and Rafaeli, E., (2003). Diary methods: Capturing life as it is lived. *Annual review of psychology*, *54*(1), pp.579-616.

Borg, S., (2003). Teacher cognition in language teaching: a review of research on what language teachers think, know, believe, and do. *Language Teaching,* 36(2): pp.81-109.

Borg, S. (2011). The impact of in-service teacher education on language teachers' beliefs. *System*, *39*(3),370-380.

Borg, S. (2018). Teachers' beliefs and classroom practices. In *The Routledge handbook of language awareness* (pp. 93-109). Routledge.

Borg, S. (2019). Language teacher cognition: Perspectives and debates. *Second handbook of English language teaching*, 1149-1170.

Borg, S., & Sanchez, H. S. (2020). Cognition and good language teachers. *Lessons from good language teachers*, 16-27.

Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, *3*(2), pp.77-101.

Brubaker, R., & Cooper, F. (2000). Beyond "identity". *Theory and society, 29*(1), 1-47.

Bucholtz, M. and Hall, K., 2010. Locating identity in language. *Language and handbook oidentities*, *18*, pp.18-28.

Bukhari, S. (2019). *Complexity theory approaches to the interrelationships between Saudis' perceptions of English and their reported practices of English* (Doctoral dissertation, University of Southampton).

Burgess, T., Turvey, A., and Quarshire, R., (2000). Teaching Grammar: Working with Student Teacher. *Changing English*, 7(1), pp. 7-21. https://doi.org/10.1080/135868400109708.

List of References

Burns, A., & Richards, J. C. (Eds.). (2009). *The Cambridge Guide to Second Language Teacher Education*. New York: Cambridge University Press.

Check, J. and Schutt, R.K. (2011). *Research methods in education*. Sage Publications.

Cohen, Louis; Lawrence Manion and Keith Morrison. (2007). *Research methods in education*, sixth edition. London, Routledge.

Corbetta, P., (2003). *Social Research Theory, Methods and Techniques*. London: SAGE Publications.

Clarke, M. (2008). *Language teacher identities: Co-constructing discourse and community* (Vol. 8). Clevedon: Multilingual Matters.

Creswell, J, W., (2007). Qualitative inquiry and research design: Choosing among five traditions. Thousand Oaks, CA: Sage Publications.

Creswell, John W. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. SAGE Publications.

Crockett, M. D. (2002). Inquiry as professional development: creating dilemmas through teachers' work. *Teaching and Teacher Education, 18(5*), 609-624.

Daloglu, A., (2001). Fostering reflective teaching from the start: Journal keeping in preservice teacher education. *Journal writing*, pp.87-100.

Danielewicz, J. (2001). *Teaching Selves: Identity, Pedagogy, and Teacher Education*. New York: State University of New York Press.

Daniels, E., Pirayoff, R. and Bessant, S., (2013). Using Peer Observation and Collaboration to Improve Teaching Practices. *Universal Journal of Educational Research*, *1*(3), pp.268-274.

Day, C. (1999). Professional development and reflective practice: purposes, processes and partnerships. *Pedagogy, Culture & Society*, *7*(2), 221-233.

Dhonau, S. and McAlpine, D., (2002). "Streaming" Best Practices: Using Digital Video-Teaching Segments in the FL/ESL Methods Course. *Foreign Language Annals*, *35*(6), pp.632-636.

Dörnyei, Z., (2007). *Research Methods in Applied Linguistics: Quantitative and Qualitative and Mixed Methodologies*, 1st ed. Oxford University Press.

Duff, P. A., & Uchida, Y. (1997). The negotiation of teachers' sociocultural identities and practices in postsecondary EFL classrooms. *TESOL Quarterly, 31*(3), 451-486.

Dunn, S. V., Ehrich, L., Mylonas, A., & Hansford, B. C., (2000). Students' perceptions of field experience in professional development: A comparative study. Journal of Nursing Education, 39(9), pp.393–400.

Eatough, V., & Smith, J. A. (2008). Interpretative Phenomenological Analysis. In C. Willig, & W. Stainton-Rogers (Ed.), *The Sage handbook of qualitative research in psychology* (pp. 179-194). Los Angeles: Sage. doi: https://doi.org/10.4135/9781848607927.n11

Elyas, T., & Badawood, O. (2016). English Language Educational Policy in Saudi Arabia Post-21st Century: Enacted Curriculum, Identity, and Modernisation: A Critical Discourse Analysis Approach. In *FIRE: Forum for International Research in Education* (Vol. 3, No. 3, pp. 70-81). Lehigh University Library and Technology Services. 8A East Packer Avenue, Fairchild Martindale Library Room 514, Bethlehem, PA 18015.

Elyas, T., & Picard, M. (2018). A brief history of English and English teaching in Saudi Arabia. In *English as a foreign language in Saudi Arabia* (pp. 70-84). Routledge.

Endacott, J.L., (2016). Using Video-Stimulated Recall to Enhance Preservice-Teacher Reflection. *The New Educator*, *12*(1), pp.28-47.

Eröz-Tuğa, B., (2012). Reflective feedback sessions using video recordings. *ELT journal*, p.ccs081.

Fakazlı, Ö. and Gönen, S.İ.K., (2017). Reflection on Reflection: EFL University Instructors' Perceptions on Reflective Practices Yansıtma Üzerine Yansıtma: İngilizceyi Yabancı Dil Olarak Öğreten Üniversite Okutmanlarının Yansıtmalı Öğretim Uygulamaları Üzerine Algıları.

Fareh, S. (2010). Challenges of teaching English in the Arab world: Why can't EFL programs deliver as expected?. *Procedia-Social and Behavioral Sciences*, *2*(2), 3600-3604.

Farrell, T. S. C., (2007). Reflective language teaching: from research to practice. London: Continuum.

Farrell, T. S. (2011). Exploring the professional role identities of experienced ESL teachers through reflective practice. *System, 39*(1), 54-62.

Farrell, T.S. and Bennis, K., (2013). Reflecting on ESL teacher beliefs and classroom practices: A case study. *RELC Journal*, *44*(2), pp.163-176.

Farrell, T. S., & Ives, J., (2014). Exploring teacher beliefs and classroom practices through reflective practice: A case study. Language Teaching Research, 1362168814541722.

Farrell, T.S. and Mom, V., (2015). Exploring teacher questions through reflective practice. *Reflective Practice*, *16*(6), pp.849-865.

Farrell, T. S. (2022). *Reflective Practice in Language Teaching*. Cambridge University Press.

Fatemipour, H., (2013). The efficiency of the tools used for reflective teaching in ESL contexts. Procedia-Social and Behavioral Sciences, 93, pp.1398-1403.

Ferraro, J.M. (2000). Reflective practice and professional development. ERIC Digest.

Finlay, L., (2008). Reflecting on 'Reflective practice'. *PBLB paper*, *52*.

Firdyiwek, Y. and Scida, E.E., (2014). Reflective Course Design: An Interplay between Pedagogy and Technology in a Language Teacher Education Course. *International Journal of ePortfolio*, *4*(2), pp.115-131.

List of References

Gabillon, Z. (2012, November). Revisiting foreign language teacher beliefs. In *Frontiers of language and teaching* (Vol. 3, pp. 190-203). Universal Publishers.

Gee, J. P. (2000-2001). Identity as an analytic lens for research in education. *Review of research in education*, 99-125.

GIBBS, G. (1988). Learning by Doing: A Guide to Teaching and Learning Methods. *Further Education Unit*.

Goh, P. S., Matthews, B., (2011). Listening to the concerns of student teachers in Malaysia during teaching practice. Australian Journal of Teacher Education, 36(3), pp.11-23.

Gomez, L. M., Sherin, M. G., Griesdorn, J., & Finn, L.-E., (2008). Creating social relationships: The role of technology in preservice teacher preparation. Journal of Teacher Education, pp. 59, pp.117–131. doi:10.1177/0022487107314001.

Gray, D. E., (2004). *Doing Research in the Real World*. London: SAGE Publications.

Gün, B. (2010). Quality self-reflection through reflection training. *ELT journal*, *65*(2), pp.126-135.

Guyton, E., & Mclntyre, J. D., (1990). Student teaching and school experiences. In R. W. Housten (Ed.), Handbook of research on teacher education. pp. 514–534. New York, NY: Macmillan Publishing Company.

Hall, D. (2004). *Subjectivity*. New York: Routledge.

Halim, L., Buang, N.A., &Meerah, T.S.M., (2010). Guiding student teachers to be reflective. Procedia-Social and Behavioral Sciences, 18, pp.544-550.

Hammack, P. L. (2015). Theoretical Foundations of Identity. In K. C. McLean & M. U. Syed (Eds.), *The Oxford Handbook of Identity Development* (pp. 11-30): Oxford University Press.

Hancock, E. S., and A. J. Gallard., (2004). "Preservice Science Teachers' Beliefs about Teaching and Learning: The Influence of K–12 Field Experiences." Journal of Science Teacher Education 15 (4). pp.281–291.

Harford, J., MacRuairc, G. and McCartan, D., (2010). 'Lights, camera, reflection': using peer video to promote reflective dialogue among student teachers. *Teacher Development*, *14*(1), pp.57-68.

Harrell, M. & Bradley, M., (2009). Data Collection Methods. *Rand National Defense Research Institute.* Retrieved from: http://www.rand.org/content/dam/rand/pubs/technical_reports/2009/RAND_TR718.pdf

Hancock, E. S., and A. J. Gallard., (2004). "Preservice Science Teachers' Beliefs about Teaching and Learning: The Influence of K–12 Field Experiences." Journal of Science Teacher Education 15 (4). pp.281–291.

Hawkins, M., & Norton, B. (2009). Critical Language Teacher Education. In A. Burns & J. C. Richards (Eds.), *The Cambridge guide to second language teacher education* (pp. 30-39). New York: Cambridge University Press.

Holstein, J. A., & Gubrium, J. F. (2000). *The self we live by: Narrative identity in a postmodern world*. New York: Oxford University Press.

Hedgcock, J.S., (2002). Toward a socioliterate approach to second language teacher education. *The Modern Language Journal*, *86*(3), pp.299-317

Hilal, K. T., & Denman, B. D. (2013). Education as a Tool for Peace? The King Abdullah Scholarship Program and Perceptions of Saudi Arabia and UAE Post 9/11. *Higher Education Studies*, *3*(2), 24-40.

Ibrahim, A.S., (2013). Approaches to supervision of student teachers in one UAE teacher education program. *Teaching and Teacher Education*, *34*, pp.38-45.

Isikoglu, N., (2007). The role of reflective journals in early childhood pre-service teachers' professional development. *Kuram ve Uygulamada Egitim Bilimleri*, *7*(2), p.819.

Johnson, K. E. (1994). The emerging beliefs and instructional practices of preservice English as a second language teachers. *Teaching and Teacher Education, 10*(4), 439-452.

Johnson, K. E. (2009). *Second Language Teacher Education: A Sociocultural Perspective*. New York: Routledge.

Johnston, B. (2003). *Values in English language teaching*. Mahwak, New Jersey: Laurence Erlbaum Associates.

Johnson, Burke & Larry Christensen. (2010). *Educational research: Quantitative, qualitative, and mixed approaches*, fourth edition. SAGE Publications.

Jones, J.F. and Fong, P.M., (2007). The impact of teachers' beliefs and educational experiences on EFL classroom practices in secondary schools. *Asian Journal of English Language Teaching*, *17*(0).

Jorgensen, D. L. (1989). Participants observation: A methodology for human studies. *Applied Social Resaerch Methods Series*, vol. 15, pp. 107-134.

Kagan, D. M., (1992). "Professional Growth among Preservice and Beginning Teachers." *Review of Educational Research*, 62 (2): pp.129–169.

Kennedy, M., (1989). Some surprising findings on how teachers learn to teach. Educational Leadership, 49(3), pp.14-17.

Kettle, B. and Sellars, N., (1996). The development of student teachers' practical theory of teaching. *Teaching and teacher education*, *12*(1), pp.1-24.

Khan, I. (2011). Role of applied linguistics in the teaching of English in Saudi Arabia. *International Journal of English Linguistics*, 1(1): 105-114.

Kiely, R., (2001). Classroom evaluation – values, interests and teacher development. Language Teaching Research, 5 (3), pp.241-261.

List of References

Kiely, R., (2013). Integrating reflection in teacher education: Guidelines for Practice. *ESL Practitioner*. 2(1), pp.1-32.

Kiely, R. & Davis, M., (2010). From transmission to transformation: teacher learning in ESOL. In Language Teaching Research Vol 14, No 3: 277-96. Lortie, D. 1975. Schoolteacher: A Sociological Study. London: University of Chicago Press.

Kiely, R. (2014). English Language Teacher Identity: A Framework for Teacher Learning and Professional Development. In D. Evans (Ed.), *Language and Identity: Discourse in the World* (pp. 207-228). London, GB: Bloomsbury.

Koc, M., (2011). Let's make a movie: Investigating pre-service teachers' reflections on using video-recorded role playing cases in Turkey. Teaching and Teacher Education, 27, pp.95–106. doi:10.1016/j.tate.2010. 07.006.

Korthagen, F. & Lagerwerf, B., (1996). Refraining the relationship between teacher thinking and teacher behaviour: Levels in learning about teaching. *Teachers and teaching*, *2*(2), pp.161-190.

Korthagen, F. A. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and teacher education*, *20*(1), 77-97.

Koster, B., Brekelmans, M., Korthagen, F., & Wubbels, T., (2005). Quality requirements for teacher educators. Teaching and Teacher Education, 21, pp.157–176. doi:10.1016/j.tate.2004.12.004

Kourieos, S., (2016). Video-mediated microteaching–A stimulus for reflection and teacher growth. *Australian Journal of Teacher Education*, *41*(1), p.4.

Körkkö, M., Kyrö-Ämmälä, O. and Turunen, T., (2016). Professional development through reflection in teacher education. *Teaching and Teacher Education*, *55*, pp.198-206.

Kubanyiova, M., & Feryok, A. (2015). Language teacher cognition in applied linguistics research: Revisiting the territory, redrawing the boundaries, reclaiming the relevance. *The Modern Language Journal*, *99*(3), 435-449.

Kunt, N., (1997). Anxiety and Beliefs about Language Learning: A Study of Turkish Speaking University Students Learning English in North Cyprus. Dissertation Abstracts International, 59(01), 111A. (UMI No. 9822635). Kuzborska.

Kuzborska, I., (2011). Links between Teachers' Beliefs and Practices and Research on Reading. Reading in a Foreign Language, 23(1), pp. 102-128.

Lakshmi, S.B., (2014). Reflective practice through journal writing and peer observation: A case study. Turkish Online Journal of Distance Education,15(4), pp.189-204.

Lasagabaster, D. and Sierra J.M., (2011). Classroom Observation: Desirable Condition Established by Teachers. *European Journal of Teacher Education*, 34(4), pp.449-463.

Lave, J. (1996). Teaching, as learning, in practice. *Mind, culture, and activity, 3*(3), 149-164.

Lave, J., & Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.

Lee, H. J., (2005). Understanding and assessing preservice teachers' reflective thinking. Teaching and teacher education, 21(6), pp.699-715. http://dx.doi.org/10.1016/j.tate.2005.05.007

Lee, I., (2007). Preparing pre-service English teachers for reflective practice. ELT Journal, 61(4), pp.321- 329.

Levin, B., & He, Y., (2008). Investigating the content and sources of teacher candidates' personal practical theories (ppts). Journal of Teacher Education, 59(1), pp.55-68.

Li, L. (2017a). *Social interaction and teacher cognition*. Edinburgh University Press.

Li, L. (2019). *Language teacher cognition: A sociocultural perspective*. Springer Nature.

Li, X. (2012). The Role of Teachers' Beliefs in the Language Teaching-Learning Process. Theory and Practice in Language Studies, 2(7), pp.1397-1402.

Lofland, J. (1971). *Analysing Social Settings*. Belmont, CA: Wadsworth.

Lortie, D. C. (1975). *Schoolteacher: A Sociological Study*. London: University of Chicago Press.

Liton, H. A. (2012). DevelopingEFL Teachingand LearningPractices in SaudiColleges: A Review. *International Journal of Instruction*, *5*(2).

Lustick, D. S. (2011). Experienced secondary science teachers' perceptions of effective Professional development while pursuing National Board certification. *Teacher Development*, *15*(2), 219-239. doi:10.1080/13664530.2011.571511

Isenbarger, L., & Zembylas, M. (2006). The emotional labour of caring in teaching. *Teaching and teacher education*, *22*(1), 120-134.

Maarof, N., (2007). Telling his or her story through reflective Journals. International Education Journal, 8(1), pp.205- 220.

Mackey, A. and Gass, S.M. (2013). *Stimulated recall methodology in second language research*. Routledge.

Marshall, C. and Rossman G., (1989). *Designing qualitative research*. Newbury Park, CA: Sage.

Martel, J., & Wang, A. (2014). Language Teacher Identity. In M. Bigelow & J. Ennser-Kananen (Eds.), *The Routledge Handbook of Educational Linguistics* (pp. 289-300). New York: Routledge.

Mattheoudakis, M., (2007). Tracking changes in pre-service EFL teacher beliefs in Greece: A longitudinal study. *Teaching and teacher education*, *23*(8), pp.1272-1288.

McGee, J. R., Wang, C., & Polly, D. (2013). Guiding Teachers in the Use of a Standards-Based Mathematics Curriculum: Teacher Perceptions and Subsequent Instructional Practices After an Intensive Professional Development Program. *School Science & Mathematics*, *113*(1), 16-28. doi:10.1111/j.1949-8594.2012. 00172.x

List of References

McLean, K. C., & Syed, M. U. (2015). *The Oxford handbook of identity development*: Oxford University Press.

Meng, J., & Tajaroensuk, S. (2013). An investigation of tertiary EFL teachers' problems in their in-service professional development. *Journal of Language Teaching and Research*, (6), 1356. Meng, J., Tajaroensuk, S., & Seepho, S. (2013). The Multilayered Peer Coaching Model and the In-Service Professional Development of Tertiary EFL Teachers. *International Education Studies*, *6*(7), 18-31. Merriam, S.B., (2001). Qualitative research and case study applications in education. Jossey-Bass, San Francisco.

Merriam, S. B. (1998). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.

Merriam, S. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.

Miller, J. (2009). Teacher Identity. In A. Burns & J. C. Richards (Eds.), *The Cambridge guide to second language teacher education* (pp. 172-182). New York: Cambridge University Press.

Mockler, N. (2011). Becoming and 'being'a teacher: Understanding teacher professional identity. In N. Mockler & J. Sachs (Eds.), *Rethinking Educational Practice Through Reflexive Inquiry* (pp. 123-138): Springer.

Morgan, B., & Clarke, M. (2011). Identity in Second Language Teaching and Learning. In E. Hinkel (Ed.), *Handbook of research in second language teaching and learning* (Vol. 2, pp. 817-836). New York: Routledge.

Morse, J. M. (1991). Approaches to qualitative-quantitative methodological triangulation. *Nursing Research*, vol. 40, no. 1, pp. 120–123.

Moskovsky, C., & Alrabai, F. (2009). Intrinsic motivation in Saudi learners of English as a foreign language. *The Open Applied Linguistics Journal*, *2*(1).

Mtika, P., (2011). Trainee teachers' experiences of teaching practicum: Issues, challenges, and new possibilities. Africa Education Review, 8(3), pp.551–567.

Murphy, A. F. and B. Torff (2012) Administrators' Sense of Self-efficacy in Supervision Of Teachers of English as a Second Language. Journal of International Education and Leadership 2(3): 1-12.

Naidoo, K. and Kirch, S.A., (2016). Candidates Use a New Teacher Development Process, Transformative Reflection, to Identify and Address Teaching and Learning Problems in Their Work with Children. *Journal of Teacher Education*, *67*(5), pp.379-391.

Neilsen, R., Gitsaki, C., & Honan, E. (2007). Traveller's Tales: ELT teachers in a globalising world. In C. Gitsaki (Ed.), *Language and languages: Global and local tensions* (pp. 1-14). Newcastle upon Tyne: Cambridge Scholars Publishing.

Nias, J. (1996). Thinking about feeling: The emotions in teaching. *Cambridge journal of education*, *26*(3), 293-306.

Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. London: Longman.

Norton, B. (2006). Identity as a sociocultural construct in second language education. *TESOL in Context, 16*, 22-33.

Norton, B. (2008). Identity, Language Learning, and Critical Pedagogies *Encyclopedia of language and education* (pp. 1811-1823): Springer.

Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching, 44*(04), 412-446.

Numrich, C. (1996). On becoming a language teacher: Insights from diary studies. *Tesol Quarterly*, *30*(1), pp.131-153.

Olsen, B. (2008a). How reasons for entry into the profession illuminate teacher identity development. *Teacher education quarterly, 35*(3), 23-40.

Olsen, B. (2008b). Teaching what they learn, learning what they live: Professional identity development in beginning teachers. *Boulder, CO: Paradigm*.

Osterman, K.F. and Kottkamp, R.B., (1993). *Reflective practice for educators*. Newbury Park^ eCL CL: Corwin Press.

Ostorga, A.N., (2006). Developing teachers who are reflective practitioners: A complex process. *Issues in Teacher Education*, *15*(2), p.5-20.

Pajares, M. (1992). "Teachers' Beliefs and Educational Research: Cleaning up a Messy Con- struct." Review of Educational Research 62 (3): 307–332.

Patton, M. Q. (1987). *How to use qualitative methods in evaluation*. SAGE Publications.

Patton, J.G., Wood, S.J. and Agarenzo, T., (1997). Enhancing the clinical practicum experience through journal writing. *Journal of Nursing Education*, 36, pp.238-240

Peacock, M., (2001). Pre-Service Teachers' Beliefs about Second Language Learning: A Longitudinal Study. System, 29(2001), pp.177-195. https://doi.org/10.1016/S0346-251X(01)00010-0

Pennycook, A. (2001). *Critical Applied Linguistics: A Critical Introduction*. New Jersey: Lawrence Erlbaum Associates.

Richards, K., (2003). Qualitative inquiry in TESOL. Basingstoke: Palgrave Macmillan.

Richards, J.C. and Ho, B., (1998). Reflective thinking through journal writing. *Beyond training*, pp.153-170.

Richards, J.C., and Lockhart, C., (1994). Reflective teaching in second language classrooms. Cambridge: Cambridge University Press.

Richardson, V., Anders, P., Tidwell, D. and Lloyd, C., (1991). The relationship between teachers' beliefs and practices in reading comprehension instruction. *American educational research journal*, *28*(3), pp.559-586.

Riesky., (2013). How English student teachers deal with teaching difficulties in

their teaching practicum. TEFLIN Journal, 2(2), pp.250–261.

Ronfeldt, M. and Reininger, M., (2012). More or better student teaching? *Teaching and Teacher Education*, *28*(8), pp.1091-1106.

Sanches, H. S., & Borg, S. (2014). Insights into L2 teachers' pedagogical content knowledge: A cognitive perspective on their grammar explanations. System, 44(1), 45-53. https://doi.org/10.1016/j.system.2014.02.005

Savaş, P., (2012). Use of digital video recording in the preparation stage of pre-service foreign language teachers' micro teachings. International Journal of New Trends in Education and Their Implications, 3(3), pp.107-116.

Scott, David & Marlene Morrison. (2007). *Key ideas in educational research*. London: Continuum International Publishing Group.

Sfard, A. (1998). On two metaphors for learning and the dangers of choosing just one. *Educational researcher, 27*(2), 4-13.

Shah, S.; M. A. Hussain & O. A. Nasseef. (2013). Factors impacting EFL Teaching: an exploratory study in the Saudi Arabian context. *Arab World English Journal*, 4: 104 -123.

Singh, G., & Richards, J. C. (2006). Teaching and learning in the language teacher education course room: A critical sociocultural perspective. *RELC journal, 37*(2), 149-175.

Smith, K., & Lev-Ari, L., (2005). The place of the practicum in pre-service teacher education: The voice of the students. Asia Pacific Journal of Teacher Education, 33(3), pp.289–302.

Sofi, L. (2015). Teaching English in Saudi Arabia through the use of multimedia. Master Dessertation submitted to University of San Francisco.

Stake, R. E., (2005). 'Qualitative case studies' in N. K. Denzin and Y. S. Lincoln (eds.). The Sage Handbook of Qualitative Research (third edition). Thousand Oaks, CA: Sage Publications.

Steeg, S.M., (2016). A Case Study of Teacher Reflection: Examining Teacher Participation in a Video-Based Professional Learning Community. *Journal of Language and Literacy Education*, *12*(1), pp.122-141.

Sulistiyo, U., Mukminin, A., & Yanto., (2016). In the spirit of quality student teachers' English proficiency and pedagogical skills: Teacher educators and school principals' perception. Turkish Journal of Education, 5(3), pp.95-107.

Tang, E., Lee, J., and Chun, C., (2012). Development of teaching beliefs and the focus of change in the process of pre-service ESL teacher education. Australian Journal of Teacher Education, 37(5), pp. 90–107.

Tran, T. H., (2011). EFL Teachers' Perceptions about Vocabulary Acquisition and Instruction. Unpublished Doctoral Dissertation, Alliant International University, San Diego.

Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Cambridge, Massachusetts: Harvard University Press.

Tsang, W.K. and Wong, M., (1996). Journalling as a reflective tool for preservice teacher trainees. *The Journal of Teaching Practice*, *15*(1), pp.24-39.

Tsui, A. (2003). *Understanding Expertise in Teaching: Case Studies of Second Language Teachers* Cambridge: Cambridge University Press.

Tsui, A. (2011). Teacher Education and Teacher Development. In E. Hinkel (Ed.), *Handbook of research in second language teaching and learning* (Vol. 2, pp. 21-39). New York: Routledge.

Turunen, T. A., and Tuovila, S., (2012). Mind the gap. Combining theory and practice in a field experience. Teaching Education, 23(2), pp.115-130.

Varghese, M., Morgan, B., Johnston, B., & Johnson, K. A. (2005). Theorizing Language Teacher Identity: Three Perspectives and Beyond. *Journal of Language, Identity & Education, 4*(1), 21-44. doi: 10.1207/s15327701jlie0401_2

Wall, C.R.G., (2016). From student to teacher: changes in preservice teacher educational beliefs throughout the learning-to-teach journey. *Teacher Development*, *20*(3), pp.364-379.

Walsh, S. (2006). *Investigating classroom discourse*. London: Routledge.

Wang, S., (1996). A Study of Chinese English Majors' Beliefs about Language Learning and Their Learning Strategies. Dissertation Abstracts International, 57(12), 5021A. (UMI No. 9716564).

Warwick, P., (2007). Reflective Practice: Some notes on the development of a notion of professional reflection. Escalate Higher Education Academy.

Wedell, M. (2009). *Planning for educational change: Putting people and their contexts first.* Bloomsbury Publishing.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge: Cambridge University Press.

Woodman R. J., and Parappilly, M. B., (2013). The effectiveness of peer review of teaching when performed between early-career academics. Journal of University Teaching & Learning Practice, 12(1), pp.1-14.

Woodward, K. (2003). *Understanding identity*. London: Arnold.

Wright, T. (2010). Second language teacher education: Review of recent research on practice. *Language teaching*, *43*(3), 259-296.

Yan, C., & He, C. (2010). Transforming the existing model of teaching practicum: A study of Chinese EFL student teachers' perceptions. Journal of Education for Teaching, 36(1), 57–73.

Yin, R.K., 2017. *Case study research and applications: Design and methods*. Sage publications.

List of References

Yook, C. M., (2010). Korean Teachers' Beliefs about English Language Education
        and their Impacts upon the Ministry of Education-Initiated Reforms. Dissertation, Georgia
        State University, (2010).

Zeichner, K., (2010). Rethinking the connections between campus courses and
        field experiences in college- and university-based teacher education. Journal of Teacher
        Education, 61, pp.89-99.

Zohairy, S. (2012). Professional development challenges and possible solutions. In Al-
        Amri, W., Noor, H., and McGee,I. (Eds.). Saudi Preparatory Year English Program:
        The Future and Beyond: student, teacher, pedagogy and curricular issues. (pp. 162-
        183). Madinah, Taibah University.

Bibliography