IDENTITY AND PARTICIPATION IN A WORKPLACE ENGLISH LANGUAGE TRAINING CLASSROOM IN THAILAND: A COMMUNITY OF PRACTICE PERSPECTIVE

by

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DECLARATION

I declare that this thesis is the product of my own work, which has not, whether in the same or different form, been presented to this or any other university in support of an application of any degree other than that for which I am now a candidate.

Signed: ______________________

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December 2013

ABSTRACT

This ethnographic study investigates identity and participation in a workplace English language training classroom in Thailand. As a practitioner's enquiry, the research methods of participation observation, interviews and questionnaires were employed in exploring a 40-hour training classroom which acts as a workplace community of practice for both the teacher and the student participants. Through the lens of communities of practice (Lave and Wenger, 1991), the research shows the significance, despite common assumptions of shared interests and choice to participate in communities of practice, of gatekeeping and legitimacy defined by the Human Resources department. As a formal corporate training classroom with an outside language instructor, there is evidence of multiple identities and forms of participation. The identities of expert newcomers, semi-expert newcomers as well as non-expert old-timers pose questions about forms of participation, especially legitimate peripheral participation and full participation, in the communities of practice model. Reversal of identities in the classroom between teacher and students emphasise pedagogical roles in the community. Identities are negotiated and constructed amongst the interrelationships of legitimacy, power relations, and social structures of the community of practice. Within the different layers of social practice (classroom, organisation and Thai cultural and social norms), legitimation conflicts arise. English language proficiency, and skills and knowledge regarding the organisation and engineering, coupled with the role of 'seniority' in peer relationships expressed in the pseudo-sibling relationship in Thai culture, are common causes of tension. Individual participants must exercise their agency to negotiate their identities and power among these conflicts and tensions.

Using both verbal and non-verbal language, language-related identities contribute to identity negotiation and construction. 'Joker' and 'silent member' identities suggest the use of humour and silence as a discursive practice. Code-switching from English to Thai enables language to be used as a shared repertoire in the community. Specific use of pronouns in Thai represents the identities of classroom participants. The research shows that language use and culture should be central to the analysis of identity and participation in communities of practice. The thesis concludes by discussing implications for researchers on communities of practice, and practitioners in English language corporate training and English for Specific Purposes.

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Chapter 1

INTRODUCTION

The concept of situated learning and the communities of practice model, since its initial proposal by Lave and Wenger (1991) in the early nineties, have brought in an innovative concept regarding learning. Whereas prior learning concepts focus more on the individual level and the acquisition of knowledge as an internal process (e.g. Bloom, 1956; Piaget, 1968; Mezirow, 1991), Lave and Wenger's (1991) notion of situated learning in a community of practice (or CoP, the abbreviation of the term which I will use interchangeably in this study) is a social practice, where individuals learn through their participation and identity negotiation and construction in this community. As rooted in apprenticeship, it is not surprising that the CoP model has been adopted in the area of workplace or organisational learning (e.g. Brown and Duguid, 1991; Wenger, 1998; Wenger and Snyder, 2000; Fuller and Unwin, 2004a; Fuller et al., 2005). Despite its increasing popularity, it should be noted that much of the application of the concept is based more around informal or on-the-job learning (e.g. Lave and Wenger, 1991; Wenger, 1998; Boud and Middleton, 2003). However, learning for work is not only restricted to learning while working. Certain skills and knowledge, such as language skills, are often offered to employees off-the-job and they come in both forms of classroom and e-learning.

While there are some studies investigating off-the-job e-learning courses through the lens of communities of practice (e.g. Stacey et al., 2004; Gannon-Leary and Fontainha, 2007), very few seem to emphasise how one learns in a training classroom CoP, which is also considered another facet of off-the-job training. As a language instructor/ trainer conducting language training in a corporate environment using a classroom-based approach, I view that it will be useful for an instructor/ trainer to understand how the students/ employees take part in the training classroom. Through my practitioner experience, I have also enquired about students' identity and participation in the class I have taught. Arising are questions such as 'why do some classes seem to progress quite well with the students who look motivated and willing to participate, whereas some appear the opposite?' and 'how do students sustain participation successfully in the classroom as a classroom member?'. As classroom participation is a social practice of more than one participant, it sounds justified to adopt Lave and Wenger's (1991) CoP framework to explore these issues.

To investigate identity and participation in a workplace English language training classroom, I conducted this research project based on an ethnographic approach of my lived-in experience of the 40-hour English language training course viewed through the lens of Lave and Wenger's (1991) situated learning model in communities of practice. Not only can this facilitate my understanding of classroom identity and participation, but the role of a researcher also helps me to see the familiar as the unfamiliar and find an answer to my enquiry in this research project. Exploring the English language training classroom as a CoP can offer another perspective of understanding identity and participation in an ESL or EFL classroom, but more importantly, the investigation can also add new knowledge to the existing CoP literature.

In the next sections of the chapter, I will provide the background of the study context so as to cater for background knowledge in English language teaching/ training (ELT) and learning in the workplace as well as English for specific purposes (ESP) (section 1.1). Then, I will discuss the research questions as well as the objectives of the research project followed by the rationale for the study (section 1.2). The chapter will conclude with the structure of the thesis (section 1.3).

1.1 <u>Background of the study context</u>

This research project explores a workplace English language training classroom for professionals through the lens of the communities of practice model. As indicated earlier, the central analytical concept used is communities of practice, and it is to the body of literature of the CoP model that it principally seeks to make a contribution. The literature review (in Chapter 2) therefore focuses on the CoP model rather than on ESL or ESP literature. However, the ESL or ESP context cannot be totally neglected. The English language training classroom is not only a workplace community of practice but also where community members learn (or supposedly learn) English. This element of language learning must be taken into account, especially in terms of how it affects identity and participation of the classroom members in the research setting. Attention is therefore given to some aspects of ESP and ESL literature which contributes to our understanding of the context of the study. In certain ways, the ESP and ESL literature also deepens the CoP-based analysis, and supplements CoP theory. For example, ESL/ EFL literature regarding language and identity (e.g. Norton, 2001; Morita, 2004; Firth, 2009; Harumi, 2010; Norton and Toohey, 2011) provides another dimension of understanding language-related identities of community members. However, the principal theoretical area to which the research seeks to contribute is still around the CoP model.

To provide some background, I divide this section into three sub-sections. In sub-section 1.1.1, the discussion revolves around English language training in the workplace as a broader concept and as a specific concept for companies located in Thailand. Then, sub-section 1.1.2 looks at English for engineering professionals and how the English language is related to the apprenticeship of engineering professionals. This caters to our understanding in terms of how English has become part of the engineers' apprenticeship. For the final sub-section (1.1.3) the focus will be on the studied training classroom. Background information regarding the training programme is presented at this point.

1.1.1) English language teaching and learning in the workplace: A need for the Thai workplace context

English has become the primary language of globalisation, a 'lingua franca' for 'bringing about social and national cohesion among peoples' (Rubdy, 2008: 216). Regarding this concept of English, there are a number of works discussing the implications of structural and cultural inequalities (e.g. Tollefson, 1991; Phillipson, 1992; Pennycook, 1994, 2007; Kachru, 1997; Rubdy, 2008). There is a 'pluralist version of Englishes' which is a discourse of localisation, contextualization, and democratisation of language use (Pennycook, 2007: 18). It is argued, however, that standard English as spoken by native speakers cannot be disregarded. English language learners must be able to learn varieties of English so as to maintain both local identities and retain international intelligibility (Crystal, 2001).

When applied to the workplace setting, English is used in workplace communication in companies outside English-speaking countries. The idea of English as a lingua franca (ELF) means that English appears as a medium of communication in multinational corporations as well as international organisations, despite these organisations being located in areas or countries where English is not used as the first language. This, in turn, has led to a demand for workplace language training programmes (Chivers, 2010). Together with an increase in globally mobile workforce, language training programmes in the workplace are seen as more important (Newton and Kusmierczyk, 2011). Nonetheless, there is also an opposite view which sees some English language classes as failing to relate the classroom content to the real workplace contexts and thus in-situ learning might be able to offer more effective results (Duval-Couetil and Mikulecky, 2006, cited in Burt and Mathews-Aydinli, 2007). Forms and styles in communication in reality can differ from workplace to workplace depending on workplace conventions (Waldvogel, 2005) and social values such as those concerning power and status (Holmes and Stubbe, 2003).

Whether or not formal language training programmes are able to achieve the objectives in improving the staff language competency for the workplace, the need for English language training still continues, especially in Asia where there is rapid, expansive growth in international businesses (Kanoksilapatham, 2012; Yunus et al., 2012). In the context of Thailand, English has become a skill required for various industries which consist of international and multinational corporations. With the upcoming ASEAN[1] economic community (AEC) in 2015 allowing free flow of labour within the ASEAN region, English will become more necessary in workplace settings. English language programmes, alongside with other ASEAN language skills and technical skills, have been established under the cooperation between the Department of Skill Development and the private sector, including the Federation of Thai Industries and various skilled labour associations (National News Bureau of Thailand, 2013). Despite the controversial side of the effectiveness of formal training, here there is still evidence of an upward trend of English language training specifically targeted at workforce.

As the primary role of the English language is to equip employees or potential employees with skills for more efficient and more effective performance at work, the concept of English language teaching and learning has become more specific for certain purposes and certain occupations. This is where the concept of English for Specific Purposes (or ESP) has integrated into English workplace language teaching/ training. Although vocational institutions as well as higher education institutions offer ESP courses for students in Thailand, the English language curriculum at this level does not correspond to the type of language required in the workforce (Prapphal et al., 1985; Wiriyachitra, 2000). Six industries, in particular, are in need of ESP programmes for English language skills

[1] ASEAN is an abbreviation term for Association of Southeast Asian Nations. It is a geo-political and economic organisation of ten countries located in Southeast Asia formed on 8 August 1967, with an aim to stimulate the economic growth as well as collaborate on social progress and cultural development within the region. Thailand has joined ASEAN since its establishment.

development and improvement. These include tourism, fashion, health science, food, automobile, and information technology (ELDC, 2005). Although the energy industry, which is the industry the studied classroom belongs to, is not mentioned in the list, this does not necessarily mean that the engineers and professions in this field are also fully competent in communicating in English. In fact, as most ESP public courses offered to engineers in Thailand focus more on the general engineers or engineers in the automobile industry (Hart-Rawung, 2008), there is a need in conducting in-house training which is specifically designed for engineering professionals in the energy industry. The next sub-section will provide more information on an overview of the English language for engineering professionals.

1.1.2) English for engineering professionals

Driven by the globalisation movement seen in international and multinational companies, engineering professionals nowadays do not require only technical skills but also other skills for maintaining their expertise and moving up their career ladder (Cuevas, 1998; Tobias, 1998; Hutchins, 2004; Kenneth, 2004). Among various skills, communication skills are also considered important skills necessary for engineers (Hart-Rawung, 2008). Whereas theory, experimentation and practice are provided to engineering students by educational institutions (Leepatanapan, 1997; Yin, 1988; Myers, 1999; Turner, 2000; Riemer, 2002), communication skills are to be also provided by workplaces to enhance company productivity (Tobias, 1998). As well as other communication skills such as teamwork and problem solving, English language communication skills are required for today's global engineers (Riemer, 2002; Hart-Rawung, 2008). Nevertheless, there is evidence suggesting that the workforce recruited from further or higher education are not sufficiently equipped with these essential skills (Cameron, 2002), especially communication in the English language (Hart-Rawung, 2008).

Riemer (2002) states that teaching English to engineers is a 'delicate and demanding matter in terms of content, methods and techniques, and deciding which are appropriate for this particular area of engineering and English' (Riemer, 2002: 93), and ESP teachers have to deal with such an 'interdisciplinary' course to achieve the learning objective (ibid). As Parkinson (2013) posits, collaboration between disciplinary and ESP teachers in the science-oriented field is a key approach in ESP methodology. Aside from such collaboration, the issue of disciplinary cultures is also of significance. There is evidence of research in ESP in the field of science and engineering focusing on helping learners to access the target discourse community (ibid.) along with the language training approach of needs and task analysis (e.g. Garcia, 2002; Orsi and Orsi, 2002; ELDC, 2005; Cowling, 2007). Additionally, there is also a context-specific study investigating a 50-hour English language training course for 30-55 year-old engineers at a Spanish brewery (Orsi and Orsi, 2002) where the ESP language instructor designed the course based on Johns and Dudley-Evans's (1991) needs analysis and task analysis. In such a genuine learning context, to achieve learning goals teachers have to use the available textbooks and resources as well as devise their own materials (Riemer, 2002). This appears to align with this research project where context becomes important. Thus, the specific information on the language training programme in this research will be presented in the next sub-section.

1.1.3) English for engineering professionals at PP: Technical Report Writing

Further to the previous discussion, I will begin this sub-section with the company information, followed by English language training programmes at the company. Then, the information on the training course 'English Technical Report Writing for Engineers' will be provided. For data privacy protection, all the names in the discussion will appear as pseudonyms.

PP, the company in this study, is an international energy company whose business in Thailand involves designing and constructing power plants. With its headquarters based in Europe and offices around the globe, PP's employees are made up of a variety of nationalities who use English to communicate in the office. The English language consequently becomes the language used in workplace communication and the employees accordingly are expected to be able to use English effectively at work. Apart from spoken communication with their work colleagues, PP staff are required to correspond via emails as well as write reports in English. With regard to these needs, the Human Resources department at PP are responsible for facilitating language training courses for linguistic competency development and improvement.

As there are no full-time language instructors based at the company, PP has to outsource their language training to outside vendors. As well as other training institutes, CC, which is the institution I worked for as a part-time language instructor, also had a contract to provide English language training programmes to PP employees in 2011. In that particular year, CC offered various English language training programmes mainly based on the training requirements of PP's Human Resources. These included business communication, business conversation as well as English technical report writing. My responsibility at PP was only concerned with one class i.e. technical report writing.

Unlike the other two courses, which were more general English, the technical report writing course catered for mainly engineers and those who had to write technical reports at work. (As a company whose primary function is power plant design and construction, the majority of the staff are engineers of different sorts e.g. electrical engineers, structural engineers, piping design engineers and process engineers.) There were no course pre-requisites as the HR department wanted to open this training opportunity to any interested employee. Nonetheless, the content of technical report writing already narrowed down the scope of the prospective training participants. Those who needed report writing skills or were doing a job related to these skills were none of those with elementary level English. Most of them were intermediate users of English. As a consequence, although the Technical Report Writing course was 'voluntary' and any interested employee could apply, most of the training participants turned out to be engineers who needed to correspond via emails regarding technical issues. Only one marketing assistant attended. (This was because she was responsible for writing a number of technical documents as well as project proposals.)

Because there were no specific entry requirements, the students' English was at various levels. Due to the company's budget, only one course of technical report writing could be offered. While there was a placement test, it was only used to help the training vendor and the instructor to indicate the students' level of English rather than to decide who could or could not participate in training. According to the placement test scores, most of the students were at the intermediate level. Two were at the upper-intermediate level and two were at the pre-intermediate level.

With regard to course content, duration, and modes of instruction, it was designed based on the training needs defined by the Human Resources department at the company and the placement test results. Due to the mixed abilities of the students and the fact that the students wanted to brush up on their grammar skills for writing, the course was divided into two sections: English grammar for the first ten hours of study and technical report writing for thirty hours. It was a combination of lectures, writing exercises and activities, and writing tasks assigned to the students to work on, both as individuals or team members. Materials were a mixture of available commercial textbooks and my own materials.

During the grammar section, the students had an opportunity to brush up on their grammar skills and were encouraged to apply grammar skills to use in their writing. A number of tasks and assignments were related to sentence production, using their individual knowledge and understanding as well as group discussions. In the training sessions of technical report writing, students learned the concepts regarding various types of technical reports. As there was limited time to study in this section, useful expressions as well as sentence patterns and report structures were discussed in class. Group work was used to deal with the students' language errors and misunderstandings in which students' mistakes and errors were spotted and discussed. This approach of group learning was adopted to encourage knowledge sharing in the classroom.

This technical report writing course was conducted between August and November 2011, during which the students attended class from 5 pm to 7 pm on Monday and Wednesday. As the working hours at the company finished at 6 pm, it meant that some of the students could arrive to class late due to their unfinished work, meetings or videoconferences they were obliged to participate in. Although the class attendance had to be checked and reported to the HR department, I usually allowed the students to sign the attendance even if they arrived late as long as they attended.

At the beginning of the course, there were initially 12 Thai training participants: 4 females and 8 males (excluding the instructor). During the training, however, two dropped out due to personal circumstances. One student resigned from his job at PP and the other was overwhelmed with work, as well as reportedly having some family issues. Table 1.1 (on p. 9) illustrates the list of participants in the studied training classroom. The instructor is also included on the list. As an ethnographic study, it seems almost impossible to totally exclude the researcher from the research site.

With eight students left on the course, the attendance sheet showed that all of them had attended more than 80% of the classes. Every student attended the post-test and there was an improvement in every student's writing. When compared to the pre-test score, the average of the increased mark was approximately 20 per cent. As an instructor of this particular language training course, the results were more than satisfactory in terms of English technical report writing skills. Switching myself into the role of the researcher, however, could help me explore this social process in which the students and I participated in before reaching these test results. This aspect of investigation is concerned with the objectives of the research project and the research questions which will be discussed in the next section of the chapter.

Name	Gender	Age	Job/Position
Bert	M	36-39	Senior electrical engineer
Nancy	F	30-35	Mid-level structural engineer
Donald	M	40-45	Electrical engineer
B	M	36-39	Electrical engineer
N	M	30-35	Control and Instrumentation engineer
Pat	F	30-35	Marketing assistant
TM	M	26-29	Structural engineer
B Piping	M	26-29	Piping engineer
TF	F	26-29	Piping design engineer
ND	F	26-29	Process engineer
Kay	M	N/A	Dropped out in the seventh week
Monet	M	N/A	Resigned during the fourth week of the training
Pimsiri	F	30-35	Instructor

Table 1.1 List of participants in the training classroom[2]

1.2 ***Objectives of the research and research questions***

As mentioned earlier, this research project has arisen through my own enquiry into my professional practices as a part-time corporate language instructor. The main research objective is to reveal complex issues regarding students' identity and participation in corporate language training classrooms in this type of classroom setting in Thailand. This objective was initiated by my research questions as follows:

1) How can this training classroom be theorised as a community of practice based on the situated learning concept proposed by Lave and Wenger (1991)?

[2] All the participants' names, except that of the instructor's, are pseudonyms. These pseudonyms appear in initials, first name, and a mixture of an initial and a second name. I created these names because they helped me to remember each student more easily (when their real names must be omitted). There is no reason concerning bias or subjectivity in using certain types of names i.e. initials, first names, and a combination of both.

2) How do classroom participants, i.e. the students and myself, participate as well as negotiate and construct identities in the classroom?
3) Due to its specific context in Thailand, how do cultural issues including language contribute to this identity negotiation and construction through participation in this training classroom community of practice?

With respect to these questions, I take language and culture in particular as one of the central issues in understanding identity and participation in this training classroom community of practice. To me as a native speaker of Thai, issues such as these are sometimes taken for granted. Putting the practice into a theoretical framework for research helped me to understand not only my students but also myself, and our interactions as interlocutors. The exploration of the classroom can reflect on corporate language training as a professional practice in Thailand and hopefully create a more profound understanding of language classrooms or even training classrooms in a similar setting through the lens of communities of practice (Lave and Wenger, 1991; Wenger, 1998). More importantly, the CoP-based analysis of the classroom can help to investigate the CoP model itself. By viewing a corporate English language training classroom as a CoP, untapped issues in the sphere of the CoP model can be explored. The focus of this research project may appear useful for language instructors as practitioners in the classroom, Human Resources professionals as well as academics in the area of communities of practice, language education, adult education as well as workplace learning.

1.3 Structure of the thesis

In order to present this research project, the thesis is divided into seven chapters. Chapter one is this chapter which provides an introduction to the study. As discussed earlier, while the CoP model is central to the analysis of identity and participation of participants in this study, the context of the English language in the workplace must also be understood. Why has English become important in the workplace and how is it dealt with in the area of engineering? The background information of the English technical report writing course in this study is provided so as to help the audience understand the context of the research setting.

The second chapter moves on to the review of the relevant literature in this study. As the corporate training classroom is viewed through the perspective of Lave and Wenger's (1991) communities of practice model, the primary concepts central to the CoP model, i.e. identity and participation, will be discussed. Literature specific to English language classroom communities of practice (e.g. Toohey, 1998; Norton, 2001; Morita, 2004) as well as workplace communities of practice (e.g. Billett, 2003, 2007; Fuller and Unwin 2004a, 2004b) is also necessary for understanding the existing framework and where this research can be positioned academically.

As mentioned earlier regarding the importance of language use in communities of practice, a whole section is devoted to discussing how language can contribute to understanding identity construction and negotiation through participation in a CoP. Since language is such a broad term, I have narrowed down the definitions of the term 'language' according to the findings. The issues concerning the first language (L1) and the second language (L2) in language teaching and learning still have significant roles in the participants' identity. Therefore, the English language and the Thai language will be explored in terms of how they contribute to identity and participation in a classroom or a social setting where more than one language is used. In addition to the English and Thai language encounter, humour is another language-related concept emerging in the study. With respect to the communities of practice framework, humour is studied in the area of workplace communities of practice, in terms of its relation to the identity of newcomers and old-timers as well as power relations (Marra and Holmes, 2007; Mak et al., 2012). A perspective of humour in a language classroom, despite not fitting in the CoP framework, is also added to create a more balanced view of humour and identity in a corporate language training classroom. Apart from the national languages and humour, silence also becomes prominent in the findings. Thus, silence is included in the reviewed literature through both views of workplace communities of practice (Jacobs and Coghlan, 2005) and classroom communities of practice (Morita, 2004) as well as language teaching and learning (Harumi, 2010).

Additionally, as the research was conducted in a specific context of Thailand, it is crucial to also provide another section regarding Thai cultural values in the literature review chapter. As well as a more general concept of what is considered Thai culture, it is useful to investigate how cultural values are presented in the workplace and in the classroom setting.

In chapter three, I discuss the research methodology of the study. The chapter begins with reasons for taking an ethnographic approach which are directly connected to my ontological and epistemological position in conducting this research. Then, the discussion moves on to gaining access to the research site, where the roles of the researcher and the relationships with those involved become significant. Next, the chapter looks at the stages of data generation and data analysis. Participant observation, interviews and questionnaires are research tools used in generating data. Issues of power relations and roles of the researcher/ practitioner will also be addressed. In terms of data analysis, I will explain the process in analysing the data as well as clarify how transcribing and translation are done in the research project. This chapter concludes with ethical considerations in educational research.

Chapter four and chapter five are thematic chapters of the findings. In chapter four, I use the analysis and interpretation of the findings to construct an argument that the corporate language training language classroom can be theorised as a community of practice. Based on Lave and Wenger's (1991) situated learning concept in communities of practice, I argue that this particular community of practice is not only a matter of choice, but also of legitimacy. Through observed social interactions, this studied classroom CoP has an internal structure. Formal social roles as well as relationships among peers embedded in the Thai context have taken a vital part in how this community of practice functions. This, as a consequence, is seen in various forms of participation which leads to a critical view of Lave and Wenger's (1991) notion of old-timers and newcomers as well as Wenger's (1998) later proposal of boundary crossing and knowledge brokers in overlapping communities of practice.

Whereas chapter four is provided as a basis of an argument of theorising the training classroom as a community of practice, chapter five investigates the issues of identity negotiation and construction in detail. Derived from the findings, sections of the chapter emphasise various directions of the participants' identities. First, it is an exploration of my own self as a teacher/ instructor whose identity evolves as a student and a learner. By contrast, the second section looks into how certain student participants create their identities as a teacher and/ or an expert in the classroom. Finally, the chapter ends with a discussion of other classroom identities emerging on the periphery: the joker and the silent member.

Chapter six of the thesis is the discussions and implications of the research. Critical issues and concepts are discussed through the perspectives of communities of practice as well as English language teaching/ training (ELT) and English for Specific Purposes (ESP). It is true that this study uses the CoP model to analyse the studied classroom and aims to seek how this can contribute to the existing CoP literature. However, as the context of the corporate English language training classroom cannot be totally excluded, some of the issues arising in this specific context of ELT and ESP should also be discussed. The main issues in this chapter include identity and participation in communities of practice, power and legitimacy in communities of practice as well as the significance of language in relation to identity. This thesis ends with chapter seven where key findings are summarised to answer the main research questions. Implications for researchers and practitioners together with research limitations are also provided. At the very end of this chapter, the thesis is concluded with personal reflections of myself as a practitioner/ researcher in this research project.

Chapter 2

REVIEW OF LITERATURE

In reviewing literature to create a theoretical framework for the research project, I have considered various concepts and theories as related to identity and workplace learning. It appears that the communities of practice (CoP) model as proposed by Lave and Wenger, (1991) later developed further by Wenger himself in 1998 offers possibilities to explore the English language training classroom in this study. Though initially mostly concerned with apprenticeship and professional development, the model seems to align with this study where a group of professionals gather with an aim to learn and improve their English technical report writing skills. Although it might be argued that the CoP model places a greater emphasis on informal learning, in certain key respects the training classroom of this research project can fit into the CoP concept. Not only is the training classroom a place where learning takes place (or allegedly takes place) in the workplace, it is also where learning becomes social and situated. In other words, an English language training classroom with more than ten participants interacting with one another is inevitably social. At the same time, it is situated because learning in a training classroom is transient but contextual. Moreover, when viewed through the lens of communities of practice, this training classroom contains participants, each of whom negotiates and constructs his/ her identity, as can also be seen in informal groups in the workplace. Studies which theorise classrooms as communities of practice can be seen in compulsory/ school education (Boylan, 2010), post-compulsory/ higher education (Morton, 2012), language classrooms (Haneda, 1997; Mavor and Trayner, 2001) and other classrooms where the second language is used in instruction and communication (Morita, 2000, 2004; Barnawi, 2009). For these reasons, it seems sensible to adopt the notion of identity negotiation and creation from the perspective of participation in a community of practice to elaborate an answer to the research question about how participants negotiate and construct their identities in a corporate (in-house) training classroom.

To develop a theoretical framework based on Lave and Wenger's (1991) CoP model, the review of the literature will begin with notions around communities of practice in section 2.1. Language with its significant contribution to identity and participation is also reviewed in section 2.2. Last but not least, the chapter ends with literature concerning Thailand in section

2.3: its cultural values and social norms in a broad sense as well as how these values and norms are presented and enacted in the workplace and classroom settings.

2.1 <u>Communities of Practice</u>

In this section, the concept of situated learning in communities of practice as proposed by Lave and Wenger (1991) will be first looked at. Then, further developments of the CoP model including its critiques will be explored. The specific issues of identity and participation which are central to the research questions will be discussed (sub-section 2.1.1). Due to the research setting of a workplace English language training classroom, CoP literature in relation to identity and participation in workplace communities of practice and language classroom communities of practice will be reviewed in sub-sections 2.1.2 and 2.1.3, respectively.

<u>2.1.1) Identity and Participation: Situated Learning in Communities of Practice</u>

Lave and Wenger (1991) propose the situated learning model as a model of social learning. Based on studies of apprenticeship learning of professions such as midwives, tailors, quartermasters, and butchers[3], Lave and Wenger (1991) suggest that as opposed to cognitive learning individuals learn as they participate and negotiate meanings and identities in their social worlds. Social participation and identity negotiation occurs in what is called 'a community of practice' which is 'a set of relations among persons, activity and world, over time and in relation with other tangential and overlapping communities of practice' (ibid: 98). It can be seen that according to Lave and Wenger (1991) identity and participation are central to learning in communities of practice. While learning is a significant theme, our discussions in this section will not pay too much attention to how identity and participation are connected to learning (due to the research questions). Rather they focus on the process of identity negotiation and formation through participation as proposed by Lave and Wenger (1991) as well as critiques and developments regarding this proposal, including that of Wenger (1998).

[3] AA or Alcoholics Anonymous is mentioned in Lave and Wenger's (1991) monograph as a community of practice; however, they are not included here, as they may not be considered a profession.

In participating in a community of practice, Lave and Wenger (1991) posit that participants join a community of practice as newcomers, where they develop the idea of the whole. There is knowledge but its origin is undefined. There is 'decentering' of learning which 'leads to an understanding that mastery resides not in the master but in the organisation of the community of practice of which the master is a part' (ibid: 94). According to Lave and Wenger (1991) newcomers can participate in a community of practice in a form called 'legitimate peripheral participation' (or LPP, an abbreviation term I will use interchangeably in this study) which is referred to as 'multiple, varied, more-or less-engaged and inclusive ways of being located in the fields of participation defined by a community', 'a descriptor of engagement in social practice that entails learning as an integral constituent' (ibid: 35). In other words, legitimate peripheral participation as a form of learning describes a process in which newcomers acquire the skill to perform by actually engaging in the practice in attenuated ways and then move toward full participation by mastering the knowledge and skills critical for that particular community of practice (ibid: 29). According to Lave and Wenger (1991), LPP in this sense 'provides a way to speak about the relations between newcomers and old-timers, and about activities, identities, artifacts, and communities of knowledge and practice' (ibid).

Fundamental to the concept of LPP is the development of newcomers' identities. Since LPP is about 'being located in a social world, changing locations and perspectives are part of actors' learning trajectories, developing identities, and forms of membership' (ibid: 35-36). Lave and Wenger's (1991) argue that identities are 'long-term, living relations between persons and their place and participation in communities of practice' (ibid: 53) but do not illustrate how identities are developed through learning trajectories. Wenger (1998) himself realised this weakness in the earlier CoP model he worked with Lave and thus proposes identity trajectories as follows:

a) *Inbound: where newcomers' identities are invested in their future as full members of a specific community of practice*
b) *Boundary: where newcomers aim to sustain participation and membership across the boundaries of different communities of practice*
c) *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*

d) *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*

(Wenger quoted in Jawitz, 2009: 243)

Despite Wenger's (1998) proposal of identity trajectories, Jewson (2007) argues that Lave and Wenger's (1991) and Wenger's (1998) conceptualisation of the path of community members does not provide them with the intellectual tools to analyse the 'organisation of the communities of practice' systematically. This view is in conjunction with Cox (2005) which states that Wenger (1998) does not place a concern on how this trajectory is influenced by the internal structure of the community of practice.

Cox's (2005) argument on identity trajectories in connection with the CoP's internal structure raises a question of participation and learning in communities of practice in terms of its centralised and/ or decentralised process, which appears to be in line with the proposal of Lave and Wenger (1991) themselves. According to Lave and Wenger (1991), the CoP model consists of a theoretical gap of unequal relations of power (which was later critiqued by a number of writers in the area of communities of practice e.g. Barton and Tusting, 2005; Davies, 2005; Fuller et al., 2005; Hughes et al., 2007; Harris and Simons, 2008) in a way that 'hegemony over resources for learning and alienation from full participation are inherent in the shaping of the legitimacy and peripherality of participation in its historical realisations' (Lave and Wenger, 1991: 42). Through Lave and Wenger's (1991) idea of unequal power relations, situated learning and social participation in CoPs imply some sort of control or power and possibly a social structure. Together with concepts such as hegemony over learning resources, alienation from full participation and the shaping of legitimacy and peripherality of participation seen in old-timers, newcomers and legitimate peripheral participants, the question lies in whether a community of practice can be fully decentralised or self-organised. In fact Lave and Wenger (1991) define possibilities for situated learning by 'the social structure' of the practice, 'its power relations and its condition for legitimacy' (Lave and Wenger, 1991: 98). These three elements strongly suggest a more centralised community. Nonetheless, there is no full, clear explanation concerning this aspect in Lave and Wenger's (1991) work.

Harris and Shelswell's (2005) study of adult basic education CoPs discusses this controversial issue of decentralised learning and participation in communities of practice.

Their work shows that tutors still have critical roles regarding 'management' and 'regulation of social interaction' to ensure that 'the overall quality and direction of the community that emerges through self-regulation is one that accords with principles of equity and empowerment' (Harris and Shelswell, 2005: 166-168). Despite persisting 'power inequalities between teacher and learners', this managerial or regulatory role must be 'accepted' for the 'community to function'. This may require a tutor, at times, to 'declare a learner's participation as illegitimate to preserve the integrity of the community' (ibid: 168). While offering positive outcomes (in adult basic education), moving beyond communities of practice and finding a person to regulate the community may be necessary to help learners achieve their learning goals successfully. From Harris and Shelswell's (2005) study, it can be seen that participation in a community of practice is neither fully centralised nor decentralised, but rather a combination of *both*. How, when, where, and why the participation in the CoP is centralised or decentralised really depends on the situated context of that particular CoP. With regard to this point, Fuller et al. (2005) propose that in almost all classrooms or training programmes, some participants will have the roles of tutors, instructors, teachers or facilitators. This managerial role of learning held by participants in communities of practice implies the 'unequal' relations of power which Lave and Wenger (1991) have mentioned but have not quite explained in detail. As Contu and Willmott (2003) also state, Lave and Wenger's (1991) situated learning model must look at structural characteristics of the community which are often influenced by the organisation or the wider socio-cultural context. This hierarchical structure is in connection with power, the aspect left largely unexplored by Lave and Wenger (1991).

Davies (2005) in his paper called 'legitimacy not choice' points out this critical aspect of Lave and Wenger's concept of hierarchy, power and legitimacy. According to Davies (2005), legitimate peripheral participation is a construct which requires some form of hierarchy so that participation can be managed. In other words, 'barriers to entry and legitimate peripheral participation entail a process of gate-keeping. In order for such a process to function, there must be mechanisms by which the boundary and the internal structure of the community of practice are controlled' (Davies, 2005: 571). By reanalysing Eckert's (2000) work on 'jocks and burnouts'[4], social categories and identities in the high school, Davies (2005) states that 'not only is there a hierarchy, but it is also the case that those within the community of practice are extremely aware of those at the top, and the

[4] The jocks are a group in the school who actively engage in and enjoy school life. They are school-oriented and respect authority. The burnouts, on the other hand, are anti-school and anti-authority. They are known for their rebellious behaviour.

power that those few wield over the other members' (Davies, 2005: 571-572). Since this work is in the field of sociolinguistics, the power structure is explained through the conceptual lens of 'naming' among community members (ibid: 572).

From the above discussion, it could be said that despite its usefulness in exploring another aspect of learning, Lave and Wenger's (1991) CoP model can be criticised in various aspects. Especially when involving the matter of power and structure, not only the internal structure but also the wider socio-cultural context could have been more scrutinised. As context is crucial for understanding identity and participation in communities of practice, the next sub-section (2.1.2) will look at CoP literature in the specific contexts of workplace. (Later followed by second language/ English language classrooms in sub-section 2.1.3.)

2.1.2) Workplace communities of practice

Based on the studies of apprenticeship learning, Lave and Wenger's (1991) communities of practice model has unsurprisingly been widely adopted in studies of workplace learning and professional development (e.g. Billett, 2001; Fuller and Unwin, 2004a, 2004b; Fuller et al., 2004, Hodkinson and Hodkinson, 2004; Harris and Simons, 2008; Kimble et al., 2008; Cairns, 2011). Nonetheless, due to some critical aspects of the original proposal especially regarding legitimate peripheral participation, the model has been critiqued and developed further not only to serve academics but also workplace learning practitioners.

Wenger (1998) wrote the book *Communities of Practice: Learning, Meaning and Identity* to elaborate the notion of learning in communities of practice. In his work, Wenger (1998) defines communities of practice by the three components of mutual engagement, joint enterprise and shared repertoire. Wenger (1998) provides an explanation that mutual engagement is a shared common interest of participants in the communities in which joint enterprise is constantly renegotiated by individual members. This joint enterprise is beyond the organisation's stated goals such as mission statement and objectives and it creates mutual accountability among members who live in the community with the shared repertoire of 'routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of existence' (Wenger, 1998: 83). Moreover, Wenger (1998) omits the concept of legitimate peripheral participation and proposes the notion of 'duality', a 'single conceptual unit that is formed by two inseparable and mutually constitutive elements whose inherent tensions and complementarities give the concept richness and dynamism' (ibid: 66). Duality includes participation and reification, designed and emergent, identification and negotiability, and local and global. Whereas Lave and Wenger's (1991) situated learning model focuses more on identity and participation in a particular single community, the later work developed by Wenger (1998) portrays a more complex workplace in which multiple CoPs exist. Here the concept of 'boundary crossing' and the role of 'knowledge brokers' who bring in knowledge from different CoPs are introduced in Wenger's (1998) work.

When reviewing workplace communities of practice literature, I have evidenced studies concerning both directions as proposed by Lave and Wenger (1991) and Wenger (1998). Next in this sub-section I will discuss how these works are related to the two proposals of Lave and Wenger (1991) and Wenger (1998) paying special attention to how the models are developed and critiqued as well as how these literatures are in connection with this research project. To clarify this aspect further, I would like to point out that workplace communities of practice here can be those in which *both* the student participants and I, the instructor, lived. First, the student participants, the engineers who participated in the classroom community of practice, were learning in their company (however off-the job) and were developing English report writing skills necessary for their jobs. On the other hand, I, as the instructor, was also participating in a workplace community of practice and developing my own teaching/ facilitating skills while on the job. Although the training classroom is not my primary workplace community of practice, teachers/ instructors, especially those working in vocational education and training (VET), inhabit communities of practice in the companies for whom they provide and support training as well as within their own institutions (Hodkinson and Hodkinson, 2004; Harris and Simons, 2008).

Figure 2.1 illustrates multiple overlapping communities of practice lived in by the classroom participants in this study. As can be seen, the technical report writing classroom was a community of practice existing within the larger workplace community of practice at PP. In this classroom CoP, members included 1) employees who were already inhabiting PP's workplace CoP, as well as 2) a newcomer such as myself, who entered the technical report writing classroom as the classroom instructor. While living in this classroom CoP, I also belonged to other workplace communities. That is, CC which was the workplace CoP where I worked as a part-time corporate language instructor, and SWU, my main workplace CoP where I was a full-time member of staff.

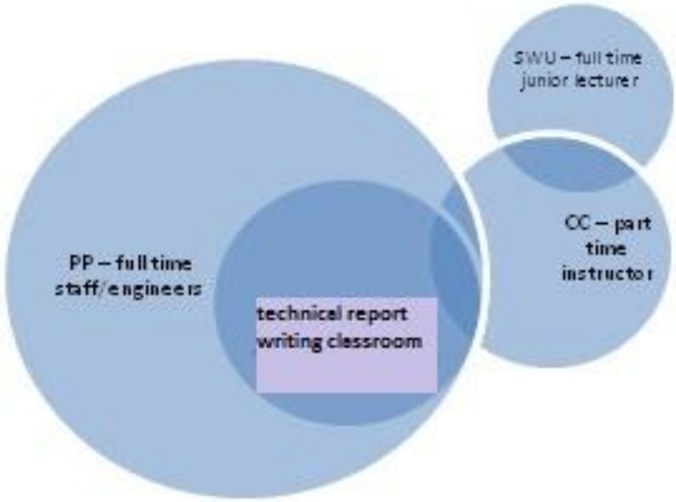

Figure 2.1 Overlapping workplace communities of practice inhabited by classroom participants

After looking at relevant literature regarding workplace CoPs, I have found no research which shares the same context as this study i.e. the training classroom as workplace CoPs of participants of two different professions/ disciplines. There is one study conducted by Harris and Simons (2008) which investigates VET trainers working at companies outside their home academic institutions. However, these trainers are former workers of the industry. In other words, all participants in the study have some kind of knowledge of the industry in which the company is located. Nonetheless, since these trainers are no longer working in the industry as they have moved towards the more academic career path, issues such as moving from the periphery, boundary crossing and power relations are discussed in their working at these private companies. Harris and Simons' (2008) discussions are grounded in both Lave and Wenger's (1991) and Wenger's (1998) notion of identity and participation in communities of practice. According to Harris and Simons (2008), VET trainers' moving from the periphery to full participation is problematic. Despite their lack of soft knowledge as true insiders, these trainers are seen as 'expert newcomers' (Harris and Simons, 2008: 146) and thus their identities do not develop from newcomers who are real novices. These trainers are expected by the company and the employees to bring in knowledge i.e. to cross the boundaries via the roles of brokers, the notion suggested by Wenger (1998). Working in both CoPs of academic institutions and private companies, trainers have 'dual citizenship' which is intertwined in their identity and can lead to tensions in terms of their status in such power relations (Harris and Simons, 2008: 156).

Harris and Simons' (2008) investigation of identity and participation in workplace CoPs raises a critical point concerning Lave and Wenger's (1991) concept of legitimate peripheral participation specifically in the workplace context in the way that the fluidity of today's workplace allows the path of novices-turn-into-experts to become less straightforward. Fuller and Unwin (2004a) also mention this problematic linear journey in their paper. Viewed through Lave and Wenger's (1991) lens of apprenticeship from-novice-to-expert trajectory, Fuller and Unwin (2004a) challenge the idea that 'all novices are seen as legitimate peripheral participants and all experts as full participants in the community of practice' (Fuller and Unwin, 2004a: 35). According to Fuller and Unwin (2004a), expertise does not necessarily equate experience and status in the organisation, but it is rather influenced by a 'range of factors including the product market in which it is located, and the way work is organised and skills are distributed' (ibid: 40). With respect to young people in particular, they are not just simple novices. Instead their level of expertise is also shaped by 'prior life experience' which has equipped the young apprentice with different types of skills before entering the workplace (ibid: 41). Young apprentices therefore are sometimes seen as helping others despite their younger age.

This proposition regarding age in relation to expertise is also mentioned in Fuller and Unwin's (2005) other article which states that changing forms of work organisation trigger the continued learning of older employees and it redefines the notion of older, experienced workers as experts or full participants in Lave and Wenger's (1991) situated learning model. As Fuller and Unwin (2004b) argue, 'forms of participation' and 'work organisation' are undermined in Lave and Wenger's (1991) situated learning in communities of practice model especially in the twenty first century with the fast-developing technology and shrinking world where the workplace becomes more global and dynamic. According to Fuller and Unwin (2004b), Lave and Wenger's (1991) account of learning does not have a place for 'other forms of participation, such as boundary crossing between multiple communities of practice and off-the-job training and qualifications, which can expand forms of participation (learning), available to contemporary apprentices and other employees' (Fuller and Unwin, 2004b: 134). This aspect of forms of participation and learning in the workplace is also mentioned in Fuller and Unwin's work in 2003 (as well as in their later work in 2008) in which they propose the 'restrictive/expansive continuum' as an approach to the contemporary era of apprenticeship. The restrictive form of participation is more similar to Lave and Wenger (1991)'s model of situated/ apprenticeship learning where there is a more narrow trajectory in skill and identity development. In contrast the expansive one allows employees to participate in both on and off the job learning. There is a broader trajectory for employees to develop their identity as a more rounded expert whose knowledge and skills are across multiple CoPs seen through the form of boundary crossing.

Fuller and Unwin's (2008) concept of expansive form of participation in the workplace is in fact in line with the context of engineers who are student participants in this study. By participating in the technical report writing class, these engineering professionals are expanding their knowledge and skills to go beyond engineering technical knowledge. While studying the English language for their job, they are simultaneously learning off-the-job and developing their partly work-related identities. Here it could be said that this expansive form of participation can refine the simplistic view of Lave and Wenger's (1991) on-the-job apprentice learning by offering another aspect of viewing employees/workers' workplace communities of practice through the lens of off-the-job learning or training.

Despite their useful view on the expansive learning built on Lave and Wenger's (1991) apprenticeship learning, the relational aspect of social participation and the individual is not discussed in full detail in Fuller and Unwin's (2004a, 2004b, 2005, 2008) works. Billett (2003) points out this critical view of the communities of practice framework in his study of hairdressers' workplace learning. From a more psychological perspective, Billett (2003) states that there is a set of practices and interdependence among actors at the hair salons e.g. owners, managers, hairdressers, and novices. Nonetheless, the hairdressers' practices are also shaped by hairdressers' personal life experience as the hairdressers make decisions regarding hairstyling based on their personal preferences. Billett (2007) concludes in his later work commenting on Lave and Wenger's model (1991) that the 'lasting legacy of Lave and Wenger (1991) is not through its elaboration and advocacy of the concept of communities of practice' but 'its prescient work about the relationship between the personal and immediate social experience in learning through participation' (Billett, 2007: 65). In Billett's (2007) words, 'while the social situation can press its case through its norms and practice, these are mediated by the individual's agency [i.e. one's ability to act on one's will] in the form of what others describe in terms of individual's subjectivity, intentionality and interest' (ibid: 56). This view is advocated by a number of studies concerning workplace CoPs illustrating various ways participants exercise their agency in a CoP affecting identity construction (e.g. Trowler and Knight, 2000; Billett, 2003, 2004, 2007; Fuller et al.2004; Jawitz, 2009).

The importance of the individual is in fact closely related to identity which 'exists in the constant work of negotiating the self and figuring out, 'Who am I?' (Blåka and Filstad, 2007). Lave and Wenger (1991) discuss identity as 'central to the careers of newcomers…and thus fundamental to the concept of legitimate peripheral participation' (Lave & Wenger, 1991: 115). Lave, similarly, (1991) states that the construction of identities in a community of practice is 'a collective enterprise' and 'partly a matter of self, biography, and substance'. It is 'a way of speaking of the community's constitution of itself through the activity of its practitioners.' It is concerned with 'recognition and validation by other participants of the changing practice of newcomers-become-old-timers...Without participation with others, there may be no basis for lived identity' (Lave, 1991:74). Identities of newcomers and old-timers in workplace are central to the situated learning model in communities of practice and it becomes a central argument in Wenger's (1998) theoretical development of communities of practice which posits identity as inseparable from practice and thus an integral part of social learning.

A study by Blåka and Filstad (2007) investigates identity construction of newcomers in two different workplaces: newly employed midwives in a high-technology delivery ward and newly employed real estate agents in a real estate agency. The results show that identification is significant in constructing identities in workplace CoPs. A newcomer chooses to identify and build a relationship with a certain colleague due to 'identification variables' including 'age, lifestyle, gender, educational background, values and position in the organization' (Blåka and Filstad, 2007: 65). Similar to Wenger (1998), Blåka and Filstad (2007) posit that newcomers have 'a core identity' which affects their 'development of new identities' in which they have to 'believe and find their own way of becoming a particular professional' (Blåka and Filstad, 2007: 64). On the other hand, the results in their study show that participation is not adequate for constructing identity. 'Pre-existing identities' (based on personal life history and experience) greatly affect the identities of newcomers in the workplace and these newcomers must 'through observations and identification with different members in these communities' learn 'appropriate language and the culture's norms' and what it means to be skilled apprentices at that certain organisation (Blåka and Filstad, 2007: 72). According to Blåka and Filstad (2007), this requires 'active, reciprocal process' between 'the newcomer and the community' and thus 'mastering a profession is a result of active engagement in ongoing practice' (ibid.) Unlike Lave and Wenger (1991) and Wenger (1998), Blåka and Filstad (2007) propose that identity is not always constructed as professionals participate in their workplace CoPs. Rather identity is a result of participation in those certain communities. This problematic issue of identity and participation is also supported by Jawitz (2009) and Boylan (2010) who view that identity formation is not automatically present in social practice or participation. Identity fully in connection with participation, therefore, requires a more careful attention in the CoP framework.

When applied to the study of workplace learning, both strengths and weaknesses can be seen in the communities of practice model (Lave and Wenger, 1991; Wenger, 1998). In spite of its useful proposition in identity and participation as social learning, the model appears problematic especially in terms of its concept of the identity of newcomers/ novices and old-timers/ full participants as well as apprentices' participation in the contemporary workplace. Moreover, not only the social but also the cognitive aspect which places importance on the individual becomes integral in workplace CoPs. With these issues in mind, I will continue the CoP literature review in the next sub-section in which the context involves second language or L2 classroom CoPs and English language classroom CoPs.

2.1.3) Second language classroom and English language classroom communities of practice

Lave and Wenger (1991)'s monograph of situated learning seems to move away from schooling which includes the classroom context and the teacher/student relationship. As Wenger (1998) proposes, the classroom is:

> *both too disconnected from the world and too uniform to support meaningful forms of identification. It offers unusually little texture to negotiate identities: a teacher sticking out and a flat group of students all learning the same thing at the same time…the classroom itself becomes a dual world where instruction must compete with message passing…some students either seeking their identity in subversive behaviour or simply refuse to participate.*
>
> (Wenger, 1998: 269).

Despite the notion, the CoP model's socio-cultural approach has existed as a framework used in investigating learning, identity and participation in traditional classrooms, as an alternative to a more cognitive approach of second language acquisition (e.g. Haneda, 1997, 2006; Mavor and Trayner, 2001; Norton, 2001; Pavlenko and Norton, 2007, Toohey, 1998; Barnawi, 2009; Morita, 2000; Morita, 2004).

Morita (2004) explores identity negotiation and participation of students in L2 academic classroom communities of practice. Based on Lave and Wenger's (1991) and Wenger's (1998) concept of identity and participation in CoPs, Morita's (2004) focus in the study is on negotiation of identity and competence. In her work, Morita (2004) quotes Wenger's (1998) idea regarding 'competence' in CoPs in that 'CoP understands *competence* as situated abilities—abilities that a given CoP values (Wenger, 1998). By the same token, CoP recognizes *identity* as situated and constructed within a CoP' (Morita, 2004: 583). In her studies, Morita (2004) finds that the individual student's participation is in mutual relationship with her sense of competence in that certain community and this thus affects her legitimacy which can vary depending on the context. Morita (2004) also raises a critical issue regarding participation in CoPs that it is not always problem-free. Instead, 'the co-construction of learner agency and positionality…is often a struggle involving a web of power relations and competing agendas' (Morita, 2004: 597). While emphasising the aspect of power relations and individual agency's negotiating identity and competence among tensions in CoPs, the unclear issues critiqued in the works of Lave and Wenger (1991) and Wenger (1998), Trent (2006) comments on Morita's (2004) work and suggests that there needs to be more explanation of how the participants' identity and competence negotiation juxtapose with the broader social structure i.e. structural agency found in institutions or organisations.

Haneda (2006), similar to Morita (2004), also argues that Lave and Wenger (1991) appear to overlook the struggles and tensions community members may have to face i.e. members able to move in one direction from legitimate peripheral participation straight to full membership. According to Haneda (2006), this aspect of participation can become problematic when applied to communities of practice where more than one language is used by participants. In English language classrooms, for example, speakers of other languages can bring different linguistic and cultural resources to the community (Toohey, 2000; Morita, 2004). As Haneda (2006) suggests:

> *these points of entry challenge the notion of static, homogeneous newcomers striving to achieve one convergent end point of development (becoming expert participants) and thus problematise the concept of LPP' which 'bypasses the issue of power with respect to who can assign certain roles and identities and thus control trajectories that lead (or not) to full participation.*
>
> (Haneda, 2006: 811-812)

While individual agency and power relations are not fully explored in great detail in both works of Lave and Wenger (1991) and Wenger (1998), these recurring issues must be taken into account in the studies of identity and participation. As discussed earlier, not only does individual agency contribute to identity in CoPs, but structural agency (i.e. structural characteristics of CoPs as well as broader social structures mentioned in sub-section 2.1.2) is also crucial in understanding identity and participation of community members. In addition, legitimacy and competence must be explored on the contextual level to map out how identities of the individual are negotiated and constructed among the relations of power in that certain community, which is located in a broader social structure. The investigation must also take note of the diversity of newcomers which affect participation in CoPs (Haneda, 2006) and this is similar to what is suggested in workplace CoPs literature (Fuller and Unwin, 2004a; Harris and Simons, 2008).

In reviewing second language classroom communities of practice, I am bearing in mind that the second language has a relationship with community members' identity and participation. While this is a highly significant notion, I will discuss it further in section 2.2 which is devoted to the discussion of language use in communities of practice. A specific conversation with respect to the English language in language classrooms will be in sub-section 2.2.1a.

2.2 Language: An analytical framework of identity and participation in communities of practice

Despite its useful theoretical framework, the CoP model has received critiques when specifically related to the context of language, power and social relations (Barton and Tusting, 2005) or in the words of Contu and Willmott (2003) language, power and history. In Lave and Wenger's (1991) monograph, language is only mentioned in connection with the way newcomers learn to talk within the practice and this is considered a form of legitimate peripheral participation and thus learning. In the later work of Wenger (1998), language is emphasised in terms of its primary role within the participation process, as well as the reification process which is the 'process of giving form to our experience by producing objects that congeal this experience into thingness' (Wenger, 1998: 58). Nonetheless, there is no clear relationship between language and meaning-making illustrated in Wenger's (1998) work; there is only one statement saying that meaning-making is not merely restricted to language (Tusting, 2005). However, since language 'has a privileged place in human communication' and 'plays a central role in activity' within a community of practice, 'analysis of the language used' must be included in the research on communities of practice (Tusting, 2005: 40-41). In other words, language is in connection with human identity. If one would like to understand one's identity, the relationship between language and identity must not be neglected. It is 'complex, contradictory, and multifaceted, dynamic across time and space, co-constructed, contextualized in larger processes that can be coercive or collaborative, and linked with classroom practice' (Atay and Ece, 2009: 26). As Kramsch (2002) concludes, language can serve as a tool to help one linguistically negotiate him/ herself to gain membership in a community of practice.

In putting language as central to analysis in the communities of practice framework, Eckert and McConnell-Ginet (1992) wrote a paper proposing the application of the CoP model to investigate language and gender as practice among community members. Through the lens of sociolinguists, Eckert and McConnell-Ginet (1992) suggest communities of practice as an alternative to the speech community model which focuses mainly on the linguistic aspect of interactions in the community. My position on this research project is similar to Eckert and McConnell-Ginet's (1992), in that I consider language use as a significant part of classroom practice in this study; yet I do not consider language as the only source of investigating classroom interactions. In doing so, I have looked at language in terms of language used in professions. I am aware of the fact that I was an outside instructor and therefore I could not completely understand what was discussed in class by student participants especially when it was related to their job or their social life at work. Likewise, the student participants would not understand my language e.g. technical terms used in my profession. Coming from a different workplace community of practice, the corporate and the academic world, there can be tensions which affect participants' identity in a CoP (Harris and Simons, 2008). This aspect of language, in fact, is highly interesting and may be looked at in terms of discourse analysis. However, due to the limited space, I have decided to put the issue aside and focus on other more prominent aspects of language for this study.

With respect to language use in the research setting of this research project, this section of literature review (2.2) is divided into three main sub-sections. In sub-section 2.2.1, I review studies concerning the use of the English language both in the classroom and the workplace contexts. The scope of the theoretical framework covers not only the English language used in classroom and workplace CoPs, but also a broader aspect of the English language in identity and participation in L2 classrooms and workplaces. Likewise, the following sub-sections will discuss relevant literature from the CoP perspective and a more general aspect of the use of that certain language. These forms of communication include humour (2.2.2), silence (2.2.3) and gossip (2.2.4).

2.2.1) The English language as a second language or a foreign language

2.2.1a) Language in the classroom

Since this study involves an English language classroom where the students and the instructor are Thais i.e. non-native speakers of English, it would be inadvisable to exclude the use of the English language which is a second language or a foreign language of the studied language training classroom. While it might be argued that the definitions of English as a 'second language' (ESL) and English as a 'foreign language' (EFL) can differ (Nayar, 1997), I intend to include both ESL and EFL in the literature review. This is mainly because there is no consensus regarding the status of the English language in Thailand.

Among communities of practice literature, there are a number of studies investigating language classrooms (Haneda, 1997; Mavor and Trayner, 2001; Norton, 2001) as well as other classrooms where the second language or non-native language is used as a language of instruction or communication (Morita, 2000, 2004; Barnawi, 2009). Many of these literatures mentioned the fact that the target language (the English language) affects identity negotiation and construction, and participation (ibid.), as well as non-participation (Norton, 2001) in bilingual or multilingual communities of practice.

In the context of L2 academic communities, the English language appears in juxtaposition with identity negotiation and construction as English is related to competence and legitimacy (Morita, 2004) as well as legitimacy and membership (Barnawi, 2009) of non-native speakers of English. In Barnawi's (2009) study, classroom participation of the research subjects is related to 'legitimacy' and 'membership', the status gained via the mediating tool of the English language. Developing such an identity, the L2 learners have found some difficulties in classroom participation including 'the ability to understand the reading materials, the ability to construct an argument to meet the audiences' way of thinking, and the ability to fully understand the lectures and ask relevant questions to contribute to the classroom discussion' (Morita quoted in Barnawi, 2009: 71-72).

With regard to the English language acting as a gatekeeper of the bilingual or multilingual CoP, Norton (2001) proposes that in the language learning context participants (or learners) have a specific relationship towards the target language. This relationship is socially and historically constructed. In other words, ‘learning a language is a social practice that engages the identities of learners in complex and sometimes contradictory ways’. While participants may be comfortable speaking English with their peers, they could be ‘silenced’ in ‘different ways’ by ‘different kinds of old-timers’ (Norton, 2001: 167). This view is supported by Morita’s (2004) study which confirms that the members’ linguistic competence (i.e. the English language) can partly contribute to their silence in L2 academic communities. (See sub-section 2.2.3 for discussion on ‘silence’ in detail.)

In addition to competence, legitimacy and membership, the use of the English language as a second language in L2 classroom CoPs also emerges in the form of code-switching, the practice of moving back and forth between the speaker’s first and second language, which has an implication with respect to identity adjustment (Martin-Jones, 1995). Liebscher and Dailey-O’Cain (2005) view a language classroom as a bilingual classroom community of practice where teachers and students share the same understandings about the community being bilingual. While the study presents a linguistic view analyzing participant-related and discourse-related code-switching, part of the results shows that participants ‘code-switch as a fallback method when their knowledge of L2 fails them’ (Liebscher and Dailey-O’Cain, 2005: 234). Being able to understand this code-switching norm, classroom participants are partly sharing the linguistic repertoire. As Wenger (1998) states, members in communities of practice share ‘specific tools, representations, and other artefacts’ as well as ‘local lore, shared stories, inside jokes, knowing laughter’ and ‘jargon and shortcuts to communication as well as the ease of producing new ones’ (Wenger in Amin and Roberts, 2008: 354).

Taking this aspect of language in mind, we may see how the English language is juxtaposed with identity and participation of non-native speakers of English. Not only are the skills and knowledge crucial for participating and negotiating competence, legitimacy and membership in L2 classroom communities, but the historically and socially constructed relationships between the community members and the language also play a significant part in the identity negotiation process. To understand identity and participation via the use of the English language as an L2, we then may have to take into account the history of the English language in Thailand. First, English never holds a position as a second language, but rather a ‘lingua franca’ or a ‘foreign language’ for international relations and business (Chinda, 2009). Second, teaching and learning of English had been reserved for the people of the higher class and status in the Thai society until only a few decades ago (Masavisut et al., 1986). For these reasons, English has been perceived as somewhat related to social status.

'English is far from neutral in terms of social class and has equal potential for dividing people' (Rubdy, 2008: 216). In this sense, it could be said that English and the ability to use English in communication can divide people, making them feel either that they are from a higher social status or a lower social status, and when it is limited to the classroom context, English may interestingly contribute to how members negotiate their identities.

While a number of studies focus on language learners' identity in communities of practice, research on teachers' identity and their socially and historically constructed relationship with the language taught is also crucial. As I have always felt that I am a non-native speaker of English, the relationship between me and the language is inevitably a struggle at times. Although I might be considered an expert by my students or my peers, I have never regarded myself as a perfect user of the English language. Teaching English for specific purposes (ESP), in particular, can make me more nervous due to the specific content and unfamiliar technical terms used in that particular field. Having reviewed relevant literature, there are studies exploring language teachers in terms of their identity adjustment in another culture (Duff and Uchida, 1997), new or pre-service language primary teachers and their professional identity (Singh and Richards, 2006; Castañeda, 2011) and teachers' identity struggle and identity negotiation due to legitimacy defined by the target language taught (Lu, 2005; Tsui, 2007).

Lu (2005) wrote in her PhD thesis about non-native English speaking teachers from East Asia negotiating and constructing their 'identities' as well as their 'linguistic, social, and cultural values' with 'national stereotypes of their own and others' linguistic and cultural values' (Lu, 2005: 5). Lu (2005)'s narrative life-history interview approach provides an interesting viewpoint to explore non-native English speaking teachers, especially in terms of how they relate themselves to the social world and how it affects how they perceive themselves. In a way, it could be said that each teacher goes through the process of identity creation and negotiation in his/her professional community of practice as an ESL teacher. Similar to Lu (2005), Tsui's (2007) research project involves a narrative life story of a non-native speaker of English becoming an ESL teacher using Wenger's (1998) CoP framework of identification and negotiation of meaning. Despite the useful approach of life narratives, for this research project, I would rather focus more on how the English language affects my identity in the classroom. Although my long-term relationship with English is also important to my identity, with the limited space of the research, I may not include all the details as seen in the aforementioned studies. My approach is that through self-reflection and participant observation I will place an emphasis on the English language, my relationship with it, and its contribution to my participation in the classroom and thus identity negotiation and construction. By doing so, we are able to have a much more profound insight than the original concept of the CoP model alone which does not pay a careful enough attention to the language.

2.2.1b) Language in the workplace

Aside from the legitimate position of the English language in the training classroom, we should not neglect its position outside the classroom, i.e. in the workplace community of practice. After all, one of the primary reasons for conducting the training course is to help the employees to become better equipped for work and use their English language skills for more effective communication in the workplace. From this perspective, it could be said that there is an interconnection between what happens inside and outside the classroom. The position and the influence of the language in the workplace may not be totally separated from the classroom.

In the sphere of language use in the workplace, a certain amount of literature suggests more diverse work environments and thus new genres and various languages in today's globalised economy (e.g. Gibson, 2004; Vertovec, 2007, Roberts, 2010). Despite the proposition, the dominant role of the English language in the workplace in English-speaking countries is inevitable. Norton and Toohey (2001) compare two research participants from their previous research projects, one of which is concerned with a non-native English speaking immigrant working in a restaurant. While language proficiency affects the participant's identity as an ESL immigrant as well as her accessing peer networks, she made an attempt to use her multilingual capabilities and her desirable partner to negotiate her identity as a 'multilingual resource' (Norton and Toohey, 2001: 318). This identity is not mainly constructed in her workplace (where she works in a blue collar job) but rather across multiple communities in which she lives. Her newly acquired linguistic skills of English are negotiated via her other linguistic and cultural resources and she thus becomes more accepted in the workplace. In other words, although the ability in using English may act as a gatekeeper to one's participation in L2 workplace CoPs, how one exercise his/her 'human agency' also plays a significant part in the success of being a language learner in the various lived-in communities (ibid: 317).

Norton and Toohey's (2001) article presents a view in which an L2 language learner must make an effort to negotiate their linguistic competence so that she is accepted in her workplace community of practice. A later study by Firth (2009) offers another aspect of the English language as a lingua franca (i.e. L2 for all parties) in a Danish international firm.

Based on the analysis of talk in interactions, Firth (2009) found that research participants use non-standard English and learn English in participating in social interactions, yet they deny their status as a language learner. According to Firth (2009), English as a lingua franca in this research setting is considered a 'private' matter. 'L2 competence in these settings' is 'so protected – from explicit comment, evaluation and explicit attention' because pointing out 'the other's language (in)competence is likely to risk questioning the other's professional competence (Firth, 2009: 149). Here illustrates the fact that the English language may affect relationships in the workplace if used without caution.

2.2.2) Humour

Humour is an aspect of language in which individuals show their 'allegiance to a group' (Ross, 2013: 16). The functions are not only for entertainment or amusement but also for insult, fantasy and self-deprecation (Hay, 1995). Humour can also be seen with functions for consensus, conflict and control (Martineau, 1972) as well as a strategy to manage risky speech acts such as criticising, complaining, refusing and disagreeing (Holmes and Stubbe, 2003; Daly et al., 2004). To create and receive humour, not only 'social context' but also 'personal taste' appear crucial (Ross, 2013). Hence, it could be said that 'effective' humour can illustrate an individual's 'shared understandings' or 'existence of common ground' with other interlocutors in a social setting (Marra and Holmes, 2007).

Marra and Holmes (2007) conduct a study comparing humour in authentic talk in New Zealand workplaces using Wenger's (1998) communities of practice framework. The research suggests that the ability to exchange humour contributes to the ability of a newcomer to participate in a new workplace. This aspect of humour in a CoP is highly relevant for this research project. Humour can be used as part of the framework to analyse how participants, who may partly appear as newcomers and who cross boundaries, participate, as well as negotiate and create their identities in the training classroom.

Mak et al. (2012) propose that there is an acknowledgement of 'relational change' and 'transition of power among members' when newcomers enter a workplace community of practice, and 'humour is a way of coming to awareness or understanding of such change and transition' (Mak et al., 2012: 165). According to Mak et al. (2012), humour not only helps a newcomer to socialise in the new workplace CoP but also indicates the newcomer's lack of full membership and cultural knowledge of the community. Especially, when a newcomer's first language is different from that of the existing community members, there can be a ‘marginal participation’ in humour due to ‘level of language proficiency’ (ibid: 169-170). In this respect, if the existing members would like to include this newcomer and show that he/ she belongs to the CoP, they will ‘code-switch’ their humour from their first language to the newcomer’s first language. As switching from a more proficient to a less proficient language is less common (Reyes, 2004), it signifies acceptance in the way the participants negotiate their language use in the CoP consisting of this certain newcomer.

Aside from language proficiency, Mak et al. (2012) also suggest how humour is related to power relations in a community of practice. When attending to ‘title, authority and experience’, elements which may be seen together as ‘power’, newcomers may hesitate to fully participate in humour in the community (Mak et al., 2012: 171). Whereas the marginal participation in humour owing to language proficiency may appear less problematic among all Thai native speakers in the studied classroom CoP (due to the classroom participants’ speaking the same first language, i.e. Thai, which helps to reduce cultural misunderstandings caused by the second or foreign language), the concept of power still requires further explanation. As discussed earlier, in a community of practice there is usually somebody with a tutor or managerial role signifying authority and thus power (See sub-section 2.1.1). Therefore, it is interesting to explore who holds this role in the training classroom and whether this role necessarily belongs to me as the teacher of this classroom.

Schnurr (2009) views workplace as a community of practice where leaders ‘construct their professional identities’ by using ‘teasing humour’ in ways that ‘exploit the specific discursive norms that characterise their respective working groups’ (Schnurr, 2009: 1125). Unlike other types of humour, teasing ‘creates tension, as one is never completely sure which way an interaction might swing, owing to the unstable nature of the teasing’ (Schieffelin, 1986: 166–167). Teasing, as a result, may be concerned with not only contradictory feelings of solidarity and a sense of belonging among interlocutors, but also display and reinforce the speaker’s power and control (Eisenberg, 1986; Hay, 1995; Boxer and Corte´s-Conde, 1997). According to Schnurr (2009), leaders make use of teasing to help them achieve their work-oriented goals, but they also have to ensure that this type of humour is normative and unmarked. Doing so, the leaders of the workplace CoP ‘construct themselves as competent and effective leaders in the particular context of their working groups’ (Schnurr, 2009: 1135).

In the later work of Schunurr and Chan (2011), teasing as well as self-denigrating humour are explored through the lens of hierarchy in workplace communities of practice. Not only are the speakers of the humour investigated, but also the listeners’ various responses including laughing, playing along and teasing are discussed. The study shows that the ‘socio-cultural context' such as face-related and hierarchical and social role issues as well as 'specific interactional norms' of 'communities of practice' have significant impact on how subordinate participants negotiate with the boss's teasing and self-denigrating humour (ibid: 32-33). Here, it can be seen that both social norms at the macro and the micro level affect how one negotiates his or her identity in a CoP through language, and in this case through humour.

While there appears a moderate amount of humour literature in relation to workplace CoPs, none seems to emphasise the primary role of humour in classroom CoPs. Nonetheless, there is literature suggesting the roles of humour in classrooms and L2 classrooms. With respect to the use of humour in classrooms, Watson and Emerson (1988) state:

> *When humour is planned as part of the teaching strategy, a caring environment is established, there is an attitude of flexibility, and communication between student and teacher is that of freedom and openness. The tone is set allowing for human error with freedom to explore alternatives in the learning situation. This reduces the authoritarian position of the teacher, allowing the teacher to be a facilitator of the learning process. Fear and anxiety, only natural in a new and unknown situation, becomes less of a threat, as a partnership between student and instructor develops.*
>
> (Watson and Emerson, 1988: 89)

In terms of second language classrooms, humour is also found to contribute to reduced stress and anxiety among students. At the same time, it creates a more positive classroom atmosphere (Kristmanson, 2000).

2.2.3) Silence

Apart from the English language and humour, silence is another critical aspect of communication found in workplace communities of practice (Jacobs and Coghlan, 2005) as well as language classroom communities of practice (Norton, 2001; Morita, 2004). Although the focus of this research project is on identity and participation in communities of practice rather than the linguistic aspect of identity specifically, it should be noted that we should not neglect the fact that silence is part of language. Viewing silence through a linguistic lens can contribute to our understanding of the use of language in connection with identity negotiation and formation in a community of practice.

In the field of pragmatics and sociolinguistics, silence is not a unitary linguistic form. There are various types, functions and meanings of silence in social interactions (Kurzon, 2007). Forms of silence include psychological, interactive and sociocultural forms (Bruneau, 1973) and functions of silence vary from linking or binding people together in relationships, communicating indifferences or coldness, revealing of not knowing, accepting or protesting, activating thoughts before speaking (Jensen, 1973). In the workplace, silence can 'influence the action when novices confront uncertainty, manage emotions, negotiate conflict, request help, assert boundaries and accomplish collaboration' (Lingard, 2013: 45).

Kurzon (2007) proposes a typology of silence that it consists of four types of silence in social interactions: 'conversational, thematic, textual and situational' (Kurzon, 2007: 1673). First, 'conversational silence' is when one does not speak in the dyadic conversation and this could be 'intentional' or 'unintentional' silence. Second, 'thematic silence' is when silence occurs during certain topics of conversation. Third, when a person is reading or reciting spoken or written texts in silence it is referred to as 'textual silence'. Finally, 'situational silence' or what Bruneau (1973) regards as 'sociocultural silence' is where usually a large group remain in silence due to social norms and conventions (Kurzon, 2007: 1673-1683).

In education, silence is a rather common theme in studies of classroom participation (e.g. Wright, 1989; Plank, 1994; Nakane, 2002, 2006; Zhou et al., 2005; Marlina, 2009; Harumi, 2010) but less prominent in workplace training (Lingard, 2013). In the context of the workplace, Lingard (2013) proposes that silence is highly relevant to the issue of power in clinical training settings which are 'structured around seniority, creating hierarchical power relations among students, junior and senior residents and staff attending doctors' (Lingard, 2013: 43). Despite the medical setting, the idea of silence and power relations is significant in understanding when, how, and why the silent identity is negotiated and constructed. In the language classroom context, there is evidence that silence can be regarded as powerlessness and resistance especially in the classroom where the students are more passive learners (Wang, 2010). Nonetheless, silence is context dependant. It can be referred to as both power and powerlessness depending on various social factors such as gender and power (Solitt-Morris, 1998).

A number of works regarding silence in second language classrooms discuss silence through the lens of its cultural relevance, and this is often linked with East Asian and South East Asian cultures (Cheng, 2002; Nakane, 2006; Shi, 2006; Kingston and Forland, 2008; Marlina, 2009; Harumi, 2010). Marlina (2009) concludes in her study that culture helps to explore classroom participation of non-native English speaking Asian students to a certain extent but adopting the 'contextual approach' (Biggs, 1999) and viewing classroom participation via the ‘small culture’ perspective (Holliday, 1999) can greatly contribute to the understanding of silence or reluctance in speaking in the classroom. In other words, silence not only depends on the macro level of the national culture. We must also take into account ‘what is happening in the classroom and/or the institution in which the class is run, the interaction between members of a classroom, and the learning and teaching culture established by the specific interaction of the particular classroom’s members’ (Marlina, 2009: 237).

As well as the macro and micro cultural contexts of silence, how classroom members perceive silence is also vital for understanding silence in classroom interactions. Harumi (2010) conducts an ethnographic study in an EFL (English as a Foreign Language) classroom to investigate Japanese EFL learners’ voice in terms of their classroom silence. In her study, through perceptions of silence between English-speaking native teachers and Japanese EFL students, it is found that there is a ‘cultural gap’ in that English-speaking native teachers sometimes find it difficult to interpret and deal with silence despite their awareness of silence in the Japanese culture. According to Harumi (2010), ‘cultural norms’, especially ‘groupism’, are prominent in classroom interactions and often ‘underlie learners’ silence’ (Harumi, 2010; 268). Despite the importance of the classroom context, (national) cultural values persist and it is evident in other studies confirming that silence is a positive element in Asian cultures e.g. silence as politeness (Nakane, 2002, 2006) and silence as respect to the teachers’ knowledge (Zhou et al., 2005).

As can be seen, silence is not only rooted in the big picture of culture but is also dependent on the classroom context. Classroom members, both the teacher and the students, take part in the social interactions in which silence sometimes occurs. It is vital that silence is interpreted and understood or silence can be ‘a source of conflict’ in the classroom (Harumi, 2010: 260). This aspect appears particularly useful in this research project where we should not assume that the silent identity of the training classroom participant is due to the Thai culture. Instead, Thai culture together with the social interactions and the peer relationships in the specific locale and temporal situations must be taken into account in comprehending the identity of the silent classroom member. In addition to culture, the issue of power and its relations, as discussed earlier in a number of sub-sections, must be considered in terms of its interplay with silence and culture in the context of the studied training classroom.

With respect to silence within the framework of workplace ‘communities of practice’, Jacobs and Coghlan (2005) suggest that silence is listening and that listening in silence is an element of discursive practice which ‘involves the constitution of a relational basis that allows for intersubjective meaning generation' (Jacobs and Coghlan, 2005: 115). Via this discursive practice, identity is formed through participation in listening in silence. (In their work, Jacobs and Coghlan develop the argument further that silence as listening is a possibility for social learning. However we will not tap into that idea because the central focus of this study does not attempt to link identity and participation to learning in communities of practice.)

In reviewing silence in second language classrooms as 'communities of practice', however, listening is not so vivid a theme. Norton (2001) mentions in her work that language learning is a social practice in which members negotiate and construct their complex identities. Based on different relationships in different circumstances, language learners as newcomers can be uncomfortable in speaking with the person whom they have particular 'symbolic or material investment[5]' in (Norton, 2001: 166). As a consequence, they can be 'silenced' by these 'different types of old-timers' such as native speakers and members from the same nation who speak the target language fluently (ibid: 167). Morita (2004) conducts qualitative multiple case studies of Japanese students in a Canadian university to explore their identity negotiation and participation in L2 discourse communities. Based on the theoretical framework of communities of practice (Lave and Wenger, 1991; Wenger, 1998), Morita (2004) identifies silence as one of the emerging themes in the participants' negotiating competence, identities and power relations. Silence, according to the classroom participants, is not only caused by linguistic and cultural reasons but also context-specific reasons including 'limited content knowledge, personal tendency and preference, learning goals, identity as a less competent member, outsider or marginal status, role as a relative newcomer, role as someone with limited English imposed by others, and instructor's pedagogical style' (Morita, 2004: 586-587). Furthermore, despite appearing in silence or looking passive, the students are in fact still 'actively negotiating their multiple roles and identities in the classroom' (ibid: 587). This notion challenges the assumption of silence as passive participation especially among Asian students in the classroom environment.

2.2.4) Gossip

In this research project, apart from the first language and second language, humour as well as silence, 'gossip' also has a vital role in social interactions among the members. Foster (2004) defines gossip at its simplest as an 'idle talk' or 'chit chat' in daily life (Foster, 2004:

[5] By symbolic investment, Norton (2001) refers to the desire and need learners had for friends, education and religion, while material investment references the desire for capital goods, real estate and money (Norton, 2001: 166).

80). Dunbar (2004) also gives a broad definition of gossip as a conversation about social and personal topics. Labelling a conversation as gossip is usually when conversational topics are about the absent third party (Hannerz, 1967; Besnier, 1989; Foster, 2004). In a rare case, gossip can occur when the target is present in the conversation (Roy, 1958; Gluckman, 1963; Handelman, 1973). Gossip, despite the popular connotation of its negative evaluation of information, can also be simply about passing positive information such as getting a job or having a baby (Foster, 2004).

Specific to the workplace context, Grosser at al. (2010) suggest that positive and negative gossip is driven by 'relationship ties'. According to Grosser at al. (2010), 'expressive friendship ties between employees are positively related to engaging in both positive and negative gossip, whereas instrumental workflow ties, which are less trusting than friendship ties, are related solely with positive gossip' (Grosser et al., 2010: 177). While negative gossip can be perceived as subversive power which subordinates use informal information to act against the formal authority (De Sousa, 1994), it can also illustrate friendship ties among the employees who gossip (Grosser et al., 2010). Unlike workplace gossip which also has a positive effect in bonding social members (Grosser et al., 2010), classroom gossip is more of an undesirable behaviour of both the teacher and the student (Brown, 2012). In the classroom context, gossip appears a taboo (Holster, 2005).

Within the sphere of communities of practice literature, gossip is rarely investigated in the classroom context. In the workplace CoP literature, however, gossip is lightly touched upon as part of stories community members share with each other in workplace (Lave, 1996; Wenger et al., 2002; Marra and Holmes, 2007; Mak, 2008). In the study of Tsang (2008) exploring small talks in communities of practice, gossip can also be referred to as 'a small talk' (Jaworski, 2000). According to Tsang (2008), 'learning how to appropriately engage in small talk is one of the things newcomers of a workplace need to learn in order to become integrated members' Being a newcomer, one must 'observe the preferences of using small talk by different members in the new workplace. Once a newcomer actively participates in and is being actively involved in small talk, he/ she is becoming an integrated member' of that workplace community of practice (Tsang, 2008: 81). Similar to Tsang (2008), one paper presented by Aylen and Pryce (2011) mentions the crucial role of gossip in maintaining engineering communities of practice. Adopting Gluckman's (1963) concept of gossip, Aylen and Pryce (2011) posit that gossip along with scandal 'brings clear recognition of who belongs to a community'. Community members share a 'mutual history' which 'reinforces swift exchange of technical ideas and development of a common language to express engineering developments with precision and parsimony. Shared language and slang helps the easy flow of technical information' (Aylen and Pryce, 2011: 4). Here it can be said that gossip is shared only among those who are considered members of the community.

2.3 Understanding the local context: Thailand

A number of communities of practice literatures have suggested that the broader social structure in which the CoP is situated contributes to the interactions within the community (e.g. Lave, 1991; Lave and Wenger, 1991; Trent, 2006). Since the training classroom in this research project was located in Thailand, understanding the local context from a socio-cultural aspect is important for understanding why participants behave or act in certain ways. Although it may be argued that the term 'culture' itself is already rather difficult to define (Street, 1993; Pennycook, 1994; Papademetre and Scarino, 2000) and it becomes even more complicated to agree on what 'Thai culture' is (Cooper and Cooper, 1995; Bray, 2009), Thai common cultural values can still be somehow defined. It should be noted that I adopt these concepts to help in exploring and analysing identity and participation in the training classroom; yet, one may not generalise that these cultural characteristics will apply to all Thais. Nonetheless, without any knowledge about Thai culture, data analysis can be far from precise and thus lacks the notion of the broader social context in the study.

2.3.1) Thai cultural values: A broader perspective

Among literatures regarding national culture, Hofstede's (1980, 1991) cultural framework is one of the most cited. Despite the framework being criticised for placing too much emphasis on the national culture determining people's behaviour (McSweeney, 2002), I adopt this concept only as a baseline or background information on Thais. Accordingly, I will not assume that every participant is the same only because they are Thai nationals. Other contributing factors such as the participant's own identity or workplace norms must also be taken into account.

Grounded on Hofstede's (1991) four dimensions of national cultures, Hallinger and Kantamara (2001) propose that Thai culture can be defined as a culture with large power distance, high collectivism, high uncertainty avoidance, and feminine characteristics. In terms of a high power distance culture, Hallinger and Kantamara (2001) conclude from literature and findings from educational institutions that it reflects in Thailand's 'strongly hierarchical and bureaucratic society' where 'differences in power and status are accepted as the natural order of life' and 'people expect to be told what to do and how to do it' as seen through 'deference to authority and to seniors in age and rank (Hallinger and Kantamara, 2001: 391). The result is in its 'compliance culture' although it can sometimes be 'surface compliance' as staff fulfill their 'expected social roles' (ibid: 391, 393). For the aspect of being a collectivist culture, 'Thai people seldom think in terms of I; rather their primary point of reference in any social or work-related venture is we'. Furthermore, 'the group's spirit must be engaged and social harmony maintained' and thus 'overt conflict is avoided at all costs' (ibid: 394). This importance of broader socio-cultural elements of being 'us' is illustrated in the aspect of Thai culture as having the high level of uncertainty avoidance, referring to the fact that 'traditions and rules exert a stronger reign on individual and group behavior' (ibid: 396). In Hallinger and Kantamara's (2001) words, the Thai culture is a feminine culture in which 'caring for other people and preservation of relationships is emphasised'. In the workplace context in particular, 'all relationships entail reciprocity; those with largest power distance carry the greatest obligation on the part of the senior member' (ibid: 408). Despite this useful information on Thai culture, I am fully aware that Hofstede's (1991) cultural framework cannot determine every Thai's behaviour. Therefore, I also review other works which adopt other methodologies to characterise Thai culture.

Komin (1991) presents a study which suggests another dimension of Thai culture through the lens of 'value clusters' according to their relative significant positions in the Thai cognitive system. When compared to Hallinger and Kantamara's (2001) work, some of the cultural values Komin (1991) proposes overlap with those of Hallinger and Kantamara (2001). According to Komin (1991), Thai cultural values include a 'smooth interpersonal relationship', 'flexibility and adjustment' as well as 'interdependence' in the social community. Social relationships (i.e. avoiding conflicts with others) are important for Thais and they result in the 'fun-leisure and smiling aspect' in the value cluster. This can be explained as 'the resulting behavioural pattern from keeping a pleasant and smooth face-to-face interpersonal interaction'. Ironically, there is an 'ego orientation' which is ranked as the most important among all the values. 'Thai people have a very big ego, a deep sense of independence, pride and dignity. They cannot tolerate any violation of the 'ego' self. Despite the cool and calm front, they can be easily provoked into strong emotional reactions, if the 'self' or anybody close to the 'self' like one's father or mother is insulted' (Komin, 1991: 160-242). In fact, this ego self and the emphasis on the smooth interpersonal relationship in

Thai culture presents interesting for this study, especially in social interactions in the classroom where these two elements can appear in tension. What will one do if one is insulted? Will one defend oneself or will one try to avoid conflicts at all costs?

With respect to conflict avoidance, Holmes and Tangtongtavy (1997) point out that Thais want to ensure that conflicts are avoided at all costs. This is because conflicts can result in their (or the other party's) losing 'face' and in Thai culture 'face' represents not only self image but also one's social and professional status as well as reputation in the society. When the Thai society is highly collectivist, gaining acceptance within the group is important. Power and status within a group comes from respect and admiration accumulated through 'face'. Gaining face through smooth interpersonal relationships is thus significant in terms of having power and status in the Thai society.

In the next sub-sections, I shall continue discussing literature concerning Thai culture; however, a special attention will be paid to the specific contexts of Thai cultural values in the Thai workplace (2.3.2) and Thai culture in the educational context (2.3.3).

2.3.2) Thai cultural values in the Thai workplace

Although this research project places an emphasis on the classroom community of practice, it should be noted that the student participants are all employees at the company PP, their main community of practice. Thus, their relationships in the workplace, which may have partly been based on the national culture, should not be neglected.

With regard to the cultural aspect of the Thai workplace, there is an important concept of smooth interpersonal relationships suggested by Komin (1991) which is also mentioned in Hallinger and Kantamara's (2001) study as an aspect of a collectivist culture. Sriussadaporn-Charoenngam and Jablin (1999) conducted an exploratory study in Thai workplaces and found that 'Thais who are perceived to be communicatively competent know how to avoid conflict with others, control their emotions, display respect, tactfulness, modesty, and politeness, and use appropriate pronouns in addressing others' (Sriussadaporn-Charoenngam and Jablin, 1999: 382). With regard to the use of pronouns, McCann and Giles (2006) state that Thais are used to considering others as relatives. At a very young age, children are introduced to 'a complex system of pronouns and behaviours' that helps in 'navigating the complex hierarchical structures in Thai culture' (McCann and Giles, 2006: 81). Older individuals, even though they are not family members, are often referred to as paa (aunt), lung (uncle), yay (maternal grandmother), or taa (maternal grandfather), and to show a respect towards the elderly, the 'wai' gesture or hand salute is expressed. As they enter the workplace, these 'socially constructed behaviours' still continue to be prevalent Bosses, for example, are perceived as those in 'positions of power' and might be called naay (boss, master); overt criticism of seniors is in turn unacceptable (ibid.).

Despite the cultural notion of hierarchy in the workplace, some researchers have noticed convergent trends where there is less practice of Thai local values in the workplace (Niratpattanasai, 2002). Especially, educated young Thais seem to shift towards more participatory working style (Komin, 2000) rather than the style considered traditionally 'Thai' in nature such as strong lines of command and authority not challenged (Sriussadaporn-Charoenngam and Jablin, 1999).

2.3.3) Thai cultural values in the educational context

Apart from the influence of the Thai national values on the workplace setting, Thai cultural values also persist in education, and in this case, in the classroom setting. The social roles which teachers and students hold have an implication on their social interactions (Bray, 2009). In particular, in terms of large power distance (Hallinger and Kantamara, 2001), teachers as educators possess high levels of autonomy as well as power in the learning environment (Lovelock, 1983). In Asian cultures in which Thai culture is part of, teachers are less confronted than those who teach students from western cultures (Liu, 2001; Wen and Clement, 2003; Bray, 2009). Asian students including Thai students seem to respect their teachers and be polite with them (Liu, 2001). Bray (2009) wrote about Thai students' 'attitude to respect' that the students hold 'their hands together in a sustained *wai* position' to show respect to monks, elders, as well as teachers. Furthermore, in almost all Thai schools, there is also a 'Wai Khruu Day, the traditional day for paying respect to teachers' and at the same time to show gratefulness to the teachers (Bray, 2009: 5).

While it can be seen how the large power distance in the Thai society affects the students when relating themselves to their teachers, it should be noted that 'deference to authority and to seniors' does not only involve rank or social status but also 'age' as well (Hallinger & Kantamara, 2001). In the school context, the teachers are more senior or older than the students. However, in the context of adult education and training, such as in this research project, where adult students can be either more senior or less senior than the teacher, the cultural value of respecting or submitting to the teachers' view could be problematic. There is not yet a study which provides an insight into this scenario in the Thai society, where the teacher and the students are at a similar age, or the teacher is younger than the students. Although I do not wish to make a generalisation about older Thai students, I have experienced that some older students can be considered as having 'a very big ego, a deep sense of independence, pride and dignity' and do not want to 'lose face' in front of the younger students (Komin, 1990). Not wanting to lose face here may sometimes result in not wanting to speak in the public which implies a 'strong cultural motivation for their reticence' where 'everyone experiences anxiety in public speaking, especially in a second language' (Nimmannit quoted in Bray, 2009: 3). While this might not be applicable to every case of older Thais, I shall keep this notion in mind while doing the data analysis and interpretation.

2.4 Summary of the chapter

This chapter explores relevant literature in order to construct a theoretical framework for this study. The three main areas include 1) communities of practice 2) language in identity and participation and 3) Thai culture. As the research setting is an overlap between being a workplace and a language classroom, the reviewed literature covers both perspectives.

In reviewing Lave and Wenger's (1991) situated learning in communities of practice, which is central to the framework of this research, I have evidenced certain critical aspects of the model (which are also proposed in relevant literature) including the community of practice being centralised or decentralised, unequal power relations and structural characteristics of the community, pedagogical roles held by various community members, as well as more complex notions regarding members' identities and their participation. Moreover, the tensions and conflicts, which can arise among community members, can result in identity struggle. While social relations and broader social structures have a significant contribution in one's identity and participation, individual agency also appears crucial in how one chooses to interact with other community members.

In terms of language in identity and participation, topics of English as a second language or a foreign language, humour, silence and gossip are examined in the contexts of workplace and second language/English language classrooms, as a broader concept as well as through specific lens of communities of practice. It can be seen that language has a crucial role in members’ ability to participate competently as well as legitimately in the community. This is where the issues of power and legitimacy come into play in the framework of communities of practice in this study.

With respect to Thai culture, a more general view on Thai cultural values is provided, followed by how these values become apparent in the workplace and educational settings. While certain cultural values such as conflict avoidance are still controversial, there is a more or less agreed view on Thai culture being hierarchical and highly collectivist. In the workplace Thai cultural values are enacted in the form of kinship and pseudo-sibling relationship, whereas in educational settings there is a large power distance between the teacher and the students. Nonetheless, these assigned roles become problematic when the age element is involved.

Chapter 3

RESEARCH METHODOLOGY

The research was designed to investigate three research questions: How can this training classroom be theorised as a community of practice based on the situated learning concept proposed by Lave and Wenger (1991)? How do classroom participants, i.e. the students and myself, participate as well as negotiate and construct identities in the classroom? Moreover, due to its specific context in Thailand, how do cultural issues including language contribute to this identity construction and negotiation through participation in this training classroom community of practice? Practically speaking, the very first question to consider – prior to considering the more complex aspect of research tools, limitations, challenges and so on – was which classroom (or in other words, which classroom community of practice) and which participants would provide a basis for answering the research questions (Tesch, 1990). As an English language instructor, it is not surprising that the selected classroom to research is an English language classroom. Having worked in the field for more than 8 years, I have always had doubts about the roles and the identities of myself and my students in the classroom, especially in the post-compulsory English language classroom where most of the students are either already working and/ or studying at a university. Some of these students are the same age as me and some are older and probably have more experience of life than I do. As a younger lecturer, I have always wondered if the age element has affected my students' perception of me and thus their identity as well as choice and mode of participation in the classroom. This research project, as a result, was initiated to help me with answering these questions.

With respect to the above enquiries, this research project is thus considered an enquiry of a practitioner rather than a piece of action research to introduce substantial changes to my practice. It is a quest for knowledge and understanding derived from an investigation of a small language training classroom at a multinational company located in Bangkok, Thailand. However, the training classroom in this study is not the classroom which was originally planned to examine. Originally it was an adult language classroom at a private language school in Bangkok. Unfortunately, the political turmoil in Bangkok in April 2011 resulted in the school's temporary closure for a whole month and later a closedown due to financial loss.

During this time, apart from not being able to travel freely because of the curfew in the city, it was considerably stressful to find another language classroom which could share a similar research framework. Luckily I secured another part-time contract teaching engineers at a power plant construction company and managed to acquire consent from the Human Resources department as well as the student participants. Therefore, the original version of this chapter was edited according to a change in the selected research setting.

To discuss the research methodology of this research project, this chapter is divided into five main sections. Section 3.1 explains the rationale for taking an ethnographic approach for this study. Then in section 3.2 the issues concerning gaining access to the research site are looked at. Section 3.3 is devoted to the conversation regarding research tools employed in data generation including participation observation (3.3.1), interviews (3.3.2), and questionnaires (3.3.3). Then the chapter moves on to section 3.4 which provides information on data analysis in this study. The section covers the data analysis process (3.4.1) and how bilingual data is dealt with (3.4.2). This chapter ends with the final section (3.5) which focuses on research ethics in educational research.

3.1 Taking an ethnographic approach

To understand identity and participation of members of the selected language training classroom, it seems to me that an ethnographic approach is inevitable. Being a member of the classroom myself I am 'living in the communities of the people being studied.... participating in their activities to one degree or another' focusing on 'what happens in a particular work locale or social institution when it is in operation' (Hammersley, 2006: 4). Therefore, when considering the theoretical framework of the research grounded on Lave and Wenger's (1991) 'situated' learning, it fits into the subject area of ethnography which takes 'human behaviour and the ways which people construct and make meanings of their worlds and their lives' as 'highly versatile and locally specific' (LeCompte and Schensul, 2010: 1).

In addition, an ethnographic approach provides a justification for itself in this research project in the way that, unlike other qualitative methods, the obtained 'thick description' (Geertz, 1973) i.e. the behaviour in its particular context can enable me to explore cultural issues as well as social interactions in the target classroom (Johnson, 2005). Although ethnography may not be free from critiques, this research paradigm will be specifically dealt with by using ‘rigorous research methods and data collection (or data generation as my preferred term) techniques to avoid bias and ensure accuracy of data’ (LeCompte and Schensul, 2010: 1). The real challenge, however, is that ‘research is an embodied activity that draws in our whole physical person, along with all its inescapable identities’ (Crang and Cook, 2007). Ethnographies, especially, involve ‘relationships developed between people of similar and/ or different cultures, classes, genders, sexualities, (dis) abilities, generations, nationalities, skin colours, faiths and/ or other identities’ (ibid). Thus, it could be argued that it is very unlikely that a piece of ethnographic research is purely objective. Nonetheless, if we acknowledge that the social research is made out of social relations (Katz, 1992, 1994; Clifford, 1997; Cook, 2000) and take this into account when dealing with data, there is a strong justification for the approach taken.

In this research project, there are two important aspects of relationships developed in the training classroom: nationality and social roles. While a number of ethnographic studies are conducted by researchers of different nationalities from those researched, this research project involves all participants of the same nationality, i.e. Thai. The danger here is generalisation and stereotyping where one must be aware of the fact that ‘not all people of the similar national origin will identify themselves as members of the same ethnic group’ (LeCompte and Schensul, 2010). Moreover, my position as a teacher in the classroom will also have an impact on how student participants interact with me. Coming from what is presumed to be a highly hierarchical culture, teachers have a higher social status and are respected by the students (Hallinger and Kantamara, 2001; Bray, 2009). However, not all teachers are respected and there are certainly various ways to show respect to the teacher. Furthermore, being a teacher does not mean that one is totally free from personal bias. As a teacher it is still possible that I may prefer one student over another and choose to interact with that certain student participant due to similar ‘identification’ variables (Crang and Cook, 2007). In fact it is difficult or almost impossible to control behaviour all the time while I teach/ work, not because of my preferences, but mainly because of the fact that I have to ensure that the students are learning the planned course content.

In light of this, as a researcher as well as a teacher/ practitioner, my ontological view is that stories of a culture are represented and interpreted through the eyes of the researcher (who is also a practitioner) (LeCompte and Schensul, 1999; Heath and Street, 2008). As a result, stories or realities may appear as multiple. As viewed by postmodernists, there are multiple realities and these realities are cultural and mental presentations (Denzin and

Lincoln, 1994). 'The concepts of ego, ideology, or bureaucracy have metaphoric value in enabling people to conceive of social reality from different layers of interpretation which were not readily apparent in everyday's life' (Popkewitz, 1984: 7). Taken from this stance, it can be said that, as opposed to objectivism, this piece of educational research stands in the ontological position of interpretivism as well as constructionism, where social reality may not be independent from social actors, especially from the practitioner as a researcher, whose work is influenced by his/ her beliefs and values, as well as ideologies he/ she subscribes to. Inevitably, when each of us possesses different beliefs and values, the way we understand social reality or make sense of complexity are actually heuristics or interpretive (Weber, 1949).

3.2 Gaining access to the research site

Gaining access to research site is one of the primary issues in ethnographic studies where researchers must have access to the studied community. As discussed earlier at the beginning of this chapter, the training classroom used as the fieldwork site was already my lived-in classroom. Thus, in terms of gaining access, it could be said that I had already had access to the research site, as a teacher/ instructor. My role as a researcher began in the fourth class I taught at PP when I switched from the previous school after finding out about its closure. Having already been at PP I had built up relationships with student participants and the HR coordinator which contributed to my success in gaining access to the research site as a researcher.

It should be noted that, at the previous research site, a pilot study of one classroom period (90 minutes) had been conducted. The objective was to see if there were any issues arising in conducting this ethnographic study. What had been found was that it was rather difficult to think of myself as a researcher and focus on teaching at the same time. Nonetheless, writing a diary after class helped me to reflect on what had happened in the classroom. Audio recordings also facilitated me in reviewing certain pieces of data that could not quite be recalled. Aside from that, using an ethnographic approach appeared the most appropriate to answer the research questions in this study.

As the pilot study had already been conducted, it was no longer required for the new fieldwork at PP. As soon as the closure of the original research site had been heard about, I discussed the situation regarding my research project with those involved: the institution I worked for as a part-time instructor (CC), the HR coordinator at PP, and the student participants. Since it was not the first time we had met and I was not a complete outsider, the discussion went well. After explaining the issues to all involved and their agreeing to be part of the research project, I then provided them with a written information sheet as well as a consent form to sign. (See appendix i for the participant information sheet and appendix ii for consent form.)

When first gaining access to the site as a researcher I entered the research site with questions and knowledge from the previous theoretical framework for the original language classroom. The previously reviewed literature acted as 'sensitising concepts' which were tentative tools for developing ideas while conducting the fieldwork (Charmaz, 2006: 17). Although the methodology was still ethnography, the methods were adapted to fit into the new research setting. Emerging themes and concepts were acknowledged and this resulted in an iterative process in research, where data initiated the review of literature as well as methods in conducting research.

3.3 <u>Data generation</u>

In data generation, various research tools were employed including participant observation, informal interviews as well as questionnaires. The data from these sources enabled the process of 'triangulation' in research (Denzin, 1970; Stewart, 1998) as an 'attempt to map out, or explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint' (Cohen and Manion, 2000: 254) so that there is 'a more detailed and balanced picture of the situation' (Altrichter et al., 2008: 147). The triangulation of the research is considered not only as 'methodological triangulation' where various research methods are adopted, it is also concerned with 'data triangulation' which involves time, space and persons providing different sources of data (Denzin, 2006). Specific to this research, the following sub-sections will discuss data triangulation and methodological triangulation via research tools of participant observation (3.3.1), interviews (3.3.2) and questionnaire (3.3.3).

3.3.1) Participant Observation

Using an ethnographic approach the method of participant observation is unavoidable. Since participant observation is a rather sophisticated research tool as well as the main research tool of this study, it requires more space in discussing both the conceptual and the technical aspects which will be presented in 3.3.1a and 3.3.1b, respectively.

3.3.1a) The conceptual aspect

Being a practitioner/ researcher, my roles in the classroom as well as my relationships with other participants in the fieldwork became important in terms of how the research proceeded. The dual role of a practitioner and a researcher contributes to the closeness and distance between the practitioner/ researcher and the research participants (Arber, 2006). In terms of my role as a practitioner, I could not let the research interfere with my teaching, as the learning objectives of the training course had to be achieved. On the other hand, what was going on in the classroom must also be observed. For my relationship with the student participants it was also vital to consider how my identity as a teacher and as a teacher researcher made any difference to how the student participants interacted with me or one another in the classroom. During the participant observation, there were two scenarios in which the student participants were aware of themselves being observed or recorded. First, they were wary of the audio recorder at the beginning of the data generation. Second, it was when 'inappropriate' behaviour occurred, i.e. gossiping about their boss, complaining about their work and their colleagues, and using swear words. (These occurred, of course, when some of them forgot they were being recorded.) All of these will have to be taken into account in terms of data interpretation.

Another critical aspect of roles and relationships with participants in the fieldwork is 'lines of identification' (Crang and Cook, 2007), the feelings of being 'like' and 'unlike' the researched (ibid.), and belonging to the 'inside' and 'outside' community (Mullings, 1999; Kneafsey, 2000; Valentine, 2002). Ways researchers are 'placed' offer insights into the worldview of the participants under study (Crang and Cook, 2007). In this research project, my perceptions of my roles and my own identities in the classroom were a mixture between being a teacher / an instructor, a trainer as well as a facilitator. The student participants, on the other hand, saw me mainly as their 'teacher' or 'expert', maintaining a certain distance due to the respect accorded to teachers in a hierarchical society like Thailand. Only one of them saw me as a facilitator and one perceived me as a friend. (This information is from the questionnaire. (See appendix iii for the summary of the questionnaire results.) Although I might not be considered an insider of the engineers' community of practice at PP, our nationality did help me belong to the classroom community. There was a sense of 'us' and 'them' when the student participants talked about people of other countries, such as 'native speakers of English' and 'expats' who worked with them. All of these played an important role in our relationships and thus interactions in the classroom. My data presentation and interpretation were therefore inevitably influenced by these roles and relationships.

Finally, with respect to roles and relationships, it should be kept in mind that roles and relationships do change over time, as do our identities (Lave and Wenger also state in their monograph regarding this aspect of identity in communities of practice). Once classroom participants got to know more about each other, perceptions of identities also altered. For example, one of the participants (Nancy) asked me a few times about my owning expensive designer handbags. On one occasion, in which we chatted about escaping from the floods in Bangkok, she asked me if I had 'rescued my Hermes bag'. I have never owned such a costly bag. However, her perception of me as quite well-off was what she used to identify herself with me. She would, for instance, tell stories which implied she had a good income and was not poor. If Nancy had not seen me in such a way, I might not have witnessed how she placed herself in the classroom as well as in her workplace communities of practice.

3.3.1b) The technical aspect

Apart from the conceptual issues already mentioned, the technical side of the participant observation cannot be neglected. With regard to the period in which the participant observation took place, it began on the fourth day of the training course and lasted until the last day of the course in November 2011. The duration was 34 hours in total, in classes of a two-hour period on Mondays and Wednesdays. (The full length of the training was 40 hours.) There were some cancellations due to the unavailability of the training venue, as well as the floods which occurred in Bangkok between October and November 2011. This resulted in an alteration in schedule and the length of some lessons, which could be more or less than two hours.

The research setting mainly involved the training classroom, but other things going on outside the classroom also presented relevant to the data generated inside the classroom. For example, I would normally arrive fifteen to thirty minutes before the class started (5pm). During the waiting time, I took the opportunity to talk to the students and get to know them better as well as to ask questions related to the research. These chats sometimes occurred outside the classroom, as well as in the classroom. This depended on what time the training room became available for use. Thus, the company was not totally excluded from the observation. What was going on at the company did contribute to my understanding of the workplace community of practice of the student participants.

In recording the events and social interactions, the researcher was used as a research instrument (Goetz and LeCompte, 1984; Hammersley and Atkinson, 2007; Heath and Street, 2008). As Heath and Street (2008) suggest, the researcher, when using him/ herself as an instrument in participant observation, must be ensured of 'visual acuity, keen listening skills, tolerance for detail and capacity to integrate innumerable parts into shifting wholes', and must at times 'remain silent and communicate only as appropriate by local norms' (Heath and Street, 2008: 57). In other words, 'the access with the people being studied' must be renegotiated (if necessary) so that the researcher can fit in more with the local culture of the research setting (Hammersley and Atkinson, 2007).

Notwithstanding the notion, it was obvious that with 10 student participants in the classroom, it was almost impossible to observe all the interactions around me to understand what was going on within the local norms and deal with them appropriately. Recording the events using technological devices helped in terms of recording the conversations which might have been missed, forgotten, misheard, misunderstood or misinterpreted. Without the recorded data, social structures, talks and contexts such as space or practices in organisations could not be observed very easily (Gobo, 2008). Although it could be argued that video recording rather than audio recording can capture the visual aspects such as gesture, facial expressions and the space, there is an ethical issue of the confidentiality and concealed identities of the participants as well as the company. Moreover, there is a tendency that the participants, including myself, would be too self-conscious or too nervous to be ourselves in front of the camera. As a result, only a digital audio recorder was used in the research project.

Despite its usefulness, technology can also cause problems. There was one occasion when the batteries in the audio recorder ran out while I was teaching. The data of approximately 15 minutes of the lesson was not recorded. From this situation, technical issues, such as this one, were kept in mind. To prevent data loss and to ensure that all the important data was backed up, all the digital audio files were also copied from the recording device onto the computer and saved as mp3 files.

To make use of this data (mp3 files), the data was transcribed, saved as digital copies (Word document files), and backed up on another portable hard drive. In terms of transcribing data, it seemed almost impossible to record every single expression. In this case, only data relevant to the research questions was selected. However, when the data became unclear in terms of its relevance, it would be transcribed, in case of future need. Another issue of the data in this study is that it was bilingual (Thai and English) and thus transcribing was not the end of the process. Translation, therefore, became an important part of presenting data, especially, when code-switching was a significant theme found in classroom interactions. (It makes sense to devote one sub-section of this chapter, i.e. sub-section 3.4.2, to discussing this aspect of the research.

Apart from the audio recordings and transcripts, participation observation could not complete without fieldnotes. As audio recordings do not record the visual aspects of the classroom and the participants in the classroom, it may be said that the data can be more complete with the use of fieldnotes. Interactions were recorded through the eyes of the researcher, informally coded in the fieldnotes and used to generate categories and construct meanings at the observed moment (Goetz and LeCompte, 1984). For this research project fieldnotes are also regarded as ‘a diary’ or ‘a conceptual memo’, ‘a memo to ethnographer about generic ideas that come from particular events, along with queries raised in the reflections’ (Heath and Street, 2008: 79). With regard to the time in which the diary was written, it was usually outside the research field. When at the company, if not teaching, I would spend time watching people at the company, talking to them, rather than sitting on my own and writing my diary for the research. The most convenient time for me to reflect on what had happened through my classroom observation was at home after work. These notes were used to ‘describe things in breadth’ and ‘focus in on what seems most important’ (Emerson et al. cited in Crang and Cook, 2007: 55). As my handwriting was far from neat, notes were typed and saved as Word documents to prevent problems of the readability of the texts. In terms of the structure, the diary/ memo was divided into weeks and dates observed. Sites and primary activities or scenarios observed were included. The other four to five pages of the memos were separated into the three sections of overview, problems and setbacks and patterns, insights, and breakthroughs (Heath and Street, 2008). (See appendix iv for excerpts from fieldnotes.)

Although the participant observation began during the fourth period of the course, what happened in the first three periods was not neglected. Especially it would be interesting to see how identities had evolved since the first lesson. With this in mind, a conceptual memo was written retrospectively for the first three classes to enable me to reflect on and interpret what had happened. While recalling the past events, I took notes in English. However, for the rest of the diary, notes were also taken in Thai. This was because there were usually Thai words, or expressions which must be recorded as the original source in order to keep the original meanings. To translate the concepts straight away from my notes in the memo, not only could distance from the data be created but misinterpretation could also occur. This is due to the fact that some of the Thai words or idiomatic expressions could not be directly translated into English. After all, what has been said should be accurately recorded. This may be useful for constructing meanings, especially words that are likely to be ignored among the members of the same language community but may later refer to significant meanings in the study (Spradley, 1980). As Emerson et al. (2001) state, fieldnotes are 'a form of representation, that is, a way of reducing just-observed events, persons, or places to written accounts' and '(re)constitute the world in preserved forms that can be reviewed, studied, and thought about time and time again' .

While fieldnotes as well as audio recordings and transcripts could provide both visual and audio aspects of the data, participant observation must be combined with other methods to gain more insight into the data. This is where interviews came into consideration in this research project and this method of interviews will be discussed in the next sub-section (3.3.2). (For summary of fieldnote data, see appendix v.)

3.3.2) Interviews

Interviews are another research tool in generating data in this ethnographic study. Heyl (2001) writes that there is an increasing popularity in using 'ethnographic interviewing to help gather rich, detailed data directly from participants in the social worlds under study' (Heyl, 2001: 369). Despite various definitions of ethnographic interviewing, in this study it will be referred to as:

> *projects in which researchers have established respectful, on-going relationships with their interviewees, including enough rapport for there to be a genuine exchange of views and enough time and openness in the interviews for the interviewees to explore purposefully with the researcher the meanings they place on events in their worlds.*
>
> (ibid.)

In this research project, one-off interviews were not conducted mainly because it was almost impossible to conduct them with ten student participants due to their busy work schedule. What was adopted instead was more of informal, serial interviews (Crang and Cook, 2007) where interviews were treated as part of normal daily conversations. This way the student participants could feel more at ease and this could help me to gain the information more easily (Rubin and Bellamy, 2012). (Despite the justification, this interview approach could lead to insufficient data or data which required crosschecking. See sub-section 3.3.3 for the discussion on questionnaires.)

For the time of the interviews, they mainly occurred during the break, in addition to times when I was not teaching the lesson, i.e. before the class began as well as after the class finished each day. Moreover, some student participants were also asked questions when others were doing their group tasks. Although I mentioned interviews in the consent form, the student participants invariably did not notice that the interview was being conducted. They felt that it was more similar to a chat and this was useful for generating the data. As questions became more subtle and unnoticed, more could be learned about the students. Of course, this required time. The participants would not reveal every single detail to a person whom they had just met. My developing relationship with them thus enabled me to gain increasingly important information.

Being a teacher there were restrictions in what were appropriate or inappropriate things to say in the classroom. Although all of the student participants were adults and in a similar age range to me, they still considered me as their ‘Ajarn’ or teacher. Apart from explicit forbidden issues such as using swear words, it should also be noted that the power relations between me and some younger students were that I had more control and received respect, in this specific context of the Thai culture (Hallinger and Kantamara, 2001; Bray, 2009). Thus, while asking questions, I had to ensure that they were not feeling overwhelmed. At the same time, the questions asked must also be ‘consistent’ with the research project (Goetz and LeCompte, 1984). In other words, the questions must help to answer the main research questions and explore more of the emerging issues found in the classroom community of practice. In doing so, Patton’s (1980) typologies of questions were adopted as follows:

1) Experiential and behaviour questions that elicit what respondents do or have done
   - For example, the students were asked about their past and present work, and experience in studying the English language, whenever an opportunity allowed.

2) Opinion and value questions that elicit how respondents think about their behaviour and experiences

- The student participants answered questions about what they thought of their expat colleagues, native speakers of the English language, the flood situation, etc.

3) Feeling questions that elicit how respondents react emotionally to their experiences and opinions

- These questions continued in the same conversation, extended from opinion and value questions in number 2. The questions might not be in this order. Sometimes feeling questions came first, followed by opinion and value questions, or vice versa. Above all, I tried to make sure that these feeling questions did not intrude on the interviewees' private lives. As 'emotions' have become significant in fieldwork (Kleinman and Copp, 1993; Krieger, 1991), dynamics of emotions belonging to both the interviewer and the interviewee must be understood (Heyl, 2001), especially those intense field relationships which might lead the interviewer and the interviewee to feel uncomfortable or vulnerable (Ellingson, 1998; Ellis et al., 1997; Krieger, 1983).

4) Knowledge questions that elicit what respondents know about the world

- This depended on the situation or context of that certain period of time. For example, when talking to Nancy who had work experience outside Thailand, she spoke more about her life as a foreigner. Bert, on the hand, with his work experience in the field in Thailand, talked more about professional knowledge in the engineering field, rather than life as an expat.

5) Sensory questions that elicit respondents' descriptions of what and how they see, hear, touch, taste and smell in the world around them

- This type of question might not be directly related to the research questions but it helped me to see the pictures or scenarios more clearly.

6) Background and demographic questions that elicit respondents' descriptions of themselves

- These questions were difficult to do via informal interviews to gain information from 10 student participants. Therefore, questionnaires were distributed to the student participants to complement this aspect (See sub-section 3.3.3 for questionnaires.)

To ask these questions, the sequences were randomized depending on the context in which the student participants and I were situated. One issue, which was kept in mind, was using a clear and meaningful language in conversations (Patton, 1980). This was not in any way problematic as the research participants (including myself) were native speakers of Thai and Thai was the language employed in all interviews. However, it did not necessarily mean that this was problem-free. What is meant by a clear and meaningful language in this context is not the national language of Thai but rather a shared concrete language. Therefore, terms from 'the linguistic and cognitive code of the social sciences' were not used unless appropriate e.g. when asking about individual perceptions on being Thai and on Thai culture, to find out differences or similarities in perceptions and values held by individuals of the same nation (Gobo, 2008).

From the discussion above, it is suggested that interviews in this research project should be considered as an integral part of participant observation. Thus, in terms of recording the interviews, the method of audio recording was also adopted. No photographing or videotaping was done in this study due to the need for anonymity and confidentiality of the research participants. (However, at the end of the training course the students asked to have their photos taken with me. I still have those photos which the students emailed to me and I have used them to recall their physical appearance only.) After the interview conversations had taken place they were fully transcribed. Unlike the participant observation, where some conversations were irrelevant, the dialogues in the interviews all contributed to the results of the study. As Crang and Cook (2007) suggest, 'quote-hopping' should be rejected due to two reasons. First, selecting to transcribe only certain parts of the interview could run the risk the researcher ignores the important data before it has been analysed. Second, interview data is 'intersubjective' and always 'made out of dialogue'. That is, the researcher's understanding of a certain issue is 'constructed… in dialogue' (Crang and Cook, 2007: 86). This point made by Crang and Cook's (2007) is highly relevant for the constructivist and interpretivist position of the research project. This inter-subjectivity also involves roles and relationships between me and other participants in the classroom and must be taken into account not only during the stage of the data generation, but also the stage of data analysis and interpretation. Prior to the discussion of the data analysis, one more research tool used in data generation, i.e. questionnaires, will be discussed in the next sub-section (3.3.3).

3.3.3) Questionnaire

While questionnaires have become one of the dominant research tools in quantitative research and the more positivistic research paradigm, my main reason for adopting the self-administered questionnaire is not to play with numbers or conduct a statistical analysis with a large population of the participants (LeCompte and Schensul, 2010) but to serve as 'fitness for purpose' (Cohen et al., 2007: 181). As discussed earlier, since interviews in this ethnographic study could not help me gain access to all the required information, another research tool had to be utilised for this specific purpose. Demographic information, for example, required a one-on-one interview and could not be conducted due to time limitations. However, this type of information is important in providing background knowledge about each individual participant and it must not be neglected.

In order to obtain the aforementioned answers, the self-administered paper-based questionnaire was used to facilitate data generation in this research project in two ways. First, the participants' answers confirmed my participation observation data and thus it led to data triangulation and redundancy (LeCompte and Schensul, 2010). Second, writing answers in the self-administered paper-based questionnaire could reduce anxiety between me and the student participants. This means that there is a higher tendency for disclosure of sensitive information (Bowling, 2005). It should be noted that the power relations of a teacher and a student in the Thai socio-cultural context could intimidate the students and prevent them from giving true answers. For example, I was aware that if I had asked the students about their perception towards me, they would inevitably say that I was their teacher. In this sense, other roles suggested in the questionnaire, such as a friend, might not seem appropriate. It is an accepted norm in the Thai social sphere for the teacher to be respected (Bray, 2009), especially by the younger students. Using the self-administered questionnaire, not only were the student participants able to take time in thinking and answering questions, but they could also provide answers in private, which encouraged them to give more honest answers (Cohen et al., 2007). Although there might be a downside of participants misinterpreting the questions, I did allow some time for the students to bring the questionnaires to class to clarify anything they did not understand before returning them to me.

As questionnaires were adopted as a tool to partly confirm what I had seen, perceived and interpreted, the questionnaire form was given out to the student participants during week 9, which was the week before the last week of the training course. I had asked the students' permission in week 8 and came back with questionnaires the following week. As there were a number of questions for them to fill out, the students were allowed some time to finish all the questions outside class. However, due to their busy schedule, most of them forgot and had not completed the form when they were to return it in week 10. As a result, the questions had to be completed in class. (In a way, a positive aspect was that the students could ask me to clarify questions they did not understand.) As said earlier, if one-on-one interviews had been conducted, all the data from the student participants might have not been generated, or it could have taken too long to do so. Due to my personal circumstance at that time, i.e. being pregnant, the data generation process had to be finished as promptly as possible.

In terms of writing questions in the questionnaire, two main aspects were considered: the language used and the content. With regard to the language used, Dörnyei and Taguchi (2009) propose that using the second language, the language the participants are learning, could be overwhelming for the research participants. In fact, there was evidence to this effect when I first asked my students to fill out the questionnaires. TM, one of the younger students, then asked if it was 'difficult'. With this in mind, the questionnaire was written in both languages, Thai and English, so as to reduce the literacy issue. In relation to the bilingual form, it was interesting to see a variety of answers presented in both languages. Whereas some participants preferred to give all answers in Thai, some seemed to switch between both languages. Only Nancy, the most proficient student in class, wrote all of her answers in English. This illustrated the fact that some participants read both languages in the questionnaire. (At one point, I thought that this aspect was so interesting that it could lead to another piece of research in identity in language.)

With respect to the content or questions in the questionnaire, both pre-coded and open-ended types of questions were adopted (Cohen et al., 2007). Pre-coded questions provided me with the information required to complement or confirm the data from the participant observation. However, unexpected answers were also anticipated from the student participants. For this reason open-ended questions were provided. There was a problem, however, that most students' answers for the open-ended questions were rather short. Nonetheless, quality was more important than quantity. Only when the answers did not provide sufficient information, or when I did not understand what they meant, would I ask the students to clarify them.

In terms of the organisation and the content of the questionnaire, there are 5 sections on the form with 28 items in total. The sections include: (See appendix vi for the questionnaire form.)

Section 1 – Demographic information (gender, age, occupation, position, department, job responsibilities, and education)

Apart from providing background information of each participant, certain elements such as age, occupation and position, as well as education, are significant factors contributing to the identity of participants, as will be discussed later in chapter 4 and 5 of this study.

Section 2 – Experience and background regarding the English language

It is important for me as a researcher as well as a teacher to understand the experience of the students with regard to the English language. What they have been through as well as their relationships with English affected how they participated and thus negotiated their identities.

Section 3 - Choice on training participation and expectations from the training programme

This section helped in understanding the reasons which lay behind students' participation. Why did they decide to join this training course and stay on towards the end of the course? The expectations from the course, if met, could explain their answers further.

Section 4 - Interactions with other participants in the classroom

This part is mainly created for the confirmation of the data. What were the relationships among the students and how did they affect their seating in the classroom?

Section 5 - Perceptions towards the learned content and the instructor

This section is created to explore further how the students felt or perceived not only the learned content but also me as an instructor. This perception influenced their interactions with me as well as other students in class. For instance, how confident they were in the learned content could affect their pedagogical role in the classroom. (See sub-section 5.2 for the detailed discussion.)

The data from questionnaire was kept in hard copies as well as soft copies. The paper forms originally filled out by the student participants were kept in their original state. To make it more convenient to use, data was tabulated and saved as a computer file. (See appendix iii mentioned earlier in 3.3.1a.) These various sources of the data, i.e. memos, transcripts, and questionnaires, were used in the data analysis, which will be discussed next in this chapter.

3.4 <u>Data analysis</u>

To discuss the analysis of the data in this research project two main sub-sections will be presented in this section. First, the process of data analysis will be looked at in sub-section 3.4.1: its definition, position, details of the process as well as justifications for this particular process in the study. Sub-section 3.4.2 will pay special attention to how bilingual data in the memos as well as audio transcripts were dealt with. Since one of the main theoretical perspectives of the research is viewed through the lens of applied linguistics, it is sensible to take notes of how the data is transcribed and presented through the analysis, by avoiding the full linguistic route such as textual analysis or discourse analysis.

<u>3.4.1) Data analysis process</u>

In analysing the data from memos (or fieldnotes), audio transcripts, questionnaires, as well as the evaluation forms collected after the first half and at the end of the course (See appendix vii for the summary of the course evaluation conducted by CC), I have found that my approach fits in best within the interpretivist paradigm. The process involved in the data analysis is thus a hermeneutic analysis where ‘the text representing an individual actor is read to gain an understanding of the data in its entirety’ (Patterson and Williams, 2002: 27). Although one of the main focuses of this research is language use, going into analyses such as textual analysis or discourse analysis (Fairclough, 1992; Gee, 1999) could shift the research focus from exploring identities through participation in the classroom community of practice, to classroom discourse. Therefore, textual analysis and discourse analysis are avoided in the data analysis process.

When analysing and interpreting the data, I considered it an iterative process. According to Patterson and Williams (2002), hermeneutic data analysis is a circular process. After the first text is collected, hermeneutic analysis begins so that there are emergent themes for further exploration. This aspect of hermeneutic analysis is in line with grounded theory which is prevalent in ethnographic studies (Charmaz, 2000; Corbin and Strauss, 2008). However, this research may not be considered a grounded theory on a full scale based on the epistemology which will be explained below.

First of all, while the grounded theory approach encourages a researcher to enter fieldwork with a full open mind, I entered the field already with research questions and a theoretical framework to explore identity and participation in the classroom community of practice. Secondly, it is not the main objective of the research to create a new theory, but rather to use the data to explore the existing theory or knowledge. Finally, the grounded theory approach can require a longer period of time in collecting/ generating data, analysing them, and confirming the theory. This could involve going back in the field to collect more data before theory formation, and this was not feasible for the limited time frame of this particular transient community of practice. Once the training course finished, the community of practice also ended. Therefore, it did not seem to be appropriate for the study. Instead, what I did in the process of data analysis fit in more with hermeneutic analysis as suggested by Patterson and Williams (2002). Although Patterson and Williams (2002) place an emphasis on recording the interviews and transcribing them (which are also important but not central to the methodology of this research), certain parts of their hermeneutic analysis were still useful for the data analysis and interpretation in this study. These include:

1) recording and transcribing interviews

2) developing a numbering system of texts to locate the specific texts

3) reading texts and familiarising oneself with the texts

4) identifying and marking meaning units within the transcripts

5) developing thematic labels under which meaning units can be grouped

6) stating the inter-relationships among themes through seeing and understanding the whole and not limiting oneself to theme identification and

7) write a discussion of the interpretation using the empirical evidence

(ibid.)

In comparison with Patterson and Williams (2002), my approach in data analysis was more or less similar, but not exactly identical. Instead of focusing on only interview transcripts, the data interpretation began when the conceptual memos or fieldnotes were written. This interpretation came from my own observation as a participant observer and my theoretical knowledge about identity and participation in workplace communities of practice and classroom communities of practice. Apart from the fieldnotes, the audio recordings and the audio transcripts were used as data for identifying and marking meaning units (ibid.) as well as reviewing the emerging themes. Listening to the digital audio clips and transcribing the classroom dialogues not only helped me to review the data but also familiarise myself with the data based on the voice of the student participants, as well as interpret and see the significance in certain parts of the data (Ladapat and Lindsay, 1999; Bird, 2005). This, of course, was not a linear process but a hermeneutic cycle as suggested by Patterson and Williams (2002). To illustrate a clearer view, the practical side of the data analysis will be discussed further.

First of all, before data generation relevant literature was reviewed beforehand. Then I participated in the classroom interactions, observed or saw these interactions and tried to understand them through my interpretation based on my knowledge and experience as a teacher as well as a researcher. Then, the conceptual memos were written to record the events arising from my observation and interpretation. Interesting events were noted down and analysed under themes which could be either themes from the existing literature or emerging themes specific to this classroom context. (In this sense it could be said that the analysis and interpretation here were 'partly' theory-driven. The reason I used the term 'partly' theory-driven was the fact that my mind was still kept open for new information which was then considered as meaning units labeled under certain themes.) While doing so I also referred back to audio recordings if required at that specific moment to ensure that what I noted down was accurate. At the same time, I would transcribe these meaningful units so that it could be looked back or quoted later.

To deal with these meaningful units and themes, the meaningful units were highlighted in the fieldnotes and transcripts and thematic labels were written with coloured words. These labels were either from the existing literature e.g. newcomers and old timers, boundary crossing, or from the emerging themes in the classroom e.g. legitimacy not choice, and humour. When there were emerging themes that had not been read about, I would go back to the stage of literature review in which the related literature was revised in order to build a theoretical framework for the study. (The framework, in this aspect, was data-driven;

and for this reason the data analysis for this project can be considered both data and theory driven.) After having a revised theoretical framework, I continued writing the memos/ fieldnotes and transcribing the data based on the revised version of the literature as well as what happened in the classroom. Then it began to continue in the similar iterative process. That is, interpreting and analysing the data while transcribing, seeing meaningful units, naming themes, revising any new literature based on the new insights of the data, writing, and then starting to transcribe again. (See appendix viii for theory-driven and data-driven data analysis as an iterative process.) The continuing cycle at this stage of data analysis provided me more time to look at the data. Transcribing, especially, although a long tedious process, could help me to interpret the data more carefully and precisely.

As transcribing is considered another significant part in the data analysis process, in the next sub-section (3.4.2) we will explore the issues of transcribing the bilingual data as well as translating the data for the target readers of the English language.

3.4.2) Dealing with bilingual data: transcribing and translating

As mentioned earlier, transcribing data is part of the data analysis process. In this sub-section I will explain the transcript convention chosen for the study: what was and was not transcribed, as well as how it was transcribed. Since the data were in Thai and English, parts of the data had to be translated for the English-reader audience. Issues regarding the translated content will be focused on later in the discussion.

First, let us begin with transcript conventions. As the original data were bilingual, it appeared problematic as to which transcript convention to adopt. There is no standardisation in Thai transcription. Even for the English language itself there is little agreement on the single universal transcription. With this in mind the type of data analysis adopted in the study was taken into account and as a result ways to transcribe the data were considered for this particular analytical purpose. As one of the focuses of the research is on language, transcript conventions such as those by Edwards (1993) and Jefferson's (2004) which were widely used in conversational analysis and discourse analysis, were taken into consideration. However, they did not serve the purpose of this study's data analysis as linguistic elements might appear too detailed for the analysis. In addition, it might appear a struggle in terms of adapting the western language transcript convention to the Thai language, which possesses different linguistic elements. To deal with this issue, Braun and Clarke's (2006) suggestion concerning transcript convention was looked at. According to Braun and Clarke (2006), as there is no one single way to conduct thematic data analysis, there is no one particular set of guidelines to transcription. Nonetheless, it still requires a rigorous and thorough 'orthographic' transcript. That is, a verbatim account of all verbal and relevant non-verbal utterances. With this notion my standpoint with regard to transcribing the data from the audio recordings was to include what was spoken and considered significant for the analysis, rather than restrict ourselves to one certain convention.

Considering some data to be more significant was also another issue in transcribing. Since the audio recordings recorded the speech of more than ten participants, some of whom spoke at the same time but in different groups and different conversations, it was almost impossible to record every single utterance. Instead the audio data was transcribed based on two factors: the clarity or quality of the sound and the relevance of the data to the research questions. In so doing I used the Itunes audio player to listen to the recordings and Microsoft word to type and save the transcribed data. I also did transcriptions simultaneously, while referring back to my conceptual memos as well as research questions and literature review, to ensure that any important data had not been missed. Obviously, since the data were audio recordings, certain non-verbal behaviour or actions might not be transcribed, unless noted in the fieldnotes. Laughter, however, could be observed through both fieldnotes and audio recordings, especially as it had significance in social interactions of the studied community of practice, as was also found in certain other studies (e.g. Marra and Holmes, 2007; Mak et al., 2012) Therefore, non-verbal action such as laughter was included in the audio transcripts. (See appendix ix for excerpts from audio transcripts.)

In terms of translation, as translating all the data was impossible due to time constraints, only the transcribed data quoted in the paper were translated. In translating the Thai language to the English language I was aware that as an interpretive act meanings could be lost in translation (Van Nes, et al., 2010). As Polkinghorne (2007) posits, the validity of qualitative research is in the closeness between meanings as experienced by the research participants and those as interpreted in the findings. From this point of view not every single word was translated from Thai to English, since some of the Thai words or expressions have cultural meanings and could not be directly translated into English. Instead full explanations of words or expressions were provided in the footnote. (An example can be seen in the term 'plong'. See extract 5.4 in sub-section 5.1.1.)

3.5 ***Research ethics***

In conducting this research, I took full account of research ethics. That is, 'the search for rules of conduct that enable us to operate defensibly in the political contexts in which we have to conduct educational research.' (Simons in Basit, 2010: 56). Being fully aware of research ethics, I strictly followed the British Educational Research Association (BERA) ethics guidelines (2011) within the framework in which the researcher conducts research with responsibilities to participants, the community of educational researchers, and educational policy makers and general public (BERA, 2011). (Responsibilities to the sponsors of research are omitted due to the research project being self-sponsored.) Furthermore, ethical issues concerning ethnographic studies were also taken into consideration.

As this research project shifted its focus from a language classroom at a private language school to a language training classroom at a multinational company (as mentioned earlier at the beginning of this chapter), some of the ethical issues did not appear as straightforward. For example, although I had already had access to the research site as an instructor, it did not refer to the fact that I could have access as a researcher. Therefore, permission must be granted before data generation could begin. After the research ethics was approved by the University of Nottingham, all the involved persons were contacted, including the coordinator at the institution through which I provided training, as well as the coordinator at the company where the training was conducted. Once they agreed to allow me to collect (or 'to generate') the data, the consent form and the information sheet were distributed on the first day of data generation. After they had read the information sheet and signed the consent form, the signed consent forms were collected and then data recording began.

Having already been in the fieldwork as an instructor, however, raised an issue of an insider/ outsider role of the practitioner/ researcher. The fact that I had already met the students and started to know them means that there could be bias and subjectivity occurring before the research project took off. In this case, it was important that I treat the student participants as equally as possible. From a more conceptual aspect, bias and subjectivity has another interpretation rather than misconduct or misbehavior. It is bias and subjectivity in data interpretation. While 'bias and subjectivity' should be avoided for the validity of the data (Cohen et al., 2000), in ethnographic studies, it is more significant to produce 'inter-subjective truths' through 'theoretical sampling', 'theoretical saturation', and 'theoretical adequacy' (Crang and Cook, 2007: 14-15). My view is rather similar to this in the way that I would not explicitly treat student participants differently; however, implicitly, it is what I could not avoid. Using various contexts and theories to support this inter-subjective truths is then necessary to create a more rigorous or stronger stance for the research.

Apart from access and the insider/ outsider role of the researcher, ‘openness and disclosure’, ‘right to withdraw’ as well ‘privacy’ are also put into consideration (BERA, 2011). The consent form clearly states how the research was conducted and how the research participants would be involved. The participants were informed that the data would be sent to them electronically so that they could verify the information before thesis submission. The participants had one month to reply and confirmed or corrected the information. Otherwise, the email was considered as read and approved. To protect the data privacy, all the names including the training institution, the company as well as the research participants remained anonymous. In terms of right to withdraw, the research participants had a right to withdraw at any stage of the research, and their information would not be used. With regard to this aspect, there were two students who dropped out of the course due to work-related issue. They did not however formally withdraw from the research project; thus they will still be mentioned in this research; though their detailed data will not be used for discussion or analysis.

3.6 Summary of the chapter

This chapter set out and discussed the research methodology adopted in this study to address the research questions. The ethnographic approach became central in the conversation in relation to the ontological and epistemological perspectives of this study. That is, this research project was positioned in the constructivist and interpretivist paradigms in both data generation, and data analysis and interpretation. Since an ethnographic study can be controversial in terms of its subjectivity, various research tools were adopted in data generation: participant observation, interviews and questionnaire. However, as an enquiry of a practitioner, this study also appeared a challenge when the dual roles of a practitioner/ researcher contributed to not only how to gain access to the research site but also how to generate data. Especially when the Thai cultural norms were involved, the power relations between the teacher and the student in the Thai society were taken into account in terms of conducting this research.

Apart from roles and relationships significant to the research methodology, the issue of language was also crucial. As the data was not all in English, the discussion in the chapter also included how to transcribe and translate it to fit the purpose of this study. It appeared almost impossible to transcribe and translate every single utterance due to the size of the data. Thus, only significant meaningful units (i.e. those related to the theoretical framework or those appearing repeatedly in the data which could later be used in the data analysis) were transcribed and translated and this decision making of whether or not to transcribe and translate certain units was considered part of the data analysis and interpretation in this research project.

As educational research, this study also placed an emphasis on research ethics. The research adopted BERA's (2011) research ethics guidelines in various aspects including openness and disclosure, right to withdraw, and privacy.

Chapter 4

CORPORATE ENGLISH LANGUAGE TRAINING CLASSROOM AS A WORKPLACE COMMUNITY OF PRACTICE

In this chapter, I will develop an argument around the training classroom as a community of practice. This is based on the analysis of the training classroom built upon the literature review in chapter 2. The data generated whilst observing the participants, are in the form of diaries (or fieldnotes), audio recordings and their transcripts, questionnaires, emails, training evaluation forms as well as attendance sheets. Direct quotations from the audio transcripts, questionnaires and fieldnotes will be italicised and put in quotation marks so as to differentiate them from quotations from other sources. Although the participants are all Thais and thus the transcripts are both in Thai and English, quotations here are the translated version. If the statements from the original source are entirely understandable English (despite grammatical errors), I will attempt at best to avoid translation. Nonetheless, there may be some statements or words which cannot be directly translated. In this case, I will provide further explanations in the footnotes.

To make an argument for theorising this classroom as a community of practice, this chapter is divided into three main sections. Section 4.1 begins by discussing the findings in relation to the CoP model's concepts of shared practice of choice and legitimacy. Despite shared interests among community members, it is found that this corporate training classroom consists of layers of social structures inside the community. In section 4.2 the data interpretation revolves around the concept of these internal structures of the community. Roles and relationships grounded on the internal structures of the classroom will be discussed further in relation to forms of participation in CoPs, the main focus of section 4.3. The final section of the chapter (4.4) summarises the findings with respect to this studied language training classroom CoP.

4.1 A corporate English language training classroom community of practice: Choice or legitimacy?

As the concept of a community of practice employed in this research is more concerned with that of Lave and Wenger's (1991) situated learning and communities of practice than Wenger's (1998) communities of practice model which is targeted more towards the corporate audience, I will explain how we may define this English language training classroom at PP as a community of practice based on the earlier CoP model rather than the later CoP model as proposed by Wenger (1998). However, some of Wenger's (1998) concepts may appear where relevant to the data.

Lave and Wenger's (1991) situated learning model in a community of practice provides a rather ambiguous concept when it comes to the construct of the community itself. Nevertheless, it is well known for its notion of a place where individuals gather and share their story, knowledge and experience based on their shared interest. To begin the discussion explaining why this classroom is a community of practice, I will initially base it around this more popular but perhaps superficial notion that a CoP is where we 'voluntarily' join to share our similar interests and gain membership with appropriate practice (Davies, 2005). Firstly, this training classroom clearly represents a community of practice as it is where apprentices of the same profession 'choose' to gather and practise their English skills necessary for their job. According to the interviews I had with student participants and the answers from the questionnaire, all the student participants attend this training course on a voluntary basis due to the reasons that they *'want to improve their English'* or *'English writing'*. Joining this technical report writing class, these engineering professionals share a similar interest in improving their English language skills. Although this classroom CoP is more off-the-job than when compared with the more traditional communities of practice in apprenticeships (e.g. Lave and Wenger, 1991; Brown and Duguid, 1991; Wenger 1998), it does not necessarily mean that it is not a social practice of these engineering professionals. The student participants in this training classroom, while being students, still hold the professional role of employees who are learning in the workplace.

Although the shared practice of learning English report writing based on shared interests of the engineering professionals can be interpreted as a matter of choice, it is in fact a choice enabled by the 'legitimacy of participation' (Lave and Wenger, 1991) of these professionals. Having considered the fact that this training course was established by the Human Resources (HR) department at PP, the interpretation of the data must take the Human Resources department into account. While the HR department do not present themselves vividly in classroom social interactions, they have an implicit role in the classroom CoP. Especially when connected with the concept of the community members' choice of participation, HR's role in defining the training opportunity, establishing it in the form of a training classroom as well as managing it implies that this classroom CoP, after all, is not purely a matter of choice, but also a matter of legitimacy. This is understood in conjunction with the work of Davies (2005) which suggests that there exists a mechanism of 'gatekeeping' in communities of practice. What appears highly interesting is the fact that these gatekeepers are not clearly present as members of the community. In the context of workplace CoPs, the data shows that the HR department has the 'silent power' (Schied et al., 2001) to define participation in learning of the employees as well the providers/ facilitators of learning. To be a legitimate participant in the training classroom is not only a language of shared practice based on shared interests or mutual negotiation of meanings among members. It is also concerned with the hierarchical structure of the wider social context, the organisation/ the HR department in this study, which has control over access to the community.

While it might be true that the HR department opened this training course to any interested employee, it did not necessarily mean that any interested employee could attend this language training programme. This community of practice is still a matter of 'sanction' (Davies, 2005). First of all, this language classroom is set up especially for engineers who must write technical reports or other equivalent documents. To write these documents the engineers must have a certain job position and their English language skills must be sufficient for performing these writing tasks. Even if staff meet this criteria, they can be rejected or accepted to participate in this training classroom. For example, Nancy, whose English language proficiency was at a higher level than that expected from the training participants, mentioned that she had to ask for the HR manager's permission to join this class. Due to her *'wanting to learn'*, she was allowed to be on the course.

Apart from the necessary language proficiency, the employees' time availability also gives employees legitimate status in this training classroom. If the engineers are too busy they may not attend class. The working hours at PP last until 6pm and with the class running between 5-7pm it means that staff will have to devote one working hour to be in class. (There was evidence of one student participant, Kay, who dropped out of the course due to his inability to cope with the demands of work and classroom.) If the employees miss more than 20 percent of the class they are forced to pay a fine of approximately £60 and this clearly shows how legitimacy in the training classroom involves a clear hierarchical structure and power within the organisation.

The notions of 'gatekeeping' and 'legitimacy' in communities of practice which Davies (2005) suggests are not only present in the student participants' legitimate status for the training, but also in my status as a legitimate instructor/ teacher for the training. When relating to Wenger et al.'s (2002) work which discusses the process of cultivating communities of practice, it should be noted that the term 'cultivate' has an implication of somebody creating the communities (and in the corporate world, usually the Human Resources department). In this study, it is the Human Resources department who established the language training classroom community of practice. They were responsible for outsourcing training vendors and selecting the appropriate instructors. According to the information I received from the project coordinator at CC (the training institution I worked for) prior to the start of the training, the HR coordinator was reluctant to use a Thai language instructor to teach English. At the same time, she was also uncertain about the native speakers of English who might lack the ability to deliver what is required on the training programme. This anxiety arose from their previous problems seen in employees not attending the language training programme due to the 'not so right' curriculum and instructor. After the CC staff had sent my curriculum vitae to the HR coordinator at the company, the HR manager approved of me as the teacher on the course. In this context, I became the teacher or the trainer known to the student participants owing to the HR department's approval. Although the data from the later periods of the classroom demonstrate various factors concerning my legitimacy of participation in this CoP, at the point of entry to the community it was the HR who provided me access to participate as a teacher. Being a teacher in the Thai culture is often attached to a respected status (Bray, 2009) and thus a legitimate one. This way, it could also be said that I was a legitimate participant during the entry owing to the HR.

While there is an argument that CoPs are best left self-managed (Wenger, 1998), the findings above suggest that they are being formalised into organisational structures with budgets, resources and tasks (Coakes and Clarke, 2006). This is in line with Fuller and Unwin (2004b, 2008) who also argue that the organisation has a connection with forms of participation and learning opportunities in the workplace. As a community of practice located in the workplace, it seems rather difficult, if not impossible, for this training classroom to be fully self-regulated and choice-based. Nevertheless, being located in the workplace does not always refer to the fact that it is totally regulated by the authority (i.e. the HR department) in the organisation. Mutual negotiation and relationships among members also emerge in the situated context and contribute to the sustainability of the community.

In the next section (4.2) I will discuss this duality of the studied corporate training classroom as part of a construct of this community of practice. The interpretation continues based on the theme of the CoP being formally structured but at the same time mutually negotiated by the community members.

*4.2)**The internal social structure of the English language training classroom community of practice: Roles and relationships***

In the previous section, we discussed the notions of choice and legitimacy emerging in the studied corporate training classroom community of practice. It can be seen that while members choose to participate in the CoP, the authority at PP has power to assign legitimacy of entry and participation to the classroom participants. Being formally set up as a classroom by the HR department, the CoP in this research is structured as a formal classroom in which formal social roles are found in a hierarchical structure. However, when viewed through the lens of CoP, the internal social structure of the community can be seen not only in terms of legitimacy embedded in the top-down hierarchical structure, but also in the form of members' mutual negotiation (Wenger, 1998). This duality has formed this particular classroom CoP into its particular social structure, which in turn provides an explanation regarding the mechanisms of the community, the social interactions within it, and thus the central issues of this research project, identity and participation in communities of practice. To develop this idea further, I have divided this section into two sub-sections to discuss the relevant data. Sub-section 4.2.1 will look at the formal social roles based on the formal classroom social structure whereas sub-section 4.2.2 involves emerging roles and relationships mutually negotiated among participants in this specific context.

4.2.1) Formal Social Roles

The formal social structure of a classroom was vividly present in the studied corporate training classroom and it assigns the formal social roles of 'teacher' and 'student' in the classroom. To discuss these roles further, I will present what analysis of the data suggests us aspect by aspect.

First, let us begin with the role of the classroom teacher. In this classroom, I appeared to have a clear role of being a classroom 'teacher' and this was observed via classroom instruction as well as other social interactions such as naming and gestures. With respect to classroom instruction, this training course was a combination of lecture, role plays, pair work and group work activities, all of which were more or less controlled or managed by the instructor. While I encouraged all participants to be able to express their views, ask questions, and share their ideas and thoughts in the classroom, I was still considered the manager of learning. This is due to the fact that I had to manage the course content as well as classroom interactions to ensure that the students achieve the learning objects stated on the training course. Directing the students to the text, for instance, exemplifies teacher's 'managerial' mode of behaviour in the classroom (Walsh, 2006). It might be true that teacher-centred learning is controversial especially in the area of adult learning where instructors are expected to facilitate learning rather than to teach (Hansman, 2008). Nonetheless, it was clear that this classroom community of practice at PP required regulation and management of the class, the role which Harris and Shelswell (2005) propose as important for the cohesion of the communities of practice.

Despite the hierarchical power structure of the studied classroom, the power relations exhibited are mutually agreed among all classroom participants, and mutual negotiation of meanings is one of the key concepts in the communities of practice model (Lave and Wenger, 1991; Wenger, 1998). While the structure of the classroom is driven by the organisation's training development scheme, the viability of the classroom as a CoP demands members' participation and mutual negotiation. In this classroom, all participants seemed to accept me as their 'Ajarn[6]' and did not doubt my ability to provide them with English language related knowledge. For instance, the data illustrates that the student participants appeared to prefer me to guide them with their classroom tasks. Several times I heard the students' statement

[6] 'Ajarn' is a Thai term which has a meaning of 'professor' (Howard, 2012). Being a professor implies being an expert who is knowledgeable in his/ her area of expertise.

'Let's wait for Ajarn to correct it'. This shows that they decided to believe in my role of 'expert' or 'old-timer' (ibid.) in the English language and English report writing. (The questionnaire results also confirmed this interpretation. All the ten participants regarded me as their *'teacher'*, four of whom stated that I was an *'expert'* of the English language and English writing skills. On the course evaluation form, one student wrote *'Ajarn had a considerable high level of knowledge'*.) As an expert I then became a 'legitimate' participant. This legitimacy was initially assigned by the HR department and my role as a classroom instructor; yet it was the role which was confirmed by the student participants who perceived themselves as students and me as their 'Ajarn'.

'Ajarn' emerges as evidence which suggests that there is naming in this studied classroom. According to Davies (2005), naming in communities of practice can be referred to the power structure, hierarchy and legitimacy. While the teacher-student power relations appear hierarchical, the element of 'age' embedded in the hierarchical structure of the Thai society also makes this classroom CoP not so straightforward.

In Asian cultures, and in the Thai culture in particular, 'age' is an important factor in identifying roles and relationships in society. Being older can be referred to as being more senior and thus having more authority and deserving respect (Hallinger & Kantamara, 2001; Tarry, 2011). In this classroom community of practice, the hierarchy of the community became complex when I was a teacher who should be respected in the Thai culture (Bray, 2009). This was because being a thirty-something I was also considered a relatively young lecturer/ instructor. As a result, in spite of being called *'Ajarn'* by all student participants, I was reluctant to call the student participants 'Nak Rian' which literally means student. To call somebody a student, I felt that I then had more power in the teacher-student dyad relationship. However, due to my age, it was uncomfortable to refer to the student participants at PP as 'Nak Rian', especially as I did not perceive them in the same way as I perceived my students at university. Being in a corporate environment, I would normally treat my students as people with a more or less equal status. That is, I would never reprimand them or treat them like children who have to obey me as an adult.

Despite all the concern stated above, I still needed to observe and make a judgment in terms of how to interact with the students in this controversial classroom environment. In other words I tried to ensure of my 'interactional competence' in this 'discursive practice' (Young, 2011). With its conflicting elements in the power structure, I had to recognise what was appropriate for this particular classroom context. As a consequence, apart from naming, I also took notes of other social interactions e.g. gesture which could suggest what was mutually negotiated in this classroom CoP. As Herzfeld (2009) views, 'the ability to demonstrate *obliquely* – through gesture, subtle dialect usage, and quite simply knowing when to shut up' is crucial for able ethnographers in terms of their interpretation of the locals' culture (Herzfeld, 2009: 146). Accordingly, I observed how classroom members physically interacted with each other and at the same time paid attention to gestures which had significant meanings in this classroom.

One significant piece of evidence is concerned with 'Wai', a position in which 'Thai people hold their hands together' to show respect to monks, elders, as well as teachers' (Bray, 2009: 5). Throughout the data, it can be seen that the students would 'wai' to me as a gesture of greetings and I would return the same gesture of 'wai' to them. Nonetheless, it was interesting to see that some of the most senior students in class (and what I mean by senior here is age [Donald] and position in the company [Bert]) would rather bow than 'wai'. At that point I then realised that age was still an important factor embedded in the power structure in this particular classroom located in Thailand. It made me reflect on how I should behave in a classroom, especially where the students were older. In addition to age, I also perceived that these adult students in the corporate environment knew more than me regarding working in the corporate setting. Therefore, I should respect them in this aspect regardless of their role as a student in the corporate classroom.

Because I respect these adult students who are experienced professionals, the resulting complexities of the power relations can be seen through the way in which I named all of the students. At PP, like other corporate classes, I used the title *'Khun'* in front of the student's preferred name, which is usually their nickname e.g. Khun Nancy. This choice of naming is not only to show respect and politeness to the students (via the title 'Khun') but at the same time to show that I am in the peer position to call them by their nicknames. Howard (2012) also mentions this aspect of the Thai language. As Howard (2012) states, titles and pronouns:

> *carry differing social meanings and mark the relative social positions of interlocutors. Personal names are more formal and institutional than nicknames and are often used by teachers and officials to lower - status interlocutors; nicknames are usually reciprocated among peers or used to refer to a lower - status interlocutor. Titles (such as khun ('Mr./ Mrs.') and role terms (such as ajarn ('professor'), khruu ('teacher'), or mɔɔ ('doctor') referentially describe the elevated social role of their referent.*
>
> (Howard, 2012: 351)

From the discussion in this sub-section (4.2.1), we have evidenced that the social classroom structure in this study consists of formal social roles of the teacher and student. Nevertheless, situated in the Thai context, legitimacy which is embedded in the hierarchical social structure arises in tension. Despite the classroom being highly structured, these tensions are resolved through the community members' mutual negotiation of meanings of roles and relationships. These negotiated roles and relationships are significant in identity and participation of all involved participants in the studied CoP. Hence, in the next sub-section (4.2.2) I will extend the discussions of these roles and relationships in the studied classroom in terms of roles and relationships among peers.

4.2.2) Roles and relationships among peers

Further to the teacher-student dyad grounded on the formal social structure of the classroom, it should be noted that as a workplace community of practice the student participants also hold another role of PP employees. Since some of the students work in the same work project or department, there must be some kind of relationship existing between the participants before this class began. In this respect, Lave (1993) mentions that the macro context in which the CoP is situated is in juxtaposition with the identity and participation in the micro context of CoP, in this case the roles and relationships the student participants have at the company cannot be totally separated from the emerging roles and relationships in the classroom context.

The results from the questionnaires in this study show that as expected every student *'knew somebody'* in class. However, none of them mentioned that they knew everybody. Unsurprisingly, when they sat in class, they tended to sit with people they knew i.e. whom they worked with outside classroom. According to one questionnaire question 'when you sit in class, do you tend to sit next to people from the same department or project?', a number of participants agreed to the statement, providing various answers including intimacy (ND, B), the person sitting next to her able to help her (TF), the person sitting next to him being better at English (TM), and no reason (B Piping). Nevertheless, two participants said that it *'depends'* on the availability of the seats (N, Bert, Donald) whereas the other two did not agree to the fact that they tended to sit next to the person they knew. (Pat stating that it depended on which seats were not occupied, and Nancy writing '*I just prefer sitting next to the projector. I do not pay attention to who will be sitting next to me'*.) Despite various answers to how participants selected seats, it was a recurring situation where the participants sat in the same seat, except on certain occasions in which the classroom was moved to another meeting room where seating was slightly different. This clearly demonstrates the fact that relationships outside class do affect those in the classroom and as these relationships develop along with the community, it is interesting to see how they evolve. (See chapter 5 for identity development).

Figure 4.1 illustrates regular seating in the studied language training classroom. There are two pairs of students whose relationships appeared intimate throughout the study and almost always sat together in the classroom: TM and Nancy, TF and B Piping. The questionnaires results also show that each pair of students worked in the same department.

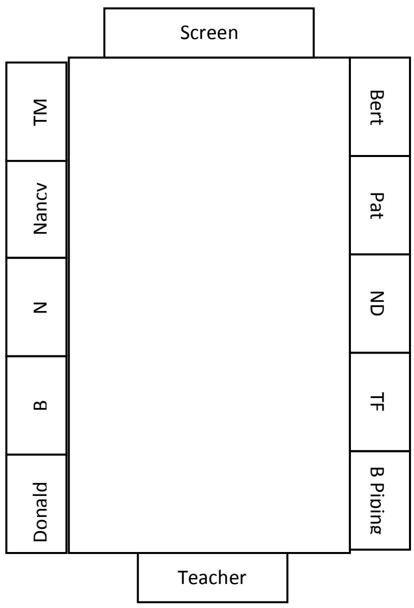

Figure 4.1 Regular seating in the studied language training classroom

While work groups and departments in the workplace influence the relationships of the student participants in the classroom CoP, there is clear evidence that these relationships are not only work-related. Rather it appears to be also grounded on Thailand's socially constructed behaviours of considering others as relatives, which are introduced to children at a very young age and continue to be persistent throughout their lives including the workplace (McCann and Giles, 2006). In this study, these socially constructed behaviors are observed via the use of 'kin terms', which Howard (2012) suggests are employed for 'both self-reference and address to mark aspects of the relationship between interlocutors' (Howard, 2012: 351). While they can be used to refer to the actual kinship in this training classroom kin terms are used in the sense of 'metaphorical kinship' (ibid). The application of terms of 'Pii' (big brother or sister) and 'Nong' (little brother or sister) was seen among student participants who are not actual brothers or sisters. This evidence is in line with the notion of 'pseudo-sibling relationships' (Burapharat, 2001) where interlocutors are regarded as siblings so as to create an informal, authentic atmosphere, a feeling of comfort and support in the workplace.

Throughout the fieldwork, the use of the terms 'Pii' and 'Nong' is apparent among the student participants as evidenced in my fieldnotes as well as audio transcripts. This metaphorical naming is embedded in the pseudo-sibling relationships among peers. While students who are already working in the same department regard each other 'Pii' and 'Nong', it is interesting to see that those who have just got to know each other in the classroom (not from work) include themselves immediately in this metaphorical kinship. Not only younger participants regard the older peers from the same company departments as 'Pii', they also call the older student participants they have just met in class as 'Pii'. From this aspect of naming, it can be seen that age is one primary element in these power relations in this community of practice which is located in the Thai society. Deference to seniors in age implies that age is a factor which makes a participant legitimate. In other words, younger participants appear to be more submissive or listen to their older peers.

In relation to the significance of age, certain relationships between certain participants evidently support this argument. For instance, Nancy and TM, the structural engineers, were often seen making jokes with each other, some of which were related to the hierarchical relationship of being Pii-Nong respectively. Because she was older and more senior in terms of job position than TM, Nancy would usually make him do various tasks for her e.g. writing on the board. As Nancy said jokingly, *'I let Nong TM write for me…let my servant write for me'.* TM, on the other hand, did not react angrily but simply laughed and did not seem to be frustrated by the statement. Similarly, the relationship between B Piping and TF, the piping design engineers, was presented as an intimate sibling relationship, in which TF accepted the fact that B Piping was 'naturally' her senior. This clearly demonstrated unequal power relations. As B Piping once said jokingly to TF before she went to write a sentence on the board for him, *'Can I use my rights as your senior?'.* TF, in return, did not become angry, but smiled and acted as if she was his subordinate. As a consequence to B Piping's request, TM then wrote on the board according to B Piping's instruction. Not only does this signify a hierarchical structure in peer relationships, but it also points out the key element of a community of practice where members share the knowledge of conventional norms in which older members are automatically senior and thus must be respected.

While peer relationships are very much grounded on workplace roles and the age of the participants, another interesting finding is the dynamics of naming. Davies (2005) proposes in his paper which reanalyses the data from Eckert's (2000) study of jocks and burnouts communities of practice that to create a more profound understanding of power relations, hierarchy and legitimacy in CoPs, notions such as one-way naming and mutual naming can be applied to explore the data in detail. In this study, I have found Davies' (2005) suggestion especially useful in the case of the naming of *'Pii'* and *'Nong'*. When revisiting the audio transcripts, I notice the unequal power relations among the participants through the interactions specific to naming. Looking through the data, it is found that whereas the term *'Pii'* was 'always' used as a title by younger participants in relation to older participants, the older participants, in return, would 'not always' but rather 'sometimes' call the younger participants *'Nong'*. It seems that in this community it is acceptable for older persons to omit the title *'Nong'*. However, avoiding the term *'Pii'* would be inappropriate and disrespectful. Unequal power relations in which older participants have a choice about when to call some participants *'Nong'* implies some sort of legitimacy of these older members. That is, the older members appear to have legitimate rights to choose when they want to use the aforementioned kinship term whereas younger members do not have these rights.

Despite the application of the title 'Pii' to refer to the older members, there is an exception caused by the legitimation conflicts in the community of practice. As Harris and Shelswell (2005) point out in their study, participants can be legitimate due to various factors and these various ways of legitimacy can cause conflicts among community members. In the studied training classroom, my status as a teacher means that I am legitimate because of my assigned social roles (See sub-section 4.1.), and this appears in conflict with the legitimacy of *'Pii'* participants. Although I am younger than some of the student participants, I cannot call them *'Pii'*. As their *'Ajarn'*, calling a student *'Pii'* would be considered inappropriate due to the fact that this naming in the pseudo-sibling relationship can create an intimate feel between interlocutors (Burapharat, 2001). Being a teacher I feel that I should remain some distance from the students, in the same way that none of the older student participants call me *'Nong'*. From this particular piece of analysis, it may be said that all the classroom participants have certain roles in the relationships which are heavily influenced by the broader social structure of the organisation (who established this classroom) and Thailand. It seems that we may not deny the fact that this community of practice is not purely fluid. Legitimacy is embedded in the hierarchy of unequal power relations. The emerging legitimation conflicts affect not only roles and relationships but also forms of the participation in this classroom CoP, the main issue in discussion in the next section (4.3).

4.3 __Forms of participation__

Participation is one of the central concepts in the communities of practice model (Lave and Wenger, 1991; Wenger, 1998) but at the same time one of the most problematic when applied to the contemporary workplace (Fuller and Unwin, 2004a; 2004b) and the language classroom setting (Haneda, 2006). As the data analysed in the studied classroom CoP demonstrates, the social structures of classroom, organisation, and country define various types of legitimacy of classroom participants. These various layers of meanings of legitimacy as a consequence result in a more complex picture of participation in the studied community of practice. This complexity of participation not only challenges Lave and Wenger's (1991) notion of legitimate peripheral participation which mainly focuses on a rather simplistic view of newcomers/ novices and old-timers/ experts and simultaneously but also taps into the idea of boundary crossing in multiple CoPs suggested by Wenger (1998). With respect to these issues, sub-section 4.3.1 is the revisiting of Lave and Wenger's (1991) framework of newcomers and old-timers, followed by sub-section 4.3.2 which is concerned with boundary crossing.

__4.3.1) Revisiting the concept of newcomers and old-timers__

The training classroom in this study presents as problematic when it involves the issue of participation in the aspect of newcomers and old-timers. If we take Lave and Wenger's (1991) view that a newcomer is one with little knowledge or skills (i.e. a novice) who may proceed to be an old-timer or an expert with fully developed skills and knowledge, then we will find ourselves in a rather controversial situation in order to attempt to fit the classroom participants in Lave and Wenger's (1991) newcomers/ old-timers framework.

The data in this study demonstrates that 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. This problematic aspect lies in a more sophisticated definition of expertise and legitimacy in this particular English language training classroom. Whereas Lave and Wenger's (1991) study of apprenticeship does not focus much on multi-skilled apprentices, in this study multiple skills are as some of the key elements which contribute to the legitimacy of participants as well as their identity as a full participant or a full expert. Although the main objective of this classroom CoP is to learn or to train in the English language, it must be viewed within the field of teaching and learning ESP (English for Specific Purposes). In particular, technical report writing can be seen as a combination of two types of expertise: the English language and engineering. However, it should be noted that two different types of expertise contributing to the status of experts can lead to 'legitimation conflicts' (Harris and Shelswell, 2005) and result in more complicated forms of participation of the newcomers and old-timers in this classroom CoP.

Firstly, grounded on the structure of this language training classroom, the outsourced trainer/ instructor appears as an 'expert newcomer' (Harris and Simons, 2008) in the CoP. Based on the English language skills and knowledge, I, the language instructor, participated as a full participant or an expert (Lave and Wenger, 1991). In the classroom, for instance, I was the expert in certain situations such as the teaching of grammar and report writing. However, at times when we discussed the technical engineering-related content I became a novice or a newcomer. This was because when compared to the students I had little knowledge about engineering and power plant instruction and about how the technical reports were 'actually' written in the daily work setting at PP.

With respect to the student participants, while being a newcomer to the studied classroom, they were not totally new to the workplace (PP) or the field of engineering and power plant instruction, and nor were they unfamiliar with technical report writing. At this point there is a reverse of what is meant by being an 'expert newcomer'. Instead of excelling at the English language, an expert in this classroom CoP is also concerned with knowing about the power plant construction industry e.g. work functions, technical knowledge, and so on. It could be said that the student participants who have been working in engineering and have a great deal of knowledge and experience in the field, despite their English language proficiency (which is lower than that of the instructor) are considered as experts. This is particularly true in the situations where the engineering or technical knowledge and English technical terms used in their field of work are necessary for practice (e.g. project proposal specific to their work setting) in the community. Nonetheless, these engineers were still participating in the classroom as novices in terms of English report writing because they were not yet able to produce grammatically correct sentences or readable paragraphs in their technical reports. Understood from this perspective, it could be said that none of the classroom participants can be considered a full novice/ newcomer or full expert/ old-timer in this community. Legitimate peripheral participation (Lave and Wenger, 1991) is not the only form of participation for these newcomers, especially when they have the roles of expert newcomers in the classroom.

The conclusion that there are no full participants (based on the multi-disciplinary skills and knowledge in English and engineering) can be linked to another aspect of this specific English language classroom context: the lack of homogeneity whereby participants bring in various linguistic and cultural resources (Haneda, 2006). What is meant by 'various linguistic and cultural resources' in this sense is the fact that classroom participants bring in various types of English-related knowledge, often related to what they have experienced in the past. While I was the expert newcomer on the course (from the academic discipline), other student participants also appeared to be in the sphere of the expert of the English language as well. The questionnaire results show that all of the student participants had previously attended English language classrooms prior to this training and through participant observation it was found that two of them (Nancy and Pat) could already use English at a high (but not expert) level. Hence they often led in group tasks and gave advice to their peers related to the English language. In this sense they are not fully newcomers, and nor are they fully old-timers. This presents ambiguity with respect to the notion of newcomers. In addition to 'expert newcomers', there are also 'semi-expert newcomers' who do not enter the community of practice on the periphery as a legitimate peripheral participant.

In relation to 'expert' and 'semi-expert' newcomers, there is duality in the data in the fact that there are also 'non-expert' old-timers in the studied classroom. When I analysed the data by viewing engineering knowledge and skills as a condition for old-timers' legitimacy, it was found that the older employees are not necessarily more skilled than the younger ones. This is a notion also reported in Fuller and Unwin's (2005) work. Students who have been working for a longer period of time in the field can have less knowledge and skills than those who are younger engineers or non-engineers. Donald, for example, while working in the field for more years than others in class, appeared to have to deal with technical reports less than other students. Unlike Donald, Pat was a marketing executive with no engineering-related qualification, yet she could write engineering technical reports more efficiently than others mainly due to the fact that it is one of her responsibilities at work. Notwithstanding her engineering knowledge (which was less than other student/ engineer participants), she could still efficiently perform writing-related tasks in the engineering field.

Although there is evidence of 'non-expert old-timers', it should be noted that the data can be interpreted in two themes. In spite of the definitions of the newcomers and old-timers as well as their forms of participation based on the language and technical (engineering) knowledge and skills, the cultural knowledge with regard to the company (PP) is also part of what it means to be an old-timer in the classroom community of practice. Since the classroom is located in the workplace CoP, knowing about the organisation is considered an integral part of becoming an old-timer where one learns to speak the language of the workplace community (Lave and Wenger, 1991). According to the data, Donald is the one who has been at PP for the longest period. He knows the history, the people, and work tasks rather well; hence he is an old-timer in this sense. However, as workplace apprenticeship also involves not only knowing but also doing i.e. practice (ibid.), the old-timers' cultural knowing appears as 'legitimation conflicts' (Harris and Shelswell, 2005) with the practice i.e. technical report writing.

The complex forms of participation in contrast to Lave and Wenger's (1991) notion of legitimate peripheral participation of newcomers becoming old-timers as discussed above arise from the fact that the classroom community of practice is not an isolated community. Rather it is a multidisciplinary community where participants who inhabit multiple communities meet. The studied classroom is regarded an English for Specific Purposes classroom whereby the instructor and the student participants are from different disciplines (Parkinson, 2013). Being in multiple communities, not only do forms of participation become more complex, but they also extend from participation within one community to participation across communities, especially in the form of boundary crossing (Wenger, 1998) which will be central to the discussion in the next sub-section (4.3.2).

4.3.2) Boundary crossing

As discussed in the previous sub-section, the analysis of the studied training classroom suggests the importance of the multiple communities in which participants live, especially the workplace CoP which affects forms of participation in this particular classroom. The fact that the practice of technical report writing is multidisciplinary and that the CoP's internal structure consists of the outside language instructor has made boundary crossing become clearly evident in this study. In a number of literatures, the issue of boundary crossing in CoPs, i.e. learning which takes place in multiple settings, is critiqued in terms of Lave and Wenger's (1991) focus on bounded communities (Nonaka and Takeuchi, 1995; Osterlund, 1996; Fuller and Unwin, 2003; Engeström, 2004; Jewson, 2007). While learning is a key concept in these studies, our discussion will only look at how a boundary is crossed as a form of participation in the CoP rather than how participants learn through boundary crossing.

To begin with, this ESP classroom practice is multidisciplinary. That is to say, I come from the humanities and the students are from the applied science field. We belong to our main workplace communities of practice and simultaneously to the studied language training classroom. In other words we are more or less 'newcomers' in the language training classroom who are on the 'boundary' and who aim to sustain participation and membership across our lived-in multiple communities (Wenger, 1998). As newcomers in the classroom CoP, we are not fully newcomers in our own workplace CoP. Not being full novices means that we have some stories or knowledge to bring into the classroom. In this classroom in particular this sharing becomes crucial for the viability of the community as an ESP classroom. Without such collaboration, it would be difficult to achieve the main learning objective of the training, that is, to write correct English for the field of power plant construction.

Despite the argument for the significance of boundary crossing, the evidence in this research suggests that only certain participants have a clear role in crossing boundaries in bringing in knowledge into the classroom community. They are regarded as 'knowledge brokers' (Harragon and Sutton, 1997; Brown and Duguid, 1998; Davenport and Prusak, 1998; Wenger, 1998). While these knowledge brokers appear as 'informal knowledge brokers' in a number of academic works (ibid.), the formal social structure of the teacher-student classroom suggests that there are also 'formal knowledge brokers'. Being a teacher who brokers knowledge in formal instruction implies a high level of knowledge and skills. Through the analysis and interpretation of the data, it is found that this concept of highly-skilled, knowledgeable participants brokering knowledge is not only evident in formal instruction but also in a more informal context. Extract 4.1 provides an example of how boundaries are crossed by the informal knowledge brokers in the classroom.

Extract 4.1: Transcript of class 21 September 2011

1	*Teacher:*	*I've taught at PEA and they often talked about 'wind turbine'*
2	***Bert:***	***It's difficult to do because wind in our home country can only be used in two areas: sea and mountains. The problem is coastal land is very expensive because it's all been taken to build resorts.***
3	*Teacher:*	*[laughs]*
4	***Bert:***	***Mountains…The problem is you can't cut trees, so have to be in the middle of the sea. That way, it can be done.***
5	*Teacher:*	*Will it be worthwhile?*
6	*Pat:*	*Have started thinking about it but the cost…*
7	*Bert:*	*Because…*
8	*Pat:*	*is very high.*
9	*Teacher:*	*Gas is difficult?*
10	*Pat:*	*Gas is imported from neighbouring countries, Laos, Burma.*
11	*Kay:*	*Overlapping territorial claims area like Cambodia was not excavated.*
12	*Pat:*	*Dam is…*
13	***Bert:***	***Dam…also started thinking about it…but again involves cutting trees.***
14	***Pat:***	***Dam involves cutting trees, destroying forests. True.***
15	*Teacher:*	*So, what shall we choose then, trees or electricity. Oh don't know. [laughs]*
16	*Nancy:*	*[laughs]*

The conversation in extract 4.1 occurs when 'wind turbine' is a term seen in one of the writing exercises. What is interesting about this extract is that despite the conversation being shared by various participants, the informal knowledge broker who seems to be able to broker the engineering knowledge competently is Bert, the most senior and qualified engineer in this classroom. Turns 2, 4 and 13 demonstrate his technical knowledge which is also ratified by one of the non-engineering staff, Pat (turn 14). Despite his newcomer status at PP, the interpretation of Bert being the highly-skilled, knowledgeable informal knowledge broker is confirmed by the informal interviews I had with students in class in the absence of Bert. Extract 4.2 illustrates a conversation in which Bert is talked about as a highly-skilled, knowledgeable employee.

Extract 4.2: Transcript of class 16 November 2011

1	*Teacher:*	*So, does Khun Bert work, I mean, is the 'newest', yes?*
2	*B Piping:*	*New new.*
3	*Nancy:*	*Yes. 'New' here but old from the previous place. What's the company called NH?*
4	*Students:*	*NH. NH.*
5	*B Piping:*	*He has taught and worked at NH Energy.*
6	*Teacher:*	*'He's a lecturer, isn't he?'*
7	*B Piping:*	*I think so.*
8	*Teacher:*	*Looking from his maturity, should be.*
9	*Students:*	*[laugh]*
10	*Teacher:*	*No, I don't mean old.*

From extract 4.2, it can be seen that Bert appears to be a skilled old-timer in the power plant construction industry. Not only has he been working in the industry for a certain period of time, but he also lectures in universities. In this training classroom, it seems that to be a broker such as Bert, a participant is required to have sufficient 'legitimacy' for other participants to accept their role and their skills and knowledge (Wenger, 1998; Harris and Simons, 2008).

Further to the role of an 'informal knowledge broker' who crosses the boundaries between power engineering and English technical report writing, there is evidence of an informal knowledge broker who shares the 'soft knowledge' of the organisation. Donald, an old-timer at PP in terms of his experience and knowledge at PP, emerges as a knowledge broker in this sense. The information about the company's previous work routine he once passed on to other classroom participants, for instance, is insider knowledge which nobody else had known about. Extract 4.3 demonstrates this piece of information which is useful in classroom practice when the students decide to write a project proposal which involves a revised work schedule.

<u>Extract 4.3: Transcript of class 14 November 2011</u>

1	*Donald:*	*Previously, we worked on Saturdays as well but now don't work on Saturday anymore. So, that's why we have to work till 6pm to cover all those working hours we have to do per week.*
2	*Students:*	*Oh I see.*

While the examples of Bert and Donald are vivid examples to illustrate the form of boundary crossing in which knowledge brokering occurs, it should be noted that there are also student participants who broker knowledge in a more ambivalent form. Nancy, for instance, brokers knowledge which remains somewhere between working in the engineering field and using the English language. As a 'mid-level' engineer (as she defines herself on the questionnaire), the second highest position next to Bert, she appears to construct herself as an engineer with overseas work experience (the United States). Her brokering knowledge is not concerned with engineering knowledge such as seen in Bert's (extract 4.1), but more with her using English in the workplace settings. As 'legitimacy' is pivotal for brokering and crossing boundaries (ibid.), Nancy's English skills in a work context becomes a legitimate element for her knowledge brokering role. Throughout the classes she mentions situations or stories about her using English in companies (e.g. concerning her interactions with English language speakers at work) she has worked for both in Thailand and the United States. In addition to her stories about her English language-related work experience, what makes Nancy's case highly interesting is her bringing questions into the classroom community. These questions are mostly related to work. For instance, Nancy asks how one can translate the term *'tamma piban'* (governance) into English as it is part of the report she has been writing for work. This aspect of boundary crossing shows the use of interrogative statements in relation to bringing in knowledge into the community. In addition to a declarative form, interrogative statements also emerge as used by broker participants. According to Smith (2000), this inquisitive role of classroom participants can enable knowledge in the classroom and workplace environments.

Another interesting form of boundary crossing found in the study is when one student participant, Pat, becomes an informal knowledge broker who has brought in the knowledge regarding the English language to her peers. Pat, unlike other engineering staff, has a rather distinctive character in the classroom, in the way that formally (based on her job position) she is neither an engineer nor an English language expert. Her disciplinary background is thus not considered as wholly engineering or English language related. However, as sufficient legitimacy is significant for brokering knowledge into the classroom community, Pat manages to act as an 'informal knowledge broker' who has high level of knowledge and skills in English. In a number of occasions when students work in groups on their writing tasks, Pat carries with her some workplace experience in writing reports and proposals. When her peers do not know how to work on the tasks, she will guide them and teach them how to do it. Together with her excellent English skills, Pat as a result is always 'wanted' when group work is assigned as shown in extract 4.4.

Extract 4.4

1	*Donald:*	*Don't think can make it with the person sitting next to me. Pat, come, come sit in the middle please.*
2	*Students:*	*[laugh]*

In addition to bringing in her English report writing expertise, Pat, similar to Nancy, also often asks questions related to English used in the workplace. For example, she asks me about how to use expressions such as 'inversely' and 'on the other hand' as she sometimes becomes confused when using these phrases in writing a report at work.

From the above discussion, we have witnessed a more complex picture of boundary crossing and brokering as forms of participation in communities of practice. As the classroom teacher who is considered a formal knowledge broker of the community, I feel grateful for having these (informal) brokers in the classroom. Not only do interactions become more diverse in terms of the content of the talk but also the talk itself means that I am not the only dominant speaker in class. This is an important dimension of the community of practice where members share their interests through mutual engagement in stories and talks (Lave and Wenger, 1991; Wenger, 1998).

4.4) Summary of the chapter

Chapter four has been a discussion of how I have interpreted the data mainly through the lens of Lave and Wenger's (1991) situated learning in communities of practice although later on in the chapter (sub-section 4.3.1) Wenger's concepts of boundary crossing and knowledge brokering also came into view when theorising the data. The data suggests that there is duality within the studied classroom community of practice. Despite consisting of participants with shared interests and shared practice, mutual negotiation among them is in fact restricted due to the power and social structure of the organisation. The Human Resources department appears to have the legitimacy in not only assigning legitimacy of participants to all classroom participants in the training classroom but also contributing to the internal structure of the classroom community.

The internal structure of the classroom community of practice has been discussed as it is an important element in understanding identity and participation in CoPs (Cox, 2005; Davies, 2005). There is clear evidence of the legitimate social structure of teacher-student dyad in the classroom, but at the same time this classroom structure is context specific, due to the broader social structure of the organisation as well the country, Thailand and its cultural values. Age, social status, and expertise are in conflict when deciding who is legitimate in the community. This emergence of 'legitimation conflicts' (Harris and Shelswell, 2005) in the CoP have led to mutual negotiation among community members. As a consequence, power relations become complex as members interact with each other among these tensions, which appear to be intertwined with peer relationships at the company. Not only work organisation (into team projects and departments) contributes to the who-knows-who dynamic at PP, but also the socially constructed behaviours and cultural values of kinship i.e. ‘pseudo-sibling relationship’ (Burapharat, 2001) is embedded in the power structure and assigns legitimacy to certain participants.

The internal structure of the CoP based on formal and informal roles and relationships challenges the notion regarding forms of participation in communities of practice. Coupled with the ambiguity of who has the expertise and who is legitimate, concepts of ‘expert newcomer’ (Harris and Simons, 2008), ‘semi-expert newcomers’ and ‘non-expert old-timers’ emerge in the data. Moreover, as there are multiple CoPs which participants inhabit, boundary crossing across multiple communities of practice and brokering knowledge have also been presented as crucial. Apart from the role of formal knowledge broker of the classroom teacher, there are also informal knowledge brokers who bring in their knowledge and expertise into class. What is interesting about these informal knowledge brokers is that they must have sufficient legitimacy to be able to cross boundaries as a broker (Wenger, 1998; Harris and Simons, 2008). As legitimacy has various meanings in this classroom context, legitimacy of these informal knowledge brokers also varies based on their skills and knowledge, as well as cultural knowledge of the organisation.

To conclude, this chapter has discussed how I have interpreted the data and used it to theorise the language training classroom as a community of practice. In this particular community of practice there are dual elements of 1) power structure and legitimacy and 2) mutual negotiation and shared interests. This duality has resulted in complex forms of participation in the classroom CoP. In the next chapter, I will interrogate the data further through the lens of identity negotiation and construction in communities of practice (Lave and Wenger, 1991). The emerging concepts discussed in chapter four will be used as complementary concepts in relation to the issues of identity.

Chapter 5

IDENTITY NEGOTIATION AND CONSTRUCTION IN THE ENGLISH LANGUAGE TRAINING CLASSROOM

Similar to chapter four, this chapter is a discussion revolving around the research questions of this research project. Grounded on the data generated through various tools including participation observation (field notes, audio recordings and transcripts), informal interviews and questionnaires, the emerging issues and concepts are explored through the lens of 'identity' in communities of practice (Lave and Wenger, 1991; Wenger, 1998) with specific attention paid to Lave and Wenger's (1991) identity of newcomers becoming old-timers through legitimate peripheral participation. In doing so, I have divided this chapter into three main sections based on the patterns of the data I have found. First, I will begin the chapter with myself as a member of the classroom CoP who negotiates my identity as a teacher and a learner as well as a friend (section 5.1). The second section (5.2) will be concerned with how students in this classroom, especially those who are considered legitimate, negotiate their power as teachers or experts in class. Then, in the final section (5.3) I will explore other classroom participants whose identities do not belong to either pattern and discuss how these participants negotiate themselves while they participate in the community on the periphery.

5.1) __Becoming one of them: From a teacher/ expert to a learner and friend__

As a newcomer in this classroom community of practice at PP, I found myself negotiating and developing my identity. Being an English teacher means that I am considered an outside 'expert' bringing in her expertise into the community. Nonetheless, as the practice of technical report writing also requires the insider's knowledge both in terms of the engineering field and the cultural knowledge regarding the community, I then become an 'expert newcomer', an identity commonly found in outsourced vocational trainers in corporate settings (Harris and Simons, 2008). (See sub-section 4.3.1 for discussion on expert newcomers.) The paradox of a newcomer who is regarded an expert (rather than a novice) results in a more complex picture of identity negotiation and construction in this particular CoP. The data illustrates that language appears to play a significant part in my developing and negotiating identity. In this section, I have thus used two sub-sections to discuss this aspect of identity. Sub-section 5.1.1 looks at how the shared repertoire of the Thai language is used to develop my newcomer identity while maintaining my expert identity. In sub-section 5.1.2 data interpretation moves its focus to the use of humour in relation to building a more informal relationship with student participants.

5.1.1) Getting to know them and sharing the same language

At the beginning of the training, I entered the technical report writing classroom as an expert newcomer. The expert identity arose from my formal social role as an English language teacher and it was confirmed by the observed social interactions between me and the student participants. The 'wai' or bowing gesture which the students used to greet me as well as how they waited for me to check or correct their writing tasks signify that I am not only a teacher who is an expert but a 'respected' teacher and expert in this particular community. This aspect of teachers being respected as a knowledgeable person is often found in Thai cultural values (Hallinger and Kantamara, 2001; Bray, 2009). Despite the expert identity in this particular classroom, I also presented myself as a newcomer. Most importantly, the company where the classroom was located was entirely new to me. While having taught at a number of firms in the energy industry, the culture and the people at PP were not what I was familiar with. As a newcomer, I had to negotiate my identity so that I could participate legitimately in this community of practice (Lave and Wenger, 1991; Wenger, 1998).

Whenever the identities of a teacher/ expert and a newcomer becomes an issue in a corporate language training classroom, my perception of it is that I would rather adhere to my 'core identity' (Wenger, 1999) as a teacher/ expert and then wait to see how my students and I interact. That is to say, I will speak English to them to portray myself as an English teacher. Also, I usually try to leave some distance as this is what I believe is expected in the Thai society where there is large power distance based on social status, ranks and authority

(Hallinger and Kantamara, 2001) As time progresses, I will normally observe what is expected by the classroom participants. In some corporate classes (especially at bureaucratic organisations) I automatically appear as an authority figure who provides knowledge whereas in others I become more of a friendly teacher who not only teaches but also chats and has casual conversations with students. Whichever role I am in, I often find that to be able to cross the boundaries into the students' workplace community of practice and to understand their language (e.g. technical terms, work organisation, and work gossip) I must negotiate my identity beyond the role of the authority figure. From my experience, I feel that chatting helps me to build relationships with students. More importantly, the language used in chats seems to have significance in relationship building. Although I am an English language teacher, chatting with Thai students in Thai seems to make the students feel more comfortable. Being Thai and speaking Thai means that certain cultural and linguistic barriers can be reduced.

Despite the perception mentioned above, I do not always assume that using Thai is the only way to negotiate my identity beyond that of an authoritative teacher. In this studied corporate training classroom, likewise, I intended to observe what students expected first and then responded according to what was expected. On my first day at PP, I adhered by my core teacher identity as previously discussed. I introduced myself in English and spoke English during the first ten minutes or so. Then, I noticed that some students did not look very comfortable speaking English, so I decided to speak both Thai and English in the classroom. From my reflections in the fieldnotes, I can see that some of the students asked me if they could introduce themselves in Thai. This could attribute to the fact that they did not feel confident about their English. With this in mind, I then used English when it did not involve any complicated issues e.g. greetings. However, when I wished to talk about something which required profound understanding e.g. English grammar, I would switch to speaking Thai to ensure that every student in class understood, with a hope that it could help to retain students' participation. As Walsh posits (2011), teachers using the appropriate language and interactions in the classroom, i.e. with 'classroom interactional competence', can motivate the students to participate (and consequently learn) in the classroom.

The notion of appropriate language becomes significant in the data in this research. Although this is an English language classroom, it appears that the Thai language is used in almost all casual conversations in which I take part. In other words, it can be said that I use mostly Thai to interact with the student participants in social chat. Thai becomes a tool in my identity negotiation so that I can belong to this community through the 'shared repertoire'

(Wenger, 1998) of the Thai language. Most importantly, it creates a sense of 'belonging' (ibid.) to the Thai-speaking community, especially in the workplace CoP at PP where a number of employees are English speakers. One emerging theme in the data is that Thai is used in gossip which creates a sense of 'us' and 'them'. Extract 5.1 and 5.2 are excerpts of workplace gossip where the student participants and I talk about the expatriate employees at the company and Thai is used in our talk.

Extract 5.1: Transcript of class 12 September 2011

1	*Kay:*	*There are two types of Indians, normal Indians and UAE Indians.*
2	*Nancy:*	*I also have 'Kaek[7]' friends as well. Thomas, he speaks (English) very clearly.*
3	*Pat:*	*Khun Mario speaks very clearly as well. I heard he's at the engineering department.*
4	*Kay:*	*He's still here?*
5	*Nancy:*	*They're expats, you know. They take 'vacation' for a month.*

Extract 5.2: Transcript of class 16 November 2011

1	*Teacher:*	*And expats here are mostly native speakers?*
2	*Nancy:*	*Very few.*
3	*Pat:*	*Those British, not many of them.*
4	*Nancy:*	*But mostly they are…Australians?*
5	*Teacher:*	*Australians, yes, they are native speakers. And then the UK, the US, Canada, New Zealand. Singapore, no, because they are not born speaking English. If their family is Chinese, they will speak Chinese. If they are Malays, then they'll speak Malay.*
6	*B:*	*I've always understood that they are.*
7	*Teacher:*	*Yes, they use English but they're not native speakers. The English that they use is not their mother tongue. They have to learn it. Singapore, the Philippines and India, they're not native speakers but sometimes they think they are.*
8	*Nancy:*	*Yes, they will 'take' it that they are.*
9	*B Piping:*	*You mean, J?*
10	*ND:*	*Yeah.*
11	*Nancy:*	*Well, but I don't want to stop him (thinking) otherwise I might have an enemy.*

Based on the content of these stretches of talk in extract 5.1 and 5.2, we can see workplace gossip where Thai employees gossip about their expatriate colleagues who are

7 'Kaek' is a Thai term used to refer to 'members of several ethnic groups such as Malays, Javanese, Indians and Ceylonese'. Kaek also includes 'Arabs and Persians in the Middle East' and it is also 'an appellation for adherents of certain religious communities such as Hindis, Sikhs and Muslims' (Burusratanaphand, 2001: 77-78).

regarded as ‘Kaeks’ and ‘Expats’ rather than one of us who are Thais. Including me in the gossip implies that my identity is developing from a newcomer at PP to a legitimate newcomer or an ‘integrated member’ of the workplace community of practice through my role of being involved in the talk (Tsang, 2008), not in terms of my knowledge of report writing, but in terms of their allowing me to know about the insider’s stories. Since there appears to be a division between English speakers (expat employees) and Thai speakers (local employees), my ability to talk to the student participants in Thai creates a sense of ‘belonging’ (Wenger, 1998) as a community member. While it might be argued that this kind of separation is racist, I decide not to propose this view to the students because the students might feel reluctant to share stories such as this with me.

Gossiping about the expat colleagues becomes an incident which recurs in class as time progresses. However, instead of having a positive, neutral or more ambivalent tone, the gossip becomes more negative. In spite of (negative) gossip being undesirable in classroom discourse (Holster, 2005; Brown, 2012), in this particular classroom community of practice, negative gossip signifies friendship ties. According to Grosser et al. (2010), these friendship ties driving negative (as well as positive) gossip are more trusting than instrumental workflow ties, relationships which rarely result in negative gossip. Extract 5.3 below demonstrates an example of negative gossip in which the student participants mention their bosses/colleagues in a more negative way.

Extract 5.3: Transcript of 12 October 2011

1	*B Piping:*	*That bastard, he kept talking. Damn it, I told him, but he wouldn’t shut up.*
2	*Donald:*	*Ajarn, did you record that?*
3	*B Piping:*	*Damn it, I told him it’s not it’s not.*
4	*TF:*	*Yes, he keeps shooting at us.*
5	*Donald:*	*Shall we move this recorder away?*

What makes extract 5.3 highly interesting is the use of swear words (i.e. ‘bastard’ and ‘damn it’) which is regarded a taboo in the classroom context (Holster, 2005). Despite being considered inappropriate, B Piping does not mind using impolite words in my presence in class. This shows that he begins to consider me as one of his peers whom he includes in his talk. This is because swear words are used to establish boundaries and local social norms in relation to language use and thus signal in-group membership (Rayson et al., 1997; Stenström, 1995).

Although I have an identity as an 'expert' in the studied training classroom, the data suggests my identity negotiation and construction as an expert newcomer who needs to belong to the community but at the same time must remain the expert identity. Using Thai to build a more informal relationship with students is clearly evident in casual conversations such as gossip. As the students begin to share their insider gossip stories with me, not only does the Thai language and its culture-related terms such as *'Kaek'* help to mould us as a community, but the mutual history we share through similar experience also builds stronger relationships. In casual conversations, instead of presenting myself as a person who only listens to the students, I negotiate myself as a person who also understands the talk as we share a similar experience. Learning to talk in a particular language (i.e. complaining about work and colleagues) as used by community members is what Lave and Wenger (1991) suggest part of newcomers' identity negotiation. Extract 5.4 illustrates a stretch of talk in which I negotiate my identity as one of them (the students/ PP employees).

Extract 5.4: Transcript of class 10 October 2011

1	*Teacher:*	*'Want more recognition' means want to be accepted. Well, some people work and you know people steal their scenes.*
2	*Nancy:*	*Yes.*
3	*TM:*	*Like Pii Monet. (the participant who dropped out because he resigned from his job.)*
4	*Teacher:*	*Well, you know…'**Stick gold on the back of the Buddha**[8]', some people don't like it. Whatever you do, it has to always be sticking gold behind the Buddha. Nobody knows. Nobody accepts you. Then you don't want to do it. It gets boring.*
5	*TF:*	*Yes, boring…sooo boring.*
6	*Students:*	*[laugh]*
7	*Donald:*	*When you buy gold, you have to put it at the front of the Buddha.*
8	*Teacher:*	*Yeah, isn't it boring? They steal the scene all the time because they're so good at presenting things.*
9	*Donald:*	*Exactly just like in a real life*
10	*TM:*	*Scene stolen all the time.*
11	*Pat:*	*Very much our real life*
12	***Teacher:***	***Same here. My scene stolen. Don't really know how to solve it. Even I can't solve it myself.***
13	***ND:***	***Even you, Ajarn?***
14	***Nancy:***	***Ajarn is like us.***
15	***TF:***	***Plong[9].***

[8] To 'stick gold on the back of the Buddha' means a person doing an activity which is highly beneficial but nobody knows who is the cause of this doing. This idiomatic expression is a comparison to when Buddhists pay respect to the Buddha image in the temple and stick gold leaves on the Buddha image. Normally Buddhists will stick gold leaves at the front of the Buddha image. By doing so, others can see the beauty of the gold on the Buddha. However, sticking gold at the back of the Buddha, nobody can see the beauty of it as people usually see the Buddha from the front not the back.

[9] The term 'plong' could be translated as 'to drop something' or 'to leave something'. The term is a Buddhist concept which the student participants used in order to talk about how they would like to drop the problems and not let them interfere with their thinking.

In extract 5.4, it can be seen that the students complained about their scene being stolen at the workplace. In this particular situation, I also made sure they knew I was not any different from them. That is, I shared a similar experience at work when colleagues stole my scene. (Turns 12, 13 and 14 illustrate this point.) Apart from sharing this experience, using the shared repertoire of Thai in the chat also means that we can convey the exact meanings of what we would like to say since certain expressions such as 'stick gold at the back of the Buddha' (turn 4) or 'plong' (turn 15) require a cultural interpretation regarding Buddhism in the Thai culture.

As discussed in this sub-section, it can be seen how my identity as an expert newcomer is negotiated in the studied classroom community of practice. Further to the use of Thai in casual conversations, this linguistic shared repertoire of Thai is also found in classroom humour, the other informal language which I employ to negotiate and form my identity in this classroom CoP and this will be discussed in the next sub-section (5.1.2).

5.1.2) Becoming friends through humour

Further to the findings where Thai is used in casual conversations e.g. gossip to create a sense of 'belonging' (Wenger, 1998) in the classroom CoP, there is also evidence of the application of the Thai language in classroom humour. Similar to the way I use gossip, as a newcomer humour is used in order to socialise with the other participants (Mak et al., 2012) and simultaneously reduce stress and anxiety which can occur in the second language classroom setting (Kristmanson, 2000). As I realise that humour requires shared understandings among interlocutors (Marra and Holmes, 2007), using the second language i.e. English might create boundaries due to cultural barriers and different beliefs or common ground. As a result, the mother tongue of all classroom participants, the Thai language, is used exclusively in humour.

At certain times the English language may also be involved in classroom humour; however, they are borrowed words used by Thais in the Thai context. In other words, these expressions will only appear humorous in the eyes of Thais. For instance, the word *'hi-so'*, a shortened expression for high society, is used to refer to people from the high-class. As a colloquial term, *'hi-so'* is also employed to talk about somebody being good at something and it is humorous due to its initial use among Thai 'lady boys'[10]. Whenever I use this word in class to give a compliment to a student, other student participants will laugh. Words such as this will not be considered funny among non-Thai speakers. In this sense, Thai (more specifically, a Thai 'borrowing') is thus considered a shared language or repertoire among the classroom community members. Humour, likewise, is also a shared repertoire as it is concerned with the 'existence of common ground' (ibid.) based on the cultural understandings. The shared cultural understandings in this classroom in particular can be observed through the use of the mother tongue of all classroom participants, the Thai language.

While the Thai language as a shared repertoire contributes to the effectiveness of humour (i.e. humour regarded as funny by community members), humour, unlike gossip in this study, importantly involves power relations in this particular community. In casual conversations such as gossip, I can join either as a listener or a speaker. However, as a newcomer into the PP workplace community, I need to be aware when, where and with whom to make jokes. This is in conjunction with the work of Mak et al. (2012) which suggests that newcomers can be reluctant to participate in humour in a new CoP, and this is particularly true when the members whom the newcomer makes jokes with are those with title, authority and experience which are perceived as power in the community. This aspect of participating in humour in this classroom CoP has resulted in my interactions with student participants in terms of making jokes. Being a 'thirty-something', my age becomes part of my consideration with regard to making jokes in the classroom where all the students are Thai. Even though these student participants work in a rather multicultural work environment, it does not change the fact that they are Thais who are still living in Thai society and this can more or less affect their attitudes towards certain issues such as age and respect. With this awareness in mind, I observed what was going on in the classroom. One noticeable interaction was the students naming each other *'Pii'* and *'Nong'* based on their pseudo-sibling relationship (Burapharat, 2001), a concept mentioned earlier in sub-section 4.2.2 discussing roles and relationships among peers in the classroom CoP. Through this naming, I then know who are older and possibly more senior at the company. What presents interesting is the fact these 'Piis' come into view as those who initially make jokes with me during the first few lessons of the training. Bert and Donald, both *'Pii'* in the PP community, in particular seem

[10] 'Lady boy' or 'Kathoey' in Thai is a term to refer to either a transgender woman or an effeminate gay male in Thailand. Since the middle of the twentieth century, the definition of lady boy also covers cross-dressing males (Jackson, 2003), and this cross-dressing element of lady boys presents them with a comical aspect in the eyes of the public. In Thailand, a number of comedian television programmes have lady boys on the show.

to have this joking role and with their jokes the classroom turns into a more relaxing environment.

After I noticed the students' humour, I then felt the need to respond to this humour to create a more informal classroom atmosphere. (This was confirmed by the questionnaire results where some students said that Ajarn did not use an authoritative style but more of an informal approach in teaching.) The fact that these older students and I joked with each other demonstrates that we are more or less equal in the power structure i.e. the teacher who is respected in the Thai culture (Bray, 2009) and the older community members who are also respected in the Thai hierarchical society (Hallinger and Kantamara, 2001) including the workplace (McCann and Giles, 2006). Nonetheless, as the course progresses, classroom humour seems to also include other classroom participants. This can be linked back to the findings in chapter 4 where I discussed this classroom community of practice as being structured and legitimacy relevant but at the same time mutually negotiated by the community members. Although there is hierarchical structure evidenced in teacher-student as well as pseudo-sibling relationships, this classroom community of practice also consists of members who mutually engage in the shared practice. By this practice, it is not only restricted to English technical report writing but also other social interactions such as social chat in the classroom.

Extract 5.5 exemplifies a chat in which humour is embedded. One interesting element of the employed humour is that it is not an explicit joke. Rather, using the topic of sexy girls to tease one student participant is considered funny in this classroom community. As sexy girls can appear a taboo in classroom, the application of this topic in humour indicates my identity as a less authoritative figure. Being able to chat about topics which are more common among friends (than between teacher and students), I am becoming an 'integrated member' as I know 'how to appropriately engage in small talk' (Tsang, 2008: 81) using the right humour in the right context.

<u>Extract 5.5: Transcript of class 2 November 2011</u>

1	*Teacher:*	*But now when you do research it involves ethics. But there are some cases where people don't tell. Like 'I know a professor and he's got a friend who got a scholarship from the New Zealand government. And he did research. Well, the New Zealand government, or simply put the Western, want some data about hill tribe females becoming prostitutes, or something like that.*

2	*B Piping:*	*Mmm..*
3	*Teacher:*	*But the thing is…don't know how this guy got to pitch for the research about Coyote girls*[11]*. He went to explain that he wanted to study Coyote girls' lives.*
4	*B Piping:*	*I want to as well!*
5	*Students:*	*[laugh]*
6	*B Piping:*	*Have money? I'll research it!*
7	*Nancy:*	*Mmm…*
8	*Teacher:*	*Because needed to go out, well, went out every night.*
9	*Students:*	*Mmm…*
10	*Teacher:*	*[laughs] In general, when conducting research, you need to inform the participants, but this one couldn't. He would go and sit (in bars) and know all about these girls: where they have stars on their body, how old, the family, buying drinks. [laughs] Well, there is also something like this.*
11	*B Piping:*	*We should've met earlier.*
12	*Students:*	*[laugh]*
13	*Teacher:*	*Two million baht! Had money for research and also for going out.*
14	*B Piping:*	*Where? Where did he ask for the scholarship?*
15	*Students:*	*[laughs]*

As can be seen, humour appears as a language used in my identity negotiation in the classroom. From being a teacher who is often viewed as authoritative in the eyes of Thais, I then become one of the community members via the use of humour. Nonetheless, the ability to negotiate my identity revolves around various factors including the shared repertoire of the Thai language and its cultural interpretation as well as the cultural knowledge of who is who at the organisation. These elements involved in identity negotiation and construction are also found in other parts of the data. In the next section of the chapter (5.2) I will discuss other parts of the data with regard to identity. Through our discussions, the notions of the shared linguistic repertoire and the cultural knowledge of Thai and of the company PP will emerge as part of the conversation.

5.2) Negotiating power: From students to teachers and experts

In the previous section (5.1) we have seen my reversal identity from the teacher in the hierarchical sense to a member who shares the same linguistic repertoire while developing to become a community member. Similar to the classroom teacher, there appear reversal identities of certain student participants. Arising from the discussion in chapter 4 is the issue of the emerging identities of semi-expert newcomers (sub-section 4.3.1) and how these semi-expert newcomers broker knowledge into the community informally (sub-section 4.3.2). In

[11] Coyote girls are bar girls who wear sexy clothes and do sexy dances to entertain customers. The term is derived from an American movie called 'Coyote Ugly'.

relation to these issues, identity negotiation and construction of these semi-expert newcomers will be investigated in detail especially in terms of power relations within this particular CoP. Their development from being only semi-experts to more expert participants is discussed in sub-section 5.2.1. Along with the expert identity is the teacher identity which emerges in line with the expert. Moreover in this sub-section, not only do these semi-experts turn into more expert participants central to our analysis but there are also other emerging expert participants who appear significant in this study. Despite the identities of (informal) experts, the evidence shows that these emerging experts appear to be experts only in certain contexts. This selective participation as an expert will be scrutinised in sub-section 5.2.2.

5.2.1) Becoming an expert and a teacher

In this sub-section I will explore the student participants' identities and how they negotiate their power in the classroom and develop identities as experts and teachers. As these two terms of expert and teacher are often used interchangeably, I would like to point out that what I mean by experts and teachers here are not identical. Although there could be some shared elements, i.e. subject knowledge, these terms must be defined for clarification so that the discussion regarding these identities can be as clear as possible.

With regard to the term 'expert' it will be referred to as a person whom Lave and Wenger (1991) regard as a 'master'. While the term 'master', according to Lave and Wenger (1991) is the master of apprenticeship focusing mainly on a 'mature practice' (Lave and Wenger, 1991: 110) or a complete set of skills an apprentice has for his/ her occupation, in this study, a mature practice or a complete set of skills seem almost impossible. Working in the engineering field with the advanced technology, the employees are required to continuously update their skills and knowledge, not only of engineering-related ones but also of other disciplines such as IT and language. Hence, the word 'mature' might be acceptable in traditional apprenticeship with more simple skill sets for apprentices such as tailors or meatcutters, but in a more modern workplace setting, mature can only mean knowing and practising quite a large amount. Furthermore, when related to the English language, using Lave and Wenger's (1991) definition of 'mature' practice as an element of an 'expert' in the field of the English language can be controversial. Traditionally, experts or successful users of English (who are non-native speakers of English) are those who can use English like native speakers. This, nonetheless, has become a critical issue when the discourse of English as a lingua franca (ELF) comes into view (Prodromou, 2006). Today, successful users of English do not have to carry with them a complete language skill set such as that of native speakers since context and language choice in communication become factors in defining competent language users (ibid.). In this sense, it may be concluded that experts in our discussion are not necessarily experts whose language contains no errors. Rather they are experts in the way that their knowledge and skills serve what is required to practise in this classroom CoP.

In contrast with experts, teachers, in this particular sub-section of the study, are used to refer to the classroom participants who ‘teach’. Although experts have a large number of skills and knowledge necessary to practise in the classroom CoP and are often found to teach, they do not necessarily have to teach (unless they wish to). Teachers, on the other hand, are those who teach; however, in order to teach, they may or may not need to be an expert. In juxtaposition with these notions, I will discuss the identities of classroom participants which are informally negotiated and created as an expert, a teacher, as well as an expert/ teacher.

While the expert identity can derive from the expertise in the power plant industry and in the English language, our analysis will only focus on the expert identity concerning the English language. This is due to the fact that the focus on identity here is more concerned with newcomers becoming old-timers within the limited time of this transient CoP. There is strong evidence of identity negotiation and construction of informal experts based on the classroom practice i.e. the English language and English technical report writing. Moreover, the expert in the engineering field has already been discussed in the form of knowledge brokering in sub-section 4.3.2.

In discussing the participants who are experts and teachers, I will begin with the identity of the expert in the English language. From the findings illustrated in sub-section 4.3.1 and 4.3.2 the two participants, Nancy and Pat, demonstrated a higher English language ability than other participants in class. Being semi-expert newcomers (with regard to their English language proficiency) as well as informal knowledge brokers with their English-related knowledge accepted in the community, these two student participants have developed an identity of English experts. However, along their path to becoming experts, they must negotiate their identity among the relations of power. As stated earlier, they are not experts simply because of what they have but their expert identity must also be negotiated amidst conflicts and tensions (e.g. legitimation conflicts, see sub-sections 4.2.2 and 4.3.1).

In sub-section 4.3.2 we have seen how Pat is perceived as a legitimate English user in the classroom CoP by other classroom members, especially by the eldest senior member, Donald. Apart from her 'transactional competence' (Brown and Yule, 1983) of using English e.g. finishing the in-class tasks and assignments before other students and rarely making mistakes in language exercises, Pat also has 'interactional competence' (ibid.) in engaging orally in classroom and group discussions. In group work in particular she is able to communicate her ideas for the tasks to her peers. Her classmates consequently listen to her and follow her suggestions on how to perform a writing task e.g. delegating work, language choice, correcting mistakes.

Nancy, on the other hand, despite her transactional competence, appears to struggle in negotiating her identity and power as an expert of the English language at times. While she is almost always the first student to finish all of the assigned tasks in class, Nancy sometimes has to submit her expert identity to another participant who has more power in the relationship. For instance, in one group work activity the students were required to write a project proposal for their boss. The topics of the project proposal were brainstormed and then selected by the group members. Nancy tried to persuade the other students in her group to choose her topic of *'mother room'* in writing the project proposal. However, Donald, the eldest member, rejected her idea and proposed his idea instead. With his interactional competence in communicating his ideas as a better topic for the writing task, Donald managed to have his suggestion chosen by other group members. Extract 5.6 demonstrates a conversation in which Donald communicated his idea using his soft voice (turn 15) in his diplomatic approach.

<u>Extract 5.6: Transcript of class 14 November 2011</u>

1	*Teacher:*	*Okay, now can you please choose which one you want? Think of the topic first.*
2	*Donald:*	*Have to think long-term.*
3	*Teacher:*	*If you can think in the way that in case you might use it in the future, that will be good.*
4	*Nancy:*	*Shall we go for day care?*
5	*Donald:*	*Which?*
6	*Nancy:*	*This one.*
7	*Donald:*	*A bit difficult.*

8	*Nancy:*	*Not difficult.*
9	*Teacher:*	*Well, how many of you here have children? One? And the rest?*
10	*Nancy:*	*The rest want to have kids.*
11	*Teacher:*	*The rest are single?*
12	*Students:*	*[laugh]*
13	*Donald:*	*It's a difficult topic.*
14	*Nancy:*	*Pii Donald, which topic do you want?*
15	***Donald:***	***But this one that you choose is a bit difficult? [ending the sentence with a soft voice.]***

Despite having his idea chosen, it appeared that after the group had begun to write the proposal based on Donald's idea, they stumbled not knowing what to write and how to write it. In the end, Nancy stepped in and suggested changing the topic. All participants in the group then listened to her and followed her advice. Extract 5.7 illustrates the situation when Nancy took the role of changing the writing topic and of assigning the writing task to Donald.

Extract 5.7: Transcript of class 14 November 2011

1	*Nancy:*	*Who chose it? So difficult. I told you we should choose mother room. If we had chosen mother room, it would be done by now. Shall we change to mother room?*
2	*Donald:*	*Oh, change the topic?*
3	*Nancy:*	*Change to mother room.*
4	*Donald:*	*Wen gam[12].*
5	*Nancy:*	*Pii Donald, you write the procedure part like last time.*
6	*Teacher:*	*So, how's this group doing?*
7	*Nancy:*	*We've changed to mother room because Pii Donald might not make it.*

From extracts 5.6 and 5.7 it can be seen that an expert identity is negotiating not only linguistic proficiency i.e. transactional competence, but also power in relations with other community members i.e. interactional competence. Power relations as evidenced in this training classroom can appear rather complex. Legitimation conflicts (Harris and Shelswell, 2005) in the community involves competence for the practice in the community (English language proficiency) as well as competence to negotiate within the community which is very much influenced by the broader social structures in which the classroom CoP is situated.

Similar to the identity of expert, the teacher identity, which is the next identity I would like to discuss, also relies heavily on the broader social structures of the organisation and the country Thailand. Although it was mentioned earlier in this section that experts often

[12] 'Wen gam' is a Thai term derived from the Buddhist concept of karma. When used by Thai speakers, 'wen gam' is referred to the fact that individuals are predestined by their own actions or doings from the past life or past actions. In this extract, Donald says 'wen gam' to imply that he has to do such hard work (rewrite his work using the new topic suggested by Nancy) due to his own doings in the past.

have a teacher role in this community of practice, this is not always the case. For example, whereas the expert, Pat, appears to teach her peers how to do the English-related work, Nancy seems to be ambivalent in such a role. In clarifying the particular point, I have devoted the next sub-section (5.2.2) to the investigation of the issue. What I would like to focus on more for the time being is the teacher identity which does not belong to these two experts. While the teacher-student dyad is avoided in Lave and Wenger's (1991) novices-turn-into-experts notion in the legitimate peripheral participation framework, pedagogical roles are vital in a community of practice (Fuller and Unwin, 2005). All through the data, it can be noticed that the power structure of the studied classroom contributes to legitimation conflicts (Harris and Shelswell, 2005) between the English experts and the older classroom members. As can be seen, it is not necessary that the roles of helping and teaching will always belong to more experienced older employees (Fuller and Unwin, 2004b). Nevertheless, the evidence in the study shows that age and seniority are still significant in this particular CoP and this has arisen from analysis of the data revolving around the two classroom participants, B Piping and TF.

In sub-section 4.2.2 I have demonstrated the internal structure of the studied classroom CoP especially that based on the pseudo-sibling relationship in the Thai society (Burapharat, 2001). The relationship between B Piping and TF is also regarded as pseudo-sibling. One interesting element to this mock brother/sisterhood is the fact that the older brother's telling the younger sister what to do can be interpreted the big brother/ sister's 'teaching' the little brother/ sister (instead of ordering them around). Unlike Nancy and Pat who have to negotiate power with other older members such as Donald, B Piping appears to already have power or legitimacy of being a *'Pii'*. Despite his English language knowledge which may not be considered as that of a master (i.e. his lower transactional competence when compared to Nancy and Pat), he negotiates power and constructs a teacher identity based on his interactional competence and on his relationship with TF. At most times when group work is assigned TF appears to stay in the same group as B Piping unless I am the one who puts the students into groups. When TF works with B Piping, she will ask him for advice if she cannot complete the task or the exercise. One of her answers in the questionnaire confirms this aspect of her perception of the respected *'Pii'* B Piping. TF says that with the person sitting next to her (i.e. B Piping) she *'can ask for advice when having problems'*. From this we can infer that TF can talk to B Piping quite comfortably and it could be because of not only TF's perception of B Piping as a respected *'Pii'* but also because of his interactional competence in making her feel that he can teach her and that he deserves to be respected and listened to.

In this sub-section, we have discussed who negotiates power and constructs identities of expert and teacher in the training classroom. As can be seen, transactional as well as interactional competence among legitimation conflicts in the power structure of the language classroom embedded in the Thai society contribute to this expert and teacher identity negotiation and construction. Moving on to the next sub-section (5.2.2), the conversation revolves around more on an individual's choice in participation as an expert and a teacher. The exploration will be based on the students who are central participants in this sub-section: Nancy, Pat, B Piping, TF and Donald.

5.2.2) To be or not to be (an expert and a teacher)

Further to the prior discussion, we have now moved the notion of the expert and teacher identities which were not always apparent in the participants mentioned in the previous sub-section. Here, the investigation is to understand how these not-so-direct trajectories in such identities take place among the participants. Harris and Shelswell (2005) propose in their study that adult participants are motivated to participate only in certain situations. This is particularly true in this classroom community of practice when student participants become experts and teachers who share their knowledge and expertise and teach at certain times. In exploring this aspect of identity, I will analyse participants' selective participation with regard to their expert and teacher identities in terms of shared patterns in their teaching and sharing interactions. Then these patterns will be explained as an emerging concept with respect to their selective teaching and knowledge sharing in class.

One of the most prominent elements in a participant's identity as an expert and a teacher is his/ her relationships with other classroom participants. In sub-section 4.2.2 we have discussed peer relationships which construct the power relations in the classroom CoP structure. Evidently, the classroom participants choose to work with the same people whom they also know outside class. These participants not only appear to be colleagues but also pseudo siblings, and this in turn affects the social interactions in terms of teaching and sharing knowledge. This is particularly true in the case of the two participants: the English language expert Nancy and the teacher B Piping.

Throughout the training programme, it appears that Nancy and B Piping rarely teach other members about the English-related tasks. For B Piping whose English is not considered to be of the expert level it might be more difficult for him to teach others as their English abilities may be equal or even higher than him. That is perhaps why he only appears to have the teacher identity when interacting with TF his younger peer who perceives him as a respectable *'Pii'*. Nancy, similar to B Piping, also appears to often teach TM how to perform the assigned writing. With her English language proficiency, she undoubtedly has transactional competence in implementing in-class tasks. However in terms of transferring her writing or English relevant knowledge she only appears to do it with her closest peer in the classroom, TM.

Unlike B Piping and Nancy, Pat, on the other hand, demonstrates her teacher identity with almost all participants (except me, the classroom teacher). In the classroom, Pat, like other students, has an opportunity to work with all the student participants in various assignments and she does not look reluctant to teach her team members language points such as appropriate words or grammar so that they can use them in pair or group writing. The fact that Pat's teacher identity seems to be more consistent than B Piping and Nancy is not only due to her English language proficiency (or transactional competence) as well as her ability to negotiate power in the classroom CoP (or interactional competence), but also it is due to her relationships with the classroom members. Pat, coming from the marketing department at PP, has no close colleagues in this training classroom. Even as time passes, she appears to have no preference for teaching only certain members. She chooses to exercise her agency as an expert and a teacher for all the student participants. While peers relationships are crucial in one's expert and teacher identities, in the end it also depends on the 'individual agency' (Billett, 2003, 2007) who chooses how (and with whom) to negotiate and construct his/her identity as an expert or a teacher.

Taken from the data in the participant observation, it was found that one primary issue which hinders certain teacher/ expert student participants from fully negotiating their teacher or expert identities was 'dis-identification', in which 'a person may be rejecting the identity connected with the practice and yet reconstructing the identification within the context of conflict and exclusion (Hodges, 1998: 273). Nancy, for instance, usually works with TM, and while working on in-class tasks with him, appears to teach him how to write a sentence or work on his writing exercise. However, when Nancy is paired with other student participants in group work activities, her interactions with them are different from those occurring between her and TM.

Group work on this training course is usually concerned with writing a long report such as a project proposal or a progress report. While other groups of students prefer to write together sentence by sentence, Nancy makes a statement that she would like to have the writing task delegated to the group members so that each member or pair can work separately on their part. Then each individual part of writing is consolidated into a whole report and presented to the whole class afterwards. As the classroom teacher, I only help put the students into groups, but I do not interfere with how they work. To write together as a group or to work individually on a specific part of the task entirely depends on the group's agreement.

From my observation, I notice that Nancy requested writing on her own or only with TM in group work probably because then she can use her 'high-level' words and expressions in writing. Although TM does not seem to present himself as being highly proficient in English, his word choice and use of grammar in writing is rather sophisticated when compared to others on the course. Being placed in the practice with lower-level ability students Nancy may dis-identify herself with these student participants due to their language proficiency. Thus she chooses to work on her own or with members with a similar ability so that she can practise (write) in the way she wishes to. Her individualistic preference is confirmed by one of her questionnaire answers in which she writes*, 'I am independent and focal on the content.'* This particular piece of data in fact can be linked back to the previous point in relation to the significance of 'individual agency' (Billett, 2003, 2007) in identity negotiation and creation in a community of practice. That is, identities are 'living relations between persons and their place and participation in communities of practice' (Lave and Wenger, 1991: 53).

From the above discussions it can be said that the person or the individual has a crucial role in his/ her own identity negotiation and construction. As individuals may choose to participate and negotiate their identities differently we shall not restrict ourselves to only the typology of teacher and student identities or expert and novice identities in the classroom CoP. Since there is significant evidence of other identities of the joker and the silent member, we will explore these identities in the next section (5.3) to see how the already emerging issues in identity (i.e. dis-identification, individual agency, transactional and interactional competence in section 5.2; and shared linguistic repertoire, classroom interactional competence, legitimation conflicts in section 5.1) juxtapose with these particular identities.

5.3) From the periphery: Emerging identities in the English language training classroom context

Further to the conversation revolving around newcomers' negotiating identities in becoming one of the peers (section 5.1) as well as experts and teachers (section 5.2), this section looks at the more obscure identities emerging on the periphery. Specifically, these peripheral identities are understood in conjunction with Lave and Wenger's (1991) notion of legitimate peripheral participation or LPP of newcomers of a CoP. In the previous sections, the classroom teacher becoming a friend presents a more problematic view in terms of LPP and so do the identities of student participants turning into teachers and experts. This is due to the fact these two paths of identity negotiation and construction, despite concerning legitimacy of the classroom members, do not imply peripherality. Being the classroom teacher, I am already legitimate due to my social role as a formal knowledge broker. Likewise, the student participants who are developing the expert and/ or teacher identity also have legitimacy in terms of being accepted as knowledgeable and respected in the community or within their peer groups. These expert and teacher roles imply that they are more or less the centre of the knowledge in certain situations. Unlike the identity negotiation and formation in section 5.1 and 5.2, the identities which will be explored in this section are more related to what Lave and Wenger (1991) propose as 'peripherality' in legitimate peripheral participation. This peripherality in connection with the emerging identities in this classroom CoP will be looked at through the two important identities found in the studied classroom, the joker and the silent member, in sub-sections 5.3.1 and 5.3.2, respectively.

5.3.1) The joker

In having a joker identity, one of the key observable elements is humour. In sub-section 5.1.2 humour is mentioned as a language tool used in my negotiating identity as a newcomer of this community of practice. The ability to communicate and reciprocate humour in the classroom using the Thai language as a shared linguistic repertoire illustrates my ability to participate in this corporate training classroom in which legitimation conflicts occur within the power structure. To develop the notion of humour in relation to the joker identity in this studied classroom CoP, I have organised this sub-section based on the two key prominent themes of humour in connection with the joker identity: humour as a tool to help one participate in a community of practice, and humour as the ability to negotiate the existing power in the community.

First, let us begin with the joker who employs humour as a tool to facilitate participation in the classroom. Throughout the participant observation, it is found that Donald appears to be the joker in class who uses humour for this particular purpose. Whereas I use humour to negotiate my identity as a newcomer of the PP workplace CoP, Donald's communicates humour to make himself and others perceive his lower-level English as acceptable. In other words, as his English language skills are perhaps not as proficient as those of others, it could lead to an issue of legitimacy where his English language ability prevents him from participating in the report writing practice. Consequently, he could have dropped out of the course because he could not cope with the level of the English required in this training. Making himself look funny and not being taken seriously places Donald on the legitimate periphery. That is, this identity construction is legitimate peripheral participation (Lave and Wenger, 1991).

Examples of how Donald participates from the periphery and negotiates his joker identity through humour are seen throughout the training course. In almost every class in which Donald was present he would make everybody laugh with his jokes and his facial expressions. In response to Donald's humour, the other participants would laugh at his verbal expressions or actions. In fact, some of the reactions of other participants towards Donald may be considered as insulting in some contexts. However, in this classroom CoP, humour appears to be shared on the existing common ground (Marra and Holmes, 2007). For instance, Donald once misread 'departmental managers' as *'departmental messengers'*. After the word is pronounced, 'everybody' laughs spontaneously. This may be interpreted as insulting or wrong to laugh at a person's mistake. Nonetheless, this mispronunciation appears funny to the community members. Moreover, Donald does not seem to perceive it as an insult and thus manages to smile and laugh with others. Although his English is at a lower level his 'sense of humour' helps him to 'participate' in this classroom community of practice. He takes on a 'joker' role to entertain the classroom participants and make it become lively after everyone had a long day's work. As I also write in my fieldnotes, *'Khun Donald was absent today so the class was a bit quieter than normal'*.

Further to the notion of humour in association with Donald's language skills, it is also found that his insufficient language ability and humour are in connection with the power relations within the studied CoP. While Donald is the joker in class, it should also be noted that he is still an old-timer at PP in terms of the period of time he has been working at the company. Donald is still regarded a *'Pii'* in the workplace community. As humour, especially teasing humour, is usually created by the superordinates rather than the subordinates (Schnurr and Chan, 2011), it comes into view that Donald is often the one who makes jokes instead of receiving jokes. Nonetheless, there is evidence that Donald's power is at times challenged by Nancy's teasing humour. Unlike the mispronunciation of the term departmental managers which makes 'everybody' laugh, certain mistakes are only laughed at and also teased by Nancy. Extract 5.8 exemplifies this aspect of humour between Donald and Nancy in the classroom.

Extract 5.8: Transcript of class 19 October 2011

1	*Teacher:*	*Khun Donald, what does 'level out' mean?*
2	*Donald:*	*'Level out' means to remain the same.*
3	*Teacher:*	*And what does to remain the same the same mean in your writing?*
4	*Students:*	*[laugh]*
5	*Teacher:*	*In this case, you have to change the data.*
6	*Donald:*	*Okay need to erase it then.*
7	*Teacher:*	*It's got to be 'increase, increase gradually or sharply or drop, drop gradually or sharply'. Like this.*
8	*Donald:*	*So, erase it.*
9	*Teacher:*	*What you wrote before is already good.*
10	***Donald:***	***Oh this is three people's version.***
11	*Nancy:*	*[laughs] still haven't stopped [talking to herself that she hasn't stopped laughing at Donald despite the fact that everybody else has]*
12	*Donald:*	*What shall I do then?*
13	***Nancy:***	***Change verb then, 'Hia'***
14	***Donald:***	***As you wish.***

In this extract, it can be seen that Donald's mistake in writing is considered funny by most students. However, in turn 10 when Donald says that the mistake is because it is three people's version no one else laughs apart from Nancy. To continue the humour further Nancy teases Donald jokingly that his mistake can be edited by changing the verb in the sentence. The main reason that makes this a statement of teasing humour is the use of the pronoun

'Hia' (turn 13), a borrowed word from the Teochew Chinese dialect (used by the majority of the Chinese immigrants in Thailand) to refer to a big brother. Since Nancy rarely calls Donald *'Hia'*, the use of this pronoun has a different meaning from the normal use of the pronoun *'Pii'*. This shift of reference is caused by closeness, hierarchy, and the attitude between the speaker and the addressee (Palakornkul, 1972; Kullavanijaya, 2000) which is changing in that certain context.

In Thailand *'Hia'* does not only have a direct meaning of a big brother, but it is also used in spoken language to signify intimacy between the speakers but in a jokingly way. This is due to the fact that *'Hia'* is often used to refer to old Chinese businessmen (usually with a heavy, full body) who sold goods in the market in the old days. Nancy's calling Donald a *'Hia'* has a paradoxical meaning. It is funny but it can also be insulting and thus it is an example of the teasing humour she used to tease his English ability in the writing task. Donald, in return, deals with this humour by replying to Nancy '*As you wish.*' (turn 14) In this sense it can be said that among the 'legitimation conflicts' (Harris and Shelswell, 2005) between Donald (who is older) and Nancy (who is more proficient in English) Donald is able to negotiate his identity through his 'interactional competence' (Brown and Yule, 1983a, 1983b) when engaging with Nancy. This is also evidenced throughout the data that whenever there is teasing humour initiated by Nancy, Donald will laugh or respond in an amicable way. Nevertheless, since Donald is still a *'Pii'* for Nancy, there are at times when Donald also teases Nancy in the classroom, where Nancy also receives humour in a diplomatic way. Extract 5.9 below exemplifies this type of humour, where Donald's teasing humour in turn 10 also signifies his power in this classroom community of practice.

Extract 5.9: Transcript of class 7 September 2011

1	*Teacher:*	*This one, anybody wants it?*
2	*Nancy:*	*What is it? Is it coffee?*
3	*Teacher:*	*Yes.*
4	*Nancy:*	*Okay.*
5	*Students:*	*[laugh]*
6	*Nancy:*	*I like to eat leftovers.*
7	*Teacher:*	*Well otherwise we have to throw it away. Then it'll be a waste. So you have it then.*
8	*Nancy:*	*Don't you drink it?*
9	*Teacher:*	*Here I have another one.*
10	***Donald:***	***If they put poison in it, Nancy will shake for sure.***
11	***Nancy:***	***Don't think the maid will have a bad intention towards Ajarn.***

As can be seen in extract 5.9, Donald teases Nancy by saying that she might be poisoned. This element of being poisoned 'can' have a negative connotation and thus contributes to this humour being unclear in terms of its meaning, the unstable nature found in teasing humour (Schieffelin, 1986). That is, some may interpret this statement in the way that since one (or Nancy in this particular context) is not a good person one can be poisoned. Instead of defending herself in response to Donald's statement (which can be interpreted as rejecting Donald's teasing humour or power), Nancy simply says that the coffee cannot be poisoned because it is made for me, the classroom teacher (turn 11).

From our discussions regarding Donald's joker identity it can be seen that despite his lower-level English skills required for in-class tasks, he manages to communicate his humour effectively within the PP peers. This identity negotiation and construction is through his legitimate peripheral participation (Lave and Wenger, 1991) based on the shared repertoire (Wenger, 1998) of humour. As can be seen, Donald's humour identity develops from the periphery. In fact, Donald perceives himself as a member participating from the periphery, stating that *'I studied (English) a lot…but there is no continuity'* showing that he knows he would be less likely to become an expert in the English language. The joker identity helps him to negotiate himself as a legitimate English user in a more peripheral way. From a legitimate peripheral participant, throughout the training programme, Donald has developed to be a more proficient user of English in terms of English report writing skills. During the last few weeks of the training, Donald could handle the writing tasks on his own, without my help. He was able to write more complex sentences and his final test result showed his improvement in report writing. It appears that his LPP contributed to his improved writing skills. Here 'peripherality' can be interpreted as an 'empowering' position (Lave and Wenger, 1991: 36).

Ironically, being on the periphery as a joker, Donald is in a place in which he 'moves toward intensive participation' (ibid.). With his developing transactional competence (i.e. report writing), he is then becoming more legitimate, not as a joker, but as a user of the English language in this classroom CoP context. As Prodromou (2006) suggests, to be a successful user of English one is able to use the language in a particular context and being successful is not based on the one single standard of English used by the native speakers. Here, Donald's identity development into a more legitimate user of English is confirmed by the compliments of other classroom participants. Nancy and I, especially, would praise Donald when he successfully managed to write the assigned task. Whereas I would reassure

Donald and other students that Donald is 'actually' improving and doing well, Nancy tells Donald that he is a 'Maa Teen Plai' meaning 'the horse speeding up at the end of the race'.

While the identity of joker is constructed on the periphery in terms of English language proficiency, it should be noted that it is not the only identity concerning LPP in an empowered position. The silent member is another identity negotiated in the studied training classroom CoP and it will be discussed in detail in the next sub-section (5.3.2).

5.3.2) The silent member

As almost the opposite of the joker identity which is concerned with humorous talk, the identity of the silent member emerges on the periphery and is identified by non-talking in the classroom. In the studied classroom community of practice, silence is prevalent in two student participants about whom I write in the fieldnotes: *'So far, I feel Khun Nancy has been talking quite a lot in class, opposite to Khun B and N who have been almost completely silent, except when assigned group work.'* Despite the evidence of silence here, the notion of silence is not mentioned in Lave and Wenger's (1991) identity in communities of practice framework. However, when considering silence in the English language classrooms through the lens of English learning and teaching, silence is a rather significant theme in various works (e.g. Norton, 2001; Morita, 2004; Marlina, 2009; Harumi, 2010). Although there is a discussion of students' silence as non-participation (Reda, 2009), in this classroom context silence may be interpreted as participation through listening (Jacobs and Coghlan, 2005). Reda (2009), in fact, suggests that through silence students may be 'mentally participating' (Reda, 2009: 29) in the classroom. From my own observation I notice that N and B, despite being quieter than other students, do not avoid doing the work. It might be true that they appear less orally active than other students. However, it is not a sign of not practising or non-participation. Extract 5.10 below illustrates a conversation between B and myself. For me, this is an enlightening moment when B asks me about one of the exercises he has missed in class. It confirms his active engagement in the classroom despite being silent.

Extract 5.10: Transcript of class 9 November 2011

1 B: 'I didn't come to class last time. Can you explain it to me? Why do we need to study paraphrasing in writing?'

2	*Teacher:*	*'Because when you write, you want to avoid using the same word, same phrase, same sentence all the time. It varies your writing.'*
3	*B:*	*Oh I see.*

Reading through fieldnotes and audio transcripts as well as listening to the audio files, it becomes evident that B and N talk considerably less than others in dyadic conversations between the teacher and the whole class. During teaching, I usually ask students questions as I go along the lessons (rather than me doing the talk alone) and I will hear answers from almost all students, except B and N who appear to be silent. In other words, this 'conversational silence' (Kurzon, 2007) found in B and N emerges in conversations concerning the English language i.e. when reviewing lessons and previewing the existing English language knowledge before moving onto a new writing task. This interpretation of the silent identity as caused by these silent members' English language proficiency is coupled with other evidence. In group work, for example, although the students are automatically forced to interact with other students to do the task together, B and N are often seen to be led by more proficient students. While they may say whether or not they agree with the group's choice of words or answers, both of these student participants appear to not say much and let others make a decision regarding what to write and how to write it. As I have noted in the audio transcripts where N often says '*jaad bai'* which literally means 'as you manage'. On the contrary, this type of silence or submissive expression is not evident in non-English language related topics. Looking through the transcripts, it can be seen that B and N do participate in talk on other topics such as work and the flood which occurs in Bangkok at the time of training. Hence it may be concluded that the identity of the silent member here is in connection with the member's lower abilities in the English language.

What is interesting here concerning this silent member identity is the negotiation and the construction of the identity of being less linguistically legitimate. Unlike Donald, who is in a similar position regarding the English language ability, B and N choose to exercise their agency through being silent rather than chatty and humorous. How the person relates him/ herself to the social world and the practice differs from one to another (Lave and Wenger, 1991). With regard to a community with presence of L2, in particular, negotiation of linguistic competence may also involve power relations (Morita, 2004). In terms of Donald, making jokes and teasing humour may represent him negotiating his existing power as an old-timer at the company. On the other hand, B and N, who are average students/ employees (based on their age and their job position as well as their English language proficiency) decide to negotiate their identity of lower linguistic competence by not doing the talk or making jokes.

While the literature suggests that teasing humour (or doing humorous talk) relates to power (Schnurr and Chan, 2011), it does not necessarily mean that silence (or not doing the talk) is equal to powerlessness. Sollitt-Morris (1998) posits that to consider silence as powerlessness, it must involve at least two factors. First, silence is powerlessness when it is not able to help the silent person to achieve his/ her goal through this subversive act. Secondly, silence is powerlessness when the silent person 'is silenced' *not* based on their own choice. Throughout the participant observation it can be said that B and N use their silence to more or less achieve their goal in terms of sustaining their participation in the training classroom CoP, mainly due to the fact that their silence, as a discursive practice, is mutually understood among community members. There is literature suggesting that silence is interpreted with a very similar meaning among certain peer groups, often of the same national culture (Harumi, 2010) as well of the same organisation (Crossan et al., 1999; Jacobs and Coghlan, 2005). In this specific classroom CoP, it appears that silence is interpreted as legitimate by the classroom members. Without mutual understandings among participants, this silence may be interpreted as resistance (Reda, 2009) or any other thing with more negative elements in it. However, in this community it seems that the creation of silent identity is successfully negotiated through mutual agreement of all community members (Wenger, 1998).

Take an example when B and N became quiet especially in writing tasks. Instead of forcing them to talk, I noticed other students offered them some help to work on those tasks. Likewise, whenever I saw B and N remain silent I would assume that they might require some help with their work. Consequently I would walk to them and ask if they would like me to have a look at the assignment. As expected, they would point out something with which they require further assistance. From the mentioned evidence, it can be said that the silence is a request for help (Lingard, 2013) and in the case of B and N their lower English abilities are understood and accepted among community members. Despite participating on the periphery (through being silent), being accepted and receiving help from the classroom participants means that B's and N's participation is 'legitimate peripheral participation' (Lave and Wenger, 1991). This LPP is not only concerned with linguistic competence but also with the social relationships among community members who define the ability of a participant to negotiate his/ her own identity (Lave and Wenger, 1991; Wenger, 1998). Through these social relationships, B and N are then able to construct their silent identity and maintain their legitimate peripheral participation in an 'empowered' position.

The empowered silent identity which B and N have developed throughout the course, although it may be perceived as forced by their language ability, is in fact their own choice. Their *'jaad bai'* (as you manage/ as you wish) attitude means that they would rather let others do the talk and make a decision on the writing tasks. While they can do the talk or use the humour to participate on the legitimate periphery, they choose to exercise their agency by being a member who follows rather than leads. For a number of writing activities where I ask the students to choose how they would like to work, B and N will prefer to write 'together' not on their own. In the questionnaire, B states that his *'background knowledge is not solid enough'* and N similarly writes that he has *'only a little background knowledge in English'*. It can be said that their English language knowledge is not only about what they can do or not do in terms of performing English language tasks in the classroom. It is also about how B and N perceive the lessons to be *not* easy for them. Being silent thus may be considered as the construction of this particular identity to request help with their English. Based on the own choice of B and N, silence is then empowering and thus not referred to powerlessness (Sollitt-Morris, 1998).

The fact that B and N exercise their agency differently from Donald provides a further implication with regard to general assumptions towards Asian learners, of which Thais are a part. Although a number of studies contend the view of passive participation among Asian learners due to various reasons such as language learning anxiety (Hilleson, 1996; Tsui, 1996) cultural tendencies (Flowerdew and Miller, 1995; Jones, 1999, Turner and Hiraga, 1996) and gender or race-related biases or stereotypes (Losey, 1997; Norton, 2000), being passive or silent is not always a characteristic of an Asian student. In other words, it may not be concluded that silence is a cultural matter. As seen from the evidence, silence arises out of social relations in certain situations. Different participants, despite belonging to Thai culture, choose to construct their own identities differently based on their social roles and power relations in that situated context.

5.4) ***Summary of the chapter***

Based on Lave and Wenger's (1991) concept of newcomers negotiating and developing their identities in communities of practice, this chapter presents findings with respect to the classroom participants' identity negotiation and construction. There are three emerging concepts discussed. First, I explored my teacher identity as an 'expert newcomer' (Harris and Simons, 2008). While maintaining the English language expert identity whose social role is the classroom teacher, I also negotiate my identity so that I can belong and become an integrated member of the classroom community. It is found that language is the shared repertoire (Wenger, 1998) which I use as a tool in becoming one of the PP peers. Thai language in particular is seen with this specific role and it is important in my identity negotiation and construction in classroom conversations including gossip and humour. Humour especially is in juxtaposition with power relations in the CoP and thus important to understanding my identity in this respect.

In addition to my teacher/ expert newcomer identity, students negotiating their power as experts and teachers were also investigated. As English language writing is the main social practice of the studied CoP, the definition of an expert and teacher is concerned with English language expertise and skills. Whereas the expert identity is developed through English language ability, there is also an issue of legitimation of conflicts (between English language skills and age) which makes identity negotiation a struggle at times. Here transactional competence in the classroom is no more important than interactional competence of classroom participants. No matter how proficient one's English is, relationships with others are crucial in being considered an expert in this community. This works the same way in how one develops a teacher identity. Despite a not so masterful level of English, an average student participant may be regarded a teacher due to his relationship with certain classroom members. These expert and teacher identities in this study, nonetheless, appear inconsistent. In other words, they only appear with particular participants in particular situations. The reasons which lie behind this include peer relationships, individual agency and dis-identification.

Finally, the identities from the periphery, the joker and the silent member were discussed. The conversation revolves around how LPP is turned into an empowered position for these two identities. Whereas humour helps a classroom member to sustain participation and improve his writing skills as well as to negotiate power, silence acts as request to obtain help from more proficient English users in class.

Chapter 6

DISCUSSIONS AND IMPLICATIONS

This chapter revolves around the issues emerging from the findings discussed in chapters 4 and 5. Whereas chapters 4 and 5 focus on how the findings can be used to build arguments regarding identity and participation in communities of practice and the communities of practice model as a whole, chapter 6 views these issues from the two complementary perspectives of 1) the communities of practice and 2) English language teaching (ELT) and learning in the workplace. As mentioned earlier in chapter 1, the focus of this research project is to explore a corporate English language training classroom as a community of practice, and to look into how this particular research setting can contribute to the CoP model. However, as the context of an ESP classroom cannot be totally separated from the investigation, issues which overlap between the fields of CoP and ESP (as well as ESL or EFL) must be taken into consideration.

In order to discuss the emerging issues, three sections are provided in this chapter. Significant notions include identity and participation (section 6.1), power and legitimacy (section 6.2), as well as language and culture (section 6.3). Separating the discussion according to these two main perspectives (CoPs and ELT) provides both illustration of how this research project has contributed to these two areas, and a basis for identifying the implications which arise for future research.

6.1 Identity and participation in communities of practice

As identity and participation are such broad concepts, I have narrowed down the discussions by dividing this section into two sub-sections. In sub-section 6.1.1, the key issues of identity and participation, which are central to the research questions in this research project, will be discussed through the lens of the communities of practice model. The complexity involved in identity creation and negotiation of classroom participants will, in turn, suggest what is missing in the communities of practice model as well as confirm what there is in the current relevant literature. As the research setting is an English language training classroom in a company, notions of identity and participation in such setting may not be neglected. Sub-section 6.1.2, thus, is devoted to discuss this aspect of identity and participation from the perspective of ELT, and more particularly, ESP.

6.1.1) From workplace to classroom communities of practice: Multiple realities in identity and participation

Although Lave and Wenger (1991) have not exactly called the communities of practice a concept of postmodernism or post-structuralism, identities, when viewed through the lens of communities of practice, share a similar idea of postmodernism in terms of multiple realities (Denzin, 2006). Identities found in the training classroom community of practice in this study are still partly related to those suggested by Lave and Wenger (1991) (i.e. newcomers, novices, experts, and old-timers) and Wenger (1998) (i.e. brokers). However, there are also other emerging identities in this particular research setting including the teacher, the expert, the student, the senior, the junior (as seen in the pii-nong relationship), the joker and the silent member. While both works of Lave and Wenger (1991) and Wenger (1998) provide a useful framework for understanding the identities of the classroom participants in this study, these findings also raise some critical points regarding identity negotiation and formation in communities of practice, that they can vary depending on the context and the individual. This provides empirical support for Billett's (2007) suggestion which places the importance of not only the situational but also personal factors in identity and participation in communities of practice.

To discuss the aforementioned point of multiple identities in the studied CoP, we will first look at notion of typology of identities (i.e. masters and novices, newcomers and old-timers) as proposed in Lave and Wenger's (1991) situated learning and communities of practice model. From the data analysis, it may be concluded this typology of identities might not fit entirely in the postmodern world of globalisation where social structures and networks become more complex (Jou, 2012). As I have explored in chapter 4 and 5, the identities of old-timers and newcomers as well as masters/ experts and novices are problematic. Not only do these identities come in multiple versions e.g. different types of old-timers (Norton, 2001), but they also merge and become blurry e.g. expert newcomers (Harris and Simons, 2008). The complexity which lies behind these identities stems from the way members of a community of practice participate and practise in the community as well as their background knowledge and skills which appear as legitimate in a particular community. (I will discuss the concept of legitimacy further in section 6.2.) Lave and Wenger's (1991) proposal of the CoP model is mainly based on apprenticeship in which professionals of the same occupation practise a rather limited set of skills required for the job. However, such a narrow scope of skill set might not be sufficient for today's professions. Technology use and the internationalisation of an organisation make certain skills such as IT skills and language skills crucial for a number of occupations. This is where experts of cross-sections come to practise together. Newcomers to a community of practice are not necessarily novices, but they can be 'expert newcomers', as Harris and Simons (2008) suggest in their study about VET trainers in private companies. On the other hand, old-timers are not necessarily experts but may appear as novices or what I consider 'non-expert old-timers' (See sub-section 4.3.1). This resonates with some studies (Fuller and Unwin (2003, 2005) where older workers' skills are seen as requiring updating and the identity of old-timers or experts is reconstructed when the new skills or knowledge is a must for work.

As can be seen, identity is a paradoxical and complex concept. What is seen explicitly can convey double meanings and the findings in the study clearly illustrate this point in terms of formal and informal identities. Being conducted in a formal classroom environment, the English language training in this study has a formal setting, an internal structure of the community which consequently assigns the formal social roles and formal identities of the teacher and the student. Nevertheless, due to the relationships among classroom participants, informal identities are constructed and negotiated as the members participate in the community of practice. These informal identities are vital for members to actively participate and remain in the training classroom. Successfully negotiating oneself as a joker or a silent member who can practise their language skills with or without help of other participants is as crucial or more crucial than being a so-called student who sits in the classroom but does not seem to interact with any other community members.

Having discussed identity created and negotiated in the communities of practice as being multiple, paradoxical and somewhat blurry, I propose some conceptual implications arising from various identities found in the study, some of which are consistent with the existing literature and some are not. Although they are intertwined, I will present these issues point by point so that the arguments can be made as clearly as possible. These include 1) classroom as a locus for identity negotiation and construction 2) pedagogical roles in communities of practice 3) the significance of individual agency and 4) problematic aspects of LPP and identity trajectories.

First, let us begin with classroom as a locus for identity negotiation and creation. Despite being regarded as a place which offers ‘little texture to negotiate identities’ (Wenger, 1998: 269), I propose that the classroom can be a place where multiple identities are constructed and negotiated. Being a classroom does not only mean that it offers a single perspective of teacher-student dyad relationship. A classroom CoP may consist of various micro communities of practice within it, an idea also put forward by Toohey (1998). In the current research project, we can see groups of engineers who already know each other and practise in their own community i.e. structural engineers, piping engineers, and electrical engineers. In this respect, identities can be negotiated not only in the classroom community as a whole, but also within this micro community in which peer relationships already exist. Through participation with their peer group of engineers, identities emerge beyond the one dimensional teacher-student relationship.

When viewed in the context of workplace, classrooms or training classrooms can be seen as locations where employees from different departments or micro communities, and with different work functions, join. Despite the official role of the tutor or the trainer in the classroom to manage learning, the tutor might have ‘power’ to ‘manage’ and ‘facilitate’ but *not* to ‘control’ learning and classroom participation. However, it also depends on how the tutor identifies himself/ herself with other participants. Through the training course in this study, I was fully aware of the fact that my knowledge and skills were English report writing, and that I knew little about the engineering content. Thus, I often used brainstorming activities as a way to allow the student participants to speak or write about their work. This is where the identity of engineers of different sorts showed through ‘storytelling’ about their work experience and knowledge (Orr, 1991; Lave and Wenger, 1991; Wenger, 1998). In other words, they are ‘knowledge brokers’ (Wenger, 1998) who cross boundaries between the world of different kinds of engineers and at the same time between the world of engineers and the world of the English language expertise. This is in fact rather useful for today’s organisations where work has become more complex and demands multitasking knowledge and skills. While this knowledge sharing can be done on-the-job, a traditional learning place such as classroom should not be totally excluded from the discussion of communities of practice of apprentices, especially in the workplace.

Within the idea that classroom communities of practice do offer opportunities for participants' identity negotiation and (re)construction (of course, depending on the relationships and the dynamics of the group), there arises another critical issue regarding pedagogical roles in the classroom: that typical roles may appear to be reversed. Tutors may well become students/ learners and student participants themselves can become teachers. These emerging pedagogical roles are not fully explored in Lave and Wenger's (1991) situated learning and communities of practice concept, as Fuller and Unwin (2005) have already observed. Lave and Wenger's (1991) claim of knowledge being decentralised might be partly true in the studied classroom in the way that mastery does not only reside in the instructor but also in other student participants who hold the teaching identity. However, this does not shift us away from the fact that pedagogical roles are important for the viability of a community. As evidenced in this study, it is these informal teacher-student identities which became apparent in driving the training classroom community away from being static. Despite its significant contribution to the survival of a community, there is little advice with respect to how, where and when these identities emerge.

The analysis of the findings in this study suggests that the informal identities of teacher and student are not only related to being an expert or a non-expert of knowledge and skills in that certain community of practice, but they are also connected with the broader social structure in which the community of practice is located. What I mean by the connection between pedagogical roles and the broader social structure is how a community member perceives him/ herself in a broader social structure in which he/ she lives as well as how other communities perceive this certain member. For instance, B Piping appeared to possess a teacher identity when he was with other younger participants. Here, this classroom participant exercised his 'agency' of being the 'Pii' or the 'older/ big brother' in the 'pseudo-sibling relationship', a hierarchical social structure strongly evident in the macro level of the Thai society as well as the micro level of Thai workplaces where older individuals are considered respected family members. B Piping's successfully constructing this identity was not mainly based on his English language skills, but rather his and others' perceptions of him being older and wiser. At this point, pedagogical roles or identities are heavily influenced by the broader social structure as well as norms and values in the Thai society. Fuller and Unwin argue in their empirical study in 2003 that being older does not always refer to being wiser in workplace communities of practice. However, their work does not offer a cultural view of the broader structure of the society such as national culture as suggested in this research project.

The informal teacher-student identities here also play a part in extending my view regarding identity in communities practice to the next level. That is, identity construction is not only based on the relationships among community members within the community itself, but also affected by the broader social structure in which they live. In terms of the training classroom in this study, identities were created and negotiated though peer relationships in the classroom as well as in the workplace. Self-identification with others is also heavily influenced by these relationships as well as the participants' past experience and life history (Blåka and Filstad, 2007). Being a brother or sister, a respected teacher or a respectful student does not arise out of the participants' relations in this particular classroom community of practice or workplace community of practice only. Rather, living in Thailand where age and certain social roles such as teachers are highly valued, these aforementioned identities were formed and negotiated.

Despite this notion, however, we must not neglect the fact that 'individual agency' is important in the interplay between the 'personal' and the relational in social participation (Billett, 2007) and thus identity formation (Jawitz, 2009). After all, one 'chooses' to exercise his/ her agency with respect to his/ her own identity as well as that of others'. Identities such as the joker identity and the silent member in the training classroom exemplify this point. Although in a similar position in terms of their English language ability, Donald, B and N create their identities in two different, almost opposite directions as a joker and a silent member in the CoP. As 'various' identities are negotiated and created, one question arises here, however. If a wide range of identities is emerging, and in so complex a manner, should we expect identity trajectories and forms of participation to be equally complex?

At this point, the multifaceted identities found in this study, when related to the notion of participation and identity trajectories, have raised the issues regarding 1) legitimate peripheral participation and full participation (Lave and Wenger, 1991) and 2) identity trajectories of the inbound, outbound, peripheral and boundary (Wenger, 1998). Although these forms of participation and identity trajectories are useful for me to understand the identity negotiation and construction of classroom participants (including myself), there seem to be certain aspects which the works of Lave and Wenger (1991) and Wenger (1998) appear to have neglected.

Firstly, when applied to the classroom setting, it is questionable what is considered 'legitimate peripheral participation'. The learning paradigm which celebrates active engagement in the classroom provides an implication that being active, or verbally expressing one's opinions in the classroom, is part of the goals instructors should aim for and thus it becomes unchallenged (Delamont, 1983; MacKinnon, 1999). In turn, being silent might be regarded as being passive or not participating, and with this reason it might be referred to as 'illegitimate' participation (Duff, 2002). On the other hand, the evidence in this study demonstrates that silence can be a sign of listening and thus active participation. This controversial aspect of active/ passive participation (also discussed by Morita, 2004; Jacobs and Coghlan, 2005) indicates the significance of linguistic characteristics of the communities of practice framework which help us to understand forms of participation through the cultural lens in a more sophisticated way. (I will discuss this in detail later in section 6.3 of the chapter.) As well as the linguistic aspect, being a 'legitimate' peripheral participant is not only based on practising the relevant skills to become a master, it is also about being accepted as legitimate by the peers in the community of practice. Relationships, thus, are highly crucial for a member to be 'legitimate' in a certain CoP.

Further to the conceptualisation of legitimacy, the notion of Lave and Wenger's (1991) peripheral and full participation is also critical. According to Lave and Wenger (1991), legitimate peripheral participation is more concerned with novices engaging in activities in an attenuated but acceptable way. However, it is found in this study that novices are *not* necessarily 'full' novices but perhaps what I stated earlier in sub-section 4.3.1 as 'non-expert old-timers'. In this sense, Lave and Wenger's (1991) conceptualisation of 'legitimate peripheral participation' appears rather one-dimensional, as a direct path in which newcomers travel toward becoming masters. In fact, legitimate peripheral participation can also be regarded as a form of participation in which the identity of community members as well as the community itself are reproduced and renegotiated.

Related to this idea of recurring legitimate peripheral participation is the argument that perhaps there may be no such thing as 'full participation'. In the workplace setting, in particular, the notion of continuous learning and training for the job implies that it is almost impossible for one to become a 'full' master in the postmodern globalised world, where technological advances become increasingly integrated to workforce development. Being a legitimate member of a community of practice may well be only 1) a legitimate peripheral member (e.g. the joker and the silent member) and 2) what I call a legitimate 'semi-full' member (e.g. expert newcomer and non-expert old-timer). These two definitions of a member in a community of practice provide a connotation that legitimate-peripheral is not a unified single construct (see the work of Kanno, 1999; Canagarajah, 2003; Haneda 2006). One can be legitimate but is not necessarily peripheral. The level of participation of being ‘peripheral’, ‘semi-full’ or even ‘full’ must be fully defined. Of course, this could vary across space and time, but ‘separating these two attributes’ (i.e. legitimate and peripheral) can open ‘a way to think about participants’ agency in adopting alternative strategies to achieve competent participation’ (Haneda, 2006: 814).

Additionally, with regard to the term semi-full legitimate membership, there is a link between this particular idea and the ‘inbound’ identity trajectory, in terms of its definition and relevance to identity formed through participation along this certain trajectory. According to Wenger (1998), the inbound trajectory is where newcomers' identities are invested in their future as full members of a specific community of practice. Wenger’s (1998) proposal is valid in a sense of a newcomer entering an entirely new community of practice e.g. new graduates moving from the academic community to the workplace community. Nonetheless, the notion of ‘expert newcomers’ as opposed to ‘non-expert old-timers’ must be taken into consideration. Although the classroom community of practice in this study is established anew for the specific purpose of improving and developing report writing skills for engineering professionals, it is not an entirely new community as it is already located in PP staff’s office and it was also more or less connected to what the participants had to do at work. On the other hand, for a language instructor such as myself, this training classroom was not an entirely new type of community for me either as I had already been working in the English language corporate training as well as English for Specific Purposes (ESP). What appeared new to me is the PP workplace community and perhaps the community of the engineering professionals working in the area of power plant construction (due to my prior experience teaching at some organisations in related industries). This classroom setting prompts an argument for a revised definition of the inbound identity trajectory to suit a more postmodern globalised workplace.

Last but not least, it is important to make a remark that the critical forms of participation and the identity trajectories I discussed earlier do not emerge on their own. Rather, they are related to the issue of power in terms of who assigns these roles and identities and thus controls trajectories as Haneda (2006) points out. The arguments with regard to power and legitimacy in juxtaposition with identity and participation in communities of practice will be presented in detail in section 6.2 of this chapter.

6.1.2) Identity and participation through the lens of a community of practice: Its contribution to the fields of English language teaching and learning and ESP in the workplace

Our discussion concerning identity and participation in communities of practice continues with a specific focus on the areas of English language training in the workplace as well as English for specific purposes (ESP). In this sub-section I explore identity and participation issues by extending the main arguments I made earlier and putting them in the framework of corporate language training and ESP. These key points arising from the notion of multiple, paradoxical, and complex identities through participation include: 1) the classroom as a locus of multiple, various forms of participation and identity formation and negotiation 2) pedagogical roles, especially those informal ones emerging in the classroom 3) individuals exercising their agency in the classroom setting and 4) forms of participation and definitions and conceptualisations of identity trajectories.

To explore these issues further, let us begin by looking at the multiple identities formed and negotiated in the classroom as an opportunity for participants to practise through the lens of English language teaching and learning in the workplace (which implies that it is often, though not necessary, ESP). Whereas the earlier discussion focuses on a rather positive side of a classroom community of practice, there are literatures in ELT which place an emphasis on a language classroom as a site of identity struggle (Norton, 2001; Hirst, 2007). When put in the workplace context the language classrooms in a number of studies are those occupied by immigrant workers who had to negotiate their identities in the workplace, not only in terms of linguistic competence, but also their outsider status in the broader social (as well as cultural) structure (Norton, 2000; Cervatiuc, 2009). This study, on the other hand, investigates a corporate language classroom in which participants are non-immigrants who are non-native speakers of English. Nevertheless, being a local (i.e. Thai) student in one’s home country (i.e. Thailand) does not necessarily mean that there are no obstacles in negotiating one’s identity. While there might be fewer problems for members in terms of dealing with L2 in a broader social community outside work, the fact that L2 skills and knowledge affect one’s participation in the classroom means that those with lower language abilities can still struggle in negotiating their identity and participation in the language classroom. Here, the importance of the English language as a skill provides an implication that skills are still crucial in apprentices’ communities of practice. In this sense, there is a valid case for Lave and Wenger (1991)'s notion on apprenticeship and situated learning in a community of practice where knowledge and skills are important in becoming a master of the community, as well as identity negotiation in such a community.

Taken from the perspective where knowledge and skills significantly contribute to identity formation and negotiation, there appears to be a strong case in ESP classrooms, where instructors are quite often working in a different discipline from that of the students, especially humanities-trained teachers and students working in the area of science and technology (Parkinson, 2013). That is, identity struggle may become evident in both teachers and students. This has resulted in a renegotiation and reconstruction of classroom identities as evidenced in this study. This aspect of identity in the studied CoP has moved us to next point of the discussion in regard to pedagogical roles in communities of practice.

Although the formal social structure of the studied CoP is a classroom and thus assigns formal social roles of teacher and students, it should be noted that these formal social roles are negotiated and reconstructed due to the classroom practice which requires expertise regarding both the English language and power plant engineering. That is, the formal teacher (myself) becomes a learner whereas the formal students can become experts and teachers. These reversal roles prompt an interesting thought in terms of disciplinary knowledge and needs analysis for the ESP curriculum design. Although it might be ideal to conduct research such as an ethnographic study to collect data to gain an insight into how the target language is used in the workplace, before designing the curriculum to create effective learning results, the reality is that it is impractical to do so (Roberts, 2005). (Time and financial constraints, for example, are important factors in a corporate environment.) The evidence of created informal identities in this research shows that the classroom teacher may also act as a researcher who collects (or generates) data from the actual students (not from HR) through this knowledge sharing and knowledge brokering in the classroom. Instead of having a fixed curriculum or syllabus for the ESP training programme, the idea of 'negotiated syllabus' in which the content is based on the mutual agreement between teacher and students according to 'wishes and needs of the learners in conjunction with the expertise, judgment and the advice of the teacher' (Hyland, 2011: 208) may present useful and more practical for the users of the English language who understand what issues regarding English they have experienced or are experiencing at work. Here, we may view the informal pedagogical roles created in the classroom communities of practice as also having a vital role in learning English in the workplace. For a practitioner such as myself, an investigation into these pedagogical informal roles in the classroom can provide an insight into how knowledge is shared as well as into how a practitioner may learn from students in order to serve their ‘real’ language needs.

The notion of the language classroom teacher learning from the students who are also professionals in their specific fields is in fact in sync with the concept of ‘language teachers’ and ‘subject teachers’ (Chen, 2011) in the area of ESP. While there is a debate (especially within educational institutions providing ESP courses to pre-service professionals) of whether it is the language teacher or the subject teacher who is more knowledgeable and suitable to teach certain ESP courses, the informal identities through which students become experts and teachers in this research project demonstrates that students are themselves subject teachers. In the studied training classroom, not only do some student participants become ‘subject teachers’ to the instructor and to other student participants with less knowledge and skills, but also some of them become the ‘language teacher’ themselves (e.g. Pat and Nancy), as they become more confident with their knowledge in the areas of the English language and English technical report writing. Despite its specific context, this knowledge sharing and co-construction of knowledge in an ESP classroom community of practice, together with the emerging informal teacher identities (both subject and language), can be applied to other corporate language classrooms. The aim is not to duplicate every single detail to other contexts, but to use this studied context as a familiar framework to understand students’ and instructor’s identity and participation, through which teaching identities emerge in a training classroom community of practice. This understanding can as a result greatly contribute to formulating classroom strategies, which I will discuss later in section 7.2.

The aforementioned pedagogical roles which emerge as classroom members negotiate their teacher identities imply that this ESP classroom allows a personal agency to have his/her ‘voice’. In other words, with their own voice members can exercise their agency in a particular way. As has been seen, certain identities are only present in certain members, and even one particular identity such as the teacher can be formed in various ways e.g. subject teacher and language teacher. Earlier in this sub-section I discussed how useful it is to have members with these informal pedagogical roles in the training classroom. However, I have not yet linked these roles to the notion of voice and agency with a special attention to the ESP area.

In English language classroom instruction there is an attempt to avoid the one-way hierarchical structure in which the teacher is the authority and instead place the emphasis on the ‘double-voiced’ or ‘multi-voiced’ English language classroom environment (Wang, 2010) through dialogical interaction (Freire, 1970) in which the teacher and the students can interact and communicate with each other through open multiview dialogues. As Wang (2010) posits, ‘through giving voices, students can construct knowledge and give self-definitions which are oppositional to those definitions constructed by others. Such self-definition presumably gives students identities and political positions from which to act as agents of social change’ (Wang, 2010: 23). Here, there is a connection between voice and agency in English classrooms and pedagogical roles in the ESP classroom setting. If we should encourage classroom participants to have voice so that their individual agency can be exercised and their identity can be created in the classroom, what kind of voice emerges in the ESP classroom setting?

In this study, it is found that the students’ having a voice and exercising their agency has resulted in their identity as an informal teacher and expert. With these informal pedagogical roles becoming a prominent theme in the ESP classroom, it prompts an interesting research agenda where an ESP classroom may be understood through the lens of identity and participation in communities of practice where voice and agency results in pedagogical roles in the classroom. In addition, viewing the ESP classroom as a community of practice may enhance understandings of how members from the English language and professional disciplines cross their boundaries through their form of participation as ‘knowledge brokers’ in ESP communities of practice. As Belcher (2009) states, ‘acknowledging the students’ content-area expertise while serving as the language specialist, not only scaffolds the specialist-knowledge learning curve for the instructor, but also gives the student a valuable confidence-boosting role to play’ (Belcher, 2009: 13). As a practitioner, applying this positive aspect of a community of practice appears beneficial in ESP instruction.

6.2 Power and legitimacy in communities of practice

Further to the dialogue regarding identity and participation in communities of practice, it would be irrational not to discuss the issues around ‘power’, given that communities of practice are social structures which involve power relations (Lave and Wenger, 1991). Built on the collected data in the training classroom at PP, the argument also extends the view of power in relation to 'legitimacy'. Therefore, in this section the discussions will revolve around the notions of not only 'power' but also 'legitimacy' in terms of its relations, tensions and conflicts, as well as how power and legitimacy are in connection with identity and participation in communities of practice.

As with the previous section, in exploring the aforementioned concepts I will begin doing so via the communities of practice perspective, then followed by the application of these concepts in the field of ESP. In the first sub-section (6.2.1), the emphasis is on power relations arising on the micro and macro levels of the studied context. Then, the discussion moves onto the conceptualisation of legitimacy in connection with power relations and social contexts in sub-section 6.2.2. In the last sub-section (6.2.3), power and legitimacy are scrutinised through the lens of English for ESP and workplace language learning.

6.2.1) Power relations in the macro and micro social contexts

Despite their lack of theoretical insight, Lave and Wenger (1991) posit that unequal power relations contribute significantly to identity and participation in communities of practice. When the language of 'power' is involved, the framing of inequalities, division and control within language, discourse and speech communities comes into view (Hughes et al., 2007). While I perceive language as a significant factor in understanding identity and participation in communities of practice, in this part I will focus on power as it is related to structural characteristics of the studied CoP and will also include issues of inequalities, division and control in the discussion.

Being a participant observer in this research project myself, I have found that identities of the classroom participants (both formal and informal) are negotiated and formed under three layers of the social structure of 1) the classroom 2) the organisation and 3) Thai social norms and cultural values. Identities such as teachers and students, experts and novices, as well as seniors and juniors are tightly knitted to the relations of power within the overlapping, interconnected social structures of the classroom community of practice, workplace community of practice in the Thai context. The term 'context' here is crucial, as it is central to the theoretical framework of 'situatedness' and 'situated learning' in communities of practice. Whereas Lave and Wenger (1991) (as well as Brown and Duguid, 1991) focus on the social and organisational/ workplace context of the community, Lave

(1993) offers a possibility to view contexts from two perspectives. Firstly, 'context' is a relatively stable macro social structure in which there are relations among macro social actors, class, gender, etc. and this broader social structure provides a background for a community of practice to be studied. Power relations in the wider social fabric may be apparent and have an effect on a CoP. Secondly, 'context' is viewed as phenomenological or social constructionist i.e. emerging from the action itself. In other words, action in the community of practice produces its own context. When applied to this study, my stance is in agreement with that of Lave's (1993). To understand power relations in a community of practice, it is almost impossible to exclude the macro social structure from the analysis and consider only the emergent context. In clarifying this point, figure 6.1 illustrates the identities found under the three layers of social structures in the studied classroom CoP. From these identities, I will develop an argument to advocate Lave's (1993) notion of 'context' in which 'power relations' emerge at the micro (classroom CoP and organisation) as well as the macro level (Thailand).

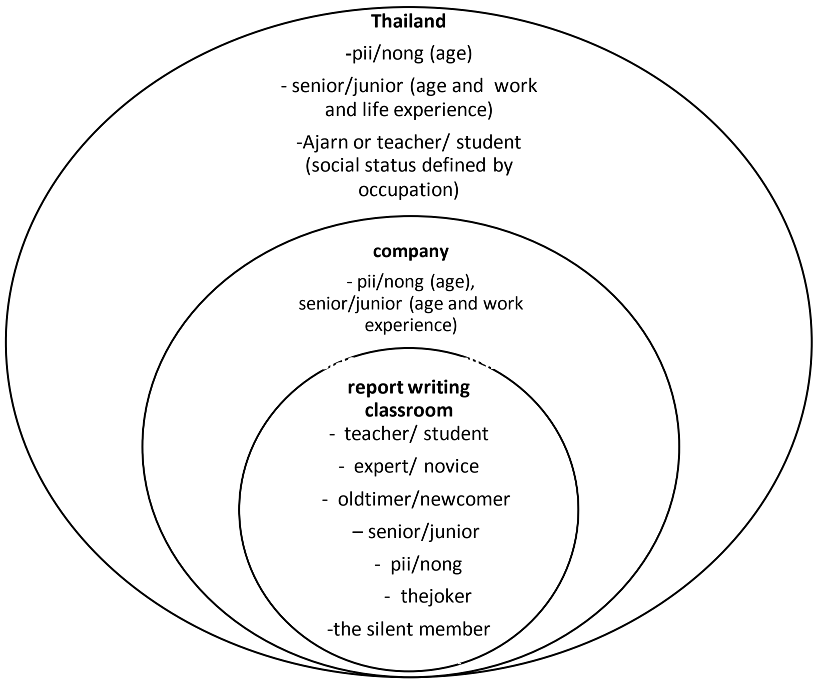

Figure 6.1 Identities found under the three layers of social structures in the studied classroom CoP

According figure 6.1, there are three layers of social structures: 1) report writing classroom (which is the micro context), 2) the company and 3) the country, Thailand (both of which are the macro contexts). Within these social structures or contexts, certain identities can be seen. Whereas identities such as the joker and the silent member emerge in the micro context of the classroom practice, some identities occur in all contexts. These include ‘Pii’ (older or big brother or sister) and ‘Nong’ (younger or little brother or sister), and ‘senior’ and ‘junior’ (based on age and experience) which indicate how the macro social fabric impinges upon the micro social structure i.e. the training classroom. Nonetheless, as evidenced in the study, these identities became more complex when they were present in the classroom. Unlike being accepted as a Pii or a senior simply due to the social norms and one’s age and/ or experience, the non-disciplinary practice of English technical report writing introduced in the engineers’ workplace community of practice at PP prompted employees to question the status of ‘Pii’ or a senior, or old-timers in Lave and Wenger’s (1991) terms. This is also reported by Mørk et al. (2010) in the context of medical innovation where new practices may lead to a contestation of the established master-apprentice relationship.

The implication concerning power relations here is that although the macro social structure affects the power relations in a community of practice, the broader social structure e.g. national culture and social and cultural norms/ values is not the only thing to have an impact on power and its relations in the community. As well as the classroom participants who are social actors in this case, the ‘practice’ of the English language and English technical report writing also contributes to power relations. As Fox (2000) explains through the lens of Foucault, ‘practices’ involve force relations in which power is immanent in the knowledgeable techniques i.e. practices as well as identity formation. One old-timer participant, Donald, for instance, cannot claim himself to be a full old-timer due to his English language ability, and accordingly renegotiated his power and constructed an identity of the joker in the classroom. (The joker identity is shown in figure 6.1 as an emerging identity through power relations in the classroom context.) On the other hand, Pat constructed her identity as an expert in English report writing skills, despite her novice status in the company as well as in the engineering field. The idea put forward here is similar to that of Hardy and Clegg with regard to characterization of post-bureaucratic organisations where ‘power has been decoupled from mastery’ (Hardy and Clegg in Blacker and McDonald, 2000: 834).

Despite the above statement, the irony in the studied context lies in the fact that mastery is not fully separated from power, but rather challenged by the social and cultural values of age-based hierarchy and the pseudo-sibling relationship. (See sub-section 5.3.1 discussing the point when Donald made an attempt to negotiate his power as a senior and a ‘pii’ at PP.) Ultimately, the power relations in one community of practice depend on who are in the community, as well as where and when they participate, coupled with the history of the macro social structure in which the community is situated as Lave (1993) argues, as well as the relatively new or non-disciplinary practice introduced into that community. Hierarchy, although strongly evident in Thai culture, in the work place as well the classroom, is not a result of a top-down approach of power relations. Taken from this position, power and its relations, as well as emerging tensions and conflicts, are connected to the issue of legitimacy including what Harris and Shelswell (2005) call 'legitimation conflicts'. As their linkage is not so straightforward, I have devoted the next sub-section (6.2.2) to discussing this point further.

6.2.2) Conceptualising legitimacy in connection with power relations and social contexts

In this ethnographic study it is found that the concept of legitimacy was prominent. Being a member in the training classroom is not only about participating, but also about being legitimate and participating legitimately (and sometimes peripherally). As Lave and Wenger (1991) themselves posit, 'possibilities' for situated learning in a community of practice are defined by 'the social structure of this practice, its power relations and its condition for legitimacy' (Lave and Wenger, 1991: 98). Since according to Lave and Wenger (1991), to learn is to participate and negotiate one's identity in the CoP successfully, it could be said that learning is equal to successful identity creation and negotiation. Therefore, if the social structure of the practice, its power relations and condition for legitimacy define possibilities for learning, these three elements should define identities in the CoP as well. (We should note the term 'possibilities' for learning which implies that one does not necessarily learn despite the presence of these three elements. For example, being a silent member who is at the same time a legitimate classroom participant does not always mean one is learning.)

While containing some problematic issues with regard to learning and identity in learning, I have found this specific point made by Lave and Wenger (1991) particularly useful, especially in relation to power and legitimacy in connection with identity formation and negotiation in the training classroom CoP in the study. As discussed in sub-section 6.2.1, identities created and negotiated in this classroom do arise out of the relations based on the macro and micro social structures of Thailand, the relationships within the company (PP) and the training classroom. All of these social structures and social relationship based elements enforce power relations and unequal roles and various identities of participants. Nonetheless, it should be noted that these unequal power relations and identities formed in these relations will not fit in the communities of practice framework without the ‘condition for legitimacy’ (ibid). Being a community requires members to participate so that the community can run and function in a viable manner. For members to participate successfully, they must be legitimate. The question now lies in what is regarded as being ‘legitimate’. Of course, when we adhere to the notion of situatedness, the condition for legitimacy varies depending on the context. Again, this idea goes back to what is then the context of this CoP. That is, it is a corporate language training classroom at PP in Thailand. In discussing the issue of legitimacy in the sphere of identity construction and negotiation in communities of practice, I will do so by juxtaposing legitimacy with 1) power relations and 2) social structure of the English language training practice.

Now that we have discussed how we may conceptualise identity under Lave and Wenger (1991)’s configuration of learning possibilities i.e. social structure, power relations and condition for legitimacy, I would like to illustrate how this conceptualisation (of legitimacy in relation to power relations and social structure of the practice) works by providing the evidence for this theoretical framework. First, let us begin with looking at a less complicated level of condition for legitimacy in the studied classroom. Figure 6.2 illustrates formal identities based on the formal social structure of the training classroom. These formal identities, i.e. teacher/ trainer and student/ trainee, are negotiated and created among the interplay between condition for legitimacy, power relations and the social structure of the practice.

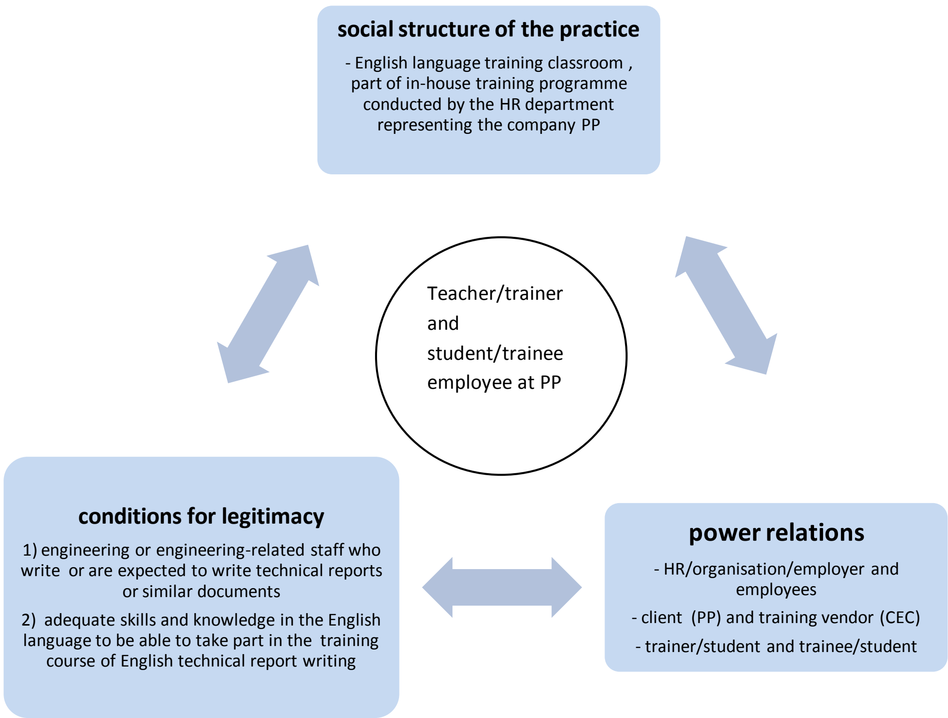

Figure 6.2 Formal identities based on the formal social structure of the training classroom

To negotiate and form the aforementioned identities, legitimacy is one key issue. The question is what is then legitimacy in this particular CoP. By adopting Lave and Wenger's (1991) three contributing elements to learning (or identity negotiation and construction in my conceptualisation), to be a legitimate teacher/ trainer and a legitimate student/ training participant depends on the participants having what is required in the conditions for legitimacy. First, the legitimate student participants are engineering or engineering-related staff who write or are expected to write technical reports or similar documents. Second, these participants (including the teacher) must have adequate skills and knowledge in the English language to be able to take part in the training course of English technical report writing. These conditions for legitimacy are intertwined with power relations among certain parties. These include the HR department and the training vendor who conducts training. In this relation, HR have the 'power' and act as a 'gatekeeper' of the CoP (Davies, 2005) in terms of which training institution and which language instructor are legitimate or have sufficient knowledge and skills to train their staff. Then, the condition for legitimacy is also connected with the power relations between the HR department/ organisation and their employees who must be or can be trained. In this sense, the company has power to provide or deny employees' learning opportunities (Fuller et al., 2005). Finally, the relations of power among the classroom participants, i.e. the teacher/ trainer and the students/ PP staff, also contribute to conditions for legitimacy. Although the organisation appears to have power in setting boundaries and conditions for legitimacy in the training classroom, it should be kept in mind that once the class has begun the social structure of the practice also becomes more situated and focused on the social interactions at the micro level of the classroom. To be legitimate in terms of adequate English also depends on the power relations among peers in the classroom. In other words, adequate English may not only be about English language proficiency. It is also about how this language proficiency is accepted among community members.

Peer acceptance and power relations in connection with condition for legitimacy in this classroom are complex. As discussed earlier in chapters 4 and 5, English language ability, the condition for legitimacy, can appear in conflict with other legitimacy factors such as age and seniority. Amidst these conflicts and tensions, certain identities emerge. These identities are not formally assigned social roles as seen in the identities of the teacher and students. Rather, they are informally negotiated and created as classroom participants participate amongst these ‘legitimation conflicts’ (Harris and Shelswell, 2005) in the classroom community. The identities of the joker or the silent member, for instance, are the informal identities regarding this point. What is interesting about these informal identities is not only their emerging amidst ‘legitimation conflicts’ but also how it represents ‘social reproduction’ of the community, the concept which Lave and Wenger (1991) present as crucial to understanding participation, especially legitimate peripheral participation, as well as identity negotiation and formation in a community of practice.

Despite their proposing the importance of the social reproduction process in understanding learning as participation in a CoP, Lave and Wenger (1991) do not seem to clarify how conflicts resolved through social reconstruction are interconnected with legitimacy or legitimation and relations of power in the community, and nor does the later work of Wenger in 1998. With regard to this aspect, I would like to employ the emerging informal identities of legitimate peripheral participation of the joker and the silent member in this study to develop a point where ‘legitimation conflicts’ are in tension with ‘power relations’ under ‘the social structure’ of the practice. Through the negotiation of the community members the conflicts are resolved, and hence the community is socially reproduced. As the community is socially reproduced there are new informal identities formed i.e. the jokers and the silent member through legitimate peripheral participation.

Figure 6.3 illustrates these informal identities on the periphery created and negotiated through the social reproduction of the classroom community of practice.

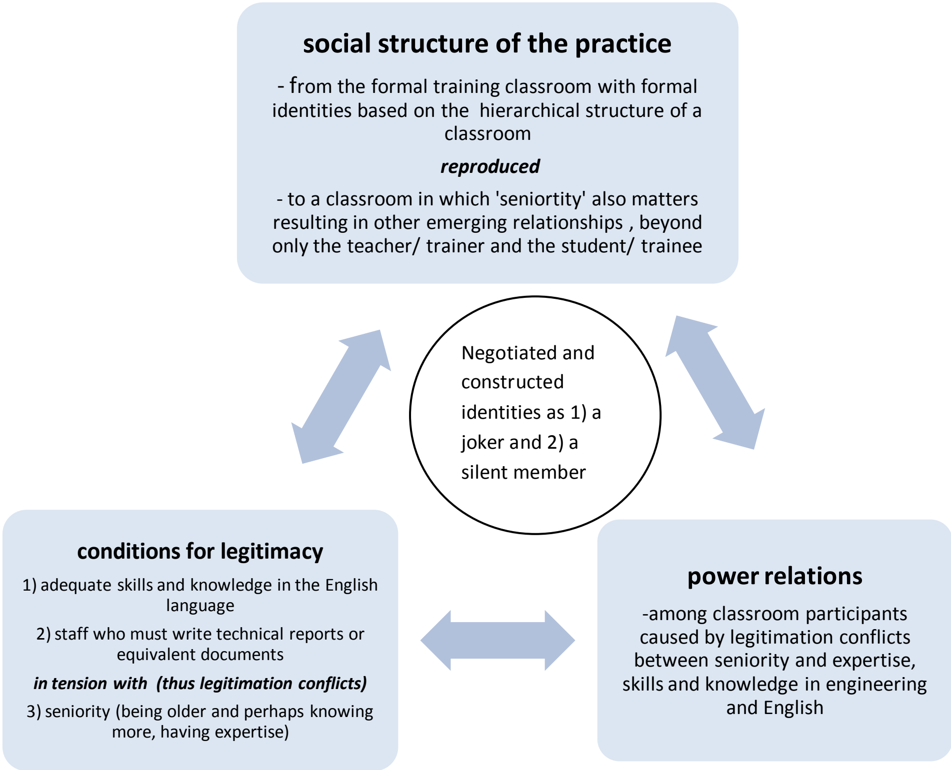

Figure 6.3 Informal identities on the periphery created and negotiated through the social reproduction of the classroom community of practice

First and foremost it is important to investigate the process in which legitimation conflicts occur. As can be seen in figure 6.3, the conditions for legitimacy in this classroom are originally 1) adequate skills and knowledge in the English language and 2) staff who must write technical reports or equivalent documents. Nevertheless, after the class has begun, there is another element of legitimacy involved, i.e. seniority. The term 'seniority' in this context is not as straightforward, since it is concerned with various levels of social structures. At the more micro level, being senior is being an old-timer in the company (e.g. Donald) as well as in the field of power plant construction (e.g. Bert). It implies not only work experience, but also the length of time one has been working at the company as well as in the industry. As we have seen, at the macro level, seniority is tied to cultural values and social norms in the Thai society. However, being senior refers to being older and, quite often but not always, knowing more in the workplace. Whether it is at the macro or micro level, in the Thai context the concept of seniority is embraced with respect (McCampbell et al., 1999) and it is respect which refers to how members of the community accept an individual as a legitimate member. This element of respect, in fact, may be closely tied not only to seniority, but also to expertise in the field of power plant construction and skills and knowledge in the area of the English language and English technical report writing, through which ‘knowledge broker’ identities emerge in this study. Here, we clearly see tensions between elements in legitimation of community members which *may* cause conflicts in terms of condition for legitimacy. One may be legitimate because of a certain element, but not another.

To exemplify this point, Donald is legitimate as an old-timer at PP but perhaps not quite legitimate with respect to his English language skills. The conflict lies in his legitimacy to participate in this CoP. In the findings, Donald at times had to go through these legitimation conflicts where he wanted to have a say as an old-timer at PP but also struggled due to his English language ability. These legitimation conflicts arise out of the social structure of the practice which is located in the company in the context of Thailand. In other words, the training classroom’s formal social structure, the hierarchical structure of the organisation, as well as the hierarchical social structure of the Thai context all contribute to these legitimation conflicts. These layers of social structures of the practice challenge the notion of legitimation conflicts which lead to the social reproduction of the CoP. Conflicts regarding legitimacy are not only about being newcomers and old-timers (Lave and Wenger, 1998) or about experience driving competence (Wenger, 1998). They are also about the relatively stable macro social structure in which the community of practice is situated (Lave, 1993).

With these legitimation conflicts under the aforementioned particular social structures, power is seen as force relations among these conflicts (Foucault, 1980). These relations of power are among the classroom participants and how they (or to be exact ‘we’ as I am also one of the participants) negotiate power under this controversial condition of legitimacy. As an individual negotiates power, his/ her identity is also simultaneously negotiated in a certain direction. (I use the term individual here as I would like to emphasise the person exercising his/ her own agency and I have already discussed the importance of the individual in the previous section. See sub-section 6.1.1.) If a participant is able to negotiate power and thus his/ her own identity successfully, he/ she is likely to continue being a ‘legitimate’ member of the classroom community.

In this study, Donald manages to negotiate and construct his identity as the joker, while B and N negotiate and construct theirs as the silent member. These joker and silent member identities emerge amongst legitimation conflicts and they reproduce the social structure of the classroom community of practice where the joker and the silent member are a form of legitimate peripheral participation. From this view, it could be said that legitimacy has a clear link with power relations in communities of practice, especially under the condition of 'legitimation conflicts' (Harris and Shelswell, 2005) in which legitimacy is negotiated among power relations through the process of identity negotiation and construction. Successful (re) negotiation of identity depends on conflicts being resolved among force relations of power. That again depends on the contexts, i.e. the social structures of the practice.

Having explored the issues of power and legitimacy under the framework of communities of practice in general, I now examine how this applies to the areas of English language teaching and learning in the workplace, and English for Specific Purposes. In the next sub-section (6.2.3), I would like to extend my discussion regarding power and legitimacy in communities of practice to the aforementioned disciplines and to provide relevant implications which contribute to the fields.

6.2.3) Power and legitimacy: Implications for ELT and ESP

In sub-section 6.2.2 we explored the issues of power and legitimacy which emerge in conjunction with identity negotiation and construction in Lave and Wenger's (1991) communities of practice framework. Although the central argument concerns power and legitimacy, it should be noted that power and legitimacy cannot be separated from identity. Based on the conceptualisation earlier, there is an interplay between power and legitimacy within the social structure of the practice and this results in the formation and negotiation of identities. As power and legitimacy are tightly bound to the identity in the communities of practice framework, power and legitimacy and their application to the fields of ELT and ESP must also be understood through the lens of work concerning identity and language learning. As Norton and Toohey (2011) state, studying identity involves exploring 'the ways in which power is distributed in both formal and informal sites of language learning, such as … workplace, and how it affects learners' opportunities to negotiate relationships with target language speakers' (Norton and Toohey, 2011: 414).

To discuss power and legitimacy through the lens of identity with respect to English language teaching and learning, I would like to focus on the poststructuralist aspect of 'multiplicity' of identity which correlates with our previous discussion regarding identity and participation in this in-house corporate language training classroom. As Belcher and Lukkarila (2011) argue, multiple and fluid identities of classroom participants who have membership in multiple communities must be taken into account. In particular, this view of identity in multiplicity does 'not regard such identity categories as variables but rather as socially and historically constructed processes within particular relations of power' (Norton and Toohey, 2011: 424), the idea paralleling with Lave and Wenger's (1991) situated learning which places the importance of social and historical contexts in identity and participation in a community of practice. Taken from this perspective of power and legitimacy through the lens of identity in communities of practice, it would be sensible to extend our discussion based on identities found in the study. In so doing the conversation will revolve around the issues of formal identities and informal identities in the studied training classroom community of practice.

First, as discussed earlier, formal identities (i.e. students/ trainees/ employees, teacher/ trainer, and employer) imply officially-defined power relations and legitimacy among classroom participants. It is the organization, or its Human Resources department, which act as 'authority' (Hyland, 2006) in conducting the needs analysis for the language training programme and deciding who can teach on and participate in the course; they also indirectly impinge upon some of the students who drop out of the course due to factors such as workload and stress. (See table 1.1 in sub-section 1.1.) The role of organisation and 'HR' is common to many training programmes: it would be interesting to use Lave and Wenger's (1991) identity framework (discussed in sub-sections 6.2.1 and 6.2.2) to investigate the organizational role in power relations and the formation of participants' identities in language training programmes. This includes not only the identities of student participants, but also the trainer. Looking at a workplace ESP classroom through the view of power relations is what Starfield (2013) suggests as a critical perspective on ESP, an approach which has not been much adopted in the workplace context. There are works which focus on the unequal power relations between managers and the workers in relation to workplace ESP programmes (Goldstein, 1997; Jasso-Aguilar, 2005); however, they focus more on the stage of needs analysis rather than on the impacts the unequal power relations between the organisation and their employees may have on the classroom instruction and classroom interactions.

Secondly, I would like to discuss power and legitimacy in connection with the emerging informal identities in the studied classroom and their implications on ESP. As evidenced in the data, in this workplace ESP context, concepts of power and legitimacy are not only rooted in English language skills, but also the knowledge and expertise in engineering (as well as the broader social structures of the organisation and Thailand). Blurry identities between experts and novices as well as newcomers and old-timers, in connection with the emerging informal identities of the 'language teacher' and 'subject teacher' (Chen, 2011) (see sub-section 6.1.2), pose an interest in ESP research, in particular regarding the relations of power and condition for legitimacy through the lens of communities of practice (Lave and Wenger, 1991) as well as multiple memberships across multiple communities (Wenger, 1998). Not only does most of the existing literature explore the language teachers teaching students (i.e. pre-service professionals) in ESP programmes in higher education or tertiary education institutions rather than the real workplace (e.g. Sullivan and Girginer, 2002; Dressen-Hammouda, 2008; Wu and Badger, 2009; Chen, 2011), very few analyses identities from the critical perspective of power relations and legitimacy especially in the workplace (Starfield, 2013). The theoretical framework of identity and participation in a CoP, despite some of the problematic aspects discussed in sub-section 6.1, offers a different perspective to understanding workplace ESP classrooms as communities of practice in which the co-construction of knowledge is in juxtaposition with power relations and condition for legitimacy under specific social contexts for practice.

The notion of co-construction of knowledge between the language teacher and the subject teacher in an ESP classroom through relations of power and negotiation of these relations is related to the ESP concept of 'negotiated syllabus' (Hyland, 2011). That is, the syllabus or the content of the ESP programme is negotiated, i.e. co-constructed, between the English language and professional disciplines. To be able to co-construct the knowledge, the identities of the language teacher or the subject teacher must be accepted within the power structure of the community. The rationale here suggests an approach in understanding how 'voice' is given in a language classroom including an ESP classroom. Various identities are equivalent to various voices, and thus 'multi-voiced' and 'double-voiced' classroom environments (Wang, 2010) and this can be understood through the lens of power relations and conditions for legitimacy in a community of practice. It might be argued that giving voice to the students helps to avoid the top-down hierarchical approach (also known as teacher-centred) in pedagogy (ibid). However, as evidenced in this study, the hierarchical structure does not disappear, but rather shifts from the power relations between the teacher and the student to other forms of relations of power among participants such as the expert and the novice (of language and professional disciplines), and the senior and junior (embedded in Thai cultural values). These 'power relations' under the 'conditions of legitimacy' of the 'social practice' in communities of practice (Lave and Wenger, 1991) which are overlapped are left largely unexplored in the ESP area and are worthy of investigation among practitioners and researchers.

*6.3) **Language matters***

Although this piece of research does not attempt to investigate identity negotiation and creation from a linguistic perspective using methods such as conversation analysis (Schegloff, 1992), or discourse analysis (Fairclough, 1992; Gee, 1999), it should be noted that language presents itself as highly crucial in understanding the identities of classroom participants throughout the data. For this reason, I have devoted this section to discussing the significant contribution of language to my analysis of identity from the perspective of communities of practice (Lave and Wenger, 1991; Wenger, 1998). In doing so, this section will be divided into two main parts based on the positions of where language stands in the discipline. In the first sub-section (6.3.1), I will discuss how language is related to identity and participation and thus the issues of power relations and legitimacy under the communities of practice framework. Based on the key analysis of findings, I will look into some implications which arise in connection with the existing model of communities of practice as well as relevant literature. The second sub-section (6.3.2) will shift from the CoP perspective to the ESP area and English language training in the workplace. An extended discussion will focus on language as a skill, a shared repertoire and a discursive practice along with the application in the field of ESP.

6.3.1) Language in identity and participation in communities of practice: A skill, a shared repertoire and a discursive practice amongst the relations of power and legitimacy

Language has been a critical issue in communities of practice studies. Although Lave and Wenger (1991) and Wenger (1998) suggest that language is important in negotiating and constructing a person's identity, however, neither provides a clear explanation of the part it plays. They are particularly unclear about the role of power relations in this (as Contu and Willmott, 2003 and Barton and Tusting, 2005 have also argued). This theoretical gap, as a result, has led to a further development of the CoP model in the direction of language, literacy and discourse (Holmes and Meyerhoff, 1999; Barton and Tusting, 2005). In this approach, the communities of practice are explored through the use of language in which power relations become evident (Barton and Hamilton, 2005; Tusting, 2005) and accordingly become one of the frameworks adopted by linguists and the like. I approach communities of practice not as a linguist but as an educator; my argument does not, therefore, address linguistic models such as speech community (Hymes, 1972). Rather, the discussion will revolve around only the framework of communities of practice (Lave and Wenger, 1991) and how language contributes to identity and participation in this framework.

In sub-section 6.2.2, we examined the issues of power and legitimacy and their relation to the social structures of the practice. There is evidence that there are tensions and conflicts in these relationships within the process of identity negotiation and construction in communities of practice. Part of our discussion is also linked to language i.e. English. That is, the English language proficiency is what makes a classroom participant a legitimate participant. Not having enough English language skills could mean that he/ she may not participate competently in the classroom. However, as discussed earlier, being highly proficient in English does not always refer to being legitimate in this particular classroom context. Since legitimacy also involves power relations, one becoming legitimate in his/her participation is also due to peer acceptance (in addition to the language skill requirement for training). While peer acceptance is as significant, it could be said that language is still crucial in identity and legitimate and competent participation in the classroom. In other words, the English language is a skill which classroom members must use in classroom participation such as in classroom tasks and activities.

This notion of the English language as a ‘skill’ which defines members’ legitimacy in the classroom, when extending to the scope of the workplace community of practice of engineering professionals at PP, English can also be seen as a skill required for the job of these engineering professionals/ students. In a way, it is similar to occupational skills which define the status of old-timers and legitimacy in apprenticeship. Technical report writing, the English language skill trained in this study, in particular, can be equivalent to skills of meat-cutting and tailoring, apprenticeship skills of butchers and tailors in Lave and Wenger’s (1991) monograph. English language thus is a skill which assigns legitimacy of participants not only in the language classroom community of practice but also in the workplace community of practice of engineering professionals.

The implications of English as a language in fact reach beyond language as a skill and this is partly due to the history of the language and its relationship with participants who are English language or target language learners (Norton, 2001). At a simpler level, English is a skill which assigns legitimacy to classroom participants as seen in the identity of experts and novices of the English language. At another level, according to the current analysis, English may be seen a language of the ‘other’ (Saxena, 2009) and being the language of the ‘other’ here provides a connotation in relation to legitimacy and identity in the language classroom community of practice.

This classroom community of practice depicts the irony which lies in the roles of the English language in identity and participation in the classroom. Despite English being a skill which defines legitimacy of classroom participants, English can also be a language which defines the ‘other’ or the ‘outsider’. In other words, English language proficiency can contribute to one’s legitimate participation and ability to participate in English lesson related discussions, yet it can also prevent community members to take part as a community member or what Wenger (1998) regards as to belong, mutually engage, and share the same repertoire as other members. In this study context, it has become clear that the Thai language, the first language of all classroom participants, makes a significant contribution in classroom participation and identity negotiation and construction. Despite being an English language classroom, English is less preferred by student participants in spoken communication in the training classroom. (At the very beginning of the class, although I did not speak Thai at all, some students asked to introduce themselves in Thai rather than in English.) Throughout the training all students spoke to me in Thai in all casual conversations. This use of Thai in the training classroom implies that being able to communicate in English does not negate the importance of participating in conversations in Thai. While English language skills are important in participating in English-related tasks and activities, Thai language skills are vital for members in this classroom community to take part in informal discussions. Speaking Thai means that cultural stories such as jokes and gossip can be shared and better understood (than if using English) and being able to share these stories is part of being able to participate in a CoP (Lave and Wenger, 1991; Wenger, 1998). In this sense, it could be said that to be a legitimate member in this particular community, another element which makes a participant legitimate is the ability to speak the same language i.e. Thai., and what is meant by speaking Thai in this aspect is not Thai as a language per se but Thai as a language of a 'shared repertoire' (Wenger, 1998) where there are mutual cultural understandings among members.

Mutual understandings among community members through the use of language as a shared repertoire raised a critical point in the communities of practice model of Lave and Wenger (1991) and Wenger (1998) which seems to focus more on the shared language of the same profession i.e. technical language. On the other hand, shared language in this study is related to the participants' mother tongue language (preferably) used in participation and identity negotiation and construction in the bilingual community. This aspect of language use raises a point about how we may understand identity and participation in a CoP though the concept of L1/ L2 language use in terms of language preference as well as code-switching. While there is a claim that the same native language has no role in defining a community of practice but it is rather the language variety created by the more globalised community which does so (Hülmbauer et al., 2008), the results from this research project shows that framework of the first language usage as a shared repertoire can still be applied to a number of bilingual or multilingual communities of practice e.g. language classrooms, classrooms with bilingual/ multilingual students, workplace with bilingual/multilingual employees. As Liu (2009) also suggests, there is emotional resonance of shared native language in multilingual communities of practice.

In investigating the use of the first language, it should be noted however that analysing the language use in detail can enhance the understandings of identity and participation in a community of practice through language. For this research project in particular the lexical features in the Thai language are important in explaining the shared repertoire of this language training classroom community which is embedded in the broader social structure of Thai society. Throughout the participant observation, the Thai lexicon used in the classroom, particularly pronouns, had significant implications for a community member's identity (how they perceived themselves and others); this resonates with McCann and Giles (2006) observations on hierarchical social structure in the Thai workplace and the Thai society. The shared language use of pronouns such as 'Pii', 'Nong', 'Ajarn' or 'Khun' signify mutual understandings and peer acceptance of this hierarchical structure as being legitimate. If the employment of these Thai lexical features as a shared repertoire is not included in our analysis, we may not understand the complexity of relationships in the training classroom that are partly rooted in social norms of pseudo-sibling relationship, age and seniority as well high respect for teachers, all of which can be observed through the application of the aforementioned lexical items.

Language use, and specifically lexical items as discussed earlier, is not scrutinised in Lave and Wenger's (1991) presentation of communities of practice, which focused more on social interactions and learning than on the linguistic aspect of social interactions in communities of practice. When the CoP model was adopted by those working in linguistics, however, the issue of language became central (e.g. Eckert and Mcconell-ginet, 1992; Barton and Tusting, 2005; Davies, 2005). It is clear that language contributes to identity and participation in a community of practice. From an educational perspective, however, language does not provide a full explanation of identity and participation in communities of practice; it appears instead as a significant tool to be used in one's identity negotiation and construction, and as a signifier of the community's shared repertoire embedded within the broader social structure. A community of practice cannot be totally separated from the broader social structure in which it is located.

Further to the issues of L1 and L2, understanding one's identity in a community of practice must reach beyond the use of national language. As discussed earlier, the use of humour, gossip and silence also represents another aspect of language emerging in the sphere of identity. (See sub-sections 5.1.2 and 5.3.1 for the use of humour and 5.3.2 for the silent member identity. For gossip, see sub-section 5.1.1) It might be true that speaking/ writing English is a rather obvious language skill for legitimate participation in the language training classroom; yet having only proficient language skills does not necessarily assign legitimacy to classroom participants. Instead, the use of language such as humour, gossip and silence can also form one's identity as a legitimate participant in the classroom community of practice. To clarify this point, we may argue that humour, gossip and silence are similar to the Thai language in the studied training classroom in the way that the use of these languages is a discursive practice. By the term 'discursive practice' I mean 'the production of meanings by participants as they employ in local actions the verbal, nonverbal, and interactional resources that they command, but it also requires attention to how employment of such resources reflects and creates the processes and meanings of the community in which the local action occurs' (Young, 2008: 2). Just as Thai is employed as the language of a shared repertoire, humour, gossip and silence are also shared and mutually understood within the classroom community. Understanding and being able to use these languages of a discursive practice signifies competence and legitimacy in participation and thus membership in the community. Making jokes with an appropriate member at an appropriate time, knowing what, when and how to gossip as well as being silent in an acceptable manner all involve ability to negotiate power and identity so that one is legitimate among peers. In other words, it is not the level of language knowledge and language proficiency that matters (e.g. grammar), but it is how language is played out within the relations of power among classroom participants.

In the area of communities of practice, there are works regarding the use of humour in workplace CoPs (from a sociolinguistic perspective) e.g. humour as an ability to participate (Marra and Holmes, 2007), teasing humour as a professional identity of superordinates (Schnurr, 2009; Schnurr and Chan, 2011), and humour adhering to power relations (Mak et al., 2012). Despite the fact that these studies have provided an insight into the use of humour in relation to identity and participation in communities of practice, there is little investigation in identities such as non-expert old-timers or expert newcomers (as seen in this research) whereby humour is employed as a tool to negotiate power and identity. (See sub-sections 5.1.1 and 5.3.1.) As these controversial identities imply both knowing and not knowing, the connotation of legitimacy and illegitimacy is suggested. How language such as humour is interplayed amongst the notions of legitimacy and illegitimacy as well as power relations has not been much explored in the existing literature. In addition, given that workplace settings are increasingly more diverse, the use of humour in the native language also implies emotional resonance of shared native language (Liu, 2009). Although the use of shared native languages in communities of practice has been studied (ibid.), no previous research focusing on the specific use of humour in the first language in juxtaposition with identity and participation in communities of practice has been found.

Like humour, gossip and silence are also significant in the analysis of identity and participation in CoPs. Currently, there are works on gossip as gaining membership in the workplace (Tsang, 2008; Aylen and Pryce, 2011) but these works do not explore gossip in relation to identity and participation through the lens of legitimacy and power relations in

CoPs as suggested in this research project. (See sub-sections 5.1.1 and 5.1.2). The use of the first language in gossip (as well as humour) particularly suggests how power and legitimacy can be negotiated more successfully due to the first language being a shared linguistic repertoire. This concept of shared linguistic repertoire in this study in fact is not only restricted to the spoken language. Unspoken language or silence can also be considered a shared repertoire or a discursive practice of a community of practice (Jacobs and Coghlan, 2005). As can be seen in sub-section 5.3.3, silence is a language mutually understood among classroom participants. The silent member identity of B and N in this case is thus accepted and through peer acceptance these members become legitimate in class despite being silent. From this aspect of unspoken language of silence, there appears a critical view of putting language into the analysis of identity and participation in the communities of practice framework. If we say that a shared repertoire is an important concept in social interactions in the community, just like Thai, humour or gossip, silence must be considered as a language used in participation and identity negation and formation in communities of practice.

Up to this point, we have discussed the contribution of language into the analysis of identity and participation in communities of practice. The two primary notions of language in identity and participation are 1) language (i.e. the English language) as a skill for language classroom students and engineering professionals and 2) language (i.e. the Thai language, humour, gossip and silence) as a shared repertoire and a discursive practice. In the next sub-section (6.3.2) I will develop these notions further by placing them in the framework of English language teaching and learning with a special attention to the area of English for Specific Purposes and English language corporate training.

6.3.2) Language as skill, shared repertoire and discursive practice in communities of practice: Implications for the fields of ELT and ESP

In sub-section 6.3.1, language was explored in relation to identity and participation through the lens of power and legitimacy in communities of practice. The emerging concepts in our discussion are that language is important as 1) a skill and 2) a repertoire and a discursive practice among members. Moreover, language can also be seen as a tool used by members to negotiate power and identity in the training classroom community of practice. Since this sub-section focuses more on ‘language’ rather than ‘power’, I would like to develop the aforementioned issues further, however in the framework of ELT and ESP. Although the emphasis is on language, the notion of power may appear due to its close connection with language as we discussed earlier.

First, let us begin with the notion of language as a skill. In the area of English language teaching and learning, it could be said that one of the main reasons why a person would learn English is so that they can have a language skill to communicate with others, especially where the English language has established itself as a language of nearly global communication (Seidlhofer, 2011). When specific to the area of English for Specific Purposes (ESP) or English for Occupational Purposes (EOP), the primary aim is to equip learners with English language skills specific for work (Belcher, 2009). Despite needs assessment for the target language learners and level placement testing prior to language training, in practice trainees who are employees come to a language training classroom with various backgrounds of language skills and knowledge. Moreover, their life experiences also vary. For example, some classroom participants have spent time working and studying in English-speaking countries whereas some have experienced none of this overseas life. All of these contribute to their varied abilities to use English as a skill in classroom tasks and activities. All classroom participants, whether the teacher or the student, must negotiate their linguistic competence, i.e. English language skills, so that they can participate successfully in the classroom.

The idea of community members' negotiating and constructing identities as linguistically competent members of L2 communities of practice is found in the literature (e.g. Toohey, 1998; Norton, 2001; Morita, 2004, Barnawi, 2009). However, this identity negotiation is based only on student members whose first language is not English and as a result often struggle in an 'English-speaking' community On the other hand, the analysis of the findings in this study suggests that negotiation and construction of identity as a competent or legitimate classroom community member is evident in all participants regardless of their social roles and their level of English language proficiency. In group work in particular students of mixed abilities are grouped together and they must negotiate the appropriate level of the English language in their writing tasks so as to ensure that all group members can participate. (There are some cases where there is a struggle in certain members' negotiating skill-based identity and linguistic competence. See sub-section 5.1.2 for discussion in detail.) This aspect of classroom members' negotiation has an implication concerning 'negotiated syllabus' (Hyland, 2011) which we discussed earlier in the sub-section 6.2.3. While the concept of a negotiated syllabus was previously mentioned as the co-construction of knowledge between the needs of the learner and the expertise and advice of the teacher, at this point we may also view that negotiated syllabus also involves the level of language proficiency negotiated among classroom participants.

In the ESP classroom especially where diverse English language skills are often an issue, the application of the concept of the negotiated language proficiency can be useful for classroom teachers and researchers. By observing social interactions during classroom tasks and activities and the results of these tasks and activities, the teacher may be able to notice the negotiated level of language proficiency and then negotiate the teacher identity as the teacher who teaches 'to the middle' (Roberts, 2007). In doing so, it should be kept in mind that the negotiation and construction of the level of language skills here does not give privilege to those with higher abilities or skills. Rather it involves how the level of language skills is acknowledged and accepted among members whose relationships are embedded in the relations of power. (See sub-section 6.3.1 for discussions on English language as a skill in communities of practice.)

Despite the mutual negotiation of the level of English language skills, the notion of the 'teach to the middle' identity of the classroom teacher/ instructor/ trainer provides a connotation concerning the managing role of the trainer/ instructor/ teacher in terms of pedagogy and managing social interactions in the classroom community of practice (Harris and Shelswell, 2005). As a (formal) classroom language instructor, it is crucial to understand power relations among classroom participants, the social structure in which they live in as well as participants as individual persons. The analysis of the studied classroom shows that language as a shared repertoire plays an important part in my 'teach to the middle' identity. As well as being the mother tongue language, Thai helps to break down linguistic barriers of multi-level students and simultaneously create a sense of 'us' who share the same mother tongue and build our relationships over time. These two elements of the Thai language used in the classroom for clearer communication of message (due to its being the native language) as well as for creating shared understanding and building relationship provides a significant implication in language learning and teaching. Not only can the target language (in this study, the English language) cause linguistic barriers for language learners but it is also a different 'discursive practice' to them (Young, 2008). As a language teacher/ instructor/ trainer, one must attempt to deal with these differences which can lead to students struggling to participate in class. What I have found useful in teaching this class was using code-switching to the mother tongue language, and translation in instruction as well as in casual conversations.

The role of the mother tongue language presents challenges for English language learning and teaching. In the ESP classroom context, the use of mother tongue in translation can be useful for language learners (Kavaliauskienė, 2009). Non-native speaking EFL teachers (Non-NESTs) might be less linguistically competent than native speaking EFL teachers (NESTs) (Arva and Medgyes, 2000). However, the analysis from this study suggests that Non-NESTs whose first language is the same as the students may exceed the NESTs in terms of 'interactional competence'. By 'interactional competence', I refer to the ability of participants to recognise and respond to what is said and how to say it in a discursive practice, all of which are co-constructed by all participants in this particular discursive practice which are located in the wider social historical context (Young, 2011). That is, in using the mother tongue, i.e. Thai, the non-NESTs know the cultural meanings underpinning the Thai spoken statements and this is what NESTs may lack. Moreover, non-NESTs also understand the imperfect English of the students, some of which is rooted in the students' (as well as the teacher's) mother tongue and culture.

Despite the pros of the mother tongue language as a shared repertoire in a discursive practice, I do not propose that the use of mother tongue should be applied in every language classroom. If viewed from Lave and Wenger's (1991) communities of practice, to successfully negotiate and construct one's identity in the classroom requires the comprehension of power relations and condition of legitimacy within the social structures of the communities of practice. It is true that the native language of Thai is a shared repertoire within a discursive practice and that it exemplifies that language is not only language per se but language as mutually shared and understood among one another. Nonetheless, based on the grounding of the discursive practice concept, it also implies that it is context specific.

In the studied language training classroom context, the first language of classroom participants is mutually agreed and using it in the classroom can be referred to what Walsh (2011) calls 'classroom interactional competence' (CIC), 'teachers' and learners' ability to use interaction as a tool for mediating and assisting learning' (Walsh, 2011: 158). According to Walsh (2011, 2012), CIC is co-constructed and jointly created among both teachers and students. As evidenced in this study, Thai is not used at all at the beginning of the training but its usage seems to emerge more over time. The reasons behind this are related to the CIC construct which consists of 1) 'a teacher who demonstrates CIC uses language which is both convergent to the pedagogic goal of the moment and which is appropriate to the learners' 2) 'interactional space...for learning' for participants 'to participate in the discourse, to contribute to class conversations and to receive feedback on their contributions' (Walsh, 2012: 6) and 3) a feature or strategy which 'entails teachers being able to shape learner contributions by scaffolding, paraphrasing, re-iterating and so on' (ibid: 9). Using the mother tongue language is classroom interactional competence, especially that of the teacher, to help students reach the objectives of learning report writing through code-switching and translation. At the same time it provides interactional space for students to participate in class regardless of their English language proficiency.

Further to the notions of interactional competence and classroom interactional competence through the use of the native language as a shared repertoire in a discursive practice, it should be noted that other aspects of language use found in this study must also be included in the discussion. Just as the Thai language, the ability to interact via humour, gossip and silence also represents interactional competence and classroom interactional competence. On one hand, humour, gossip and silence may not be directly related to clarifying taught content and facilitating learning in terms of the students' ability to perform report writing tasks. On the other, it is the use of these languages which provides 'interactional space' (Walsh, 2012) for participates to participate in the classroom. Whereas silence may be perceived as giving space for certain students to participate in their comfort zone, humour and gossip represents another aspect of interactional space in which talk has an 'interactional' function in maintaining social relations among persons (Brown and Yule, 1983). If we say that social relationships are central to identity and participation in the communities of practice (Lave and Wenger, 1998; Wenger, 1998) language (i.e. Thai, humour, gossip and silence) matters in the classroom in the sense that it is not only a skill language learners wish to achieve, but also language as a shared repertoire in the classroom's discursive practice which enables classroom participants to participate and thus negotiate and form identities due to their social relations negotiated via language.

The aforementioned argument has an implication for the field of ESP in terms of looking at an ESP classroom as a community of practice with a discursive practice. So far there has been an interest in language and discourse of different professional disciplines (of the ESP teacher and the student) (Bhatia, 2007; Wu and Badger, 2009; Chen, 2011) e.g. discursive competence in a professional context in relation to genre theory (Bhatia et al., 2011). While this appears extremely useful, I suggest that being a competent member of an ESP classroom is as important as that of a professional community. ESP professionals and teachers in particular must have interactional competence and classroom interactional competence in order to offer opportunities for classroom participants to participate, negotiate and construct identities as a legitimate classroom member. Focusing on language use can enhance this aspect of identity and participation in an ESP classroom community provided that it is mutually shared and understood among participants in that specific situated classroom context.

6.4 __Summary of the chapter__

This chapter discussed significant concepts emerging in the studied classroom CoP in relation to the communities of practice model and the field of English language teaching and learning in the workplace in which ESP is included. Three overlapping issues of both fields were explored including identity and participation, power and legitimacy and the significance of language.

In identity and participation, four critical aspects have been looked at. Due to the multiplicity of identities in the studied language training classroom, a classroom was proposed as a locus which can cater for identity negotiation and construction. This, however, through the lens of ELT and especially ESP, appears more problematic due to the issue of identity struggle of participants of different disciplines. Nonetheless, it does not necessarily refer to a negative side of an ESP classroom as students who are professionals may also act as informal experts and teachers helping others and sharing the required knowledge in the ESP practice. This confirms that despite the notion of decentralised knowledge, the CoP model must take into account the importance of pedagogical roles for the sustainability of a community. Emerging as informal identities, these pedagogical roles however are not always apparent and this varies according to how a classroom participants exercise their individual agency. This confirms the importance of the person in relation to the practice and the social world stated in Lave and Wenger's (1991) monograph. In the view of ESP, being able to exercise one's agency means that a classroom member is allowed to have a voice i.e. to negotiate and construct identity in the classroom. Certainly, as one's choice to exercise his/ her agency can vary, it results in different types of participation and identity negotiation and construction. With the more peripheral identities such as the joker and the silent member, Lave and Wenger's (1991) notion of LPP becomes problematic particularly with the definition of legitimacy which may differ due to cultural interpretations. Moreover, the single construct of LPP is also challenged by the findings in this research project. This in turn questions another related notion of identity trajectories specifically the inbound trajectories which require revisiting to suit the contemporary workplace.

The discussions regarding identity and participation have further developed with a special attention to power and legitimacy. Power in this study was discussed with respect to the notion of context. The findings suggest power relations in both macro and micro social structures, the three layers of social structures of classroom, organisation and Thailand. These three socials structures in relation to power causes conflict in terms of what is legitimacy in the studied classroom. To conceptualise legitimacy, Lave and Wenger's (1991) framework is adopted in understanding how identity is negotiated and constructed as a legitimate identity as well as how legitimation conflicts are resolved. These issues of power and legitimacy are then applied to the areas of ELT and ESP. Implications for the fields include gatekeeping in English language learning in the workplace, the co-construction of knowledge between the language teacher and the subject teacher, and negotiated syllabus in ESP classrooms.

Last but not least, one significant theme in this study, language, was brought into discussion in detail. Language is important in the studied workplace English language classroom CoP in that it is a skill, a shared repertoire and a discursive practice of the classroom community members. A thorough investigation on language use through lexical items also provides a clearer picture of the community's structural characteristics which are important in understanding identity and participation in this particular CoP. When extending the area of ESP, language as a skill in a classroom CoP implies a critical view of how one may construct the teach-to-the-middle identity. Using the mother tongue is another approach in relation to this identity as it not only reduces linguistic barriers, but also helps to build peer relationships grounded on the idea of language as a shared repertoire. Using the linguistic shared repertoire however requires mutual understandings and classroom interactional competence to practise in this discursive practice.

Chapter 7

CONCLUSION

This chapter summarises the key findings which answer the research questions of the study. It also provides implications of the study for researchers and practitioners as well as discussing research limitations. The first section (7.1) concludes the key findings in relation to the research questions and thus is separated into three main sub-sections based on the research questions of:

1) How can this training classroom be theorised as a community of practice based on the situated learning concept proposed by Lave and Wenger (1991)?
2) How do classroom participants, i.e. the students and myself, participate as well as negotiate and construct identities in the classroom?
3) Due to its specific context in Thailand, how do cultural issues including language contribute to this identity negotiation and construction through participation in this training classroom community of practice?

For section 7.2, the answers to the research questions are then discussed further in terms of their implications among researchers and practitioners in the fields related to communities of practice as well as English for specific purposes and corporate language training. It is then followed by the discussions of limitations of the study in section 7.3. Last but not least, this chapter ends with personal reflections in section 7.4 which are to summarise how this research project has had an impact on me as an enquiry into my own professional practice.

7.1 Key findings

7.1.1) Theorising a workplace English language training classroom as a community of practice

This sub-section concludes the findings from the study to answer the first research question of 'how can this training classroom be theorised as a community of practice based on the situated learning concept proposed by Lave and Wenger (1991)?' The analysis suggests that the studied training classroom can be viewed as a community of practice of engineers in the power plant construction industry joining the language classroom to practise their technical report writing skills required for their job. Participation in the classroom is not only an internal aspect of knowledge acquisition but a social aspect of sharing stories and information of each classroom participant who is a community member who engages in social practice. He/ she in this classroom community must negotiate his/ her identities as he/ she participates in social practice (ibid) i.e. learning how to write a technical report in English as well as how to be a 'competent' (Morita, 2004) and 'legitimate' (Lave and Wenger, 1991; Wenger, 1998) member of the training classroom community. This concept of competent and legitimate membership becomes clear in the findings in terms of its relevance to peer relationships. One must be accepted by other community members to participate competently and legitimately in this CoP.

Participation is a significant construct in the communities of practice model. It might be true that Lave and Wenger (1991) state that forms of participation with a specific attention to legitimate peripheral participation (LPP) in particular are not structures but roles community members negotiate. However, in this ethnographic study, there is evidence in the findings which challenge this notion. Legitimacy of participation in this studied classroom CoP involves the 'gatekeeping' (Davies, 2005) process of Human Resources as well as 'hierarchy' which forms 'the internal structure' (ibid.) of the training classroom community of practice. Hierarchy embedded within the formal social structure of a classroom (i.e. the teacher and the student) as well as the social structure of the Thai society (i.e. seniority and pseudo sibling relationship) are important in relation to the concept of power relations and legitimacy in communities of practice.

In addition to the hierarchical structure, power relations and legitimacy, this corporate language training classroom also illustrates that forms of participation in communities of practice have become more complex, especially in the workplace setting. First of all, classroom participants are from different communities of practice and have to 'cross the boundaries' (Wenger, 1998) of the community to bring in skills and knowledge to share with other participants. Here arises the concept of 'expert newcomers' (Harris and Simons, 2008), semi-expert newcomers as well as 'non-expert old-timers' which suggests more sophisticated identities of the community members in the contemporary workplace. Newcomers are not novices but experts, and this thus problematises the notion of legitimate peripheral participation in terms of its full direct path towards full participation. On the other hand, old-timers appearing as non-experts also raises a question regarding old-timers' legitimate peripheral participation and full participation concept. As the old-timer employees are required to update their skills and knowledge continuously, they have to participate in an unfamiliar social practice and they are therefore participating on the periphery. This aspect of participation has an implication for the reproduction of the community of practice, which also suggests that there may well be no such thing as full participation if the old-timers can never be fully expert. Moreover, these more complex forms of participation are linked to 'identity trajectories' (Wenger, 1998: 153) which require redefining and reconceptualising to align with a more temporary concept of 'expert newcomers' (Harris and Simons, 2008: 146) and non-expert old-timers.

As can be seen, the development of participation in the community of practice is not so straightforward. To understand a community of practice and its construct, one must view it from the situated context. An workplace ESP classroom such as one in this study is an example of a classroom community of practice which involves complex social participation in various forms.

7.1.2) Identity negotiation and construction through participation in the corporate language training classroom

In the previous section, I summarised how we may theorise the corporate language training classroom as a community of practice. From the community of practice perspective, classroom participants can be seen as community members who participate in the social practice i.e. technical report writing class. Through this participation, the classroom community members form and negotiate their identities. Hence, the key findings in sub-section 7.1.1 will be interconnected with the key findings in this sub-section which corresponds to the research question of 'how do classroom participants, i.e. the students and myself, participate as well as negotiate and construct identities in the classroom?'.

According to the analysis of the findings, there are three developments of classroom participants' identities. Based on the main objective of the training, English language skills are important. Thus, myself as a teacher I become an 'expert newcomer'. Harris and Simons (2008) have argued that teachers should be seen as 'expert newcomers'; it appears from my research that classroom participants who are old-timers in the engineering field but novices in English have a ‘non-expert old-timer’ identity. Nonetheless, since this corporate language training classroom is an ESP classroom, it requires skills and knowledge from the fields of the English language as well as engineering. Thus, from the ESP perspective, the teaching identities of ‘the language teacher’ and ‘the subject teacher’ (Chen, 2011) also emerge.

While there appear to be various identities, it should be noted this classroom CoP is still regulated in a formal classroom structure. That is, there are ‘the teacher’ and ‘the student’ who attend class. Within this formal social structure of the classroom, the formal identities of ‘the teacher’ and ‘the student’ are persistent. However, throughout the training these formal identities are negotiated in various ways. Firstly, the formal identity of the ‘language teacher’ has developed into an informal identity of a friend as well as a student/ learner who wants to learn about the engineering field as well as the company PP. This has led to the second aspect of the identity development where there is a reversal role of the student formal identity. Being old-timers in power plant construction and having knowledge about the organisation (PP), certain student participants become experts and teachers in the classroom. From the ESP perspective, this informal identity can also be viewed as ‘the subject teacher’ (Chen, 2011).

What comes across as highly interesting in the findings is that this informal teacher identity is not only found in old-timers with the expertise. There is evidence of certain participants who negotiate their identities as teachers based on their senior roles and their relationships with certain members. It clearly shows that social interaction and participation in the classroom CoP is also influenced by the broader social structure of the ‘large power distance’ (Hallinger and Kantamara, 2001) in Thai society. The pseudo-sibling relationship (Burapharat, 2001) are the relations of power between certain participants which contribute to legitimacy i.e. being a teacher in the community.

Whether these teacher identities are negotiated through peer relationships or skills and expertise, the crucial message here is the pedagogical roles in the training classroom. These teacher/learner identities challenge Lave and Wenger’s (1991) notion of decentralised knowledge and emphasise the significance of pedagogical roles in the viability of the community (Fuller et al., 2004; Harris and Shelswell, 2005).

In addition to pedagogical identities, there are also identities specifically created and negotiated from a more ambivalent role of the joker and the silent member. For these two identities, language of humour and silence is used in their identity negotiation and construction on the periphery as a less competent member and it pronounces the importance of putting language use into the analysis of identities in communities of practice (Barton and Tusting, 2005). Being novices in the English language, classroom participants exercise their ‘individual agency’ differently. Whereas certain members prefer to be the joker, others choose to have the silent identity in order to participate in the classroom CoP. Despite different choices in members’ identity negotiation and construction, both the joker and the silent member are legitimate mainly because they are accepted by other social community members.

To conclude, in forming and negotiating identities in this classroom CoP, the findings show that it is done through the process in which ‘legitimacy’ in relation to ‘power relations’ and ‘the social structure’ of the practice are juxtaposed (Lave and Wenger, 1991). The term ‘social structure’ here is not restricted to only the internal structure of the training classroom as classroom identities are also influenced by the broader social structures i.e. the organisation and Thai social norms and cultural values. As there are three layers of the social structures which are in connection with power relations and legitimacy in the classroom, identity negotiation and creation becomes complex. ‘Legitimation conflicts’ (Harris and Shelswell, 2005) arise due to a wide array of elements of legitimacy defined by these three layers of the social of the practice. To be able to negotiate and create identities in the classroom CoP through legitimate (as well as competent) participation legitimacy of participation could involve proficient English language skills, knowledge and skills in engineering, knowledge about the company PP, job seniority, age seniority, or peer relationships. With a number of factors contributing to legitimate participation, each individual member may exercise his/ her ‘individual agency’ differently based on the power relations between him/ herself and other members. These relations of power are based on the social structures in the classroom, the company and the macro social structure of Thailand. In this study, it is found that identities as a result are constructed and negotiated in various ways as members participate in social practice. This social practice is not only restricted to learning English report writing. It is a social practice where classroom participants interact with one another such as sitting with colleagues, having a chat and sharing a laugh. While chat and laughter appear to be important tools for members to negotiate and construct their identities, silence is also a ‘voice’ (Belcher, 2009; Wang, 20120) and used in identity negotiation and formation. Language use whether through spoken or silent voice (Harumi, 2010, Wang,

2010) is considered crucial in understanding identity in this classroom CoP and thus is put into the analysis of the research findings.

7.1.3) Language, culture and identity in the corporate language training classroom community of practice: Thailand context

As Lave and Wenger (1991) place an emphasis on the 'situatedness' of communities of practice, this thesis has explored a research question which is context-specific. Thus, in this sub-section, I will conclude the key findings to answer the last research question. 'Due to its specific context in Thailand, how do cultural issues including language contribute to this identity negotiation and construction through participation in this training classroom community of practice?'

According to the findings, it can be seen that Thai culture does not explain all aspects of identity negotiation and construction among the classroom participants. It is rather the cultural factors combined with the individual agency which result in social participation and identities. Notwithstanding this point, however, it may be concluded that the Thai culture is still a significant contributing factor in social interactions and power relations among participants (which partly defines legitimacy of participation) in this study. To begin with, in this research project we have found evidence of Thai cultural values and social norms stated in existing literature including 'a complex system of pronouns and behaviors' in 'the complex hierarchical structures in Thai culture' (McCann and Giles, 2006: 81), respect to the elderly and the seniors (Hallinger and Kantamara, 2001; McCann and Giles, 2006) and respect to the teachers (Liu, 2001; Bray, 2009). As well as respect, politeness and the use of appropriate pronouns in addressing others (Sriussadaporn-Charoenngam and Jablin, 1999) are also apparent. While these social norms seem to smooth social interactions in the training classroom, they also cause 'legitimation conflicts' (Harris and Shelswell, 2005) within the community. Being old, senior and thus respected in the Thai culture is in tension with respect for those who are skillful and knowledgeable. Certain classroom participants who experience these tensions must negotiate identities accordingly so as to participate as a legitimate participant in the classroom community of practice.

In observing these cultural values, gestures such as the 'wai' gesture and the use of Thai is prominent in the participant observation. While we may not ignore the importance of gesture as part of the Thai culture, it is undeniable that language related to the Thai culture emerges as a vivid theme in this study. The use of Thai in particular appears to significantly contribute to how classroom community members negotiate and construct identities. Despite being an English language classroom, code-switching from English to Thai is found. Whereas English is used more in language instruction, Thai is mostly used in casual conversations. Used in informal dialogues, the Thai language is used as a shared language i.e. a shared repertoire (Wenger, 1998) of all community members. Specific characteristics of the Thai language such as the use of pronouns are also connected with one' identity. Being regarded as 'Ajarn', called 'Khun', or related to as 'Pii' or 'Nong' in the pseudo-sibling relationship (Burapharat, 2001) all signify relationships emerging in this training classroom which is situated within the broader social structures of the Thai culture. All of these play a part in how classroom participants perceive themselves: their identities, and their (power) relationships with other members of the class.

7.2 <u>Implications of the study</u>

As practitioner research, the aim of the study is not only to investigate practice through the academic lens, but it is also about applying the theoretical framework of communities of practice so that practitioners can understand identity in the workplace/ ESP language classroom. Drawing the two study areas of communities of practice and English language teaching learning (with a specific attention to language training in the workplace as well as English for Specific Purposes), the implications of this study are thus categorised into the following sub-sections. First, sub-section 7.2.1 is targeted at academics and researchers in the field of community of practice and the field of ESP and corporate language training. In sub-section 7.2.2, implications are provided for practitioners who work in a similar classroom setting as well as for those who adopt the communities of practice model in their professional practice.

<u>7.2.1) For the academics and researchers</u>

The findings in this research have provided a number of implications for future research for those academics and researchers in the area of the communities of practice. On the one hand, Lave and Wenger (1991)'s concept of apprentices participating in a community to share stories and knowledge and practise skills is still valid. In particular, it seems true that to be able to participate in a CoP, one must be able to negotiate one's identities or the 'long-term, living relations between persons and their place and participation in communities of practice' (Lave and Wenger, 1991: 53). Nonetheless, in this study, it is found that there are some flaws in the CoP model specifically in relation to identity and participation, which require further examination.

First of all, this research shows that a training classroom can be considered to be a community of practice like those found in other settings in the workplace. If the community of practice model is a model of social learning, it should include workplace learning, and more studies should be conducted with regard to training classrooms in terms of their connection with other communities of practice in the organisation and organisational learning. How employees cross boundaries of these multiple communities of practice may clarify how knowledge flows within the organisation and how employees learn. Moreover, the use of outside trainers/ instructors/ teachers should also be investigated. It will be useful to study how these 'expert newcomers' participate in the company's community (or communities) of practice and influence employee's participation in training. Forms of participation together with identity trajectories can be explored further as there may well be other suggestions beyond the findings in this research project (e.g. trajectories of professional identities in relation to multi-skilled and multidisciplinary tasks). All of these in connection with learning can be truly beneficial for those who are interested in communities of practice and workplace learning.

Another fruitful line of discussions concerning communities of practice is language and culture. The results of this study illustrate that 'language matters' in understanding identity as well as participation in communities of practice. As well as the first language (in this study also a national language), humour, silence and gossip are discursive practices which are used as a tool in identity negotiation and construction. These aspects of language are also related to power relations embedded in the social structure and this social structure is partly built upon cultural values and norms in the society. It would be interesting to investigate how these relationships emerge in other contexts. For example, research topics may be concerned with not only to what extent the first language affects one's identity but also the rationale behind the decision to use L1 e.g. power relations, social structure, the organisational culture and the national culture.

For the field of English language teaching and learning, with a specific focus on ESP and corporate training, academics and researchers can benefit from adopting the communities of framework to understand classroom identities and participation. Taking a context-specific approach, an ESP classroom or a language training classroom can be explored through social relations among the persons and the social world. It might be true that assessing learners' needs, setting learning targets and curriculum to meet the needs and achieving the learning objectives are primary aims of ESP. However, the success of an ESP programme is not only measuring the beginning and the end point. The process in between these points in which ESP learners engage in the classroom or the learning process is also important. Identity and participation are other key elements worth investigating in terms of how they may relate to students performance, motivation as well as the end results of the ESP training programme. This in turn can suggest pedagogical implications in terms of classroom management as well as course content and syllabus which might require negotiation as the class is being conducted.

7.2.2) For practitioners

The key findings in this study provide implications for teachers/ instructors/ trainers in ESP classrooms in a number of ways. It points out the fact that despite being considered an expert in the classroom most language instructors are only language instructors, not subject experts (e.g. in engineering, medicine, hospitality). To deliver the 'right' course content to meet the 'real' learner needs (as opposed to what the course administrators think they need), requires a co-construction of knowledge. As well as giving 'voice' (either spoken or silence) to the students the instructor/ teacher will need to negotiate oneself as a learner as well as a researcher to understand the students' work life. Doing so is not so simple. Not only does it demand highly proficient communication skills but it also involves understanding the power relations between the instructor/ teacher and the students as well as among the students themselves. Verbal and non-verbal language conveys meanings and identities of the participants and must be used in relation to its meanings for individuals. Cultural boundaries can be problematic and ESP teachers of different cultural backgrounds from the students must be aware of this aspect. In this study, culture is seen in the relations of power such as Ajarn and student, Pii and Nong. Understanding these cultural elements together with individual personalities and characteristics are important for ESP classroom instructors to run the course, i.e. the classroom community of practice, in a viable manner.

In terms of course administrators including Human Resources, they can consider formal training classroom as a community of practice, especially for the ESP skills where language teachers are as important as industry's insiders. As course administrators act as a gatekeeper they should attempt to place students with similar abilities in one classroom. While this may sometimes be difficult due to reasons such as budget and time schedule, multi-level language classrooms can become a site of identity struggle which may result in students not being able to participate legitimately and dropping out of the course as a consequence. Although the instructor does play an important role in managing classroom interactions, negotiation of power and identity is not always successful in every case. In addition to the instructor issue, course administrators should take into account the advantages of having a language teacher who has the same mother tongue as the students. From personal experience of almost ten years in corporate training, most Human Resources departments tend to view native speaker teachers as a recipe for success in learning English. Having a native teacher may help students to become more exposed to a non-Asian outlook, and thus reduce fear and nervousness. However, sharing the same native language or the same repertoire as the instructor can help certain students participate in classroom. Classroom participation, after all, depends on the actions of specific individuals in specific contexts. It should be possible for course administrators to survey the perceptions and needs of potential students before conducting an ESP programme.

7.3 Research limitations

Due to the closure of the language school which I first planned to study, this training classroom became a study field after this class had already run for two weeks. Thus, the data from the first two weeks are not from participant observation but a retro perspective of myself as a researcher. In this sense, parts of the data might have been missed in the analysis and interpretation process.

As an ethnographic study, this research project faces the issue of time constraints and thus allows time for only one classroom to be investigated. Accordingly, it should be kept in mind that this research is located in a specific context of time and place in which certain individual participants participate and that the results may not be generalised in other contexts. Rather it is more of a guideline for academics, researchers, practitioners and those who are interested in identity and participation in communities of practice along with English language training in the workplace in the ESP context as well as the Thai culture from the perspective of education.

Time constraints affected not only the number of sites which could be studied, but also the scope of the theoretical framework used in analysis. The concept of learning which is central to the communities of practice of model, for example, had to be excluded from the data analysis. In this research project, links between identity, participation and learning were not discussed. Thus, the results from the study do not offer a complete view of the CoP as a learning model. However, they pinpoint issues of identity and participation and other critical elements such as power relations and legitimacy in communities of practice.

7.4 Conclusion: Personal reflections

Having explored this language training classroom at PP, I have understood classroom participation through the lens of a teacher/ instructor as well as a researcher. Certain questions I have had in terms of what is regarded as successful or unsuccessful corporate class have become clearer. On one hand, being a language teacher who works with Human Resources, a successful training programme is about specifying needs and targets, designing and delivering content, measuring results and achieving targets. On the other hand, the role of a classroom teacher provides another insight as a classroom participant. A viable classroom is also concerned with knowing and understanding myself and the students as well as the social world in which we live. Doing so, we then realise who we are as an individual and as a community member, and from this particular point build relationships with one another. Relationships are highly important. No matter how efficient the training procedure or how effective the course content promises to be, eventually the viability of a classroom must take relationships into account.

This realisation of the importance of peer relationships – as equal to, or in some cases exceeding, the significance of the formal course content or the curriculum – emerged from my position as a researcher within the classroom setting. Situating the real classroom context into the theoretical framework of communities of practice helps me to explore classroom participation and the identities of not only my students but also myself. From the perspective of a researcher, I have begun to see familiar things as unfamiliar. I have noticed how we interact and how we use language in social interactions. I have experienced conflicts and tensions emerging through these social interactions in which identities are negotiated and created. These conflicts and tensions arise amidst power relations, legitimacy and the social structures of different levels. Classroom participants become legitimate or acceptable in different ways due to the Thai social norms and cultural values as well as the classroom practice. This has led me to the understanding of a training language classroom as a community of practice, rather than a language classroom per se. Participating in a language classroom is not only about learning the target language but also about negotiating identities and power and being accepted i.e. being legitimate in the community.

Further to the theorisation of the training classroom as a community of practice, this role of researcher also extends my understandings towards the communities of practice model. Although it is still valid in a sense of social interactions in a learning setting (whether formal or informal) it requires redefinition to suit the context of contemporary workplace and especially workplace language training. The language teacher as an expert newcomer, the non-expert old-timer, the expert old-timer as a language teacher and/ or a subject teacher challenge the concepts of participation, identity as well as identity trajectories. As well as the micro context of the community of practice, identity negotiation and construction must also take into consideration the issues of individual agency and the social broader structure i.e. culture. A special attention to language use in addition can also enhance a greater understanding of identity and participation in a community of practice.

In conclusion, this study has benefited me as a researcher and a practitioner. It provides me with another approach to looking at a language training classroom and a community of practice. The professional insights also have implications for practitioners in similar settings. Researchers of similar interests can also take this study as a springboard for further discussions and research in the future.

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APPENDICES

Appendix i: Participant information sheet

Participant Information Form

Information for prospective participants

My name is Pimsiri Taylor and I am a research student working for the degree of Doctor of Education at the School of Education, University of Nottingham (U.K.), under the supervision of Professor John Holford and Dr. Jane Evison.

I am conducting research which investigates 'identity negotiation in an ESL classroom community of practice'.

My main research question is: How do members (both teachers and students) in the selected community of practice negotiate their identities in a second-language classroom?

To investigate this, I shall be using participant observation and interviews. The questions I will ask in the interview are both unstructured and semi-structured.

What am I asking of prospective research participants? I want to observe your class in action, and to conduct interviews with you and other members of the class. You and other participants are asked to give their permission and consent in advance.

If you agree to be involved, you and your class will be observed and interviewed while you are at the language school. I shall observe (and sometimes take part in) your class through your study course of one level (approximately 6 hours per week and 6 weeks in total). Interviews will also take place during this 6-week period. I will take notes and make audio recordings. There will be no photographing or video recording. Participant's identities will be concealed.

To ensure that you and the research participants are informed about how the data is used, analysed and reported, I will send you (by email or post) transcripts of the audio recordings in which you take part. I shall invite you to correct any errors in transcription. If you wish, I shall also send you a copy of my thesis and of any publications which result from the research.

Participants identities will be concealed at all stages: in the transcripts of the classes and interviews, as well as in my thesis and all other publications and presentations based on the research. The recordings and transcripts will be kept securely by me. They will be used only for the purpose of this research.

If you agree to participate, but later change your mind, you may withdraw from the research project. In this case, I shall not use data from interviews with you, nor quote from what you say in class.

I am willing to provide further information about myself and the research study. Please feel free to contact me at pimsiritaylor@gmail.com or 0870066319 or my supervisor at john.holford@nottingham.ac.uk or the Research Ethics Coordinator, School of Education, University of Nottingham at educationresearchethics@nottingham.ac.uk

Appendix ii: Consent form

Participant Consent Form

Project title ……Identity negotiation in an ESL classroom community of practice.……

Researcher's name ……………Pimsiri Taylor……………………………………

Supervisor's name …Professor John Holford, Dr. Jane Evison……………………………

- I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.
- I understand the purpose of the research project and my involvement in it.
- I understand that I may withdraw from the research project at any stage and that this will not affect my status now or in the future. Moreover, if I withdraw, material involving me will not be used unless I give my permission.
- I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential.
- I understand that I will be audiotaped during interviews and participant observation.
- I understand that data will be stored in the forms of hard and electronic copies, including notes taken in the classroom, audio transcripts and audio data recorded as mp3 files.
- I understand that I may contact the researcher or supervisor if I require further information about the research, and that I may contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if I wish to make a complaint relating to my involvement in the research.

Signed ………………………………………………………………… (research participant)

Print name …………………………………………..……………**Date** ………………………

Contact details

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Appendix iii: Summary of questionnaire results

Survey for the study of communities of practice in an English language classroom in a corporate environment

Section 1: Personal Information/ ส่วนที่หนึ่ง: ข้อมูลส่วนบุคคล

	Donald L1	**B L2**	**TM L5**	**Nancy L4**	**N L3**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Language used in filling out the questionnaire	Thai	Thai	Thai	English	English	English	English	English	Thai+ English	Thai + English
Gender	M	M	M	F	M	M	F	F	F	M
Age	40-45	36-39	26-29	30-35	30-35	26-29	26-29	26-29	30-35	36-39
Occupation	Office employee	Engineer	Engineer	Structural engineer	Engineer	Engineer	Engineer	Engineer	Office employee	Employee
Position	Electrical engineer	Electrical engineer	Structural engineer	Mid-level structural engineer	CSI engineer	Piping engineer	Piping design engineer	Process engineer	Marketing assistant	Senior electrical engineer
Department	Engineering	Engineering	Structural and civil engineering	C/S/A	C&I engineering	Piping department	Engineering	Process	Marketing + business development	Electrical
Job responsibilities	Design electrical systems e.g. lighting system, cable tray design, single line, etc.	Design electrical system for power plants	Design structural and base, concrete structure and concrete base	Structural design	Engineering design for control and instrument	Technical clarification, stress calculation	-	Design the P & IDs (piping and instrumental diagrams) and make the line list for Gulf project	Prepare proposals/ read environmental impact assessment, analyse it and write a summary report	Design electrical system for power plants
Education	Bachelor's degree	Bachelor's degree	Bachelor's degree	Postgraduate degree	Bachelor's degree	Bachelor's degree	Bachelor's degree	Postgraduate degree	Postgraduate degree	Postgraduate degree
Field of study	-	-	Civil engineering (infrastructure)	Masters degree in civil engineering	-	Agricultural engineering	-	Petroleum technology	Science/ biology/ marketing	Electrical engineering

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Language used in filling out the questionnaire	Thai	Thai	Thai + English	English	Thai	English	Thai	English	Thai	Thai
When did you start learning English?	Junior high school	Upper primary school	Kindergarten	Lower primary school	Upper primary school	Upper primary school	Upper primary school	Kindergarten	Kindergarten	Upper primary school
If specify in number of years, how many year have you been learning English for?	10-15 yrs	20-25 yrs	16-19	16-19	-	16-19	10-15	26-29	26-29	16-19
Have you ever taken any additional English language courses outside school, college or university?	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes
Where have you studied the additional English language courses?	Language school in Thailand	Language school in Thailand	Tutorial school, language school in Thailand	Tutorial school	Language school in Thailand	-	Language school in Thailand	Tutorial school	Tutorial school, language school abroad	Tutorial school, language school in Thailand, language school abroad
Have you ever studied English technical report writing before?	No	No	Yes	None I can remember	No	No	No	No	No	Yes

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ (Continued)

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Where did you study this technical report writing course?	-	-	University course	-	-	-	-	-	-	Language school in Thailand, language school abroad
When did you study this course? Please specify the approximate year e.g. 3 years ago.	-	-	4th year undergraduate (5 years ago)	-	-	-	-	-	-	3 years ago
Have you ever participated in an English training course at a company before you joined this current course? ('A company' here means any company you have worked for)	Yes	Yes	No	No	No	Yes	No	No	No	No
What did you study in the corporate English training programme? You can select more than one choice.	General English, English Business Communication	General English, English Conversation	-	-	-	English Conversation	-	-	-	-

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ (Continued)

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
How successful do you think you were from participating in these previous courses?	Average	Average	-	-	-	Successful	-	-	-	-
Please specify the reason why you selected the above answer.	-	-	-	-	-	Post-test	-	Teacher	Good instructor who can teach what is easy to follow and has an approach of how to remember things that are applicable in real life.	Content, location, and classmates
What do you think was the best experience in learning English at a company/ in general before you participated in the current course?	Interesting content	Content which can be applied in real life or work, good practical examples in the lesson provided by the instructor	Good instructor, good content which reviews basic knowledge necessary for writing	Joy!	Interesting content, knowledgeable instructor who has teaching skills and has an interesting approach in presenting the content.	Free (of charge)	-	Irrelevant	Too much content which is not systematic enough to remember. Not being to remember means not being able to apply it to real life.	Insufficient time
What do you think was the worst experience in learning English at a company/ in general before you participated in the current course?	Content rather difficult to understand and the instructor's explanations which are difficult to follow	None	Content which does not cover what is needed. Supposed to practise listening and speaking but focus only on grammar and vocabulary. In my personal view, learning listening and speaking skills is interesting.	None	Uninteresting, boring instructor	None	learning the content which cannot be applied to real life makes me feel that learning is difficult.			

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 3: Choice on training participation and expectations from the training programme/ ส่วนที่สาม: การเข้าร่วมการอบรมและสิ่งที่คาดหวัง

	Donald **L1**	**B** **L2**	**TM** **L3**	**Nancy** **L4**	**N** **L5**	**B Piping** **R1**	**TF** **R2**	**ND** **R3**	**Pat** **R4**	**Bert** **R5**
Language used in filling out the questionnaire	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Did you register in this course on a voluntary basis?	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
What are the main reasons you decided to participate in this course? You can select more than one choice.	- You need technical writing skills to communicate at work, -The technical writing skills can help you progress and get promoted at work, -You want to improve your English writing in general, -You want to improve your English in general	-You want to improve your English writing in general, -You want to improve your English in general	1)You want to improve your English writing in general, 2)You want to improve your English in general	1)You want to improve your English writing in general, 2)You want to improve your English in general	1) You need technical writing skills to communicate at work, 4)The technical writing skills can help you progress and get promoted at work, 2)You want to improve your English writing in general, 3)You want to improve your English in general	- You need technical writing skills to communicate at work	-You want to improve your English in general	3)You need technical writing skills to communicate at work, 4)The technical writing skills can help you progress and get promoted at work, 1)You want to improve your English writing in general, 2)You want to improve your English in general	1)You need technical writing skills to communicate at work, 3)The technical writing skills can help you progress and get promoted at work, 2)You want to improve your English writing in general, 4)You want to improve your English in general	3)You need technical writing skills to communicate at work, 1)You want to improve your English writing in general, 2)You want to improve your English in general
What do you expect to gain from this course? You can select more than one choice.	-knowledge regarding English technical report writing -knowledge regarding English writing -knowledge regarding the English language	-knowledge regarding English writing -knowledge regarding the English language -relaxation/ escape from stress at work	1)knowledge regarding English writing 2)knowledge regarding English	1)knowledge regarding English writing 2)knowledge regarding English	2)knowledge regarding English technical report writing 1)knowledge regarding English writing 3)knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding English writing	-knowledge regarding English writing	1)knowledge regarding English technical report writing 2)knowledge regarding English writing 3)knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding English writing 3)social gathering in the workplace 4)relaxation/ Escape from stress at work	3)knowledge regarding English technical report writing 1)knowledge regarding English writing 2)knowledge regarding the English language

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 3: Choice on training participation and expectations from the training programme/ ส่วนที่สาม: การเข้าร่วมการอบรมและสิ่งที่คาดหวัง (continued)

	Donald L1	B L2	TM L3	Nancy L4	N L5	B Piping R1	TF R2	ND R3	Pat R4	Bert R5
When compared to your expectations, what do you actually gain? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important or the most gained. 2 is less important or less gained.	-knowledge regarding English technical report writing -knowledge regarding English writing -knowledge regarding the English language	-knowledge regarding English technical report writing -knowledge regarding English writing -knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding the English language	2)knowledge regarding English technical report writing 1)knowledge regarding English writing 3)knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding English writing	1)knowledge regarding English technical report writing 2)knowledge regarding English writing 3)knowledge regarding the English language	1)knowledge regarding English technical report writing 2)knowledge regarding English writing 3)knowledge regarding the English language 4)social gathering in the workplace 5)relaxation/ escape from stress at work	1)knowledge regarding English technical report writing 2)knowledge regarding English writing 3)relaxation/ Escape from stress at work	3)knowledge regarding English technical report writing 1)knowledge regarding English writing 2)knowledge regarding the English language

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 4: Interactions with other participants in the classroom/ ส่วนที่สี่: ปฏิสัมพันธ์ที่มีต่อผู้เข้าร่วมอบรม

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Language used in filling out the questionnaire	Thai	Thai	Thai	English	Thai	English	Thai	Thai	Thai	Thai
Did you know all classmates before you joined this class?	Yes	Yes	No	Yes	Yes	No	No	No	Yes	No
Please specify the number of people you do not know	-	-	4 people	-	-	4 people	4 people	2 people	-	2 people
When you sit in class, do you tend to sit next to people from the same department or project?	Depends	Yes	Yes	No	Depends	Yes	Yes	Yes	No	Depends
Please specify the reason why you selected the above answer.	Depends on which seat is available	Intimacy	The person sitting next to me has better English	'I just prefer sitting near the projector. I don't pay attention about who will be sitting next to me'.	Depends on the seating condition	No reason	Can ask for advice when having problems	Already known each other	Depends on which seats are available	I sometimes arrive late and it depends on the available seat at the time.
Do you think that studying with people you know well helps you to feel more at ease in the classroom?	Yes	Depends	Yes	No	Depends	Yes	Yes	Yes	Yes	Yes
Please specify the reason why you selected the above answer.	-	-	-	I am independent and focal on the content.	Depends more on the seating available	-	-	Know each other and close to each other	Makes you feel more comfortable in expressing yourself	Feels more closer and comfortable

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 4: Interactions with other participants in the classroom/ ส่วนที่สี่: ปฏิสัมพันธ์ที่มีต่อผู้เข้าร่วมอบรม (continued)

	Donald L1	B L2	TM L3	Nancy L4	N L5	B Piping R1	TF R2	ND R3	Pat R4	Bert R5
When you are assigned tasks in class and outside class, do you always get to work on assigned tasks with people know well?	depends	depends	depends	No	depends	no	no	depends	depends	depends
Please specify the reason why you selected the above answer.	-	Not always necessary as it depends on occasion, however given the choice will prefer ones who I am closer with	Should ask people who attend that class and have knowledge and skills and also have finished the homework	I always do assignment on time.	Not always, depends on appropriateness	-	-	Can work with anybody	-	Depends on whom I sit next to at the time

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 5: Learning and perceptions towards the learned content and the instructor

	Donald L1	B L2	TM L3	Nancy L4	N L5	B Piping R1	TF R2	ND R3	Pat R4	Bert R5
Language used in filling out the questionnaire	N/A	Thai	English, Thai	English	Thai	English, Thai	Thai	Thai	Thai	Thai
Which part do you enjoy studying, the grammar part or the writing part?	Technical report writing	Depends	Both English grammar and technical report writing	Both English grammar and technical report writing	English grammar	Technical report writing	Depends	English grammar	Both English grammar and technical report writing	Both English grammar and technical report writing
Please specify the reason why you selected the above answer.	-	The interest at that time but overall interested in both	Basic grammar helps to improve writing skills.	Both are essential.	I like grammar.	-	-	Has patterns and principles	-	-
If you have to rate the difficulty in learning the writing part, how would you rate it?	A little difficult	Difficult	Quite difficult	Average	Average	Difficult	Difficult	Quite difficult	Average	Average
Please specify the reason why you selected the above answer.	-	Because my background knowledge is not solid enough	Do not know vocabulary and how to put words in sentences, as well as how to make it readable and understandable	It could be difficult to make technical writing concise.	I have only a little background knowledge in English	But well	Have no time to revise	-	-	-
If you have to rate the difficulty in learning the whole course, how would you rate it?	A little difficult	Average	Quite difficult	A little difficult	Average	Difficult	Average	Average	Not difficult	A little difficult
Please specify the reason why you selected the above answer.	-	-	-	I realise that I forgot things I learned before.	Some parts I understand and some parts I don't	But well	-	Have both easy and difficult parts	Easy to understand	-
If learning this course with a native teacher, do you think it will be more difficult or easier for you to participate?	Not sure	Not sure	Depends	No change	Not sure	Not easier	Depends	More difficult	Not easier	More difficult

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 5: Learning and perceptions towards the learned content and the instructor (continued)

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Please specify the reason why you selected the above answer.	-	Depends on the presentation of the content	Depends on the accent of the teacher	Teacher Pimsiri very knowledgeable. I don't think a native teacher will make me learn more.	I have never learned English with a native English speaking teacher.	-	-	More difficult because writing requires understanding. If learners are not skilled in listening to English native speakers it will cause more problems in understanding.	Because native speaking teachers may not understand what things we do not understand.	Because native speakers do not understand the Thai language
In what role do you see the instructor in? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important. 2 is less important.	1)facilitator 2)teacher 3)expert	1) friend 2) teacher	1)teacher 2)expert	-teacher	1)expert 2)teacher 3)friend 4)facilitator	-teacher	1)teacher 2)friend	1)teacher 2)friend	1)teacher 2)friend	1)teacher 2)expert
Please specify the reason why you selected the above answer.	-	-	-	-	Ajarn has profound knowledge in teaching.	Teacher has techniques to teach.	-	-	-	-
At what level does this course affect your performance at work?	High	High	Low	High	Average	High	Low	High	High	High
Please specify the reason why you selected the above answer.	-	I know more about writing principles	-	This course helps me write technical writing a lot better.	Can be used for work	Can be applied in real life	-	Used in writing reports or emails	Know practical words which can be used in real life	Because have to use in writing regularly
At what level is this course useful for you in general?	High	Average	Highest	High	average	High	High	High	High	High

Survey for the study of communities of practice in an English language classroom in a corporate environment (cont.)

Section 5: Learning and perceptions towards the learned content and the instructor (continued)

	Donald L1	**B L2**	**TM L3**	**Nancy L4**	**N L5**	**B Piping R1**	**TF R2**	**ND R3**	**Pat R4**	**Bert R5**
Please specify the reason why you selected the above answer.	-	Must keep practising (beyond classroom)	It's a good start for me with English writing (technical English writing).	-	Can be used for work	-	-	Can be used in real life and at work	Can be used in real life	Makes me write better
At what level do you think corporate language training is important?	High	Average	Highest	High	High	High	Average	high	high	highest
Please specify the reason why you selected the above answer.	-	Can be applied to work	Good revision	We use English in all aspects in this office.	Important because have to use English all the time.	-	-	Improve and develop employee performance	It's a central language which we use to communicate with everybody.	Self development
If you have to define this classroom, how would you define it? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important or the most gained. 2 is less important or less gained.	1)an English language classroom 2)a place to share knowledge and experience 3)a learning community	1)a place to share knowledge and experience 2)a learning community	-an English language classroom	1)an English language classroom 2)a place to relax and meet friends	1)an English language classroom 2)a learning community 3)a place to relax and meet friends 4)a place to share knowledge and experience Other: the instructor and the students are friendly and it is informal.	-a learning community	-an English language classroom	1)a learning community 2)an English language classroom 3)a place to share knowledge and experience 4)a place to relax and meet friends	1)a learning community 2)a place to relax and meet friends	1)a learning community 2)an English language classroom 3)a place to share knowledge and experience 4)a place to relax and meet friends

Appendix iv: Excerpts from fieldnotes

Tue 29, 31 August, 5 September 2011

This reflection is a more of a retrospect as I did not originally plan to use this corporate class in my research. This class is a corporate class held for engineers at this company who would like to improve their technical writing skills. Since this company is not a Thai company, many of the employees are expats and the Thai staff already use English everyday in the workplace. However, to make sure of the effective written communication, this course is conducted for the Thai staff who are engineers at the company.

There are 12 students in class, all of which seem very enthusiastic and willing to learn. I would say that this can be considered as a community of practice where members gather together and negotiate their identities and learn in the classroom setting. The class itself is held at the company so that the students can attend class in the evening (5-7pm). The majority of the students are male (8 students). There are only 4 females in the classroom. This is a rather usual scenario where technical work or engineering work is involved.

The students in this class possess background knowledge of English at different levels. It would be a lot easier to teach if they are more or less similar level. However, due to the company's budget, the class will have to facilitate learning to students of various levels. Although this may seem like an obstacle in terms of teaching, when related to research, it provides a more diverse setting of various members with various backgrounds and experience. This will be interesting to see how they cope with their identity negotiation and construction in the classroom community of practice.

In the first class, we had a pre-test and the students seemed alright with doing the test. Afterwards, I explained the course structure which is divided into 2 main parts of sentence-level grammar and technical writing. Then, we started the introduction to English grammar which took time for most of the students to recall. I think the first day was filled with some kind of adjustment of not only the students but also myself as a teacher there.

The second day and the third day seemed to be more relaxing for both the teacher and the students since we got to know each other more. The way that I teach grammar is not just rules to know, but also to apply the rules and use them. It seemed to me that the students began to understand the point of learning grammar before they move on to the technical writing session. In fact, one student (Bert) came to me to tell me that he likes the way he is learning a lot from this course. I then replied to him that the way many people (including the HR) perceive grammar may be different for what I am trying to facilitate in class. Especially in a corporate environment where time and money are significant issues, the company is not going to invest in a training course which is not cost-effective.

In terms of attendance, all of the students attend regularly, except on one occasion where there was a meeting and some of the students had to attend. Also, they are all hard-working. Despite the busy work schedule, they all did their homework and asked for powerpoint files which I emailed to them at the end of each week. I can feel the good vibe teaching these students. Especially, time flies very quickly after I teach this class despite the fact that this class takes place after my usual hours at the university. The students are lovely and friendly. I think relationships which is a main issue in ethnographic research is not going to be an issue in this study.

Appendix iv: Excerpts from fieldnotes (continued)

Mon 26 Sep 13

This is the fourth week of my data generation. I feel that I have begun to feel that I am 'one of them'. Whenever I teach a corporate class, I think that national culture is not really a problem for me. I can understand my students in terms of the relations of their behaviour and being Thai. However, what I have found more difficult and which I sometimes struggle is to fit in the classroom environment or the culture of the organisation. Although I feel that I can normally manage the class perfectly well, there is still a distance between me and my students, especially when I teach in a company where it is highly bureaucratic. On the other hand, I feel at ease if I get to teach classes in an MNC where they get used to foreigners or where the organizational structure is flat. This is just my observation from my experience that occurs with teaching at this company. I seem to get along really well with the students and I think they do enjoy the course as well. (Although this could just be my own perception. I will get to know it when I receive the evaluation results at the end of the course anyway)

In fact, I wonder how being an outsider affects how I as an instructor and the students negotiate identities in class. One of the things I have found is that the students know that I work as a university lecturer and that they seem to respect me in terms of being a knowledge provider or an expert in the field of teaching English. It is a paradox that an outsider is facilitating learning in an organization in which she still has to struggle in terms of specific knowledge in the energy industry.

During the break, I tried to talk to the students about other things e.g. games on the Ipad. Interestingly, the students seemed to be interested in my research and asked about the progress of the research. Does it mean that they are aware of being recorded during class? We also talked about the language used in the company and I found out that since the company is an MNC, English is used in communication at the company even though between Thai employees. This shows that English is not an alien thing at the workplace.

Khun Nancy said that Khun Monet passed his thanks to me for sending the ppt files to him every week. (Of course, he will not be included in the mailing list once his email address is removed from the company's system. This is because the email address given to me is the company's email address and so as others'.)

Appendix v: Summary of fieldnote data

Fieldnote data from class 29 August – 5 September 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
1) Mon29Aug2011	None	- Self- introduction - Pre-test -Overview of the course -Review on the English grammar: sentence structures, parts of speech and tenses	- English-speaking environment at the very beginning - students asked if they could speak Thai in self-introduction -Thai was then allowed in communication. - Both the teacher and students were in the adjustment mode getting to know each other. - Students of mixed abilities	N/A
2) Wed31Aug2011	None	- English grammar: nouns and adjectives, present simple and present continuous	- The students and the teacher appeared to be more relaxed as they get to know each other a little more. Jokes and laughter were emerging. -Bert came to talk to me in person at the end of the class and said that he liked the approach in using grammar in writing. - Students seemed interested and friendly.	- humour, jokes, and laughter
3) Mon 5Sep2011	Kay, Donald, Bert, B	- English grammar: adjectives and adverbs, past simple	-the students were presented to be hard-working and all did their homework and asked for the powerpoint files used in the classroom. - As a teacher, I also enjoyed being in the classroom as we all seemed to get on really well. - I asked the students if they could let me collect data from this training classroom. All agreed to participate and signed the consent form.	-mutual engagement

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 7 – 12 September 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
4) Wed7Sep2011 (006.mp3)	None	- English grammar: pronouns, past simple and past continuous	**Data generation began.** -We had to move to the other meeting room as the normal room was used for another meeting. The students said they did not like this room because it was on the same floor as their office and it was the room they used for their work-related meetings. This room gave a stressful feel for them. - The students tried to push the audio recorder away and gave it to their classmates. Everyone laughed and thought it was funny. -all arrived at the classroom on time. -Students were at different levels in terms of English language proficiency and they had different views regarding the English language. That is, some would wait for me to come and help them if they were stuck with their task whereas some could work on the task very easily. Some would just ask a question without waiting for me to walk to them. - The students were joking with each other and with me. - At one point Nancy called me 'Pii' and then said sorry and called me 'Ajarn' instead.	- Humour creating an informal, relaxed feel - Mutual engagement and commitment to attend class - My role as 'Ajarn' but with less power distance
5) Mon12Sep2011	None	-English grammar: one, another, other	- Student brought some food to share in the classroom, giving a more informal atmosphere. -The HR cancelled the next class due to the unavailability of the training room. - Nancy and Donald appeared to talk more than others. Whereas Nancy talked about expat colleagues, Donald made jokes - Same seating preferred by the students - Still difficult for me to observe every interaction in the role of practitioner/researcher	- Certain identities regarding how one perceives oneself in the workplace – identity development - more informal relationships

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 19 September 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
14Sep2011	CLASS CANCELLED due to the unavailability of meeting room			
6) Mon19Sep2011 08.mp3	Monet dropped out due to his resignation from the job	- Check homework- relative pronouns	- Nancy did not tell me the truth why Monet dropped out which I found out later from the HR that he resigned from the company. This meant that there was still a distance between me and her making her not wanting to tell me the truth. - Bert appeared to make jokes as well and the whole class seemed to think it was humourous. - Not everybody finished their homework. Work interfered with class. - Due to students very busy schedule, I began to think of the research methods and how to collect data. I might need some other tools to help me gain more information which I needed. - Pat began to help others in English language tasks. - I used compliments to help the weaker students not feel inferior in such a mixed ability class. - Creative writing was used to define the level of students as well as their English language knowledge	- Donald as a joker - Thai as a tool to help one participate and build relationships – transactional and interactional competence in the language classrooms - My role as an Ajarn to be respected - Pat's expert/teacher role

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 21 – 26 September 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
7) Wed21Sep2011 09.mp3	TF, N, TM	- Simple, compound, complex sentences - Transitional expressions	- Students sat in the same seats. They seemed to care about where they sat. - I used games and activities to encourage knowledge sharing. - I had to negotiate myself so that I could understand the students' work context as well as culture.	
8) Mon26Sep2011 10.mp3	None	- Check homework: passive voice (direct, indirect object)	- There was a change in venue used as classroom and the vibe was different as the used venue was the room the students normally had their meetings for work. - I began to build relationships by having a chat with students during the break. We talked about non-English related topics. - I also talked about their working in an MNC, where they might become the minority compared to expats. This helped me gain an insight of how they perceive expats whom they must communicate with in English. - I did sometimes struggle when the students asked me about certain English words which were jargons.	- Donald as a joker - Informal relationships through language use and humour - Negotiating myself as a newcomer who also tried to maintain the expert status - Nancy as an old-timer in using English in the field/industry - Translation and Thai language in my identity negotiation and teach-to-the-middle identity - Tensions between who knows what

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 28 September 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
9) Wed28Sep2011 11.mp3	None	- First class focusing on technical report writing – introduction: preparing a report - Group work writing and brainstorming	- I continued talking to students outside lessons which tightened the relationship and helped me to know more about the students. At the same I also wanted to part of them by talking about them e.g. their work schedule, their company. - The students seemed to enjoy learning other topics beyond writing i.e. pronunciation as they felt they had not got an opportunity to do this in their previous English classroom experience. - The students seemed to be interested in the writing task as it was directly related to their work. It was a great moment for me to learn more about the students' workplace community of practice. - Stress appeared to be central to this workplace COP. - Pat offered some help to other students e.g. emailing all the files to everybody so that the work could be collaborated and finished as part of the homework. - It was surprising to find out that not many students were familiar with report writing (when report writing was pure report, excluding emailing writing)	- Pat as a mentor - Storytelling and knowledge sharing - More decentralised practice

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 3 October 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
10) Mon3Oct2011 12.mp3	ND, Kay, Pat	- Continued with introduction to report writing: preparing a report	- I had a chat with B Piping before the class began. He gave this perception of the work being so stressful. - A few students did not finish their homework today due to work schedule. I did not make a fuss out of it but rather let them spend some time to finish the work before we started. - B and N were quiet in class. - I found out about Monet that he quit. Unlike a while ago, when this was like secret. Now the students probably felt more comfortable talking to me about their work-related stories. - Students continued bringing in food to share in class. - Nancy told me about sexual discrimination at PP where women found it difficult to climb a career ladder. - The more technical the writing became, the more I struggled due to technical and jargons among engineers. - Sometimes students just appeared to simply forgot what was taught during previous lessons. - The students were quiet but they were mentally active as they could tell me when I made mistakes skipping questions or reading the wrong part. - They talked about wanting to study the next course. - Nancy gossiped about her expat bosses. - I made jokes about the American accent. - Pat asked English-related lessons in class. - Donald made everyone laugh.	- B and N as a quiet person - More informal relationships between myself and B piping - More stories about PP learned and shared - Gossip - Classroom as a more relaxed space - Silence as a possible sign of listening - Pat as a knowledge broker - Different individuals - Myself as an expert newcomer who needs to learn about the engineering industry and PP

<u>Appendix v: Summary of fieldnote data (cont.)</u>

Fieldnote data from class 5 October 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
11) Wed5Oct2011 13.mp3	None	- Report writing in different formats - Language focus	- Nancy asked me questions about English when she arrived early. - Students said the homework was difficult. - We talked about the role of HR when the students had to sign the attendance sheet. - More informal language was used observed through particles in the Thai language. - I included pronunciation when I could as it gave a good vibe among the students i.e. they seemed enthusiastic. - I held a managerial role in terms of running English-related lessons. - There would always be someone who waited for me to pack up and leave the classroom together. - B Piping always sat with TF and ND. They got along well. - Pat helped TF correct her work. - Some cultural jokes about Thai food and names made everyone laugh.	- Nancy as a knowledge broker - Pat as a mentor / teacher - HR's role in the COP - Informal relationships - Cultural jokes in Thai to build relationships - Teacher as a manager of (English language) learning - Peer relationships of certain participants

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 10 October 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
12) Mon10Oct2011 14.mp3	Kay, Bert, B	- Report writing: memo format	- Nancy and TM arrived early together so I took the opportunity to talk to them. I asked them who were the engineers and in which department they worked in. (informal interviews) - The class went more quiet than normal. Everybody was worried about the flood and how it might affect work. Donald said it was difficult to work from home as work at PP required team work. - Bert and B were absent because their houses were flooded and they needed to evacuate. - It was a difficult lesson in general because it was planned for group writing. However, Nancy finished all the work before the class began. Whereas the other group was working together well, Nancy's group did not do much. - Nancy told me about how she got permission from the HR to enter the course despite her high level of English. - The topic of the progress report was work-related and the students seemed like they wanted to move away from work.	- Nancy's dis-identification and choice in participation - Work and non-work related issues affecting classroom participation - Individual choice in participation - HR role in selecting who to participate

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 12-17 October 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
13) Wed12Oct2011 15/16.mp3	None	- Progress report	- Students came in class complaining about work. - B Piping used swear words in Thai to moan about work. - Bert seemed to talk a lot about flooding. - The audio recorder stopped due to battery life. I managed to find out and thus did not miss all the data. - B seemed to struggle when he had to pronounce out loud but nobody laughed at him, unlike in the case of Donald when he misread words. - I made jokes and shared stories about myself being in the same situation as the students at work. - The students shared some taboo stories at work. They gossiped about the purchasing department.	- Functions of swear words and gossip - B's struggle as an English language learner, but accepted by peers
14) Mon17Oct2011 17.mp3	N, Donald	- Progress report	- Kay arrived first and seemed to worry about his attendance. - Bert looked tired and appeared quiet. He talked about flooding in his house. - Students were grouped into two big groups. One seemed to work together well whereas the other appeared to struggle. There appeared tensions between Nancy and Donald. - The task could be difficult as it was a full length report. Plus it was a real life scenario but the students preferred that. - B Piping mentioned purchasing at PP again. - Cultural jokes - I found out more about Pat's role at the company and what she did related to report writing. - I overheard Nancy mentioning that only 10% of her salary was enough to purchase something expensive.	- HR role in students' participation - Nancy and Donald in legitimation conflicts - Individual choice in participation - Workplace gossip - Cultural jokes as shared repertoire

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 19 October -2 November 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
15) Wed19Oct2011 18.mp3	Bert, Kay dropped out due to his workload	-Technical report writing strategies -Describing graphs and trends	- The students and I were worried about the flood. - We were moved to another room due to unavailability of the meeting room. - Everybody looked exhausted. I found out that it was because the lesson overlapped with this working hours so they had to stay late to finish their work. - I overheard Nancy say that she will manage the problems for Pat. It sounded like she had some kind of power or at least presented to be in that position. - Pat seemed to be in demand in group work due to her language abilities. - Whereas certain participants such as Nancy and Donald did more talk, B and N were quiet. - Pat showed that she could remember a lot f what we did in class.	- Donald's and Nancy's talk and power - B and N being quiet - Pat as an expert among the peer group
24Oct2011	Bank Holiday			
26,31 Oct2011	Class cancelled due to the flood situation			
16) Wed2Nov2011 22.mp3	Pat	- Technical report writing strategies - Describin g graphs and trends	- This was the first day back after the holidays announced by the government due to the flood. - I asked the students permission to give out questionnaires. - I shared the story of Coyote research with the students. It embedded some kind of teasing humour with B piping. - Bert seemed to be less actively engaging in lessons perhaps due to the flood affecting his home. - Donald brought in some questions about English. - Students appeared to work differently in group work. Whereas one preferred writing together, the other preferred to work separately. - B Piping suggested going out for a drink.	- Modes of participation and individual agency - Discussing a more 'taboo' topic: negotiating informal/frien d identity

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 7 -9 November 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
17) Mon7Nov2011 23.mp3	TF, B	- Technical report writing strategies (cont.) - Paraphrasing - Error recognition	- English appeared to be only part of the practice of this COP. Participants relationships are so important. - During the break I talked to Pat about her flooded house. - I did not assign homework as flood was a real concern for everybody. I myself had to move out of my house which was a risky area. - Having a few days off meant that the class was interrupted due to its continuity. - Nancy and TM were in close relationships I which TM did not mind being laughed at. - Donald was laughed at again when he misread some words. - I sometimes seemed to omit the title Khun for some students whom I felt were the same age/status as me. -	- Peer relationships - Humour - Power relations between participants
18) Wed9Nov2011 24.mp3	TF, N	- Business proposal: memo format	- I arrived early as the university was still closed due to the flood so I did not have to travel to university before travelling to PP. - I became tired due to pregnancy. - I gave out the questionnaires and they were a bit intimated by the number of pages i.e. thickness. I then had to explain this was due to its being bilingual. I asked for the return of the questionnaire on the next day of the class. - B remained silent - We talked about Kay's dropping out and how much needed to be paid for not completing the course. - Flood was still a main topic of our conversation. - Donald and B worked together quite well. Despite their (perceived) language skills they could achieve what was targeted in the task.	- B and Donald: peripheral but competent - HR's control

Appendix v: Summary of fieldnote data (cont.)

Fieldnote data from class 14 -16 November 2011

Date	Absence	Content	What happened in the classroom	Emerging Concepts
19) Mon14Nov2011 25.mp3	None	- Business proposal: letter format	- I had mixed feelings of wanting it to end and continue. - A number of students forgot to complete the questionnaire so I let them do it in class. - The students seemed to care about the exam. - Donald was laughed at again. - Cultural jokes - Nancy said something negative about expats that they had no work in their home country. - Nancy and Donald argue about what to write.	- Power relations between Nancy and Donald - Students still perceiving this classroom as structured - Donald as a joker - Cultural jokes among Thais
20) Wed16Nov2011 26.mp3	None, but Bert and TF left early (illness and work, respectively)	- Review - Final Test - Writing a proposal (cont.)	- This was the last day of the training. The CC coordinator distributed evaluation form. - Bert was not well and asked if he could do the final test first. We all agreed to do the test for one hour before we finished the proposal. - I was surprised by Donald's improved writing. I gave him compliments and he seemed flattered. - Although it was the last day, the students said they wanted to continue. - B Piping worked with TF but appeared to demonstrate his seniority. It worked the same in the case of Nancy and TM. - We talked about native speakers and Nancy gossiped about her colleagues who thought they were native speakers and better than local employees who were Thai.	- Seniority and hierarchy among peers: TM and Nancy, TF and B piping. - Donald: LPP - Mutual engagement - Workplace gossip

Appendix vi: Questionnaire form

Survey for the study of communities of practice in an English language classroom in a corporate environment/ แบบสำรวจการศึกษาเกี่ยวกับชุมชนนักปฏิบัติในชั้นเรียนการอบรมภาษาอังกฤษในบริษัท

Please select appropriate answers or fill out the information in the blanks provided/กรุณาเลือกคำตอบหรือกรอกข้อมูลในช่องว่างที่กำหนดให้

Section 1: Personal Information/ ส่วนที่หนึ่ง: ข้อมูลส่วนบุคคล

1) Gender เพศ

   __ Male ชาย __ Female หญิง __ Others อื่นๆ

2) Age อายุ

   __ 20-25 __ 26-29 __ 30-35 __ 36-39
   __ 40-45 __ 46-49 __ 50-55 __ 56-60

3) Occupation อาชีพ ________________ Position ตำแหน่ง________________________________

4) Department แผนก ____

   Job responsibilities หน้าที่ความรับผิดชอบของงาน ____

   ____

5) Education การศึกษา

   __ certificates/vocational education/ diploma ประกาศนียบัตร อนุปริญญา

   __ Bachelor's degree ปริญญาตรี

   __ Postgraduate degree สูงกว่าปริญญาตรี

   Please specify the field of study / โปรดระบุสาขาที่ศึกษา

   ____

Section 2: English language learning experience/ ส่วนที่สอง: ข้อมูลเกี่ยวกับการเรียนภาษาอังกฤษ

6) When did you start learning English? คุณเริ่มเรียนภาษาอังกฤษเมื่อไร

   __ Kindergarten อนุบาล __ Lower primary school ประถมศึกษาตอนต้น

   __ Upper primary school ประถมศึกษาตอนปลาย __ Junior High School มัธยมศึกษาตอนต้น

   __ Senior high school มัธยมศึกษาตอนปลาย

   __ Others อื่นๆ Please specify โปรดระบุ ____________________________

   If specify in number of years, how many year have you been learning English for? ถ้าระบุเป็นจำนวนปี คุณเรียนภาษาอังกฤษแล้วมาเป็นเวลากี่ปี

   __ 0-5 __ 6-9 __ 10-15 __ 16-19 __ 20-25 __ 26-29
   __ 30 and above มากกว่า30 ปี

7) Have you ever taken any additional English language courses outside school, college or university? คุณเคยเรียนภาษาอังกฤษเสริมนอกเหนือจากที่เรียนในโรงเรียนหรือมหาวิทยาลัยหรือไม่

   __ Yes เคย __ No ไม่เคย __ None you can remember จำไม่ได้

   If your answer is 'yes', please answer the next question below. If your answer is 'no' or 'none you can remember', please answer question 8. ถ้าคำตอบ คือ ใช่ กรุณาตอบคำถามข้างล่างต่อไป ถ้าไม่ใช่หรือจำไม่ได้กรุณาข้ามไปตอบที่ข้อ8

   Where have you studied the additional English language courses? คุณเรียนภาษาอังกฤษเสริมที่ไหน

__ tutorial school โรงเรียนกวดวิชา __ private tutor ติวเตอร์ส่วนตัว

__ Language school in Thailand โรงเรียนสอนภาษาในประเทศไทย

__ Language school abroad โรงเรียนสอนภาษาในต่างประเทศ

__ Others อื่นๆ Please specify โปรดระบุ ______________________________

8) Have you ever studied English technical report writing before? คุณเคยเรียนการเขียนรายงานทางเทคนิคเป็นภาษาอังกฤษมาก่อนหน้านี้หรือไม่

__ Yes เคย __ No ไม่เคย __ None you can remember จำไม่ได้

If your answer is 'yes', please answer the next question below. If your answer is 'no' or 'none you can remember', please answer question 9. ถ้าคำตอบ คือ ใช่ กรุณาตอบคำถามข้างล่างต่อไป ถ้าไม่ใช่หรือจำไม่ได้กรุณาข้ามไปตอบที่ข้อ9

Where did you study this technical report writing course? คุณเรียนการเขียนรายงานทางเทคนิคเป็นภาษาอังกฤษที่ไหน

__ tutorial school โรงเรียนกวดวิชา __ private tutor ติวเตอร์ส่วนตัว

__ Language school in Thailand โรงเรียนสอนภาษาในประเทศไทย

__ Language school abroad โรงเรียนสอนภาษาในต่างประเทศ

__ Others อื่นๆ Please specify โปรดระบุ ______________________________

When did you study this course? Please specify the approximate year e.g. 3 years ago. คุณเรียนการเขียนรายงานทางเทคนิคเป็นภาษาอังกฤษเมื่อไร โปรดระบุปีโดยคร่าว เช่น 3ปีที่แล้ว

____

9) Have you ever participated in an English training course at a company before you joined this current course? ('A company' here means any company you have worked for) คุณเคยเข้าร่วมการอบรมภาษาอังกฤษในบริษัทมาก่อนที่จะเรียนคอร์สนี้หรือไม่ ในที่นี้หมายถึงทุกบริษัทที่คุณเคยทำงานด้วย

__ Yes เคย __ No ไม่เคย __ None you can remember จำไม่ได้

If your answer is 'yes', please answer the next question below. If your answer is 'no' or 'none you can remember', please answer question 10. ถ้าคำตอบ คือ ใช่ กรุณาตอบคำถามข้างล่างต่อไป ถ้าไม่ใช่หรือจำไม่ได้กรุณาข้ามไปตอบที่ข้อ10

What did you study in the corporate English training programme? You can select more than one choice. คุณเรียนทักษะภาษาอังกฤษในการอบรม สามารถเลือกได้มากกว่าหนึ่ง

__ General English ภาษาอังกฤษทั่วไป __ English conversation บทสนทนาภาษาอังกฤษ __ English Business Communication การสื่อสารทางธุรกิจเป็นภาษาอังกฤษ

__ English Business Writing การเขียนทางธุรกิจเป็นภาษาอังกฤษ

__ Others อื่นๆ Please specify โปรดระบุ ____

Do you think you were successful from participating in these previous courses? คุณคิดว่าคุณประสบความสำเร็จในการเรียนคอร์สอบรมในบริษัทก่อนหน้านี้ไหม

__ Very successful ประสบความสำเร็จมาก

__ Successful ประสบความสำเร็จ

__ Quite successful ค่อนข้างประสบความสำเร็จ

__ Average ปานกลาง

__ Quite unsuccessful ค่อนข้างไม่ประสบความสำเร็จ

__ Unsuccessful ไม่ประสบความสำเร็จ

__ Very successful ไม่ประสบความสำเร็จเลย

__ You cannot remember จำไม่ได้แล้ว

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

____

10) What do you think was the best experience in learning English at a company/ in general before you participated in the current course e.g. interesting content, teacher, etc.? คุณคิดว่าอะไรคือประสบการณ์ที่ดีที่สุดในการเรียนภาษาอังกฤษก่อนที่จะเรียนคอร์สนี้ เช่น เนื้อหาน่าสนใจ ผู้สอนดี ฯลฯ

____
____

11) What do you think was the worst experience in learning English at a company/ in general before you participated in the current course e.g. irrelevant content, unprofessional teacher, etc.? คุณคิดว่าอะไรคือประสบการณ์ที่แย่ที่สุดในการเรียนภาษาอังกฤษก่อนที่จะเรียนคอร์สนี้ เช่น เนื้อหาน่าสนใจ ผู้สอนไม่มีความเป็นมืออาชีพ ฯลฯ

____
____

<u>Section 3: Choice on training participation and expectations from the training programme/ ส่วนที่สาม: การเข้าร่วมการอบรมและสิ่งที่คาดหวัง</u>

12) Did you register in this course on a voluntary basis? คุณลงทะเบียนเรียนคอร์สนี้โดยความสมัครใจหรือไม่

__ Yes ใช่ __ No ไม่ใช่

__ Others อื่นๆ Please specify โปรดระบุ ______________________________

13) What are the main reasons you decided to participate in this course? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important. 2 is less important. อะไรเป็นเหตุผลหลักที่ทำให้คุณตัดสินใจเข้าอบรมในคอร์สนี้ สามารถเลือกได้มากกว่าหนึ่งข้อ โดยถ้าเลือกมากกว่าหนึ่งข้อ กรุณาใส่ตัวเลขลำดับความสำคัญของเหตุผลหน้าประโยคที่เลือก เช่น1แปลว่าสำคัญที่สุด 2สำคัญรองลงมา

__ You need this technical writing skills to communicate at work.
จำเป็นต้องใช้ทักษะการเขียนรายงานทางเทคนิค เพื่อใช้สื่อสารในที่ทำงาน

__ The technical writing skills can help you progress and get promoted at work.
มีผลต่อความก้าวหน้าและการเลื่อตำแหน่งในที่ทำงาน

__ You want to improve your English writing in general.
ต้องการพัฒนาทักษะการเขียนโดยทั่วไป

__ You want to improve your English in general.
ต้องการพัฒนาทักษะภาษาอังกฤษโดยทั่วไป

__ Others อื่นๆ Please specify โปรดระบุ ____

14) What do you expect to gain from this course? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important or the most expected. 2 is less important or less expected. คุณคาดหวังว่าจะได้รับอะไรจากการเข้าอบรมในคอร์สนี้ สามารถเลือกได้มากกว่าหนึ่งข้อ โดยถ้าเลือกมากกว่าหนึ่งข้อ กรุณาใส่ตัวเลขลำดับความสำคัญของเหตุผลหน้าประโยคที่เลือก เช่น1แปลว่าสำคัญที่สุดหรือคาดหวังมากที่สุด 2สำคัญรองลงมาหรือคาดหวังรองลงมา

__ Knowledge regarding English technical report writing
ความรู้เกี่ยวกับการเขียนรายงานทางเทคนิคเป็นภาษาอังกฤษ

__ Knowledge regarding English writing
ความรู้เกี่ยวกับการเขียนเป็นภาษาอังกฤษ

__ Knowledge regarding the English language
ความรู้เกี่ยวกับภาษาอังกฤษโดยทั่วไป

__ Social gathering in the workplace เป็นที่พบปะสังสรรค์ในที่ทำงาน

__ Relaxation/ Escape from stress at work เป็นที่พักผ่อน เพื่อคลายความเครียดในที่ทำงาน

__ Others อื่นๆ Please specify โปรดระบุ ____

15) What compared to your expectations, what do you actually gain? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important or the most gained. 2 is less important or less gained. เมื่อเปรียบเทียบกับสิ่งที่คุณคาดหวังแล้ว คุณคิดว่าสิ่งที่คุณได้รับจริงจากการเข้าอบรมในคอร์สนี้ได้แก่อะไร สามารถเลือกได้มากกว่าหนึ่งข้อ โดยถ้าเลือกมากกว่าหนึ่งข้อ กรุณาใส่ตัวเลขลำดับความสำคัญของเหตุผลหน้าประโยคที่เลือก เช่น1แปลว่าสำคัญที่สุดหรือได้รับมากที่สุด 2สำคัญรองลงมาหรือได้รับรองลงมา

__ Knowledge regarding English technical report writing
ความรู้เกี่ยวกับการเขียนรายงานทางเทคนิคเป็นภาษาอังกฤษ

__ Knowledge regarding English writing
ความรู้เกี่ยวกับการเขียนเป็นภาษาอังกฤษ

__ Knowledge regarding the English language

ความรู้เกี่ยวกับภาษาอังกฤษโดยทั่วไป

__ Social gathering in the workplace
เป็นที่พบปะสังสรรค์ในที่ทำงาน

__ Relaxation/ Escape from stress at work

เป็นที่พักผ่อน เพื่อคลายความเครียดในที่ทำงาน

__ Others อื่นๆ Please specify โปรดระบุ ____

Section 4: Interactions with other participants in the classroom/ ส่วนที่สี่: ปฏิสัมพันธ์ที่มีต่อผู้เข้าร่วมอบรม

16) Did you know all classmates before you joined this class? คุณรู้จักเพื่อนร่วมชั้นทุกคนก่อนที่จะเข้ารับการอบรมในคอร์สนี้หรือไม่

__ Yes ใช่

__ No ไม่ใช่ Please specify the number of people you do not know โปรดระบุจำนวนเพื่อนร่วมชั้นที่ไม่รู้จัก เช่น 3คน

____

17) When you sit in class, do you tend to sit next to people from the same department or project? เมื่อเวลานั่งในชั้นเรียน คุณมักจะนั่งข้างคนที่ทำงานแผนกเดียวกันหรือโปรเจ็คเดียวกันหรือไม่

__ Yes เคย __ No ไม่ใช่ __ Depends แล้วแต่กรณี __ You cannot remember จำไม่ได้

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

____

18) Do you think that studying with people you know well helps you to feel more at ease in the classroom? คุณคิดว่าการเรียนครั้งนี้ เมื่อได้เรียนกับคนที่คุณรู้จักสนิทสนมกัน สามารถทำให้คุณรู้สึกไม่เกร็งเวลาเรียนในห้องเรียน

__ Yes เคย __ No ไม่ใช่ __ Depends แล้วแต่กรณี __ Not sure ไม่แน่ใจ

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

____

19) When you are assigned tasks in class and outside class, do you always get to work on assigned tasks with people know well? เมื่อคุณได้รับมอบหมายให้ทำงานในและนอกชั้นเรียน คุณจะทำงานกับคนที่สนิทด้วยเสมอ

__ Yes เคย __ No ไม่ใช่ __ Depends แล้วแต่กรณี __ Not sure ไม่แน่ใจ

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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Section 5: Learning and perceptions towards the learned content and the instructorส่วนที่ห้า: การเรียนรู้และการรับรู้ในห้องเรียน

20) Which part do you enjoy studying, the grammar part or the writing part? ในการเรียน คุณสนุกกับการเรียนส่วนไหนมากกว่า ระหว่างไวยากรณ์และการเรียน

__ English grammar หลักไวยากรณ์ __ Technical report writing การเขียนรายงานทางเทคนิค

__ Both English grammar and technical report writing ทั้งหลักไวยากรณ์และหลักไวยากรณ์

__ Depends แล้วแต่กรณี __ Not sure ไม่แน่ใจ

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

____

21) If you have to rate the difficulty in learning the writing part, how would you rate it? ถ้าคุณต้องให้ลำดับความยากลำบากในการเรียนส่วนการเขียนในคอร์สนี้ คุณจะให้ที่ลำดับไหน

__ Very difficult ยากลำบากมาก

__ Difficult ยากลำบาก

__ Quite difficult ค่อนข้างยากลำบาก

__ Average ปานกลาง

__ A little difficult ยากลำบากนิดหน่อย

__ Not difficult ไม่ยากลำบาก

__ Not difficult at all ไม่ยากลำบากเลย

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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22) If you have to rate the difficulty in learning the whole course, how would you rate it? ถ้าคุณต้องให้ลำดับความยากลำบากในการเรียนทั้งหมดในคอร์สนี้ คุณจะให้ที่ลำดับไหน

__ Very difficult ยากลำบากมาก

__ Difficult ยากลำบาก

__ Quite difficult ค่อนข้างยากลำบาก

__ Average ปานกลาง

__ A little difficult ยากลำบากนิดหน่อย

__ Not difficult ไม่ยากลำบาก

__ Not difficult at all ไม่ยากลำบากเลย

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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23) If learning this course with a native teacher, do you think it will be more difficult or easier for you to participate? คุณคิดว่าถ้าเรียนคอร์สนี้กับอาจารย์เจ้าของภาษา จะทำให้การเรียนของคุณนั้นง่ายลง หรือยากขึ้น

__ More difficult ยากขึ้น __ Easier ง่ายลง __ No change เหมือนเดิม

__ Depends แล้วแต่กรณี __ Not sure ไม่แน่ใจ

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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24) In what role do you see the instructor in? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important. 2 is less important. คุณคิดว่าวิทยากรนั้นมีบทบาทอะไรในการอบรมครั้งนี้ สามารถเลือกได้มากกว่าหนึ่งข้อ โดยถ้าเลือกมากกว่าหนึ่งข้อ กรุณาใส่ตัวเลขลำดับความสำคัญของเหตุผลหน้าประโยคที่เลือก เช่น1แปลว่าสำคัญที่สุด 2สำคัญรองลงมา

__ Teacher คุณครูหรืออาจารย์ __ Facilitator ผู้ช่วยเหลือในการเรียนรู้

__ Expert ผู้เชี่ยวชาญ __ Friend เพื่อน

__ Others อื่นๆ Please specify. โปรดระบุ_______

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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25) At what level does this course affect your performance at work? คุณคิดว่าคอร์สนี้มีผลต่อประสิทธิภาพในการทำงานของคุณมากขนาดไหน

__ Highest level มากที่สุด

__ High level มาก

__ Average ปานกลาง

__ Low level น้อย

__ Lowest level น้อยที่สุด

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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26) At what level is this course useful for you in general? คุณคิดว่าคอร์สนี้มีประโยชน์ต่อชีวิตของคุณโดยทั่วไป มากที่ระดับไหน

__ Highest level มากที่สุด

__ High level มาก

__ Average ปานกลาง

__ Low level น้อย

__ Lowest level น้อยที่สุด

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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27) At what level do you think corporate language training is important? คุณคิดว่าการอบรมภาษาในที่ทำงานนั้นสำคัญมากระดับไหน

__ Highest level มากที่สุด

__ High level มาก

__ Average ปานกลาง

__ Low level น้อย

__ Lowest level น้อยที่สุด

Please specify the reason why you selected the above answer. โปรดระบุเหตุผลที่เลือกคำตอบข้างบน

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28) If you have to define this classroom, how would you define it? You can select more than one choice. If you select more than one choice, please rate the importance in front of your choice e.g. 1 means the most important or the most gained. 2 is less important or less gained. ถ้าคุณต้องให้คำจำกัดความชั้นเรียนนี้ คุณจะให้คำจำกัดความว่าอะไร สามารถเลือกได้มากกว่าหนึ่งข้อ โดยถ้าเลือกมากกว่าหนึ่งข้อ กรุณาใส่ตัวเลขลำดับความสำคัญของเหตุผลหน้าประโยคที่เลือก เช่น1แปลว่าสำคัญที่สุดหรือได้รับมากที่สุด 2สำคัญรองลงมาหรือได้รับรองลงมา

___ A learning community ชุมชนแห่งการเรียนรู้

___ A place to relax and meet friends สถานที่ผ่อนคลายและพบปะเพื่อน

___ An English classroom ห้องเรียนภาษาอังกฤษ

___ A place to share knowledge and experience สถานที่แลกเปลี่ยนความรู้และประสบการณ์

__ Others อื่นๆ Please specify โปรดระบุ ____

Appendix vii: Summary of course evaluation (All specific names and logos have been deleted for reasons of confidentiality and data privacy protection.)

แบบฟอร์มสรุปผลประเมินความพึงพอใจการจัดการอบรม

(FM-CO-03-04)

Project / Course Writing for Engineer & Effective Grammar **Round** **Cycle** 2554

Date 29 August - 16 November 2011 **Time** Mon , Wed **Room** N/A

Time of Evaluation	1	2	3	4
Date of Evaluation	16 Nov 11			
Quantity of Assessors	9			

Part 1 **Satisfaction towards Teacher**

Teacher	อาจารย์พิมพ์ศิริ เทเลอร์	1	2	3	4	AVG.
1. Teacher's personality.		5.00				5.00
2. Teacher teaches clearly.		4.89				4.89
3. Teacher is friendly and builds the good atmosphere into class.		4.89				4.89
4. Teacher adjusts teaching style appropriate to students		4.89				4.89
5. Teacher answers clearly and directly to the point.		4.89				4.89
6. Teacher teaches at the appropriate speed.	too fast (%)	0.00				0.00
	appropriate (%)	100.00				100.00
	too slow (%)	0.00				0.00

Part 2 **Satisfaction towards Course and Subject**

Detail	1	2	3	4	AVG.
1. Subject matters are interesting and well-ordered	4.78				4.78
2. Worksheets are interesting, varied and qualified.	5.00				5.00
3. Course's session is appropriate.	4.67				4.67

Part 3 **Satisfaction towards Service**

Detail	1	2	3	4	AVG.
1. Place is appropriate.	4.56				4.56
2. Audiovisual aids (light, sound, etc.) are effective.	4.56				4.56
3. Service of officers is good.	4.78				4.78
4. Snack and drink are good.	0.00				0.00

Part 4 **Advantages from PP**

Detail	1	2	3	4	AVG.
1. After attending the class, you have gained more knowledge of English.	4.56				4.56
2. After attending the class, you can apply knowledge with work or study.	4.67				4.67

Part 5 **Other Recommendations**

1. อยากให้ทำเอกสารที่เป็น Power Point ให้มากกว่านี้เพื่อง่ายต่อการเข้าใจมากยิ่งขึ้น
2. อาจารย์มีความรู้สูงมาก สามารถถ่ายทอดการสอนได้ดีมาก
3. all good / well done.
4. อาจารย์สอนดี เข้าใจ รู้เรื่อง แต่ปัญหาคือมีงานมารบกวนสมองเยอะมาก ทำให้เครียดและไม่มีเวลาทบทวนเรื่องที่เรียน ๆ ไปแล้ว หากไม่เครียดและมีเวลาทบทวนคิดว่าจะเกิดประโยชน์มากกว่าที่เป็นอยู่

Appendix viii: Theory-driven and data-driven data analysis as an iterative process

To illustrate the iterative process of data analysis in this research project, I provide two examples to clarify how the analysis is 'theory-driven' and 'data-driven'. Whereas the analysis in example 1 begins with the theory, example 2 exemplifies the data-driven approach in which the data requires more literature relevant to the emerging concepts to be explored.

Example 1

Initially, the first theoretical framework (based on the literature review) was created for the research setting originally planned i.e. a private English language school in Bangkok, Thailand. In this framework, the literature included:

1) Communities of practice, i.e., identities of newcomers and old-timers, legitimate peripheral participation, identity trajectories, participation through the ability to negotiate and construct identity (the importance of power relations and relationships among members)
2) Adult learners and adult learning, i.e., adult learning in CoPs, adult learners in ESL and EFL classrooms
3) Learning English as a second/foreign language, i.e., the English language and its discourse in ESL and EFL settings
4) Relationships and tensions, i.e., Thai culture, client and service provider relationship in education

When the research setting was changed to PP, this theoretical framework provided sensitising concepts in analysing data. Some patterns emerging in the data during data analysis were driven by concepts in this theoretical framework. This kind of data analysis was thus theory-driven. An example of the 'theory-driven' data analysis is shown below:

Extracts	**Themes and subthemes**	**Sources**
I will have to try to understand technical terms or how certain words are used in the engineering field. In a way, the instructor is not an old-timer but a newcomer in the engineering field. For example, Khun Pat tried to explain how the term 'calculation' means in their field.	Identity negotiation of a newcomer (the classroom instructor)	Fieldnotes on Monday 19 September 2011
This is the fourth week of my data collection. I feel that I have begun to feel that I am 'one of them'. Whenever I teach a corporate class, I think that national culture is not really a problem for me. I can understand my students in terms of the relations of their behaviour and being Thai. However, what I have found more difficult and which I sometimes struggle is to fit in the classroom environment or the culture of the organization.	Identity negotiation of a newcomer (the classroom instructor) -Using national culture to become one of the community members	Fieldnotes on Monday 26 September 2011

Extracts	Themes and subthemes	Sources
This week, the students got to write a small paragraph and some of the tasks actually were related to their identities e.g. when they were assigned to write a small paragraph in their proposal regarding what they want to propose to their boss/supervisor. They seemed more active as well when they could relate the content to their real life. At the same time, it is the situation in which I got to negotiate my identity as in trying to learn more about the student's work settings. The students said something about their work e.g. complaining about their work quite explicitly. The word 'เครียด' is what I heard quite often when the students relate themselves to work.	Identity negotiation of a newcomer (the classroom instructor) - Learning about insiders' stories i.e. gossip within the community	Fieldnotes on Wednesday 28 September 2011

In these extracts, while the principal theme in the data analysis (i.e. 'identity negotiation of a newcomer') was theory-driven, the sub-themes were in fact 'data-driven'. That is, the themes of newcomers negotiating identities via shared national culture and participating in the community's gossip had not been identified in the theoretical framework. This led to the review of the existing theoretical framework and a revised framework was created. Unlike the previous framework, the literature reviewed later covered new concepts such as the notion of gossip in communities of practice. Moreover, the notion of a 'shared repertoire' of the same national culture also became more focused.

Based on this revised review of the literature, the later stage of data analysis, involving gossip or shared repertoire of national culture (as existing in the current framework at the time), became 'theory-driven'. Below is an example of theory-driven data analysis in connection with the gossip and shared repertoire of national culture. It should be noted that apart from illustrating the theory-driven data analysis, the different sources of the extracts i.e. transcripts and fieldnotes also show how data was 'triangulated' in this research project.

Extracts	Themes and subthemes	Sources
Teacher: 'Want more recognition' means want to be accepted. Well, some people work and you know people steal their scenes. *Nancy: Yes.* *TM: Like Pii Monet. (the participant who dropped out because he resigned from his job.)* *Teacher: Well, you know…* ***'Stick gold on the back of the Buddha[13]',*** *some people don't like it. Whatever you do, it has to always be sticking gold behind the Buddha. Nobody knows. Nobody accepts you. Then you don't want to do it. It gets boring.* *TF: Yes, boring…sooo boring.* *Teacher: 'Want more recognition' means want to be accepted. Well, some people work and you know people steal their scenes.* *Nancy: Yes.* *TM: Like Pii Monet. (the participant who dropped out because he resigned from his job.)*	Identity negotiation of a newcomer (the classroom instructor) - Gossip to become one of them - Understanding idiomatic expressions = shared repertoire of the same national culture i.e. Thai	Transcript on Monday 10 October 2011

[13] For the definition of this idiomatic expression, see the footnote on page 97.

Extracts	**Themes and subthemes**	**Sources**
I made a joke ของขึ้นตลอด when they talked about their boss and expat colleagues, as I feel that this would be something the students can relate themselves to, according to what I found out about them during Monday's lesson.	Identity negotiation of a newcomer (the classroom instructor) - Gossip to become one of them - using Thai to participate in gossip (and humour) = shared repertoire everyone understands	Fieldnotes on Wednesday 12 October 2011

<u>Example 2</u>

At the beginning of my fieldwork, I entered the classroom without reviewing literature on humour. However, as humour emerged as a significant factor in the data, the analysis then included humour as an important theme. This part of the data analysis was therefore 'data-driven'. Below are extracts illustrating the 'data-driven' analysis with regard to the theme of humour.

Extracts	**Themes and subthemes**	**Sources**
From this week, there are two participants which have rather distinctive characteristics in class. Nancy appears to know who is who in the company, especially the expats. Also, it can be seen that one student (Donald) appeared to have the sort of 'joker' identity among participants in the classroom. Jokes seem to actually be an important concept which can create the classroom to be a comfort zone contrasting to a stressful environment at work.	Humour - Informal environment = comfort zone	Fieldnotes on Monday 12 September 2011
The class began with chats and jokes. One student (Bert) even made jokes with the teacher and the whole class laughed. It seems to me that jokes play a significant role in building closer, more informal relationships. However, is this restricted to the Thai cultural sense only? It needs to be found out.	Humour -informal relationships	Fieldnotes on Monday 19 September 2011
Also, I began to realize who the 'joker' is in class (Donald) and that taking the piss out of your classmate is acceptable (Nancy and TM) and know that using jokes creates a more comfortable learning environment for the students.	Humour - Teasing humour - informal environment	Fieldnotes on Wednesday 21 September 2011

After humour emerged as a significant theme, I then began to review humour literature, with special attention to humour in communities of practice. In doing so, I was including humour in the theoretical framework. Thus, it can be said that after this stage the data analysis concerning humour (especially that involving humour and teasing humour in connection with power relations in communities of practice) became 'theory-driven'. Next are extracts which exemplify 'theory-driven' data analysis in relation to the theme of humour and power relations in communities of practice.

Extracts	**Themes and subthemes**	**Sources**
Teacher: *What are your friends doing?* *Nancy:* *I don't know either. [laughs]* *TM:* *[laughs]* *Nancy:* อะไรของเอ็ง *TM:* *[laughs]*	Humour - Nancy teasing TM using the pronoun เอ็ง = more power but closer and informal relationship	Transcript on Monday 17 October 2011
Khun Nancy talked to Khun TM. They seemed to be really close and make jokes with each other quite comfortably. Then, she delegated all the tasks to people in her group. Did this show power relations between her and others in class?	Humour -Power relations between Nancy and TM, and Nancy and other participants	Fieldnotes on Monday 17 October 2011

The above extracts signify the power relations between TM and Nancy observed through the use of humour. However, to conclude the argument that Nancy has more power in the relationship (as seen through how she uses teasing humour) I triangulated data from other sources. Some of the extracts used in this theory-driven analysis are provided below:

Extracts	**Themes and subthemes**	**Sources**
TM answered *'yes'* to the question '*When you sit in class, do you tend to sit next to people from the same department or project?'* Further to this answer, he also wrote in the questionnaire that *'the person sitting next to me has better English.*'	Power relations between Nancy and TM	Questionnaire
Teacher: *Khun Nancy, have you finished?* *Nancy:* *I let Nong TM write 'I let Nong TM write for me…let my servant write for me'. [laughs]* *TM:* *[laughs]* *Teacher:* *[laughs]*	Power relations between Nancy and TM	Transcript on Wednesday 16 November 2011

Appendix ix: Excerpts from audio transcripts

Transcript of class 7 September 2011

Teacher: อาจจะวางไว้แค่ตรงนี้

Donald: อาจารย์ไว้ตรงนี้เสียงจะเข้าหรือเปล่าครับ ไปนู่นครับด้านหน้านู้น

Students: [laugh]

Donald: โดน โดน

Teacher: เอาล่ะ ทีนี้ มองเห็นไหมคะ อันดับหนึ่ง

Donald: โอเคแล้ว

Nancy: โอ๋ เจ๋งจริงน้องต้อ จริงๆก็ได้นะ พี่ว่าworkล่ะ

Bert: แต่เราจะเขียนยังไง

Kay: พอได้ เออๆ เปิดมู่ลี่

Teacher: เอาไงดีคะ ปิดหรือเปิด

Nancy: เอ็งไม่ต้องเปิดทุกดวงได้ป่ะ

TM: ไม่ได้ เป็นสวิตช์

Teacher: ไม่เป็นไรค่ะ ok so โชคดีมากคนที่ไม่มาเมื่อวาน หรือว่าโชคร้ายดี วันจันทร์ no homework

Students: อ๋อ

Teacher: But actually before we move onto that อาจจะต้องอธิบายย้อนกลับไปนิดนึงเนอะ เพราะว่าคนที่ไม่มาเรียน เค้าจะไม่getว่าเราทำอะไรไป Let me just mmm (finding the right files to review) แต่ถ้ามันขึ้นอย่างนี้แปลว่าจะไม่หายใช่ไหมคะ ไอ้ตัวนี้ ไอ้ตัวwarningน่ะค่ะ

Bert: ตรงนี้ กด โอเคฮะไม่หาย

Students: [laugh]

ND: พี่เบิ้มไฟฟ้า นะพี่เบิ้ม

Students: [laugh]

Teacher: So anyway this is what we did. Yesterday we uh did some review yeah? แล้วก็พูดไปตั้งแต่soc right? เป็นnoun pronounพวกนี้นะคะ ทวนทุกอย่าง and then we focused on one more thing which is umm..คำนี้น่ะคะ adjectives เราบอกว่านอกจากไอ้พวก quantifiers, adjectives… these are the other adjectives ซึ่งคนส่วนใหญ่เหมือนจะใช้เป็นแต่ที่จริงใช้ไม่เป็นหรอก one, another and other คือที่เราเรียนไปoneแปลว่าอะไรคะ

Students: หนึ่ง

Teacher: หนึ่ง anotherคือ

Students: อีกหนึ่ง

Teacher: อีกอันนึง other ก็คือ

Students: อื่นๆ

Appendix ix: Excerpts from audio transcripts (cont.)

Transcript of class 2 November 2011

Teacher:	*'Renewable'. Can you give me some examples?*
B Piping:	*Wind. Solar.*
TF:	*No. it's….*
B Piping:	*It's wind and solar.*
Nancy:	*They're expats, you know. They take 'vacation' for a month.*
TF:	*No, it's bagasse.*
B Piping:	*No, it's not.*
Teacher:	*Well, I only asked because I'm not sure.*
TF:	*It has be to be reused.*
B Piping:	*Solar…*
TF:	*Corn stover.*
B Piping:	*It's solar and wind.*
TF:	*They're not used and reused.*
Teacher:	*Then what are they?*
B Piping:	*They belong to the 'renewable' group?*
Teacher:	*If we think that way, then 'hydro' must belong to renewable as well.*
B Piping:	*True.*
Teacher:	*Can you tell me since you are in the industry?*
Students:	*[laugh]*
Teacher:	*What are 'renewables'?*
Bert:	*'Renewables' are energy that will not go empty. No investment. Wind..never empty…solar.*
Teacher:	*So, why is it (hydro) separated?*
B:	*Does hydro require investment?*
Nancy:	*It can go empty.*
Bert:	*'Hydro' has some limitations. In some areas with drought, it won't work. And the construction is different. It's a big 'construction'.*
ND:	*Now, it will never go empty.*
Teacher:	*Yes, now we want it (the flood) to go empty but it won't. Now, it's an opportunity. Have to rush. (to use the water from the flood to generate power)*
Students:	*[laugh]*