



**IDENTITY CONSTRUCTION AND NEGOTIATION OF
CLASSROOM COP MEMBERS IN GLOBAL
ENGLISHES COURSE: A HIGHER EDUCATION
CONTEXT IN THAILAND**

BY

POONYAPAT BOONYARATTANASOONTORN

**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
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IN ENGLISH LANGUAGE TEACHING
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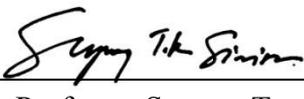
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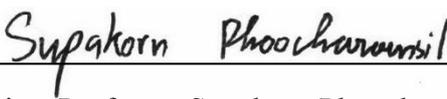
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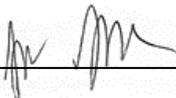
(Associate Professor Supong Tangkiengsirisin, Ph.D.)

Member



(Associate Professor Supakorn Phoocharoensil, Ph.D.)

Member



(Associate Professor Pragasit Sitthitikul, Ph.D.)

Director



(Associate Professor Supong Tangkiengsirisin, Ph.D.)

Dissertation Title	IDENTITY CONSTRUCTION AND NEGOTIATION OF CLASSROOM COP MEMBERS IN GLOBAL ENGLISHES COURSE: A HIGHER EDUCATION CONTEXT IN THAILAND
Author	Poonyapat Boonyarattanasoontorn
Degree	Doctor of Philosophy in English Language Teaching (International Program)
Major Field/Faculty/University	English Language Teaching (ELT) Language Institute Thammasat University
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ABSTRACT

In this ethnographic study, the focus is on the negotiation and construction of identity within a Global Englishes (GE) classroom community of practice in the context of higher education in Thailand. The study employed the concept of communities of practice in the context of higher education in Thailand. The study employed the concept of communities of practice (CoP) (Lave & Wenger, 1991; Wenger, 1998) and theorized the GE classroom as a classroom community of practice to explore the distinctive identity construction of the participants. The findings suggested that the GE classroom can be theorized as a classroom community of practice existing within the larger academic setting in the higher education community of practice at SWU, and included the instructor and students as members, who inhabited multiple overlapping classroom communities of practice. The participants in this GE classroom community of practice shared a joint enterprise of becoming users of English as a Lingua Franca (ELF), and engaged in mutual engagement of classroom activities drawing on shared repertoire of humor and shared narratives of those practices. The study also revealed the emergence of multiple identities, including semi-expert identity,

knowledge broker identity, reverse identity, and bully identity. Moreover, the study showed that communities of practice can be effective in promoting social learning and knowledge sharing, and highlighted the important role of knowledge brokers in facilitating learning and enabling knowledge sharing. More importantly, a reverse identity that emerged as a result of successful classroom participation implied the role of individual agency exercised by the student to negotiate identity through an interplay of personal experiences within the broader social structure of Thailand. In addition, the emergence of the bully identity can be linked to the existence of power imbalances that still pervade the ELF community. However, the emergence of such identities as the reverse identity and the bully identity raised questions about how legitimate peripheral participation (LPP) and identity trajectories work within communities of practice. The study's conclusion suggests that both researchers and practitioners should recognize that the classroom can be a locus of positive identity construction and consideration should be given to differing perspectives to create a richer understanding of identity and participation, especially in L2 learning.

Keywords: Community of practice, Identity, Global Englishes, ELF

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TABLE OF CONTENTS

	Page
ABSTRACT	(1)
ACKNOWLEDGEMENTS	(3)
LIST OF TABLES	(9)
LIST OF FIGURES	(10)
LIST OF ABBREVIATIONS	(11)
CHAPTER 1 INTRODUCTION	1
1.1 Background and Contextualisation	1
1.2 Rationale of the Study	5
1.3 Research Questions	8
1.4 Significance of the Study	8
1.5 Definition of Terms	9
1.6 Structure of the Thesis	11
CHAPTER 2 REVIEW OF LITERATURE	13
2.1 English in The Global Paradigms	14
2.1.1 The Global Spread of English	14
2.1.2 Language Ideologies	15
2.1.2.1 English as a Foreign Language (EFL)	15
2.1.2.2 World Englishes (WE)	18
2.1.2.3 English as a Lingua Franca (ELF)	22
2.1.2.4 Global Englishes (GE)	28

	(5)
2.2 Identity: Social Constructionist and Poststructuralist Views	31
2.3 Communities of Practice	33
2.3.1 Concepts and Definition	34
2.3.2 Identity Construction and Negotiation in Community of Practice	36
2.3.2.1 Legitimate Peripheral Participation	36
2.3.2.2 Brokering	41
2.3.2.3 The Role of Individual Agency	44
2.3.2.4 Imagined Communities	45
2.3.3 Academic Classroom CoPs	46
2.3.3.1 Identity Negotiation and Construction in Academic Classroom CoPs	46
2.3.3.2 Linguistic and Non-linguistic Resources in Identity Negotiation and Construction	56
(1) Humor	57
(2) Narratives	58
2.4 English in Thailand	60
2.4.1 Brief Historical Background of English Language Policy and Education	64
2.4.2 Cultural Values and English Language Learning in Thailand	66
 CHAPTER 3 RESEARCH METHODOLOGY	 69
3.1 Interpretivism/Social Constructionism: Theoretical Research Paradigms	69
3.2 Ethnography: A Research Method	70
3.3 Research context: The Global Englishes Classroom	72
3.4 Research Participants	73
3.5 Research Instruments	76
3.5.1 Participant Observation	77
3.5.1.1 Field Notes	79
3.5.2 Informal Interviews	80
3.5.3 Student Diaries	81

	(6)
3.5.4 Questionnaire	83
3.6 Data Collection Procedures	84
3.7 Data Analysis Approaches	86
3.7.1 Data Analysis Process	86
3.7.2 Transcribing and Translating	88
3.8 Trustworthiness	89
3.8.1 Credibility	90
3.8.2 Transferability	90
3.9 Ethical Considerations	91
CHAPTER 4 GLOBAL ENGLISHES CLASSROOM: A COMMUNITY OF PRACTICE	92
4.1 The Joint Enterprise	94
4.1.1 Goals at the Start: Learning English to Reach Nativelike Competence	94
4.1.2 Change in Goals: From EFL Learners to ELF Users	99
4.2 Mutual Engagement	111
4.2.1 Knowledge Sharing and Discussion Sessions	112
4.2.2 Group Presentations	114
4.3 The Shared Repertoire	116
4.3.1 Narrative and Personal Experiences as Shared Repertoire	117
4.3.2 Humor as Shared Repertoire	121
4.4 Summary of the Chapter	127
CHAPTER 5 IDENTITY NEGOTIATION AND CONSTRUCTION IN THE GLOBAL ENGLISHES CLASSROOM COMMUNITY OF PRACTICE	128
5.1 Teacher as An Old-Timer	129
5.2 Students as Novice Newcomers	139
5.3 Students as Semi-Expert Newcomers	144

	(7)
5.3.1 Students as Knowledge Brokers	145
5.3.2 Student as A Reverse Identity	160
5.4 The Bully	167
CHAPTER 6 DISCUSSIONS AND IMPLICATIONS	184
6.1 Global Englishes Classroom Community of Practice: Multiple Overlapping Academic Classroom CoPs	184
6.2 Multiple Identities Negotiation and Construction: A Communities of Practice Perspectives	187
6.2.1 Conceptualising Identities: A Typology and Trajectory	187
6.2.2 Identity and Participation: Contribution to Academic Classroom	192
6.2.3 Role of individual Agency and Language Ideology: Contribution to the Fields of ELT	195
6.3 Summary of the Chapter	206
CHAPTER 7 CONCLUSION	207
7.1 Key Findings	207
7.1.1 Theorizing an Academic GE Classroom as A Community of Practice	207
7.1.2 Identity Negotiation and Construction in the Global Englishes Classroom	209
7.2 Conceptual and Pedagogical Implications for the Fields of ELT	210
7.2.1 Conceptual Implications	210
7.2.2 Pedagogical Implications	212
7.3 Research Limitations	216
7.4 Recommendations for Future Research	217
7.5 Final Remark	217
REFERENCES	219

APPENDICES

APPENDIX A	Higher Education TESOL and Applied Linguistics Programmes Offering a Global Englishes Component	261
APPENDIX B	The Global Englishes Course Objectives and Timetable	262
APPENDIX C	Participant Information Sheet and Consent Form	266
APPENDIX D	Reflexive Essay Question as Student's Solicited Diary Method	269
APPENDIX E	Questionnaire Items	270
APPENDIX F	Excerpts from Audio Transcripts	275
APPENDIX G	Excerpts from Fieldnote Data	277
APPENDIX H	Excerpts from Student Diary	280
APPENDIX I	Summary of Questionnaire Results	284
BIOGRAPHY		294

LIST OF TABLES

Tables	Page
2.1 Forms of Identity Trajectories	39
3.1 List of Research Participants in World Englishes Course	75
3.2 The Timeline for Data Collection and Triangulation	85
3.3 Iterative Nonlinear Pattern Approach to Data Analysis	87

LIST OF FIGURES

Figures	Page
2.1 Dimensions of Practice as The Property of A Community	34
4.1 Multiple Overlapping Elements of this GE Classroom CoP Lived In By The Classroom Participants	94
4.2 An Overview of The Joint Enterprises in this GE Classroom CoP	110
6.1 A Distinct Characteristic of this GE Classroom CoP Members of Lave And Wenger's (1991) and Wenger's (1998) CoP Model	185
6.2 The Emerging Non-Linear Identity Trajectories in this GE Classroom CoP	191
6.3 Contributing Elements to Identity Negotiation and Construction in this GE Classroom CoP	196
7.1 Innovative Pedagogy for the Global Englishes-informed Course	215

LIST OF ABBREVIATIONS

Symbols/Abbreviations	Terms
CoP	Community of Practice
EFL	English as a foreign language
ELF	English as a Lingua Franca
ELT	English language teaching
ESL	English as a second language
GE	Global Englishes
GELT	Global Englishes language teaching
L1	The first language
L2	The second language
NESs	Native speakers of English
NNESs	Non-native speakers of English
NNESTs	Non-native English speaking teachers
SLA	Second language acquisition
TESOL	Teaching English to speakers of other languages
WE	World Englishes

CHAPTER 1

INTRODUCTION

1.1 Background and Contextualisation

In recent decades, the rapid growth of postmodern globalization in which speakers who process bilingual or multilingual resources outnumbered those of monolingual; combined with a more significant role of English, has changed the realities of English to be more diverse and fluid (Crystal, 2012). This prevailing reality leads to a redefined English that reflects new emergent varieties used as contact varieties. The term ‘English as a lingua franca’ (hereafter ELF), an alternative term for English as an international/ global/ world language, refers to the world’s largest English-using group (Seidlhofer, 2004, 2011). ELF comprises any English usage among speakers whose English is not their native tongue but often the first and only option for communication (Seidlhofer, 2004, 201.).

Unlike the World Englishes (hereafter WE) paradigm that is predominantly nation-based by means of merely focusing on defining different linguistic features within those Outer Circle countries (Pennycook, 2007), the term ELF is not so much associated with geographic locations of Kachru (1997)’s three concentric-circles. ELF instead portrays the prevailing reality of English as contact varieties (Mauranen, 2003, 2012; Meierkord, 2012) and that ELF speakers are users not learners (House, 2006, p. 89).

Since the focus of attention of English landscapes has changed, the idea of applying ELF concepts to language pedagogy has long been established. Although there are still heated discussions on how to evaluate students’ linguistic outcomes, it is evident that ELF concepts have gained places in English language teaching and learning contexts due to the global lingua franca status of English (Crystal, 2012). Even though teaching ELF is a step in a right direction (Sharifian, 2009), there are still criticisms that the ELF paradigm is pedagogically insufficient in the sense that it fails to model

how to prepare students with necessary skills to participate in real English language communication.

Thereafter the term ‘Global Englishes’ (GE), a relatively new field and inclusive in nature, has emerged (Galloway & Rose, 2018; Jenkins et al., 2011). ELF and WE are an integral part of the Global Englishes paradigm (Widdowson, 2012). To be precise, Global Englishes brings together the interests of WE in identification varieties of ELF in the world usage of English (Galloway, 2013) emphasizing its implications within multiple facets of society. Until recently, Galloway and Rose (2018) proposed the term ‘Global Englishes language teaching’ (henceforth GELT), an umbrella concept referring to a teaching model that combines WE and ELF shared endeavors. Global Englishes group these shared endeavors with an aim to make the most of key work from the two paradigms, given their focus on TESOL curricula and English language teaching practices (Rose et al., 2021).

Regarding the context of Thailand, the rise of English as a global language has also led to a compelling urge for ELF usage from an employment perspective in response to being a member of the ASEAN community (Briguglio, 2005; Singh & Shrestha, 2009; Crossman & Clarke, 2010). Similarly, in Thai higher education, several WE/ELF/GE content-related courses and WE/ELF/GE incorporated-language learning courses can be found, but are still less significant than the traditional paradigm. Examples of such courses are the WE-informed language courses at Srinakarinwirot University (Rajprasit & Marlina, 2019) and at Kasetsart University (Rajani Na Ayuthaya & Sitthitikul, 2016), etc.

At this point, we can see that the global spread of English has changed the sociolinguistic landscape of English in the twenty-first century. However, one of the major factors that holds back a paradigm shift in ELT appears to be related to a strong adherence to standard language ideology which has become a foundation of how English is taught and learned. Likewise, in Thailand, school children, university students and educators are trained to subscribe to the EFL ideology (Boriboon, 2011; Choomthong, 2014). According to my baseline study of 5 years of service in the field of English language teaching (ELT) in higher education, it is a sad reality that Thai students pursue native-speakerism in learning the English language. This is due to the fact that chasing such an unrealistic goal does not guarantee successful communication

in today's multilingual world (Rajani Na Ayuthaya & Sitthitikul, 2016). Furthermore, it leads to constructing the negative identity of an illegitimate non-native English speaker (Boriboon, 2011; Methitham & Chamcharatsri, 2011). On the contrary, graduate students need to demonstrate ELF user identities, be aware of ELF perspectives, and employ language tolerance mindsets as tools to successfully participate in a multilingualism context (Matsuda & Friedrich, 2012; Rose et al., 2021). Thus, it is in my interest to raise students' awareness that becoming an ELF user is essential for real-world usage.

The English major program at the university for which I work for has given responses to this paradigm shift, and I have been allowed to teach a course entitled *Introduction to World Englishes*, in which I have included the perspectives of Global Englishes. Although World Englishes is the title of the course, it should be noted that World Englishes and Global Englishes share certain elements. That is, both ELF and WE are an integral part of the Global Englishes paradigm as a result of a critical perspective of globalization and pluralized concept of English (Pennycook, 2007, p. 18). According to Galloway and Rose (2018), GELT encourages a pedagogy that covers both varieties of English and WE's core concept, and emphasizes respect for multilingualism as well as ELF accommodation strategies, which is the essence of ELF (Galloway & Rose, 2018). Aligned with a call for a paradigm shift in the field of English language teaching toward a GELT approach to match the new sociolinguistic landscape of the 21st century, a growing numbers of research has continued to expand and question long-lasting effects on students in terms of identity (Rose et al., 2021).

Through the review of the literature regarding identity and language learning, my attention was drawn to the great theoretical and analytical value of the CoP model, an abbreviation for "community of practice" (these two terms will be used interchangeably throughout the study) (Lave & Wenger, 1991; Wenger 1998). I found that of all the approaches used to explore identity development, the CoP model is one that introduces a new perspective to the field of learning and identity construction. From CoP perspective abided by the situated learning theory, learning in a CoP is viewed as social practice, and classroom participation is a matter of social interaction and engagement with others in the classroom setting (Wenger, 1998). Learning is a process of *becoming* that informs the trajectory of novices as they move to more expert ways

of knowing as a result of participating in the CoP. Learning as a process of becoming allows members to shape and reshape who they are to gain ‘a competence that the particular CoP values’ (Wegner, 1998). Thus, members can create and negotiate new identities from the lack of appropriate competencies and expertise to higher levels of competence and expertise.

CoP provides a learning venue in which members are involved in a ‘mutual engagement’ - a collaboration in group activities that leads to interaction and relationship building among members, and allows them to learn by observing and modelling other experts (Wenger, 1998). Social learning theory suggests that CoP provides students with a more comfortable feeling to learn in comparison to the conventional ways of trial-and-error (Bandura, 1977). Moreover, CoP members possess a joint enterprise —a shared goal that they will work together to achieve (Wenger, 1998). Also, through a ‘share repertoire’ — shared practices that the community has produced or adopted in the course of its existence, and which belong to the practice of a community pursuing an enterprise — each CoP member would signify membership to the community (Wenger, 1998). CoP participation is one way to maximize participation for every member and allows students to learn from an expert’s experiences without feeling hindered by their newcomer’s role. In addition, Lave and Wenger (1991) and Wenger (1998) describe the process learning within CoP as a dichotomy concept consisting of newcomers or novices and old-timers or full members, or full participants (terms I will use interchangeably in this study). A newcomer is someone who has limited knowledge or skills (i.e. a novice) and has the potential to become an old- old-timer/ full members/ full participants (i.e. an expert) by engaging in a community of practice. This progression occurs through a process known as legitimate peripheral participation (LPP). A socially situated process by which newcomers who start at ‘periphery’ gradually move to the ‘core’ activities by interacting with more experienced community members toward fuller participation in a given community (Lave & Wenger, 1991; Wenger, 1998).

The CoP model is a popular framework for interpreting a wide range of identity and participation in L2 learning in classroom settings. The first classroom research was Toohey (1996) who adopted CoP with L2 classroom and grade one classroom practices (Toohey, 1998). Since then there have been increasing numbers of

the similar studies e.g., academic writing for scholarly publication (Casanave, 1998; Flowerdew, 2000), group projects in university courses (Leki, 2001), immigrant women's language learning practices (Norton, 2001), and others by Pavlenko & Lantolf (2000), Canagarajah (2003), Kanno (2003), Pavlenko & Norton (2007), Smit (2010), Kapucu, (2012), Taylor, (2014, 2015), Koga, Furuya, & Miyo (2015).

Moreover, since the classroom is the context of this study, relevant research that forms CoP in the classroom setting is also of particular importance. After reviewing relevant literature on classroom CoPs, I came across two important studies that have a similar context to this study, which is the classroom CoP where students inhabit multiple academic classroom CoPs (Morita, 2004) and the classroom CoP where boundary crossing exists (Taylor, 2015).

1.2 Rationale of the Study

As a language instructor who uses a classroom-based approach in higher education, I believe it is essential for teachers to have an understanding of how students engage in classroom participation. I have also taken an interest in exploring my students' identities and learning experiences in the classes I have taught. Nevertheless, from the review of the literature, I found that studies in the areas of identity and language learning have usually dealt with ESL/EFL identities in contexts where the target language is used as a native language, as well as migrant contexts (Norton, 2000; Block, 2007) of people studying abroad (Virkkula, & Nikula, 2010; Sung, 2021a; 2021b). It could be said that earlier studies have usually explored learner identities with the underlying assumption that ultimate goal of language learning is to reach native-like competence or how learner investment, imagined community, and imagined identities differ and affect one's language acquisition.

However, as previously mentioned, when considering the current status of English as a lingua franca (ELF), it is important to bear in mind that it is used by a majority of speakers with additional L1s. It is true that ELF research has in recent years attracted a great deal of attention, but the focus of mainstream ELF research is on the study of ELF as defined in terms of linguistic data (Jenkins, 2000), ELF as a resource for language socialization (Kalocsai, 2009) and analysis the possible cause of feature

selection in ELF interactions that make communication successful (Seidlhofer, 2009; Jenkins et. al., 2011). While on a methodological level, ELF research revolves around a statistical description which is referred to as ‘ELF snapshots’ only (Smit, 2010). As the ways in which identity features in ELF classroom contexts has not been the subject of many studies, it was well worth exploring.

As mentioned, several WE/ELF/GE-informed courses have been offered at the Thai tertiary levels, on which a few studies have been conducted (Rajani Na Ayuthaya & Sitthitikul, 2016; Rajprasit & Marlina, 2019). Studies along with exploratory lines help us to see how those courses can yield fruitful results in reshaping ESL/EFL learners’ identities to accept pluralistic English as well as value their own non-native status, but research that incorporates an ethnographic element is still lacking. It is possible that researchers have not considered the analytical value of an emic, in-depth contextualized research that can yield rich and thick descriptions of what is really going on and why it is happening the way it is within those courses. We are still kept out of the loop with an incomplete picture of how this Global Englishes type of course successfully links the role of both students and teacher identities in the Thai higher education context.

Similarly, although studies that adopt CoP concept as a theoretical and analytical framework have been received much attention, I could not find any research in which the focus has been given to Global Englishes as a classroom CoP context situated in higher education and how identities of the community members are negotiated and constructed. This points to at least two gaps in current ELF research and theory. Firstly, there is a need for more research into ELF as a language course, and into the academic classroom as a community-based social practice along with its role in enabling students’ identities negotiation and construction especially in the field of English language teaching and learning in a higher education context. Secondly, there is a need for more research which not only uses the notion of communities of practice as a theoretical background, but applies the concept as an analytical tool.

Therefore, it seems appropriate to use Lave and Wenger’s (1991) CoP framework to explore identity construction in a language classroom since classroom participation involves social interaction among multiple participants (Wenger, 1998). Based on this, I consider the GE classroom to be a CoP where learners learn, construct

and negotiate their identities through participation within the community (Wenger, 1998). CoP is formed by people with diverse backgrounds and experiences who gather with the aim of improving their performances by participating in regular interactions. In a sense, this fits the concept of Global Englishes classroom CoP where students of various backgrounds but common interests get together to achieve the course objectives (Kapucu, 2012). Teaching, learning and classroom participation where members are involved in collaborative activities may be viewed as mutual engagement while a joint enterprise is understood as gaining ELF knowledge and skills to become ELF users. Moreover, a shared repertoire could consist of practices that members adopt and use during classroom participation from which the members can draw when participating in classroom activities. Thus, members can create and negotiate new identities to attain higher levels of competence and expertise; from EFL learners to ELF users.

While there are some studies investigating other classrooms through the lens of communities of practice (e.g., a training classroom CoP (Taylor, 2014, 2015), academic English classroom CoP (Morita, 2004)), I was curious about the GE course that I teach. Therefore, this dissertation research project was conducted for three reasons.

First, as each classroom CoP has its own unique members, it would be of interest to explore how the elements of GE and CoP membership contribute to CoP members' identity negotiation. Exploring the uniqueness of GE classroom CoP elements will broaden my views of classroom identity and participation within the context of Global Englishes in higher education. Furthermore, this research can contribute new insights to the current body of literature on CoPs.

Second, as a member of the classroom community, I was driven by my own experience as an English language instructor teaching the Global Englishes course to conduct an ethnographic study. The approach enables me to gain an emic, richly contextualized understanding of not only students' identities development, but my own identity and explore whether this has an effect on students' identity development.

Last, it is a good opportunity to explore whether teaching the Global Englishes content could inform students to be mindful of the importance of the Global Englishes and lead to an awareness development of the Global Englishes. Also, whether community membership and classroom participation could help the students negotiate

and construct their ELF user identities and/or other positive identity options. At the beginning of the course, members' identities may adhere only to native-speakerism. As they participate in this particular Global Englishes academic subject discipline and gradually absorb ELF knowledge and skills, some members might become dormant at the periphery. However, some might shift from the 'periphery' to the 'core', from the status of a 'novice' to that of an 'expert' and become competent in academic way of knowing (i.e. constructing ELF user identity).

1.3 Research Questions

In this study, I sought to answer the following research questions:

1. What are the elements of the Global Englishes classroom as a community of practice?
2. How do the participants (i.e. Thai higher education students and me as their instructor) participate and negotiate identities in this Global Englishes classroom as a community of practice?

1.4 Significance of the Study

The exploration of this classroom through the lens of community of practice could shed light on how participation in the Global Englishes course classroom community of practice offer Thai higher education EFL learners an opportunity to construct and negotiate identity options as legitimate ELF users (Jenkins, 2007). More importantly, as this research project utilized communities of practice as the central analytical concept, this research can contribute new insights to the current body of literature on CoPs.

The thick descriptions gained from the study may also help us gain insight into how this particular course offers knowledge and skills that could contribute to a successful formation of ELF identity as a result of classroom CoP participation. Additionally, the results of this study could provide guidance for educators in producing ELF users who are aware of the real-world usage of English. Moreover, acknowledging that identity is socially situated and constructed, exploring identities that are desirable

and possible should encourage language classroom instructors to see the potential of students' identities. Most importantly, if there are identity positions that silence students, teachers need to investigate and act on them. Lastly, this study contributes to the body of Global Englishes literature. The research is informed by an ethnographic element, which helps me not only to understand my students, but also gives me an opportunity to reflect on myself. The rich and thick descriptions yield the learners and instructors' firsthand experiences on identity construction and negotiation in participating in Global Englishes classroom context of Thai higher education.

1.5 Definition of Terms

Identity negotiation and construction: in this study, identity is negotiated and constructed in a process called legitimate peripheral participation (LPP) which describes how newcomers move towards fuller participation as a result of learning that occurs in CoP participation in the Global Englishes classroom by interacting with more experienced members or old-timers (Lave & Wenger 1991). This process is displayed in the way novice learners develop competence academically and whether they would move towards full-membership or not. This research project adopts the concept of CoP of Lave and Wenger's (1991) and Wenger's (1998) and is informed by the situated learning theory that conceptualizes learning as a form of participation and a process of identity construction. Thus, participation within a CoP is regarded as a 'source of identity' (Wenger, 1998, p. 56). When learning occurs through participation, we engage in a process that can craft and construct new identities as well as renegotiate ones (Wenger, 1998).

Global Englishes classroom community of practice (GE classroom CoP): the Global Englishes classroom is viewed as community of practice through the lens of Lave and Wenger (1991) and Wenger (1998) where people (i.e. students and teacher) who have diverse backgrounds but common interests get together to share knowledge. In a sense, this GE classroom CoP is a learning venue for the Global Englishes concepts and skills as it is an academic classroom situated in higher education. As a result of participation in this GE classroom CoP, members can create

and negotiate new identities from the lack of appropriate competencies and expertise to higher levels of competence and expertise; from EFL learners to ELF users.

Community of practice members: refers to student participants and myself as a classroom instructor who participate (i.e. learn and teach) in this Global Englishes classroom CoP.

English as a lingua franca (ELF) user identity: are the learning outcomes measured by The Introduction to World Englishes (the context of this research) course objectives developed from five key themes informed by the concepts of Global Englishes language teaching (GELT) of Galloway and Rose (2018). The five key themes include (1) Increasing World Englishes and ELF exposure in language curriculums; (2) Emphasizing respect for multilingualism in ELT; (3) Raising awareness of Global Englishes in ELT; (4) Raising awareness of ELF strategies in language curriculums; (5) Emphasizing respect for diverse cultures and identities in ELT (see appendix B).

English as a foreign language (EFL) learner identity: students who perceive that English belongs only to native speakers (mainly British or American) and native standard ideology accounts for a rightful norm and an ultimate goal of English teaching and learning (Fang, 2016). Non-native speakers of English (NNESs) should defer to a native standard norm (Quirk, 1990) because it is the only valid model and benchmark of English language teaching practices (Cook, 2014). Learners are expected to reach a native-like competence to become successful learners or users of English and influence from L1 is seen as an interference as well as a non-standard version of English (Quirk, 1990).

Novice newcomer: CoP members who have subscribed to EFL learner identity and do not demonstrate prior knowledge and understanding towards ELF ideology before entering GE classroom CoP.

Full member/ full participant/ expert: CoP members who, after participating in GE classroom CoP, are able to demonstrate ELF knowledge and skills and construct ELF user identity.

1.6 Structure of the Thesis

This dissertation is divided into seven chapters. Chapter one serves as an overview of the study. The chapter begins by explaining the significance of Global Englishes in English Language Teaching (ELT) as a result of the changing linguistic landscape. The chapter then highlights the importance of the CoP model in analyzing identity construction within the context of the study. The chapter also provides background information on the Global Englishes course to give readers a better understanding of the research context.

Chapter two is a literature review that explores previous studies that are relevant to the research project. First, an insight into the English diaspora must be discussed to give a background of the Global Englishes course as a context of this study. Next, for understanding the nature of identity, an overview of social constructionist and poststructuralist views of identity is provided. A CoP model as the major theoretical concepts of identity in community of practice and relationship with language learning are also explained. Then, discussions on the characteristics of the academic classroom community of practice in higher education and justifications for viewing this particular Global Englishes classroom as CoP, which also forms the analytical framing of this study, is presented. Following this is a discussion of identity construction in second language learning and its relationship to Global Englishes. Moreover, relevant literature to the concept of Global Englishes and construction of learner identity options in the field of English language education are discussed with related research. Finally, an overview of English in Thailand is provided for a comprehensive understanding of the context of the study.

The following chapters focus on the methodology of the research. Chapter three begins with the formulation of a research design suitable for addressing the questions set out to achieve the aim of this research including the research paradigm, the ontological and the epistemological stances. Then, the discussion moves on to research methodology including participant observation, fieldnotes, informal interviews and questionnaires used in generating data. Data collection procedures are also presented. Lastly, the approach to the data analysis as well as the methods for

transcribing and translating the data are then presented. The chapter also addresses ethical considerations that are important to consider in this particular field.

Chapter four and chapter five present the findings of this study. In chapter four, I present findings for conceptualizing this Global Englishes classroom as a community of practice, using the CoP framework of Wenger (1998). The ways in which each component of CoP (i.e. Mutual engagement, joint enterprise, shared repertoire) relates to the GE classroom CoP is explained.

In chapter five, the emerging issues and concepts are examined using the concepts of situated learning in classroom CoP and identity negotiation and construction, as proposed by Lave and Wenger (1991) and Wenger (1998). First, it presents findings with respect to my teacher identity and how I negotiated my identity outside the assigned formal social role of teacher. The next section looks into students identity negotiation and construction of an ELF user identity and how they became a more expert in this studied Global Englishes classroom community of practice. The findings also revealed multiple identities that emerged in the classroom including ‘reverse identity’ and the bully.

Chapter six discusses and draws implications from the research findings in the context of Global Englishes classroom, using the frameworks of communities of practice and identity negotiation and construction. The findings suggesting that LPP and typology of identities are shaped by a complex interplay of factors, including the role of individual agency, language ideology, and imagined community that are influenced by broader social structures in Thailand are discussed. Moreover, issues of power imbalances among non-native speakers as well as their implications for ELF community are also highlighted.

In the final chapter, the main findings are presented to address the two main research questions. The implications of the study are presented for researchers, classroom teachers, and practitioners as well as innovative pedagogy to implement Global Englishes concepts. Finally, research limitations together with recommendations for future research are discussed.

CHAPTER 2

REVIEW OF LITERATURE

This research project explores the negotiation and construction of learners' identities during their studies in the Global Englishes content-related course in a Thai higher education context. The research aims to study the participants' identity negotiation and construction through participation in the Global Englishes classroom community of practice. In this chapter, the first section (2.1) provides insight into the English diaspora of Global Englishes. Section (2.2) provides an overview of social constructionist and poststructuralist views of identity for an understanding of the nature of identity. The following section (2.3) examines the major theoretical concepts of identity in community of practice, the relationship between identity and language learning, and how identity is constructed and negotiated. Discussions regarding the characteristics of the academic classroom community of practice in higher education and justifications for viewing this particular Global Englishes classroom as CoP will then be presented. Next, identity negotiation and construction in second language learning and its relationship to Global Englishes are presented. Ways in which the Global Englishes paradigm can be a source of legitimate identity of ELF users is also discussed in this section. Relevant literature regarding the concept of Global Englishes and construct of learner identity options in the field of English language education are also discussed. In addition, a discussion of linguistic and nonlinguistic resources as elements of the shared repertoire that the community members might adopt as part of their practice is also explained. Lastly, an overview of a development of English in Thailand and Thai language policy along with the current situation of English and the status of English in Thailand are provided for a comprehensive understanding of the context of the study. Given that the GE classroom under investigation is situated in Thailand, it is crucial to comprehend the local socio-cultural context in order to understand identity negotiation and construction, which can provide insights into participants' behaviors and actions.

2.1 English in The Global Paradigms

This section provides an explanation of how English has become a global language, a status that no other language has ever achieved. The discussion begins with a global perspective and then focuses on the concept of an expanding circle in Kachru's three-concentric model, which is where Thailand, the context of this study, is located. The section also describes relevant models of English language diaspora and usage. Lastly, justification for the positioning of the present study is provided.

2.1.1 The Global Spread of English

The start of the first decade of the twenty-first century witnessed a genuinely 'global' status of English language, with between 1.75 and 2 billion people using it in hundreds of countries (Crystal, 2012; British Council, 2013). Native speakers of English (NESs) have lost their majority to the non-native speakers of English (NNEs) with a ratio of 4:1 (Crystal, 2012). It is estimated that one in every four members of the world's population can communicate in English at a useful level (British Council, 2013). Its use belongs increasingly to second-language countries where non-native speakers outnumber native speakers who use it as their first language. There are two prominent contributors to the dispersal of English leading to a strong competitive advantage of its speakers. First, through the UK's political and military power, the early settlers brought British English to its first protectorates in Australia, North America and New Zealand. English became the native mother-tongue in these countries as it was adopted and adapted to the culture of the people who used it. Henceforth, new varieties appeared such as American or Australian. Second, English was further exported to Asia and Africa due to colonization during the seventeenth century and the political, military, trade, and religious momentum of the eighteenth and nineteenth centuries (Kachru & Nelson, 2006; Jenkins, 2009; Crystal, 2012). As English spread, it became the official second language in countries such as India, Singapore, Malaysia, and Hong Kong. English adapted to, absorbed, and soaked up its surroundings, which has led to a diverse range of 'Englishes' expanding from the standard. Finally this new Englishes found ways to thrive in everyday lives of people,

where it was used both intranationally and internationally in government, law, education, business, and communication.

The rapid growth of globalization and American global power reinforced English language's role in modern history. Free trade agreement and economic incentive encouraged a more integrated community like The Association of Southeast Asian Nations (ASEAN). English is used not only to encourage a greater sense of commonality, but also a tool for entering the international market. Furthermore, the expansion of cross-cultural communication on social media, along with globalization of media and Hollywood entertainment has further urged the need for English among younger generations. The value that English brings to our trade, culture, and people is inseparable from its role in the lives of every generation, contributing to the elevation of English to the status of a global language.

2.1.2 Language Ideologies

The discussion of the present section focuses on the traditional ideology of English language teaching and learning practices. First, the English as a foreign language (EFL) paradigm that has dominated the foundations of how English is taught and learned in Expanding Circle countries for decades is discussed. Next, the discussion moves to the beliefs that characterize positions of English in World Englishes (WE) and English as a lingua franca (ELF), its properties and prospects. Finally, the newly emerging Global Englishes (GE) paradigm, an umbrella concept that represents the current sociolinguistic landscape of English is also presented and justified as a foreground of the present study.

2.1.2.1 English as a Foreign Language (EFL)

English as a foreign language (EFL) is a mainstream traditional method of teaching and assessing English which is also a part of second language acquisition (SLA) research (Jenkins, 2009). SLA perspective and interlanguage theory have placed strong emphasis on grammatical accuracy and accurate reproduction of pre-determined sets of standard norms (Selinker, 1972; Dewey, 2012). Grammar is predominantly seen as a precondition for communication which is a factor in determining communicative success. Advocates of the EFL paradigm perceive English as native speakers' heritage and that the language belongs only to the native speakers. In accordance to that view, non-native speakers of English (NNESs) should defer to native

standard norms (Quirk, 1990). As a consequence, native standard ideology (mainly based on British or American) accounts for a rightful norm and an ultimate goal of English teaching and learning (Fang, 2016). It is the only valid model and a benchmark of English language teaching practices (Cook, 2014). Students are taught only from a right-or-wrong perspective and a clear line between the standard and non-standard versions of English has been pointed out (Fang, 2016). Deviations from this norm are stigmatized; influence from L1 is seen as interference and regarded as error. Learners are expected to reach native-like competence to become successful learners or users of English, otherwise they will reach a “fossilization stage” (Selinker, 1992; Luk & Lin, 2006). Teachers themselves help maintain this norm-dependent status by carrying out their duty to correct (Selinker, 1992; Bayyurt & Sifakis, 2015). Assessment is an inevitable measure of learners’ abilities to conform to sets of native standard norms which lead to native standard norm-driven teaching practices (Matsuda, 2003). This unavoidably results in unrealistic, unachievable, and unnecessary goals for learners who will use English in the multilingual community contexts, rather than merely passing exam (Matsuda, 2003). Postmodern research has increasingly posed challenges to this reproduction of standard native norms in ELT classroom practices and has begun to adopt a post-structuralist perspective which views communication as fluid, hybrid, and dynamic (Seidlhofer, 2011; Baker, 2015). Also, evidence from empirical studies have reported that conforming to standard norm cannot always guarantee successful communication (Hülmbauer, 2010 cited in Vettorel, 2014).

The idea of native standard ideology reinforces the notion that ‘standard language’ is more credible than nonstandard variants. That is to say, language ideologies reproduce social hierarchies which are determined by power relations and privilege certain groups. Even after the post-colonial period, standard English still maintained a dominant status on Western cultural systems of ideas, feelings, norms, and values. Maintenance of this dominant status involved enforcement of conformity with the linguistic practices of native speakers. As highlighted by Bourdieu (1991), linguistic features are connected with social power relations through the features of variations, such as the manner in which social hierarchy is reflected in varied vocabularies, sentences patterns, phonological intonations, and accents. Bourdieu’s (1991) concept of ‘habitus’, with reference to language ideology, represents a system

of hegemonic practices that are built into the institutions of society to reinforce, naturalize, and legitimize privilege. The symbolic power of a language is a significant factor in determining attitudes and beliefs regarding that language (Fairclough, 1989).

The concept of “Standard English ideology” is a component of a larger power structure that people rely on, according to Lippi-Green (1994). This ideology implies a power hierarchy where native speakers establish norms and other groups of speakers are norm-followers (Brutt-Griffler, 2002; Jenkins, 2015). Such ideologies of standard languages are gradually internalized among language users through repeated negative reinforcement in instances of non-standard use.

In such a hegemonic system, we position both ourselves and others through ways of speaking which are often associated with stereotypical language-based judgments of social class and ethnicity. Furthermore, a language-based stigma (Birney et. al, 2019) of a non-native speaker accent perpetuates negative perceptions of the speaker’s ethnicity and nationality, especially in intergroup situations. This stigmatization is routinely made, so when a non-native accent is detected, there is a high likelihood of being negatively categorized or stigmatized by others (Frumkin, 2007; Hosoda & Stone-Romero, 2010, as cited in Birney et. al, 2019). For example, certain ways of speaking are associated with lower social status and prestige, such as African American and Latino varieties of English. In contrast, Japanese speakers in America are not stigmatized because of their economic power (Bailey, 2010). The idea of “Standard English” is often seen as a sign of superior intelligence and is associated with higher social classes, while other ways of speaking are viewed as lacking these qualities (Milroy and Milroy, 1985; Lippi-Green 1997). Put simply, language is our primary symbolic tool for representing social identities and negotiating social reality. Our speech and behavior often reflect the identities we want to project, and we tend to associate particular social classes, ethnicities, and races with certain patterns of speech. However, others may also make judgments about our identities based on our language use that do not align with our self-perception. The social hierarchies reinforce language-based stereotypes, where people aspire to speak like those who have higher prestige, even if those groups discriminate against them. This leads to speakers of stigmatized varieties of English choosing to remain marginalized and excluded from the resources and prestige of society. Paradoxically, if

they resist the norms and standards, they face hurdles to success in educational, business, and professional institutions that are paths to success and power, thus reproducing their marginalization. This is how Standard English maintains its power: by controlling what is commonly accepted as reasonable, rather than through direct coercion.

2.1.2.2 World Englishes (WE)

The theory of World Englishes (WE) was initially established by Kachru (1985, 1992), a pioneer who explored the spread and evolution of the English language and posed challenges to the long-established native ideology. Kachru (1997) initiated the three-circle model, dividing English-use around the world by language status, geographical-historical contexts, types of speakers, types of varieties, and its functions in several counties.

According to Kachru (1980), the Outer Circle consists of the former colonies—also known as post-colonial countries (e.g., India, Africa, Singapore, and Nigeria). The Expanding Circle (e.g., China, Turkey, and Thailand), includes countries that although employ a non-colonized status, still were influenced by the Westerners through the significant role of English in business, science-technology, and education – so-called linguistic imperialism. Before presenting the World Englishes ideology and other paradigms, a definition of World Englishes should be first introduced.

Interest shifted to focus on Englishes in the plural which was identified and described in such terms such as ‘New Englishes’ or ‘World Englishes’. There were two important diasporas of English. The first diaspora was started by the migration of around 25,000 people from South and East England to North America and Australia creating new English native varieties. The second diaspora, involved the colonization of Asia and Africa. English was first spoken in Africa and Asia only by native English-speaker colonizers. Later, in order to communicate with the locals, an English school was established, which led to an English inevitably different from their own native varieties. The differences grew, resulting in the emergence of second language varieties with their own characters. In this sense, English has become localized or nativised which is often referred as to ‘*New Englishes*’ or ‘*postcolonial English*’ (Pride, 1982; McArthur, 1992; Mufwene, 1994). The term ‘New Englishes’ has

existed for the past two decades in the Caribbean, Africa, and some Asian countries, which is referred to as ‘localized’ forms of English. According to Jenkins (2015, p. 29), the different varieties of New Englishes are not internally uniform because there is insufficient common ground though they might share some features.

‘World Englishes’ symbolizes ‘a new idea, a new credo’ which is ‘purely local – the wellspring of local culture and a sense of identity’ (Butler, 1997, p. 109). Vocabulary such as same same, bamboo snake, checkbill, and sari-sari store would be items found in ‘World Englishes’, more precisely ‘Asian Englishes’. ‘Englishes’ symbolize a sense of a co-occurring acculturative change in which the language has emerged as a movement and has become a formal variation resembling both standard and localized forms (Kachru & Smith, 1985). The possession of language is no longer restricted to a descendant group, but rather belongs to those who could be well served by its functions, either as a first, or additional language.

One distinct exemplification offers the differences between ‘New Englishes’ and ‘World Englishes’. At the lexical level, items such as cable TV, cyberpunk, high five and political correctness might be identified with the former (Butler, 1997). Looking at New Englishes in a more general sense, it is associated with the context where English is localized but used internationally. Although the term ‘New Englishes’ has always been perceived as maintaining a high status as a nation’s official or second language, it is also used by several groups of people as a default language for daily activities in business or education (Bolton, 2003).

Hence the term *‘English as an additional language’* was proposed. The underlying reason was that this term relates to English used in the European Union which contains Expanding Circle countries and is characterized as a multilingual community. However, English in Europe is extensively used as an additional language which functions as more than an international language but as intranational language as well, particularly in instrumental functions in higher education and business and even an official language of European Union. Nevertheless, unlike the people in Outer Circle countries, people in the Expanding Circle rarely speak English to each other. For this reason Manfred Gorfach (2002) suggests that ‘we should adopt the term *‘English as an additional language’*, which breaks the distinction between ESL and EFL’ (cited in Hans-Jürgen, 2002, p. 114).

Kachru (1990) together with the other scholars, and Quirk (1990) in particular discussed the limitations of traditional conceptualization of English language teaching, presenting arguments against Interlanguage theory (IL), errors analysis, fossilization, and socio-cultural contexts (Selinker, 1972). From an interlanguage perspective (Selinker, 1972, 1992), competency of second language learners is a development along an interlanguage continuum. Proficient L2 learners might be placed near the edge of native-like competence based on how similar to Standard English (American or British) an output is, while those who fail to reproduce a standard norm are regarded as low proficiency. If one continues to produce errors, according to IL, that is an interference of L1 and one will be stigmatized at the so-called fossilization stage. When Selinker reformed his IL framework in 1992, fossilization was seriously applied to World Englishes positions, which Kachru (1985) and Quirk (1990) suggested has long been twisted by the ethnocentrism of inner-circle practitioners - misconceptions of realities of the social interaction within the Outer-Circle nations (cited in Bolton, 2004). All in all, WE is a Geographically defined concept which characterizes and showcases national varieties of English from the Inner, Outer (the New Englishes/Postcolonial English), and Expanding circle. All of which are focused in the areas of phonology, lexis, grammar, and pragmatics. The WE paradigm shift has moved beyond the native varieties of English toward defining different speech communities as Nativized or Indigenized as legitimate. A majority of research from the WE perspective comprises documentation features of different speeches. It is also evident in a higher education context that a number of courses have emerged in response to this new trend. This can be seen by the department of World Englishes housed by the College of World Englishes at Chukyo University, Japan, which established the World Englishes course in 2002 (D'Angelo, 2012). Similarly, the department of English as an International Language (EIL) at Monash University (MonsU) in Melbourne, Australia established in 2005 was the first to offer undergraduate and postgraduate courses in EIL (Sharifian & Marlina, 2012). Subsequently, Matsuda and Friedrich (2011) proposed the WE-informed EIL curriculum blueprint, while other scholars have increasingly followed in their footsteps. In Thailand, there is a WE-informed course incorporated into General English courses at Srinakarinwirot University (Rajprasit & Marlina, 2019). The course instructor, a WE

advocate, has incorporated elements of World Englishes (WE) and Intercultural Communication in the existing General English courses. Through various learning activities (e.g., listening to different cultures and Englishes from YouTube) with specific themes on World Englishes and Intercultural Communication, the course aims to raise students' awareness of World Englishes and the need to be interculturally competent. The results has indicated that the students questioned the idea of English being exclusively owned by 'native English speakers' and displayed a willingness to learn other varieties of English.

Nevertheless, if the diffusion of English can be seen through the lens of a more holistic perspective, the Kachruvian paradigm has certain limitations. The Kachruvian paradigm collapsed the traditional standard English language perspectives, spotted the post-colonial varieties of English, gave rise to "a unique cultural pluralism, and a linguistic heterogeneity and diversity which are unrecorded to this extent in human history" (Kachru, 1985, p. 14). According to Pennycook (2007), the WE paradigm is predominantly nation-based by means of merely focusing on defining different linguistic features within those Outer Circle countries. This has led to a refusal to fully recognize the legitimacy of Expanding Circle Englishes. Another limitation is that the Kachruvian paradigm characterized the expanding circle Englishes as norm-dependent, which inevitably led to the notion of inner circle Englishes as norm-provider, not to mention retaining the standard English ideology by emphasizing English in Expanding Circle as a *foreign* language in this three diasporas perspective.

Also, intentionally or not, identification and codification have emphasized the view towards English as distinctive varieties that belong to different nations, and continue differentiating native speakers from non-native speakers, rather than seeing English as a contact language. Moreover, WE emerged during a decolonization period, thus Kachru's and the WE conceptualization have in recent times been criticized for being out of touch with contemporary global realities. The reason may lie in the systematic and structural approach in describing the different varieties of English. This was done by describing and highlighting the creative identity-marking processes in the different Englishes. Such attempts to decolonize and democratize the ownership of English, as Bhatt (2001) points out, "was designed to dissolve the dichotomy of 'us' (native speakers) vs 'them' (nonnative speakers)"

(p.257). However, by replacing a conceptualization of identity along NS-NNS terms with a nation-centric model, the WE paradigm failed to acknowledge the subtle sub-varieties and distinctions that exist among the different users of English within the same country. This broad representation of users of the various Englishes in different countries has also come under heavy attack in recent years as critics argue that such a model fails to capture the sociolinguistic realities of multilingual societies today. In fact, scholars (Bruthiaux, 2003; Canagarajah, 2006a, 2006d; Pennycook, 2007, 2010) argue that the WE paradigm is ill-equipped to deal with the current modes of globalization which brings with it porous borders. This concept returns to “the logic of the prescriptive and elitist tendencies [to] ‘standardize’ the language [...] to systematize the periphery variants” (Canagarajah, 1999, p. 180).

2.1.2.3 English as a Lingua Franca (ELF)

World Englishes scholars have made significant contributions to recognizing the diversity and variability of the English language globally. However, the rise of English as a lingua franca (ELF) means that English is now used in various contexts within communities of practice of Kachru’s three circles. ELF views English as a more flexible and fluid entity due to globalization, which has led to a growing flexibility of exchanges between its users’ communicative needs.

The notion of World Englishes is insufficient to account for the role of English in today’s globalized world. English should be located within a more complex vision of globalization because it cannot be viewed solely through the lens of imperialism or traditional models of language segregation as World Englishes (Pennycook, 2007). Due to these facts, English is no longer exclusively spoken as a first language by those born in Native English-speaking countries, nor is it only used as a foreign language for communication with native English speakers. Instead, English has become a global language that has been adapted in diverse ways by its speakers all around the world.

Being aware of these changing global realities as well as the sociolinguistic landscape of English that entails the fluid movement of language learners across borders, the ELF approach appears to be a win-win arrangement. The term ‘English as a lingua franca’ (ELF) refers to the world’s largest English-using group. ELF reflects that English has been gaining its popularity as a marginal language

in interactions among speakers from different first language backgrounds including Inner, Outer, and Expanding Circles. The term ELF is not so much associated with geographic location of communicative events, but portrays the prevailing reality that English and ELF speakers are users but not learners. As Seidlhofer (2004, 2011) stated, ELF is an alternative term for English as an international/ global/ world language. Seidlhofer (2009) also described 'ELF' from a global perspective as "the most widespread contemporary use of English that actually constitutes the predominant reality of English which consists of the largest number of speakers that outnumbered a small number of inner circle speakers" (p. 237). From the ELF perspective, speakers of world Englishes are from heterogeneous groups of people who share neither mother tongue nor national culture. In other words, speakers of English are not limited to members of the Expanding Circle, but first, second or foreign language speakers from both inner and outer circles are in a sense, in the same expanding circle (House, 2006, p. 89).

The prevailing reality of English leads to new emergent varieties used as contact varieties - hybrid variants called *similects* - meaning that speakers of two different languages use a large number of languages in interactions resulting in a contact of English with speakers' L1s as well as a contact between *similects* (Mauranen, 2003; Mauranen, 2012; Meierkord, 2012). This is unlike a usual occasion when two different language speakers communicate using each one of their languages (also called first order-contact). In a broader category of ELF - 'Interaction across Englishes (IaEs)', ELF features, therefore, are defined as unstable ELF varieties which are different from but not inferior to ENL. Thus, the notion of deficiency has no place in the ELF paradigm. The new linguistic systems of ELF that are mainly associated with lexicogrammatical features such as phonological and grammatical systems are likely to be simplifications, i.e. irregular or marked features are replaced by regular or unmarked alternatives. It is these items that contribute to mutual understanding among the ELF speakers (Seidlhofer, 2009). Therefore, spoken ELF consists of extremely large numbers of linguistic variations and non-standard forms while written ELF tends to bear a resemblance to ENL (Mackenzie, 2014). As a result, ELF is endonormative, norm-developing, or norm-providing rather than norm-dependent. The research from a *Lingua Franca Core (LFC)* demonstrated that the choice

of lexicogrammatical features depends on who is talking with whom; if both speakers come from the L1 that shares same feature, it would be counterproductive. Hence, mutual intelligibility is achieved while ELF users manage to maintain their sociolinguistic rights as their L1 and culture are seen as a resource rather than a source of ‘interference’. This is to accommodate mutual intelligibility as well as to promote solidarity among groups (Jenkins, 2015). Nevertheless, second-order language contact will bring about a diffusion of innovations caused by speakers of different L1s and these hybrid forms will spread into common usage, resulting in a more stabilized version of ELF. The way in which NNEs simplify, overuse, underuse, or avoid certain expressions or structures in comparison to ENL, should not be regarded as learning strategies – a means to cope with limited sources in the interlanguage continuum– but rather as Seidlhofer (2001) indicated “accommodation strategies-evidence not of a linguistic deficit, but if intelligible, of successful communication” (p. 144).

ELF comprises any English usage among speakers whose English is not their native tongue but often the first and only option as a communicative medium (Seidlhofer, 2004, 2011). ELF is used in a very simple form free from any redundancies in tourism, international politics and diplomacy, international law, business, the media, territory education, and scientific research (Kachru & Smith, 2008). While Knapp (2009) argues that ELF involves more infrequent users such as when used by tourists rather than professional contexts, users have to reinvent their lingua franca English from time to time, as they normally do not memorize the linguistic means they employ more or less successfully (p. 133). Such reinventions will result in unstable sets of linguistic forms which can neither form similar groups who would share unsystematic linguistic forms nor employ similar communication strategies.

In the ELF paradigm, the bottom line is that one should neither feel insecure nor inferior when speaking with foreign accents, facing culture-specific communicative styles, or lacking idiomatic expressions. On the other hand, we should adopt a more open-minded perception toward those speakers as they are being themselves by expressing their own identities through their language usage. Also, we need to discard the idea that language learning is an endless journey to a native-like perfection as long as one can manage to successfully and fluently communicate. ELF speakers might bow out of the learners’ roles at any point, and perceive themselves a

language user who can successfully manage demanding resources regardless of the code imperfection. In international communication, what is a far more important skill than speaking like a native one is the ability to accommodate interlocutors regardless of whether the result is in ‘error’ in ENL (Jenkins, 2007). As Seidlhofer (2004, 2011) stated ‘ELF’ should be functionally not formally defined; it is not a variety of English but a variety way of using it’ (p.77).

In this regard, native speakers of English (NESs) are no longer the only rightful owners of English or a norm-providing group of people. Non-native speakers of English (NNEs) are included as a legitimate speakers of English so they are neither required to adjust to native speakers of English (NESs) norm in an international communication nor strive to belong in the NESs’ group or context. Linguistic norms used among NNEs are no longer norm-dependent on native English speakers as ELF is not a fixed notion. The ELF framework does not mean to exclude native speakers from communication, but there are no more unchallenged prestige statuses. The ideal ideology of standard norm and its power have been challenged and readdressed. In this sense, English is no longer used within certain communities or as a nation-bounded variety; it is used as the first and best option transnationally for international interaction among multilingual speakers. ELF is concerned more about mutual negotiation and accommodation during the process of communication because ELF speakers often do not want or need to master the entire language (similar to speakers of World Englishes). This framework applies also to native speakers who are also required to adjust their linguistic issues in communities of practices (Baker, 2015) as well as constantly negotiate their own identities during the process of communication (Wenger, 1998). Consequently, this forces ELF speakers to deal with the variety and unpredictability of language parameters such as accents, code-switching, code-mixing, and proficiency levels.

In general, ELF research consists of growing evidence of the fluidity and flexibility of ELF communication. At first, there was a change in direction of ELF research from a codification orientation of some features (as so much has done by WE) to an analysis of the possible causes feature selection in ELF conversations that makes communication successful (Jenkins et al., 2011). Recently, the research’s focus has moved again, departing from ELF within a framework of multilingualism. Jenkins

(2015) has proposed a further ELF reconceptualization due to the increasing diverse multilingual nature of ELF communication. The widespread use of ELF poses a challenge in identifying fixed speech patterns, which raises questions regarding the applicability of traditional terms such as variety and community. According to ELF scholars, the concept of ‘community’ is better understood as virtual, fluid, and temporary international networks rather than being tied to geography.

Thus, native and non-native competence is no longer a yardstick for discriminating between speakers. ELF also prompts us to consider the very notions of non-native English speakers in that they are not seen as failed natives but as legitimate users and skilled communicators. ELF also challenges the notion of non-native English speakers as inferior or failed natives, and instead recognizes them as legitimate and skilled users of English. The intention is to explore and showcase the diverse ways in which English is used as a global lingua franca and identify core features of successful ELF interactions, with a focus on mutual intelligibility.

In light of these key developments in ELF research, ELF is seen as a democratic and egalitarian platform for global communication (Baker, 2011b), where every member has equal legitimacy. However, recent studies suggest that ELF is also used for expressing identity (Jenkins, 2007), and L2 learners adapt the language to suit their own lingua franca purposes in specific contexts. In other words, L2 learners using ELF not only negotiate and reorganize their sense of self, but they are also adapting the language to suit their own purposes (Jenkins et al., 2011).

Interestingly, Jenkins’ s (2007) study revealed an “accent hierarchy” within the ELF community, indicating that perceptions of inequality between speakers of different non-native accents still exist. The data indicated that non-native accents are viewed in a hierarchical manner, with certain varieties of a language being preferred over others. This hierarchy appears to reflect the unequal status of native and non-native speaker accents.

Non-native speakers may maintain their L1 identity in English through their L1 accent, which is considered an important part of one’s social identity (Jenkins, 2000; Sung 2013d). This idea is supported by studies such as Sung’s (2014a) work and Costa’s (2016a) work with Asian students who used English as a lingua franca in an ELF context. In Sung’s (2014a) study, it was found that certain ‘expanding circle’

ELF speakers such as Japanese and Korean were not always perceived as equally ideal speakers of English within the ELF community. Therefore, neither identification with these ELF speakers is perceived as desirable nor would the participants like to share a common identity with these certain subsets of ELF speakers. The data indicated that the participants did not want to be identified as being from countries where the proficiency level of English is perceived as low, but from countries where non-native varieties of English e.g., Hong Kong or Chinese English is perceived at an acceptable level. The data indicates that stereotypes about intelligibility and acceptability play a role in determining suitable linguistic models for ELF communication. The evidence suggests that these ELF users hold more complex views that go beyond the binary concepts of native versus non-native English varieties. (Kirkpatrick, 2007).

Costa's (2016a) study reported a power imbalance between different ELF speakers that continue pervade ELF communication. The data analysis showed that there is a prejudice in which other Asian countries are being framed negatively. In addition, a power imbalance was observed, along with a lack of empathy and understanding towards people in Asia who are being framed in tropes of poverty. Singaporean ELF speakers come from relatively privileged backgrounds compared to other neighboring ASEAN and Asian countries, such as Indonesia, Vietnam, Thailand, Malaysia, Cambodia, Myanmar, Laos, and China, which are often associated with underdevelopment and political trouble. This helps to explain how foreign countries and their citizens are perceived, as prejudices against a country are closely connected to prejudices against its people (Blackledge, 2004).

Based on the literature, the concept of an ELF community does not necessarily solve the problem of power imbalances between English speakers. This means that while the concept of ELF may have been created to promote a more democratic and egalitarian platform of communication, it does not completely address the issue of power imbalances among different speakers of English. Rather, it shifts the focus to a different aspect of inequality. With globalization, L2 learners and speakers have access to a wider range of linguistic identities, and not all L2 learners and speakers aspire to become ELF as a marker of identity in ELF contexts (Roger, 2010).

Jenkins (2007) suggests that ELF identity is a multifaceted concept and interconnected with language attitudes, linguistic power, and ideologies,

which have become more intricate in postmodern societies. This idea aligns with Pavlenko and Blackledge's (2004) argument that language attitudes and choice are inseparable from political arrangements, power relations, and language ideologies, as well as how interlocutors view their own and others' identities.

2.1.2.4 Global Englishes (GE)

Even though teaching English as a Lingua Franca (ELF) is a step in a right direction, and ELF researchers are not interested in codifying ELF communications (Sharifian, 2009), there are still criticisms that the ELF paradigm is not sufficient. ELF has been cautious not to establish any teaching model to prescribe which language features to include in English classroom. In this sense, it fails to prepare students with necessary skills to participate in real English language communication. Thereafter the term 'Global Englishes' (GE), a relatively new field and inclusive in nature, has emerged (Jenkins et al., 2011; Galloway & Rose, 2018). Global Englishes brings together the interests of World Englishes (WE) in varieties of identification and codification of English and the world usage of English and English as a Lingua Franca (ELF) (Galloway, 2013). Global Englishes offers the sense of inclusiveness that blends globalization, linguistic imperialism, education, and language policy and planning within Englishes (Sharifian, 2009; Jenkins et al., 2011; Galloway & Rose, 2018).

Generally speaking, ELF is at the heart of the Global Englishes paradigm and WE is an integral part of the Global Englishes paradigm as well (Widdowson, 2012), all of which are a result of a critical perspective of globalization as well as a plural concept of English (Pennycook, 2007, p. 18). Even if the evolution of ELF was derived from criticism of WE, Galloway and Rose (2018) mentioned that there are shared endeavors between the two research paradigms in which combining them will bring out the most of the two paradigms (henceforth, Global Englishes). That is to say, both World Englishes and ELF acknowledge the pluricentric nature of English, emphasize the use of English by non-native speakers, recognize the impact of linguistic contact, and have implications for teaching English. Together, they form part of the broader Global Englishes paradigm, which acknowledges the diversity and variability of English as a global language.

Furthermore, Galloway and Rose (2018) proposed the term 'Global Englishes language teaching' (GELT) as an umbrella concept encouraging a

movement away from a bias of monolithic English norms in ELT. GELT suggested the ELT practitioners re-examine their practice according to Global Englishes in order to meet the needs of today's students. In light of the reality of a multilingual world, education should keep pace and reflect how English is presently used. The ELT classroom should expose students to Englishes or ELF contexts that are salient to the students by providing opportunities to tailor the curriculum to Englishes that the students find most interesting and useful. GELT acknowledges that students' needs are diverse with regard to their prospective community of practice (Galloway & Rose, 2018). An all-purpose approach exposing English learners to as many varieties of English as possible to ensure familiarity as well as intelligibility proposed by WE and ELF paradigms does not seem to serve those various needs. Moreover, they are impractical and inessential, and bombard both students and teacher with too much learning about other linguistic features that cannot ensure successful real-life encounters. Furthermore, the GELT framework proposes a comprehensive approach that includes consideration of norms, teacher recruitment practices, models of English, and a means for teachers to critically evaluate ELT materials to ensure that learners are equipped with the necessary skills to participate effectively in diverse global contexts. Also, the Global Englishes approach places the importance of raising students' awareness not only of current English but also the future English of their own. Drawing from ELF, the concept also emphasizes successful communication and negotiation of meaning across 'community of practice' (Canagarajah, 2005 cited in Galloway & Rose, 2018, p. 206). Students should employ various strategies to use in times of need when they have to shuttle between communities in both local and global contexts. Fortunately, strategic competence and communication strategies lie at the very heart of the Global Englishes approach. It is suggested that in order to succeed in the global context, learners should be armed with those strategies. This in turn, increases students' own confidence as speakers of international language. In conclusion, Galloway and Rose (2018) suggested six key themes that should be included in the Global Englishes teaching model in order to equip students with ELF skills and knowledge. These consist of (1) Increasing World Englishes and ELF exposure in language curriculums; (2) Emphasizing respect for multilingualism in ELT; (3) Raising awareness of Global Englishes in ELT; (4) Raising awareness of ELF strategies in language curriculums; (5)

Emphasizing respect for diverse cultures and identities in ELT; and (6) changing English teacher hiring practice.

However, the practical implementation of GELT remains challenging due to several barriers. These include a shortage of suitable materials, a strong emphasis on standard language ideology in TESOL, traditional views in teacher education, and recruitment practices that prioritize native-speaking teachers (Galloway & Rose, 2015). While the theoretical foundation of Global Englishes has facilitated the introduction of innovative approaches stemming from a development of earlier theoretical work (i.e. ELF and WE), it would appear that research on the effects of this curriculum innovation is still in a state of infancy (Rose, McKinley, & Galloway, 2021). Whether there are any changes that could create lasting effects after the innovation is implemented in practice is still undetermined. We still have been out of the loop whether scholars have been able to explain the benefits of GELT curriculum proposals in terms of theory, professional practice, and empirical evidence (Rose et al., 2021).

Although the practicality of proposals for curriculum innovation in Global Englishes is not without criticism, there has been a growing interest in Global Englishes in the classroom which aims to address this gap. Currently, calls have been answered in a higher education context, and literature in the field show movements both theoretical and practical which offer implications for pedagogical changes in the GELT approach. These include rethinking and new design in foreign and second language program, curricula, coursebook, classroom materials, and language tasks. Galloway and Numajiri (2020) listed the total number of 13 postgraduate TESOL and Applied Linguistics Programs that offer a Global Englishes Component across the UK namely, *MSc Global Englishes (The University of Southampton)*, *World Englishes (University of Durham)*, *Which English? Sociolinguistics and language teaching (University of Glasgow)*, etc. The lists go on mentioning other relatively similar programs offered by other universities around the world for instance, *MA Global English (University of Oslo, Norway)*, *MA Global Englishes in English Language and Literature (Shantou University, China)*, *MA Global Englishes in English Studies (University of Hong Kong)*, and *BA World Englishes in English Language Teacher Education (National University, Vietnam)* (see appendix A for the complete list). In Thailand, a number of courses with the essence of WE/ELF/GE are also evident. For

instance, WE-informed language course at Srinakarinwirot university (Rajprasit & Marlina, 2019), and at Kasetsart university (Rajani Na Ayuthaya & Sitthitikul, 2016). World Englishes module in BA program at Srinakarinwirot university. English as an International Language module in MA and PhD programs (Chulalongkorn University, Mahidol University, Thammasat University, etc.).

Having considered all those mentioned, I adopted the foreground concepts of Global Englishes as a teaching model in building the Global Englishes content-related course. We are in the age of multilingualism where the global consequences of English as a world language are beyond fixed national boundaries. There are thus more issues to understand such as linguistic imperialism, education, and language policy and planning rather than a sole native-speaker centric ideology. While communication involves more fluidity than before, students need to learn many issues incorporated within the Global Englishes paradigm to cope with such phenomena in the real-world usage of English. It is also worth mentioning that the Global Englishes course is a setting of the present study in which I explore the participants' identities negotiation and construction.

2.2 Identity: Social Constructionist and Poststructuralist Views

This section provides an overview of literature on the development of identity theory focusing on poststructuralism and social constructionist views of identity as a justification for the nature of identity.

Although the concept of identity is offered by numerous perspectives and approaches, two theoretical orientations that have been particularly influential are from social constructionist and poststructuralist perspectives. Earlier, one of the original paradigms viewed identity from a structuralist perspective. That is, identity was a product of biological characteristics fixed and predetermined by social memberships and demographic categories, and cultures which precede their existence (Block, 2007, p. 12). Another traditional view, structuralist/ essentialist, sees a process of language internalization emerge from an idealized performance of such language, and that human mistakes are not any signs of idealized pattern. Thus, those views define identity as a stable construct, a state of being, a final and a settled matter. Norton, who initially

introduced psychological theories of language learning motivation (Norton Peirce 1995; Norton 2000; Norton in press), expressed concern that most constructs fail to capture the dynamic and fluid aspects of language learner identities (Jenkins, 2008). Norton argues that biological features and identity traits alone are not enough to understand the complex elements involved in language learner identities, and that these theories often overlook the impact of power relations in multilingual societies, including socio-political, socio-economic, and socio-cultural factors (Pavlenko & Blackledge, 2004).

Due to limitations of structuralist perspectives, there has been a shift towards social constructionist and poststructuralist theories of identity, which offer a deeper understanding. The concept of identity as not fixed has gained popularity among humanists, sociologists, cultural theorists, and educational researchers. This has led to an exploration of new ways in which individuals relate to each other, and how this bidirectional dynamic can be analyzed and understood.

Tajfel and his colleagues in the 1980s (Benwell & Stoke, 2006) introduced ‘the social identity theory’ which conceived the Social construction views of identity. These Social constructionists view identity not as fixed, but fluid, dynamic, social relational, fragmented, multidimensional, incoherent, hybridized and even ambiguous, and especially not pre-decided (Wenger, 2002; Burr, 2003; Luk & Lin, 2007; Jenkins, 2008). According to Norton (1995, 2000), identity is instead constructed through social and personal relationships, which inform each other through a layer of events of participation and reification and is a dynamic and ongoing process that is shaped by our experiences and their social interpretation. Hence, human identity is more like a process than a product (Jenkins, 2008, p. 17). We also define who we are by our past, present, and possibilities of our future from parental expectations, religion, social norms and values, and language, and that very much influences identity change. Although it is clear that social constructionist theory can in some way address how ‘identity’ is formed and maintained, it still lacks space for some of the complexities involved in identity constructions that were introduced in poststructuralist theories of identities.

A poststructuralist approach has become the choice for the majority of those exploring the links between identity and L2 learning. Popularity of the approach is due to the fact that the approach takes into account social relations power, dominant

and hegemonic ideologies, social structures into the analysis of identity construction process in which individuals express through the role of language and discourse (Norton, 2000; Pavlenko, 2001). This approach considers social constructionist perspectives of identity and aims to show how language learners may or may not be able to adopt more desirable identities that may limit their language practices and identity options. The approach also examines the agency of language users within different social and contextual conditions. It includes investigating power dynamics in both formal and informal language learning settings and how power dynamics in society affect a learner's access to the target language community and language learning opportunities.

The present study is situated among dual perspectives given that each paradigm compensates for the lack of qualities in the other, so drawing on both paradigms is likely to offer a fuller account of identity. Also, it should be noted that as the participants of the present study bring with them diverse cultural and linguistic backgrounds, both conceptualizations of identity will allow me to analyze the data in more holistic view.

2.3 Communities of Practice

This research project adopts the concept of CoP of Wenger (1998) as a framework for examining identity negotiation and construction that occurred as a result of learning in the Global Englishes classroom. Literature related to language learning provides a deeper understanding towards identity negotiation and construction of the study context. In the following subsection (2.3.1), I discuss the general concept of CoP model that arises from the concept of situated learning theory. Section (2.3.2) discusses the related notions of identity negotiation and construction as students participate in community practice. Further developments of the CoP model including its critiques are also explored. CoP literature on identity and participation in various language learning contexts is reviewed as relevant to the research setting of the English language classroom. In section (2.3.3), CoP as academic classroom in relation to a higher education context is explained as a justification of the context of this study. In addition, inseparable elements of classroom interaction such as linguistic and nonlinguistic

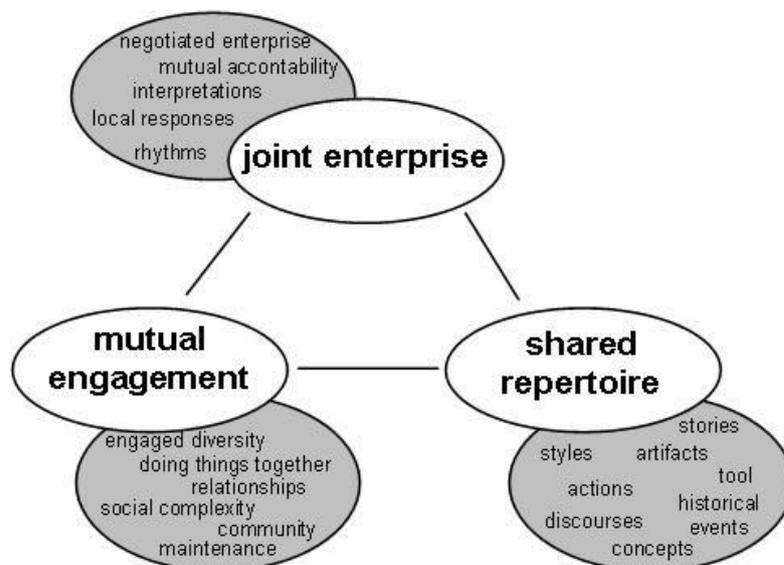
resources that the community members might adopt as part of their practices are also explained.

2.3.1 Concepts and Definition

Communities of practice (CoP) in this research project follows Wenger (1998)'s work. Community of practice (CoP) is a process of learning that occurs among the participation of members in a social environment (Lave & Wenger, 1991). Generally, CoP of Communities of practice (CoP) in this research project follows Wenger (1998)'s work. Community of practice (CoP) is a process of learning that occurs among the participation of members in a social environment (Lave & Wenger, 1991). Generally, CoP of Wenger (1998) is initiated from a gathering of people who have common interests, goals, and roles to create a CoP. In order to be labelled as CoP, Wenger (1998)'s provided three components that CoP entails: 1) joint enterprise 2) mutual engagement 3) shared repertoire.

Figure 2.1

Dimensions of practice as the property of a community



Note. From *Communities of practice: Learning, meaning, and identity* (p. 73), by E. Wenger, 1998, Cambridge University Press.

Joint enterprise represents the members' shared goal. As members participate they develop mutual accountability – the sense of group belonging and ownership to maintain close mutual relationships (Nagao, 2018). Mutual engagement is activities that the community' members do together leads to interaction and relationship building among members. This process unveils individuals' role to play in the group. Lastly, the shared repertoire refers to shared knowledge and resources such as ways of talking, ways of doing things, experiences, stories, tips, etc. Members of CoP can exploit and gradually learn from these shared repertoires, which in turn contribute to the enterprise itself (Wenger, 1998).

For this study, the concept of CoP is applicable to the Global Englishes academic classroom because a group of students and their instructor (myself) whose possess shared interests gather together to study the Global Englishes academic discipline, thereby forming a CoP. Mutual engagement occurs when my students and I engage in several practices and collaborate in classroom activities e.g., tasks, group work and discussions with an aim of achieving a joint enterprise. This joint enterprise is understood as competence, which in CoP is described as, quoting Wenger's (1998), 'situated abilities- the abilities in which a particular CoP values'. In this sense, the group works together, acquiring knowledge and skills related to Global Englishes concepts to achieve such goals as gaining ELF competence and becoming ELF users. Along the way, students can gradually transition from EFL learners to ELF users exploiting a shared repertoire of an expert i.e. teacher and other students who employ more knowledge and experience of the Global Englishes fields.

CoP is viewed as a learning theory that promotes self-empowerment as well as professional development. The CoP concepts of Wenger (1998) expanded from the original ethnographic work of Lave and Wenger (1991) in which the term 'community of practice' was coined to describe the apprenticeship of Vai tailors in Liberia (Lave & Wenger, 1991). Learning in CoP is tied to the interactional engagement within groups of apprentices and other masters. Wenger (1998) adopted 'a situated learning' theory as scaffolding to redefine the earliest CoP concepts, focusing more on socialization and learning, as well as the individual's identity development. Wenger (1998) offered first descriptions of identity trajectories arising from varying degrees of our engagement in practice within a group. He also accounted for tension that might

arise from novice-expert relationships as well as among individuals who work competitively. Wenger (1998) not only offers the fuller sense of CoP concepts, but provides focus that allows researchers to describe the process of identity development that occurs in practice as a result of CoP participation. Wenger (1998) is thus more fitting to this study as Lave & Wenger (1991) focuses on the interactions and relationships between novices and experts and potential conflicts among them. Furthermore, Lave & Wenger (1991) emphasized that CoP cannot be formally and purposefully formed by organizations, but apprenticeship programs can be formally developed for mentoring professionals and trainees. They left this issue unresolved whether this program still counts as CoP or not.

From the elements of the CoP model mentioned above, it can be said that despite its critiques, the CoP model is useful in exploring another aspect of learning as a participation in social practice. The next section (2.3.2) discusses further how identity is negotiated and constructed in a process called legitimate peripheral participation which describes how newcomers move towards fuller participation in the activities of a given community of practice by interacting with more experienced members or old-timers (Lave & Wenger 1991).

2.3.2 Identity Construction and Negotiation in Community of Practice

As identity negotiation and construction is viewed through the lens of Lave and Wenger (1991) and Wenger (1998)'s CoP model and is the primary concept of this study, this section discusses the related notions of identity negotiation and construction as students participate in community of practice. Then, further developments of the CoP model including its critiques are also explored. CoP literature on identity and participation in various language learning contexts is reviewed as relevant to the research setting of an English language classroom.

2.3.2.1 Legitimate Peripheral Participation

Identity and learning in practice are fundamental to CoP and hardly separable. Situated learning theory views learning as a socially situated process by which newcomers gradually move toward fuller participation in a given community's activities by which newcomers gradually move toward fuller participation in a given community's activities by interacting with more experienced community members—a process called *legitimate peripheral participation* (LPP). Taking the

situated view of learning, the concept of community of practice (CoP) (Lave & Wenger, 1991; Wenger, 1998) conceptualizes learning as a form of participation and a process of identity construction. Thus, participation within a CoP is regarded as a ‘source of identity’ (Wenger, 1998, p. 56).

Because learning transforms who we are and what we can do, it is an experience of identity. It is not just an accumulation of skills and information, but a process of becoming to become a certain person or, conversely, to avoid becoming a certain person. Even the learning that we do entirely by ourselves contributes to making us into a specific kind of person. We accumulate skills and information, not in the abstract as ends in themselves, but in the service of an identity (Wenger, 1998, p. 215).

When learning occurs through participation in activities along this trajectory, identity is also built around participation and is constantly being renegotiated as individuals move through different forms of participation. In the process of participation, newcomers’ identities change as they are increasingly recognized as belonging to and contributing to either within or across communities of practice. We engage in processes of constant becoming that craft and transform new identities (Wenger 1998). Thus, identity is a lived experiences which is socially produced out of practice within a community. Lave and Wenger (1991) and Wenger (1998) describe the process of learning within CoP as a dichotomy of newcomers/ novices and old-timers/ full members/ full participants. A newcomer is one with little knowledge or skills (i.e. a novice) who may proceed to be an old-timer/ full member/ full participant (i.e. an expert) with fully developed skills and knowledge when participating in a community of practice in a form of LPP. Wenger et al. (2002, p. 56)’s work on CoP further describes an expansive concept of three levels of participation (i.e. core, active, and peripheral members). That is, the core member is the person who is considered community leader and accountable for sustaining member integration, ongoing participation, and progress by fostering knowledge (Borzillo et al., 2011). In addition, there is an active member whose degree of participation is relatively high. Active members are regular participants in the CoP’s activities where they participate, learn, and share their learning within the CoP. Lastly, there are members whose participation is limited. These members are on the periphery where they simply observe the

interactions between the core and active members, which might be because they feel their contribution would not be appropriate (Wenger et al., 2002).

When Lave and Wenger (1991) proposed the concept of ‘legitimate peripheral participation’ to capture the learning trajectory within CoP, they left us with no clue on how skills are developed through the learning processes. In other words, how learners transform from a novice to an expert. The process of learning and identity construction is not simply the outcome of participation, but is also shaped by the way in which individuals exercise their agency (Knight & Trowler, 2000; Billett, 2004; Fuller et al., 2004). Each individual’s experience will be unique due to ‘the inevitable negotiation between the community’s norms and practices and the individuals’ subjectivities and identities’ (Billett, 2004, p. 114). As a result, a range of trajectories representing differing paths of identity formation emerge – linking past and present experiences with future possibilities.

Wenger (1998) subsequently realized this weakness, and proposed identity trajectories through different levels of participation defined by the current engagement located on each trajectory. The trajectory describes the meaning of participation in practice in terms of identity formation processes that are developing. Thus, a gradual shift of learning as learners change from a status of novice to that of an expert, moving from lack of appropriate competencies and expertise to master high levels of competence and expertise can be interpreted (described in table 2.1). Some of the forms displayed in the role of our membership in the community that these trajectories can take are described in table 2.1.

Table 2.1*Forms of identity trajectories (Wenger, 1998)*

Identity trajectory	Description
Inbound	Where newcomers' identities are invested in their future as full members of a specific community of practice.
Boundary	Where newcomers aim to sustain participation and membership across the boundaries of different communities of practice.
Peripheral	Where newcomers do not aim for full membership but where limited 'access to a community and its practice ... (is) significant enough to contribute to one's identity'.
Outbound	While being directed out of a community may involve 'developing new relationships, finding a different position with respect to a community, and seeing the world and oneself in new ways'.

In spite of Wenger (1998)'s efforts to explain how learners transform from being a novice to an expert in identity formation, a review of the notion of the novice becoming an expert through LPP in Lave and Wenger (1991) communities of practice literature has shown that the periphery to full participation is problematic (Fuller & Unwin, 2004; Harris & Simons, 2008; Taylor, 2014, 2015; Irving et al., 2020). Irving et al.'s (2020) study of a physics class for engineers using community of practice as a curriculum design theory proved problematic with a linear journey of identity trajectory in legitimate peripheral participation in that all trajectories are inward. This conception provides a false narrative as it recognizes the nuances and complexities in describing members who become less peripheral but are not yet central. Harris and Simons (2008) challenged the notion that novices progress in a linear fashion to become experts, and that all novices are legitimate peripheral participants while all experts are full participants in a community of practice. They proposed the concept of "expert newcomers," which suggested that newcomers may possess certain expertise or experiences that allow them to make meaningful contributions to the community from the start, rather than as complete novices.

Fuller and Unwin (2004) have also challenged the linear journey of Lave and Wenger's (1991) idea that all novices are legitimate peripheral

participants and all experts are full participants in the community of practice. In line with this extended notion of Taylor (2015)'s 'semi-expert newcomers', Fuller and Unwin (2004) explained that the level of expertise is influenced by prior life experiences that have provided young apprentices with a diverse set of skills before entering the workplace. This expanded notion of participation can help to refine the simplistic view of the 'linear journey of novices-turn-into-experts in LPP'. Here it could be said that Wenger Lave and Wenger's (1991) LPP is a problematic and restricted form of participation to newcomers negotiating their identities on the periphery until they become old-timers. Thus, Lave and Wenger (1991)'s situated learning model where there is a narrower trajectory in skill and identity development should be redefined to be better equipped in the contemporary era of community of practice, with the language classroom setting in particular (Haneda, 2006).

Inspired by Fuller and Unwin' (2004) extended form of participation in workplace training, Taylor's (2015) work on an English writing class in the context of an engineer community of practice workplace proposed the concept of 'semi-expert newcomers' (Taylor, 2015) who crossed the boundaries (Wenger, 1998) to bring in knowledge and skills from other communities of practice to share with participants. These semi-expert newcomers were new to the engineering English writing classroom but their knowledge and skills in engineer report writing were evident due to their expertise in the current workplace which enabled them to have more ability to write technical reports. These semi-expert newcomers also performed a teaching role where they would teach their peers whose English proficiency might not meet the required level to perform certain writing tasks. Taylor's (2015) study concluded that there were no true newcomers in her ESP classroom due to the fact that although the training participants may be new to the engineer report writing classroom, they were not entirely unfamiliar with engineer report writing and because of this, they could be regarded as "semi-expert newcomers". Taylor's (2015) extended concept of participation in the engineering English writing classroom is in fact in line with the context of Global Englishes classroom in this study. By participating in the Global Englishes class, the student participants in my study were simultaneously learning other subjects and developing their multi-faceted identities.

2.3.2.2 Brokering

Upon reviewing the literature on communities of practice, it is clear that a later work by Wenger (1998: 109-110) presents a more intricate community that encompasses multiple CoPs. In this work, Wenger introduces the concept of ‘boundary crossing’ and the importance of ‘brokers’ who bring in knowledge from various CoPs. As stated in Wenger (1998), we can participate in multiple communities of practice at once as it is a common feature of the relations within a CoP. When one engages in multiple communities of practice, one has to move between multiple parallel contexts. New elements are introduced from one community of practice to another via boundary crossers, or ‘brokers’ (Wenger, 1998, p. 109). The role provided by people who can introduce elements of one practice from one community to another. These people thus fulfill the role of moving knowledge from those who have it to those who need it (Tsui, 2007). The notion of the broker introduced by Wenger (1998) has gone by other terms to similarly describe people who broker knowledge to those who need it. These terms include ‘knowledge broker’ (Taylor, 2014; Jusinski, 2021), ‘bridges’ (Hargadon, 2002), ‘human intermediaries’ (Lomas, 2007), ‘boundary spanners’ (Cross & Prusak, 2002), or ‘helpers’ (Tough, 1979) and have been used by scholars for many years in various fields (e.g., technology, healthcare, and business) including education (Jusinski, 2021). For the purposes of this study, I drew from Wenger’s (1998) definition of brokers as well as Taylor’s (2014) and referred to these particular brokers in my study as ‘knowledge brokers’.

One empirical study that could portray a significant role of broker in an education field is Taylor’s (2014) study of Thai ESP classroom community of practice. In her study, a ‘knowledge broker student’ who not only performed the role of a knowledge broker to bring in knowledge from other CoPs into the ESP classroom CoP, but also performed the informal pedagogical role which at the same time enabled viability of the ESP classroom CoP. Another study that gives a rich picture of the role of knowledge broker is Jusinski (2021)’s study of ‘knowledge broker teachers’ who acts as a knowledge broker and plays a key role in professional development of their colleagues. Interestingly, the influence of knowledge broker teachers on the informal professional development of their colleagues was dependent upon contextual factors related to school situations and social relationships. The findings also presented the

importance of teachers' ability to become knowledge brokers through shapeshifting personas and engaging in brokering processes to build and share knowledge.

When considering the role that knowledge brokers serve in sharing knowledge among and between people and groups with different areas of expertise, perspectives, and understandings from a situated learning perspective, it becomes apparent that learning occurs through the act of interacting and socializing in real contexts with others who possess varying degrees of expertise and knowledge. Depending upon the context, participants may have different levels of understanding about the situation at hand, which may naturally cause more experienced participants to model or share their expertise with novice counterparts (Tsui, 2007).

It is true especially in the schooling context in which students simultaneously participate in multiple classrooms and each classroom is viewed as a distinct CoP. Put simply, students are simultaneously participating in multiple communities. After looking at relevant literature regarding classroom CoPs, I have found two significant studies which share the same context as this study i.e. the classroom CoP where students participate in multiple classroom CoP (Morita, 2004) and the classroom CoP where boundary crossing exists (Taylor, 2015).

The first study is by Morita (2004) of six female students who participated in multiple courses, allowing them to socialize in many overlapping classroom communities simultaneously. Morita treated the classroom communities attended by students as a particular kind of CoP - a locally enacted academic discourse community and studied how L2 students negotiate competence and identities in these different L2 classroom communities.

Despite the useful view on treating the classroom as a distinct CoP, Morita (2004)'s study built on the original perspective that CoP involves complex relationship among L2 learners, language learning (i.e. academic socialization), and classroom practices. Morita (2004) described 'competence' in CoP, quoting Wenger's (1998) idea that "Competence is understood in CoP as situated abilities - the abilities in which a particular CoP values (Wenger, 1998). In her study, she described a process of LPP where the student established degrees of legitimacy moving from newcomer to expert, which correlated with their sense of competence as well as varying in context. Her work has provided a view of CoP as an analytical tool revealing how learning is

part of academic socialization in a particular academic community. This way, we can investigate academic socialization as well as how novice learners develop competence academically in their specialized field as they participate in various academic practices (Morita, 2004).

Taylor (2014) studied a Thai ESP classroom community of practice and introduced the significant role of students as knowledge brokers who performed the task of knowledge sharing, bringing in knowledge across multiple CoPs into the ESP classroom CoP. While these students took an important part in keeping the community going, the knowledge broker role helped them participate legitimately in the ESP classroom and enabled them to construct a more expert identity. Taylor (2014)'s study also pointed out that students cross the boundaries via the roles of brokers, meaning that students' identities do not develop from newcomers who are real novices, but rather from (semi)expert newcomers. Despite their less straightforward novices-to-experts path, the study suggested that the 'dual citizenship' of the students who belonged to both classroom and workplace CoPs is intertwined in students' identities.

The concept of learning as participation and identity construction in community of practice (Lave & Wenger, 1991; Wenger, 1998) and notion of boundary crossing (Wenger, 1998) therefore help to explain 'the evolution of practices and the inclusion of newcomers [and] . . . the development and transformation of identities' (Wenger, 1998, p. 13) in this study. Before moving on to, I would like to discuss how these concepts and notions relate to my GE classroom CoP. This classroom community of practice in which both the students and I as the instructor, was a community of practice existing within the larger academic/ schooling in a higher education community of practice at SWU. In this GE classroom CoP, members included, first, the students, who entered as newcomers (or semi-expert newcomers) in this GE classroom community of practice and were also learning in multiple overlapping classroom communities of practice. Whereas, I, as the instructor, the expert old-timer, was already inhabiting the GE classroom CoP, while living in this classroom CoP and also participating in multiple overlapping communities of practice. In light of this framework, the present study understands learning in this GE classroom CoP as a process by which newcomers or semi-expert newcomers (i.e. students), become

increasingly competent in academic ways of knowing as they participate peripherally (or non-peripherally) and legitimately in these academic practices with the help of the old-timer (i.e. I as instructor). As students participate in the classroom, they do not just learn the Global Englishes concepts, but they learn to be ELF users because their learning of content knowledge cannot be separated from their engagement in the classroom as the two mutually constitute one another at the time of learning.

Despite a few criticisms, the CoP model is a popular framework for interpreting a wide range of learning, identity and participation in L2 learning as well as classroom settings such as group projects in university courses (Leki, 2001), Grade one classroom practices (Toohey, 1998), academic writing for scholarly publication (Casanave, 1998; Flowerdew, 2000), relationships between graduate student and adviser (Belcher, 1994), immigrant women's language learning practices (Norton, 2001), and Haneda (1997, 2006); Toohey (1998); Mavor & Trayner (2001); Morita (2000, 2004); Norton (2001); Pavlenko & Norton (2007); Brown (2007); Barnawi (2009); Christiansen (2010); Smit (2010); Kapucu (2012); Barczyk & Duncan (2013).

For this study, the community of practice has great analytical potential. It provides the means for examining how members of the Global Englishes classroom CoP (the students and myself) develop their ELF competence academically as juxtaposed with their ELF identity negotiation and construction through participation within this Global Englishes academic subject discipline. The processes of identity negotiation and construction are displayed as a result of how novice learners develop competence academically and shows whether they move towards full membership. In so doing, the present study seeks to understand classroom interactions as well as other social aspects such as naturally occurring spoken conversations, written communications, and non-verbal communications.

2.3.2.3 The Role of Individual Agency

Despite the valuable perspective of identity and participation in a community of practice presented in Lave and Wenger (1991) and Wenger (1998), newcomers possess agency that may lead them to engage with an identity trajectory that involves specific forms of participation or non-participation. The member's

preference for a peripheral or boundary trajectory reveals the power of individuals and communities to determine their relations with the rest of the world.

Morita (2004) found that students in her study exercised their personal agency to shape their learning and participation, negotiating their roles and positionalities in the classroom community. Some students actively sought fuller membership in the community by making contributions and aligning with the community's culture, while others remained on the periphery due to their disapproval of certain aspects of the community culture. Through their personal agency, students experienced personal transformations related to their identities as they negotiated their multiple identities and took control of their academic lives in response to the social, cultural, or pedagogical contexts of the classroom.

2.3.2.4 Imagined Communities

Anderson's (1983) concept of imagined communities has been influential in Norton's (2001) research on language learners who choose not to participate. This research showed that learners' perceptions of their potential for integration or marginalization in desired imagined communities can significantly impact their motivation and engagement in their current learning environment. In the L2 classroom, students can use imagination (Wenger, 1998) to envision new possibilities for themselves in the future, positioning themselves in relation to the community's enterprise and within a broader international community of English users. On the other hand, they may define competent practice based on native English standards that they believe will grant them legitimacy within their desired imagined community. The concept of imagined communities are best understood in the context of a learner's unique investment in the target language which signals Bourdieu's (1977) notions of symbolic and material resources. Drawing on Bourdieu (1977), if learners invest in a second language that is highly valued in a particular market, they do so with the understanding that they will acquire a wider range of symbolic (i.e. gaining prestige of speaking symbolic domination of English) and material resources (i.e. academic achievement, high salary, and career advancement). Learners will expect or hope to have a good return on their investment in the target language – a return that will “increase the value of their capital” in the social world (Bourdieu, 1986; Norton, 2000,

p. 10). Thus an investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space.

To illustrate, students in Hooper's (2020) study used imagination to position themselves in relation to a wider international community of English users (i.e. imagined community). In turn, they defined competent practice mostly on the standards of English which they believed would provide them with legitimacy in the imagined community they desired to be a part of. From the abovementioned views, we can see that the CoP model can be criticized in various aspects, particularly in terms of its concept of the identity of newcomers/ novices and old-timers/full participants and the somewhat vague identity trajectory. However, when both strengths and weaknesses are applied, the CoP model is still a useful and a popular framework for interpreting a wide range of learning, identity and participation as social learning. As context is crucial for understanding identity negotiation and participation in communities of practice, the next sub-section (2.3.3) discusses the context involving L2 classroom CoPs/ English language classroom CoPs and Global Englishes as academic classroom CoP in higher education. In sub-section (2.3.3a), identity construction and negotiation in second language learning as well as justification for the Global Englishes classroom CoP that could offer opportunities for identity negotiation and (re)construction are discussed in detail. Lastly, sub-section (2.3.3b) reviews the role of classroom interaction as part of the community practices in which become shared repertoires of the community.

2.3.3 Academic Classroom CoPs

2.3.3.1 Identity Negotiation and Construction in Academic Classroom CoPs

With the idea that classroom communities of practice offer opportunities for participants' identity negotiation and (re)construction, it is necessarily to understand what is meant by community and learning community in higher education context. The higher education program is a community in which people who hold different backgrounds and ideas gather together with the aim of improving their performances by participating in regular interactions (Kapucu, 2012), which in a sense, forms CoP. Regular participation in CoP allows members to gain expertise and to shape and reshape their sense of self (Sugihara, 2006 cited in Nagao, 2018).

From the social learning theory perspective, higher education programs are training venues that prepare students to be ‘reflective practitioners’ with the skills to solve complex problems (Bok, 1986; Schon, 1987). While the situated learning theory, a building block of CoP, indicates that the individual derives learning from participating in the practice with other people in the community (Wenger, 1998). In this case, individuals learn more effectively by observing and modelling after others as compared to the conventional ways of trial-and-error learning (Bandura, 1977). As opposed to the mainstream cognitive psychologists’ learning model that conceptualizes individuals that passively internalize and construct knowledge in their minds, the CoP provides a safer platform for students to learn and polish their skills by engaging in various activities with other experts. Therefore, much collaborative work is fundamental to CoP, as well as a fundamental learning pattern in higher education programs. Most of the learning is encouraged by group work, class discussion, and team effort because interactions with other peers and practitioners in the community serve as catalysts to the learning process (Kapucu et al., 2010; Kapucu, 2012). CoP maximizes everyone’s participation by requiring all member’s share knowledge which contributes to improving members’ performance. The roles of teacher has to be relegated to co-participants and facilitators in order to prevent tensions that might arise from power-relations between the teacher and those who play expert roles. Even though the notion of CoP in Lave and Wenger (1991)’s original work introduced neither school settings nor explicit teaching, CoP concepts have been widely applied in educational and classroom settings. The first classroom research was Toohay (1996) who adopted CoP with L2 classroom. Since then, there have been increasing numbers of the similar research (e.g., Casanave, 1998, 2002; Toohey, 1998, 2000; Flowerdew, 2000; Leki, 2001; Canagarajah, 2003; Kanno, 2003; Morita, 2004; Kalocsai, 2009; Smit, 2010; Kapucu, 2012; Taylor, 2014; 2015; Koga, Furuya, & Miyo, 2015).

It is thus necessary to account for the controversies in purposefully forming CoP in classroom setting. First, it is true that Lave and Wenger (1991) stated that CoP cannot be purposefully formed by organizations, but they did not elaborate this point in detail (Haneda, 2006, p. 811). Therefore, if apprenticeship programs can be formally developed for mentoring professionals and trainees, it is less clear whether this program still counts as CoP. In reality, neither organization nor

community is developed without a purpose. In addition, Nagao (2018)'s study has reported Wenger-Trayner and Wenger-Trayner (2015) once explained that while classrooms are not considered as CoPs as they are part of educational institutions' design, a group of students and their instructor can still be considered a CoP depending on the researcher's focus. In other words, if the group has a shared interest, they can be considered a CoP even though they are in a classroom setting. This interpretation aligns with Wenger's (1998) original concept of a joint enterprise, which is one of the three dimensions of a CoP. On one hand, CoP is formed by an informal group of people, so members come and go both at work and off the job. On the other hand, schooling concepts such as a university are formed by a formal group where there are hard boundaries of time and place around them. Regarding a classroom nature, students form a community by gathering at a certain time slot to participate in the given CoP, and then are forced to disband that CoP. Given the distinction between the formal nature in the classroom setting and the informal feature of CoP that emerge in everyday life, this seems to pose a question regarding the validity of characterizing the classroom itself as well as classroom members as a CoP.

In response to this criticism, Tanabe (2003) discussed cases of non-profit organizations (NPOs) and religious groups suggesting that if hard boundaries lines are the first fundamental criterion to a systematic institutional organization, no community in this world would be qualify as a CoP. To determine the feasibility of forming a CoP within the boundary of an institution is complicated by the fact that institutions often draw their own boundaries to separate insiders from outsiders. However, Tanabe (2003) suggests that the concept of CoPs can temporarily set aside these hard institutional boundaries by focusing on the social practices that arise from mutual engagement. According to Tanabe, the boundaries of CoPs, as described by Lave and Wenger (1991), do not align with institutional boundaries. Instead, Tanabe (2003) affirmed that, even though the classrooms are operated by the institution boundary lines, students create a CoP with their peers across and beyond the class by learning and doing activities together. This point was also reaffirmed by Rogoff (1994) in that the classroom and the CoP share a number of features, in that they can be viewed as both a learning community and a place where members share the same goals and

deal with the same problems. These characteristics are in fact, very much in agreement with the definition of CoP.

Another issue is related to the temporary nature of the classroom unit, which only exists for the duration of the semester or course. After the semester ends, the class dissolves. However, according to Nagao (2018), this does not imply that it is an end of learning or interactions between the students. Having acquired knowledge of the content, students will likely use such knowledge to continue participating and negotiating meaning with other members in future CoPs, and their identities will continue to transform. Nowadays, communities are linked less by location and more by common interests and goals (Graves, 1992). As people become more heterogeneous and many new technological advancements enable people to connect and communicate easier and faster, the traditional sense of community based on geographical boundaries becomes less important.

The research in CoP may be more productive if we endeavor to develop and refine interventions that optimize characteristics of CoP. As mentioned, literature highlights several key characteristics of CoP concepts that support formal and informal interactions between novices and experts, with emphasis on learning and sharing knowledge, and the investment that foster a sense of belonging among members.

When reviewing the literature on the academic classroom community of practice, I have discovered studies concerning Global Englishes as a new paradigm that contributes to identity negotiation and construction in academic classroom CoPs. In this sub-section, I will discuss justifications for selecting the Global Englishes concepts while paying special attention to how the Global Englishes concept can offer a source of legitimate identity to ESL/EFL learners that might contribute to negotiation and construction of other identity options in academic classroom CoPs.

Before looking further into the matter of how the Global Englishes concept can offer a source of legitimate identity in the academic classroom, it is important to first consider the relationship between identity and language learning. It is suggested that language and identity have a reciprocal relationship in which language influences one's identity, and vice versa. Identity is central to language, which affects how it is learned, used, and operated in everyday situations. Language is integral

to the development of an individual's right to express themselves and negotiate a sense of self and in turn shapes their identity (Ochs, 1993; Norton, 2000; Joseph, 2004).

However, the changing view of language learning as a process of becoming formed in practice shifts the view towards language learner's identity construction. The site of language learning is not simply a place where learners practice the target language, but at the same time construct and negotiate their identities in relation to the community (Wegner, 1998). Furthermore, Norton (2000, p. 5) terms 'social identity' as that which accounts for how a person understands his/her relationship to the world, how relationships are constructed across time and space, and how a person understands possibilities for the future. It is what Gardner (1985) refers to as 'non-linguistic outcomes', a result of self-identity change after learning a new language. Bakhtin (1981) took on the view of social identity theory in suggesting that language learning involves using language to participate in specific speech communities and the learners' access to the target language community is influenced by the power dynamics in the social world. Hence, language learners' identities are influenced by the relations of power (whether imposed or negotiated) constructed in their classroom communities (Dornyei & Ushioda, 2009). Power can serve to empower language learners' identities as much as inequitable relations of power can induce dominated language learners to resist opportunities to speak the foreign language. For instance, language learners who are not proficient enough might feel uncomfortable to talk with native speakers of the target language and avoid participation within the group, which inevitably establishes their identities as non-native speakers in which they might be denied access to the native speaker social group. Meanwhile, for learners who employ the ability to speak the target language well their sense of self is shaped as successful language learners and they are encouraged to participate more with native speakers. This choice of identity might contribute to acceptance as a member of the group. It can be seen that individuals position and construct their identities by how they choose to use language (Freed, 1995), and language is not considered a neutral medium of communication, but rather socially constructed and situated in reference to its social meaning.

There is also the role of language ideology, which refers to the beliefs and attitudes that people use to rationalize or justify the way they perceive

language use (Silverstein, 1979). These beliefs assign certain values and meanings to different language varieties, which can impact how individuals use their linguistic capital to negotiate their identities and evaluate the linguistic capital of others (Pavlenko & Blackledge, 2004). This ideological process is reinforced in various institutional and everyday practices, such as education. Over time, a particular language or dialect appears to become dominant over others, and is viewed as more legitimate, allowing it greater access to symbolic resources (Pavlenko & Blackledge, 2004).

For instance, in Sung's (2021a) study of Vivien and Lily, two international students in a Hong Kong university, it was discovered that their differing language ideologies played a significant role in how they how they negotiated their participation and constructed their desired identities, in ways that were notably different from each other. The language ideologies of the two students influenced how they assessed, acquired, and utilized their linguistic capital in exchange for other valuable forms of capital, as they navigated their academic journeys and constructed their identities. In Vivien's case, her language ideology had a negative impact on her development of desirable academic and social identities. Her belief that Cantonese had limited instrumental value caused her to invest less in learning (Norton, 2013), which produced a lack of effort to fit in with the local student community. In addition, Vivien's adherence to a native speaker ideology led her to view herself as an inadequate and disadvantaged user of English. Her belief in the superiority of NESs hindered her ability to establish a positive identity as a proficient second-language English user for academic writing and speaking. In contrast, Lily's language ideologies seemed to reinforce her in establishing positive academic and social identities, strengthening the linguistic advantages she already had. Lily's beliefs about the significance and the inevitable nature of multilingualism encouraged her to broaden her existing linguistic capital. As a multilingual speaker, Lily recognized the practical advantages of being proficient in multiple languages. Her language ideologies allowed her to utilize various resources in her linguistic repertoire flexibly, thus assisting her in integrating into the student community.

In the classroom context, aside from a diverse background that L2 English learners bring with them, identity construction can intersect with many variables. I discovered from reviewing the literature that there are three prominent

factors: teaching approaches, textbooks, and linguistic inadequacy. These factors affect learner identity construction which can be a source in empowering or disempowering that could potentially result in a negative or positive identity.

Firstly, as pointed out by Pierce (1995), teaching approaches and teachers, play a significant role in promoting dynamic English learner identities in the classroom in which teachers play an accommodating part. Next, language textbooks are keys in empowering (or disempowering) the identities of L2 learner. English language textbooks mostly portray English communities as glamorous and problem-free as well as picture ideal and imaginary English learners while often ignoring ways in which English learners vary in terms of gender, race, ethnicity, sexual orientations, religious beliefs, and a plethora of other factors (Canagarajah, 1993). English language textbooks tend to portray idealized images of English communities while depicting stereotypical and unrealistic images of English language learners, disregarding the diverse range of identities they may hold such as gender, race, ethnicity, sexual orientation, religious beliefs, and many other aspects (Canagarajah, 1993). These oversimplified and stereotypical communities can impact the identities of learners and may even limit their linguistic resources that are necessary for positioning in intercultural communication (Shardakova & Pavlenko, 2004). It is recommended to textbooks authors that not only they should engage discourses that are relevant to the students' lives, but also teachers should acknowledge the diversity of language learners as opposed to the idealized learners depicted in textbooks (Canagarajah, 1993; Shardakova & Pavlenko, 2004). Thirdly, research indicates that many L2 learners face identity conflicts due to their limited linguistic tools to participate fully in the dominant speech communities, resulting in limited access to interactional opportunities and decreased communicative competence (Ogbu & Simons, 1994; Kubota, 2001; Alim, 2005). Consequently, learners may encounter ridicule because of their accents, low English proficiency, and appearance.

One empirical study that illustrated the significant role of pedagogy to deconstruct L2 learners' disempowering identities was that of Pavlenko (2003). Exposing students to bilingualism and multicompetence concepts allowed the L2 in-service teachers to position themselves in a very positive light. Several student teachers constructed their identities as failed native speakers and did not see their

bilinguality as a resource. The profound effect of the critical pedagogy which challenges the native English speaker (NES)-based pedagogy and transforms non-native English speaker teachers (NNESTs)' identity is also found in Zacharias (2010)'s study. Many of her participants experienced a shift in the teacher role; from a consumer of knowledge to a producer of knowledge. Reconceptualization of perspectives made the two participants feel more confident as NNESTs. Another study by Lam (2000), revealed that negative identity was constructed within the classroom context because of the learner's used of incorrect English, which was considered against the standard. However, the same learners could negotiate an alternative identity when engaging in pop culture in virtual worlds, where they felt more proficient.

In addition to the significant role of the CoP model as a classroom community of practice, the Global Englishes paradigm also contributes to negotiation and construction of learners' other identity options. Long-term English domination has raised English to a privileged status in which the language enjoys an almost unchallenged dominance. This trend engulfs local language policies, represses EFL speakers' confidence, marginalizes and devalues the positions of EFL speakers as a glaring defect and views identity construction as a lower status (Chaung, 2002; Matsuda, 2003). However, the concept of learning as a process of becoming through practice (Lave & Wenger, 1991; Wenger, 1998) posits the feasibility that negative identities of non-native speakers (NNESTs) are not eternal, but can be reconstructed through pedagogy.

Emerging empirical studies regarding ELF and identity construction (McKay & Wong, 1996; Pölz, 2003; Jenkins, 2007; Kalocsai, 2009; Virkkula, & Nikula, 2010; Sung, 2021a, 2021b) indicate that many L2 English learners transform to ELF user identity and wish to integrate into what Dörnyei et al. (2006) refers to as 'the world at large' as opposed to an NS English culture. ELF use and learning are sources of empowerment that allow non-native learners to negotiate their sense of who they are while simultaneously expressing their identities through ELF interactions (Seidlhofer, 2009). Jenkins (2007) termed this an 'act of identity-driven' indicating that ELF users consciously choose not to follow what native-speaker usually do in a given situation in order to signal shared identities even if those non-native English speakers acknowledge native speaker norms. This concept is what Norton and

Toohey (2011) termed 'ownership,' arguing that if foreign language learners claim ownership of the language they learn, they will feel like legitimate speakers of the language.

For instance, Yeh's (2013) study revealed that the concept of Global Englishes contributed to the transformative process of identity in which she classified into two key themes: 1) appropriation and 2) negotiation. The former refers to the transformative process of English appropriated to one's own cultures and language. This process involves non-native English users taking ownership of their ELF uses and deconstructing their own identities while seeing themselves as ELF users. On one hand, this helps remove the unauthorized speakers label (Bourdieu, 1977). On the other hand, it promotes awareness of equal status among EFL users. Stigma and insurmountable obstacles that non-native English speakers face for wanting to be native-like seem insubstantial. 'Global hybridization' occurs when EFL speakers become aware of the needs to negotiate between global and local identities by balancing globalization and localization to make English becomes Englishes. As EFL speakers realize the effects of globalization that promote fluid, border-free intercultural communication among different communities around the globe, it should lead to an endorsement of English mixing with local practices and empowerment of local values, knowledge, and identities (Canagaraja, 2005; Rubdy, 2009). At the same time, English policy and pedagogy should embrace this fact and adopt local practices into language usage of local people. In turn, EFL speakers can suspend feelings of inferiority of their local culture and realize that their own culture is as valid and authentic as the Western ones.

At the pedagogical level, Jenkins (2007) suggested that the combination of ELF concepts and innovative pedagogy offer non-native speakers a unique opportunity for negotiating new identity options, changing power relations and even resisting subject positions imposed by the dominant discourses of native-speakerism and standard language ideologies (see Jenkins, 2007). From the review of literature, I found two innovative pedagogical implications: Pennycook (1994)'s concept of critical approach and Pavlenko (2003)'s community of practice of multicompetence that seeks to empower non-native speakers' sense of identity. There are similarities between the critical approach of Pennycook (1994) and community of

practice of ELF users in EFL classroom of Pavlenko (2003). Both point out the importance of raising students' awareness of the existing forms of cultural and political coercion that belittle non-native learners of English and empower marginalized learners to acknowledge their own capabilities for change. Also, both point out the needs to reshape non-native student identities through classroom discussion to encourage critical thinking in order to prepare students to become change agents in today's multilingual world (Valdez, 2012, p. 283). Besides those similarities, there are also differences. Pennycook (1994) himself emphasized that the critical approach is not a teaching model (Safari, 2015), but rather one that promotes rethinking and reconceptualizes views about the English language itself. The critical approach seeks to analyze the relations between political orientations constituted in language use (Safari, 2015). He stressed that the ideology of prestige, status and social learning that became a central source of knowledge and ingrained beliefs in ELT suppressed teaching and learning approaches, which needs a considerable reevaluation. On the contrary, the community of practice model focused more on forming community of practice of multicompetence language users in the EFL classroom in which the ELF user imagines community to be their shared goal. The model goes on to suggest a classroom practice where students who have more understanding of the concepts or who are more eager to reframe their own competence can help the novice EFL learners. The community of practice concept gives more prominence to ELF identity construction as a means to legitimize EFL learner identity and to position EFL learners to become a multilingually competent English speakers. Once the students understand the notion of multicompetence that highlights what bilingual English users can do, students can ignore what they cannot do as ascribed to the term nonnative speaker. At the same time, teachers should promote collaborative classroom activities and predetermine supplementary materials, avoiding stereotypes, offense, and cross-cultural miscommunication. This concept of community of practice lies behind the aim of this study, which is to examine how EFL members of the community of practice classroom construct and negotiate identities to become ELF users.

A result of both concepts of innovative pedagogy was confirmed by a number of studies in which ELF pedagogical interventions enable multiple identities, including ELF user identities. ELF pedagogical intervention and

identity construction of EFL/ESL learners are on the rise even though the majority of these studies revolve around non-native English speaking teachers (NNESTs) (see Morgan, 2004; Dewey, 2014; Zacharias, 2016; Özkan, 2017). Studies along this line of research revealed that the pedagogy these non-native English learners were exposed to contributed to acknowledgement in multicompetence and the formation of new identities in a more positive light. Prior to that, English learners couldn't help but feel inferior and nervous whenever they spoke to native English speakers despite years of learning and using English actively in their professions and no matter how silly the mistakes were e.g., stuttered, or forgotten words. There are other similar studies that generated the same results, but were found using the term 'attitude' instead of 'identity' even though those studies have touched the issue very closely (see Sung, 2015; Vettorel & Corrizato, 2016; Galloway, 2013, 2017, Rajpravit & Marlina, 2019).

Since this study is classroom-situated, classroom interaction is an inseparable element. Thus, this study considers classroom interaction from the CoP perspective, in which the construct of a CoP elaborates students' development of shared practices within this classroom CoP. The next section (2.3.3b) is a discussion of linguistic and nonlinguistic resources that became those elements of the shared repertoire and which the community members might adopt as part of their practice.

2.3.3.2 Linguistic and Non-linguistic Resources in Identity Negotiation and Construction

In the work of Wenger (1998), both linguistic and nonlinguistic elements are emphasized in terms of their being part of a repertoire of a community of practice that the community has produced or adopted in the course of its existence and which have become part of its practice (p.83). Thus, there are clear implications for those elements of the shared repertoire which are directly connected with language use as well as related to non-linguistic use. Taking these aspects in mind, analysis of both linguistic and nonlinguistic elements must be included in this research on communities of practice to analyze how classroom members express their forms of membership and their identities as members in the classroom community (Wenger (1998). Since the context of the present study is situated in a classroom, I present the literature related to linguistic and nonlinguistic elements that members may adopt as resources to negotiate and construct identities in classroom and a community of practice context.

(1) Humor

Humor is defined as an aspect of language intended by speaker(s) to be amusing to at least some participants (Holmes, 2000, p. 163). Successful humor is co-constructed, collaborative, and context-dependent (Davies, 2003), thus it can signify a solidarity and allegiance among members of a group (Holmes, 2006; Ross, 2013, p.16). Functions of humor are not only for amusement purposes as much as criticism (Hay, 1995), but also for creating interpersonal rapport and fostering good relations (Holmes & Stubbe, 2003).

Among the role of humor in community of practice literature, Kalocsai's (2011) study of Szeged Erasmus family included teasing as a one of the shared negotiable resources. In her study, humor as a shared repertoire plays a key role in creating the shared goal of building a friendship and family and creating community with a focus on humor. The Szeged Erasmus students enjoyed teasing each other on the spot, especially if it involved high levels of collaboration among the students. Teasing in the Szeged Erasmus community was meant to be for joking and not hostile, that is, the members were aware of the purpose of playfully making fun of each other to further create the joint enterprise. The shared practices of teasing are a clear example of the negotiation work that the developing of the shared resources required. Had the participants not negotiated certain shared ways of talking, thinking, and believing, despite their good will to make fun and create a shared goal, they could have easily caused offense. The fact that this did not happen is a sign of the fact that the participants express their forms of membership and their identities as members of the community.

Regarding the use of humor in classroom CoP context, one study that emphasizes the primary role of humor in classroom CoPs is Taylor's (2014; 2015) study of ESP classroom CoP. With respect to the use of humor in classrooms, student participants in Taylor's study used humor as a strategy to negotiate identity of newcomers in order to participate legitimately and create their identities as more of an expert in the ESP training classroom. To clarify, as a newcomer, Taylor used humor to socialize with other participants and to create a relaxing second language classroom environment. Moreover, classroom humor in her study also functions as a shared repertoire. Since effective humor requires shared understandings culture and a common

ground of the participants' mother tongue, there is the chance that humor might not create a humorous effect among community's members.

Another similar study is that of Lammi's (2010) investigation into ELF communicative interaction during hairdressing lessons at a Finish Vocational College. What is interesting in her work is the role of laughter in situations in that when there are several listeners, more than one person often takes part in the laughter at the same time. when one listener laughs, others join in. In this sense, laughter signifies a collective backchannel which displays consensus among interlocutors. When a speaker laughs, it means that s/he understands the message and signals his/her personal response as well. Thus, laughter between the two can indicate a dyadic bond. In addition to these functions, Jefferson (1979) mentions that laughter is also used to build rapport during the interaction.

This aspect of humor in a CoP is highly relevant to this study. Humor can be used as part of the framework to analyze shared repertoire of this GE classroom community of practice and see how participants in this community express forms of membership as well as display their identities as part of community's members through the use of humor.

(2) Narratives

As Wenger (1998) states, members of communities of practice share specific repertoires and could include stories. This aspect of a shared repertoire was found in Taylor's (2014, 2015) study. In her study, shared stories existed as part of gossip stories related to the members' workplaces. She found that mutual history that the members shared through similar experience not only signified ties of friendship but also helped build stronger relationships among the community members. Furthermore, sharing insider stories implies that newcomer identity is negotiating with a legitimate newcomer using the ability to share the story in the same language. This also creates what Wenger (1998) called 'a sense of belonging' as a community member. Another aspect embedded in story sharing is sharing a story in the same native language. The use of swear words in the presence of a teacher by the community members (despite being considered a taboo) in the classroom context also signifies a sense of belonging and in-group membership (Taylor, 2014). In addition to sharing stories as a repertoire of practice, sharing stories in Taylor's (2014, 2015) study also legitimized community

member forms of participation as a knowledge broker in communities of practice. One participant in her study tell stories about her highly experienced and skilled use of English which earned her acceptance as a legitimate knowledge broker who crossed boundaries to bring knowledge from other CoPs.

Similarly, the aspect of story sharing as a shared repertoire that contributes to the expansion of interpersonal relationships between learners in classroom CoP was confirmed in the study of Nagao (2017). Utilizing the CoP concept as a basis, her study investigated the changes in learners' degrees of participation and the CoP elements in EFL writing/reading classes when the SFL genre-based approach to language learning was introduced over a 15-week course. The results regarding the expansion of interpersonal relationships between learners in CoP J suggests that when learners in newly formed CoPs use shared information to search for other members with common objectives and values, it was at the stage when the participants deepened their social networks.

Sharing individual information and stories is identified by Cambridge, Kaplan, and Suter (2005) as one feature of a CoP in every type of organization. With regard to educational institutions specifically, it is a crucial element in cultivating communities of practice in higher education. Cambridge et al. (2005) suggest that creating and sharing stories of individual and community successes is used as a supporting activity to facilitate members' engagement in collaborative learning and knowledge sharing activities while creating an increasing cycle of participation and contribution.

Stories and narratives were also found in Kalocsai (2011)'s PhD project. Kalocsai (2011) analyzed how Szeged Erasmus students built Szeged Erasmus community of practice by focusing on shared practices and resources that the participants imbued with meaning. Stories and narratives were found to be important tools to achieve what she called 'ritual practice', which includes real conversations and party conversations. By stories, she refers to the juxtaposition of stories with a similar point while narratives refer to personal stories about past experiences. The practice of real conversations requires a degree of familiarity between friends relational dimensions as they should have mutual knowledge of personal information before telling narratives (i.e. personal stories from the past experiences) and discussing plans

for the future. Thus, this shared method of expressing common ground can signify solidarity and a special relationship as members in a community. Meanwhile another part of the shared practice was built around narratives embedded in party conversations. The students told many narratives on varying topics such as parties and travel, and most of their narratives were told in teasing ways which created humorous effects. It was in actuality, the community's joint enterprise to create a fun community. In conclusion, narratives and stories in Szeged Erasmus community of practice were a shared practice that not only signified community members realizing their joint enterprise but also signaled membership in this particular community.

With regard to this GE classroom CoP, there exists an immense potential for teacher and students to use these linguistic and non-linguistic resources in classroom interaction as part of classroom practices. Therefore, resources such as social interaction may not only signal the community members' collaborative building (Schegloff, 2000), but also display positive interpersonal relations between CoP members, suggesting a positive atmosphere in this classroom community. As Lave and Wenger (1991) mention, social interaction is a critical component of situated learning theory where learners become involved in a community of practice that embodies certain practices to be acquired. The process where newcomers negotiate and construct identities move from the periphery to its center and become more active and engaged within the culture and assumes the role of expert.

2.4 English in Thailand

According to literature on communities of practice, the broader social structure can affect the way CoP members interact (e.g., Lave, 1991; Lave & Wenger, 1991). As the GE classroom in this study was located in Thailand, it is crucial to take the socio-cultural context into account when examining identity negotiation and construction. Understanding the cultural characteristics of Thailand is essential for data analysis, as it provides insight into the reasons behind the participants' behaviour. It should be noted, however, that not all Thai cultural values can be generalized, but failure to consider these cultural characteristics may also result in imprecise data analysis.

To fully understand the role of English language in Thailand, it is important to recognize that Thailand is a country with extreme inequality and social stratifications, which is reinforced by a traditional hierarchical system (Pechapan-Hammond, 2020). The concept of “Thainess” further perpetuates this social stratification system and ignoring of cultural differences. This top-down view of “Thai exceptionalism” limits the effectiveness of English language teaching to specific social groups and ignores the needs of other learners (Noom-ura, 2013).

English usage in Thailand is distinct from other Southeast Asian countries, including former Anglophone colonies such as India, Malaysia, Singapore, and the Philippines, where English has been incorporated into various Outer Circle contexts. Although there is a small percentage of Thais who are proficient in English, the overall English proficiency is relatively low in comparison to many other Asian countries, with only Myanmar and Cambodia having lower rankings in Southeast Asia (Education First, 2020). Nevertheless, many Thais take pride in their country’s history of never being colonized, and the country’s emphasis on the triadic motif of “nation, religion, monarchy.” There is a strong sense of nationalism among cultural and political elites in Thailand (Marukatat, 2015). Thai people are constantly reminded how fortunate they are to live in Thailand (Bangkok in particular) as the country of economic privilege and harmonious living. This point is reflected in a superiority-inflected understanding of its people that Thailand is a paradise in the midst of inferior neighbouring such as violation of human rights in Myanmar, war crimes in Cambodia, terrorism in Indonesia, corruption in Philippines, and an interlacing of political upheaval and sodomy in Malaysia (Costa, 2016a). Casting Thailand as a cosmopolitan city and an economic power among poorer Southeast Asian nations (except for Singapore) is how foreign countries and citizens of these countries may probably have been viewed and how the other Asian countries are “othered” by Thais in general. This implies a message that Thai people may have prejudices against a country and its people.

A broad assemblage of research dating from early investigations (e.g., Jindapitak & Teo (2012); Apiruangrit (2018); Kalra & Thanavisuth (2018); Phusit & Suksiripakonchai (2018); Huttayavilaiphan (2021) has attempted to understand such issues concerning the sociolinguistic background juxtaposes the role of English in

Thailand. Those studies reliably demonstrated that audience's view of language attitude is affected by factors such language and power.

One study conducted by Jindapitak and Teo (2012) regarding linguistic prejudice in the Thai learners' opinions towards English varieties suggests that there was evidence of a hierarchical ranking of English varieties based on the learners' opinions (also confirmed in Lippi-Green (1997), Lindemann (2005), and Jenkins (2007)). The study gave an insight into ideology underpinning a positive continuum of stereotypical attributes towards native speakers and a negative stereotype towards non-native speakers among Thai learners. In the study, the degree of accentedness was used to evaluate or estimate a person's level of education, intelligence, competence, generosity, competence, gentleness or friendliness without knowledge of the speaker's background. For example, The Indian speaker was rated the least favourably and was perceived as less educated than the British, despite India having one of the nativized or institutionalized Englishes (Kachru, 1992; Jenkins, 2007). The responses were solely based on negative descriptions of the speakers' pronunciation, such as "Strong accent" and "Difficulties with pronunciation," and the English varieties were assessed and understood based on the perceived origin (Jenkins, 2007). The study suggests that listeners' perception of a speaker's regional background could affect assessments of correctness and naturalness of speech. What is particularly interesting from this study is that in Thailand, English language is being used as a tool to classify social status.

Another study conducted by Phusit and Suksiripakonchai (2018) supported the ideas that the Thai students held unfavourable language attitudes towards English accents that were not native, and that they preferred a pronunciation that resembled that of a native speaker, rather than one that was intelligible. Similarly, A study of Huttayavilaiphan (2021) found that That people disfavour non-native English accents because they are considered "non-standard," and that some participants had trouble comprehending these accents due to their lack of familiarity with them. Indian and Middle Eastern accents, for example, are regarded as very hard to understand. With respect to Thai people's attitudes towards Asian English varieties, a study of Apiruangrit (2018) yielded similar results in terms of attitudes towards accents. Thai EFL students displayed a preference for native English accents. The study revealed that accents such as BrEA, AmEA, and AuEA were considered more prestigious in terms

of intelligence, professionalism, confidence, as well as being viewed as friendlier, more sincere, and kinder. Conversely, non-native accents such as ThEA and PhEA were rated lower in all traits, with PhEA being rated lower than even Thais. The study also found that ThEA and PhEA were not accepted as model accents for learning English. Overall, the study suggests that Thai EFL students aspire to acquire a native-like accent due to the prestigious status it holds in society. Overall, the study suggests that Thai EFL students aspire to acquire a native-like accent due to the prestigious status it holds in society.

Another study regarding attitudes towards Asian English varieties is that of Kalra and Thanavisuth (2018) on the acceptability of various Asian English varieties and how Thai speakers of English perceive accented English. The study focused on Burmese English, Chinese English, Indian English, Japanese English, and Vietnamese English. The majority of participants displayed unfavourable attitudes towards accented English, with Japanese and Burmese accents receiving the most negative responses. In particular, Burmese English was rated as the least acceptable accent. Moreover, Thai speakers of English would not like to sound like the speakers of these accents. The study suggests that participants hold the belief that native-like accents are deemed more valuable than their own perceived English accents.

Overall, the findings of the studies mentioned above suggest that a speaker's accent does not necessarily affect their credibility, but rather ideology and prior experience. Thus, it becomes clear that certain spoken varieties are believed to have greater prestige or are superior to others. Kirkpatrick (2006) provides the clearest articulation of this phenomenon: because of the historical authority that certain varieties hold, people tend to argue for their intrinsic superiority as linguistic models over inferior norm development varieties. It is evident that certain spoken varieties are considered to be of greater prestige or superiority. This phenomenon is explained by Kirkpatrick (2006), who suggests that due to the historical authority that certain varieties hold, people tend to argue for their intrinsic superiority as linguistic models over inferior norm-developing varieties.

Clearly, there is a strong connection between language variation and power, as evidenced by the relationship between language variation and attitudes towards such variations (Ryan et al. 1982), which indicates an unequal social 'power' of particular

social groups that pervade linguistic ideology in Thai society. Hence, it is important to consider the issues mentioned above when examining the role of the English language in Thailand, as they contribute to the distinctive sociolinguistic context of the country. The subsequent section, 2.4.1, focuses on the historical dimension of English and English Language Teaching (ELT) in Thailand which are traced back to the first exposure and how English has played a significant role in different contexts. In subsection 2.4.2, I critically examine how Thai cultural values have a considerable impact on English language education in the country.

2.4.1 Brief Historical Background of English Language Policy and Education

The relationship between English language and Thailand started over a century ago in the reign of King Rama III (1824–51) (Sukamolson 1998; Baker & Phongpaichit, 2005; Darasawang, 2007; Pechapan-Hammond, 2020). English was first established as a diplomatic means to defend a nation intent on preserving peace during times of colonialism. By hiring American missionaries and British governess to teach in a royal court in the reign of King Rama IV (1851–1868), people in the upper class had access to Western ideologies and advancement, which served as symbols of modernity. In turn, Thailand was spared the expansion of Western colonialism. To maintain a good relationship between Thailand and those of the colonies, elites were sent to study abroad, bringing Western technological advancement and ways of life back to the country. As a result, English language thrived due to its preeminent role and has maintained its prestigious status ever since.

English has gained its place in school education by first becoming one of many compulsory subjects in school, and later on at the higher education level a requirement for all students to study (Sukamolson, 1998). In the late 1970s, the development of communicative language teaching (CLT) became predominant, which turned ELT interests into adopting communicative ways of teaching English. Several supplementary initiatives have been launched to support the use of the English language in Thailand. As part of this drive, native speakers of English as well as non-native speakers from the Outer Circle countries were recruited to teach English in Thailand (Hodal, 2012; Pechapan-Hammond, 2020). On the contrary, even if Thai educators were aware of its importance, in-service English teacher could not do much because

CLT method requires teachers who are proficient enough to use English as a medium of instruction. This impacted the discrepancies of English proficiency throughout the nation.

Later, the era of globalization increased the demand for the country to compete internationally, which led to a national education reform - the Basic Education Core Curriculum (BEC) in 2008. With an aim to improve education standards in Thailand at all levels, English was implemented as a core language, one of many tools to fight a rapid change of economic flux, technology, and social transformations due to globalization. The BEC placed emphasis on English language learning outcomes that students should be able to use English for a daily basis in expressing and exchanging various matters in accordance with Native speakers as well as Thai cultures.

In 2010, more than 880 institutions reported using English as the medium of instruction (Hengsadeeikul et al., 2010). Moreover, the national expenditure allocated approximately 371.5 billion baht to the Education Ministry, which was reported to be one of the highest in the world. Despite the high level of investment, it did not yield an expected outcome; the level of English among students and citizens were placed 'very low'. Education First (EF) English Proficiency Index ranked Thailand the 74th among other 100 listed countries (EF EPI, 2020) and the average scores for the Ordinary National Education Test (O-Net) of Grade 6 students (Prathom 6) remained the lowest at 39.24% out of four subjects (National Institute of Educational Testing Service, 2020). Compared to the neighbors in East Asia, Thai English proficiency is far behind every other country except for Cambodia and Myanmar (EF EPI, 2020). Apart from the low English proficiency level, Thailand's English-language teaching and learning were falling behind other ASEAN countries as well (Pechapan-Hammond, 2020). In line with the report from the WEF's Global Competitiveness (2012-1013), among the eight ASEAN countries, Thailand ranked worst in the quality of education, which was described as "abnormally low".

There was an attempt to make English an official second language in Thailand by the education minister in 2010 but this was unsuccessful (Darasawang & Watson Todd, 2012). Also, there is not a codified and localized variety as Thai English. Even though English has never been officially appointed as an official second language,

it has been institutionalized in various domains (Baker, 2015, p. 207). Indeed, English is the “principal language of commerce” according to the National Language Policy (Warotamasikkhadit & Person, 2011, p. 36). English is frequently used as a lingua franca, particularly with ASEAN neighbors following the launch of the ASEAN community (Kirkpatrick, 2010). English is also prevalent in Thailand’s tourism industry, where the majority of visitors come from East Asia (Tourism Authority of Thailand, 2016). Consequently, the foreign status of English in Thailand has become increasingly prevalent in urban areas as a language for both inter and intracultural communication, particularly among the middle class. Accordingly, English in Thailand has been granted prime status as an official working language and a de facto foreign language, which signifies it as both an ESL and EFL.

As mentioned earlier, Thailand escaped an ex-colonized status. However, the country is unable to escape from the linguistic imperialism - the legacy left behind by the colonies after departing the territories. The impact of globalization acts as a further catalyst to the rising status of English in Thailand. The influence of globalization contributed to economic value of mass production of English speaking skill graduates. English is widely perceived as a language of opportunity, with people believing it to be a critical factor in achieving material success and social inclusion. It is viewed as a source of knowledge, enabling people to become more qualified candidates and competent professionals. Proficiency in English is linked to the possibility of gaining wealth, which in turn provides opportunities and privileges for disadvantaged individuals, facilitates the settlement and development of immigrants in native English-speaking countries, and enables underdeveloped countries to grow economically and attain social mobility. These assumptions provide a rationale for the global dominance of English, which often influences individuals’ investment decisions about language learning, persuading them that they will have better opportunities and gain higher social status if they become proficient in English.

2.4.2 Cultural Values and English Language Learning in Thailand

Thai sociological appropriateness strongly affects Thai learner English language learning, which has a significant influence upon Thai learners of English identity. These Thai cultural-based perceptions cast shadow over English teaching in Thailand Thai sociological appropriateness strongly affects Thai learner

English language learning, which has a significant influence upon Thai learners of English identity. These Thai cultural-based perceptions cast shadow over English teaching in Thailand (Witte, 2000; Iemjinda, 2007; Cheewakaroon, 2011).

First, the collectivistic culture of Thais emphasizes the need ‘not to lose face’ in front of other members because people are co-dependent in that they see themselves as in relation to others in their society (Triandis, 1995, p. 31). This convention creates a shared perception of what are appropriate behaviors among Thais learners, in which strongly affects their self-representations. Thus, shyness or anxiety might come into play in order for the students to avoid speaking or doing something differently from their teacher or classmates (Young, 2010). The cultural differences of individualism and collectivism between native teacher and Thai students being polite and calm sometimes lead to a misinterpretation of the students as being passive learners and demotivated learners (Hofstede, 1991; Chalapati, 2007; Pechapan-Hammond, 2020). Ironically, despite a polite and clam front, Thai people are very ‘ego oriented’ which is ranked as the most important among Thai values. As Thais take pride in being the only country that was never a colony, Thai people have a deep sense of independence, pride and dignity. They can be easily provoked into a strong overprotective emotional reactions, if the ‘self’ is violated (Komin, 1991, p. 160-242).

Moreover, the traditional values Thais uphold seem to perceive behaviors that deviate from the conventions and values as ‘abnormal’ and must be quelled or corrected (Sattayanurak, 2008, p. 33). Therefore, people should behave in accordance with what is regarded as appropriate behaviors. Thai students were taught to focus on accuracy and memorization rather than communication, so most of them remain unable to use English effectively despite 12 years of learning English (Teerakiat Jareonsettasin, Bangkok post, 2018).

This cultural based practice seems to be interconnected with Thailand’s hierarchal society. The fact that teaching approach in Thailand is predominantly teacher-centered and exam oriented along with traditional sense of classroom and education strongly impose interactive relationship in classroom and design ways of language learning that discourages critical thinking (Sattayanurak, 2008, p. 32). Also, it challenges Thai educators with the changing role of being a

transmission of knowledge to become a facilitator of learning (Hallinger & Kantamara, 2000).

The privileged status of English in Thai society, the positive western images and cultures attached to English, and the beneficial functions of English academically and economically create a desirable self-image which imposes English language teaching policies in Thailand that are continuously in favor of native standard norm. A norm-dependent oriented ideology among Thais that is rooted deeply in both teachers and learners' beliefs creates a decisive goal of teaching and learning English in fighting for native-like competence. According to Boriboon (2011) and Choomthong (2014), most Thai teachers hold a widely shared professional belief in the value of teaching students to achieve native-like abilities in every aspect of English (pronunciation, grammar, and cultural norms). Undoubtedly, Thai students perceptions are constituted as a result of such language ideology complying to what is taught by the teacher. As Jenkins (2005) indicated; perceptions are often derived from an individual experience when learning English. This Thai culture-based shared perception poses another challenge in that Thai students often perceive English as their least favorite subject and even fearsome (Punthumasen, 2007; Kaewmala, 2012). Thai teachers often feel linguistically incompetent because of what Holliday (2005) calls the 'native-speakerism fallacy'. As students being always measured against native English accents leads to feeling unmotivated in speaking the language (Methitham, 2009). Furthermore, if learners are not able to reproduce language accurately in what is regarded as a predetermined set of norms (based mainly on standard British or American English), then they are counted as unsuccessful language users.

Although, evidence from the Thai curriculum has begun to show signs of interests in the international usefulness and lingua franca of English (Ministry of Education, 2014), the situation so far has led to only minor changes in incorporation of WE-informed lesson into English language teaching subjects. Nevertheless, native-speakerism is still predominant and the native English only model continues to be taught in Thailand (Rajani Na Ayuthaya & Sitthitikul, 2016).

CHAPTER 3

RESEARCH METHODOLOGY

This research is initiated by a researcher as well as a practitioner as an enquiry into students identities when participating in the English language classroom. Accordingly, this research is set out to address ways Thai higher education learners negotiate and construct their identities through the Global Englishes classroom. This chapter deals with the overall research design adopted for this study. The chapter presents the formulation of a research design suitable for addressing the questions set out to achieve the aim of this research including the research paradigm, the ontological and epistemological stances. Next, the research method, strategies, research participants, and research instruments used for data collection will be discussed. Lastly, the approach to the data analysis will then be presented.

3.1 Interpretivism/Social Constructionism: Theoretical Research Paradigms

Denzin and Lincoln (1994) defined a paradigm as a set of beliefs or a worldview that defines the nature of the world, the individual's role in it, the relationship within that world, and the analytical units of its parts. It is important for a researcher to understand the paradigm in which they are working as they inform and shape the researcher's worldview about nature of knowledge, role as a researcher, the research design selected for a data collection, and the data analysis (Cohen et al., 2011). The research paradigm includes notions of *ontology* (i.e. the nature of reality and what can be known about it), *epistemology* (i.e. the form and nature of reality and what can be known by defining the relationship between the researcher and researched), and *methodology* (i.e. how researcher can go about finding out using particular processes of approaching research) (Guba & Lincoln, 1994).

This research adopts the interpretivism (or social constructionism) paradigm. Some theorists, for example Schwandt (1994) and Gergen (1999), argued that social constructionism and constructivism are basically similar or at least synonymous, both of which share a large number of underlying assumptions, and an interpretive epistemological position. Both principles believe that reality is socially

negotiated and constructed by and between the participants who experience it (Creswell, 2013) and that there are as many intangible realities as there are people constructing them. Reality is, therefore, mind-dependent and a personal or social construct. As people change, their reality also changes. In a constructivist paradigm, the aim is to understand, describe, and interpret phenomenon and intersubjective meanings that are embedded within cultures, languages, and symbols (Schwandt, 1990).

Accordingly, the ontological underpinning the present study is related to is the construction and negotiation of language learner identity, with the understanding that we do not perceive identities as predetermined, social categories or attributes of individuals, but dynamic and fluid, with multiple forms and interpretations. Subsequently, I consider that the reality of my participants' learner identities and their Global Englishes learning trajectories are to be understood through the individuals' discourse and actions, as well as self-positioning in the social contexts. Thus, social constructionist researchers seek subjective understandings, positioning themselves in the research and addressing the process of meaning negotiation between individuals and the social contexts in which they live and learn.

3.2 Ethnography: A Research Method

The community of practice was adopted as an analytical framework examining identity development of the members in the community. Those members not only include the student participants, but me as an instructor is also one of the members in this community of practice. On this account, it follows that an ethnographic approach is inevitable because I am 'living in' the community of people being studied (Hammersley, 2006, p.4).

Ethnography provides the means to interpret meaning-making through my insider perspective, describe, and analyze what is going on, or why it is happening the way it is happening. Because much of what is referred to as a criticism involves the relationship of the researcher, I do not want to be blinded by my own subjectivities (Heller, 2008, p. 259). An ethnographic approach enables the student participants' own subjective interpretation of their behaviors, which is crucial for understanding the subtle

meaning of their intersubjectivity. These cannot be uncovered unless I immerse myself in observing, comparing and contrasting what people say and what people do to get hands-on experiences from a natural setting (Harklau, 2005). This allows me to arrive at a fuller representation and take a holistic view of what is going on that leaves nothing unaccounted for (Garner & Scott, 2013). Moreover, identities are living entities derived from natural occurring phenomena which cannot be uncovered by relying merely on static or measurable variables. Instead, the ethnographic approach helps me account for contextualized analysis of classroom interaction and depict the complexities of lived experiences. By watching the processes unfold over time, I can provide a thick description - a narrative that describes in detail the practices attached to the beliefs of people within that particular classroom (Fetterman, 1998; Heller, 2008, p. 250).

As a participant observer, I observe the research participants as well as actively engage in the activities of the research participants. I can neither exclude myself from the study nor deny that my role does not affect other members' identities negotiation within the community. This has brought me to consider other points such as the power relationship and the intimate relationship between I as a researcher and my student participants. The latter is to do with limiting intimacy and being certain about the position of my role. The fact that I have taught this group of participants for the past two years, I have, to some extent, become acquainted with some of them. Also, due to my role as a teacher researcher in the classroom, I need to establish rapport and empathy to gain access to their lives and stories. I am fully aware not to get too close and favor any one over another, for it might affect my subjectivity. Nonetheless, in an ethnographic study, a certain degree of subjectivity is favorable because it allows the researcher to interpret the data by considering the emic perspective (Canagarajah, 1993; Fox, 2004).

In light of this, I am also a reflective practitioner who is a member of this investigated community in which I live and have lived experience that I want to investigate. Therefore, embracing the ethnographic approach allows me to analyze myself in the role of a reflective practitioner, which in turn will benefit me as a practitioner-teacher. For instance, I can use my insights into the research findings to understand student identities in the classroom that might promote positive learning

reinforcement. It also benefits me to innovate my teaching practice as well as learning strategies that have practical relevance.

3.3 Research context: The Global Englishes Classroom

In this research, the Global Englishes classroom will be the site of my study. The course entitled ‘The Introduction to World Englishes’ is run by the English major program, faculty of Humanity at Srinakharinwirot University (SWU). The University (SWU) is a public university, which is one of a leading higher education institutions in the capital city of Thailand.

Students studying this English major program come from rural and urban backgrounds and from diverse cultural, linguistic and socio-economic groups. The Bachelor of Arts in English program offers a study of the four skills of the English language, linguistics, literature, and translation. The goal of curriculum aims for students’ academic development with knowledge of English as well as critical thinking skills to serve their own livelihoods in an ever-changing globalization era where they will be using their English knowledge with multilingual speakers. The graduates shall be well-equipped with a realistic view and profound understanding toward the differences.

The research site for this study is an existing elective course, which permits only fourth-year students to study. The course is informed by concepts of World Englishes (WE) and English as a Lingua franca (ELF) (henceforth Global Englishes) which is a combination of a shared essences and endeavors between the two research paradigms in which when combining them will bring out the most of the two paradigms (Galloway & Rose, 2018). To clarify, the course is abided by Galloway and Rose (2018) who proposed the term ‘Global Englishes language teaching’ (GELT) - an umbrella concept encouraging an innovative English language teaching model. Galloway and Rose (2018) explained that each paradigm is the evolution of one after another. That is, according to Widdowson (2012), ELF is at the heart of the Global Englishes paradigm and WE is an integral part as well. All of which are a result of a critical perspective of globalization and pluralized concept of English (Pennycook, 2007, p. 18).

The course objectives are derived from five key themes of Galloway and Rose (2018) namely, (1) Increasing World Englishes and ELF exposure in language curriculums; (2) Emphasizing respect for multilingualism in ELT; (3) Raising awareness of Global Englishes in ELT; (4) Raising awareness of ELF strategies in language curriculums; (5) Emphasizing respect for diverse cultures and identities in ELT (see appendix B for the course timetable). the course is multidisciplinary in which the combination of subject areas ranging from linguistics, phonetic, phonology, history, geography, and literature come into play.

3.4 Research Participants

The study included a total of 15 participants, consisting of 14 Thai 4th year English major students and myself as the instructor of the course, which was called The Introduction to World Englishes. The students were aged between 21 and 22 years and were enrolled in the Bachelor of Arts in English program at the Faculty of Humanities, Srinakharinwirot University (SWU) in Thailand. The World Englishes course is an existing elective course offered by the English major program, and it only permits fourth-year students to enroll. The maximum number of students allowed per class is 25, and the entire population of fourth-year English major students at SWU is 75. Therefore, the participants in this study arose opportunistically from the pool of students who enrolled in the course. It is important to note that, after the first week of study, the students still had a three-week window during which they could drop out of the course if they were not satisfied with their choice.

Taking into account the participants' background as well as having reviewed the literature on the status of English in Thailand. I intended to describe the participants as both ESL and EFL learners interchangeably. As I have already mentioned in Chapter 2, one may argue that the definitions between ESL and EFL differ according to the Kachruvian model; however, there is no clear boundary between them regarding Thai educational context especially with this particular group of participants. The participants in this study are all Thai who study languages other than their native language in an academic setting where they simultaneously learn other academic contents and practices while at the same time function in other contexts using the same

language. The English major students had an opportunity to study content-based subjects and English skills with both Thai and native instructors (mostly from the UK). Students usually minor in a third language such as German, Chinese, Korean, or Japanese. In addition to being L2 learners of English, they are also regular speakers of English in ELF communication and have considerable experience using English with different L1 and L2 speakers in a wide range of intercultural contexts, including academic and social settings. For instance, a number of students have experience abroad, some had been to the native speaking countries for a certain period of time, some are exchange students, and some participated in Work and Travel programs offered by the US government. Moreover, students in the program are required to participate in an internship during the summer break, which according to the record, they are likely to be placed in the hospitality and tourism industry because it gives them the opportunity to use English. According to the employment rates, the graduates from the program are likely to work in a wide variety of local, national, and international firms and organizations in many areas including the private and public sectors e.g., airline business, foreign offices, non-governmental organizations, international relations, primary and secondary teaching, journalism, publishing, and the media.

Below are lists of some key participants, as well as background information of each participants. This is done to portray the connectedness of the antecedent conditions of each that might have bidirectional influence in their identity negotiation and construction within this GE classroom CoP:

Table 3.1*List of research participants in World Englishes course*

No	Name	Gender	Age	Minor	English proficiency level	Additional English language courses	Speak/study other language than Thai and English	Visited/ lived in other countries
1	Marina	F	22	German	B2	1 year	German (intermediate) French (intermediate)	UK (study 3 months)
2	Bella	F	22	German	B2	6 years	German (intermediate) French (N/A)	-
3	Rommie	M	22	Psychology	B2	-	French (intermediate)	UK (study 3 months) USA (Work& Travel program 6 months)
4	Nancy	F	22	German	B2	-	German (intermediate)	-
5	Miki	F	22	Tourist Guides	B1	-	-	Germany (travel 1 week) Singapore, Malaysia (travel)
6	Bob	M	21	Linguistics	B2	-	-	USA (Work& Travel program 3 months)
7	Ada	F	22	Chinese	B2	5 years	Chinese (intermediate)	South Korea (travel 5 days) Singapore (travel 5 days)
8	Cici	F	22	Chinese	B1	-	Chinese (beginner)	-
9	Myah	F	21	German	B2	6 years	German (intermediate)	-
10	Poe	F	22	Thai for communication	B2	3 years	-	-
11	Sonia	F	22	German	B2	5 years	German (intermediate)	USA (exchange student 10 months) Singapore (travel 5 days) Malaysia (travel 5 days)
12	Luca	F	22	Sociology for Development	B2	13 years	Chinese (beginner) Japanese (beginner)	USA (exchange student 10 months) USA (Work& Travel program 3 months)
13	Bena	F	22	Psychology	B2	-	-	Hong Kong, South Korea (travel 20 days)
14	Ken	Others	22	German	B1	2 years	German (intermediate) French (intermediate)	-
15	Poonyapat	F	29	-	C1	23 years	Spanish (beginner) Japanese (beginner)	UK (study 2 years) USA (Work& Travel program 4 months) Other countries around the world (travel)

3.5 Research Instruments

Since this project is an ethnography, drawing on range of collection techniques and sources (referred to as triangulation) is essential (Nunan & Bailey, 2009). In fact, data triangulation and method triangulation are key aspects in ethnography (Duff, 2008, p. 23) because multiple techniques of data collection are useful to cross-check findings from each kind of data and sources. This way ensures that I prevent any misunderstandings (Cohen et al., 2011; Creswell, 2013), since overly relying on a single method can possibly distort a study. Moreover, a range of data sources provides opportunities to notice development and changes in identity based on the longitudinal perspectives of the participants. These characteristics of an ethnography enable me to undertake a rich exploration of the participants' actions, perceptions, constructions, and negotiations as well as other variables that lead to shifts in their identities in the Global Englishes classroom community of practice.

First, I utilized the participant observation technique as a main research instrument. At the same time, I relied on researcher's field notes to help me confirm the data drawn from observation, which also played a role in method triangulation to check the consistency of findings by different methods of data collection. Moreover, for a triangulation of sources to validate information gathered from observations, serial informal interviews were implemented to elicit information beneath the surface of the observational data. It should be noted that I used audio-recordings throughout the period of data collection because it could capture the nuances of expressions that could not be recorded by written language, which also played a role of method triangulation to confirm data drawn from observations and interviews. Despite the abovementioned main research tools, there were other triangulation techniques that allowed for a fuller picture of the participants such as student diaries in essay form as well as questionnaires utilized as a supplementary source. The rationales and purposes for developing each research tool to carry out in the fieldwork are considered in this section.

3.5.1 Participant Observation

By observing, I can obtain information as to what is going on in natural situations. To understand how participants construct and negotiate their identities in the Global Englishes classroom community of practice, it is essential to investigate participants in naturally occurring social interactions to gather 'live' data. Also, observation is a tool to cross-check the analysis of other data resources because what people do may differ from what they say they do (Robson, 2002). The data obtained from observation can be compared and contrasted with perception-based data gathered through informal interviews, and student diaries. Participant observation is one of the hallmarks of ethnography (Nunan & Bailey, 2009). This approach privileges subjectivity over objectivity and examines the multiple experiences and shared meanings held among groups of people. Researchers and participants join in the reconstruction process together, therefore it is neither desired nor possible for researchers to be distant and objective (Hatch, 2002). Creswell (2009) mentions that the findings will bear the mark of the researcher. As a researcher, I have to be aware that my own self and background may influence the research process, the context, the research participants, and the kinds of data that I generate as my research outcomes. It is important, therefore, that I account for my roles in the conduct of the research to make my research credible.

In the present study, my role as a participant observer is not fully fixed; I will be moving between domains of the field; academia and the personal, within the continuum of the complete participant (an insider) and the participant as observer (an outsider) (Cohen, 2007, p. 404). Given that I was the classroom instructor and the researcher at the same time, I was able to take on the role of the 'complete participant' (an insider role) and engaged in the activities of the group being studied. By actually being there to witness everyday situations, getting close to the research subjects, and collecting valuable data allowed me to develop the 'emic view' which prevented me from judging or putting the researcher's point of views over the participants' own perspectives and interpretations.

The teacher is sometimes in an ideal position to conduct a classroom ethnography because he/she is a naturally placed participant observer (Canagarajah, 1993) and has natural access to the daily exercises, notes of the students, and the record

of their attendance without having to present a foreground role as a researcher. Furthermore, I can design the content of the curriculum, exposing students to concepts of Global Englishes while observing their responses. Also, I am able to collect information on how communication with students in the classroom takes place from the teacher's perspective. The fact that I have prior knowledge about the culture and the people in the setting helps my role as a researcher as I am not a complete stranger in an environment that might prevent me from fitting in. As I gain some degree of familiarity, it may help me to spontaneously blend-in. I also acknowledge that as an ethnographer, I need to gradually familiarize myself in order to establish relationships with my participants through observation over time so that the participants do not feel uncomfortable, and accept me as an insider. In addition, I need to reveal my shared status as being similarly Thai and an EFL learner as doing this may enable me to become a local in the field, which promotes a sense of ingroup identity between myself and my student participants. It should be noted here that my participants were students whom I have taught at least one subject for the past two years. I have thus already established relationships with them academically inside the classroom and with some of them outside as acquaintances. This fact enabled more familiarity between myself and my participants and I was able to gain trust easier. Also, the power relation between myself and the participants when they considered me as their teacher was reduced by those established relationships. In this sense, the participants might feel more comfortable sharing their experiences and express their feelings with me not as their teacher, but as their acquaintance. These provided a means for me to identify and understand codes of behavior as well as helped me gain access to their world views easier.

Although I perceived myself to be a native in the field, the participants might not, to some extent, perceive me as a peer or equal due to Thailand's hierarchal society. Being their 'Ajarn' positioned me as a more authority member and more expert in the field, which maintained a gap in relationships between me and my student participants. Thus, I now shifted from considering my insider role to an outsider positioning for the role of the 'participant as observer'. From here, I documented and recorded what was happening for my research purposes. This allowed me to develop an 'etic' perspective that prevent me from 'going native' which is referred to as 'field-

blindness' (Fox, 2004). The goal of an ethnographer is not to become a complete insider. As Canagarajah (1993) suggested, the researcher must of course strive to develop the etic point of view and to be aware of their own biases if they conduct ethnographic research in their own classrooms. A consequence of becoming too involved and entangled would mean "taking for granted the sorts of beliefs and attitudes, and also failing to maintain the necessary detachment in order to observe and describe" (Richards, 2003, pp. 14-15). When researchers study a familiar setting, it is necessary for insider researchers to look at it as a stranger and gather data carefully because there might be a subculture occurring that the researchers might not understand even though they are part of the culture themselves (Atkinson, 1995; Asselin, 2003).

3.5.1.1 Field Notes

Due to its uniqueness in descriptive nature of my research, I am fully aware of the validity of observation that could be affected from memory loss from my dual roles as teacher and researcher. I acknowledge that the factors of memory loss of the researcher was addressed by a number of scholars (Dörnyei, 2007; Cohen et al., 2011), accordingly, field notes are used for prevention of memory loss, for relying only on the researcher's memory may not be enough (Chantavanich, 2005). Field notes are the records of data mainly from the researcher's observation, which are considered as important instruments for supporting the quality control of research. It is one of the processes of data triangulation, which is referred to as using different sources of data which contributed to the investigation (Denzin, 1978) in order for the researcher to be confident in the results of the obtained data. Also, it plays a supportive role in creating a temporary hypothesis for further data analysis, and in progressively summarizing data along the way (Chantavanich, 2005).

On account of practicality, the main principle of observation protocol suggests that I record event as quickly and accurately as possible. Therefore, I kept in mind that notes should be written down while they are fresh as soon as possible to avoid confusion with other subsequent observations, and to increase accuracy of the observation records. In doing so, I have to make mental notes during teaching and observing until they can be written down in detail. Thus, the notes were written down after every class. For this study, the notes I kept were both descriptive as well as reflective. The first one was based on certain aspects or situations considered to be

relevant, interesting, and essential to supplement the answers to the research questions while the latter acted as personal log helping me keep track and comment as the research developed.

To ensure legibility, the notes were typed and saved in Word documents with the date and week clearly indicated. Although most notes were taken in English, some Thai words or expressions were also recorded to maintain their original meanings. Translating these directly could lead to misinterpretation, as some concepts are difficult to translate from Thai to English. It should be noted that that I could not jot everything down while I was teaching, so audio-recordings played a part. Audio-recordings make a study more complete because it is impossible to record everything that happens in one class or to recall all the observed details stored in memory relying only on field-notes. Usually there is no time during the class teaching to enter lengthy open-ended comments. Audio-recording prevented me from losing data, which ensured conformability of the data (Seliger & Shohamy, 2009). Another major issue to counteract is what was observed can be influenced very strongly by my own teacher researcher experiences and preconceptions (Nunan & Bailey, 2003). If the database consists solely of observational field notes, there may be validity issues. For this reason, I involved the methods triangulation process, combining field notes with audio-recordings. As stated by Allwright and Bailey (1991), regardless of how sophisticated an observation protocol might be, it will fail to tell the whole story of classroom life because to capture the insights, we need to combine structured observation with alternative forms of data collection.

3.5.2 Informal Interviews

In addition, I engaged in a series of informal interviews with my student participants, which is another process of method triangulation. It is a kind of casual conversations allowed by particular situations. Informal communication that I engaged my participants in was an act of establishing a rapport without an obvious research agenda, which helped me get to know my participants better (Dörnyei, 2007). In this manner, my participants felt that I am more accessible and were more at ease talking to me. As a consequence, I could go with the flow probing them with on-the-spot questions and eliciting their ideas relevant to my study. Also, I could ask for clarification of unclear data collected from participant observations. This way, the

participants may reveal more than they would in formal contexts, in which I am fully aware that my role should be a listening role (Dörnyei, 2007).

I used Patton's (1980) guiding question, which includes: 1) experiences studying the English language or using English with other ELF speakers; 2) views on native versus non-native dichotomous; 3) feelings towards past experiences; 4) background knowledge relevant to the course content e.g., Rommie talked about the geography of North Carolina, drawing from his past experience of living in America, while Marina shared information about the names of towns in the UK.

Interviews mainly occurred during the time when participants were doing their group tasks which were treated as part of normal daily conversations. The participants were not aware of the audio-recording of these conversations although they were asked for their consent to be recorded in advance. The language used in the interviews was native Thai because it made the students participants engage in more casual talk. I noted that the process of recording should be smooth because it would obstruct real purpose of informal interview which was to minimize interference from the research agenda. A sequential interviews enabled me to obtain depth and breadth to arrive at full and rich descriptions necessary for my research (Polkinghorne, 2005). I also recorded these casual conversations in my field notes.

3.5.3 Student Diaries

A highly reflective research-driven 'solicited diary', another process of method triangulation, was utilized to gain a full picture of the participants' experiences (Elliot, 1997; Bytheway & Johnson, 2002; Meth, 2003; Jackson & Imperio, 2005; Monrouxe, 2009). Student' diary studies (i.e. reflexive essays for the purpose of this research), which has been around in SLA and applied linguistics research since the beginning of the 1980s (Donyei, 2007), allowed me to capture the particulars of experience in a way that was not possible using other methods.

A diary is an account of learners' experiences recorded in learners' own descriptions and interpretations of their feelings, thoughts, and activities. Diaries have many advantages in that they allow the researcher an unobtrusive way of tapping into areas of people' lives and provide first-hand information about the natural setting of participants' inner world from an emic perspective that may otherwise be

inaccessible (Gibson, 1995 cited in Donyei, 2007). The participants could be more comfortable sharing a sensitive experience in their private writing compared to answering a sensitive question during an on-the-spot observational encounter or face-to-face interview (Coxon, 1994; Milligan et al., 2005). Furthermore, the method is known as a means to provide information that help resolve ambiguity in participant observations. The method is also known as an appropriate way to look at evolution in dynamic processes and how people change or respond to certain stimuli. In so doing, I can investigate how my student participants change or respond to certain environments, such as the Global Englishes classroom, in this case. Also, a detailed ethnographic description of aspects of the participants' identity constructions and negotiations could be obtained.

Having considered its benefits, I employed student's diary study/student journals as one of the data collection methods to provide a broader and richer perspective for analysis. The participants were asked to write semi-structured solicited diary entries in a reflexive essay fashion as a final assignment of the Global Englishes course. The question as writing prompt (see appendix D) was provided to guide and trigger the participants' thoughts so as to gather relevant data for the research's purpose. That is, they were expected to share their reflections on the themes of the GE course, their experiences, or anything else they wanted to share with the researcher which they could not fully express in the classroom. In this manner, not only I could examine the emerging themes situated in the classroom and comprehend the investigated issues or concepts, but also it helped me develop and generate ideas for the follow-up discussion points in the questionnaire. The journal was counted as a course assignment, so marks were also assigned. I realized that student diaries, especially in the forms of writing assignments, have often been criticized for not producing reliable data. Due to concerns with the results, it is possible that my student participants might have responded differently, and there was a chance that if they had been interviewed individually, the responses might have been slightly different. As such, the data that was unclear was triangulated with questionnaire source for confirmatory purposes. Hence, the data gained from the reflexive essay assignment was cross-checked with what was gained from a questionnaire. This way provided me with the full exploration of the participants' responses in accordance with the results of the analysis of participant

observation and informal interviews. The language used was English rather than Thai even though using the native language might encourage the participants to express their intended meaning more fluently. However, the participants were English major students, so it was part of the program requirements that they submitted written assignments in the target language. I also realized that students' writing skills might distort the accuracy of data, so some unclear data that emerged in the journals were followed-up with informal interviews and a questionnaire.

3.5.4 Questionnaire

An ethnographer may use a questionnaire survey because the main goal of an ethnography is to provide a full account of the target participants (Dörnyei, 2003). For this purpose, ethnography can 'use what is appropriate' provided that the technique is 'fitness for purpose' (Cohen et al., 2007, p. 181). According to Dörnyei (2003), a questionnaire survey is suitable for factual questions and behavioral questions, so a questionnaire was carried out at the end of the process of the fieldwork (Global Englishes classroom) to gather detailed demographic data, participants' English language background, and to confirm data from participant observations, informal interviews, and the reflexive essay for triangulation purposes (see Appendix E).

The questionnaire' format is composed of single and multiple choice questions with short text response items. The purpose was to gather background information and personal data (e.g., name, age, gender, and minor subject). The participants were also asked to provide the result(s) of their English language proficiency test(s) in order to consider whether their English language competencies affected identity negotiation and construction.

Part two dealt with English language learning history, and language learning in extra courses outside school and/ or university. The questions also included ability to communicate in additional languages in addition to Thai and English, proficiency level, and sojourn experience.

For triangulation purposes, part three addresses perceptions towards World Englishes before studying World Englishes subject. Part four collects perceptions of World Englishes after studying the subject. Questionnaire items were derived from the course objectives juxtaposed with data generated from other research instruments.

This instrument was chosen as the most efficient and convenient way to collect data anonymously given the fact that the respondents could complete the questionnaire in private without potential threat or pressure caused by me as their teacher researcher. It is more reasonable to provide the questionnaire in both English and Thai. Given that Thai students are the only respondents, completing the questionnaire in their native language made it easier for them; however, some concepts and technical terms could be translated into Thai without distorting their original sense. Thus, providing both languages helped avoid the risk of respondent misconceptions. Before administration, the questionnaire was piloted with a small group of respondents who were similar to the target population that the instrument was designed for (English major students who are studying the Global Englishes course at the same government university being studied). The aim was that it helped the researcher to check the questionnaire from participants' feedback regarding language use, clarity of the questions and discover what should be revised to ensure quality.

3.6 Data Collection Procedures

Having been informed by the ethnography enterprise regarding the need for triangulation for this research, I utilized multiple techniques and approaches in order to gather various forms of data for quality control processes (Denzin, 1978).

Data was collected from a variety of data sources using a variety of methods. These methods included participant observations supplemented by the ethnographer's field notes to collect ongoing, descriptive interactions of participants, along with student journals to explore the participants' informal learning processes and identity construction and negotiation situated in the global Englishes classroom community. These data sources were further supplemented by a series of informal interviews. Lastly, I utilized a questionnaire to collect the participants demographic data and English language background, as well as confirm the data garnered. Audio-recording was used throughout the data collection period and it played a role in the method triangulation. Data collection occurred during the first semester in the academic year 2020, from 19 August to 9 December. The course covered 15 weeks, 3 hours of weekly class time for a total of 45 teaching hours. Data collection processes as well as

the timeframe for data collection are explained as follows according to the timeline sequence that each instrument was employed. For illustrative purposes, the timeline for employing the data collection methods is presented in the table 3.2

Table 3.2

The timeline for data collection and triangulation

	Triangulation	Method		Data		Data collection timeline					
		Informal interview	Student diary	Field notes	Audio-recording	Month1 - Aug	Month2 - Sep	Month3 - Oct	Month4 - Nov	Month5 - Dec	Month8 - Mar (after class ends)
1	Participant observations	x	x	x	x						
2	Informal interviews		x	x	x						
3	Student diary (i.e. reflexive essay)	X			x						
4	Questionnaire	x	x	x	x						

1. Participant observations: the timeframe for participant observations started from month 1, immediately after the course began to month 5 when the course ended. When the course began, I began my classroom participant observation role by trying to understand the research participants and observing their initial perceptions and positions related to the Global Englishes concepts. All in all, this phase involved much of observation after familiarizing myself with the participants before proceeding to the informal interview. I also began to analyze preliminary data to develop initial ideas and concepts.

2. Informal interviews: I proceeded to the informal interviews after familiarizing myself with the participants. I felt that talking to the participants first could provide me with some raw data and core issues to begin the initial analysis and also helped develop student diary guidelines. It should be noted that the time taken for informal interviews and participant observations was overlapping throughout the fieldwork from month 1 to month 5. For the need of triangulation mentioned earlier, informal interviews and participant observations were conducted to complement the data gained from each other and shaped categorization of the overall data. After that,

I developed broader theoretical concepts and formulated themes from the data analysed from participant observations and informal interviews in order to formulate a writing assignment question (i.e., a student diary) and questionnaire items.

3. Student diaries (i.e., reflexive essay): on week 15 of month 5 before the course ended, I assigned the participants student journal (a writing assignment) to collect focused data. The participants were asked to write semi-structured solicited diary entries in a reflexive essay fashion as a final assignment of the Global Englishes course. The question as writing prompt (see appendix D) was provided to guide and trigger the participants' thoughts so as to gather relevant data based upon the research's purpose. That is, they were expected to share their reflections on the themes of the GE course, their experiences, or anything else they wanted to share with the researcher which they could not fully express in the classroom.

4. Questionnaire: On 25 March 2021, two months after the course had ended, the questionnaire was administered to the participants. The underlying reason for a delay was that I had to analyze the data from all sources in order to develop a questionnaire. Thus, the focus of the questionnaire was on major emerging themes gathered from the student diaries as well as a confirmation of data gathered from other sources. Due to the fact that the course had already ended I invited my participants to an online Zoom meeting for questionnaire completion.

3.7 Data Analysis Approaches

The analysis of the data is discussed in two main sub-sections. The first sub-section (3.7.1) focuses on the process of data analysis, including the justification for this process. The second sub-section (3.7.2) explains how the bilingual data in the fieldnotes and audio transcripts were analyzed.

3.7.1 Data Analysis Process

The way the researcher approaches the analysis of data is reflected by the assumption and purposes behind the research paradigm (Ellis & Barkhuizen, 2005). The present research is informed by an interpretivist research paradigm with a strong ethnographic element. Thus, I employed iterative, nonlinear pattern which can

be referred to as moving back and forth between data collection, data analysis, and data interpretation depending on the emergent results (Dörnyei, 2003). However, due to time restraints, this research is not a grounded theory as that would require a longitudinal element to reach the point of data saturation. Thus, as a data-led analysis, I entered the field with a theoretical framework.

It should also be noted that the main focus of this study is exploring identities through participation in the classroom community of practice in the field of applied linguistics, not linguistics. Hence, textual analysis and discourse analysis are avoided in the data analysis process as this could shift the research focus to classroom discourse. It is thus useful to view the process of the iterative nonlinear pattern approach applied in this research in order to make sense of the process of data analysis and this is illustrated in table 3.3.

Table 3.3

Iterative nonlinear pattern approach to data analysis

Step		Process
1	Participant observations and informal interview	- Jot down themes in field notes
2	Pre-coding process	- Transcribe audio-recording - Take notes whilst listening to the recordings and mark parts of the data - Compare data with field notes - Read the transcripts, reflect on them, and note down thoughts
3	Coding process	- Highlight and label extracts - Revisit literatures to build a theoretical framework - Group similar themes or segment differences for interrelating codes - Recode if necessarily
		- Code data from student diaries
4	Iterative process	- Repeat iterative process to grow ideas and interpret the data until a conclusion can be drawn
5	Triangulation process	- Compare Questionnaire data to confirm data generated from other sources

Note. Adapted from Dörnyei, 2003

From table 3.3, the process of data analysis begins after observations when I make field notes on emerging themes or existing themes in literature from events happened in the classroom. I consider this a partly theory-led analysis and interpretation. This interpretation came from my own observation as a participant observer and my theoretical knowledge about identity negotiation and construction in classroom communities of practice.

Second, I employed a pre-coding process, which occurred at the time of transcribing the audio-recording analysis. In this process I took notes whilst listening to the recordings and marked parts of the data. This way, I could make a partial transcription from observations, selecting what was important and relevant for the study while moving back and forth between my field notes to prevent missing anything. Moreover, I could read and re-read the transcripts, reflecting on them, and noting down my thoughts. These pre-coding reflections shaped my thinking about the data in relation to themes of the research.

In the actual process of coding, when I came across data relevant to my research question, I highlighted extracts labeled them in a way that they could later be easily identified and grouped. The labels could be keywords taken from the actual transcriptions or existing themes from the literature. Then, I revisited the literature in order to build a theoretical framework. At this point, I linked some coding into broader categories or recoded when necessary. This continued in a similar iterative process until conclusions could be drawn.

The following section discusses the transcribing processes as it is considered to be another important move in the data analysis. Also, the process of dealing with bilingual data through translating is explained.

3.7.2 Transcribing and Translating

There is neither consensus nor universal rule of whether to do a full transcription. Nonetheless, the rule of thumb is let it be guided by the research question of the study relying on what we are investigating and why (Nunan & Bailey, 2009). Since the process of transcribing is also part of analyzing data and the data obtained are both Thai and English, the chosen convention will be explained as follows:

The majority of the obtained data (namely audio-recording from observations and audio-recording from informal interviews) were obtained from the

participants L1 Thai. Although the questionnaire and my own field notes were bilingual, the student diaries were in English. The underlying reason for using L1 Thai most of the time was because L1 Thai was the medium of instruction and the course offered was not an international course but Thai. As a result, all class activities were held in the participants mother tongue with frequent instances of English to Thai code switching.

Audio-recordings from observations and interviews were initially transcribed before being translated. As all the dialogues might help me arrive at a full account, I performed a full-verbatim transcript. Due to the nature of my research, I needed to look at nonverbal aspects, nuances of personal meaning, as well as conversation analysis. It was also suggested that I should include as many details as possible in the transcripts (Dörnyei, 2007). On the other hand, full transcription of audio-recording from participant observations could be time-consuming and frustrating because there were some conversations that were irrelevant. Moreover, counting all instances of a particular speech act or structure could become too detailed and did not align with my investigation, as it was not centered on discourse analysis. Thereby, a standard orthography (simply writing down what I hear) (Nunan & Bailey, 2009) was acceptable and comprehensive to pick up most interactional features of interest. While transcribing, I referred back to my researcher's field notes as well as the literature and research question to select significant and relevant data.

Regarding translation, the data was later translated into English only for selected parts of the data analysis. This way, it prevented the researcher from translation complications that might distort the original meaning of the intended message and saved time in translating the data from Thai to English.

3.8 Trustworthiness

The quality and credibility of my research study may be evaluated through trustworthiness. To support my argument that the inquiry's findings are 'worth paying attention to', I achieved trustworthiness through credibility and transferability (Lincoln & Guba, 1985, p. 290), which are explained as follows.

3.8.1 Credibility

Credibility is an evaluation of whether the research findings represent a ‘credible’ conceptual interpretation of the data drawn from the participants’ original data (Lincoln & Guba, 1985, p. 296). In order to increase the credibility of my study I employed two techniques: i) Triangulation and ii) Member Checking.

I utilized methodological triangulation to enhance the validity of my qualitative study by using multiple data collection methods such as participant observations, informal interviews, student diaries, and questionnaires to investigate the phenomenon. By comparing the results obtained from different data sources, I was able to strengthen the findings of my research. In addition, I employed triangulation of sources by cross-checking data from different sources to gain multiple perspectives and validate the data (Denzin, 1978; Potter, 1996). I also used an intercoder to enhance the credibility of my research, in which my supervisor helped review the data and provided feedback on my interpretive analysis towards the end of this study. Furthermore, I employed member-checking known as participant verification (Rager, 2005) by sending a questionnaire to the participants after the course ended to confirm the accuracy of the data and gain further elaboration on their views. The questionnaire was created based on the analysis of the data. Due to time constraints, I invited the participants to a Zoom meeting to complete the questionnaire, which enabled me to gather their responses and additional details on the findings.

3.8.2 Transferability

The small sample size and unique environment of qualitative research can limit the generalizability of findings beyond the bounds of the project, but this does not mean transferability is impossible. Qualitative researchers have a responsibility to provide sufficient detailed contextual information to enable others to apply the findings to their own contexts.

To ensure transferability, this study has presented detailed information about the setting, situations, and participants, and used thick description to enable readers to understand the study’s findings and make such a transfer (Gray, 2009). I have made a concerted effort to include detailed descriptions in my findings. Specifically, I provided minute details of the phenomenon under study with rich descriptions along the research context when discussing my observations of the classroom and participants.

3.9 Ethical considerations

Social research inevitably involves ethical issues as conducting such research concerns sensitive or intimate matters (Punch, 2005; Creswell, 2013). Moreover, the ontology and epistemology informing this study is co-constructed by the researcher's own history and cultural background, which inevitably informs the researcher's interpretation. For this reason, some key principles which underlie standards of research ethics are put into action.

Before entering the field, I will seek ethical approval from both the Research Ethics Committee at Thammasat University as well as the university for which I work that the research will be taking place. A written consent form together with participant information sheets (Appendix C) containing an explanation of the purpose and procedures of the research e.g., an inclusion of audio-recording tool throughout the study, was presented for the participants to sign. Also, the participants were informed that that participation is voluntary, and they have the right to privacy as well as the right to refuse to answer questions or to withdraw from the study completely anytime without offering any explanation. Furthermore, it is the researcher's moral and professional obligation to maintain the participants right to remain anonymous in both recorded and transcribed data, so they can be sure that their identities are not traceable and identifiable. Thus, the findings were reported under a pseudonym, and the participants given a chance to verify the results before submission. Also, once the study was finished, the data storage was destroyed to prevent data misuse. Another point to consider is the way in which to maintain integrity of the research; therefore I was obliged to assure the participants that their responses would not impact their grade of the course being studied and I was fully aware not to get too close and favor any one over another, for it might have affected my subjectivity.

CHAPTER 4

GLOBAL ENGLISHES CLASSROOM: A COMMUNITY OF PRACTICE

In this chapter, I present the data of the Global Englishes classroom as a community of practice. The analysis of the classroom was based on the literature review discussed in chapter 2. The data generated from participant observations includes fieldnotes, audio recordings and transcripts while questionnaires and students' reflective essays were employed for triangulation purposes. To differentiate between sources, direct quotations from students' reflective essays were italicized and enclosed in quotation marks. Quotations from transcripts were also italicized and appear in quotation marks with the data source and collection date clearly stated. Although all participants were Thai and the transcripts were in Thai and English, I provided translated versions of the quotations. However, if the original statements were understandable despite grammatical errors, I avoided translation. If some statements or words could not be directly translated, I provided additional explanations in the footnotes.

To conceptualize this classroom as a community of practice, I shall provide a rationale for defining it as such, drawing upon Wenger's (1998) model of communities of practice. Wenger (1998)'s CoP model provides more on the concepts of learning, education and identity although the CoP components did not exist when Wenger first proposed the concept of apprenticeship participation in CoP in 1991. The following is an explanation of how each component of CoP (Mutual engagement, joint enterprise, shared repertoire) equals my GE classroom CoP. First, Wenger (1998) indicated that communities of practice (CoP) can arise in any domain of human endeavor as people pursue shared enterprises together over time. CoP provides a context for participants to do things together and connects them through their engagement in shared practice. Hence, this Global Englishes classroom clearly represents a community of practice as it is where university students 'choose' to gather and gain English knowledge as well as practice English skills necessary to complete their degree. Although it is true that the participant students chose to join the GE

classroom as a requirement to finish their degree, it is voluntary because the course is one of the many options that they could select for their study.

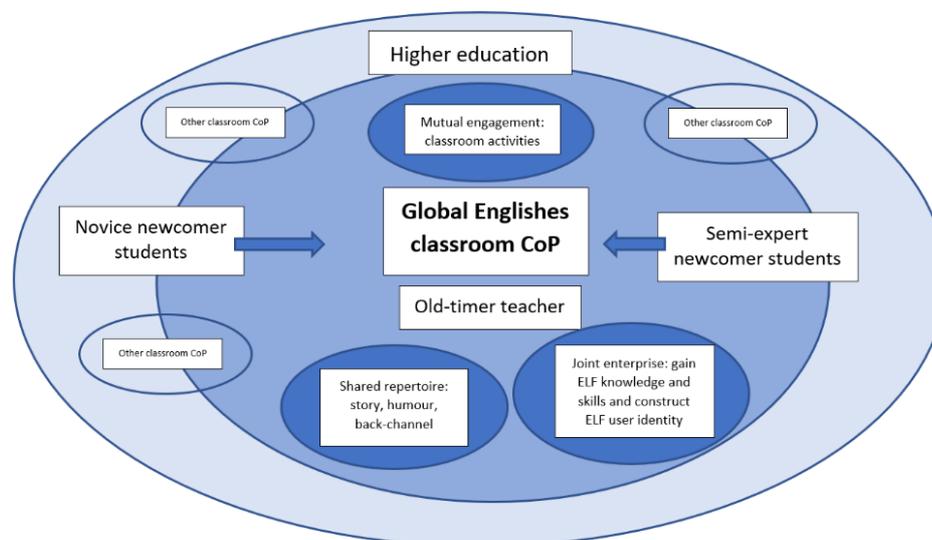
Communities of practice do not have formal physical units. They are rather seen as informal entities existing in the minds of their members and are bound by the specific shared interests between their members (Ardichvili et al., 2002). Wenger (1998) also mentioned that “it is not so clear where they begin and end” (p. 96). This is because boundaries between “communities of practice” are not fixed but flexible and continuously shifting so they can be difficult to identify. The development of CoP takes time, but viability of CoP does not solely involve a specific timeframe, but rather, a sufficient level of social participation in working towards a joint enterprise.

In this study, the Global Englishes classroom is considered a community of practice (CoP) which comprises several elements that were influenced by the context in which this CoP is situated. The classroom is inhabited by both students and the instructor and exists within the larger academic community of practice in higher education at SWU. The students enter as newcomers (or semi-expert newcomers) while they are also learning in multiple overlapping classroom communities of practice. Meanwhile, the instructor is an expert old-timer who already inhabits the GE classroom CoP but is also participating in other multiple overlapping communities of practice while living in this classroom community of practice.

In this chapter, for illustrative purposes to explain this point further, the following sub-sections provide details of each component of my GE classroom CoP which is discussed in relation to the data generated. These include joint enterprise (4.1), mutual engagement (4.2), and shared repertoire (4.3) based on figure 4.1.

Figure 4.1

Multiple overlapping elements of this GE classroom CoP lived in by the classroom participants



4.1 The Joint Enterprise

In order to elaborate on this concept, I discuss the related data in two sub-sections. Sub-section 4.1.1 examines the participants' goals upon entering the CoP while sub-section 4.1.2 focuses on how these goals changed as the participants aligned themselves with the community's shared enterprise of becoming ELF users.

4.1.1 Goals at the Start: Learning English to Reach Nativelike Competence

When the students first entered this Global Englishes classroom community of practice, the students' participation in the community seemed to be guided by their perception of a global imagined community (Anderson, 1983) of standard English. The community that several members measured the knowledge and competence of English skills against a broad 'native speaker' standard. Accordingly, when the students participants opted for a study in this Global Englishes classroom, they each claimed they had a clear reason for choosing this subject. At the start, the majority of the participants had a range of different goals, some set language related

goals, others wished to gain knowledge about English language, history and its culture from the book. However, there was one common goal, which was to develop their English language proficiency as a part of their learning journey towards achieving a ‘native-like competence’. Hence, the enterprise they jointly pursued was based on the view of the traditional English paradigm which is that English is pure and belongs to the British who they called ‘the mother of English’. As extract 4.1 below demonstrates, for Cici the shared goal tied with her wish to gain an accurate reproduction of native English speech. It also led her to have an adherence to native speaker norms and a comparison between the kinds of language she deemed to be correct or proper and other non-native varieties of English as insufficient and inadequate because they were not from native English speakers who were born and bred in the UK or US. For her, the name ‘England’ served as a living evidence that English language spoken by the English people is proper English, if not “*why it was named after England?*”, she asked. (transcription, 19 August 2020)

Extract 4.1: EFL as the joint enterprise of the GE classroom CoP at the start

- 1 Cici: I think an accent that simply represents the way a group of English native speakers speaking their mother tongue is the most correct and proper English. That’s what I think.
You don’t think English spoken by foreign speakers will be correct and proper, like 100% correct, do you?
But Thai people believe that speaking a British accent seems appropriate and correct. I agree with this ideology. Because the British accent is considered a mother tongue or ‘the mother of English’.
- 2 Ss: Why do you think British English is a mother tongue?
- 3 Cici: Don’t you think England and English is related at all?
For me, I think it’s related. And why is the English language called ‘English’ and uses the word ‘English’? Considering the word ‘English’ itself, I’m not 100% sure, but I think it must have something to do with England the country because English is a native language of England and people there speak English as a mother tongue.
Assuming the American accent is called American English, right? So, I concluded that British English accent is considered proper and correct because English belongs to England. Isn’t that right?
- 4 Ss: Well, all right. It’s our opinion anyway.

The second quote (see extract 4.2 below) comes from Miki whose main goal was to regain self-confidence in using English. She perceived that people who can communicate well must talk with grammatically correct sentences and perfect accents. Pursuing the goal led her believe that Singapore, Indian and Malaysian accents are more difficult to understand. Due to the fact that two of those countries are underdeveloped while English accents of developed countries such as Singapore is not a problem due to the country's economic status. However, because of Miki's own experiences in travelling to foreign countries, she perceived that the Indian accent is also 'unique' apart from being difficult to understand.

Extract 4.2: EFL as the joint enterprise of the GE classroom CoP at the start

- 1 T: [writes ' Indian, Malaysian, Singapore' on the board and asked]
What characteristics of the outer circle English such as Indian Malaysian you can think of ? Anything about the English of these three ?
- 2 Miki: The Indian accent is difficult to comprehend and also unique.
- 3 Rommie: They were colonized. They were all the former British colonies because they were colonized by the British.
- 4 T: [impressive voice] Exactly! Very good.
[Elicits answers from others]
- 5 Miki: Indian and Malaysian accents are more difficult to understand while Singapore is more civilized so the accent is easier to understand than those two.
- 6 Ss: [The whole class is a little shocked on Miki's answer]
- 7 Marina: Oh, racist, racist!
- 8 T: [Repeats Miki's answer and asks her again]
- 9 Miki: Yes.

While the majority of the students seem to agree with Miki's perception on the unintelligibility of the Indian accent, one student, Myah even mocked the Indian accent by imitating Indian-accented English speaker. Myah made herself clear that 'she doesn't like Indian', which was later reaffirmed by Cici on this point as demonstrated in extract 4.3.

Extract 4.3: The subscription to the EFL ideology

- 1 Miki: Indian and Malaysian accents are more difficult to understand while Singapore is more civilized so the accent is easier to understand than those two.
- 2 [The whole class is a little shocked at Miki's answer]
- 3 Marina: [speaking in a playful voice] Oh, racist, racist!
- 4 T: Is Indian English that hard to comprehend?
- 5 Ss: [The whole class seems to agree with Miki's answer] Indian English is so difficult to understand.
- 6 Marina Bena Luca Myah: [Nods]
- 7 Myah: [speaking with Indian accent] Hello, hello.
- 8 T: What else do you think of? Do you think of those countries and people as English native?
- 9 Marina Miki Luca: No, no.
- 10 T: Even though English language is their L1?
- 11 Marina Miki: No, no.
- 12 T: Why not? Why don't you consider them native speakers of English?
- 13 Myah: I can't understand a word the Indians are saying!
I don't like Indian.
- 14 Marina: [speaking in a playful voice] Whoa, Ow, racist, racist again!
- 15 Cici: [reaffirms] I don't like Indian either.
I like it when they speak, but I don't like their culture because of the way men treat women. Men don't respect women, it's a patriarchal culture. So, I don't like Indians.
- 16 T: Why?
- 17 Ss: Indians are cheeky.

Although Rommie, who seems to have pre-existing knowledge about the ideas of Global Englishes more than others (confirmed in informal interviews and questionnaires), the story he described about his conversation with his American friend implied the belief that he was still congruent with the dichotomous 'native' and 'nonnative' ideology.

Extract 4.4, from Rommie's own words, demonstrates his point of view when his American friend expressed surprise towards his use of the word 'exaggerate', instead of feeling denigrated, he provided a defense to his American friend that "there's nothing wrong with him living in a bubble" and "he has his own beliefs as a non-native speaker of a lower standard when compared to a native speaker's superior standard". Rommie's acceptance of his position as an inadequate and deficient non-native speaker implicitly signals the power assigned to native speakers as a norm to which he compared his performance.

Extract 4.4: Native standard ideology

- 1 Rommie: Have you guys experienced any language prejudice?
I experienced some when I joined Work and Travel program.
There was a teenage American college student who are the same age as me. One day while I was walking past him, I bumped into him. Then he bent a bit [demonstrates the acting] and feigned being greatly hurt making 'aarghhhhhhhhhhhh' sound with humorous intent.
He just wanted to tease me and have fun with me.
So, I replied 'that's an 'exaggeration', man!'
After that he and I got closer and later he confessed that he's never thought that an Asian like me would know this word (exaggeration).
- 2 Myah Miki Marina: Boo! That's totally racist! And it's totally unacceptable.
- 3 Rommie: It seems that he thought that the standard of non-native speakers is right here [lowers his hand], but I didn't take it seriously because this incident might be explained by the stereotypes and linguistic prejudice that are ingrained in American society that gave him the idea.
Like when we Thais meet foreigner who can speak fluent Thai, we also feel shocked.
- 4 T: In what way do we feel shocked?
- 5 Rommie: Shocking that the foreigners can speak that fluently because if we judged them from our Thai native standard views, they would not be able to speak as good Thai language as Thai native speakers or they even couldn't speak Thai at all.

For instance, from my own experience when I was a freshmen, there was a British professor telling his class to fix the aircon for him in Thai.

We all were so shocked of his Thai proficiency level and it turned out that he can speak fluent Thai apparently.

- 6 T: Well, did we feel shocked in the same way as your American friend did? And in this situation, did we feel surprised because we admired the British professor?
- 7 Rommie: For us, it's shocking in such an admirable way. But for foreigners, I don't know.
- 8 Myah: That's discrimination!
- 9 Rommie: I can't speak for him whether he felt shocked because he's racist though it's possible. But, it's not wrong that he had a feeling towards us that way because [becomes silent for 5 secs and stumbled over words] like everyone said, 'there's nothing wrong of him living in a bubble'. And he might have felt strange when something doesn't fit what happened.

In conclusion, while a majority of students arrived in this Global Englishes classroom community of practice with the goal of achieving a nativelike competence, they had reconsidered their goals and priorities after having participated in the community over the course of time. It is this transformation of goals to which I now turn to the next section (4.1.2) to discuss this point.

4.1.2 Change in Goals: From EFL Learners to ELF Users

A few weeks after the beginning of the term when the content about the history of the English language was introduced, several student participants who originally subscribed to the traditional view of English expressed the view that they underwent a change in goals about the reality of English (also confirmed in the questionnaire). Over the course time, the student participants demonstrated less attachment to the ownership of English that they previously thought as belonging to the British only. This is the English the student participants referred to as 'the mother of English'. Extract 4.5 below shows the development of the shared goal that had changed

due to the changing in the students' understanding towards English language development.

Extract 4.5: Changes in goals due to students' understanding of English language development

- 1 T: To wrap up, what is British English made of?
What did you learn from today's lesson?
- 2 Marina: English is a very diverse language. [emphasises the word 'very']
- 3 Ss Yes, yes, English has evolved over time.
- 4 T: So is there such thing as pure English ?
- 5 Ss: No!
- 6 T: What about real English?
- 7 Ss: No.
- 8 Ss: Yes, it's a combination of a little bit of this and a little bit of that. Generally, the majority of the students (Miki, Bella, Marina, Ken, Sonia, Bena, Cici, Bob, Luca, Ada, Rommie, and Poe) tried to reconcile and compromised their original goals in favor of moving towards the new goals although some were struggling to give up their original goals while some students' goals were to keep moving outward from the community shared goal (Nancy).

For purposes of illustration, I present the case of six participants who easily compromised their original goals in favor of moving towards the new goals. The first example was taken from Miki and Ken whose goals were completely aligned with the shared goal of the GE classroom CoP as a result of participation in practice as illustrated in extract 4.6.

Extract 4.6: Miki and Ken whose goals were completely aligned with the shared goal of the GE classroom CoP.

[Discussion activity: Do you agree with Seidlhofer that it is possible to use the terms NES and NNES with a purely *denotative* meaning? Or do you agree with arguments against their use?]

- 1 T: Who doesn't feel offended by NNES label?
- 2 Miki: I don't, I feel that it is true that we are not native English speaker, so we should accept the fact that we are not. But what we can do is we should communicate as effectively we can.
- 3 Ken: Because we are not native English speakers anyway. Because we are non-native, it is a fact and it is what it is. So, we shouldn't feel offended or discriminated because it is the truth.
- 4 T: You were saying that... we do understand that we can't speak like the native English speakers anyway, but we have to try to communicate as best as we can.

Extract 4.7 demonstrated a change in Miki's goal at the end of the class as she viewed herself as a user of English rather than an incompetent and unsuccessful EFL learner. She reduced her concerns about correctness in grammar and pronunciation when using English to survive or for communicative purposes. It also led her to have adherence to native speaker norms and a comparison between the kinds of language she deemed to be correct or proper with other non-native varieties of English she believed to be insufficient and inadequate.

Extract 4.7: A change in Miki's goal at the end of the class

"I think goal of learning English is to communicate. Communication is more important than grammar and native-like accents. My own experience supports this point e.g., I and friends cruised from Singapore to Malaysia, I helped my friends at Singapore airport to communicate with Indian, Malaysian, Singaporean, and Australian people. This trip proved that I'm not stupid because before the trip I was worried because I have a bad attitude wasn't confident at all about my English."

“My story matches the teacher’s experience in that even when she spoke correctly and grammatically, the foreigners couldn’t understand her. So, in communication, I think the skills of listening and trying to communicate are enough. For grammar, I think I will try my best to improve and ignore criticism.”

Bella, Marina and Bena were three examples of students who entered the community with adherence to native speakerism although they presented varying superficial knowledge about varieties of Englishes and had some pre-existing knowledge about history of the English language. After actively negotiating meaning within the practice, they easily compromised their original goals in favor of moving towards the new goals. When the class ended, they completely aligned themselves with the joint enterprise of the GE classroom community of practice. Extract 4.8 presents example of Bella, who changed her original goal in favor of aligning herself with the joint enterprise of the community.

Extract 4.8: Example of Bella, who changed her original goal in favor of aligning herself with the joint enterprise

“Before I enrolled in the World Englishes class, I thought that as an L2 learner, I once set the standard of English individual competence to be the most similar to a native speaker. After this class, all of my attitudes toward English have changed a lot.”

“This class opens and changes my mind on many English issues. I realized that there is no standard anymore as long as the interlocutor understands the speaker’s message. It is not necessary to have a native-like accent as long as communication is successful.”

Extract 4.9 illustrates the example of Marina, who changed her goal toward the joint enterprise as a result of her participation in classroom CoP. From the illustration, Marina drew from knowledge the GE course offered, and it could be

implied that she gained a competence that this particular CoP valued and aligned herself to the community's joint enterprise.

Extract 4.9: Example of Marina, who changed her goal toward the joint enterprise

“This subject changed the knowledge of my English. I know so little about English. After I have learned ‘World Englishes’ I do feel the changes in my views and attitudes about the issues of English. Which I can divide into three reasons: The Variety of English in Both Native and Non-native Speakers in Terms of Writing and Speaking, Three Circles of English, and Traditional Second Language Acquisition (SLA) Ideology.”

Extract 4.10 presents example of Bena indicating that she aligned with the community's joint enterprise. From the illustration, Bena no longer regards variations of English as a barrier to successful communication, nor puts as much emphasis on correctness as a sole mean for successful communication. This is due to competence gained from her participation in the community.

Extract 4.10: Example of Bena changing her goal toward the joint enterprise

“Prior to this semester, I did have some superficial knowledge about Englishes. To put it another way, World Englishes made me recognize the real purpose of using English in a global context - to communicate with others without prejudice of the variation of Englishes, and freely use English without a language barrier.”

“I do have some change in my view and attitude about the issue of Englishes after I studied World Englishes. I can say that the historical events of colonization and the spread of English are the most salient issues that affected my view and attitude toward Englishes. It has clarified the cause and the after effects from the past that results in modern Englishes. I would have never tried to understand the difference in language use and will carry on with the unconscious prejudice I have if I did not make the right decision to register for this class-Introduction to World Englishes.”

Additionally, besides the current GE classroom CoP's joint enterprise, Bella set a new goal by using this GE classroom CoP enterprise as a stepping stone. She was encouraged to improve her English not as an EFL learner, but as a multilingual learner as she put it in extract 4.11

Extract 4.11: Bella setting a new goal to improve her English as a multilingual learner

“Before I enrolled the class, I kept ignoring recurring mistakes when speaking English. However, this class makes me concerned with my mistakes and encouraged me to fix them so I will not suffer from getting stuck in second language. I think it is really helpful for multilingual learner.”

The sixth example comes from a student called Sonia, who started the course with an incompetent language learner identity. She described her language proficiency as not good enough, deficient and insufficient. She focused on the language aspect (i.e. grammar) in that she is not good and contrasted between the kind of language she used and what she deemed the proper and correct used of language which is used by native speakers. Sonia was another one who gave up her original goal and tuned her enterprise to that of the shared enterprise of this GE classroom CoP.

Except 4.12: Sonia's changing goal

“I just discovered that I am clever enough in using English. Before taking this class, I think the main point of studying English was that I was able to reach goals such as talking with a native accent, knowing all about English grammatical rules, and so on. When I could not reach the goals, I blamed myself that I was not smart enough.”

“On the other hand, I hardly need to be like that because it is impossible to be like the native speakers. I do not have to speak like them or know all English grammatical rules. I am just a non-native who uses English as a medium to communicate with others. I only have to focus on the communication, try to convey until the receivers understand what I want to express.”

In addition to the abovementioned changes, there are six other student participants (Cici, Luca, Bob, Rommie, Poe, and Ada) whose data showed that they tried to reconcile their original goals with the new shared goal. This group of students entered the CoP with an original goal similar to the abovementioned students. Their identity trajectories were moving toward aligning themselves with the community joint enterprise. The differences were that some students were trying to reconcile their original goals and the new shared goals. That is, when entering the community, students perceived themselves as not very good users of English and they regarded their skills as inadequate in many respects. A diminishing concern for correctness was prominent and a changing point of reference for skills in English did not adhere to only native speakers. This negative self-image was less common after they participated in the classroom community. However, the ELF identity associated with them was accompanied by learners' identity as students perceived that standard English should be maintained in some occasions to prevent confusion and that standard English can advance their careers. It is the nature of identity as not fixed but fluid, and multidimensional.

To begin with Cici as discussed earlier, she wished to gain an accurate reproduction of native English speakers and adhered to native speaker norms in which she regards other non-native varieties of English (Indian speakers and Filipino teachers, especially) as insufficient and inadequate. She made clear that her goal in learning English was to reach nativelike competence, acquire English precisely, use perfect grammar and vocabulary (confirmed in the questionnaire). However, after learning about the history of the English language, her goals began to be more open-minded, accept varieties, and aligned to the shared goal. Yet, there was a major difference between her and Miki. While Miki managed to easily give up her original goal, Cici compromised her original goals to align with the joint enterprise but she also associated her ELF user identity with her EFL identity. She explained this in extract 4.13.

Extract 4.13: Cici tried to strike a balance between her original goal and the joint enterprise

“My goal in learning English is to be intelligible and to gain the ability to adapt my speech despite my non-native accent in order to communicate with any speakers depending on whom I am talking with and the situation e.g., formal, academic, or daily life. Also, my goal in learning English is to reach nativelylike competence because of its power as an instrument of internal communication.”

The next example comes from Luca. She is another who tried to strike a balance between aligning herself to the joint enterprise and her own intentions as she sees fit. At first, she explained that her intention of learning English was to speak English fluently like a native speaker and be able to use proper English, as she put it in extract 4.14.

Extract 4.14: Luca tried to strike a balance between her original goal and the joint enterprise

“My goal of studying English was to speak English fluently like a native speaker and be able to use proper English. Initially, my views on non-natives who use English as lingua franca was unlike now. If people decide to use English for their conversation, they should use as close to Standard English as possible to have an effective conversation.”

Gradually, she understood and tuned herself to align with the GE classroom CoP enterprise as she put it “However, after learning about World Englishes, I now think that we should not be concerned too much about accent or grammatical structure if the interlocutor understands the message which means the communication is successful.”

Similar to Cici, Luca managed to align with the community enterprise. She defined her own goal as “Anyhow, people should avoid the grammatical mistakes in written communication or academic papers to prevent the misunderstanding and confusion of the text.” This implies that her ELF user identity was accompanied by EFL learner identity.

Bob and Ada' stories were not different from others. They both entered the Global Englishes classroom community of practice adhering to native speakerism similar to others and managed to align themselves to the joint enterprise (i.e. ELF user). Thus, this implied that their ELF user identities were also accompanied by EFL learner identities. Extract 4.15 below indicates Bob tried to strike a balance between his goal and the joint enterprise of the community.

Extract 4.15: Bob tried to strike a balance between his goal and the joint enterprise

“I came to the conclusion that there has to be a middle ground for both standard English and non-standard English. I think that “Standard English” should be considered one of the variations of English and is equal to other non-standard English. Meaning that we use standard English in an academic context and writing such as printing, and accept non-standard English in a non-formal situation. In conclusion, Introduction to World Englishes changed my attitude both towards myself and others, ... and I might use this knowledge as a stepping stone for my future career path.”

While Ada was the one who once believed in the benefits of colonization (conformed in questionnaire), her goal changed after participating in the GE classroom CoP, she realized the disadvantages that unequally affected local people. However, she still saw the positive sides of the colonialism's legacy and what was left behind in terms of the colonized countries' improvements.

Ada's goal changing that aligned with the community enterprise also resulted in Ada's views of herself as competent language learner and user of English rather than an incompetent. When she referred to her ability to survive language learning, she implied that her choice shifted from concerns about language barriers in learning a third language to coping with language learning as a competent language learner as illustrated in extract 4.16.

Extract 4.16: Ada aligned her goal with the joint enterprise resulting in a self-perception change as competent language learner and user of English

“To sum up, learning World Englishes made me clearly understand not only the crucial topics of World Englishes but also the varieties of English that influence us in one of the important factors of living, communication. It changed a lot of my thoughts and misunderstandings of language variation and breaks the language barrier in my mind. After this, as a result, I can develop and practice my second and third language fearlessly and more successfully. As time passes by, I look forward to the innovation in the study of World Englishes to surpass trials in different areas of life.”

Poe’s story was slightly different from others with multiple identity options. That is to say, Poe entered the GE classroom CoP not as a novice but a semi-expert newcomer. Although her goal has changed to align with the community joint enterprise, she was the only a semi-expert newcomer who did not have a clear division between ELF user identity and EFL learner identity. Extract 4.17 illustrates this point.

Extract 4.17: Poe aligned her goal with the joint enterprise as well as other CoPs’ goals

“ In order to bring best solution to Kachru’s and Quirk’s arguments, native English people should admire the attempt to use English of non-native people. Not only English native people but also native people in other countries should put themselves in others’ shoes...For non-native speakers, they must study hard to reach their individual goals. Accept their faults and correct mistakes if the advice is from a reliable source. All in all, there should be no language barrier in everyday or normal communication. Because people cannot completely control others’ opinions or actions. However, for serious careers and writing, standard English is the only reference so that the message is conveyed effectively.”

Rommie was another one who was a semi-expert newcomer, but as mentioned section 4.1.1, Rommie's original goal was based on the idea of non-native speaker as having deficient and insufficient language proficiency compared to native speaker and having to reach certain standards to be deemed good. However, participation in this classroom CoP led to a change in his goal to align with the community joint enterprise as demonstrated in extract 4.18. What is interesting was that Rommie's goal did not stop when the class ended (later discussed in 5.3).

Extract 4.18: Rommie aligned his goal to the joint enterprise

“I am neither denying the norm that should be established nor do I want to have varieties of English and not having norms at all. Both sides of the argument are reasonable and they are necessary, but for some serious situations we need normalization more than we know. I would give the example of the importance of English normalization that is when someone's life is on the line. For example, in the legal system, if people could not agree one particular line of sentence, paragraph, page, or if they are poorly formed non-understandable legal documents those mistakes can wrongly send someone to prison or cost them their life.”

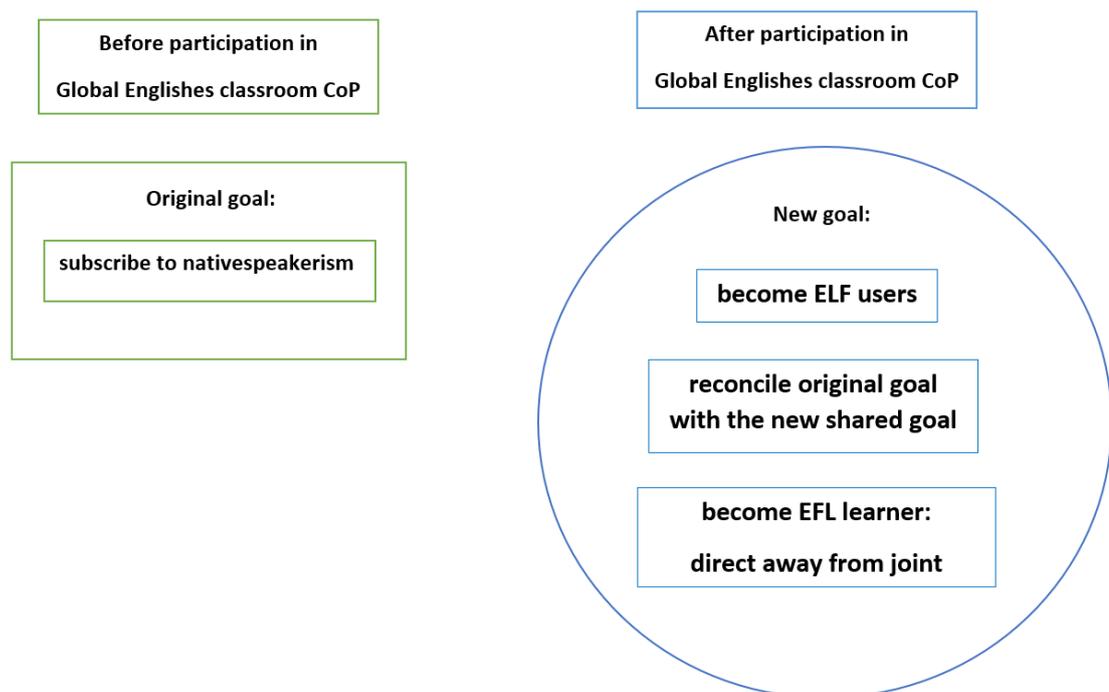
In addition to the changes in goals of the student participants who tried to strike a balance between the two communities mentioned above, there was another student, Nancy. While Nancy was to some extent similar to Poe by which she was a was a semi-expert newcomer when entering the community, but somehow demonstrated the identity trajectories that moved out of the joint enterprise, which will be discussing later under the section Identity in chapter 5 (section 5.3.2). Moreover, another emerging identity, the bully, and the alignment with the community is also discussed in chapter 5 (section 5.4).

To summarize, this sub-section (4.1) gave an overview of the joint enterprise of this GE classroom community of practice. For the purpose of illustration, figure 4.2 below shows the joint enterprise of the students when entering this GE classroom CoP and after their participation in the community. That is, after participating in the GE classroom CoP, the student development of the shared goal had

changed where they demonstrated less attachment to native-speakerism. Although the majority of the students compromised their original goals in favor of moving towards the community enterprise, they varied in their individual goals. These can be divided into first six student participants (Miki/Ken/Bella/Marina/Bena/Sonia) who completely aligned their original goals and jointly pursued the community's joint enterprise to become ELF users. While the other six student participants (Cici/Luca/Bob/Rommie/Poe/Ada/Myah) reconciled their original goals with the new shared goal. Although they demonstrated less attachment to native-speakerism and no longer perceived negative self-images, they tended to be more selective on when to draw on EFL and ELF identities. Last, there was only one student (Nancy) who did not align her goal with the joint enterprise of the community. Rather, she turned her back on this community and decided to pursue a traditional English paradigm. For illustrative purposes, figure 4.2 presents an overview of the GE classroom CoP's joint enterprise.

Figure 4.2

An overview of the joint enterprises in this GE classroom CoP



4.2 Mutual Engagement

To develop this idea further, I dedicate this section to discussing the relevant data including the shared activities of the Global Englishes classroom community of practice. For illustrative purposes, a summary of relevant activities including 4.2.1 knowledge sharing and discussion sessions and 4.2.2 group presentations that sustain mutual engagement among the community's members are also discussed.

Mutual engagement served the purpose of maintaining the jointly shared enterprise of this Global Englishes classroom community of practice, that is to achieve the main learning objective of this course. This course on Global Englishes was developed to raise students' awareness of the Global Englishes and becoming English as a lingua franca (ELF) users.

As the context of this CoP was a classroom, all shared activities were organized by the teacher (i.e. me) who was considered a knowledgeable old-timer in the classroom community to ensure that the particular goal was achieved and the students mutually engaged to sustain the enterprise of this CoP during classroom activities. The focus of the delivery system of this GE classroom CoP, which is fundamental to the students' main form of engagement, was interactive learning in which students participated in shared-activities e.g., knowledge sharing sessions, group discussions, classroom discussions, group presentations, group works, and a term paper. When possible and applicable, the processes of learning activities included comprehensive discussions not only on what was learned but also on the 'so what questions'. I also utilized the elicitation sequence, a tripartite routine documented in classrooms. In the elicitation sequence, the teacher asks a display question, a question of which s/he knows the answer, a student response, and the teacher evaluation of the response as correct or incorrect (Sinclair & Coulthard, 1975; Mehan, 1985). Moreover, I encouraged all participants to express their views, ask questions, and share their ideas and thoughts in the form of narratives and experiences. As mentioned earlier, my teacher role was considered that of an old-timer, so interactions helped the students in gaining fuller participation in classroom activities. I found that the classroom mechanism of this GE classroom CoP and the shared activities in which members could

participate is necessary to create synergy and promote knowledge sharing that leads mutual engagement. As members work together, see each other, talk with each other, exchange information and opinions, and directly influence each other's understanding, members sustain mutual engagement in pursuing their enterprise together. Since classroom activities are the main form of mutual engagement, a summary of relevant activities including 4.2.1 knowledge sharing and discussion sessions and 4.2.2 group presentations is provided next.

4.2.1 Knowledge Sharing and Discussion Sessions

The knowledge sharing is used as a way to promote and provoke an understanding of the Global Englishes paradigm along with its benefits for real word usage. It is also employed as a method to ensure the community members realize established goals and pursue those goals purposefully. Extract 4.19 below illustrates Bob mentioning the valuable knowledge he received not only from the content that day, but also the benefits from learning this subject regarding understanding towards the development of American English.

Extract 4.19: Transcription of class 16 September 2020 presents student's gaining valuable insights from knowledge sharing

- 1 Bob: When ajarn (i.e. the teacher) asked if American English was r-ful or r-less, I thought it is definitely r-ful because I've never seen an American who speaks r-less at all.
- 2 Bob: Well, if I didn't study this subject with you, I wouldn't have known that there were Americans who speak r-less. Because people migrated from Britain and Europe, right?

Following the knowledge sharing sessions was a discussion, which invites the students to relate the learnt topics to other learning styles. In this form of mutual engagement, students are encouraged to participate in discussions, either group or classroom, with the purpose of fostering learning through inclusion and participation. Also, it is to provide a more general and bird's-eye-view synthesis in light of the class materials and real-world practices. After knowledge sharing sessions, I would end with

questions promoting critical thinking on issues of importance and then invite the class to discuss the newly learnt topics. For example “*How many varieties of English can you think of?*”, “*What particular variety of English do YOU speak?*”, “*What variety or varieties do you think should be considered ‘proper’ and ‘correct?’*” (transcription, 19 August 2020) or “*The realization of /t/ as the glottal stop in word like ‘butter’ is spreading into urban centers across the British Isles, even though it was limited to a small geographical area two decades ago. What do you think is the cause of such historically unprecedented spread?*” (Transcription 9 September 2020).

The main contribution of this set of activities to the CoP is that the students break down borders, opening space for deliberate discussion of important issues. Extract 4.20 below illustrates that learning took place by students sharing information and ideas during the discussion activity.

Extract 4.20: Transcription of class 16 September 2020 presents learning that took place during group discussions

- 1 Ss: We think that its uniqueness is ‘r-ful’. There is no English language in any country in the world that pronounces r like this. But *as we listened to other groups, it got us thinking and came up with the idea* that If you want something ‘native’ or ‘traditional’ *like friends said....*
- 2 Ss: I think differently. But as *I’ve just listened to new information my friends offered, I kind of agreed.*

In extract 4.20, students responded to discussion question “*What is a Native American accent in your opinion?*”. It shows that students learned through the process of exchanging information and during discussions. Not only discussion provides an opportunity for students to interact with their peers, but also with me - the instructor - in regard to the course content and materials. The activity also serves as the summation of what has been discussed and learnt in the class. The connection between the previous class and that specific day’s topic is established. Thus, they jointly work towards the fulfillment of the shared enterprise.

4.2.2 Group Presentations

Another form of mutual engagement is group presentation. Groups are required to present their research on varieties of English in which they were interested two times: *presentation 1: Find an Inner Circle (British) variety and present it to the class* and *presentation 2: Find an Outer Circle variety e.g., Philippines, Hong Kong, Singapore, Sri Lanka and present it to the class*. This form of mutual engagement is the main mobilizer or catalyst for collaboration in communities of practice. This activity also serves as an opportunity for students to interact with their peers, brainstorming ideas and engaging in creative thinking, which produces common decisions and unified action outside of the classroom. Having a specific goal lets students concentrate and stay focused on the central issue while developing a common solution through shared decision making and unified efforts to reach a decision as a group. Extract 4.21 below illustrates that students went through a collaborative learning process when they did research for the group presentation assignment. In order to achieve the group's completion of a task and classroom activity goals, other group members reached a consensus to take Poe's advice on choosing the topic to study as well as to work collaboratively to finish the task despite any difficulties along the way.

Extract 4.21: Transcription of class 23, September 2020 presents the collaborative learning processes as students conduct research for a group presentation assignment

- 1 T: It's good that you chose to research Geordie so that your friends will know about this variety. You know, since I've been teaching, no one has been interested in Geordie accents at all.
- 2 T: Was it difficult to gather information?
- 3 Bella: Yes, very ka.
- 4 T: So why did you decide to do this one?
- 5 Bella: Because we let Poe choose. Since she's the most attentive student and she chose this one. But after we did do the research, we were like... [speaking in a playful voice] did we make a bad choice [laughter] why is it this difficult? And the article is very old! And there tons of theories

out there! But we made our bed, so now we must lie in it. So we sucked it up and got it done [laughter].

- 6 Poe: I heard ajarn mention that there's a Geordie variety among other British varieties too, so I jotted it down. And my friend couldn't make up their minds, so I did it for them by choosing this one [laughter].

At the beginning of the semester, when the students arrived in the CoP, they joined pre-existing groups, rather than creating new groups. This is due to the fact that the students have been studying together for four years and had formed relationships before this class began. Although they positioned themselves in different groups (which can be seen by the way they have seated themselves in the classroom), the whole class created bonds with each other. They maintained their community ties as they invested both in their own little group as well as in the whole classroom when they were asked to do classroom activities. This fostered a safe classroom environment that was more conducive to mutual engagement in practice and kept the community running (Wenger, 1998, pp. 74-75).

A typical characterization of mutual engagement of this GE classroom CoP is reflected in the participative social nature of learning and working together. This means understanding and responding to the particular perspective of the others, whether the teacher or peers in the classroom. Although I noticed that the students participated in the shared activities to varying degrees, both the central members and the peripheral members produced a set of forms that indicated mutual engagement. The examples of these forms found in this classroom were typical social responses involving back-channel responses (“yes” and “right”), nodding heads affirmatively, smiling, using humor, jokes, and laughter. As the teacher (a central member), I also employed a set of forms to accomplish important tasks such as reflection and clarification. In fact, all these forms were regarded as shared practices (discussed in detail in 4.3.3) built around the main form of mutual engagement that the members in this classroom CoP used to accomplish their routine activities, which in turn enabled them to fulfill the shared goal.

In this section, I have provided a critical evaluation of the mutual engagement of the Global Englishes classroom community of practice based on the

classroom activities. The following section (4.3) will discuss share repertoires that signify memberships in this classroom community of practice.

4.3 The Shared Repertoire

In this chapter, the attention shifts to a critical evaluation of the Global Englishes classroom community of practice based on the participants' non-linguistic social practices (4.3.1) that are shared narratives in which the participants sought to realize their shared goal of becoming ELF user members. Linguistic practices (4.3.2) as the shared repertoire tied to humor will also be discussed.

The elements of the repertoire can be very heterogeneous. They gain their coherence not in and of themselves as specific activities, symbols, or artifacts, but from the fact that they belong to the practice of a community pursuing an enterprise (Wenger, 1998, p.82). The repertoire of a community of practice includes routines, words, tools, ways of doing things, stories, inside jokes, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of its existence, and which have become part of its practice (Wenger, 1998, p. 126). It also includes styles by which members express their forms of membership and their identities as members (Wenger, 1998). Members create shared repertoire out of the resources the individual brings to the community through innovation and adaptation (Wenger, 1998, p. 83, 125).

In this Global Englishes classroom community of practice, the findings suggest that to fulfill members' goal of becoming ELF users, the participants' jointly negotiated enterprises were accomplished through both linguistic and non-linguistic resources. First, through non-linguistic resources, they accumulated a practice of telling stories, which served the purpose of developing ELF user identities, which over time came to be seen as part of the joint enterprise. Second, they collectively built and maintained friendly relationships through linguistic resources, which helped them express forms of membership and their identities as members in the Global Englishes classroom community of practice.

4.3.1 Narrative and Personal Experiences as Shared Repertoire

In this section, I have provide a critical evaluation of In this section, I have provide a critical evaluation of the Global Englishes classroom students' group as a community of practice based on the participants' non-linguistic practices. For a particular form to become part of the shared repertoire, it was necessary that the participants repeat them and that repetition is seen as a practice in the service of fulfilling a shared enterprise. In their pursuit of a shared enterprise (i.e. to develop ELF user identity), the members of a community of practice develop practices of shared narratives, the local ways in which the members work towards the fulfillment of a shared goal. More specifically, I will now show how, through the use of such non-linguistic practices as shared narratives, the participants sought to realize their shared goal of becoming ELF user members. Through mutual engagement in weekly classroom discussions, they accumulated a shared repertoire related to the class content, that is, narratives (i.e. personal stories from the past). The students and I generally exchanged stories, narratives, and experiences about the journey of learning and using English. Once the classroom content was present, the students and I would tell stories related to that content. As the students begin to share their stories with me, the mutual history we shared through similar experience helped to bind us as a community and build stronger relationships. This in turn, contributed to maintaining the shared enterprise of this CoP.

A great part of the shared repertoire built around narratives was on the topic of 'negative experiences as non-native speakers of English'. To give but just a few examples, two (Luca, Sonia) students talked about their part experiences when they were exchange students in America for a year and how they used English as a sole medium of communication among native speakers of English in the inner circle country. They talked about how they were bullied because of the stereotype of the Asian as passive and quiet. Moreover, the perceptions that all Asians are Chinese, caused them to be mocked by using Chinese words (i.e. "*chingchong*", "*pee*"). They also mentioned how they were treated with a double standard out of teacher's compassion for them, but in turn, which created an inferiority complex. In addition, there was a denigration of Thailand from their American friends because they had little knowledge about Thailand

and had the image of Thailand only from the ancient age (“How do you go to school? By riding horse?”).

The next example built on the topic of marginalized experiences. There was another student (Rommie) who had high English proficiency and was considered top of the class. He had experiences living for approximately 3-4 months when he joined Work and Travel program in America. Rommie was offended by the condescending attitude of his American friend when he used the word ‘exaggerate’ (see extract 4.4). The American expressed a surprising attitude towards him and asked him how he knew such a nonbasic word.

From Rommie’s narrative of his marginalized experience, the rest of the class agreed that it was offensive, patronizing, and unacceptable and no one deserved to be looked down upon like that. Furthermore, these stories made them realize that the native speakers acted out all these as a lack of knowledge and understanding towards non-native speakers and other countries apart from their own. As a result, they were aware of the essence of the Global Englishes paradigm. All these examples serve as evidence that the students drew from the shared repertoire and they made contributions to maintaining the shared enterprise of this CoP.

Secondly, a shared repertoire centered around the topic of ELF exposure experiences. As the students started to share their stories about these experiences with me, I positioned myself as someone who empathizes, as we both shared similar experiences. Most important, I made sure that they knew I was not different from them. Stories from Miki, a student who traveled to other countries quite often, juxtaposed with mine. She used the accommodation skills as tools for a successful communication that I taught in this class. It gave her confidence and changed her attitude in using English from perfection to intelligibility. In one of her recent trips from Singapore to Malaysia, she experienced using ELF with other ELF speakers from Singapore, Malaysia, India, and Australia. When she asked them for help at the airport, she tried to speak as well as possible, but somehow it did not work. She then adopted accommodation skills such as being patient, trying to explain and looking up words on a translation application. In the end, Miki told the class that varieties of English exist, so awareness of their existence as well as patience in encountering them are very important in real-life communication. Miki mentioned that in the conversations

between herself and the ELF tourists, they talked about the sense of solidarity between non-native speakers. They felt that we non-native speakers can understand each other more than native speakers do. “I told him “Your accent is too hard to listen and I know mine is too”. He and I laughed with that fun fact”. She realized from that experiences to not worry about accent, perfection or even prescriptive grammatical sentences in order to speak English, rather what helps in successful communication are the accommodation skills. Moreover, using ELF promotes mutual understanding, accommodates each other’s norms and shows solidarity.

The narrative of the trip that Miki mentioned occurred about the time when I travelled to the east coast of Australia and struggled to communicate with the locals at a restaurant. I ended up pointing out the picture of what I wanted. Another story of mine was when I travelled to Hongkong and Macao with my friends who were at a very low English proficiency level. The officers at the airport ticket counter could not understand what I was saying, so my friend had to step in and talk to him instead. Surprisingly, they understood each other perfectly well. I told my students that from my experiences, I realized that although I have learnt English my whole life and earned my master’s degree in an English speaking country (i.e. the UK), that does not always help me communicate successfully. What helps is the ability to adapt my speech and accommodation skills to make myself understood and get my message across.

Another narrative that served as a shared resource and contributed to fulfill a shared goal was from Marina, who was an exchange student studying in London for 3 months when she was a freshmen. From her experience of being exposed to English in a so-called native speaking country, Marina experienced that the British actually do not speak RP. Moreover, she noticed a number of signs that she could not read even in English. From the content of the class regarding the history of English and evaluation of the English language from the Old English to the Modern period, she came to realize why she could not read those signs (most of the place names in the UK were Old Norse not English). When her experience matched the course’s content, she told the class that there is no such thing as pure English or a mother of English as everyone understands.

Another narrative came from Bella, who had a Thai- German relative. She had to use English as the only medium of communication because her relative could

only speak Isan (Northeastern Thai dialect) and German, whereas Bella could not speak the dialect or German but English. She mentioned that she did not feel nervous or anxious when she talked to other non-native English speakers when compared to what she usually feels with native English speakers. Furthermore, she explained that when I spoke of the inferiority complex of a non-native speaker as a legacy of the colonizers, it made sense to her because she has always had the feeling that her English is not good enough and usually lost confidence when speaking with native English speakers as illustrated in extract 4.22.

Extract 4.22: presents Bella's inferiority complex

“Today, I still feel that non-native speakers still suffer from the inferiority complex. Because usually when we talk to someone who is also a non-native English speaker, we will try to understand and communicate to each other without losing our confidence.”

“Taking about my personal experience, I have a relative, who speaks a northeastern Thai dialect (Isan) but grew up in Switzerland. She can only speak Swiss, German and Isan, but not standard Thai and I can't speak Isan. So, we have to use English as a lingua franca.”

“Though having only a smattering knowledge of each language, we never lose face or confidence as much as we feel when talking to native English speakers. When we talk to native English speakers and they appear having difficulty understanding, we will be concerned about losing face and are afraid to speak because we lose our confidence. In fact, we should not feel that way at all because English has different varieties.”

On the other hand, there is Myah, who, after a bad experience, felt an aversion to the Indian variety, including the Indian pronunciation. Her narrative starts when some Indian tourists asked her for directions and spoke with a very strong Indian accent. Myah could not understand a word they were saying, so she asked for a clarification many times, but the Indians still repeated the same sentences again and again without any adaptation of the accent or without using any accommodation skills

for Myah to understand the message clearer. From Myah's perspective, that was an act of arrogance and a very annoying thing to do. She explained *that* "if you really wanted someone's help, you should at least try harder to make yourself understood." "If you tried this way and it did not work, you have to find another way, not just insist on doing the same and expect different results." She added that doing like this meant that the Indian thought the whole world should adapt to Indian English in order to understand them. This is a one way effort, which from in her point of view, is not fair.

For the participants in this GE classroom CoP, the narratives and stories from past experiences were resources for a shared repertoire which not only all members adopted as part of their practices, but which also signified their memberships in this GE classroom CoP and in turn served the purpose of fulfilling the shared enterprise together.

4.3.2 Humor as Shared Repertoire

In this section, I will move from the level of non-linguistic resources to the level of linguistic resources as shared repertoire. That is, in the following sections, I will examine the shared repertoire tied to humor, such as making jokes and teasing. Since classroom activities were main forms of mutual engagement for the participants, certain forms of humor related to classroom conversation turned out to be a large shared practice. The shared practice built around making jokes and teasing in which the participants playfully made fun of each other were two main types of shared repertoires that created humorous effects. In fact, the use of humor was not only seen as a practice showing solidarity and promoting mutual understanding, but also a way of expressing forms of membership as community members (Wenger, 1998). Thus, students who sought membership in this particular classroom CoP were expected to understand that jokes and teasing that were meant to be amusing for the co-participants.

The shared repertoire with which the GE classroom CoP students made jokes was also tied to laughter. Typically, when the students were introduced new ideas that were unfamiliar or sounded strange to them, they would laugh in response to those ideas and then made some jokes out of them. Extract 4.23 below demonstrates an example of classroom content about 'glottalization' the students made fun of.

Extract 4.23: Transcription of class 9 September 2020 presents students' humor as shared repertoire

- 1 Myah: Our group came up with 5 items for an answer.
 The first one, Ken said it's cool that instead of saying the word button ['bʊt.əm/], we pronounced it as [bʌʔŋ/]. It's cooler [laughs].
 Number two, Bob said it's shorter and more concise. When we pronounce glottal stop in a sentence, the words are shortened. Suppose we speak in sentences, right, we can say the sentence faster.
 For number three, [teasing] Pop said that if R can be cut out, T can be cut out as well [laughter].
- 2 T: Ha-ha, so why cut 't' out ?
- 3 Myah: I guess 'r' and 't' are close to each other on the keyboard, ajarn, ha-ha [laughter].

Extract 4.24 shows that a truth about the amount of time Thai students spend learning English created a humorous effect, which students found funny, so they sarcastically made fun out of it.

Extract 4.24: Transcription of class 4 November 2020 presents students' teasing as shared repertoire

- 1 T: How old were we when we started studying English seriously?
- 2 Marina Bella: Around grade 4, 10 years old.
- 3 T: Based on this theory, we might start too late.
- 4 Sonia: [laughter] OMG! Still too late?

Extract 4.25 demonstrates humor initiated by me as a classroom teacher, which students found funny.

Extract 4.25: Transcription of class 4 November 2020 presents teacher's teasing as shared repertoire

- 1 T: If we use 'rapprathan' 'consume food' in everyday language, it would be so weird. So unnatural. [imitates language in drama] Mama, have you eaten today?
Only language in the TV drama is spoken like that.
- 2 Ss: [belly laugh]

But if you chose to use the word, you should consider using words in the same register, right? Another humorous practice usually built around the topic of cultural differences as extract 4.26 below shows joke made out of linguistic system differences between Thai and Chinese.

Extract 4.26: Transcription of class 14 October 2020 presents teasing as shared repertoire

- 1 T: What would you choose to study between Chinese and English?
- 2 Cici: Chinese.
- 3 T: Why ?
- 4 Cici: I would say that their grammar is simpler.
- 5 T: What about the writing systems?
- 6 Cici: Gosh.
- 7 Ss: [the whole class has a belly laugh]

Extract 4.27 below demonstrates cultural differences between Thai and Japanese, which students found funny and made jokes out of it.

Extract 4.27: Transcription of class 28 October 2020, presents students' teasing as shared repertoire

- 1 T: English language teaching in Japan emphasizes reading rather than speaking because Japanese people don't like to speak in front of the class.
- 2 Bella: [nods indicating agreement]

- 3 T: They'll be shy or could end up crying if you don't give them time to prepare. They have to appear well-prepared.
- 4 Ss: [nods]
- 5 Ss: Whoa, unbelievable!
- 6 T: If it was time for us to speak in front of the class, I think we might as well sing [laughs] We can't help singing and dancing.
- 7 Ss: [belly laughed]
- 8 Bella Marina: We might do "*soeng*" (a kind of Thai traditional northeastern dancing) [laughs].

Extract 4.28 illustrates jokes made out of Thai gossiping as part of cultural understanding among Thai speakers, which signals in-group membership.

Extract 4.28: Transcription of class 16 November 2020 presents teasing as shared repertoire that signals in-group membership

- 1 T: But to be honest, having different mother tongues is a really good thing because it allows us to gossip easier [playful laughter].
- 2 Poe: [Enjoying and laughing at the teacher's joke] It's normal to gossip about things, make jokes, have fun.

Teasing also includes mockery, imitation, ridicule, disparagement or sarcasm. A great part of the shared repertoires built around teasing was when they acknowledge cultural differences in terms of vocabulary, and sociolinguistic or pragmatic mechanisms based on how they compared to the mainstream native speaker cultural norms as well as their own. For instance, Marina mocked Australian English "*Is the speaker a Southerner*" when she heard the Australian pronounce the sentence "*Good day mate*" as "*goo die mite*". All students laughed and imitated the sentence then they mocked that the pronunciation sounds like 'Southern Thai accent'.

Likewise, Myah imitated an Indian accent by saying "*Hello*" "*Hello*" in Indian English style. In response to this teasing, the class pretended to be furious saying "*Hey, that's bullying*" while also laughed along with Myah's teasing. Another example built on the topic of the Canadian English 'eh'. When the students

learnt that Canadians end sentences with “*eh*”, they thought it was funny. Therefore, the students began mocking the Canadian style with “*eh*” “*eh*” “*eh*”. These shared practices signify a sense of belonging and membership in this GE classroom CoP (Schieffelin, 1986, p. 166-167). A further example can be seen in Extract 4.29. One student made fun of the differences in vocabulary of the word pants and underpants which will be embarrassing if it is wrongly used in another context.

Extract 4.29: Transcription of class 14 October 2020 presents student teasing the differences in vocabulary of the word pants and underpants

- 1 Marina/Ken/Sonia: [speaking in a naughty voice] Oh, [in Thai] underpants.
- 2 Ken: Think about it, if you were in America and said it wrong.
- 3 Ss: [The whole class has belly laugh]
- 4 Myah: [talking in a mocking tone to Ken] Do you wear pants?
- 5 Ken: [evil laugh] Bwahahaha.

Students teased each other in the use of taboo words, i.e. offensive words which may be considered discriminatory if used outside this classroom CoP. Extract 4.30 indicates the students teasing with the taboo phrase “*bastard child*”, which is regarded a taboo in Thai culture.

Extract 4.30: Transcription of class 28 October 2020 presents students teasing with the taboo phrase “*bastard child*”

- 1 T: Today we’re going to talk about Legitimate and illegitimate offspring of English.
- 2 Marina: [teasing] *Bastard* child English.
- 3 T: Fine. Legitimate child and Bastard child.
- 4 Ss: [the whole class has a belly laugh]
- 5 Poe: Bastard child English [laughs].

A further example in extract 4.31 shows students teasing with names in other languages that they found funny. They laughed about the name of the world-renowned scholar ‘Kachru’ as it is homonymous with the word ‘shoes’ in Thai.

Extract 4.31: Transcription of class 4 November 2020 presents teasing with names

- 1 T: This person is a very important scholar – the one who creates this subject ‘World Englishes’. The one who proposes ‘The Three Concentric Circles Model of English. Kachru, has anyone heard of him?
- 2 Ada Ss: [teasing] Is it “*shoes*”? [laughs]
- 3 T: [laughs] Ha-ha, pay him some respect please, children. It’s an Indian name if I recall correctly.

While in extract 4.32, Bella teased herself as “*stupid*” because she had to cope with difficulties in her journey of learning English. She also used sarcasm about her low linguistic ability in L1 Thai as well as L2 English.

Extract 4.32: Transcription of class 11 November 2020 presents student teasing herself

- 1 T: Reason number three, English is simpler in grammatical structure.
- 2 Bella Ada Bob Nancy Bena: No, not at all.
- 3 Bella: [speaking in a playful voice] Is it really difficult or are we “*stupid*”?
- 4 Bella: [continues talking in a teasing tone] Oh, let me correct. We aren’t stupid, but it’s not our mother tongue.
- 5 Bella: My Thai isn’t good enough, I can speak a little bit of Thai, but I can’t speak English at all.
[evil laugh] Bwahahaha.
Nah, I’m just teasing.

The shared repertoire built around humor and teasing were evidence of shared practices of this GE classroom CoP members and signified forms of memberships of this particular classroom CoP. Jokes and teasing using taboo words such as *bastard* and *stupid* will not create humorous effects among outsiders, and may be considered discriminatory or offensive if used outside of this particular classroom CoP. Since humor requires shared understandings among interlocutors (Marra & Holmes, 2007), the outsiders who do not engage in mutual engagement and share practices will not consider them funny.

In this section, I have provided a critical evaluation of the GE classroom CoP members based on the participants' non-linguistic social practices as well as the linguistic practices. More specifically, through a shared repertoire of narrative, the participants worked together in fulfilling their shared enterprise of becoming ELF users, which in turn helped the participants gain competence and develop ELF user identity. Moreover, the participants expressed their forms of membership through the use of humor and teasing.

4.4 Summary of the Chapter

In this chapter, I have presented data in three sections following the three dimensions of the community of practice. The first section (4.1) provides an account of the shared enterprise where I describe how the shared goals evolved over the course. While some students started off this Global Englishes class with the goal of achieving native-like competence, some realized the benefits of, or the need for ELF user identity after they had reconsidered their goals. In the second section (4.2), I shed light on the participants' shared classroom activities, which was a key aspect of mutual engagement and, in a dynamic process, sustained the enterprise. In the final section (4.3), I described ways of doing things and routine practices, which the participants accumulated into a shared repertoire that expressed forms of membership in this community. Here the focus was on practices which were directly connected at both the non-linguistic level as well as the linguistic level. More specifically, I have shown how, through shared narrative, the participants sought to realize their shared goal of becoming ELF users while at the same time humor became a shared repertoire which was a marker of the students' dynamically developing membership in the Global Englishes classroom community of practice.

CHAPTER 5

IDENTITY NEGOTIATION AND CONSTRUCTION IN THE GLOBAL ENGLISHES CLASSROOM COMMUNITY OF PRACTICE

This chapter focuses on a discussion related to the second research question of this project: How do the participants (i.e. Thai higher education students and me as their instructor) participate and negotiate their identities in this Global Englishes classroom as a community of practice? Drawing from data obtained from varying methods including participant observation (field notes, audio recordings, and transcripts), informal interviews, and questionnaires, this chapter examines the themes and concepts that have emerged by applying the theoretical frameworks of situated learning in classroom communities of practice and identity negotiation and construction, as proposed by Lave and Wenger (1991) and Wenger (1998).

The first sub-section (5.1) presents findings with respect to my teacher identity as an expert-old timer and how I negotiated my identity beyond the role of the authority figure and became one of the peers to facilitate learning which enabled students to gain fuller forms of participation. The findings are presented through the lens of identity negotiation and construction in communities of practice (Lave and Wenger, 1991).

Sub-section 5.2 demonstrates a novice newcomer identity negotiation and construction of an ELF user identity and how they became more expert in this studied Global Englishes classroom community of practice. It seemed that as a result of legitimate peripheral participation (LPP) in this classroom community, the student was able to construct a more favorable perception of themselves as an ELF user and saw themselves as a competent ELF user. The process by which the student constructed new identities for themselves when participating in new social context is discussed. The findings also revealed how education and language ideology played a key role in the production and reproduction of identities and relations of power.

Sub-section 5.3 presents the emerging data of semi-expert newcomer students (Taylor, 2015) which is the extended notion of novices/newcomers of Lave

and Wenger's (1991) legitimate peripheral participation framework. This notion arose from the data discussed in chapter 4 in which there were multiple CoPs which student participants inhabited resulting in boundary crossing across multiple communities of practice and knowledge brokering roles. This sub-section is further sub-divided into sub-sections 5.3.1 and 5.3.2. The data in 5.3.1 portrays how students negotiated their semi-expert identities through the role of knowledge brokers whereby the expert identity is developed through knowledge that students brought in from other CoPs. This knowledge broker role not only enabled them to actively and legitimately participate in the classroom activities, but also contributed to constructing ELF user identities. Sub-section 5.3.2 presents the reverse role by which certain participants entered the classroom community as a semi-expert newcomer and left with a less expert identity. Although knowledge brokering helps a classroom member sustain legitimate participation, language ideologies imposed on ELF and EFL as well as imagined community (Bourdieu, 1977) were a constraint in student negotiation of fuller forms of participation towards a more expert identity. Finally, sub-section 5.4 discusses the bully identity, the emerging identity in this classroom CoP. In having a bully identity, humor and a powerful figure helped this classroom member sustain an empowered position. However, this could be evidence of the existence of English accent hierarchy (Jenkins, 2007) and power imbalances (Sung, 2014a) that continue to pervade the ELF community.

5.1 Teacher as An Old-Timer

At the beginning of the course, I started off participation in this GE classroom CoP as an expert-old timer. This expert-old timer identity was assigned by my formal social role as a teacher who has academic Global Englishes knowledge and ELF skills. In addition, due to this formal social role which was initially assigned by the social institution and my role as a classroom instructor, I became a legitimate participant. This legitimacy made me automatically appear as an authority figure who provides knowledge.

Although I have taught some of the student participants for at least two years, but I was still considered their 'teacher' because of my formal social role

mentioned above. An example for this case can be seen when I posed questions, and students often appeared almost hyperattentive to my thoughts as their instructor and waited for my confirmation to the answers they shared. For the purpose of illustration, extract 5.1 presents information of Cici concerned with doing things right in order to please me so that she had to contradict herself in her completion of the task. The information below shows that Cici changed what she was thinking that learning Chinese is easier than English and tried to reconcile her ideas on the basis of her observations of me.

Extract 5.1: Transcription of class 14 October 2020 presents student's view of teacher as authority figure

- 1 T: What would you choose to study, Chinese and English?
- 2 Cici: Chinese.
- 3 T: Why ?
- 4 Cici: I would say that their grammar is simpler.
- 5 T: What about the writing systems?
- 6 Cici: Goshhhhh.
- 7 [the class laughs at it]
- 8 T: But why did you think Chinese is easier?
- 9 Cici: Unlike English, Chinese doesn't have words formed by morphemes and grammatical concepts such as tense and aspect to indicate past or future.
- 10 T: Huh, what if you can't remember words?
- 11 Cici: Um... [and then she becomes silent] Well, then I think English is easier.

Another piece of information that could confirm my formal social role of teacher as authority figure is presented in extract 5.2 below. The illustration demonstrates a student waiting for my approval in her answer, then asking for my confirmation if the answer was correct. When the student realized that I did not quite agree with her answer, she was willing to change her answer in order to be in line with mine.

Extract 5.2: Transcription of class 28 October 2020 presents student waiting for teacher's approval of her answer indicating teacher formal social role of teacher as authority figure

[Group activity]

- 1 Cici: We non-natives also feel negative with those who are non-native like us, such as Filipino teachers. We look down on them. And we tend not to understand why they speak like that. Let's talk about Myah's negative attitude towards Indians.
- And we can't understand the NES too such as Prof. G (the British literature instructor). He's actually speaking with his standard accent but we find it quite difficult to catch what he's saying. There was a friend, who told prof. G that his accent is really hard to understand and she/he has a hard time understanding him. But in my opinion, it really isn't his fault, it's the non-native's fault in that has trouble understanding him.
- 2 T: How come it's our fault if Prof. G's the one who's talking? Isn't it the native English speakers that are having difficulty making themselves understood?
- 3 Cici: Because when misunderstandings happen, it's Prof. G's whom we blame for his strong accent. But actually, he has his right because it's just simply the way he speaks his native English language.
- 4 Cici: So, whose fault is it? who is to blame, ajarn?
- 5 Ss: It's no one's fault.
- 6 Cici: Um... [hesitates] no one is to blame because it's communication, right, ajarn? [waiting for my approval]

One possible explanation of the expert identity arising from my formal social role as teacher is grounded on the structure of this classroom as well as other language classrooms (Norton, 2001; Sung, 2021b). The teacher is automatically placed as an only expert old-timer; therefore, I was the only expert old-timer and participated as a full participant in this GE classroom CoP in terms of the academic Global Englishes knowledge and ELF skills. Another possible explanation is that my expert identity was heavily influenced by the Thai cultural values (Taylor, 2014) that a classroom instructor

is initially assigned formal social role by the social institution and automatically appears as an authority figure who provides knowledge.

For this reason, this formal social role got me thinking that it might limit viability of students classroom participation. Therefore, I decided that I must negotiate my identity beyond the role of the authority figure to give students legitimate peripheral participation that enables them to move away from the boundaries. This way would provide students with opportunities to engage, interact and make contributions with other participants in the pursuit of an enterprise, to the negotiation of meaning, or to the development of a shared practice, hence the viability of the classroom as a CoP. As Wenger (1998) posited, being able to participate in order to move towards fuller participation in the community requires authentic access to as well as the willingness of old-timers to assist newcomers, support learning and share with them their knowledge, expertise and resources (Wenger 1998). Sung's (2021b) study also supported this point that being accepted and mentored by their teacher helped participants in gaining fuller participation in the classroom activities.

Accordingly, I realized from my experience that using informal every-day language and style, rather than rigid academic language and style, helps me to build relationships and develop social connections with students. As informality seems to make the students feel more comfortable, I felt that this was one way to negotiate my teacher identity to become one of the CoP members and have students perceive me as friendly. In addition, I found that being able to chat with my students in their language (i.e. laugh at their jokes, use taboo words, use slangs, use impolite words) and understand their conversations placed me in a different position from the typical authority figure associated with my formal social status. This allowed me to become a more approachable and friendly teacher who not only taught but also engaged in casual conversations with students. According to Walsh (2011), teachers who demonstrate classroom interactional competence can motivate students to participate and, as a result, learn more effectively in the classroom. As time progressed and I observed what was going on in the classroom, I noticed changes in students' use of informal, every-day language styles when they called their friends' names in my presence. That is, there was the use of Thai impolite title "*ai*" (Leetrakul, 1978) before name calling which is considered inappropriate in the teacher's presence in class. Using slang, taboo and/or impolite language not only indicates that the student does not mind using impolite

words for titles, but also signals in-group identity (Niraula, et al., 2022) which means students consider me as one of the peers whom they include in their talk. As a result, this data confirmed that I successfully negotiated my teacher identity to be one of them.

There is another example of the students using impolite Thai words which signified that I was one of them. Extract 5.3 presents one of the students using the impolite Thai particle “*wa*” (Pittayporn, 2007) in response despite it being considered inappropriate when talking to teacher.

Extract 5.3: presents student’s use of taboo word “*wa*” with teacher

- 1 T: Were you confused when you first read it?
- 2 Ss: Yes, very confused.
- 3 Ada: We were like, what the hell does this word mean “*wa*”? So annoying!

What makes extract 5.3 highly interesting is the used of “*wa*” as a final particle, which is used by speakers who do know each other well and/or was used when spoken among friends (Plaboothong, 2009). This shows that not only students consider me as a less of an authority figure and perhaps a very friendly teacher, but as one of the peers who they could talk to using the same language as if they talked to their friends.

Similarly, I used the taboo word “*kadae*” “pretentious” (extract 5.4) while teaching about Bilingual education to negotiate my teacher identity as one of the students’ peers. Instead of feeling negative towards me using impolite words, students laughed along. This shows that they do not consider teachers using taboo word inappropriate, which signifies my peer position.

Extract 5.4: presents teacher’s use of taboo word “*kadae*” ‘pretentious’ while teaching to negotiate teacher identity

- 1 T: Bilingual brain processing doesn’t fit what monolingual people typically do. Bilinguals spend a lot of time code switching, they shift from one language to another within a single conversation or even in a sentence. So, sometimes they use whatever words work to convey thoughts and ideas that they have, but Thais usually think of it as an act of “*kadae*” “pretentious”
- 2 Ss: [laughs]

In addition to the use of informal language and chatting, I also employed ‘metaphorical kinship’ (i.e. Nong), title (i.e. Khun), and choice of names to build intimate relationship with my students and reduce my power in the teacher-student dyad relationship as an authoritative figure, which in turn, created a sense of belonging to this community. Therefore, due to my age (late twenties), I was also considered a relatively young instructor so I feel that somehow I can exploit this ‘pseudo sibling relationship’ (Burapharat, 2001). Hence I called them using ‘kin terms’ “*Nong*” (younger brother/sister) in front of their nickname (another tool I exploited). For example, “*Nong Poe*”, “*Nong Bob*”, etc. The terms ‘metaphorical kinship’ was applied to create an informal atmosphere, and a feeling of genuine warmth and support in the classroom when interlocutors are regarded as siblings (Burapharat, 2001). Howard (2012) also suggests the use of ‘metaphorical kinships’ are employed for both self-reference and address to mark aspects of the relationship between interlocutors (Howard, 2012, p. 351).

In addition to using the kin term “*Nong*”, I also addressed my students with the title “*khun*” (*Mr./Mrs.*) followed by their nicknames, such as “*Khun Rommie*”, “*Khun Bob*”, “*Khun Cici*”, etc., to display respect and politeness towards them. According to Howard (2012), titles and pronouns in the Thai language have varying social meanings and indicate the relative social positions of individuals. Titles such as “*khun*” and role terms like “*ajarn*” (*professor*) or “*khruu*” (*teacher*) describe the elevated social role of the person being referred to. Additionally, I chose to use nicknames as a way to call my students to indicate that I am in a peer position, which helped me negotiate my teacher identity. As Howard (2012) suggested, nicknames are typically reciprocated between peers or used to refer to lower-status individuals, whereas personal names are more formal and institutional and are often used by teachers and officials to refer to lower-status interlocutors.

As time progresses, I found that using informal language and chatting not only helped me build a more informal relationship with my students, but also made them feel comfortable enough to share their personal stories with me. After I noticed this, I assumed that sharing similar experience is another way to negotiate my identity beyond that of a teacher. Thus, instead of presenting myself as an authoritative teacher, I negotiated myself as a person who shared similar experiences and went through the

same process in learning English as a foreign language as well as other foreign languages in the Thai context as my students. I made sure that they knew that I was not any different from them. That is, I shared a similar experience including struggles in my English learning journey as well as difficulties when using English in real word communication. For the purpose of illustration, extract 5.5 presents this information.

Extract 5.5: Transcription of class 26 August 2020 presents teacher's sharing struggles of foreign language learning experiences

- 1 T: So, anyone studying French ?
- 2 Marina: I am, ajarn. I'm studying French, but I think German is worse. Because French has only masculine and feminine. But German is a language with three genders: masculine, feminine, and neuter.
- 3 Ken: For example, the word window... ew, believe me, you don't want to know, ajarn.
- 4 Marina: Yes, you shouldn't. It's a pain in the arse.
- 5 T: [laughs] **I studied Spanish, which also gave me a headache. All I can do is *scratch my head* and I almost cried over it.**
- 6 Ss: I think it's a beautiful language, ajarn.
- 7 T: Yes, yes and it was because of this naïve reason that caused me so much pain learning it [laughs].

Another narrative that I shared with students was related to difficulties when I used English in real word communication first when I travelled to Hongkong and Macao and my second trip when I went to Australia. Extract 5.6 below illustrates my story at Hongkong and Macao that I shared with students.

Extract 5.6 Transcription of class 11 November 2020 presents teacher's story about Hongkong and Macao

- 1 T: Another story of mine was when I travelled to Hongkong and Macao with my friend who has a very low English proficiency level. The officers at the airport ticket counter could not understand what I said, so my friend had to step in and talk to him instead. Surprisingly, they understood each other perfectly well.

- 2 Ss: [laughs]
- 3 T: From this experience, it negatively affected my confidence in speaking English and the way that I perceived my English speaking ability. For a while, I thought that though I've been learning English my whole life, I still wasn't good enough and I blamed myself for it.
- 4 Bella Ss: [nods affirmatively] I feel you.

The following is another example of a narrative that I shared with students when I faced difficulties using English in real word communication. Extract 5.7 below illustrates the time when I travelled to east coast of Australia and struggled to communicate with the locals at a restaurant so I ended up pointing to the picture of what I wanted.

Extract 5.7: Transcription of class 11 November 2020 presents teacher's struggles to communicate in English with Australian locals

- 1 T: When I went to Australia, I failed to communicate too. The first days of the trip were at big cities like Sydney and Melbourne so there weren't any problems.
- The problems occurred when I took a one-day trip to the island on the east coast of Australia. I couldn't order food properly. The employees couldn't understand me at all, nor I understand him. Though I repeated myself several times, my attempts failed. And the local employees saw me as if I was an alien. So, I ended up pointing to the picture of what I wanted.
- 2 Bella: What was he saying, ajarn?
- 3 T: I think for me, it's something about the Australian rising tone that caused such problems.
- And for him, I think it's the Thai stress-timed language that caused him such difficulties.
- What's more is that locals on a remote island might not be familiar with varieties of English like people in the city center.

From these two narratives of facing difficulties in using English in the real world despite my status of a knowledgeable teacher, I told my students that from my experiences, I realized that although I have learnt English my whole life and earned my master's degree in an English speaking country i.e. the UK, that does not always help me to communicate successfully. What helps me are the abilities to adapt my speech and accommodation skills to make myself understood and get my message across.

As time went on, I noticed that students began to share their stories with me. This view comes through clearly in Miki's narrative about her facing difficulties using English during her journey from Singapore to Malaysia. Extract 5.8 taken from Miki's informal interview illustrates this point.

Extract 5.8 presents Miki's informal interview about mutual experiences of difficulties in using English in the real world

“Miki told me that from one of her recent travelling experiences from Singapore to Malaysia, she experienced using ELF with other ELF speakers from Singapore, Malaysia, India, and Australia. When she asked them for help at the airport, she tried to speak as perfect English as possible, but somehow it did not work. So, she adopted accommodation skills such as being patient, trying to explain and looking up words on a translation application. Miki mentioned that in the conversations between herself and the ELF tourists, they talked about the sense of solidarity between non-native speakers. They felt that we non-native speakers can understand each other more than native speakers do. “I told him “Your accent is too hard to listen to and I know mine is too”. He and I laughed at that fun fact”. She realized from that experience to not worry about accent, perfection or even prescriptive grammatical sentences in order to speak English, rather what helps in successful communication is the accommodation skills. Moreover, using ELF promotes mutual understanding, accommodates each other's norms as well as shows solidarity.”

Moreover, Miki confirmed this mutual experience that she and I shared in her reflexive essay that *“her stories juxtaposed with mine and she made use of the accommodation skills as tools for a successful communication that I taught in this class.*

It gave her confidence and changed her attitude in using English from perfection to intelligibility.” Extract 5.9 taken from Miki’s reflexive essay illustrates this point.

Extract 5.9 presents Miki confirmation of mutual experiences that she and I shared

“Before the trip, I worried about it because I had a bad attitude and no confidence. After the trip, I was proud of myself in that I could communicate with foreigners. In my opinion, communication is actually the most essential. According to my teacher’s experience, she said she talked to foreigners with grammatical sentences, but they did not understand.”

This view comes clearly through in Miki’s reflexive essay that as the students began to share their stories with me, it is clearly evident that the mutual experiences that I and the students shared could build stronger relationships. Also, I was able to negotiate from being a teacher who is often viewed as authoritative in the eyes of Thai students. Although I am aware that the students still saw me as an expert/old timer in this classroom CoP, but I also became one of the community (i.e. friend/ELF user). This shared repertoire helped me negotiate my expert identity, resulting in a sense of belonging and membership of this community (Tsang, 2008 cited in Taylor, 2014).

This section discusses how the teacher’s identity as an expert and old-timer was negotiated as well as other forms of identity negotiation and construction within this GE classroom CoP. The evidence suggests that the teacher played a formal role as a knowledge broker, given her position and responsibility in classroom (Wenger, 1998; Taylor, 2014; Jusinski, 2021). Interestingly, the analysis also revealed that there was one key observable finding suggesting students as knowledge brokers who also brokered knowledge into this studied classroom in a more informal way, as discussed in section 5.3.1. The next section (5.2) focuses on discussing the data concerning the identity of novice newcomers.

5.2 Students as Novice Newcomers

This sub-section looks at identity trajectory which are understood in conjunction with Lave and Wenger's (1991) notion of legitimate peripheral participation (LPP) of novice newcomers participating in the CoP and moving towards full membership by accumulating knowledge and skills that the CoP values (Wenger, 1998). To present a clear path of the identity trajectory of a newcomer becoming a full member, this sub-section is presented through the perspective of one member, Miki.

The emerging data demonstrated Miki's negotiation of competence and identity in this GE classroom CoP. Miki started off the course not only with a novice newcomer identity, but also as a less linguistically competent member as an EFL learner (based on her English language proficiency). During the first few weeks of the class, it was clear that Miki perceived herself as a less linguistically competent member; an EFL learner who has rather poor skills in English. She also assessed her language proficiency as not good enough and regarded her skills as inadequate in many respects such as in relation to specific areas of language such as grammar and pronunciation. Miki mentioned multiple reasons for her being a less linguistically competent EFL learner stating that *"English language was my problem because I did not understand the grammar and pronunciation. So, it was the reason why I was not confident to communicate and develop my skills."* Moreover, she often made comparison with her peers. The point of comparison were her peers' skills as presented in extract 5.10 in which Miki made a reference to her peers' skills.

Extract 5.10 presents Miki description of herself as inadequate and incompetent EFL learner

"my grammar and pronunciation mistakes not only affected my grades, but also my confidence and attitudes. It was the worst thing ever since I entered English major. In my first year as a freshman, I found that I could not peer review my classmate's work in the Academic Writing class. I did not understand anything about grammar and vocabulary. Then, it affected a Listening and Speaking class. I am talkative person, but I was not confident to say anything in the class because my accent is not good."

In addition, the data demonstrates that Miki also perceives herself a less competent EFL learner based on her sense of how others might perceive her as illustrated in extract 5.11 below.

Extract 5.11: presents Miki perception of herself as a less competent EFL learner based on her sense of how her classmates perceived her

“Moreover, I heard one of my classmate insult me to my friends that “Miki is so stupid” while I was sophomore. Because of that, I thought I should stop trying to learn and develop myself. I lost my confidence and became discouraged. I always felt pressure when I had to present in front of the class in English.”

Here, Miki made a reference to the demands presented in language education. She made a contrast between the kind of language she used and what she deemed to be the proper and correct use of language (which is used by native speakers). For purposes of illustration, I provide quote by Miki in extract 5.12 presenting Miki talking about her poor grammatical knowledge and her inadequacy as a EFL learner resulting in her inability to learn.

Extract 5.12 presents Miki’s description of herself as inadequate and incompetent EFL learner

“It is not appropriate when it happens in academic writing works. Grammar is like my enemy while I have been learning this major because I am always stressed about it while I did my writing and speaking.”

Based on the data presented above, I discovered one noticeable piece of evidence that the identity of this less competent EFL learner was constructed based on her sense of how others might perceive her. It was observed that Miki seemed to develop this type of identity based on the difficulties she was experiencing in classroom as well as on her personal history, values, and goals as the data presents above.

Thus, it could be said that Miki had to negotiate her less competent EFL learner identity in this classroom. However, despite Miki being less linguistically

competent, the findings suggest that she could participate legitimately in this GE classroom. From my observations, Miki decided to negotiate her identity of lower linguistic competence through her full engagement with the classroom activities. During teaching, I usually asked students questions as I went along with the lessons (rather than me doing the talking alone) and Miki was always attentive and participative so that I would always hear answers from Miki. Miki was always willing to answer my questions no matter if she got the answers right or not. She was involved with the lesson and collaborated well with fellow classmates. It could be said that Miki had a strong desire to participate as a competent member. Extract 5.13 demonstrates a classroom situation where Miki volunteered to answer my question.

Extract 5.13: Transcription of class 28 October 2020 Miki as a volunteer to answer questions about colonization

- 1 Miki: Though our county (i.e. Thai) wasn't colonized, does it affect our response? No!
Because we understand the suffering of those colonies around Thailand even though our country remains independent, but Thailand had to concede some territories to the British.
- 2 T: Do you want our country to get colonized?
- 3 Miki: No, I don't.
However, we would be able to use English more freely and normally. Now we mainly use our mother tongue. We were exposed to English only as people who watch movies often. But if we were colonized, English would have become compulsory for everyone. Then it could become our L1.
- 4 T: Can't you still use English as L1 if you weren't colonized?
- 5 Miki: Yes, but we must place ourselves in an English-speaking environment. Otherwise, we have to force ourselves to speak. If we spoke English at home, but our friends speak Thai, we can't speak English.

It seems that her LPP played a role in enhancing her knowledge, as Wenger (1998) suggested, being able to participate in a community, the community member is

making progress towards becoming a more integrated member with more involvement within that community.

Another example in extract 5.14 shows that Miki constructed ELF user identity by which she no longer put as much emphasis on correctness and mastery of specific areas of language such as grammar and accent. Moreover, she did not regard them as barriers to successful communication.

Extract 5.14 illustrates Miki’s construction of ELF user identity

“From my old views, I thought people who could communicate efficiently with foreigners must talk with grammatical sentences and perfect accents. In contrast, now I think they are not necessary for communication.”

This illustrates that Miki saw things as differing from the way things were earlier, which indicates that she saw herself not as a novice newcomer in this classroom, but as ELF user after legitimate peripheral participation in this classroom CoP.

In addition, in sub-section 5.1, I mentioned the use of narrative as a tool to negotiate my teacher identity to become one of the community members. I found that narratives were also used by Miki to negotiate her novice newcomer identity. Over the course of the semester, Miki shared her struggles in using English in real world as well as her difficulties in learning English (see extract 5.8)

Sharing my struggles as an EFL learner was an opportunity for Miki to see the use of English in a new light as a lingua franca and the emergence of a new norm for comparison. Especially in relation to me as her teacher who was seen having a high level of English proficiency and also saw herself as an English user, which suggests an identity option available for Miki. This is illustrated in the following example (Extract 5.15) where Miki compared my experiences trying to use English with grammatically correct sentences and pronunciation but still failed to get my message across. I drew on ELF communication strategies to cope with my communication difficulties, and positioned myself as language user who managed to get by.

Extract 5.15 presents Miki's use of shared narratives to negotiate her novice newcomer identity

“According to my teacher's experience, she said she talked to foreigners with grammatical sentences, but they did not understand. So, I think I should have the skills to listen and try to communicate which is enough in terms of communication.”

The example clearly points toward a change, strengthened by reference to a collective language user identity. It could be said that the mutual similar experience that we shared gave Miki a sense of belonging in which she was able to negotiate and construct identity from EFL learner to ELF user. Also, the emergence of groups of other ELF users rather than native speakers as the point of comparison for Miki's skills in English is that of a collective language user identity.

Another interesting example of how Miki's novice newcomer identity and less linguistically competent EFL learner were negotiated was also presented when she criticized English teaching practices in Thailand which indicated a strong orientation of language ideologies to language education in school. This piece of evidence indicates Miki's accumulation of Global Englishes-related knowledge as a result of her legitimate peripheral participation. Extract 5.16 demonstrates this piece of information.

Extract 5.16 presents Miki's accumulation of Global Englishes-related knowledge as a result of her legitimate peripheral participation

“Secondly, the education of our country focuses on memorization of grammar more than practical learning. I think it would be better to change our education to be practical learning.”

As a result of Miki legitimate peripheral participation in this CoP, she gained ELF knowledge and skills which resulted in her having the courage to use English, which was not present before she entered this CoP. This experience provided her with a new resource for building her ELF user identity. Miki's shift from identifying as an English as a Foreign Language learner (EFL) to a Lingua Franca user (ELF) is an

example of the emergence of new identity options that can be empowering. The extract (5.17) from her final reflexive essay clearly illustrates this transformation.

Extract 5.17 presents Miki’s ELF user identity construction and a sense of growing proficiency and confidence relating to self-identity change

“Why do we want to have native accent as American or British? I realize it is the ideal of our society that who have a good accent and perfect grammar is a well-educated and cool.

On the other hand, we can use many strategies for making understandable communication such as meaning negotiation and response strategies.

So, World Englishes subject changes my views and attitudes that I am not stupid and really want to improve myself again.”

In summary, Miki negotiating her sense of competence and novice newcomer identity to a full participant was related to the sense of growing proficiency and confidence resulting from self-identity change which were due to her legitimate peripheral participation in this GE classroom CoP.

5.3 Students as Semi-Expert Newcomers

As discussed in chapter 4, the analysis of this Global Englishes classroom CoP demonstrated the important characteristic of university language classroom was that it was not an isolated community. This also indicated the significance of the multidisciplinary nature of the Global Englishes classroom community of practice. The participants, including the instructor and students, were members of multiple communities and engaged in boundary-crossing (Wenger, 1998), extending their participation beyond the confines of a single community. This multidisciplinary aspect of the community had a significant impact on forms of participation and contributed to the development of certain identities among participants.

In this GE classroom CoP, there were identities of semi-expert newcomers (Taylor, 2015) who, to the community, did not always start on the periphery as novices, but as individuals who already had some level of expertise or knowledge. Although the

student participants were new to the studied classroom, they were not entirely unfamiliar with the concepts of varieties of English or the usage of English as a Lingua Franca (ELF). The reason I used the word semi-expert newcomer here acknowledges that while the semi-expert newcomers were not novices in terms of their prior knowledge and experience, they still had room for learning by participating in the Global Englishes classroom CoP.

Nonetheless, identity trajectories of these semi-expert newcomers might neither be similar nor indicate a linear journey. The data in this study demonstrated that there were semi-expert newcomers who performed the role of knowledge brokers as well as the semi-expert newcomer whose identity trajectory implied a not-so-direct path of novices-into-experts in LPP (Harris & Simons, 2008; Taylor, 2014, 2015; Irving et al., 2020). Those types of identity are discussed in 5.3.1 and 5.3.2.

5.3.1 Students as Knowledge Brokers

I begin the sub-section with the identity of the semi-expert newcomer who performed the role of knowledge broker (Wenger, 1998; Taylor, 2014, 2015) and brought in various Global Englishes-related knowledge from other classroom CoPs e.g., linguistics, Lns linguistic repertoires (i.e. French and German) as well as past experience e.g., English language-related experience and ELF exposure experience. This is due to the fact that Global Englishes is multidisciplinary and to accumulate knowledge and skills related to the field also required the accumulated knowledge from different disciplines. To be precise, the content of the Global Englishes course consisted of knowledge related to history, geography, literature, linguistics, phonetic, and phonology of English language as well as other English related language. The students' prior experiences in other classroom communities of practice, such as linguistics and literature classrooms, meant that they were not complete newcomers to the study of English. As a result, they had stories and knowledge to contribute to the GE classroom CoP, which was essential for the community's success and facilitated their participation. This collaboration was critical for achieving the course's primary learning objective, and without it, this objective would have been difficult to attain.

In the GE classroom CoP, although all members were considered legitimate participants, the way in which individuals participated depended on their

ability to demonstrate knowledge and their competence in producing appropriate academic content. These factors played a significant role in shaping their identities within the community.

From the findings illustrated the three participants, Rommie, Marina, and Bella, referred to as ‘knowledge brokers’ (Wenger, 1998; Taylor, 2014, 2015), played a key role in crossing boundaries and sharing their knowledge and expertise with other community members. The three participants, Rommie, Marina and Bella were considered being semi-expert newcomers, and seemed to be highly skilled and knowledgeable (with regard to prior knowledge about ELF and multidisciplinary skills ELF-related multidiscipline) participants who brokered knowledge.

The first knowledge broker was Rommie. It was clearly evidence that Rommie appeared to enter this GE classroom CoP as a semi-expert newcomer. According to Rommie’s reflexive essay, *“I enrolled in the subject as someone who is interested in the ideas of varieties of English – from accents to cultural differences among English speaking countries.”* However, he wanted to clarify his curiosity about how people with different English accents or varieties communicate productively, as he put it *“I wanted to know whether they need to change the way they speak when they are faced with different situations.”*

Rommie seemed to be able to broker knowledge about the history of English diaspora and overseas experience. Extract 5.18 demonstrates Rommie’s knowledge broker role in bringing in overseas experience related knowledge regarding the geography of North Carolina and Florida.

Extract 5.18: transcription of classroom 16 September 2020 presents Rommie’s knowledge broker role in bringing in overseas experience related knowledge

- 1 Rommie: Actually, I choose Florida, but the employer transferred me to another branch, so I ended up going to North Carolina. Well actually, it’s the same because it’s a beach city too, so I’m okay with it.
- 2 T: Um, so did Bob go to Florida?
- 3 Bob: Yes, krub.
- 4 T: Was the weather hot?

- 5 Bob: Omg, it's freaking hot ajarn, as hot as Thailand. It's like dying when I biked to work.
- 6 T: Where did you work?
- 7 Bob: I worked at the supermarket right at the Panama beach. It's next to the sea, so the weather's very hot.
- 8 Rommie: [answering for Bob] Bob's is in the Gulf of Mexico, mine is by the ocean. So the weather at Bob's is quite bad.

It is evident that Rommie was perceived as a highly skilled and knowledgeable knowledge broker, and this was confirmed through classroom conversations where his peers often nominated him to answer questions posed by the teacher (turn 1, 2) and he usually got the answers right. Extract 5.19 illustrated this point.

Extract 5.19: Transcription of class 16 September 2020 presents Rommie being highly skilled knowledgeable knowledge broker

- 1 Bob: I can't do it either, dude. Don't tease me, hee-hee!
Rommie, Rommie, are you there? You can answer that too. You've also been to the States, but you went to different States [speaking in a playful voice] Common, quickly, tell the teacher.
- 2 Marina: [reinforced] Yes, yes, Rommie could answer that too.
- 3 Rommie: As I understand, what do these countries have in common, hmm.
Um... These countries use English as their L1. And as Bob said, there are a variety of accents. Each accent was influenced differently. For example, the town that I lived is located in North Carolina, so it has a direct influenced from England because the state is on the far right of the outer bank, right. Then the British settlers sailed to the area, so the locals are still attached to the British accent and speak with the British accent.
But, but they don't consider themselves British. Their accents were just influenced by the British, that's all. Like the word 'hide tide' [imitating British accent], which means the time when the ocean reaches its highest

level (Cambridge Dictionary, 2021), the NC locals would say ‘hide tide’ [with a British accent] exactly like British. Though they don’t count themselves British at all, but they were greatly affected by the British. And those who are on a coastline, the accent will change to another kind of pattern like the Texans. Their accents will be [speaking with a Texas accent with prolongation] something like this, like a cowboy. Change it completely. Region and geography impact accent development.

- 4 Rommie: I don’t know about Australia because I’ve never been there before [giggles]
- 5 T: Ooh, you lived in NC?
- 6 Rommie: Yes, krub ajarn.

The conversation in extract 5.20 demonstrates how Rommie brokered knowledge about differences in vocabulary between British and American English whereas extract 5.21 demonstrates that Rommie was able to broker knowledge about varieties of English competently while I and other students participants accepted his role along with his skills and knowledge. It can be seen that Rommie was perceived to hold expert status by his classmates, which I as teacher also accepted because I was always impressed by his prior knowledge in the field.

Extract 5.20: Transcription of class 14, October 2020 presents Rommie brokering knowledge about differences in vocabulary between British and American English

- 1 T : The Americans also use ‘tap’.
- 2 Rommie : Tap water.

Extract 5.21: Transcription of class 14 October 2020 presents Rommie brokering knowledge about varieties of English competently

- 1 T: What are the characteristics of the outer circle English such as Indian Malaysian? Anyone?
- 2 Rommie: [the first and the only one who replies] They were colonized. They were all the former British colonies because they were colonized by the British.

- 3 T: [impressed] Exactly! Very good.
- 4 Marina Myah: [suddenly turning to Rommie to applaud and praise his answer]
 Rommie, why you are so clever!
 [speaking in a playful voice] Such a clever student!

Rommie's background knowledge of ELF served to help him develop a more expert identity toward a fuller form of membership. As time progressed, it seemed that Rommie constructed a more expert identity in this GE classroom CoP by making use of his existing background knowledge of ELF. As Rommie was interested in the concept of ELF prior to participating in this classroom CoP, he had developed skills and knowledge which were considered highly competent in this CoP. Rommie's ELF proficiency and awareness were aligned with the demands of this community, and this assisted in the formation of an ELF user identity. Thus, Rommie prior knowledge of ELF not only facilitated his participation in this classroom CoP, but also fostered the development of an ELF user identity (see Extract 5.22)

Extract 5.22: Rommie's prior knowledge of ELF facilitated his participation and fostered ELF user identity construction

"I knew some things were wrong. For example, I thought that the rhotic /r/ occurred only in American English. This knowledge might be wrongly derived from the browsing of the internet. I can now say that the class is helping me pick up the correct answers to my questions."

Rommie was perceived to have an advantage over other students in the GE classroom CoP due to his high level of English proficiency and intermediate level of French (as indicated by his questionnaire). Although multilingual competences were not a requirement for the course, having knowledge of other languages was deemed highly advantageous as it provided a more comprehensive understanding of the development of the English language. Throughout the course, Rommie's multilingual competences gave him a linguistic advantage to engage actively in classroom activities as a capable and legitimate participant, allowing him to adapt to the classroom practices and negotiate a fuller form of participation. This, in turn, contributed to the

development of a positive identity as an ELF user for Rommie. (see Extract 5.23 and Extract 5.24)

Extract 5.23: Rommie construction of a positive identity as an ELF user

“Also, I wanted to replicate different English varieties such as copying movie characters’ accents for entertainment purposes. I am confident to say that my interests in the have grown rather than remained the same.”

“Moreover, I had found many sounds that I previously thought to be difficult to produce, new preferable ways to produce them and am still using them today. And I am learning new varieties of English in Youtube as of today, after the ending of the subject. The subject again widened my interest in the linguistic fields, and I always click on the videos with the titles that are related to the class topics.”

Extract 5.24: presents a more expert identity of Rommie in ELF community

“After learning the world of Englishes, I now know that it is not absolutely required to use formal accents since those they are associated with occupations that usually involve working with multinationals. Another point is that I was very fond of different English accents features for intelligibility purposes.”

Moreover, as weeks went by, he received praise from me (a teacher) (as evidenced in my fieldnotes as well as audio transcripts; see extract 5.25) on his prior knowledge in the field, which also fostered fuller forms of participation in this classroom and contributed to his success in ELF identity construction.

Extract 5.25: Transcription of class 14 October 2020 presents Rommie receiving praise from a teacher

- 1 T: What are some characteristics of outer circle English such as Indian Malaysian? Anyone?
- 2 Rommie: [the first and the only one who replies] They were colonized.

They were all the former British colonies because they were colonized by the British.

- 3 T: [impressed voice] Exactly! Very good.
- 4 Marina Myah: [suddenly turning to Rommie to applaud and praise Rommie's answer] Rommie, why you are so clever!
[speaking in a playful voice] Such a clever student!

While the expert identity can be derived from the expertise in prior knowledge regarding ELF. There is strong evidence of identity negotiation and construction of semi-expert newcomer becoming experts in whose expertise is derived from the expertise in multidisciplinary knowledge.

In addition to the data presented above, there is another interesting form of knowledge brokering which became apparent in the study. The findings suggested two student participants, Marina and Bella also entered this GE classroom CoP as semi-expert newcomers and became knowledge brokers bringing in multidisciplinary knowledge which included knowledge of the world, German and French, and English language-related experience. Marina and Bella's backgrounds showed that they were well-rounded students whose interests spanned multiple fields or areas as both studied German and French, both of which at a moderate level. While Marina studied abroad in London for three months, Bella experienced using ELF with her relatives. Throughout the classes they were regular contributors in class discussions using their available multidisciplinary knowledge. In a number of occasions when the content of the class required multidisciplinary knowledge in order to understand the development of English language better, Bella and Marina would bring their knowledge and enabled knowledge to the classroom and made the interactions become more vivid as shown in extract 5.26 and extract 5.27 as follows.

Extract 5.26 Transcription of class 11 November 2020 presents Marina and Bella brokering German and French knowledge related to class content

[Classroom discussion: Why is English the world's primary lingua franca?]

- 1 T: There are some wrong reasons according to David Crystal (2003) First, English is inherently a more logical or beautiful language than others.

- 2 Bob Rommie Marina:[laughs]
- 3 T: Do you guys agree?
- 4 Bella Marina Bob Rommie: No!
- 5 Rommie: I think French is more beautiful.
- 6 T: So, how do you measure which language is more beautiful than another?
- 7 Bob: I think it's very subjective.
- 8 Marina Yes, I agree.
- 9 T: I used to have the perception that one language is more beautiful than others and I found myself in the position of choosing to learn Spanish as my minor. Because my naïve assumption makes me say, 'oh no you shouldn't have.'
- 10 Ss: [laughs]
- 11 T: Secondly, English is easier to pronounce I totally disagree.
- 12 Ss: [laughs]
- 13 Bella Ada Bob Marina Ss: [sighing] It's not easy to pronounce at all.
- 14 T: A letter does not correspond to only one sound. Actually, for Spanish, you can pronounce a word simply from its spelling. Once you learn the pronunciation rules, you can pronounce every Spanish word.
- 15 Bella: German is easy too
- 16 Marina Myah Miki : What! German is easy ?
- 17 Bella: I mean pronunciation and letters – spelling.
- 18 Marina Myah: Right, it has consistent rules of spelling and pronunciation [laughs]

Extract 5.27: Transcription of class 26 August 2020 presents Marina brokering German and French language knowledge

- 1 T: Back in the days of Old English, Old English still had genders
What about German? Does German language have gender?
- 2 Marina: Yes, it does, ka.
- 3 T : Old English has genders and French has no neutral grammatical gender.
But then French entered the English language and they mixed together.

- 4 Marina: Otherwise, we have to memorize gender assignment like we have to when studying French. Memorizing gender assignment in French is a painful process and most frustrating and difficult part of studying French
- 6 T: So, is anyone studying French ?
- 7 Marina: I am, ajarn. I'm studying French, but I think German is worse. Because French has only masculine and feminine. But German is a language with three genders: masculine, feminine, and neuter.
- 8 Ken: For example, the word window... ew, believe me, you don't want to know, ajarn.
- 9 Marina: Yes, you shouldn't. It's a pain in the arse.
- 10 T: [laughs] I studied Spanish, which also gave me a headache. All I can do is *scratch my head* and I almost cried over it.
- 11 Ss: I think it's a beautiful language, ajarn.
- 12 T: Yes, yes and it was this this naïve reason that caused me so much pain learning it [laughs].

Similarly, Extract 5.28 shows Marina brokering background knowledge related to UK town names.

Extract 5.28: Transcription of class 26 August 2020 presents Marina brokering background knowledge related to UK Town names

- 1 T: Have anyone has difficulties reading the name of the UK towns ?
- 2 Marina: Yes, I can't read them.
- 3 T: Yeah, there're odd place names that you probably mispronounce, right?
- 4 Marina: Yes, ka ajarn [laughs]
- 5 T: Like what...?
- 6 Marina: Like Bournemouth and Tottenham. The spelling of Tottenham is... oh dear... ajarn.

Their roles in bringing in knowledge into this community Enabled viability of this classroom community because they performed the pedagogical roles of knowledge broker informally by becoming involved with the lesson, got the ball rolling,

and kept the discussion alive. This is demonstrated in extract 5.29 indicating Marina's role in keeping the ball rolling by bringing in broad range of her background knowledge into the class.

Extract 5.29: Transcription of class 26 August 2020 presents Marina's role in keeping the ball rolling

- 1 T: Who were the Normans? Which country were they from?
- 2 Marina: They were part of France, right ajarn?
-
- 3 T: Have you guys seen 'The mother of dragons'? What's the name of the TV series? It's on the top of my tongue.
- 4 Marina: Games of Thrones.
-
- 5 T: Has anyone heard of Beowulf ?
- 6 Marina: Yes, I have.
-
- 7 T: Do you know the Tower of London ?
- 8 Marina: Yes, I do.
-
- 9 T: Around 1500 AD, The Black Plague, do you know what happened?
- 10 Marina: People die ka.
- 11 T: It's like the corona virus right now that's causing a lot of deaths because when people are sick no matter which class they are, they'll all die, right?
- 12 Marina: Yes.

As time went by, I noticed that Marina and Bella also took up the roles of intermediaries in classroom activities whenever I ask questions related to traits of other languages, especially German and French. They took a proactive role in answering those questions and volunteered explanations, which helped them negotiate identities as valued and supportive members of the community and construct more expert identities. Extract 5.30 illustrates Marina's role as intermediary answering

questions regarding German while extract 5.31 presents Bella answering requests regarding German and French knowledge.

Extract 5.30: Transcription of class 26 August 2020: illustrates Marina' s role as intermediary answering questions regarding German language

- 1 T: Has anyone heard of Beowulf ?
- 2 Marina: Yes, I have.
- 3 T : [Turns on the Beowulf video]
- 4 T The ones who have studied German language, how do you feel about it? What does it sound like? Does it sound like German? Can you comprehend it?
- 5 Marina: Yes, it does sound like German. But I can't comprehend it.
- 6 Ss: [The whole class laughs]
- 7 T: The sentence-stress like rhythm and pronunciation sounds Germanic, right?
- 8 Marina: Yes, yes ka.
It doesn't sound like English at all.
- 9 T: Exactly, it's unrecognizable as English today because Old English was influenced by Germanic languages. It's good to have students with knowledge of the German language, so you guys can cross-check and share with your friends.

Extract 5.31 presents Bella answering requests regarding German and French knowledge.

Extract 5.31: Transcription of class 28 October 2020 presents Bella answering questions regarding German and French knowledge

- 1 T: Who knows German?
- 2 Bella: [raises her hand]
- 3 T: Do you recall 'Old English' ? Does it sound like German?

- 4 Bella: [nods her head] Yes, Some words come from Scottish and English, but English words are from German. Then there are Roman' loanwords that were borrowed into English.
- 5 T: There is also a large influx of Norman French to the English language. Many of loanwords related to high culture begin to make their presence in English and became part of the English language. Such as...
- 6 Bella: Pork.
- 7 Rommie: Beef.
- 8 T: Yes! When animals were in the stable or on the farm, they kept their Old English names like pig, etc.

Like Rommie, the finding suggested that as the course progressed, Marina and Bella were able to negotiate positive identities as capable and knowledgeable students by making use of their existing multidisciplinary knowledge, especially their linguistic knowledge. It became apparent in the data that with multilingual competences in both German and French, the linguistic resources they accumulated from other CoPs were recognized in this new academic field, which in turn helped them understand the course content better. Extract 5.32 below shows that Bella was able to draw conclusions about the content by analytically and critically thinking about the course' topics before I even finished sentences, indicating that she understood the course content.

Extract 5.32: Transcription of class 28 October 2020 presents Bella's legitimate participation

- 1 T: Once, there was an idea that if people in the country all speak English, they abandon their ...
- 2 Bella: nation and identity.
- 3 T: Yes, a national language of their own.
- 4 Bella: Like in America.
-
- 5 T: What does offspring mean?
- 6 Bella: [in Thai] luklan 'descendant'

- 7 T: Correct!
- 8 T: What about 'legitimize'? It's a legal term.
- 9 Bella: It means legit. But the opposite would be 'bastard child'.
- 10 Bella: [in Thai] luknokkhok 'bastard child'
-
- 11 T: As time goes by, the number of local students studying in the English medium school is increasing but there is a shortage of native English speaking teachers. What did English medium school do to solve these teacher shortage problems? They recruited local non-native teachers who have completed the course and encouraged them to become teachers.
- 12 Bella: It's like the locals help teach each other.
-
- 13 T: It has become localized or nativized. You will see these two words Throughout the course. Localized means adapt something to meet the requirements of a particular area while nativised is ...
- 14 Bella: Make it local.
-
- 15 T: The legacy of colonialism means [in Thai] 'debris'. Does it sound too negative? What do you think?
- 16 Bella: [in Thai] moradok 'Legacy'
-

Similarly, extract 5.33 indicates Marina and Bella were able to Analytically and critically draw conclusions about the content regarding future possibilities of the marked feature of the English language.

Extract 5.33: Transcription of class 11 November 2020 presents Marina and Bella analytically and critically drawing conclusions about the content regarding future possibilities of the marked features of the English language

- 1 T: English like any living language evolves over time through natural processes. For example, Old English present tense verb endings from

the 8th century have over the years been reduced to two endings (-s on the third person singular) and (zero marking on the others). In the future, I expect this process might continue and -s might be replaced with zero.

- 2 Marina, Ada: [shows a shocked facial expression]
- 3 Marina: [speaking in a confused voice] How do we distinguish them?
- 4 T: Perhaps we don't have to.
- 5 Marina: Oh! If I was saying 'two', then I can use noun without adding the suffix 's' to the end of a noun? Really, ajarn?
- 6 T: What does an 's' do to the meaning of a sentence?
- 7 Miki: 'Two' already indicates the quantity.
- 8 Bella: Adding the letter 's' to the end of a singular noun is just a rule created and used for a grammatical purpose to indicate that a word has more than one referent.
- 9 T: Uh-huh, it's a morphological type of language. Sometimes, a disappearance does not affect the overall meaning of the sentence. Do you think dropping 's' will affect the word itself or destroy its meaning?
- 10 Ada: [thinks and shakes her head] it's only a matter of the things on which we agree on.
- 11 Marina: [thinks and nods her head to signal agreement]
- 12 T: Think of the Thai language system, both semantic and grammatical concepts in the sentence are expressed by the use of separate function words, not affixes (Timyam, 2010, p. 96).
- 13 Marina Ada Bella: Yes, we can comprehend the meaning.

Furthermore, Marina and Bella's linguistic competences were in line with this classroom CoP values, which helped them engage actively and participate legitimately in classroom activities as legitimate and capable members throughout the course, which enabled them to negotiate fuller forms of participation in the classroom. As a result, it led to their construction of a more expert identity in this classroom CoP. Extract 5.34 below is an example of Bella's linguistic resources that gave her an advantage in progressing her studies and constructing an ELF user identity.

Extract 5.34: presents advantages of having linguistic resources that CoP values which facilitates LPP

*“This class raises awareness of my English language skill improvement. To be honest, I usually ignore my mistakes when speaking English because I do not think that this behavior can permanently affect my English usage. After this class, I realized that the reason why I still made the same errors is that I am stuck in the fossilization stage. Most problems are caused by the different sound system between English and my mother tongue. Before I enrolled the class, I kept ignoring these mistakes. However, this class makes me aware of my mistakes and encourages me to fix them, so I will not suffer from getting stuck in the second language. I think it is really **helpful for multilingual learners.**”*

“All in all, this class opens and changes my mind on many English issues. It helps me understand how English became a global language. Moreover, I realized that there is no standard anymore as long as the interlocutor understands the speaker’s message. It is not necessary to have a native-like accent as long as the communication is successful.”

Another piece of noticeable evidence which became apparent in the data was that Marina and Bella held language ideologies that emphasized the significance of acquiring multilingual competences, which motivated them to expand and broaden their existing linguistic capital (Bourdieu, 1977). As multilingual speakers, they recognized the practical advantages of being proficient in different languages. Their belief about the significance and the inevitable nature of multilingualism encouraged them to utilize various resources in their linguistic repertoire flexibly, which facilitated their participation in the classroom community. This, in turn, influenced their negotiation of identity as ELF users (confirmed by the questionnaire results).

From the data presented above, it could be concluded that the students who are central participants appeared to succeed in mastering knowledge in the subject matter and course content. It can be seen that when student participants who have legitimacy in terms of being accepted as knowledgeable in the community (i.e., semi-

expert newcomer and knowledge broker) will develop expert or full membership. Thus, the participants in the classroom community negotiated their identities as semi-expert newcomers to full members, which was crucial for their legitimate participation in classroom activities. Their participation and identities were co-constructed within the community as the participants progressed towards fuller participation and membership in the community (Morita, 2004). By displaying competence and knowledge in the subject matter and course content, they constructed identities as valued members of the community and enacted positive ELF user identities. Lastly, it was not necessary for the role of knowledge broker to be solely held by the teacher. In this community, students also played crucial roles in bringing knowledge were are more or less the centre of the knowledge. However, pedagogical roles (either formal or informal) were still important in the community (Fuller & Unwin, 2005), and the novices-turn-into-experts notion in the legitimate peripheral participation framework still applied.

5.3.2 Student as A Reverse Identity

Following the previous section, this section discusses the concept of the semi-expert newcomer who also performed the role of knowledge broker which revealed a not-so-direct trajectory (Taylor, 2014) in identity construction. That is, there was an emerging reverse role and identity construction as a less expert member which I discuss in this sub-section using the term “reverse identity”.

“Reverse identity” is the term that I coined to refer to the community member who entered this CoP with some level of expertise and knowledge (i.e. a semi-expert newcomer) and despite her legitimate participation, she constructed an identity that is not valued by the community. Nancy is conversant with ELF knowledge and skills and entered this classroom community as a semi-expert newcomer. As discussed in the previous sub-section (5.3), a semi-expert means that a student presents a form of boundary crossing when performing the role of knowledge broker bringing in various Global Englishes-related knowledge from other classroom CoPs. When the course started, it was obvious that Nancy already had prior interests about the varieties of Englishes and a great deal of background knowledge about the content.

Throughout the course, Nancy brought in socio-cultural knowledge about varieties of English that she had learnt from TV shows (see extract 5.35). Extract 5.35 below shows that Nancy mentioned the differences between RP and American

pronunciation by which she pronounced the word ‘water’ in two different ways. This made it evident that Nancy entered this GE classroom with the identity of the semi-expert newcomer and performed a knowledge broker role.

Extract 5.35: Transcription of class 9 September 2020 presents Nancy bringing in socio-cultural knowledge she learnt from TV shows

- 1 T: Nancy and I just talked about Benedict Cumberbatch. Nancy could you please tell your friends what you told me.
- 2 Nancy: Benedict joined an American TV show. Then he subconsciously pronounced the word ‘water’ in RP accent [/'wɔ:.tər/]. So, the MC looked at Benedict and started to tease him. Benedict said sorry and pronounced ‘water’ in American accent [/'wɑ:.tə/].
For me, Benedict’s accent sounds very royal [elite].

Extract 5.36 illustrates how Nancy brought in sociolinguistic knowledge about varieties of English from TV shows she had watched. From the illustration, she mentioned the ‘Birmingham accent’ which shows that she had superficial knowledge about varieties of English before entering the GE classroom.

Extract 5.36: Transcription of class 23 September 2020 presents Nancy bringing in sociolinguistic knowledge of varieties of English from TV shows

- 1 Nancy: If you want to hear the Birmingham accent, check out the Peaky Blinders series.
- 2 T: Why did you choose to present the Birmingham accent?
- 3 Nancy: Well, I watched the series Peaky Blinders, and I liked the leading actor so I wanted to do it...to know more.
- 4 T: Aha, but actually, the leading actor (Callan Murphy) isn’t Brummie, he’s Irish, isn’t he?
- 5 Nancy: Yes. He’s Irish.
- 6 T: Yeah, I watched Peaky Blinders too. Omg ! I loved it.

The data demonstrates that as a semi-expert newcomer, what she had already knew and was interested in before entering this GE classroom CoP became resources that she could draw on while doing classroom activities which enabled her legitimate participation. For example, what Nancy brought into the classroom allowed her to discuss varieties across the British Isles or the history related to them. When I talked about films or TV series for instance, Nancy would be the one who watched them and could voice her opinions about things in those films such as the leading roles' origins and their English accents, filming locations, or the city used for the set. It could be said that as she performed the knowledge broker role, Nancy made interactions more diverse in terms of the content of the talk. Extract 5.37 and 5.38 demonstrate her role of a knowledge broker.

Extract 5.37: Transcription of class 9 September 2020 shows Nancy brokering knowledge regarding T-glottalization

[discussion activity: Topic 'The realization of /t/ as the glottal stop in word like 'butter' is spreading into urban centers across the British Isles, even though it was limited to a small geographical area two decades ago. What do you think is the cause of such an historically unprecedented spread' ?]

1 Nancy: Our group have decided that it's a variety of people. The number of people increased while the percentage of RP speakers were quite few. Then glottal stop 't', right? It's easy to pronounce and when people are of a postmodern age, they get a mixture of variety of accents. They tend to mix things up, so it leads to a development of new speech pattern or accent.

Extract 5.38 below shows Nancy brought in knowledge about *General American* in which she refers to in its abbreviated term *GA* and its differences from *BE* or British English. In the example, she talked about differences in pronunciation as well as spelling features in which she could give examples to her classmates. She even further discussed underlying reasons why American English deviated from British English.

Extract 5.38: Transcription of class 16 September 2020 shows Nancy brokering knowledge regarding the standard accent of American English (General American)

- 1 Sonia: Similar to other groups, my group thought that there is no Native American either, that is, there is no fixed American Native language. Because in America, the American accent varies across the states and includes extensive dialect mixtures, which were influenced by immigrants and British colonizers depending on who the colonizers are.
- 2 Nancy: My group cited the same source as Poe's. The question is 'What is Native American English'? It's quite broad. That is, we can see that America is huge and has widely varying demographics so we can't specifically say what the real American accent is. But *GA or General American* is the standard accent of American English spoken by a majority of Americans and widely perceived as acceptable worldwide. We usually make a comparison between GA and BE British English that GA is r-ful and the pronunciation of the vowel 'a' as /æ/ and those of spelling differences too. Because, of course, America wasn't a British colony anymore, so over time language changed and deviated from the British.
- 3 Nancy: Now back to the question, we're still not sure and can't really explain what a real Native American is, ajarn. But generally, it can be divided into 3 major parts: New England, Southern English, and General American English. I don't remember the exact details, but that's basically it.
- 4 T: Aha, you've basically categorized the accents according to the region.
- 5 Nancy: Yes ka.

At the beginning of the course, Nancy made clear that she was proud of her Thai English that she even embraced it as representative of her identity and also encouraged the use of Thai English in others (from questionnaire). The evidence of her identity of a semi-expert newcomer was also presented through her participation in the classroom activities with her classmates e.g., a presentation about Brummy English (see

extract 5.36) and Indian English as illustrated in extract 5.39 below. She even encouraged her classmates to see Indian English from a new angle and accept that it is what it is.

Extract 5.39: Transcription of classroom 21 October 2020 presents Nancy's semi-expert newcomer identity

[Group presentation activity: Indian English variety: Rommie/Nancy/ Sonia/ Luca]

- 1 Nancy: Namaste [/'nämə,stā/] [the Indian greeting] ka everyone. Today we're going to change everyone's attitude towards Indian English ka.
- 2 Ss: [big applaud]
- 3 Nancy: Indian English is considered the 6th out of 50 sexiest accents in the world. Let's see what we'll look at today.

-
- 4 Nancy: I want everyone to look at it from a new angle that Indian English is hard to comprehend. But you have to understand that it is like this. It's part of their native language.

It is clear that being the student participants who are the in the knowledge broker role are already legitimate due to being accepted as knowledgeable in the community. However, as the course progressed, I started to observe Nancy's identity negotiation from a semi-expert newcomer move out of this GE classroom CoP and the notion of not-so-direct trajectory (Taylor, 2014) in identity construction becomes significant in the data in this research.

Although Nancy has an identity as a semi-expert newcomer in the studies classroom, the data indicates her identity negotiation and construction is that of a less expert newcomer who does not need to belong to this community. One noticeable piece of evidence was when I assigned a classroom debate where Nancy had to pick a side between a strong standard for English or an appreciation of the variation in World Englishes, Nancy chose to be an advocate for the adoption of standard English completely. There is also evidence based on Nancy's reflexive essay presented in extract 5.40, where we can see Nancy's identity negotiation and construction as reverse identity.

Extract 5.40 presents an example of Nancy identity negotiation and construction of a reverse identity.

“After the debate between standard English and non-standard English which was held at Srinakharinwirot University, I supposed that the use of native-speaking English as a model is indeed a strong case; it is a matter of common sense, even necessity, and also that linguistic imperialism is not motivated. Since I ended this course on 3rd December 2020, my attitude has already changed in that EFL students should learn to reach the target language, which is standard English, because standard English involves appropriateness and correctness, and I believe that non-native students can reach standard English.”

What’s also interesting in extract 5.40 is Nancy stating *“also that linguistic imperialism is not motivated”* indicating that not only was Nancy able to participate legitimately and accumulate knowledge and skills this CoP value, but from my observations she also understood the reality of ELF in real world usage. However, her language ideologies of ELF acted as a constraint in her negotiation and construction towards a more expert identity in this community.

Furthermore, there is also evidence of Nancy’s reconstruction of her EFL identity based on her reflexive essay presented in extract 5.41, Nancy noted the limited use of ELF outside this community, given the belief that her proficiency in standard English would serve her well in the future because it was an investment that could give her a good return (taken from Nancy’s reflective essay illustrated in extract 5.41).

Extract 5.41 presents Nancy noting the limited use of ELF outside this GE classroom community

“Almost four years of studying the English major, I have gone through a lot of essays. After I finished any assignments, they were required to check grammatical first; for example, I should not write “ain’t” in my essays because it is not standard English. This is to notice the problem, not to make it clearer; the reasons to have to write or speak standard English are that to get a good

point of the paper essays, to pass the exam, to get a job, to qualify as a professional person, and so on.”

From extract 5.41 above, Nancy’s language ideologies influenced her negotiation of a semi-expert newcomer identity and the construction of her ELF user identity. As previously discussed, language ideologies assign particular values and meanings to language varieties (Silverstein, 1979). It seems that this clash made Nancy negotiate her semi-expert identity at times and reconstructed from her other identity options; EFL learner identity to create learning and participation opportunities for herself in her imagined community and in future communities. This suggests a construction of reverse identity as clearly evidenced in extract 5.42 below.

Extract 5.42: illustrates Nancy choosing to reconstruct the EFL identity

“I am a Thai student who studies English as a major or am an EFL student. Because it is an established lingua franca in Thailand and I am majoring in English, I am required to use English without the intrusion of the Thai language.”

One interesting element based on the emerging data was that although Nancy entered the classroom CoP with the identity of a semi-expert newcomer and was able to participate legitimately with the role of knowledge broker, the data suggests her identity negotiation and construction for full membership was constrained by Nancy’s language ideologies. That is, Nancy’s adherence to native speaker ideologies that native speaker English was superior hindered her ability to construct a positive ELF user identity in this classroom community and caused her to view herself as lacking in English proficiency and unable to measure up to native English speakers. The concept of agency among second language learners helped to illustrate how the participants’ identities were influenced by their agentive attempts, and how their agency supported them in negotiating their identities within social structures. Based on the above discussion, it can be inferred that learners have the power to exercise their agency and create opportunities for themselves to learn, which may pave the way towards their imagined communities and imagined identities (Umrani, 2015). As Block (2007)

proposed, identity is a dynamic process rather than a fixed, essentialized product. Therefore, individuals have the freedom to negotiate and construct their own identities by envisioning new possibilities for themselves.

5.4 The Bully

One emerging identity in this classroom CoP which is explored in this section is the bully. In having a bully identity, one of the key observable elements was teasing and acting as a powerful figure to negotiate power in the community. Myah from the beginning of the class displayed very direct and outspoken personalities. Those observed characteristics made me so curious about her that I even wrote on my fieldnotes: *“What’s Myah deal?” “Why does she make a fuss about everything?” “Look down other NNS?”*

Throughout the participant observation, it was found that Myah was a powerful member of the classroom community, whose directions were always heeded. Myah could always command the attention of other classmates, especially ones in her own group (Marina, Miki, Ken) which was evident in presentations and set tasks that were led by Myah’s ideas. While other classmates sometimes found Myah’s commanding attention irrelevant, they appeared to listen .

Therefore, one day after class when I had an opportunity to ask other GE classroom CoP members about Myah. That is when I received an enlightening answer: *‘Myah is always like this ajarn, she likes to put down other people. Sometimes it’s like **bullying**. But she’s very good ... she’s like she’s the cream of the crop. So.... everyone kinda has to let it slide and try to ignore her personality’.*

This conversation is in line with data from the participant observation which confirms that Myah is a capable girl whose academic abilities are evident as she demonstrated a high English proficiency (both spoken and written) which other members (including I as a teacher) of the community accepted as her role. It can be seen from the classroom activities that Myah was always assigned a leading role in presentations. Myah also participated actively in classroom activities with other classmates in which she directed her classmates as well as dominated classroom conversation and discussion. One classroom activity exemplifies this point in which

Myah was a leader, a group spokesperson, and a volunteer to answer questions in a Q&A session was the Assignment 2 Presentation about post-colonial English varieties (from transcription of class 21, October 2020).

Similarly, extract 5.43 below also illustrates that in week three, Myah was a group spokesperson on the discussion question “The realization of /t/ as the glottal stop in words like ‘butter’ is spreading into urban centers across the British Isles, even though it was limited to a small geographical area two decades ago. What do you think is the cause of such historically unprecedented spread?”

Extract 5.43: Transcription of class 9 September 2020 presents Myah as a group spokesperson

- 1 Myah: Our group came up with 5 items for an answer.
 For the first one, Ken said it’s cool such as instead of saying the word button [/'bʊt.əm/], right. We pronounced [bʌʔŋ/], it’s cooler [laughs].
 Number two, Bob said it’s shorter and more concise. When we pronounce glottal stop in a sentence, the words are shortened. Suppose we speak in sentences, right? We can say the sentence faster.
 For number three, [teasing] Pop said that if R can be cut out, T can be cut out as well [laughter].

As can be seen in extract 5.43, Myah was a group spokesperson and not only spoke for everyone, but also not afraid to insert her own ideas. This signifies her power in this classroom community of practice and legitimizes Myah’s legitimate peripheral participation in this Global Englishes classroom CoP.

The data also revealed that that Myah negotiated her identity through her bullying behavior when engaging with other members. It is also evidenced throughout the data that whenever Myah was introduced new ideas that were unfamiliar or sounded strange to her, she would initiate teasing, making jokes, and laughing in response to those ideas. Extract 5.44 below exemplifies this teasing and also signifies Myah’s bully identity.

Extract 5.44: Transcription of class 14, October 2020 presents Myah makes teasing the Indian English accent

T: [writes ‘ Indian, Malaysian, Singapore’ on the board and asks] what do you think about’ the English of these three?

Myah: [imitating Indian English accent] Hello, Hello.

Ss: Hey, that’s bullying [laugh].

A further example is exemplified in Extract 5.45 (turn 4) where Myah teased Ken about the differences between the British and American words for pants and underpants which will be embarrassing if wrongly used.

Extract 5.45: Transcription of class 14 October 2020 presents Myah teasing Ken

1 Marina/Ken/Sonia: [speaking in a naughty voice] Oh, [in Thai] underpants.

2 Ken: Think about it, if you were in America and said it wrong.

3 Ss: [The whole class has belly laugh]

4 Myah: **[speaking in a mocking tone to Ken] Do you wear pants?**
[evil laugh] Bwahahaha.

5 Ken: [evil laugh] Bwahahaha.

One observable key for a bully identity is that such an identity is perceived to be associated with the issue of power among its member group. As teasing is usually created by the superordinates rather than the subordinates (Schnurr & Chan, 2011), it can be seen that Myah is often the one who makes fun of others, not vice-versa, while others laugh along in response.

Myah’s higher-level English skills allow her to communicate her teasing effectively within the GE classroom. Examples of how Myah negotiates her bully identity through teasing are seen throughout the course. In almost every class in which Myah’s is present, she would make jokes of other ELF features especially when it came to Indian. I surmised that Myah was a representation of a powerful figure who was granted the ability to exercise her power by other members for her identity negotiation.

Extract 5.46 below illustrates Myah's power in this classroom community of practice resulting in a profound influence on other CoP members. It turned out that other members followed along and admitted that they also had negative attitudes towards Indian.

Extract 5.46: Transcription of class 14 October 2020 presents Myah's power granted by other members in this GE classroom CoP

- 1 T: Why not? Why you not consider them [i.e. Indian] a native speaker of English?
- 2 Myah: I can't understand a word the Indians are saying! **I don't like Indian.**
- 3 Marina: [speaking in a playful voice] Whoa, Ow, racist, racist again!
- 4 Cici: [reaffirmed] **I don't like Indian either.**
I like it when they speak, but I don't like their culture because of the way men treat women. Men don't respect women, it's a patriarchal culture. So, I don't like Indians.
- 5 T: Why ?
- 6 Ss: **Indians are cheeky.**

As can be seen in extract 5.46, in turn 2, when Myah stood by her perception and was bold enough to say out loud that "*I don't like Indian*" Cici (turn 4) answers that "*I don't like Indian either*" while other students (turn 6) follow, stating reasons for not liking Indians. This signifies Myah's power in this classroom community of practice.

Moreover, Myah was able to tease Indians due to the issue of power imbalance among different speakers of English that continue to pervade ELF communication (Sung, 2014a). Myah's *disrespectful comments* and positioning of other NNS, tied with a sense of superiority results in prejudices. For instance, Myah made clear that she has an anti-Indian sentiment and she often made *showed prejudice by stereotyping* and making *disrespectful comments*. *This was also confirmed by Cici, one of her classmates, stating that: "Let's talk about Myah's case that she has a negative attitude towards Indians"* (From transcription of class 28, October 2020 in

extract 5.2) showing that she acknowledged Myah's anti-Indian sentiment. Another example from *extract 5.47* further illustrates this point.

Extract 5.47: Transcription of class 21, October 2020 presents Myah's prejudice towards Indians

- 1 Myah: Okay [referring to Philippine English], more okay than Indian.
- 2 Whole class: [the class laughs] Hey, that's bullying.
- 3 T: Well, which group's presenting about India? When it's your turn, please respond to this view and argue for the Indians.
- 4 T: Well, why is it [referring to Philippine English] better than India anyway?
- 5 Myah: I don't like Indian accents! I admit it. You might think that I'm prejudiced. But I don't like it at all [emphasis on the word dislike].
- 6 Myah: I never understand a word the Indians say, Ajarn.
- 7 Myah: I mean, I've been asked for directions by an Indian and I had no idea what he's talking about. **It was like an alien language** [*!@\$%^] [imitates the Indian].
- 8 Myah: And I was like 'what?' And then he replied in **the alien language again** [*!@\$%^] [imitates the Indian].
- 9 Myah: I was like 'what the hell'? **He talks gibberish. It's truly unintelligible**, ajarn. It was a bit like 'tara, tara, tara, ta, ta' what is it? **Go clear your throat first!**

From extract 5.47, Myah's choice of words to label Indian are 'alien language'(line 7 and 8), "gibberish" "unintelligible" and "Go clear your throat first!" (line 9). In addition, it is evident that Myah was easily able to cite specific pronunciation features of Indian that she believed to be "bad" and she did so by problematizing the accent and focusing on stigmatized features and "difficulties". Extract 5.47 above also demonstrates this point when Myah said, "*It's truly unintelligible, ajarn.*" "*It was a bit like "tara, tara, tara, ta, ta"*". Not surprisingly, the features that she mentioned involved L1 transfer. For example, Myah mentioned that speakers of Indian English

have difficulty with speaking too fast because of distinctive features of Indian's mother tongue. Extract 5.48 demonstrates that Myah described Indian English accent that influences pronunciation.

Extract 5.48: Transcription of class 21, October 2020 presents Myah problematizes the Indian English accent as part of L1 transfer

- 1 Myah: Just speak the key word out, something like 'Siam' 'Siam' like this is enough. So that I could get it. Do not **talk in a very long sentence** that I was never going to get because of **linguistic features of native Indian language**. They tend to **speak very fast and string words together**, which **leaves little room for key words**. So, I can't make sense of it and I don't know what's being said.
- 2 T: But he did speak English, right?
- 3 Myah: Yes, he's talking in English. Well, if he speaks Indian, I will kick him out of the country.

Bound up with Myah's accent belief of NNS was her belief in an accent hierarchy within NNS varieties themselves. It appears that Myah believes in the English accent hierarchy (Jenkins, 2007). Myah placed the accents at different points in the hierarchy (i.e. Thai accent is better than Laos, Myanmar while Singapore accents placed above Philippines but Indian is the worst in her view). As demonstrated in Extract 5.47 above Transcription of class 21, October 2020 (turn 1), Myah perceives that "*Philippines English is more okay than Indian English*".

Similarly, Myah happened to agree with Miki's perception when Miki said that "Indian and Malaysian accents are more difficult to understand while Singapore is more civilized so the accent is easier to understand than those two" (from transcription of class 14, October 2022). In response to Miki, Myah not only nodded her head, but she also mocked the Indian accent by imitating Indian-accented English speaker and made herself clear that "I don't like Indian".

Myah said much the same in respect of her beliefs of Philippine teachers of English (transcription of class 21, October 2020):

- 1 Myah: [...] When I listen to Philippine English, I'm like ... I don't understand why... why do you have to speak like that? Well, **is it really English? Real English is spoken like that?** [...]
- 2 Myah: When we talk to Filipinos, I can hear their pronunciation like *'tri tri tri'* [r /]¹ So, we're always curious 'Why do you speak like this? It's like...**it's not really real English at all.** So, we really don't get it.
- 3 Myah: Actually, every time we listen to them, we feel that **it's not English at all**, like what... what are you talking about? I really have no idea what they're talking about [speaking with discriminatory attitude]. Ajarn, really, I really feel that way, like **what the hell?**

Although she added that a Filipino teacher who she personally hired for private lessons was better than typical Filipino teachers because this teacher was Americanized and had adapted the accent accordingly. Myah commented on Philippines teachers that “they have a strong Philippine accent”, but of a Filipino teacher in her private lessons “she really, well she sounds like a native”. Extract 5.49 illustrates this point.

Extract 5.49 presents: Transcription of class 21, October 2020

- 1 T: How about your attitude towards Filipino teachers? What if we had our kids study with Filipino teachers? Is the feeling going to change?
- 2 Myah: My attitude hasn't changed, Ajarn. I used to study private lessons with a Filipino teacher. The teacher's good and helped me understand the lesson. Although her accent isn't that hi-so, she's adapted her accent to be Americanized. There's even a little native Philippine influence in her English but it isn't that strong Filipino accent. So, I am ok.

¹ Philippine English is rhotic. The local /r/ is an alveolar flap (not AmE retroflex) and occur between vowels or after stop consonants like in Spanish. For example, incredible, try, pronounce, etc.

Also, the grammar she taught me isn't Philippine English, but she taught strictly by the book, so I didn't mind. And there're really a lot of Filipino teachers in Thailand so I didn't take it seriously.

- 3 T: So, you think they're okay?
 4 Myah: Ok, more ok than Indian.
 5 Whole class: [the class laughs] Hey, that's bullying.

The bully identity also relies heavily on the ideology of standard English and its power resulting in negative perceptions and stereotypes towards several non-native varieties that are embedded in the Thai society in which the classroom CoP is situated. From the data, Myah did not perceive other non-native varieties of English as equal. Indian especially, was seen rather negatively.

There is also a role of Thai cultural values in that Thai people have a big sense of pride and dignity that is associated with history (Taylor, 2014). That is, Thailand is the only nation among ASEAN countries that has never been colonized—a fact in which the Thai remain proud (Government Public Relations Department, 2010 cited in Kirkpatrick & Young, 2014). Students were constantly reminded about how fortunate they were to live in a country that has never been colonized like its neighbors. Moreover, compared to Thailand neighboring countries (i.e. Myanmar, Laos, and Cambodia), Thailand has higher economic power and standard of living among poorer Southeast Asian nations which is inextricably linked with a sense of superiority.

Interestingly, even though Myah did not like non-native English varieties, she was somewhat critical of the notion of stereotyping and showed resistance to being identified with or stereotyped as a result of her facial resemblance to certain Asian countries. She mentioned this in Extract 5.50 below:

Extract 5.50 presents: Transcriptions of class 28, October 2020

- 1 T: Do you think Non-native speakers of English suffer from an inferiority complex ?
 2 Myah: Yes, we are suffering.
 We shouldn't feel this way, but I can't completely agree because when I look at myself, I find that I still have prejudices and discriminatory

attitudes. For example, there are some Thais who look like Chinese, Japanese, and Koreans while other Thais might look like Laotians. Here's what happens **when you're mistakenly stereotyped based on your appearance for those of Chinese, Japanese, and Koreans, you don't feel offended.**

You don't accuse that person of stereotypes other people and **you don't show resistance to being stereotyped or don't even try to project your Thai identity.**

But if you're mistaken for Laos, you really are offended and feel discriminated. Am I right? Do you feel this way, guys?

- 3 Ss: Yes, we feel the same.
4 Myah You all feel it, right [...]?

From the data above, such negative perceptions towards other non-native English varieties with regard to their acceptability and justification of the users of such varieties may be attributed to Myah's bully identity which may be guided by stereotyping and exhibiting prejudices against a country and its people. As a result, Myah's desire to be differentiated from certain non-native speakers may be shaped by her perceived relationship with other people whom she disapproves. This was seen to be important in expressing who she is not (cf. Norton, 1997).

Alongside Myah's sense of superiority was the awareness of the existence of accent hierarchy that has more to do with socio-political factors. Myah acknowledged the prevailing ideology towards NS vs NNS which causes an imbalance of power among ELF speakers. She stated that: *"It's probably like when the colonizers conquered others because they were powerful. And because the colonizers felt it was their superior duty, and that Asia and Africa were deemed inferior colonial subjects. So, they looked down on us and discriminated against us. Likewise, in Asia Ajarn, we **Thais see ourselves as superior to people from Laos and Myanmar.** It's just race and ethnicity differences, that's all."* (Transcriptions of class 28, October 2020)

This is what Jenkins (2007) called 'a second tier of power relations in ELF interactions'. As Wolff's (1959) study illustrated, language of a group seen as more powerful was considered intelligible by a group seen as less powerful, but not vice versa (Jenkin, 2007). This is consistent with Jenkins (2007) in that the participants in her

study placed NS accents at the top of the English accent hierarchy, although her study differs from Wolff's study in that it is the less (linguistically) powerful group itself (i.e. Outer circle and Expanding circle) that is making the non-intelligibility claim about some of its own members. While Sung (2014a) stated that power issues continue to pervade ELF communication: "[T]he notion of an ELF community does not seem to resolve the issue of perceived power imbalance between different speakers of English" (p. 108).

Nevertheless, it can be noticed that Myah sometimes has to negotiate her bully identity with other classroom members who have more power in the relationship (i.e. I as a teacher who is more expert in English and deserve to be respected and listened to). I am the classroom member who wishes to achieve the main learning objective of this Global Englishes course objectives. As mentioned in mutual engagement section (4. 2), the learning activities relied largely on comprehensive discussions about what was learned and 'so what questions' to fulfil the pedagogical aims. Questions such as 'In your view, do non-native speakers of English suffer from an 'inferiority complex' over their use of English? Should they? Why/why not? How far does your answer depend on whether the speakers come from a country that was or was not once colonized by the British?'

These questions illustrated my use of the elicitation sequence, for pedagogical purposes. In the elicitation sequence, the teacher asks a display question, a question to which s/he knows the answer, a student responds, and the teacher evaluates the responses (Sinclair & Coulthard, 1975; Mehan, 1985) More importantly, the elicitation sequence is accompanied by an explanation that can enhance a process of learning especially controversial topics which Maroni (2011) and Matsumoto (2018) state might generate more constructive, sincere discussions among interlocutors and thus be effective in constructing new ideas and knowledge.

Many times, I asked a question that challenged Myah's bully identity as a method to promote and provoke an understanding and an open-minded attitude towards linguistic diversity of the Global Englishes paradigm. Extract 5.51 below exemplifies this point.

Extract 5.51 presents: Transcription of class 21, October 2020

- 1 Myah: Ok [referring to Philippine English], more ok than Indian.
- 2 Whole class: [the class laughs] Hey, that's bullying.
- 3 T: Well, which group's presenting about India? When it's your turn, please fight for India and respond to this view.
Why's it better than Indian anyway?
- 4 Myah: [a slight pause]

Further to the above conversation, extract 5.52 below shows a time I asked the group that was presenting the Indian English variety to try and persuade Myah to change her mind about her anti-Indian sentiment.

Extract 5.52 presents: Transcription of class 28, October 2020

- 1 T: You said you want to change our attitudes towards Indian English, right? Well, what are you going to do if you're tasked to change Myah's attitude towards Indian?
- 2 Whole class: [Playfully] Tell Myah what, tell Myah what!
- 3 Myah: [Screaming] Noooooooooo!
- 4 Whole class: [laughs]

However, Myah was dismissive to the ideas that she refuted right away by yelling back at her classmates: "*Understanding doesn't mean I'll stop feeling dislike. I still hate Indians!*"

From extract 5.51 and 5.52 above, I tried to challenge Myah a little with questions as I have always believed that asking question helps students think carefully and critically. From Myah's response in extract 5.51, a slight pause from Myah might implied that, to a certain point, my question got her thinking. While in extract 5.52, although Myah displayed resistance, she admitted that "she understands" the Indian more.

Controversial topics such as this tradition of English versus Global Englishes were freely discussed in class and student participation was high. This echoed Williams (1996) when he stated that "*the best and most challenging education moves toward conflict rather than trying to avoid it, so that the importance of finding ways to*

teach about controversial issues is again reinforced” (p. 201). Disagreement thus evidenced enquiring minds and active participation in the learning process which was necessity for the curriculum. As Björkman (2015) indicated, disagreement is seen as a means for instilling new knowledge and confidence in students, rather than being viewed as confrontational. Therefore, it can be posited that students may learn more critically when they are provided with space to express disagreement.

As extract 5.52 clearly illustrated, although Myah argued against her teacher (i.e. me) her disagreement generated further discussion with other classmates. Hence, challenging moments, such as disagreements, can facilitate the creation of new ideas and knowledge.

Gaps of silence from students, especially long ones, may indicate that they require time to process and consider their responses. From the teacher’s perspective, such silences (e.g., as wait-time) can be beneficial by providing students with adequate thinking time and potentially lead to positive pedagogical outcomes. Maroni (2011) also described long silences as a form of wait time that can enhance students’ participation and the quality of their answers, particularly when accompanied by teacher interventions that encourage collaborative participation. Although Myah did not relinquish her bully identity to me, the formal social role of teacher as authoritative figure is still significant in this GE classroom CoP as well as broader social structure of Thailand.

This is also evidence that Myah was engaged in the classroom practice and was trying to understand The Global Englishes concepts. When I assigned a reflective essay in week 15 of month 5 before the course ended, it appeared that Myah had completely changed her views and attitudes regarding the *Old Paradigm* and the Global Englishes paradigm. In her reflective essay, she wrote: *As I have studied this subject during the semester, I found several problems about English. World English, indeed, changed my views and attitudes regarding the matter.*

Alongside her changing views and attitudes, Myah realized the problems associated with the Western-centered paradigm. Generally, Myah was aware of the detrimental effects of the old paradigm of non-native speakers of English that creates the idea of discrimination which affects how we speak English. As mentioned in her reflective essay, the problems Myah refers to are 1) The Old Paradigm: Western-

centered Views that create self-marginalized views; 2) Fear of being judged from standard norms that impose upon non-native speakers of English; 3) Fear of moving in the direction of a “cultural bomb” by using only standard English which perpetuates the legacy of colonial powers.

In this sense, it can be said that Myah participated in a process in which newcomers acquire knowledge and skills critical for that particular community of practice by interacting with more experienced community members (Lave & Wenger, 1991; Wenger, 1998).

It is also interesting to note that Myah recognized the limitations of having been dominated by western-centered ideology as a cause of discrimination and has begun to see Indian English variety in a more positive light. In her responses, she wrote about Indian accent illustrated in extract 5.53 below:

Extract 5.53 presents Myah’s awareness of western-centrism ideology

“[...]’Dominant’ western-centered views [...] is how we perceived English varieties as an incorrect form of English. For instance, when someone speaks English with an Indian accent and their interlocutor has already developed the derogative viewpoint about said accent, their interlocutor is more likely to deem it as not worth listening to. They’re likely to think that Indian English should be transformed into Western-English in order for it to be correct and appropriate. [...] The detrimental effects of having this kind of western-centered thinking [...] also gives us a deeper look at the roots of how people can develop this kind of viewpoint. It is, undoubtedly, hidden by the idea of colonization and the of how English language should have a standard.”

As can be seen in extract 5.53, Myah seems to display identity development into more of an ELF user as opposed to when she started off the community. Here Myah no longer regards the Indian accent as incorrect and unintelligible with the Indian speakers is to blame. Rather, she was aware that the English variety is perceived negatively as a result of standard ideology.

Moreover, Myah mentioned how she saw herself as an ELF speaker who can use English to communicate effectively. Extract 5.54 below demonstrates this point.

Extract 5.54 presents Myah's ELF user identity

“It is us that wants to improve our English for communication so that we will be able to communicate effectively. Therefore, what's imperative about us stepping through the language barrier is not, by any means, to make our English become native-like, but to be able to communicate freely and effectively to English speakers without any hindrance. [...]”

“[...] we must first believe for ourselves that “Along similar lines, learners should also view themselves not as speakers of “broken English” but as speakers of a recognized variety of English.” (Morrow, 2004). It is not wrong for us to use a variety of English, and no one should be viewed as incorrect using different but inherently the same form of English. Be it Indian-English, Japanese-English, or even African-English, all of them are varieties of English. The diversity of English gives the language a value in itself and thus increases its user's self-confidence to speak in their own accent.”

From extract 5.54 above, participating in this GE classroom CoP experiences was perceived to constantly shape and reshape Myah's sense of self. It appears that Myah's identity development into an ELF user implied that her LPP contributed to her identity construction, not as a bully, but as an ELF user.

Indeed, Myah mentioned how participating in the Global Englishes classroom CoP led her to see herself as an ELF user. She said: “The World Englishes theoretical construct infuses confidence, rights, and voices, encouraging non-native speakers to take pride in their own unique Englishes.”

It is also interesting to note that while aspiring towards an ELF user identity, it can be seen that Myah's identity seems to involve both EFL as well as ELF in a desire to pursue native-like competence as well as resist affiliations with native versus non-native dichotomies. Myah questionnaire report showed that she still wants to reach native like competence, to acquire English precisely, and to use perfect grammar and vocabulary because of its power as an instrument of internal communication.

The fact that Myah still saw ENL as her personal goal even if she acknowledged ELF and approved of the situation involved how she saw herself in the

future. That is, she believed an NS English was necessary as it would enhance her career success. Her eventual selection of pursuing native like competence, and her emphasis on its power as an instrument of ‘internal’ communication implies that the salient part of her identity at that point was no longer that of EIL speaker in the ‘world at large’ (Jenkins, 2007) but that of a successful non-native English speaker. To fulfil this role, Myah thought that she needed to conform to strongly held widespread Thai ideology towards English and be like an NS of English in a local context. However, the very fact that Myah had conflicting feelings could be interpreted as a sign that she was taking the notion of ELF seriously.

Myah’s perspective suggests that projecting a ‘global identity’ (Sung, 2014c) in ELF contexts is important for signaling her belonging to a wider global community of ELF users. This identity is associated with various qualities such as the ability to communicate effectively with speakers from different Englishes, an open-minded attitude towards different cultures, resistance in being seen as a non-native English speaker (NNES), and confidence when using English internationally. By projecting this identity, Myah is able to position herself as a competent and confident user of English in global contexts. Being native-like can be viewed as something which is close to ‘being local’ (Sung, 2014c). In other words, using English in a local context may involve using English without any regionally specific L1 features of English in order to be intra-nationally acceptable.

Also interesting is the construction of the dual identity. Myah’s dual identity construction in ELF seems to go beyond the dichotomy of ‘native’ versus ‘target language’, but involves the incorporation of both. The views of Myah seem to lend support to the findings of Jenkins’s (2007) study, which found that non-native EFL teachers project ‘mixed feelings’ about their membership of an international ELF community or an ‘L1 identity’ in their L2 English. It is what Jenkins (2007) called ‘negotiable identity’ (Pavlenko & Blackledge, 2004). It is in the local context where these teachers were found to desire “a native-like English identity as signaled by a native-like accent, especially in their role as teachers” (Jenkins, 2007, p. 231). In addition, this finding is partly congruent with Sung’s (2014c) study about the construction of the ‘dual identity’, which found that L2 learners of English project dual identity construction because they relate themselves to a global culture without

necessarily abandoning their national and/or local identities. As Norton (1997) notes, identity is multiple, and is a site of struggle.

Summary of the chapter

Chapter five has presented the findings of how I have interpreted the data mainly through the lens of Lave and Wenger's (1991)'s situated learning in classroom community of practice in terms of identity negotiation and construction.

The chapter begins with sub-section 5.1 presenting the findings through the lens of identity negotiation and construction in communities of practice (Lave & Wenger, 1991). This sub-section presents findings with respect to an expert old timer (Lave & Wenger, 1991) negotiating and constructing her identity in this GE classroom communities of practice. First, I explore my teacher identity as expert-old timer and how I negotiate my identity beyond the role of the authority figure to facilitate learning as assigned formal knowledge broker role which enables students to gain fuller forms of participation.

Sub-section 5.2 is an account of a novice newcomer identity (Lave & Wenger, 1991) negotiating and constructing novice newcomer identity in order to participate legitimately in the LPP then gain fuller membership and develop an ELF user identity. As a result of legitimate peripheral participation in the ELF user community, the student was able to construct a more favorable perception of themselves as an ELF user and saw themselves as a competent ELF user. The findings show how the role of language ideology imposes on education which plays a key role in the production and reproduction of identities and relations of power. The process by which the student constructs new identity for themselves when participating in new social context is discussed.

In sub-section 5.3, I analyze the data further with the emerging notion of the 'semi-expert newcomer' (Taylor, 2015) which is the extended notion of novices/newcomers of Lave and Wenger's (1991) legitimate peripheral participation framework. This indirect notion arises from the fact that there are multiple CoPs, resulting in boundary crossing across multiple communities of practice and brokering knowledge roles (Wenger, 1998; Taylor, 2014; 2015).

In section 5.3.1, knowledge brokering comes into view as students negotiate their semi-expert identity (Taylor, 2015) through the role of knowledge broker (Wenger, 1998; Taylor, 2014; 2015). The expert identity is constructed through knowledge that students bring in from other CoPs, which enables them to actively and legitimately participate in the classroom activities. In turn, it contributed to the construction of an ELF user identity.

Next, sub-section, 5.3.1 presents reverse identity where certain participants entered the classroom community not on the periphery but as a semi-expert newcomer and were able to participate legitimately but left the community as a less competent member. While knowledge brokering helped this classroom member sustain participation, language ideologies about ELF and EFL together with imagined community (Bourdieu, 1977) acted as a constraint in student negotiation of fuller forms of participation towards a more expert identity in this community.

Last, the bully identity is discussed in sub-section, 5.4. This classroom member who negotiated and constructed her legitimacy through a bully identity in order to participate in the community actually portrayed the power imbalances that still pertains to the ELF community.

CHAPTER 6

DISCUSSIONS AND IMPLICATIONS

Chapter 6 is divided into three sections which discuss the issues that have emerged from the findings presented in chapters 4 and 5 and explore the implications of these concepts specifically in the context of a Global Englishes classroom. It is important to acknowledge that there are overlaps between the fields of CoP and English language classroom in higher education, and these issues must also be considered in our analysis. Section 6.1 addresses research question one: how this particular research setting contributes to the CoP model. Section 6.2 accounts for research question number two: identities negotiation and construction of classroom participants in this GE classroom CoP. While other related data arise from the findings including significant notions of LPP and typology of identities, a complex interplay between personal experience, individual agency, language ideology, imagined community, and the broader social structure of Thai society are also discussed.

6.1 Global Englishes Classroom Community of Practice: Multiple Overlapping Academic Classroom CoPs

In this study, the analysis has shown that the Global Englishes classroom In this study, the analysis has shown that the Global Englishes classroom partly contributes to the community of practice model in a sense that the elements of this research setting share similar elements (i.e. joint enterprise, mutual engagement, and shared repertoire) of Lave and Wenger (1991) and Wenger (1998)'s community of practice model. Findings arising from various identities found in the study also revealed some elements which are inconsistent with Wenger (1998)'s CoP model.

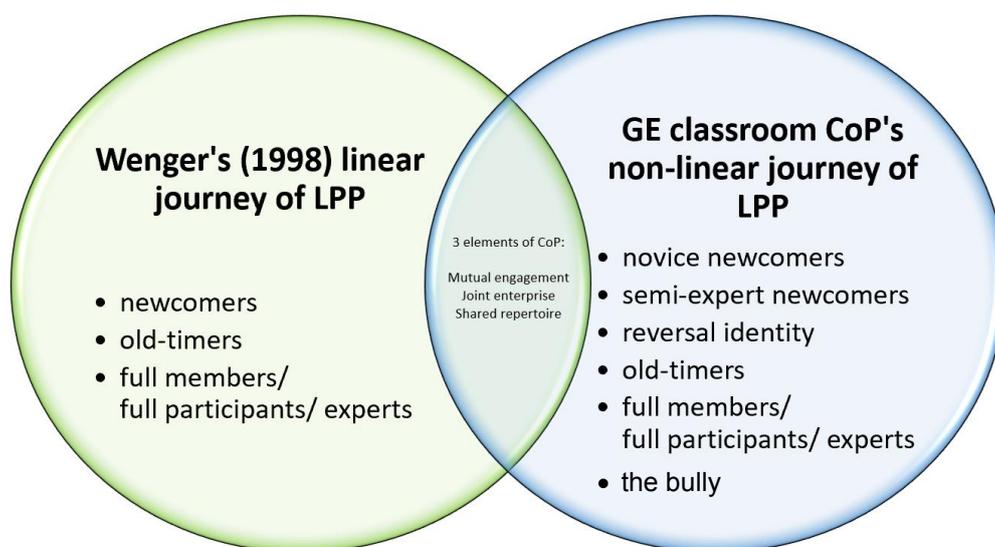
To support the argument of theorizing the classroom as a community of practice, the finding has revealed that the construction of CoP starts from when the student participants chose to enroll in this World Englishes class and participate within the classroom CoP to gain knowledge and skills necessary to complete their degree.

From a close examination, the data highlights that this GE classroom CoP is a community of practice inhabiting the larger academic/ schooling context of the

higher education community of practice at SWU. As revealed by the data, the students learned in multiple overlapping classroom communities of practice whereas, I, as the instructor was already inhabiting the GE classroom CoP and participating in other multiple overlapping communities of practice. Thus, the findings fit Wenger (1998)'s characteristic of CoP on the notion of multiple overlapping CoPs and multimembership. Furthermore, the data supports Morita's (2004) study showing the academic classroom to be a locally enacted academic discourse community which highlights individuals' membership in multiple communities. However, the distinct characteristic of this GE classroom CoP that exists as part of multiple overlapping academic classroom CoPs directly affect characteristics of this GE classroom's community members. To elaborate on this idea, figure 6.1 provides a visual representation of a distinct characteristic of the GE classroom CoP members compared to Lave and Wenger's (1991) and Wenger's (1998) CoP model as a result of multiple overlapping academic classroom CoPs.

Figure 6.1

A distinct characteristic of this GE classroom CoP members of Lave and Wenger's (1991) and Wenger's (1998) CoP model.



According to figure 6.1, the findings show that members included students who entered this classroom not only as novice newcomers, but also semi-expert newcomers while I as the instructor was the only old-timer who also participated in

other multiple overlapping communities of practice. The findings pose a question regarding the process of legitimate peripheral participation (LPP) as well as learning trajectory purposed by Lave and Wenger (1991) and Wenger (1998).

Nonetheless, for the continuation of the practice, it needs both old and new members working together collaboratively to pursue their shared goal of the community, which is in this case, to become ELF users. By participating in mutual engagement i.e. knowledge sharing and class discussion sessions and presentations, the community members were able to accumulate ELF knowledge and skills as stated in the course objectives and became more expert members in the community. Also, the analysis has revealed that the viability of the CoP requires institutional influence, which in this case came from ‘classroom teacher’ who also maintains the role of expert old-timer to support learning in a community. A great part of students’ learning was in response to the concept of Lave and Wenger’s (1991), which emphasizes that learning in a community of practice needs to take the form of experts guiding novices. However, in learning, the guiding role does not necessarily belong only to the formal social role of the teacher, but this can belong to students themselves. This aspect of the formal and informal pedagogical roles are consistent with the work of Taylor’s (2015) study (which I will discuss further in section 6.2 regarding identity negotiation and construction).

Moreover, the analysis has shown that the participants’ jointly negotiated enterprises were accomplished through both linguistic and non-linguistic resources which served as an indicator of the GE classroom members based community of practice, and a marker of the students’ dynamically developing membership. Regarding linguistic resources, the analysis has shown that the participants created joint construction of humor, which means the members simultaneously practiced solidarity and rapport which served the goal of sustaining the community’s joint enterprise. According to Davies (2003), Holmes and Stubbe (2003), Holmes (2006), and Ross (2013), by practicing humor, there was a sense of collaboration between community members.

This finding is most compatible with Taylor’s (2014, 2015) study which implied that humor is an effective tool for expressing forms of membership as well as display identities as part of a community in the classroom CoP context. For non-linguistic resources, the members of this GE classroom community of practice

developed shared narratives and stories from past experiences and used them as a shared repertoire to realize their shared goal of becoming ELF user members.

The findings confirmed what Cambridge, Kaplan, and Suter (2005) posited that with regard to educational institutions specifically, sharing individual information and stories is a crucial element in cultivating communities of practice in higher education. It demonstrated that members not only adopted it as part of their practices, but also provided a mutual history that the members shared through similar experience to signify their memberships which led to stronger relationships and served the purpose of fulfilling the shared enterprise. Furthermore, this sharing of insider stories in Thai can be interpreted as a way that the newcomer identity is negotiating with a legitimate newcomer which implies a sense of belonging (Wenger, 1998) as a community member of this GE classroom CoP. Similarly, the aspect of story sharing as a shared repertoire that contributes to the expansion of interpersonal relationships between learners in classroom CoP was confirmed in the study of Taylor's (2014, 2015) and Nagao's (2017). Kalocsai's (2011) study also demonstrated this shared way of expressing common ground can signify solidarity and form a special relationship among members in a community.

6.2 Multiple Identities Negotiation and Construction: A Communities of Practice Perspectives

6.2.1 Conceptualising Identities: A Typology and Trajectory

The notion of typology of identities found in a Global Englishes classroom community of practice includes newcomers, novices, experts, old-timers, brokers, semi-expert newcomers, reverse identity, and bully. While some of these identities are consistent with Lave and Wenger's (1991) and Wenger's (1998) CoP model, others challenge their conceptualization of legitimate peripheral participation as a linear journey and identity trajectories.

First, let us focus on some conceptual implications highlighting the structure of the typical language classrooms, where the teacher is automatically placed as the only expert old-timer and participates as a full participant (Norton, 2003; Sung 2021 b), while the students start as novice newcomers who engage in activities in an

attenuated but acceptable way before becoming full participants. This finding supports Lave and Wenger's concept of legitimate peripheral participation as a direct path towards mastery (Wenger, 1991).

The concept of legitimate peripheral participation (LPP) proposed by Lave and Wenger (1991) describes a way for newcomers to participate in a community of practice by engaging in social practice and learning as an integral part. LPP involves multiple and varied forms of engagement, which enables newcomers to acquire the necessary skills and knowledge to move toward full participation in the community. This process involves engaging in the practice in attenuated ways and then mastering the knowledge and skills critical for that particular community of practice.

I have shown in chapter 4 that the multidisciplinary knowledge and multiple skills contributes to the legitimacy and identity of full participants in this classroom community of practice. As mentioned, the course objective emphasizes the need for both Global Englishes knowledge and ELF skills, which leads to more complicated forms of participation for newcomers. Although it becomes apparent that legitimate peripheral participation (LLP) is a useful analytical model for understanding the processes of learning not only when newcomers become full participants, but also when they do not. However, Lave and Wenger's (1991) study of apprenticeship does not focus on multiskilled apprentices which supports my argument on Lave and Wenger's (1991) concept of LPP that the concept alone is not enough to determine one's identity.

The notion of 'semi-expert newcomer' (Taylor, 2015) i.e. participants who bring various Global Englishes-related knowledge from other classroom CoPs, indicates that while being a newcomer to the classroom, the student participants were not totally new to the concepts of varieties of English, and nor were they unfamiliar with ELF usage. In fact, a number of students appeared to be in the sphere of the expert of the Global Englishes related knowledge and skills. From the findings, newcomers are not necessarily novices who participate legitimately on the periphery and as the community progresses, develop to be experts or old-timers in the community. Furthermore, the extension notion of newcomers arising in this GE classroom CoP is also consistent with Taylor's (2015) notion of semi-expert newcomers in a sense that although the students did not enter this CoP on the periphery as a

legitimate participant, they still had a lot to learn in terms of the Global Englishes concepts and ELF skills. At this point, it could be said that the notion of novice newcomer (i.e. who employ little prior knowledge and skills) provided by Lave & Wenger (1991) might be slightly problematic. Understood from this perspective, it can be concluded that none of the individuals in the classroom can be classified as complete novices. Legitimate peripheral participation (Lave & Wenger, 1991) is not the only way in which these newcomers participate, especially if they assume the role of semi-expert newcomers in the classroom.

The findings directly pinpointed the complexity of participation in this studied GE classroom CoP which leads us to challenge Lave and Wenger's (1991) notion of legitimate peripheral participation (LPP). That is, it mainly focuses on a rather simplistic view of newcomers/ novices and old-timers/ experts but also taps into the idea of boundary crossing in multiple CoPs suggested by Wenger (1998). It also brings us to question a linear journey in LPP based on the emerging data of 'reverse identity' demonstrated in this studied GE classroom CoP. The data generated in this study suggested the emerging notion of 'reverse identity' i.e. the participants who entered the CoP as a semi-expert newcomer but proceeded to become less expert as a result of participation in the CoP through the process of legitimate peripheral participation. From the analysis of the findings, the member who constructed identity was not valued by this CoP despite her entry the classroom as a semi-expert newcomer, participated legitimately and mastered ELF knowledge and skills critical for this GE classroom CoP (Lave & Wenger, 1991, p. 29).

Although Wenger (1998) describes some trajectories that lead out of a community as outbound identity trajectories, the notion could not portray the big picture of reverse identity this study suggested. When reviewing the literature, I found varying terms coined by a number of scholars such as bi-identity ([i.e. the performance of different identities in particular contexts] Bas, 2010), negotiated identities ([i.e. going in between] Jenkins, 2007; Baker, 2009), hybridized identity ([i.e. embracing cultural otherness and diversity] Bhabha, 1994). However, none of these notions involve identity development of the semi-expert newcomer or describe the reverse processes of identity development to a less expert member as a result of participation in the CoP through the process of legitimate peripheral participation. There was only the study of

Taylor (2015) whose mentioned the reverse role of a teacher to a student; however, the findings are more of a description of a reverse pedagogical role from an authority figure as a classroom instructor to a less powerful role as one of the students by acting as a friend to classroom students.

The study of a GE classroom CoP has implications for Lave and Wenger's (1991) concept of legitimate peripheral participation (LPP). That is, only involving newcomers and old-timers is insufficient in describing the identity and participation in a university language classroom, which is a multidisciplinary community. Instructors and students often belong to multiple communities, and this leads to participation across communities through a knowledge broker role (Wenger, 1998; Taylor, 2015), which is evident in this study (discussed further in sub-section 6.2.2). Furthermore, Lave and Wenger's view that newcomers are novices with little knowledge or skills and can progress to become experts is controversial when applied to the multidisciplinary community. The idea of legitimate peripheral participation is not able to fully explain the identity trajectories in this studied GE classroom CoP or even the trajectory of participants after the classroom ceases to exist. I therefore propose a non-linear journey of identity trajectory in legitimate peripheral participation (LPP) as well as emerging identity trajectories of the semi-expert newcomers and the reverse identity. In clarifying this point, figure 6.2 illustrates the emerging identity trajectories found in this studied GE classroom CoP which go against Lave and Wenger's (1991) LPP as a linear journey and Wenger's (1998) typology of identity trajectories.

Figure 6.2

The emerging non-linear identity trajectories in this GE classroom CoP

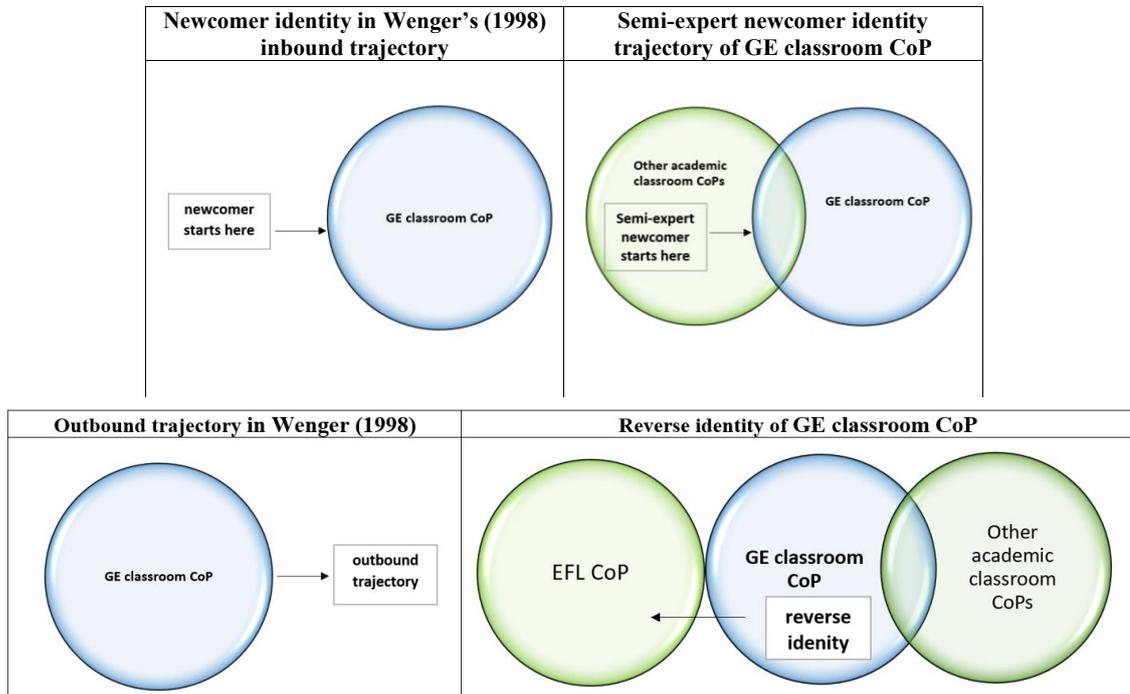


Figure 6.2 The model in figure 6.2 presented above reveals certain aspects of participation and identity trajectories that Lave and Wenger (1991) and Wenger (1998) do not account for. The evidence in this study suggests the need for a revised definition of a not-so-direct path of LPP that encompasses multidimensional paths for newcomers, and for a more contemporary definition of identity trajectories to suit higher education curricula. This includes defining and understanding the relevance of outbound identity trajectories and “reverse identity” formed through participation along this trajectory. In addition, the notion of ‘semi-expert newcomer’ that links to the inbound identity trajectory must also be taken into consideration as it portrays a more accurate picture of multiple overlapping academic classroom CoPs in a higher education context. Taken together, the findings presented here add to the existing literature on the problematic notion of typology of identities and legitimate peripheral participation (LPP) as claimed by Fuller and Unwin (2004), Harris and Simons (2008), Taylor (2014, 2015), Irving et al. (2020).

6.2.2 Identity and Participation: Contribution to Academic Classroom

Despite the need of a more sophisticated view of LPP that takes account of the different types of learning trajectories associated with different types of identities as these occur in the real world of academic classroom contexts, analysis supports the co-construction of identity and participation, a finding which aligns with Morita (2004) and Sung (2021a)' claims in their empirical studies. That is, the membership and identities that the students constructed in a given classroom simultaneously shaped and were shaped by their class participation and degree of alignment with the particular CoP values. Put simply, the data show that the students' participation had a reciprocal relationship with their sense of competence produced in the classroom and therefore developed identities as more competent members. Moreover, the degree of alignment between students' skills and knowledge and the demands and expectations associated with particular community context seems to contribute to their level of success in negotiating fuller forms of participation and constructing more desirable identities.

Rommie, Bella and Marina are the exemplars of the community members whose ELF personal experiences and ELF related knowledge and multilingual competences align with the demands of this World Englishes course objectives. Moreover, Rommie Bella and Marina seemed to be constructed as valued members and the class, as well as the instructor, seemed to value their contributions. They subsequently could convert their valued skills and knowledge into affordances for their identity transformation to become ELF users. In the sense of the LPP framework (Lave & Wenger, 1991), this facilitates their participation which advocates Wenger's (1998) concept of learning as participation and a source of explaining newcomers' identity change as they were increasingly recognized as belonging to and contributing to a CoP. This dynamic co-construction of identity and participation also suggests that negotiating identity is situated in, "the local classroom context—the social, cultural, historical, curricular, pedagogical, interactional, and interpersonal context—is inseparable from learners' participation" according to Morita (2004, p. 596).

Further to the extended notion of newcomers as we have discussed up to this point, the analysis of the findings in this study suggests the identities of students as knowledge brokers who performed informal pedagogical role by bringing

in knowledge from other CoPs and sharing with the GE classroom CoP. Although the broker role was mentioned in Wenger (1998), this emerging pedagogical role was not fully explored in either Wenger's (1998) or Lave and Wenger's (1991) situated learning and communities of practice concept, as Taylor, (2014, 2015) and Fuller and Unwin (2005) have already pointed out. As I have explored in chapters 4 and 5, throughout the GE classroom activities in this study, I tried to be a friendly teacher so as to create a shared learning environment. Thus, I often used classroom discussion activities as a way to enhance the students' engagement. This is where the identity of knowledge brokers (Wenger, 1998; Taylor, 2014, 2015) showed through storytelling related to students' background knowledge and ELF exposure experiences. From the data analysis, there arises the issue of knowledge being decentralized in a way that students themselves can perform a knowledge sharing role as the teacher does. Thus, the findings support Lave and Wenger's (1991) conclusions of decentralized knowledge as suggested in this studied classroom in the way that mastery does not only reside in the instructor but also in other students who hold the knowledge broker identity.

This study has important implications regarding the decentralization of knowledge in the classroom, despite the formal role of the teacher in managing learning. This is particularly relevant in interdisciplinary subjects that require interdisciplinary knowledge and skills. It challenges the limited scope of Lave and Wenger's (1991) CoP model, which is based on apprenticeship among professionals of the same occupation with a limited set of skills. Similarly, Wenger's (1998) notion of identity trajectory only accounts for full novices entering a completely new community, which is inadequate for today's overlapping communities. Although the GE classroom in this study is established anew for introducing Global Englishes knowledge and skills to English major university students, this classroom community of practice is not entirely new because it is located within higher education and connected to other academic classroom communities.

Although knowledge brokering can be done by students performing informal knowledge sharing, it is still important not to completely disregard the traditional learning environment of the classroom when discussing communities of practice, especially in an academic setting. The data analysis presented in this study does not negate the significance of pedagogical roles in ensuring the success and

sustainability of a community. In fact, the formal social role of the teacher was found to be crucial in driving the GE classroom community towards meeting the students' needs and achieving the course objectives. This study thus offers a glimpse at how the power differential is addressed when the classroom members are of unequal power in an effort to encourage the constructive pedagogical goal (Fairclough, 1989; Rees-Miller, 2000). It is worth noting here that in a university setting there is inherent unequal power not only between professors and students but also among more and less powerful peers (Rees-Miller, 2000). While the power differential was equally common whether or not classroom members were of unequal power, I felt that my formal role as teacher was vital. For instance, I handled more powerful student like Myah when she exercised her power over her less powerful peers by using my teacher's institutionalised power that inherently gave me greater power over students. By such virtue as institutionalised power held by the teacher over students based on greater knowledge, academic status, and age, as well as on the teacher's responsibility for assigning grades, I was bound up with an institutionalised right to direct the lessons for the purpose of the constructive pedagogical aim.

Throughout the course, the pedagogical context influenced my choices of classroom management. Whenever I saw Myah has gone too far in causing the class to go awry, I often intervened to bring closure to an unproductive dispute, draw the class members back, and return to the course content. This is also illustrated by my use of the elicitation sequence (Sinclair & Coulthard, 1975; Mehan, 1985) to encourage student participation and to lead the students to learn new ideas and further my own pedagogical aims. The use of the elicitation sequence in and of itself is further evidence determined by the institutionalised power held by the teacher. This is in line with a study of Rees-Miller (2000) in which professors tended to use linguistic markers such as elicitation sequence and teacher's institutionalised power in order to encourage students to participate actively in class which serves educational purpose in academic settings.

It is important to note that expressing disagreement does not always lead to conflict and should not always be seen as negative classroom interaction (Björkman, 2015; Konakahara, 2015). In fact, disagreement can lead to students generating new ideas and co-constructing new knowledge in the classroom. This is

especially true if teachers encourage collaborative participation and intervene when necessary (Matsumoto, 2018; Maroni, 2011). Therefore, it is important for researchers and educators to have a more inclusive and positive view of classroom disagreements, rather than automatically assuming that they are negative or nonpreferred action.

In sum, the data analysis in this study not only highlights the significance of teachers as authoritative figures in classroom interactions, but also suggests that expressing a different point of view, opinion, or attitude can be beneficial for students in academic contexts. This can increase their agency in learning and serve as a source of negotiating and constructing their identities. This is further discussed in sub-section 6.2.3.

6.2.3 Role of individual Agency and Language Ideology: Contribution to the Fields of ELT

As I have mentioned earlier, there are other emerging identities, namely the reverse identity and the bully identity, found in this Global Englishes classroom community of practice. Data analysis suggests the reverse identity of Nancy who despite her entry into the classroom as a semi-expert newcomer, participated legitimately and mastered ELF knowledge and skills critical for this GE classroom CoP (Lave & Wenger, 1991, p. 29), was not valued by this CoP. In addition to the reverse identity is the bully identity of Myah, with the help of humor to negotiate power, Myah was a powerful figure in the classroom community and in ELF community itself. Although she was able to construct an ELF user identity, Myah still reminds us of ‘mixed feelings’ (Jenkins, 2007) about membership to an ELF community that goes beyond a straightforward explanation.

While the frameworks of Lave and Wenger (1991) and Wenger (1998) are useful in understanding the identities of participants in this study, the emergence of the reverse and bully identities raises critical points regarding the negotiation and construction of identities in communities of practice. It is important to recognize that these identities are shaped by the interplay among individual experiences and life histories, the GE classroom community, language ideologies, the community of English language learners, the educational institution, and the broader Thai society. These factors, which operate at both micro and macro levels, contribute to the

negotiation and construction of identities in the GE classroom community, as illustrated in Figure 6.3.

Figure 6.3

Contributing elements to identity negotiation and construction in this GE classroom CoP

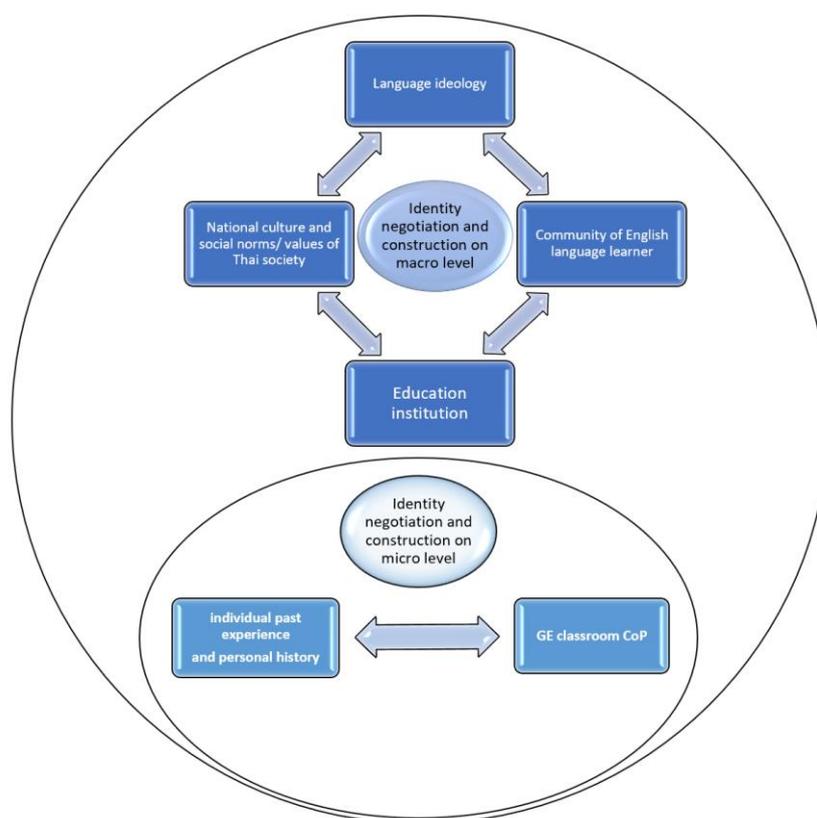


Figure 6.3 provides empirical evidence to support Wenger's (1998) proposition that personal factors, in addition to situational factors, are significant in identity and participation in communities of practice. In line with Morita's (2004) concept of personal agency, this explains how participants' identities were shaped by their agency and how their agentive positions helped them negotiate their identities in the social structures. The findings of reverse identity show that students enact their personal agency in various ways to shape their learning and participation and actively negotiate their roles in their classroom communities. It is suggested that students could choose not to align with the community's culture because they do not appreciate certain aspects of the particular setting. Unlike in Morita's (2004) study, this study accounted

for the emerging concepts of reverse identity and bully identity as beyond the binary concepts of participation or nonparticipation as proposed by Wenger (1998). Therefore, there is a need for further research to fully understand the emerging notions of reverse identity and bully identity.

The analysis of these findings implies that identity construction in a community of practice is not solely determined by whether a person is a novice or an expert, and it is not solely determined by the relationships among community members within the community itself. Instead, it is also influenced by how a community member perceives themselves within the broader social structure they are situated in. Here in this classroom, Nancy exercised her agency of being an EFL learner and constructed a reverse agency, a language ideology strongly evident in the macro level of broader community of English language learners as well as Thai society. Nancy's language ideologies were found to shape the ways in which she negotiated her ELF user identity accordingly. Nancy's construction of a reverse identity was not mainly based on her ELF knowledge and skills, but rather her perceptions and others' perceptions of her being proficient in mainstream English. Thus, from the analysis, it was revealed that the language ideologies held by Nancy impacted her identity negotiation. As was noted in Silverstein (1979), language ideologies attribute particular values and meanings to different languages and/or language varieties.

The analysis implied that Nancy's beliefs about language ideologies undermined her ability to construct a desirable identity as an English as a Lingua Franca (ELF) user in the classroom community. Her adherence to the idea that native-speaker English is superior to other varieties of English led her to view herself as deficient and disadvantaged in comparison to native English speakers, thereby limiting her ability to establish a positive ELF user identity. This is in line with Park and Wee's (2012) argument that 'the (imagined) distinction between native and nonnative speakers is a crucial factor in how speakers of English construct their own and others' positions in relation to the language' (p. 80). It could be suggested that Nancy herself in relation to native English speakers based on the perceived cultural and symbolic capital associated with them, as highlighted in Sung's (2021a) study. From the discussions above, it is suggested that Nancy exercises her agency to create better opportunities to learn which may pave the way towards her imagined communities and imagined identities (Umrani,

2015, p.69) as suggested by Anderson (1983) and Wenger (1998). As the findings demonstrated, Nancy realized that the ELF community had almost no connection with her imagined community of symbolic and material resources as suggested by Bourdieu (1977), which supports Norton's (2013) notion of investment. That is, learners' unique investment in the target language and the conditions under which he or she speaks and practices is heavily influenced by what she/he perceives will increase value in the social world e.g., academic achievement and career advancement. Thus, from the data analysis, even though the findings revealed that Nancy understood the reality of ELF in real world usage, she acknowledged the limited use of ELF outside of the classroom community and she believed that her proficiency in mainstream English is a better investment with greater potential returns for her future than proficiency in ELF. This supports Anderson (1983) and Wenger (1998) as well as Norton's (2001) empirical study suggesting that Nancy's image of the world as well as her understanding of her relation to the world had come into conflict with the GE community values. Nancy's beliefs about the limited instrumental value of ELF resulted in her lack of motivation to invest in learning it. Her motivation to learn English was driven by other factors that did not align with the community's goals, which in turn hindered her efforts to participate fully in the joint enterprise of the community.

The data analysis suggests that Nancy's language ideologies towards ELF acted as a constraint in her negotiation of fuller forms of participation towards a more expert identity in this community. The data revealed that when classroom content focused on values of ELF Nancy's struggle to reconcile her imagined identity with the practices of the classroom led her to construct a "reverse identity". Norton and Toohey (2011) argue that the negotiation and reconstruction of identities occur within communities of practice, and involve the exchange of knowledge to position one identity over another, which inevitably impacts our identities. The findings further supports Hooper's (2020) empirical study in the sense that a student participant used her imagination to position herself in relation to a wider community of EFL learners and in turn, defined her competence based primarily on native standards of English that she believed would legitimize her within her desired imagined community.

This is another implication suggesting the importance of individual agency in identity formation and how it can shape individuals' participation in

communities of practice (Jawitz, 2009). Identities such as the reverse identity in the GE classroom exemplifies this point. As such, identity is not a fixed and essentialized product but rather a dynamic and ongoing process of self-construction and negotiation (Block, 2007). Thus, each individual is free to negotiate and construct their own identity through learning and dreaming of new possible selves.

The role of language ideology has a high influence on identities. The implication concerning power relations here is that the macro social structure e.g., national culture and social and cultural norms/ values affects the power relations in a community of practice. At this point, identities are heavily influenced by norms and values in the Thai society. In Thailand, where traditional language ideology as opposed to Global Englishes paradigm is highly valued, education and schooling are particularly in adherence to native speaker norms (Boriboon, 2011; Choomthong, 2014; Rajani Na Ayuthaya & Sitthitikul, 2016). From the data analysis, it was shown that when describing language proficiency, the two students Nancy and Miki attached themselves to subject positions which are characterized by inadequacy and insufficiency which contributed to poor language learner identity. These aforementioned identities were formed and negotiated which implicitly signaled the power assigned to native speaker as norms to which they compared their performance.

Nancy's language ideologies, along with her agency, played a crucial role in mediating her negotiation of fuller forms of participation and the construction of her desired identity in the community. This finding emphasizes the importance of considering individual agency and language ideologies in the negotiation of identities within communities of practice. Moreover, as highlighted in Sung's (2021a) study, students' language ideologies regarding the limited value of certain linguistic capital for their future could lead to their lack of identification with the community and hinder their ability to negotiate and construct desirable identities. It could also lead to an acceptance of marginalized identity in particular community.

Nancy's view of herself as a deficient and disadvantaged user of English together with the superiority of native-speaker English over other varieties of English especially compared to native speakers of English undermined her negotiation of an ELF user identity. This is also supports Sung (2021a) in that the role of a native

speaker ideology that imposes on a construction of a competent English language user identity.

Before her participation in the GE classroom CoP, Miki adopted the subject position as an unsuccessful learner as well as of an incompetent user of English. While the findings reported here imply that community member's identity construction is also heavily influenced by the participants' past experiences and life history (Blåka & Filstad, 2007), the identities constructed by Nancy suggest that native speakers hold power and are considered the norm to which non-native speakers compare themselves. This comparison often results in feelings of deficiency (Jenkins, 2007). Nancy's view of language learning was strongly influenced by the educational system, which upholds native speaker norms, as that was the most accessible identity option for them. This compartmentalized view of language probably derived from language ideologies imposed by the role of educational institutions. However, this perspective is not surprising, given that most foreign language learning experiences are obtained through educational contexts (Bourdieu & Passeron, 1990). The transition from an EFL learner to an ELF user identity involves negotiating power dynamics, which can either enable or constrain the range of identities available for negotiation (Cummins, 1996, p. 15).

An issue to which I now turn, apart from power relations assigned to native speakers as norms, is imbalanced power between non-natives themselves pinpointed by Jenkins (2007) as the hierarchical power – the second tier of power relations among non-native speakers. The study revealed that not all non-native speakers of English were regarded as equally worthy for ELF communication, despite the fact that different varieties of English were considered to be part of the ELF community according to Jenkins (2000, 2002). It is noteworthy that Myah held unfavorable opinions about various non-native varieties of spoken English, which supports Jenkins' (2007) notion of the "accent hierarchy" that ranks non-native speaker accents in a hierarchical manner, and people tend to assess different varieties of a language in this hierarchical manner.

Not only Indian varieties was mentioned in Myah's criticisms, but other non-native varieties within Southeast Asia such as the Philippines, and Thailand's neighbouring countries, who are portrayed as inferior to Thais were mentioned as well. As reflected in the analysis, Thailand was overly propagated as culturally and

economically more advanced than these countries. Not only is a power imbalance observed in Myah's disrespectful comments towards other non-native varieties of English, but what comes across quite distinctly from the data generated is the conspicuous lack of empathy and understanding for other non-native English varieties speakers.

Here, the analysis of the findings in this study suggests that learner's identity is heavily mediated by a range of factors, including the broader social structure as well as norms and values in the Thai society. Learner's perceptions of the relationship between English language and identity strongly suggest a superiority-inflected understanding of Thais that runs contrary to the global harmony that the ELF paradigm ostensibly sought to develop. The top-down view of "Thai exceptionalism" (Noom-ura, 2013) is likely to influence how foreign countries and citizens of some countries may have been viewed and how the other Asian countries are "othered" by Thais in general. This demonstrates that Thai people tend to have prejudices against other countries and its people.

Clearly, the findings of the present study correspond to the findings of other studies (e.g., Jindapitak & Teo, 2012; Apiruangkit, 2018; Kalra & Thanavisuth, 2018; Phusit & Suksiripakonchai, 2018; Huttayavilaiphan, 2021) that linguistic ideology and prior experience with the particular variety does affect the credibility of the speaker of that variety, not the other way around. The evidence supports the claim that there is an unequal social power of particular social groups that pervades linguistic ideology in Thai society and issues of identity are often associated with inequitable power relations (Higgins, 2014; Costa & Norton, 2016).

There seems to be a hierarchical relationship between different non-native accents of English, similar to the unequal relations observed between native-speaker accents and non-native speaker accents. This hierarchy persists within the ELF community, indicating that power issues still pervade the ELF community. Here, the findings are consistent with previous studies by Costa (2016b) and Sung (2014a) that highlight the importance of power dynamics in ELF communication. One's desired social identity is derived from how the person wishes to be identified. In this case, one participant (i.e., Myah) in my study did not want to be identified as somebody from a country where the stereotypes as unacceptable.

While the participants in Sung's (2014a) study held negative views about several East Asian speakers of English, cultures such as Japanese are stereotyped as highly respectful in Thai people's minds; therefore, people tend not to regard it as negatively as others. This perception is confirmed in Bailey's (2010) study that Japanese and certain Asians in America generally could not be assigned a stigmatized racial identity because they were so powerful economically. Regrettably, prejudices against a country and its people are inextricably linked with one another (Blackledge, 2004). The implied message transmitted here is that we live in a hegemonic system that often assigns language-based stigma (Birney et. al, 2019) through stereotypical language-based judgments of social class status, race and ethnicity to English language spoken with a non-native variety. It appears that our sense of identity may be related to the image of how others make judgments about our identities, based on our speech, that may run counter to the ways in which we see ourselves. Indeed, native standard ideology seems to perpetuate social hierarchies in Thailand and in turn reinforce the status of Standard English as a sign of superior intelligence associated with higher social classes and superior to other non-native varieties (Milroy & Milroy, 1985; Lippi-Green, 1997). As Thai people regard English as a tool for symbolic power, English L2 learners in Thailand tend to identify with that spoken by more powerful group in power hierarchies as having more prestige than themselves and aspire to equal that prestige status. As a result, even though speakers of stigmatized varieties of English are discriminated by the dominant ideology, they choose to remain marginal and are undeserving of the prestige and resources enjoyed by other powerful members of society.

In addition, the analysis indicates that learners may not want to choose simply between either an EFL or ELF identity, as in the case of Myah. Instead, identity construction goes beyond the binary of 'native' versus 'target language' and involves the integration of both in today's fluid and globalizing world. Myah's perceptions support the idea that learners may construct a 'dual identity' (Jenkins, 2007) as part of a global ELF culture while still maintaining their desire for a native-like English identity in their local context.

It is commonly observed in the literature on English as a Lingua Franca (ELF) that conflicts arise in ELF contexts with regards to L2 learners' identity,

especially when their desire to belong to the global community conflicts with their loyalty to their local community. However, the present study revealed the other side of the coin where L2 learner wishes to project a global identity (Sung, 2014c), belong to a wider global ELF community while being intra-nationally acceptable and processing symbolic and material resources (Bourdieu, 1977), and avoid facing hurdles to success in professional institutions of Thai society.

According to Bourdieu (1977), speakers in expanding contexts who speak the L2 with illegitimate English may face negative consequences, as they could be evaluated negatively not only in terms of their accent but also of their social identity, which is expected to adhere to the norms of educated non-native speakers. For Myah, her most important identity at this point was no longer that of an EIL speaker in the global context, but rather that of a successful English user in Thailand. To meet this expectation, Myah had to conform to the dominant linguistic ideology in Thailand.

Myah distanced herself from language-based stigma attitudes however, by accepting ‘global identity’ (Sung, 2014c) and affiliating herself with a wider global ELF community as it was perceived to be associated with the ability to communicate with speakers from a variety of Englishes, open-mindedness about different cultures, resistance being imposed upon NNEs status and confidence when using English internationally (Sung, 2014c). In a similar vein, a Chinese participant in Jenkins’s (2007) study reported her eventual selection to sound like an NS of English in order to conform to strongly held Chinese accent attitudes and sound like an NS of English. This implies the salient part of her identity as successful English teacher in China rather than that of EIL speaker community. The indications are that it may be local forces (in several expanding circle regions) that are sustaining the local hegemony of English (Luk & Lin, 2006, p. 12, as cited in Jenkins, 2007). It is sometimes not a simple case of an NS of English ‘telling’ expanding circle NNEs what is best for them but rather, a matter of local choice that maybe L2 users themselves who want to be native speakers as the product of the many pressures on them (Cook, 1999, p. 196, as cited in Jenkins, 2007).

Given the participants’ multiple identities, this study suggests that the relationship between language preference and identity negotiation and construction is not as straightforward as what is typically portrayed in the ELF literature (Jenkins,

2000, 2007). Therefore, the notion of an ELF community may not necessarily address the issue of perceived power imbalance between different speakers of English, and the ELF community cannot be described as a completely democratic and equal platform for global communication (Jenkins, 2000, 2007). The analysis suggests that the ELF community still experiences the issue of inequality, but in a different way. Therefore, the ELF community should be viewed as a “multilithic” community, as coined by Sung (2014a), where multiple identities exist and a “negotiable identity” is allowed (Pavlenko & Blackledge, 2004; Jenkins, 2007). The community is composed of ELF speakers with different L1s, cultural backgrounds, and proficiency levels in English, who may identify with other members to varying degrees (Baker, 2011b; Seidlhofer, 2011). Nevertheless, although the findings presented in this study emphasize that language ideologies are imposed by the role of education institutions and native speaker norms have power, power relations appear to be different in this community context. The context where participants can negotiate identities as lingua franca users provides powerful identity options that allows the students to see themselves as a competent users of English.

What can be seen from the analysis, therefore, brings us to another major implication in which the classroom can be a locus of identity negotiation and construction. In almost all cases but one (i.e. Nancy), students constructed their identities as EFL users. I turn briefly, by way of illustration, to Miki and Myah. Miki and Myah moved from other educational contexts in which English was seen from within language ideologies imposed by the role of educational institutions to this studied Global Englishes classroom community where English was seen as resource for everyday lingua franca communication. The findings reported here contribute to our nuanced understanding of the impact of educational experiences during the course of World Englishes on her transformation of EFL identity. More specifically, they moved from an EFL classroom CoP to an ELF classroom CoP. The changing contexts had an impact on their EFL identities and enabled their construction of ELF user identities.

The fact that they were able to negotiate and construct ELF user identities suggest an intertwined relationship between identity and legitimate peripheral participation (LPP) of Lave and Wenger’s (1991) that played a substantial role in the development of identities of the community members. As was demonstrated earlier, the

very fact that Myah constructed a dual identity and had mixed feelings about EFL and ELF could be interpreted as a sign that she was taking the notion seriously, and beginning to distance from the prevailing Western-centered paradigm that imposes on her language-based stigma attitudes. It is worth noting that Myah's dual identity was negotiated in a process in which newcomers acquire knowledge and skills critical for that particular community of practice by interacting with more experienced community members (Lave & Wenger, 1991; Wenger, 1998).

During participation in this classroom community, the participants encountered new social situations as ELF users; English as a lingua franca knowledge and skills that this CoP value. Thus, access to new social and linguistic resources in this GE classroom community resulted in the adoption of new identity repertoires which included features such as respect for diverse cultures and identities and using ELF strategies to cope with communication difficulties while EFL ideologies with their language learner positions started to lose their power. Significantly, the sense of growing proficiency and confidence was related to self-identity change, which suggests that this GE classroom community of practice contexts may be conducive to a construction of an ELF user identity in ways different from experiences in other university language classroom contexts.

In a similar vein, Virkkula and Nikula's (2010) study about Finnish engineering student identity construction in ELF context also illustrates that the opportunities to see the use of English as a lingua franca are that of a collective language user identity and the emergence of a new norm for comparison, other non-native speakers or users of English as lingua franca in this classroom community. This can particularly be viewed in relation to me as her teacher who was seen having a high level of English proficiency and also saw herself as an English user, which suggests an available identity option.

6.3 Summary of the Chapter

This chapter discusses various overlapping issues, including the negotiation and construction of identity within social practices, as well as the contributing factors to these identity constructions within the context of a Global Englishes classroom and in the field of English language teaching and learning.

A thorough investigation on elements of the community structures provides a clearer picture of a distinctive characteristics of the community which is crucial in understanding identity negotiation and construction through participation in this particular CoP. Looking through the lens of the English language classroom, especially in a higher education context, identity negotiation and construction appears multiplex. This, therefore, confirms that the classroom can be a locus for identity negotiation and construction and the classroom teacher as a facilitator for helping students as well as sharing the required knowledge. Despite the importance of pedagogical roles for viability of the community, the findings also lead to the notion of decentralized knowledge as an informal pedagogical role of knowledge sharing which emerged in identity and participation.

The multiple identities that emerged in participation informs us of the significance of individual agency as one can choose their own path which results in various forms of identity construction. This aspect of the findings subsequently pinpoints a problematic notion of LPP of Lave and Wenger (1991). More specifically, the simplistic view of LPP also leads to a problematized notion of a typology of identity trajectory in Wenger (1998), particularly the inbound and outbound trajectories. This poses questions about a redefined notion that could better suit an academic classroom in a higher education context.

In addition, the discussions indicate other contributing elements influencing identity negotiation and construction which are an interplay among personal experience, language ideology, the community of English language learners, the educational institution, and the broader social structure of Thai society. With these issues in mind, implications include the classroom as a site for identity negotiation and construction, pedagogical roles in facilitating learning, the importance of knowledge and skills, and the significance of learners' voices and agency.

CHAPTER 7

CONCLUSION

The initial part of the chapter (7.1) presents a summary of the key findings, divided into two sub-sections corresponding to the following research questions:

1. What are the elements of the Global Englishes classroom as a community of practice?
2. How do the participants (i.e. Thai higher education students and me as their instructor) participate and negotiate their identities in this Global Englishes classroom as a community of practice?

The discussion in section 7.2 specifically focuses on key findings of research questions two, which delves deeper into the implications for researchers, classroom teachers and practitioners who work in fields associated with communities of practice and Global Englishes and English L2 learning. Furthermore, the study's findings have important implications for pedagogy in the context of Global Englishes and English language learning, and suggest the need for innovative approaches when designing innovative pedagogy for the Global Englishes-informed course. Section 7.3 then provides a discussion of the limitations of the study. In 7.4, recommendations for future research are provided. For the last section, 7.5, the chapter concludes with a final remark summarizing personal reflections of how this research enquiry has had an impact on me as a practitioner and researcher.

7.1 Key findings

7.1.1 Theorizing an Academic GE Classroom as A Community of Practice

This sub-section concludes the findings from the study to answer the first research question of the elements of the Global Englishes classroom as a community of practice based on Lave and Wenger (1991) and Wenger (1998) CoP concepts. The analysis suggests that the studied GE classroom can be viewed as a community of practice of the English major undergraduate students in higher education enrolled in the Global Englishes class to acquire Global Englishes knowledge and skills required for their degree completion. Interactive classroom activities facilitate a mutual

engagement among members which, in turn, reinforce their classroom participation. It is recognized that participation in the classroom is not solely an individualized aspect of acquiring knowledge but also a social aspect that involves sharing stories and information among all members of the classroom community. The findings suggest that in such a community, where classroom participants engage in social practices, sharing stories and humor play a significant role in helping members negotiate their identities and in turn, signify their membership.

As students engage in social practices (i.e. learning Global Englishes content and ELF skills), they must negotiate their identities in order to become competent members of this GE classroom community of practice. The findings suggest that the idea of competent membership is important as an enabling factor contributing to legitimate peripheral participation and accumulation of knowledge the CoP values (Morita, 2004).

The findings of this ethnographic study present evidence that challenges the concept of a linear journey of legitimate peripheral participation (LPP), as proposed by Lave and Wenger in 1991. This academic GE classroom exemplifies that participation in communities of practice has become more intricate, particularly within the higher education context. The first point is that students inhabit multiple academic communities of practice and must “cross the boundary” (Wenger, 1998) to share their knowledge and skills with other students. This dynamic has led to the emergence of the concept of the “semi-expert newcomer” (Taylor, 2015), which suggests that community members in interdisciplinary subjects require more sophisticated identities as knowledge has become increasingly complex and demands interdisciplinary knowledge and skills.

The findings suggest that newcomers are not complete novices, but rather semi-experts, which challenges the idea of legitimate peripheral participation as a linear path towards mastery. On the other hand, full participation might not necessarily lead to full membership or full expert status as the concept of ‘reverse identity’ arises. The process of becoming a full expert in a community of practice is not always a simple linear journey. There may be other factors involved in achieving full expertise beyond just legitimate peripheral participation. Moreover, these more intricate forms of participation are closely tied to “identity trajectories” that differ from the

traditional inbound and outbound trajectories outlined by Wenger (1998). To accurately reflect the modern concept of “semi-expert newcomers” (Taylor, 2015), reverse identity, and even the more ambivalent role of the bully identity, these identity trajectories may need to be redefined and reconceptualized. It is evident that participation within a community of practice is not a straightforward process. An academic GE classroom, like the one in this study, serves as an illustration of a classroom community of practice that entails multifaceted social participation in diverse forms. Thus, to comprehend the construct of a community of practice, it is necessary to consider it within its situated context.

7.1.2 Identity Negotiation and Construction in the Global Englishes Classroom

The key findings in subsection 7.1.1 are closely linked with the findings in this sub-section, which address the question ‘how do the participants (i.e. Thai higher education students and me as their instructor) participate and negotiate their identities in this Global Englishes classroom as a community of practice?’

The analysis of the findings reveals that identity negotiation and construction in this classroom community of practice are multiple, contradictory, and to some extent, blurry. As discussed earlier, this GE classroom CoP is a formal classroom structure. As such, teacher is automatically placed an old-timer (Sung, 2021b; Norton, 2001) who is expert in the fields of Global Englishes knowledge. It appears that although I was assigned a teacher role due to my formal social role, I negotiated my teacher identity and constructed an identity as a friendly teacher and one of the peers to facilitate learning. Nonetheless, based on the nature of the course as a multidisciplinary subject, knowledge from related disciplines was important. Hence, the identity of knowledge broker (Wenger, 1998) and semi-expert newcomer (Taylor, 2015) emerged. This has led to the second aspect of the identity construction where there were knowledge broker identities of students who performed informal pedagogical roles of knowledge sharing. As mentioned, being semi-expert newcomers meant having prior knowledge about Global Englishes, thus certain students became knowledge brokers in the classroom. It clearly shows that participation and competence in reproducing appropriate academic content in the classroom CoP are negotiated through skills and expertise which contribute to legitimacy of certain participants in

performing informal knowledge sharing roles in the community. However, this indicated that the formal pedagogical role is still crucial in the viability of the community (Fuller & Unwin, 2004; Harris & Shelswell, 2005; Taylor, 2014, 2015), especially when teachers manage imbalanced power relations when the classroom members are of unequal power relations for the purpose of maintaining pedagogical aims.

In addition, participants in the GE classroom community negotiate certain identities when they choose to exercise their ‘individual agency’ (Morita, 2004) in unique ways. Some members choose to follow a direct path from newcomers to construct identities of experts, others might choose to have the reverse identity and direct oneself out of the community. These findings challenge the concepts of LPP and identity trajectory proposed by Lave and Wenger (1991) and Wenger (1998) by emphasizing the significant roles of ‘individual agency’ (Morita, 2004) in the process of participation and identity construction. To clarify, classroom identities are shaped by an interplay between micro factors which is not only restricted to learning Global Englishes, but also related to personal experiences and life history. In addition to the social structures within the classroom, identities are constructed and negotiated based on macro-level factors, including language ideologies, the broader community of English language learners, the educational institution, and the broader social structures in Thailand. The study revealed that within the ELF community, certain L2 English speakers were more preferred than others, suggesting that identification with other members was sometimes selective. This implies that it may not be linguistic imperialism but rather local factors that maintain the dominance of English in certain contexts.

7.2 Conceptual and Pedagogical Implications for the Fields of ELT

7.2.1 Conceptual Implications

The results of this study have significant conceptual implications for future research in the area of the communities of practice.

First, it was observed that legitimate peripheral participation can lead to expertise; however, the study identified some limitations in the CoP model,

particularly in terms of identity trajectory (Wenger, 1998) and concept of LPP (Lave & Wenger, 1991), which need further exploration. Arising from multiple identities found in this Global Englishes classroom community of practice overlapping with other academic classroom CoPs within the higher education context, there seem to be certain aspects related to forms of participation and identity trajectories that the works of Lave and Wenger (1991) and Wenger (1998) fail to address. Therefore, it is important to conduct further studies with regard to distinctive characteristics of academic classrooms that overlap with other academic classroom communities of practice.

The evidence from this study suggests a need for a redefined definition of LPP, as the traditional one-dimensional direct path from newcomer to master does not fully capture the complexity of identity negotiation in contemporary higher education settings. Moreover, the conceptualization of identity trajectory must be expanded to include other notions than outbound identity trajectories such as the formation of ‘reverse identity’ as well as other types of identity negotiation such as the bully with which members negotiate to gain legitimacy in the classroom community of practice. As such, it is evident in this study that identity trajectory is an indirect path. Additionally, the notion of ‘semi-expert newcomer’ that links the inbound identity trajectory must also be taken into consideration as it portrays a more accurate picture of an overlapping academic classroom CoPs in the higher education context. Therefore, further exploration of forms of participation and identity trajectories could yield fruitful results, as there may be additional suggestions beyond the findings of this research project.

This study has confirmed that the identities of L2 learners are multiple, dynamic and subject to change over time and space and the notion of an ELF community is beyond the simplistic EFL versus ELF dichotomy. That fact that issues such power imbalance between non-native speakers still exists within the ELF community calls for a revised notion of an ELF community that is not as straightforward as a society of an egalitarian democracy (Jenkins, 2000, 2007). Simply put, the ELF community maybe seen as a ‘multilithic’ community being made up of ELF speakers of different L1s, cultural backgrounds, and levels of proficiency in English, who may identify themselves to greater or lesser degrees with other members of the community (Baker, 2011; Seidlhofer, 2011).

7.2.2 Pedagogical Implications

Further to a call for a redefined notion, in the field of English language teaching and learning, classroom teachers can understand classroom identities and participation through lens of the communities of practice model. On a more practical level, the presence of multiple identities in the researched classroom shows that the classroom is a space that provides opportunities for positive identity negotiation and construction especially through the lens of English second/ foreign language teaching and learning. Taken from Lave and Wenger's (1991) notion of situated learning and identity negotiation, knowledge and skills significantly contribute to identity negotiation and construction in classroom.

The presence of multiple identities in the classroom community of practice are important to pedagogical roles in facilitating learning and classroom management. According to Lave and Wenger's (1991) perspective, it can be argued that successful learning involves successful identity construction and negotiation. In light of this, it is important for classroom teachers to encourage the participation of students with diverse needs and provide opportunities for classroom participation.

In academic settings where an institutionalized power differential exists, I suggest that teachers re-conceptualize conflicting attitudes or opinions in the academic classroom as a positive and learning opportunity for both teachers and students. Most importantly, teachers should provide enough space for students to express their attitudes or opinions and allow their agency to develop. However, the manner in which teachers react to how students coordinate their multiple nonverbal resources should also be taken into consideration. The role of nonverbal resources (e.g., humor, teasing, and silence, etc.) could contribute to communicative practice, which can be a normal part of academic interactions especially in ELF classroom contexts where different linguacultures exist. It is true indeed that there is no universal method for how to understand nonverbal interactional resources that applies to all students; however, teachers should not react to these resources based on cultural stereotypes. Instead, taking an ethnographic perspective and carefully attending to students' nonverbal behaviours can help teachers be more productive and achieve mutual understanding in the classroom so as to direct the class towards a constructive pedagogical goal.

Despite the official role of the classroom teacher in managing learning, this study also offers an important theoretical implications on decentered knowledge. Teachers could assist students in taking on powerful roles in peer-peer knowledge sharing in which students themselves play an informal pedagogical role in classroom participation (Kapucu, 2012). In essence, these informal pedagogical roles are crucial to language learning, particularly in classrooms that encourage multilingualism. Although the study's context is specific, knowledge sharing and co-construction of knowledge within classroom communities of practice, along with the emergence of informal teacher identities, can be extended to other language classrooms. The study provides a framework for pedagogical strategies that can help teachers understand students' identities in social practices especially in L2 learning.

As evident in the findings, skills and knowledge as legitimate resources to engage in practice, individual agency, and alignment with community practices enrich our understanding of the students' participation and identity construction in the English language classroom. It was evident that the students participated actively in the classroom activities as they mobilized skills and knowledge as legitimate resources in order to engage in learning practices. However, it emerged from the analysis that students participation and identity does not merely depend on their skills and knowledge, but are closely intertwined with other aspects, which brings us to the next point in extending our understanding of participation and identity in L2 learning.

It has been observed that particular identities, such as the reverse identity, are restricted to certain members. The existence of this identity trajectory indicates the agency of individuals. Put simply, members have the ability to exercise their agencies in a specific manner, Nancy for instance chose to construct an EFL learner identity despite being a semi-expert whose ELF knowledge and skills were valued in the classroom. The students enacting their individual agencies reflected the students trying to take control of their academic life by negotiating their multiple identities apart from certain roles and identities imposed on them (Morita, 2004). Hence, the present study contributes to the existing body of knowledge suggesting the value of learners' voices and agency (Taylor, 2014). We should encourage classroom

participants to have a voice so that their individual agency can be exercised and their identity can be created in the classroom.

Furthermore, in considering L2 learners' agentive actions, the present study implies a further link to the notion of imagined communities (Anderson, 1991; Wenger, 1998). Alignment with learners' imagined community may prompt members to exercise individual agency with their respective imagined communities (Norton, 2001). This highlights a need for research of the importance of addressing both participants' past life histories and their envisioned futures in developing an understanding of their current identity negotiation and construction in participation with a particular CoP (Haneda, 2006). Furthermore, understanding broader elements e.g., roles of language ideology and cultural norms/values in a broader social structure that might impose on students identity negotiation and construction is also important not only for a further research, but also for the classroom teacher to conduct the course.

According to the findings, the role of identity in L2 learning and in ELF is expected to remain significant in the future. Norton (2000) believes that one aspect of identity in language learning is how one perceives future possibilities. Therefore, whether NNEs teachers will adopt ELF ideology (and pass it on to their learners) will depend largely on how they perceive the wider English-speaking context and the extent to which they believe such varieties will enhance or discriminate. Therefore, it is imperative for teachers to offer L2 learners realistic English usage. To communicate on a global scale, L2 learners must cultivate an inclusive attitude towards diverse Englishes and be willing to accommodate as needed. Since ELF communication inevitably involves linguistic variations, instilling L2 learners with an open-minded attitude towards linguistic diversity is crucial in nurturing global citizenship.

Lastly, with regard to course administrators and policy makers with a specific focus on Global Englishes paradigm and English language learning, this study provides pedagogical implications in terms of course content and syllabus that can equip students with knowledge and skills necessarily in real-world usage. The research findings reveal that education plays a critical role in the (re)construction of identities and power relations related to language ideology, despite the long-standing dominance of traditional English language teaching paradigms in Thailand. Therefore, it is essential that education allows learners to adopt positive identities. Instead of viewing

themselves as inadequate non-native English speakers, students should perceive themselves as English language users, English as a lingua franca users, multicompetent speakers, and/or international users of an international language (Cook, 1999, p. 204; Seidlhofer, 2003, p. 23; Virkkula & Nikula, 2010).

For a start, I propose a bottom-up approach be adopted in designing innovative pedagogy for the Global Englishes-informed course which is presented in figure 7.1.

Figure 7.1

Innovative pedagogy for the Global Englishes-informed course

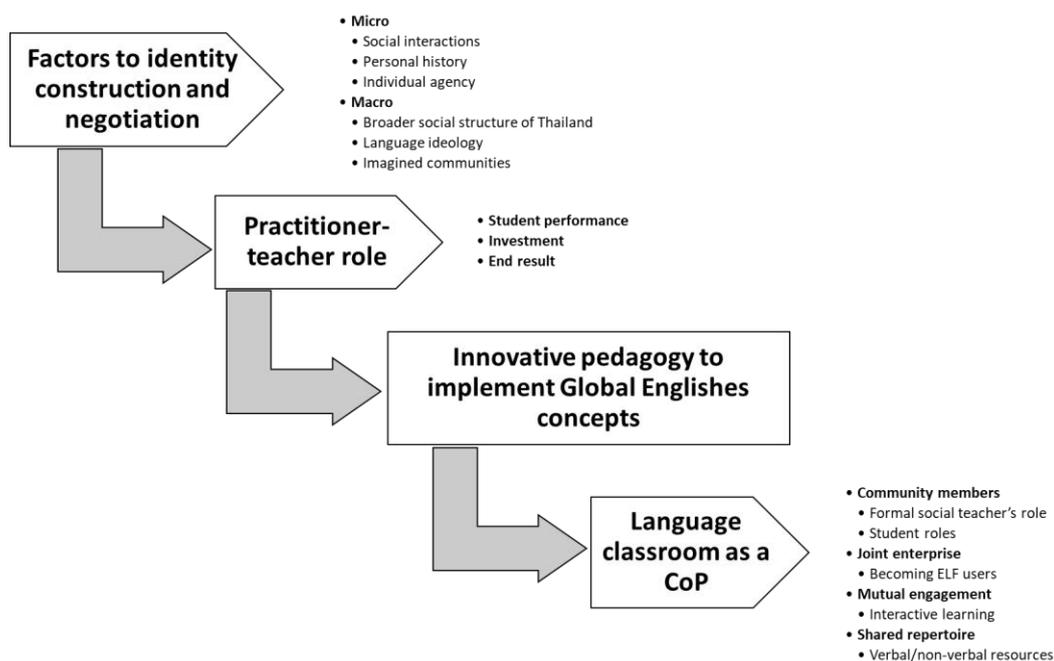


Figure 7.1 demonstrates that innovative pedagogy involves understanding the complex interplay of individual and social factors that influence language learning and identity negotiation. In order to run a successful Global Englishes class that delivers appropriate course content and meets the real needs of learners, the teacher will need to negotiate one's role as a researcher to look at identity and participation in a context-specific way to understand L2 learning. This involves looking at the Global Englishes classroom as a community of practice with a joint enterprise of learners becoming ELF users through mutual engagement of interactive learning and

shared repertoire of both verbal/non-verbal resources. However, Global Englishes classroom participation is not only about learning the concepts but also about negotiating and constructing identities among power imbalances. As such, the teacher needs to understand cultural elements as well as the roles of individual members to manage the classroom effectively, resulting in students being able to participate legitimately and the classroom becoming a source of positive identity. As the present study and others (Pennycook; 1994; Pavlenko, 2003; Jenkins, 2007; Zacharias, 2010; Costa, 2016, etc.) show, using innovative pedagogy as community of practice partnered with ELF-oriented materials, in conjunction with strategic identity making can yield productive results. All things considered, ELF classrooms can be a “contact zone” (Pratt, 1991) where ongoing negotiation of the different ideological values that learners bring with them can be met.

7.3 Research Limitations

The study is limited by time constraints as it only covers one semester and one classroom. Therefore, generalizability of the findings in other contexts may not be the standard, but rather serve as a guideline for researchers and practitioners interested in identity construction and participation in communities of practice, specifically in the context of Global Englishes content-related courses in higher education context in Thailand.

The limited time also resulted in an imbalance in the data sets across the research instruments. By doing participant observations as well as serial informal interviews, I was not able to clearly separate data generated from both sources, which affected the presentation of my findings. However, to balance the limitations, I provided rich detail and in depth accounts to portray a transparent understanding of the participants’ stories. Furthermore, I triangulated the data with the personal reflections of participants via their diary entries.

In addition, this project had to exclude some aspects of community of practice concept that could shed light on other critical elements of identity construction in classroom community of practice, for example, we could analyze findings through the cultural lens in relation to power relations embedded in social structure.

Nonetheless, this research study gained valuable insights into identity and participation which is an integral part to the communities of practice of model.

7.4 Recommendations for Future Research

For future research, this study can be replicated in other settings, particularly in the area of English language learning in an academic classrooms setting. Since this study confirms that the classroom can be viewed as a community of practice, future research can be conducted using the community of practice model to cultivate the classroom as a community of practice. This would provide a classroom practitioner/researcher with insight into how to tailor classroom activities and an environment that would enable students to learn as well as promote positive identity construction.

Moreover, a conceptualization of community of practice model in relation to identity construction should be further investigated so as to portray a more accurate picture of an overlapping academic classroom CoPs in a contemporary higher education context. By attending to the issues, it would be truly beneficial for all those whose interests lie in the areas of communities of practice and academic classroom learning.

7.5 Final Remark

Having explored this studied Global Englishes classroom, my questions regarding identity construction and participation in classroom have been answered. What is clear is the value of integrating differing perspectives to create a richer understanding of participation and identity in English language learning. The findings point to the fact that understanding the students as well as the broader social structure we live in is as critical as it is an essential part of classroom room teachers to facilitate learning. It is also important to have a teacher who performs a formal pedagogical role since a facilitative leadership plays a vital role in determining the direction of community members' actions and make a community viable. Moreover, co-construction of knowledge and collaboration is important especially in the interdisciplinary nature of academic classroom in higher education.

Furthermore, the theorization of this classroom as a community of practice extends my understanding as classroom practitioner for applying these practices in the classroom environment. First, there is no one-size-fits-all approach to creating similar classroom environments of different courses since every discipline has different specifications. More importantly, expectations from students are different for each class and for classroom teachers who are the facilitators. Thus, they need to be able sense the students' varying tendencies and use appropriate strategies to tailor class activities that also account for factors such as individual agency and macro structures, which can enhance the learning process for students. Finally, as a researcher, tailoring similar practices to different classroom settings might provide further insights into different perspectives regarding L2 classroom learning.

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APPENDICES

APPENDIX A
Higher Education TESOL and Applied Linguistics Programmes
Offering a Global Englishes Component

Country	Institution	Unit/Course/ Programme Name	Module
United Kingdom	The University of Southampton	Programme (MA Global Englishes)	MSc Global Englishes
	University of Durham	Course (MA TESOL)	World Englishes
	UCL (University College London)	Course (MA TESOL)	English In Diverse World Contexts
	University of Glasgow	Course (MA TESOL)	Which English? Sociolinguistics and language teaching.
	University of Edinburgh	Course (MSc TESOL)	Global Englishes for Language Teaching
	University of Bristol	Course (MA TESOL)	Globalisation and the Politics of English
	University of Bath	English In Diverse World Contexts	Teaching and Assessing English as an International Language
	Birbeck, University of London	Course (MA TESOL)	Language, Culture and Communication
	University of London School of Oriental and African Studies (SOAS)	Course (BA Linguistics)	Issues in World Englishes
	Kings college, London	Course (MA Applied Linguistics and ELT)	Sociolinguistics: Language In Its Social Context - Required
	Newcastle University	Course (MA Applied Linguistics and ELT)	English in the World: Global and Cross Cultural Issues Surrounding English as a 'Lingua Franca'
	UCL Institute of Education (IOE)	Course (MA TESOL)	English In Diverse World Contexts
	University of Cambridge	Course (MPhil/MEd in Research in Second Language Education(RSLE))	Policy Context: International Perspectives on Language Education Policy and Multilingualism
	University of Kent	Course (BA English Language and Linguistics)	Global Englishes
United States	International Center, University of Florida	Course (BA Linguistics)	World Englishes

Note. From “Global Englishes language teaching: Bottom-up curriculum implementation,” by N. Galloway & T. Numajiri, 2020m *TESOL Quarterly*, 54(1) 118-145. <https://doi.org/10.1002/tesq.547>

APPENDIX B

The Global Englishes Course Objectives and Timetable

Objective of the course:

1. Increasing World Englishes and ELF exposure in language curriculums.
 - Expose students to Englishes or ELF contexts that are salient to them.
2. Emphasising respect for multilingualism in ELT.
 - Reconceptualise English models and norms by explaining the language ideologies of the traditional ELT and pointing out its effects on learners' language performance.
 - Promote respect for multilingualism
 - Encouraged students to see themselves as successful multilingual speakers.
3. Raising awareness of Global Englishes in ELT.
 - Teach history of the English language from the start in order to raise learners' awareness of the global spread of and use of English.
 - Provide students with the knowledge that English reflects a history of an extensive contact languages and linguistic imperialism of the coloniser.
4. Raising awareness of ELF strategies in language curriculums.
 - Acquire various strategies (strategic competence and communication strategies) to equip students when using English in international contexts.
5. Emphasising respect for diverse cultures and identities in ELT
 - Develop students' intercultural competence.
 - Raise students' linguistic and cultural awareness in accordance to learners' needs.

The course timetable:

The course schedules once a week for 15 weeks and each class lasts 3 hours. The layout of the course is shown in the following table:

W	Objective	Theme	Topic	Activity	Materials
1		Introduction		Discussion	
2	(3)	History and the spread of English	First diaspora (Old English-Modern English)	Knowledge sharing sessions	Beowulf https://www.youtube.com/watch?v=CH-GwoO4xI Anglo-Saxon in Old English https://www.youtube.com/watch?v=oFX1nbD3dV0 The Canterbury Tales https://youtu.be/h0ZrBr9DOWA
3	(3)	History and the spread of English	- Second diaspora (America, Canada, Australia, New Zealand, South Africa)	1. Knowledge sharing sessions; 2. Video of vocab differences btw BrE, AmE, Aus	https://www.youtube.com/watch?v=5OEehlggPp0&list=WL&index=5&t=0s
	(1)	World Englishes Showcase varieties (Learner-related context)	Showcase standards across anglophone space English, American, Australian, AAVE	1. Exercise: Categories of lexical differences in EngEng and USEng; 2. Audio of different varieties (BrE, AmE, AAVE, Aus, New Zealand, South Africa, India) 3. Assign Presentation1: Varieties of Inner circle Englishes # 10 pts.	1. Jenkins book: B3, P.69 2. https://www.phon.ucl.ac.uk/home/wells/accentsanddialects/#testpassage Estuary https://www.youtube.com/watch?v=LY8FjXN14ew
4	(1)	Assignment1 Presentation: Varieties of Inner circle Englishes # 10 pts.			
5	(3)	History and the spread of English	-Third diaspora (Outer & Expanding circle) Hong Kong, Philippines, Malaysia, Singapore, Laos, Cambodia, Burma, Vietnam, Indonesia, China, Japan	Knowledge sharing sessions	
	(1)	World Englishes Showcase varieties (Learner-related context)	- Showcase standard and dialect varieties (B3:P69-78) - Variation across post-colonial English	Assign Presentation2: Varieties of post-colonial Englishes (Outer Circle)	
6	(1)	Assignment2 Presentation: post-colonial varieties # 10 pts.			

W	Objective	Theme	Topic	Activity	Materials
7	(2) (3)	World Englishes & English as a lingua franca (ELF) - Legitimize ELF	-Legacy of Colonialism (B1:P.58-63) -Legitimate and Illegitimate offspring of English (B4:P.80-85)	1. Discussion: Page 60,63 2. Discussion: brainstorm ‘ <i>Why is English the world’s primary lingua franca?</i> ’	
8	(2) (3)		-Model of the spread of English (Kachru’s three circle model) - Second language acquisition (SLA) Theory - Standard/Non-standard language ideology (pp.21-23)	Discussion: limitations of Kachru’s model;	
9	(2)		- Native vs. Non-native speakers of English - Ownership of Englishes (p.190) - The English today debate	Discussion: Quirk’s and Kachru’s standpoints	
10	(1) (2)	English as a lingua franca (ELF) - Legitimize ELF	- English as an international lingua franca & Defining ELF (A6:P.41-45) - Characteristics of Asian English & Nature of ELF Communication (B6:P.90-92)	Assign Presentation3: Characteristics of ELF communication	
11	(1)		Assignment3 Presentation: Characteristics of ELF communication # 10 pts		
12	(2)	Global Englishes	- The future of Global Englishes (A8:P.52-56) = Convergence or divergence (p.107)	Assign Reading & Presentation 4: Attitudes to non-native Englishes in China and mainland Europe (pp.230-239)	
		World Englishes & English as a lingua franca (ELF) - Legitimize ELF	Assignment4 Presentation: Attitudes to non-native Englishes in China and mainland Europe (p.230-239) # 10 pts.		

W	Objective	Theme	Topic	Activity	Materials
13	(5)	Global Englishes - Intercultural awareness	Inter cultural awareness Model (Baker, 2011a)	Discussion	
14	(4)	English as a lingua franca (ELF) ELF-aware production skills	Strategic competence 1. Achievement/compensatory strategies <ul style="list-style-type: none"> • Strategy focus - circumlocution/paraphrase, approximation/all-purpose words/word-replacement, restructuring, word-coinage 2. Interactional strategy <ul style="list-style-type: none"> • Strategy focus - How to keep conversation going 3. Stalling/Time-gaining and Interactional strategies <ul style="list-style-type: none"> • Strategy Focus – appeal for help, meaning negotiation (requests, expressions of non-understanding), responses (repetition, rephrasing, expansion, reduction/simplification confirmation, rejection, repair), fillers, hesitation devices and gambits 	Task-based activities	Lesson plan 1 Lesson plan 2&3
15			Assignment 5 Reading & Debate: English's today debate (Quirk & Kachru) # 30 pts.		

APPENDIX C

Participant Information Sheet and Consent Form

Research Title: Identity construction and negotiation of classroom CoP members in global Englishes course: a higher education context in Thailand

Researcher: Miss Poonyapat Boonyarattanasoontorn

You are being asked to take part in a research study entitled identity construction and negotiation of classroom CoP members in global Englishes course: a higher education context in Thailand. Please read the information carefully and ask questions before you agree to take part in this research. If you decide to take part, you will be asked to sign a consent form.

What is the research about?

I am a PhD student in English language Teaching (ELT), Language Institute Thammasat University and also a faculty member of the Faculty of Humanities, Srinakarinwirot University. This study is part of my Doctoral thesis which is about the identity construction and negotiation of classroom CoP members in global Englishes course in a higher education context in Thailand. The purposes for conducting this research are to examine identity development in the Global Englishes course.

Why have I been chosen?

You are being asked to take part in this research because you are currently enroll in the Global Englishes course at Srinakarinwirot University, which is the context of this research.

What will happen to me if I take part?

If you agree to take part in this research, you will be working on different data collection tasks including: 1) a questionnaire for collecting you demographic data and background regarding English language. 2) written assignments and 3) groups discussions as part of teaching and learning of the Global Englishes course to examine your attitudes and

perspectives related to your identity development as you learn. 4) I will also observe your classroom interactions to gather the interrelation between each students in class in which might affect the identity development. Please note that the researcher would like to ask your permission to audio-record throughout the class time. Please note that the all data collected from you will NOT affect your grade of the Global Englishes subject.

Are there any risks involved?

There is neither risk nor benefit especially relating to the course. The content of the Global Englishes course will be maintained. You still have to follow the predetermined mark allocation and grading system in the course outline.

Will my participation be confidential?

Your participation in this study is voluntary. The records of you data will be kept confidential and complete anonymity. If your name is required in the collection of the questionnaire, this is only to identify your information with other sources of data. You can ensure that you name will not be disclosed publicly both in any research publications and presentations. All data will be archived in a password protected computer, where only the research can access. The audio recording will be immediately destroyed after the researcher had finished with the analysis procedures.

What happens if I want to withdraw?

You can withdraw at any time. Also, if at some point, you decide not to take part or skip some of the questions or data collection procedures, it will not affect any of your relationships with the researcher or the university.

Where can I get more information?

If you have any questions you may ask now. However if you would like more information later, please contact the researcher conducting this study: Ms. Poonyapat Boonyarattanasoontorn at poonyapatb@hotmail.com. If you have any other questions regarding this research, you would like to ask person other than researcher, you can contact Language Institute, Thammasat University or call 02-613-3131 or access the website at <http://www.litu.tu.ac.th>.

You will be given a copy of this form to keep for your records.

Statement of Consent: I have read and understood the information sheet. I have received answers to any questions I asked. I consent to participate in this research project.

Your Signature _____ Date _____

Your Name _____

I agree for my classroom interactions and group discussions to be observed and audio-recorded.

Your Signature _____ Date _____

Signature of person obtaining consent _____ Date _____

Printed name of person obtaining consent _____

Date _____

This consent form will be kept by the researcher for at least three years beyond the end of the study.

APPENDIX D

Reflexive Essay Question as Student's Solicited Diary Method

Write a reflective essay:

- After learning about World Englishes, do you feel any change in your views and attitudes about the issues of Englishes?
 - If there is any, can you explain in detail how your views and attitudes have changed? For example, what are the most salient issues that affected you?
 - If there isn't one, explain in detail why? What is your opinion on the English's rise as a lingua franca?

APPENDIX E

Questionnaire Items

แบบสำรวจการศึกษาเกี่ยวกับชุมชนนักปฏิบัติในชั้นเรียนวิชา

World Englishes/ Survey for the study of Identity Construction and Negotiation of

Classroom COP Members in Global Englishes Course:

A Higher Education Context in Thailand

This questionnaire consists of 19 questions. Your responses are valuable and considered highly confidential. This questionnaire should take about 15 minutes.

Part 1: Personal Information / ส่วนที่หนึ่ง: ข้อมูลส่วนบุคคล

Please select appropriate answers or fill out the information in the blanks provided/กรุณา

เลือกคำตอบหรือกรอกข้อมูลในช่องว่างที่กำหนดให้

- 1) Name _____
- 2) Gender _____
 Male Female Others
- 3) Age _____ Year
- 4) Education
 Current year of study ชั้นปี _____ Major เอก _____ Minor วิชาโท _____
- 5) English proficiency level A1 A2 B1 B2 C1 C2

Part 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ

Please select appropriate answers or fill out the information in the blanks provided/กรุณา

เลือกคำตอบหรือกรอกข้อมูลในช่องว่างที่กำหนดให้

- 5) Length of time spent learning English language/ ระยะเวลาเรียนภาษาอังกฤษตั้งแต่คิดจนถึงปัจจุบัน
 0-5 6-10 11-15 16-20 More than 20 years
- 6) Have you ever taken any additional English language courses outside school, college or university? / คุณเคยเรียนภาษาอังกฤษเสริมนอกเหนือจากในโรงเรียนหรือมหาวิทยาลัยหรือไม่
 Yes, How many years _____
 No
 None you can remember
- 7) Do you speak/study other language than Thai and English? นอกเหนือจากภาษาไทยและภาษาอังกฤษหรือไม่ กรุณาระบุภาษา และ ระดับความสามารถในการพูดภาษานั้น ๆ เช่น “ดีมาก” “ดี” “ปานกลาง” หรือ “แย่มาก”
 Yes, Which language? _____
 ระบุระดับความสามารถในการพูดภาษานั้น ๆ เช่น “ดีมาก” “ดี” “ปานกลาง” หรือ “แย่มาก” _____
 No
- 8) Have you ever visited or lived in other countries
 คุณเคยไปเยือนหรืออาศัยในประเทศอื่นนอกเหนือจากประเทศไทยหรือไม่
 Yes, Which country? _____ How long? _____
 Provide reasons for staying _____
 No

Part 3: Perceptions towards World Englishes *before* studying World Englishes subject/
ส่วนที่สาม: ทักษะคติต่อความหลากหลายทางภาษาอังกฤษ*ก่อนเรียน*วิชา World Englishes

Please provide your answers based on your true feeling *before* studying World Englishes subject/ กรุณาเลือกคำตอบหรือกรอกข้อมูลในช่องว่างที่กำหนดให้ **You may select more than one answers/** สามารถเลือกได้มากกว่าหนึ่งข้อ

9) Increasing World Englishes and ELF exposure in language curriculums

- I've never realized that there are many varieties of English
- I thought that British or American equals standard English and only these two are acceptable
- I thought that English is pure and a better language
- I wondered why some non-native speakers of English can't pronounce particular sounds because it isn't that difficult for me.
- I'm interested in varieties of English.
- Others อื่นๆ Please specify โปรดระบุ _____

10) Emphasising respect for multilingualism in ELT

10a) Respect for multilingualism

- I judge people from their accent, sometimes I even teased non-native accent.
- I've never tried to understand non-native accent because I think that non-native varieties are not worth listening to.
- Every country owns their English, which each variety of English represents its uniqueness.
- I'm proud of my Thai-English because it represents my identity.
- Mother tongue interference is unavoidable; hence non-native varieties of English.
- Others อื่นๆ Please specify โปรดระบุ _____

10b) Be multicompetent language users

- My goal in learning English were to reach nativelike competence, acquire English precisely, use perfect grammar and vocabulary.
- My goal in learning English was the ability to communicate despite my non-native accent.
- I can't reach native-like competence no matter how hard I try, and I blamed myself that I am not good enough, so I lose motivation in learning English.
- I felt embarrassed with my own accent when I speak English.
- I fear of being judged or corrected by other English speakers or Native speakers of English.
- I don't worry about making mistakes and wouldn't be nervous when speaking English.
- Others อื่นๆ Please specify โปรดระบุ _____

10c) Reconceptualisation of English models and norms

- I've never realized that notion of *native vs non-native* makes native speaker as superior and non-native speakers as inferior.
- I've never realized that notion of *native vs non-native* creates feeling that I'm not good enough because I'm a non-native speaker of English.
- I've never realized that native speaker ideology creates desire to be native-like in order to conform to standard norm.
- Others อื่นๆ Please specify โปรดระบุ _____

11) Raising awareness of Global Englishes in ELT

- I didn't understand origins of English varieties.
- I thought that there is pure or real English.
- I didn't have empathy towards the colonized countries.
- I thought speaking English as a second language is benefit of colonization.
- Others อื่นๆ Please specify โปรดระบุ _____

12) Raising awareness of ELF strategies in language curriculums

- I thought that keys in successful communication are using native-like English, grammatically correct English, and perfect vocabulary.
- I thought that key in successful communication is knowledge about communication strategies.
- I thought that key in successful communication is ability to accommodate other speakers in order to get my message across.
- Others อื่นๆ Please specify โปรดระบุ _____

13) Emphasizing respect for diverse cultures and identities in ELT

- I didn't know that varieties of English exists because of the differences in two language systems.
- I didn't know that varieties of English are part of L1 and cultural differences among users of English.
- Others อื่นๆ Please specify โปรดระบุ _____

**Part 4: Perceptions towards World Englishes *after* studying World Englishes subject/
ส่วนที่สี่: ทักษะต่อความหลากหลายทางภาษาอังกฤษ*หลังเรียน*วิชา World Englishes**

Please provide your answers based on your true feeling *after* studying World Englishes subject/กรุณาเลือกคำตอบหรือกรอกข้อมูลในช่องว่างที่กำหนดให้ You may select more than one answers/สามารถเลือกได้มากกว่าหนึ่งข้อ

14) Increasing World Englishes and ELF exposure in language curriculums

- I realize that awareness and recognition of English varieties are important.
- I realize that there is no pure or real English.
- In today's world, multilingualism is the norm; more than one language is needed.
- Standard English is needed in writing and formal situation because of its effectiveness that prevents confusion.
- Exposure to samples of communication breakdown situations between L2 speakers, and communication strategies to overcome these breakdowns, has helped me increase my confidence in using English.
- Others อื่นๆ Please specify โปรดระบุ _____

15) Emphasising respect for multilingualism in ELT**15a) Respect for multilingualism**

- I accept that mother tongue interference is unavoidable; hence, non-native varieties of English.
- I realize that every country owns their English and each English variety represents its uniqueness.
- I have positive attitude towards my Thai-English variety because it represents my identity.

- I realize that non-native English speaker is not speaking English in the wrong way, but in their own ways.
- I realize that different accents are not an obstacle to communication and little grammatical error is acceptable as long as the message is delivered successfully.
- Others อื่นๆ Please specify โปรดระบุ _____

15b) Be multicompetent language users

- My goal in learning English is to reach nativelike competence, to acquire English precisely, and to use perfect grammar and vocabulary because of its power as an instrument of internal communication.
- My goal in learning English is not to be nativelike anymore, but to be intelligible and to gain the ability to adapt my speech despite my non-native accent in order to communicate with any speakers depends on whom I am talking with and the situation e.g., formality, academic, or daily life purposes.
- My goal in learning English depends on student' needs i.e. my future career.
- Others อื่นๆ Please specify โปรดระบุ _____

15c) Reconceptualisation of English models and norms

- I realize that some English varieties (e.g., RP, GA) are ones of many varieties and dialects like others, but have a greater prestige because people honor their speakers, who have high prestige.
- I realize that most people judge English varieties not based on the language itself but on the sociolinguistic factors i.e. national history, language ideology, stereotypes and personal preference.
- I'm aware that if we all conform to native norm, it means we normalize colonization.
- The idea of speaking English with native-like accent, perfect grammar and vocabulary are a product of Thai ideology perceiving that the person is well-educated and highborn.
- ELF ideology infuses confidence, rights, voices, and pride in one's own English as well as helps overcome language barrier.
- ELF ideology improves non-native English speakers' motivation in learning English because it increases their self-esteem and beliefs that they can be proficient in English.
- Others อื่นๆ Please specify โปรดระบุ _____

16) Raising awareness of Global Englishes in ELT

- Knowledge about origin, current users, and ownership of English helps me realize that standard English that occurred in the developed Inner Circle countries e.g., US, UK is a part of linguistic imperialism process, which gained reputation and power from colonization.
- I realize that being the world's leader and powerful countries can set standard in politics, language, and education policy.
- I have empathy towards the colonized countries and realized that these countries using English as a second language is not a benefit of colonization because it is actually a threat to their own language and national identity.
- I think that standard English gives privilege to its users as its power can get you a good grade, career prospects, and professionalism.
- Others อื่นๆ Please specify โปรดระบุ _____

17) Raising awareness of ELF strategies in language curriculums

- I think that knowledge about communication strategies helps me feel more confident in communicating in English.
- I think that knowledge about communication strategies and ability to accommodate other speakers help to get my message across and to cope with any communication breakdowns, which actually keys in successful communication.
- I think that understanding and patience toward other varieties of English are keys to overcome language barriers and make communication successful.
- I think that using native-like English, grammatically correct English, and perfect vocabulary are actually keys in successful communication.
- Others อื่นๆ Please specify โปรดระบุ _____

18) Emphasizing respect for diverse cultures and identities in ELT

- Practice in intercultural competence that goes beyond linguistic knowledge helps me realize that being a competent ELF user does not require obtaining native speaker competence.
- I'm aware of factors influencing the existence of non-native English varieties i.e. socio economic background, resources, policy, education system, etc.
- I understand the process of L2 learning e.g., mistake is nature of L2 learning process, which actually occurs as part L2 learning strategies.
- I'm aware that varieties of English exists because of L1 and cultural differences among users of English.
- Others อื่นๆ Please specify โปรดระบุ _____

*****The end *****

APPENDIX F

Excerpts from Audio Transcripts

Transcript of class 1: 19 August 2020

[Group discussion activity]

Teacher : [starts a group discussion on the topic : What variety or varieties do you think should be considered “proper” and “correct”?]

Cici : The answer’s got to be British.

Ss : Why we have to choose? Why can’t we have both?

Cici : I think an accent that simply represents the way a group of English native speakers speaking their mother tongue is the most correct and proper English. That’s what I think. Because each culture is different from one another.

Cici : You don’t think English spoken by foreign speakers will be correct and proper, like 100% correct, do you?

Cici : Ajarn, question 3 asks about accent, right ? Which accent do we think is correct, right?

T : The question asks your opinions on which English variety do you think proper and/or correct. There is no right or wrong, I just want to know how you guys think about this. The answer can be varies depends on your opinions.

Cici : I’m thinking about accent.

Ss : But I don’t worry about accent that much, I’m considering more on pronunciation. I think we should get pronunciation right and make it easy to understand and not causing a communication breakdown.

Cici : But I don’t think we can take ‘culture’ an answer in item 3. I have to say that I don’t think that people with British accent are better, but I think ajarn and other people believe in this idea.

They agree that British accent speakers are admirable because of the education we received as a child. We’ve always exposed to an American education. So when we meet someone with an accent that we’re not familiar with, we tend to admire the person very much because he/she is so different from us.

Cici : In sum, we will take the accuracy of pronunciation and communication, intelligibility, and correct pronunciation whether it’s American or British accent as answers for question 3. Also, English isn’t our mother tongue, which makes us wrongly use some words and might accidentally speak a mixture of American and sometimes British accent, but it wasn’t considered wrong. But Thai people believe that speaking a British accent seems appropriate and correct, which I agree with this ideology. Because the British accent is considered a mother tongue or ‘the mother of English’.

Ss : Why do you think British English is a mother tongue?

Cici : Don’t you think England and English is related at all? For me, I think it’s related. And why the English language called ‘English’ and uses the word ‘English’? Considering at the word ‘English’ itself, I’m not 100% sure, but I think it must have something to do with England the country because English is a native language of England and people there speak English as a mother tongue. Assuming the American accent is called American English, right? So, I concluded that British English accent is considered proper and correct because English belongs to England. Isn’t that right?

Ss : Well, all right. It’s our opinion anyway.

Transcript of class 10: 10 November 2020

[Class discussion activity]

Teacher : [starts a class discussion on the topic : We learned that non-native speakers make errors as part of ‘the nature of nonnative speaker knowledge’. Does your opinion towards your performance of English language change? In what way, explain.

Marina : My opinion has changed after I learned this lesson. Before studying this, I understand that errors that occur during writing or speaking are caused by an inadequate recitation, practice or studying. But after I learnt this lesson, I realised that errors are caused by our mother tongue influence and the differences between Thai language system and English.

T : Well, actually there are many other learning strategies such as synonymous strategies that I haven’t covered.

Ada : I’ve just aware that he’s taller than me is incorrect!

T : And will you continue using such sentence ‘he’s taller than me’?

Class : Yes, we’ll still continue using this sentence.

Ada : Nope, but if I was to talk to friend, yes, I would. But academically, I would use ‘I am’ because I just want my English to be correct like standard English like native speaker, you know ajarn.

T : What’s standard English Standard English

Ada : Written English language.

Bella : grammar, vocab.

Poe : Our group think that there is no such thing as fossilization and L1 interference in the L2 study’s normal for people who are not born and raised in a place where that language is a mother tongue. So our opinion of English performance doesn’t change because before studying this, we’ve never considered that our mistakes are mistakes anyway. But we can actually improve our mistakes if we know what’s right.

Bena : Because it’s normal if we make mistakes in using English.

Ada : Yes because we’re not native speakers.

Bella : Because English isn’t my mother tongue anyway. And I don’t believe in fossilisation stage. Because even if we are at a fossilization stage in learning, but if we get ourselves into an English speaking environment, I believe that my English will be improved. So, I think that English language acquisition process depends more on the environment where you are surrounded yourselves with.

T : For me personally, I have a similar belief. Also, I faced fossilisation stage myself. Have you guys faced a fossilization stage ?

Luca Bella : [nod]

Sonia [nod] : I agreed with Marina. That is, before studying, I thought that that reason I got stuck at this level was because of I couldn’t improve anymore and I don’t study enough grammar, my English language isn’t good enough no matter how much I practice.

I experienced a state of fossilisation after I was an exchange student in America for a year, my English proficiency level has gone to the roof, but when I came back to Thailand, I had a feeling that my English stops improving and I felt that I’ll never get any better. Also, the non-English speaking environment gives me the feeling that I can’t reach the next level.

APPENDIX G

Excerpts from Fieldnote Data

14 October 2020

First I let them do the activity (difference words between UK and US). This time, I had to divide them into 4 groups due to the shortness of the recording, which I didn't have enough to cover 5 groups as usual.

At early stage, SS seems very confused with the questions and the 4 categories of the questions, which I had to go through and explain the question and each categories again with each group separately. They seemed to gain more understanding but as they were doing the activity, they got confused along the way. So, I had to clarify the 4 categories for many times. Every groups had the help of dictionary and they still couldn't get the answer right. That made me realized that there was no point to keep doing (it might take too much time to let students finished on their own), I took around 30 minutes. So, I told them to check the answer together.

When I explained the answer to the class, students looked surprised with some word for example 'autumn', they didn't know that it is mostly used in poetic. Another word is the word 'school', most of the class knew that it could mean 'department' in the US, but only one group didn't know (Ken). Another word is 'to fancy', when I first gave them example of 'I fancy you', (Ken laughed) and the majority of the class laugh, only some (Bena) who had watched teenage British series e.g., *Skins*, etc. already knew the meaning, and didn't laugh at it because it wasn't sound strange to them.

Then I introduced 'eh' as part of the Canadian English, students seemed to surprise as they haven't known this before.

I went on comparing it to 'Malaysian -la' or 'Thai- na', they seem to have more understanding a little. When I say the connecting sentences with 'eh' at the end of every sentences, students laughed.

Also when I told them that 'eh' actually might originate from an Irish who migrated to Canada, Bella, Bena looked interested to the discover and Poe jotted on her notebook (ps. They are always the attentive students). But they thought it was funny after all to say eh at the end of every sentence.

When I showed them 'Family guy video' that mocked Canadian eh, students were attentive, they laughed at Family guy a lot and mocked 'eh' 'eh' eh'.

When the content was about Australian English, since one group already presented about this variety, so I taught only what they had left out. First I pointed out that Australian English was developed for more than 200 years but it was just accepted provided the evidence from the published of Australian dictionary only 30 years ago. I went on compare it to American dictionary of Webster that was developed alongside the establishment of American as an independent country. The whole class noted and seemed to agree with me on this point.

When I pronounce 'goo die mite'. All students laughed and imitated the sentence, then they mocked, it sounds like "Southern Thai accent". Then I told the story

about the experience of my teacher when he went to Australia and told the taxi that he wants to go to Main street'. Before I went on, Marina seems to get it and interrupted me saying "inserted 'mine' street." And I went on ... and the driver replied ' Mine street'. That caused confusion and he had to discuss with the taxi for a while until they could understand each other.

Bella and ၈u looked surprised of what my teacher's experience while others just listened. I concluded that this might cause misunderstanding and give you a hard time when you travel to Australia, so you should be aware of this feature and pay cautious attention, so you can communicate successfully.

Then I mentioned Australian' rising tone intonation, the words mixing from Aboriginal languages e.g., Kangaroo, Koala, Boomerang are not English but Aboriginal language. The class seemed surprise on this new information.

What the class seem surprised and interested most was when I mentioned clipping, which is Australian distinctive feature. As I mentioned the first word 'Arvo' students didn't seem to be aware of its unique but then when I gave example of the word 'Bella' as 'BBQ' or Aussie comes from clipping. The whole class were so interested and made sound, talked to each other and laughed. So I said, "if an Australian invited you to a Bella, they don't mean to play Bella doll but to a bbq." Then I explained that this feature comes from Australian key identity that they are informality and cultural values.

I also had SS watched video about the differences btw BrE, US, AUS, and they enjoyed about Australia the most as they discover new words e.g., thong as flipflop, lolly pole as lollipop, etc. When the word 'thong' was presented, students laughed.

Overall, I felt that the students really enjoyed learning Australian variety especially the clipping features as I felt that they really discovered new knowledge and practical that they can really related to in real life.

Then I moved on to the Outer Circle English, I wrote ' Indian, Malaysian, Singapore' on the board and ask: "what do you think about' the English of these three?"

Then Miki answered "difficult to understand." And Rommie was the first and the only one who replied "they were all the former British colonies because they were colonized by the British", which I was surprised and happy with his answer because it's really the right answer in my mind though surprised because I wasn't expect some student to got the answer right at first attempt. Reactions from the class to Rommie's right answer was also surprising and it gave funny teasing kind of vibes to the class (Marina and Myah suddenly turned to Run to applauded and praised for Run's answer, "why you are so clever!").

On the other hand, Miki said "Malaysian is Okay, Singapore is understandable because they are hi-so than other countries. Though I was shocked but wasn't surprised with her answer because it's kind of a cliché answer among Thais. For the whole class, they was a little shocked but they somewhat agreed with Miki saying " Indian English are so difficult to understand indeed". Then one student, Myah reaffirmed on this mocking Indian accent. After, she said many things about Indian which got me feeling that Myah really have negative attitudes towards Indian. When other students like Cici saw Miki gave a very honest and direct answer, she kind of accept that she doesn't like

Indian either. And giving reasons about patriarchy culture and the way way men treated women, men don't respect women.

Then I turned to asking question about 'Philippines'. The students suddenly replied that they all thought about English teacher and all laughed.

But one interesting thing I noticed when some student say something that is on the edge of discrimination, there would be student like Marina reacted to that by saying "discrimination again", "discrimination".

At the end of the day, I am enjoy teaching today's class because I got the chance to tell the Ss reasons about the spread of English and status of English by introducing English history, origins and policy. Since I believe that understanding history and origins will maximise our understanding on issues and that will make us see things in a more critical and open-minded way. Though I feel that due to the time limited, I can't give much time on each individual stories and experiences which would have been more beneficial to the class if we could share more personal experiences and learn from them.

APPENDIX H

Excerpts from Student Diary

Reflective Essay: Rommie

As a person who previously was interested in the ideas of varieties of English from accents to cultural differences among English speaking countries, my curiosity toward English as a language had always been overwhelming. Infact, the reason I enrolled in the subject is to clarify my curiosity.

Firstly, I had been attracted to the topic of how people with different English accents or varieties communicate productively. I wanted to know whether they need to change the way they speak when they are faced with different situations. For example in the UK, is it mandatory to use RP English in the formal manner such as in the political fields. And whether there would be problems like prejudice among people with different accents. After learning the world of Englishes, my questions have been answered to some degree. I now know that it is not absolutely required to use which accents in the fields of formal since those kinds of occupations usually involve working with multinationals. However, for some groups of people, it is seen as the sign of the habit of not preserving the language, or in some worse cases it is seen as the sign of the lack of education. I understand that some people wanted the English language to not be eventually a dead language like Latin. And the reason why they are highly protective about their mother language is fairly reasonable.

Which leads me to one of the main topics in the class that is the argument between having the correct norm for English and to not worry about the norm at all. I was first leaned towards the side of not having the absolute norm before the class. And it is not that I knew what I believed about the normalization of English. I was more “I don’t know enough to have my opinion but I believe we should not worry about norms.” But after digging deep into the subject, I was able to find the middle ground for my opinion. I am now leaning towards the side of having norm but it is not the extreme view. I now believe that it is sensible to establish norms into every language as it will become more productive to any form of communication. For example, the lexical inventory should be easily understandable among people. If there are any involvements between multinationals and other English as a second language users whose language is influenced by their mother language, people should be able to agree on what words mean by having standardized dictionaries. I also have some moderate support for negligibility of the English norms. Despite my lean toward the normalization of English, I do not encourage people to police others to use English in the absolute correct ways. Some of the grammatical rules could be easily neglected considering the fact that there are influences from other languages for some people. And I am now fully supportive of the creativity of language such as creating new productive ways for the language, creating new grammatical rules to make the use easier, and I am not against the creation of new words as it is the natural and temporal evolution of language. So to sum this point up, I found the middle ground of the topic of the normalization. I am neither denying the norm that should be established nor am I wanting to have varieties of English and not having norms at all. Both sides of the argument are reasonable and

they are necessary, but for some serious situations we need normalization more than we know. I would give the example of the importance of English normalization that is when someone's life is on the line. For example, in the legal system, if people could not agree on one particular line of sentence, paragraph, page, or if they are poorly-formed non-understandable legal documents those mistakes can wrongly send someone to prison or cost them their life. For these reasons, I am leaning towards normalization.

Another point is that I was very fond of different English accents features for the intelligibility purpose. Also, I wanted to replicate different English varieties such as copying movie characters' accents for entertainment purposes. I am confident to say that my interests on the accents are widened, if not remain the same. In the class, I was able to moderately understand the origin of the marked features from the accents in the class contents. I learned that different varieties can emerge from the very same geographical places. I then assumed that some varieties belong to the particular places and nowhere else. I also believe that my knowledge of the accents and varieties are somehow correct but found out later that I knew some things that are wrong. For Example, I thought that the rhotic /r/ occurred only in the American English. This knowledge might be wrongly derived from the browsing of the internet. I can now say that the class is helping me pick up the correct answers to my curiosities. Moreover, I had found many sounds that I was before thought to be difficult to produce, new preferable ways to produce them and still using them today. And I am learning new varieties of English in Youtube as of today, after the ending of the subject. The subject again widened my interest in the linguistic fields, and I always click on the videos with the titles that are related to the class topics.

In conclusion, I think the subject changed my attitude towards many topics on both sides. I got my questions' answered such as how people with different English accents or varieties communicate productively. The subject has widened my interests on the topic of accent usage. And the subject helped me find my ambiguous grounds to stand on in the topic of English normalization.

Reflective essay: Miki

English language was my problems because I did not understand the grammar and pronunciation. So, it was the reason why I am not confidence to communicate and develop my skills. It was my own attitudes. After I had learnt World Englishes subject, my views and attitudes are changed in different ways.

After I learnt World Englishes, I can answers my questions and understand many issues of World Englishes. I understand about Second Language Acquisition. In my opinion, there are two issues that affect English learning. Firstly, the first language affects my English learning. I realized I always create a Thai sentence before and translate it in English by following the words. Sometimes, it works when talking with others, but it is not appropriate when it happens in academic writing works. Grammar is like my enemy while I have been learning in this major because I always stressed about it while I did my writing and speaking. Secondly, education of our country focuses on memorization of grammar more than practical learning. I think it would be better to change our education to be practical learning. For instance, teaching the children to read or listen to the basic sentences and then apply the sentences to use such as “I eat snack.” Then, let they apply the object or verb like “I eat a fruit” and “I throw a fruit”. Children will understand the grammar structure more than memorize and unable to use it. Similarly, the first language influenced the pronunciation. Each language has the limitation of pronunciation. For example, Thai does not contain as many consecutive consonants or consonant clusters like English. So, I cannot pronounce the word “drink” correctly because I pronounce like “du-wink” and “dink”. It was my problem while I learnt Phonetic subject last year. As Japanese Katakana always adds vowel sounds to the end of words that make the mispronunciations. I found that in the anime I watched name is One Piece. The most of characters pronounce the name of character who name is Bigmom as Big-gu-mom. Moreover, the variety of culture is a part of factor which influences the second language too such as Supanburi people speak with a provincial accent, and Australian use of an inflection or intonation at the end of sentences that make the statement sound like a question. Therefore, I really understand that first language affects my English learning, but I think non-native speaker can cross the language barrier.

According to influence of first language, my grammar and pronunciation mistake is not only affect to my grade, but also affect my confidence and attitudes. It is the worst thing ever since I entered English major. First year as a freshman, I found that I could not peer review my classmate’s work in the Academic Writing class. I did not understand anything about grammar and vocabulary. Then, it affected to Listening and Speaking class. I am talkative person, but I was not confidence to say anything in the class because my accent is not good. Moreover, I heard that one of my classmate insulted me to my friends that “Meggie is so stupid” while I was sophomore. Because of that, I thought I should stop trying to learn and develop myself. I lost my confidence and discouraged. I always pressured when I had to present in front of the class in English. After learning World Englishes, I think attitudes are cognitive, behavior, and more affective because I have had experience with it. In fact, I should ignore it and continue improve myself. Not to be like native but be a person who can communicate. This is the main purpose why we learn second language. This subject supports my evidence what is more important between communication, and grammar or

pronunciation as a native speaker. Me and my friend travelled by cruise ship from Singapore to Malaysia. This trip can prove that I am not stupid because I could help my friend in the airport at Singapore and communicate with Indian, Malaysian, Singaporean, and Australian. Before the trip, I worried about it because I have a bad attitude and not confidence. After the trip, I have proud in myself that I can communicate with foreigner. In my opinion, communication is actually the most essential. According to my teacher's experience, she said she talked to foreigner with grammatical sentences, but they did not understand. So, I think I should have skill to listen and trying to communicate that is enough in terms of communication. For grammatical terms, I will try my best to improve myself and ignore the criticism. I just need to develop my grammar for my next essay or my future job.

About my Singapore to Malaysia trip, it was my new experience to talk with foreigner besides British, American, and Filipino. World Englishes subject indicates that there are diversity of language and I agree. I understand the variety that there are many people who have their own language and their accent is too hard to listen. For my old views, I thought people who can communicate efficiently with foreigner must talk with grammatical sentences and perfect accent. In contrast, now I think they are not necessary for communication terms. For example, at the Changi airport, the ground staff could not communicate with me because his accent was too hard for me. He opened the Google Translate to show how he would be responsible for my friend's broken luggage. In the ship, the gentleman who is Indian helped me when Chinese overtook my queue. He started the conversation with me. His unique accent was difficult to listen to, but it was easier than some Indian I have met. I told him "Your accent is too hard to listen and I know mine too." Me and he laughed with that fun fact. From two experiences, I think non-native understand each other that we cannot speak like native accent to make efficient conversation. Then, I have a question "Why we extremely want to have native accent as American or British?" I realize it is the ideal of our society that who have a good accent and perfect grammar is a well-educated and cool. On the other hand, we can use many strategies for making the understandable communication and successful such as Meaning Negotiation and Response strategies.

According to our debate about standard English, I think it is necessary to use standard English for academic terms as writing and public speech because it is formal than non-standard. And the topic that we distinguish people as native and non-native, in my opinion, English is a part of variety of language. If we focus on communication, we should not differentiate. We can separate people in what languages do they said like Native English, Native Thai or Native Indian. I think it should not define standard of language for non-native to be like native, it seems we normalize colonization. Our debate gives me more perspective of native speaker as my friend said that native speakers now they trying to be nice with non-native speakers. I think it is a important step to reduce the bad attitude in second paragraph.

In finally, I have learnt the first language influences second language learning. So, World Englishes subject changes my views and attitudes that I am not stupid and really want to improve my self again. Moreover, this subject gives me more perspective from discussion during the class.

APPENDIX I

Summary of Questionnaire Results

Survey for the study of Identity Construction and Negotiation of Classroom COP Members in Global Englishes Course: A Higher Education Context in Thailand

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
Part 1: Personal Information/ ส่วนที่หนึ่ง: ข้อมูลส่วนบุคคล														
Gender	F	F	M	F	F	F	M	F	F	F	Others	F	F	F
Age	22	22	21	22	22	21	22	22	22	22	22	22	21	22
Current year of study	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Major	English	English	English	English	English	English	English	English	English	English	English	English	English	English
Minor	German	German	Linguistics	Chinese	Chinese	German	Psychology	German	Thai for communication	Tourist Guides	German	German	Sociology for Development	Psychology
	B2	B2	B2	B2	B1	B2	B2	B2	B2	B1		B2	B2	B2
Part 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ														
Length of time spent learning English language	16-20	16-20	16-20	16-20	16-20	16-20	11-15	11-15	16-20	More than 20 years	16-20	16-20	16-20	16-20
Taken any additional English language courses	Yes, 1 year	Yes, 6 years	No	Yes, 5 years	No	Yes, 6 years	No	None	Yes, 3 years	No	Yes, 2 years	Yes, 5 years	Yes, 13 years	No
Speak/study other language than Thai and English	Yes, German (ปานกลาง) French (ปานกลาง)	Yes, German (ปานกลาง) French	No	Yes, Chinese (ปานกลาง)	Yes, Chinese (แม่)	Yes, German (ปานกลาง)	Yes, French (ปานกลาง)	Yes, German (ปานกลาง)	No	No	Yes, German (ดี) French (ปานกลาง)	Yes, German (ปานกลาง)	Yes, Chinese (แม่) Japanese (แม่)	No
Visited or lived in other countries	Yes, UK (Study 3 months)	No	Yes, USA (Work& Travel program 3 months)	Yes, South Korea (travel 5 days) Singapore (travel 5 days)	No	No	Yes, UK (Study 3 months) USA (Work& Travel program 3 months)	No	No	Yes, Germany (travel 1 week) Singapore, Malaysia (travel)	No	Yes, USA (exchange student (10 months) Singapore (travel 5 days) Malaysia (travel 5 days)	Yes, USA (exchange student (10 months) USA (Work& Travel program 3 months)	Yes, Hong Kong, South Korea (travel 20 days)

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
Part 3: Perceptions towards World Englishes <i>before</i> studying World Englishes subject/														
ส่วนที่สาม: ทักษะคิดต่อความหลากหลายทางภาษาอังกฤษ <i>ก่อนเรียน</i> วิชา World Englishes														
Increasing World Englishes and ELF exposure in language curriculums														
I've <u>never</u> realized that there are many varieties of English	/		/	/	/	/					/			/
I thought that British or American equals standard English and only these two are acceptable	/	/	/	/			/	/	/	/	/	/		
I thought that English is pure and a better language				/	/							/		
I wondered why some non-native speakers of English can't pronounce particular sounds because it isn't that difficult for me.	/		/		/		/				/		/	
I'm interested in varieties of English.	/	/		/	/		/	/				/	/	/
Others					คิดว่า ภาษาอังกฤษ ทุกที่ เหมือนกันมา ตลอด และไม่ เคยคำนึงถึง ความแตกต่าง ของภาษาที่ เชื่อมโยงไปถึง ความมีอิทธิพล ของการล่า อาณานิคม หรือ วัฒนธรรมมา ก่อน									

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
Emphasising respect for multilingualism in ELT														
Respect for multilingualism														
I judge people from their accent, sometimes I even teased non-native accent.					/	/					/			/
I've <u>never</u> tried to understand non-native accent because I think that non-native varieties are <u>not</u> worth listening to.	/			/	/									
Every country owns their English, which each variety of English represents its uniqueness.	/	/		/	/			/		/	/	/		/
I'm proud of my Thai-English because it represents my identity.					/							/		
Mother tongue interference is unavoidable; hence non-native varieties of English.	/	/	/	/		/	/	/	/		/	/	/	/
Be multicompetent language users														
My <u>goal</u> in learning English were to reach nativelike competence, acquire English precisely, use perfect grammar and vocabulary.	/		/	/	/	/	/	/	/	/		/		
My <u>goal</u> in learning English was the ability to communicate despite my non-native accent.	/	/	/		/		/				/	/	/	/
I can't reach native-like competence no matter how hard I try, and I blamed myself that I am not good enough, so I lose motivation in learning English.			/	/					/	/				
I felt embarrassed with my own accent when I speak English.				/						/				/
I fear of being judged or corrected by other English speakers or Native speakers of English.		/	/	/		/			/	/				/

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
I don't worry about making mistakes and wouldn't be nervous when speaking English.	/			/	/		/				/	/		/
Reconceptualisation of English models and norms														
I've <u>never</u> realized that notion of <i>native vs non-native</i> makes native speaker as superior and non-native speakers as inferior.	/	/	/		/	/				/			/	/
I've <u>never</u> realized that notion of <i>native vs non-native</i> creates feeling that I'm not good enough because I'm a non-native speakers of English.	/		/	/					/		/			/
I've <u>never</u> realized that native speaker ideology creates desire to be native-like in order to conform to standard norm.	/		/		/	/	/	/	/			/		
Raising awareness of Global Englishes in ELT														
I didn't understand origins of English varieties.	/		/	/		/						/	/	/
I thought that there is pure or real English.	/			/					/		/	/	/	
I didn't have empathy towards the colonized countries.	/					/					/			/
I thought speaking English as a second language is benefit of colonization.	/			/		/	/	/	/	/	/	/	/	/
Others								I thought English succeeded as a global language for it's easy difficulty and it's colonization						

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
Raising awareness of ELF strategies in language curriculums														
I thought that <u>keys</u> in successful communication are using native-like English, grammatically correct English, and perfect vocabulary.		/	/	/				/	/	/	/	/		/
I thought that <u>key</u> in successful communication is knowledge about communication strategies.	/						/	/	/		/	/		/
I thought that <u>key</u> in successful communication is ability to accommodate other speakers in order to get my message across.	/	/				/		/			/	/	/	/
Others							I now think that a key in successful communication is to establish a concrete standard while also accommodate other varieties of language to get the message across without serious or strict rules.							
Emphasizing respect for diverse cultures and identities in ELT														
I didn't know that varieties of English exists because of the differences in two language systems.	/		/			/		/	/		/			/
I didn't know that varieties of English are part of L1 and cultural differences among users of English.	/	/		/			/			/	/	/	/	

Name	Marina	Bella	Bob	Ada	Cici	Myah	Rommie	Nancy	Poe	Miki	Ken	Sonia	Luca	Bena
Part 4: Perceptions towards World Englishes <i>after</i> studying World Englishes subject/														
ส่วนที่สี่: ทศนคติต่อความหลากหลายทางภาษาอังกฤษหลังเรียนวิชา World Englishes														
Increasing World Englishes and ELF exposure in language curriculums														
I realize that awareness and recognition of English varieties are important.	/	/	/	/	/	/	/	/	/				/	/
I realize that there is no pure or real English.	/	/	/	/	/			/	/	/	/	/	/	/
In today's world, multi-lingualism is the norm; more than one language is needed.	/			/	/	/			/		/	/		/
Standard English is needed in writing and in formal situation because of its effectiveness that prevents confusion.	/	/	/	/			/	/	/	/	/		/	/
Exposure to samples of communication breakdown situations between L2 speakers, and communication strategies to overcome these breakdowns, has helped me increase my confidence in using English.	/	/	/	/			/		/	/		/		/
Others														
Emphasising respect for multilingualism in ELT														
Respect for multilingualism														
I accept that mother tongue interference is unavoidable; hence, non-native varieties of English.	/		/	/	/	/	/	/	/		/	/	/	/
I realize that every country owns their English and each English variety represents its uniqueness.	/	/	/	/	/	/	/	/	/	/	/	/	/	/
I have positive attitude towards my Thai-English variety because it represents my identity.	/			/	/		/		/	/		/		

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I realize that non-native English speaker is <u>not</u> speaking English in the wrong way, but in their own ways.	/	/	/	/	/	/	/		/	/	/	/	/	/
I realize that different accents are <u>not</u> an obstacle to communication and little grammatical error is acceptable	/	/	/	/	/				/	/	/	/	/	/
Others														
Be multicompetent language users														
My <u>goal</u> in learning English is to reach nativelike competence, to acquire English precisely, and to use perfect grammar and vocabulary because of its power as an instrument of internal communication.					/	/		/						
My <u>goal</u> in learning English is <u>not</u> to be nativelike anymore, but to be <u>intelligible</u> and to gain the ability to adapt my speech despite my non-native accent in order to communicate with any speakers depends on whom I am talking with and the situation e.g., formality, academic, or daily life purposes.	/	/	/	/	/		/		/	/	/	/	/	/
My <u>goal</u> in learning English depends on student' needs i.e. my future career.		/		/	/				/			/	/	/
Others														
Reconceptualisation of English models and norms														
I realize that some English varieties (e.g., RP, GA) are ones of many varieties and dialects like others, but have a greater prestige because people honor their speakers, who have high prestige.					/	/	/	/	/					/

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I realize that most people judge English varieties not based on the language itself but on the sociolinguistic factors i.e. national history, language ideology, stereotypes and personal preference.	/	/	/	/	/	/	/	/	/		/	/	/	/
I'm aware that if we all conform to native norm, it means we normalize colonization.	/			/	/			/	/	/		/		/
The idea of speaking English with native-like accent, perfect grammar and vocabulary are a product of Thai ideology perceiving that the person is well-educated and highborn.	/		/	/	/	/		/	/		/	/		/
ELF ideology infuses confidence, rights, voices, and pride in one's own English as well as helps overcome language barrier.	/	/	/	/	/		/		/	/	/		/	/
ELF ideology improves non-native English speakers' motivation in learning English because it increases their	/	/	/	/	/		/	/	/		/	/	/	/
Others														
Raising awareness of Global Englishes in ELT														
Knowledge about origin, current users, and ownership of English helps me realize that standard English that occurred in the developed Inner Circle countries e.g., US, UK is a part of linguistic imperialism process, which gained reputation and power from colonization.	/	/	/	/	/	/	/	/	/		/	/	/	/
I realize that being the world's leader and powerful countries can set standard in politics, language, education policy.		/		/	/	/	/	/	/		/	/	/	/

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I have empathy towards the colonized countries and realized that these countries using English as a second language is not a benefit of colonization because it is actually a threat to their own language and national identity.	/			/	/			/	/			/	/	/
I think that standard English gives privilege to its users as its power can get you a good grade, career	/	/	/	/	/			/		/	/		/	/
Raising awareness of ELF strategies in language curriculums														
I think that knowledge about communication strategies helps me feel more confident in communicating in English	/	/	/	/	/		/	/	/	/	/		/	
I think that knowledge about communication strategies and ability to accommodate other speakers help to get my message across and to cope with any communication breakdowns, which actually keys in successful communication.	/	/	/	/	/	/	/	/	/	/	/	/		/
I think that understanding and patience toward other varieties of English are <u>keys</u> to overcome language barriers and make communication successful.	/	/	/	/	/		/	/	/	/	/	/	/	/
I think that using native-like English, grammatically correct English, and perfect vocabulary are actually <u>keys</u>					/			/			/			
Others							I now think that a key in successful communication is to establish a concrete standard while also							

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							accommodate other varieties of language to get the message across without serious or strict rules.							
Emphasizing respect for diverse cultures and identities in ELT														
Practice in intercultural competence that goes beyond linguistic knowledge helps me realize that being a competent ELF user does not require obtaining native speaker competence.	/	/	/	/	/		/		/		/	/		/
I'm aware of factors influencing the existence of non-native English varieties i.e. socio economic background, resources, policy, education system, etc.	/	/	/		/	/	/		/		/	/	/	/
I understand the process of L2 learning e.g., mistake is nature of L2 learning process, which actually occurs as part L2 learning strategies.	/	/	/	/	/		/		/	/	/	/	/	/
I'm aware that varieties of English exists because of L1 and cultural differences among users of English.	/	/	/	/	/	/	/		/		/	/	/	/
Others														

BIOGRAPHY

Name	Poonyapat Boonyarattanasoontorn
Educational Attainment	2014: Master of Science (Teaching English to Speakers of Other Languages) University of Stirling, Scotland, United Kingdom 2012: Bachelor of Arts (Southeast Asian Studies) Thammasat University, Thailand

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