

A Review of Language Teachers' Identity Development: A Focus on Cultural Identity Theories

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ABSTRACT

Teacher identity has been considered among the most influential key factors in the realm of teacher education. Studies on teacher identity help teacher educators to find new and conducive approaches to develop teacher identity in different contexts. This study is a theoretical review aiming to accentuate the recent underlying concepts of teacher identity, language teacher identity, and language teacher cultural identity. To those ends, we scrutinize the related issues such as the different perspectives about identity; key concepts in teacher identity including teacher professional identity, teacher motivation and identity, teacher emotion and identity, and narratives and teacher identity along with non-native English language teacher identity construction and reflexivity and language teacher identity. Moreover, a review of the related theories about cultural identity has been done and presented to address the most referred theories of cultural identity. Finally, some concluding remarks about the theoretical underpinnings of language teacher cultural identity have been discussed.

Keywords: Cultural Identity, Narratives, Professional Development, Positioning Theory.

Introduction

Due to its ubiquitous nature, identity has been discussed and debated in different realms of education. Identity can be considered as the characteristics of an individual which are specific to that individual; moreover, such characteristics can be of relationships to others (Pennington, 2015). The relativity of perceptions is the origin of emerging different dimensions of identity which have special social meanings (Pennington & Richards, 2016). Nonetheless, it is without saying that identity and its related dimensions are not that much easy to be listed and announced since the connections which an individual makes with different groups create different "affinities". This is what Gee (2001) mentions as a leading factor for identity change. This means that identity is in a never-ending process of construction and reconstruction which makes it an important inquiry to be critically investigated .

It is without doubt that identity construction is the major factor associated with maturing human being in the social context (Pennington & Richards, 2016). Different contexts will ask for different types of identity negotiation which, in its own place, lead to construction and reconstruction of identity. Hence, it can be said that identity is not a fixed characteristic of human being; meaning that interactions among people can lead to construction and reconstruction of identity (Vargheese, Morgan, Johnston & Johnson, 2005). The continuous process of construction and reconstruction of identity will, finally, reinforce some of the behaviors, values, beliefs, assumptions, and thoughts of individuals. Here, the role of new experiences is very influential in the process of constructing and reconstructing individuals' identity. As Lave and Wenger (1991) and Wenger (1998) state new experiences which originate from the widening of social networks in which an individual interacts, may cause that individual to construct, modify, and reconstruct his/her identity. Sometimes, even, the myriad number of communities of practice (Wenger, 1998) may cause identity dilemma for one who engages in those communities of practices. It is believed that such dilemmas may lead to construction and reconstruction of an individuals' identity through self-reflection. (Pennington & Richards, 2016). Individuals such as teachers who are within different communities of practice may involve in different processes causing the construction and reconstruction of their identities .

Teacher education research from long time ago, with more attention in recent past two decades, focuses on identity research as a window to develop our understanding of teaching and teacher learning (Pennington & Richards, 2016). There is a keen interest in the past two decades on the investigation of

identity in language teacher education, language learning and teaching, as represented in encyclopedias and related handbooks (Meihami & Salīte, 2019; Norton & Toohey, 2011; Tsui, 2007, Zuengler & Miller, 2006). Teachers' identity is at the center of investigations in recent years because of the potentiality it has to show teachers' professional development (Kubanyiova & Crookes, 2016; Tao & Gao, 2018). The spread of research on teacher identity can be manifested in the theses, dissertations and published papers in different journals such as *Journal of Language, Identity, and Education* (Rashidi & Meihami, 2017, 2019; Norton, 2013).

Identity: From Biological to Poststructuralist and Ecological Perspectives

In the process of our education, we are influenced by our teachers in different ways. Teachers, as the key agents in the process of learning, have direct influence on the learning of the students (Harris & Rutledge, 2010; Jennings & Greenberg, 2009). It has been a leading factor pushing educational researchers to direct their studies to understand different aspects of teachers' professional development including their identity development. It is due to the fact that teachers' identity development has a direct relationship with teachers' quality of teaching, their motivation to teach, and their decision making quality, among many other issues (Beauchamp & Thomas, 2009; Buchanan, 2015; Nichols, Schutz, Rodgers, & Bilica, 2016; Schutz, Cross, Hong, & Osbon, 2007). However, despite the many number of research studies conducted about teachers' identity development; it is still in its infancy because of our little understanding of how teachers' identity is formed, changed and influenced (Schutz, Francis & Hong, 2018). Given that, a meticulous review of literature about identity and teacher's identity should be done to see how the issue has been approached during recent years.

The biological perspective toward identity, called a traditional perspective, puts identity along with the genetically transferred characteristics of human beings such as skin color or body size. For instance, Baron-Cohen (2003), a biologist, referred to all the behaviors, way of thoughts, and values to be genetically endowed. It is why, as Block (2007) stated, we point to our nephew and say, he is just as his father. According to this perspective, then, identity of someone or, at least, part of it can be transmitted through gens in a fixed and immutable manner. A very close perspective to the biological one is the social-structuralist approach. According to social-structuralist approach to identity, an individual's identity is recognized and determined by his membership in a

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specific community which has its own religion, social class, cultural issues, etc. Consequently, one's identity is a fixed entity since he/she is in a community that its values have been already determined. According to Block (2007, p. 12) the central concept which is shared by biological and social-structuralist perspectives toward identity "is the belief that individuals are formed and shaped— in a word, determined – by formations which precede them, be these biological or social in nature." The two perspectives have one more commonality and it is the school of thought which they are originated from: The Essentialism. Bucholtz (2003, p. 400) define essentialism as:

the position that the attributes and behavior of socially defined groups can be determined and explained by reference to cultural and/or biological characteristics believed to be inherent to the group. As an ideology, essentialism rests on two assumptions: (1) that groups can be clearly delimited; and (2) that group members are more or less alike .

Based on the quote, one can argue that the essentialism school of thought asserts that an individuals' identity is determined either biologically or environmentally and it will be fixed and immutable. Nevertheless, essentialism was not a school of thought without criticisms. These criticisms brought about the emergence of new school of thought calling post-structuralism for human determinations including identity. Although post-structuralism is vague in definition, its simplest definition can be "surpassing of structuralism" (Block, 2007). Moreover, as Smart (1999, p. 38) declared, post-structuralism has a "critical concern" encompassing :

(i) the crisis of representation and associated instability of meaning; (ii) the absence of secure foundations for knowledge; (iii) the analytic centrality of language, discourses and texts; and (iv) the inappropriateness of the Enlightenment assumption of the rational autonomous subject and a counter, contrasting concentration on the ways in which individuals are constituted as subjects .

By scrutinizing the above mentioned quote, one can assert that the post-structural school of thought believes in mutability of identity in social contexts and with the dialogic role of language, text, and discourse. It is no longer thought that identity is something pre-determined.

The key terms in post-structuralism about identity are subjectivity and discursive construction. According to Weedon (1997) subjectivity referred to all the conscious and unconscious understandings which an individual has about him/herself, his/her emotions, and thoughts about the world around them. It means that each individual is in constant changing process regarding his/her identity. Weedon (1997, p. 32) mentioned the characteristics of subjectivity as

“precarious, contradictory and in process, constantly reconstituted in discourse each time we think or speak.” Implicitly, Weedon referred to the process of identity construction and reconstruction in the community we practice. Moreover, post-structuralism toward identity asserts the discursively constructed nature of identity. Discursive activity is related to all of the semiotic activities and behaviors existing in the society around an individual. These semiotic properties will influence the construction and reconstruction of an individual’s identity (Block, 2007). That said, Delanty (2003, p. 135) stated that

Identity becomes an issue when the self ceases to be taken for granted ... Today, identity has become an issue because the reference points for the self, have become unstuck: the capacity for autonomy is no longer held in check by rigid structures, such as class, gender, national ethnicity. The self can be invented in many ways. The contemporary understanding of the self is that of a social self formed in relations of difference rather than of unity and coherence. Identity becomes a problem when the self is constituted in the recognition of difference rather than sameness .

It can be understood from what Delanty (2003) stated about post-structuralism school of thought that individuals enter to a process in which they swing from a balanced identity to an unbalanced identity and, again, to balanced identity though interacting in different social activities and constructing discursive identity from the differences rather than similarities .

One more theory to approach identity is a sociocultural theory which is the origin of ecological perspectives regarding identity construction and reconstruction (van Lier, 2011). Within the ecological perspective on identity two concepts should be defined and described: Conceptual self and affordances. The central issue in the ecological perspective to identity, according to Edwards and Burns (2016), is conceptual self as referring to the way an individual perceives him/herself, the way he/she thinks others think about them, his/her role in constructing their beliefs and vice-versa. Van Lier (2004, p. 115) also stated that the self can be thought of as “an ongoing project of establishing one’s place in the world”. The sociocultural theory on identity pointed out that identity construction and reconstruction can be fulfilled through the construction and reconstruction of self by participating in social, political, and perceptual interactions. Moreover, as another key concept of ecological perspective on identity development, affordances refer to the “opportunities that the environment presents, which may or may not be acted on. Perception of these affordances is guided by activity” (Edwards and Burns, 2016; p. 736). This

brings to the mind the concept of agencies based on which an individual may or may not be able to make a choice, control doing an activity, or self-regulate; consequently, the goals will be in the streams of personal and social transformation (Duff, 2012). That said, a sociocultural approach to agency aims to evaluate the way individuals do different actions based on social contexts and cultural tools which construct ones' beliefs, values, assumptions, and ways of acting (Lasky, 2005; Wertsch, 1991) or in one word: ones' identity.

Key Concepts in Teachers' Identity Development

Teacher Professional Identity. It is not easy to define teacher professional identity as it has been declared by researchers in the realm of teacher identity (Beijaard, Meijer & Verloop, 2004; Richardson & Watt, 2018). One reason for such vagueness in the definition of teacher professional identity development may be due to the aspects ascribed to teacher profession. Teacher schema is not the same in the world; consequently, what teacher means in a European country may not be the same as how the notion of teacher is approached in an Asian country (Richardson & Watt, 2018). Moreover, professional identity is approached to through the sociocultural lens as the "an active process of phenomenological self-construction within the flow of daily activities, past and present" (Oslen & Buchanan, 2017). Given that, all the activities which a teacher does with regard to the phenomenon of teaching in a community or multiple communities through the complex process can shape their professional identity. What is more important when talking about teacher professional identity is that professional identity is, more often than not, constructed outside teacher themselves and their preservice education as Miller (2009; p. 175) stated that

the negotiation of teachers' professional identities is...powerfully influenced by contextual factors outside of the teachers themselves and their preservice education.... [T]he identity resources of the teachers may be tested against conditions that challenge and conflict with their backgrounds, skills, social memberships, use of language, beliefs, values, knowledge, attitudes, and so on. Negotiating those challenges forms part of the dynamic of professional identity development ...

Here, it should be stated that teacher professional identity is constructed and reconstructed by combining teachers' characteristics to the environment characteristics. It is the reason why teacher professional identity is not a straightforward concept since the peripheral around the teacher which creates the characteristics around them is very multifaceted by its very nature .

There is a relationship between teacher professional learning and identity. Zeichner and Gore (1990) described three aspects of teacher professional

learning and identity, including “influences of experiences prior to teacher education; experiences during teacher education (academic and practicum) and the influence of workplace culture after they commence teaching” (Williams, 2010; p. 640). According to Zeichner and Gore (1990) a great deal of the professional identity of teachers had been shaped by their pre-date education encompassing their own school time experiences. Close to this concept is what Goodson (1992) stated about the importance of including teachers’ life experiences and background as the central issue which shapes their professional practices and, finally, their professional identities. Moreover, Britzman (2003) suggested that in the process of professional identity development, teachers have a struggle for voice in the social interactions. Consequently, teachers need to negotiate their voices to find a fine-tuned place for their professional learning .

Teacher Motivation and Teacher identity. Individuals’ motivation is in direct relation to their self and identity in that self and identity can predict the way “people are motivated to do, how they think, and make sense of themselves and others, the actions they take, and their feelings and ability to control or regulate themselves” (Oyserman, Elmore, & Smith, 2012, p. 70). However, as the researchers (e.g., Butler, 2014; Richardson & Watt, 2006; Roth, 2014) stated there is one important difference between the notion of everyday motivation and the teachers’ career motivation in that unlike the everyday notion of motivation, teachers’ career motivation is multidimensional, complex, and responsive to contextual factors. There are various theories related to motivation, meticulous analysis of which can answer the question of how identity exercises its influences on what teachers may be motivated to do or not to do. According to Richardson and Watt (2018) the main theories to be scrutinized are in relation to teachers’ self-efficacy, why teachers choose to teach, and what teachers aim to achieve .

To start with, teacher self-efficacy was established based on social cognitive theory of Bandura (1997). One of the dominant theoretical framework for measuring teacher self-efficacy was the one proposed by Tschannen-Moran and Woolfolk Hoy in 2001 based on which different dimensions of teacher self-efficacy including student engagement, instructional practice, and classroom management can be measured. The three dimensions have association to teachers’ identity development. As concern to student engagement, teachers’ identity can direct this engagement either in positive or negative ways. With regard to instructional practice, one can assert that it is in direct relation to

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instructional and professional identity. Moreover, classroom management and the discourses which are transmitted in it can be of different types due to differences in teachers' identities. To put it in nutshell, the behaviors which are produced and reproduced based on the teachers' current identity and their self-efficacy may have influences to reconstruct new teachers' identity and new practices. All in all, the relationship between teachers' identity and their self-efficacy is a two-way process in which both can have impacts on one another .

Furthermore, the factors motivating an individual to choose teaching carrier have relationship to teachers' identity development. Different models and frameworks such as factors influencing teaching choice (FIT-Choice) by Richardson and Watt (2006) have been offered to investigate the multidimensional aspects of teacher career choice and their initial teacher identity. For instance, the FIT-Choice framework contributed to track down teacher identity development from their commerce to teaching profession to different time intervals. Watt and Richardson (2008) used FIT-Choice framework to address the motivation of teachers. They found that there are three types of beginning teachers based on their motivation for choosing teaching as their careers. The first type was the teachers who were highly engaged persisters. These teachers were the most motivated teachers based on the values of their inherently done activities. They liked to work for the improvement of social conditions. The second type was called highly engaged switchers who were similar to the first type with one big difference and it was the fact they did not want to continue the teaching profession for a long time and planned to have another career in the future. Ultimately, the third type of beginning teachers based on their motivation profile was lower engaged desisters who were not motivated with their teaching profession since they had adverse practicum experiences. Later on, in 2010, Watt and Richardson reached to the fact that there were transmitting among the lower engaged desisters to highly engaged persisters due to the rewarding factors they have obtained. Based on what reviewed, Richardson and Watt (2018) asserted that

Personal and social identities are responsive to different contextual factors and influence what teachers are motivated to do, the action they will take to achieve their goals, how well they will "fit" within the work culture of the school, their work satisfaction and whether the resources available to them support or undermine their commitment, persistence and identity as a teacher (p. 42).

One more important issue about teacher motivation and teacher identity is teacher goals to achieve. Schools are as "achievement arena" for not only students, but also teachers. Schools are as "achievement arena" for not only

students, but also teachers. Teachers enter to schools with different professional identification, commitment, and work satisfaction to achieve some goals. Bulter (2007) developed an approach called Goal Orientation for Teaching (GOT) to examine teachers' goal of teaching. Her GOT approach includes five goals to examine teachers' goal of teaching: Relational goals (to create a close rapport with students); mastery goal (to develop their professional knowledge about teaching); ability-approach goals (to illustrate their abilities in teaching); ability-avoidance goals (to hide their inabilities in teaching); and work-avoidance goals (to evade teaching by doing as little as it can be for time passing). The first three goals mentioned, relational goals, mastery goals, and ability-approach goals, have positive influence on the motivation of a teacher to teach and, probably, his/her identity. When a teacher establishes a good rapport with his/her students, improves his/her knowledge to convey the related notions and concepts to the students, and seek new abilities to find influential competences in his/her teaching; that teacher will develop his/her instructional and professional identities. However, the other two goals, ability-avoidance goal and work-avoidance goal, which are detrimental to teachers' motivation will lead to practices by the teachers which have detrimental effects on teachers' identity. When a teacher has ability-avoidance goal and work-avoidance goal as his/her teaching goals, he/she cannot achieve professionalism in teaching career; consequently, he/she cannot establish good rapports with the students; leading to gradual decreasing in his/her motivation and final leave out.

Teacher Emotion and Teacher Identity. Emotion or affective dimension is an inseparable part of teachers' teaching. Emotion is a kind of psychic energy which teachers invest in their experiences, practices, and their identities to determine what matters to them (Grossberg, 1992; Harding & Pribram, 2004). There were some studies (e.g., Schutz & Zembylas, 2009; van Veen & Slegers, 2006) indicating the influential effects of emotion in teachers' professional identity construction. Day (2018), stated that the direct relation between emotion and teachers' professional identity development is self-evident since it is through understanding the emotional messages of the classrooms that a teacher can use his/her professionalism to forward the process of teaching. Owing to this, it is worth mentioning a quote from Wróbel (2013, p. 581) who described teachers as "emotional labor" stated that

it seems obvious that emotions play an important role in the workplace.
This can be true especially in the case of teachers whose role is not

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only to teach, but also to establish and maintain a learning-friendly environment. In practice, it may mean showing enthusiasm while conducting classes, reacting with empathy to pupils' worries and needs, hiding fatigue and annoyance or displaying positive emotions even when pupils are being difficult and rude. Teachers have to educate and, at the same time, manage their own emotions to meet the expectations associated with their profession ... In other words, they perform emotional labor.

It is the responsibility of the teachers to understand the emotional care of their students through managing their professionalism. Given that, to do so, teachers will practice activities which in its places develop their professional identity during time. These responsibilities can be done through "deep acting" which means that the teachers understand the emotional requirements of the classroom arena and act as to fulfill its requirements (Grandey & Gabriel, 2015). However, due to some negative connotations which the word "labor" has, some proposed that teaching is an emotional work (Day, 2018). Based on the notion of emotional work, the teachers use authentic emotional acting with the abilities they have to manage the emotional requirements of their classrooms. However, either called emotional labor or emotional work, the teachers' emotional practices have undeniable effects on their process of their identity development .

Narratives and Teacher Identity. As it was stated elsewhere in this study, narratives and identity are closely connected to each other. Narratives can be thought of as the primary vehicle for forwarding and expressing identity and those who are acting as narrative analysis do their best to know us and our process of identity development (De Fina, 2015). The insightful quote by Bruner (1994, p. 694) which stated "in the end, we become the autobiographical narratives by which we 'tell about' our lives" can show the interconnected relationship between narratives and identity. It is worth mentioning that it was 1990s when the importance of narratives made the researchers in the field of social sciences to pay more attention to narratives; leading to call the decade as "narrative turns". After that time, the narrative analysis was used in multidisciplinary studies, if not trans-disciplinary ones, with employing different methodologies. Accordingly, there is not much disagreement about the capacity of narratives as the tools for negotiating both individual and collective identities. Here, it is worth mentioning that some researchers (e.g. De Fina, Schiffrin, and Bamberg, 2006) believed that to use narratives and narrative analysis as to examine and investigate identity, one should come to the understanding that "identities are not sets of characteristics that can be ascribed to individuals or

manifestations of individual essences, but emerge through semiotic processes in which people construct images of themselves and others” (De Fina, 2015; p. 351). Thinking in such manner about identity is the long-lasting dispute between what social constructivists have argued about identity in comparison to the way essentialists asserted about the notion.

There have been mentioned two paradigms of narrative analysis when identity is at center: Biographical and Interactionally oriented approaches (De Fina & Georgakopoulou, 2012). The biographically oriented narrative analysis considers that the “narrative has itself a positive effect on self-identity ... people may hold different and sometimes conflicting images of themselves, biographical approaches still tend to see the process of life-storytelling as achieving integration through different mechanisms” (De Fina 2015; p. 352). According to Gregg (2011), biographical approach to narrative analysis focuses on the cognitive and psychological implications; including autobiography. The interactionally oriented approach to narrative analysis pays attention to the interactions among narrators, co-narrators, and audiences. According to De Fina (2015)

Cognitive and psychological issues are not at stake here, because most interactionists tend to concentrate on the social rather than mental aspects of all semiotic processes since they believe that it is through such social constructions that ideas and images are created and circulated. Identity therefore is literally in the doing, rather than in the thinking, and it is this doing that is amenable to observation for discourse analysts. (p. 352-3)

This shows that the interactionally oriented approach to narrative analysis is in association to ethnomethodologically oriented approaches (Garfinkel, 1984; Spradley, 1979) “in that the focus is on close observation of participants’ local interactions and the ways in which they manage discursive categories. Identity studies in the interactionist perspective have also been greatly influenced by work in conversational analysis” (DeFina, 2015; p. 353). It is important that this current approach to narrative analysis focused not only on the story telling, but also the participation of the individuals in an activity. This approach and ideology, in its place, produced proponents of Membership Categorization Analysis (MCA) whose argument was that how individuals participate in an activity and create membership category. For MCA proponents, the analysis of identity started from the basic observations of how individuals at local level interact with each other rather than how individuals’ characteristics such as their genders and classes may affect their narratives. To put it in another way, MCA

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proponents are interested in how individuals participate in different groups and how they accomplish social activities .

Moreover, the researchers who worked studied about identity through analysis of narratives paid attention to another key term called “indexicality” originated from linguistic term “index”; meaning that referring to a social element or context without explicitly mention them. De Fina (2015) stated that “[t]hrough indexicality, associations are created between specific sounds, words, discourse constructions or styles, and social characteristics or identities” (p. 353). Given that, for instance, as a part of interactionally oriented approach to narrative analyses regarding identity, one can use different accents or wordings in his/narratives to affiliate or distancing him/herself with a specific group. Ultimately, it should be stated that indexical processes are the origins and sources of many identity works based on narratives produced discursively or actively by the narrators .

Having discussed the relationships between narratives and identity, it is necessary to focus on such relationships in teacher identity. Teachers, as it was stated earlier in different parts of the current study, are “great” storytellers regarding their profession as teaching. In research regarding teacher identity, narratives have been shown to have great potentiality to track down the development of teacher identity. Accordingly, it can be assumed that narratives produced by the teachers can be either biographically or interactively analyzed. It is all depending on the purpose of the study in which if one asks for cognitive and psychological aspects, he/she may use biographical; nonetheless, if one asks to investigate the interaction among different stakeholders of a narratives and the activities as live narratives it is better to use interactionally oriented approach .

Teacher Identity and Positioning. The relationship between narrating self and the story of world self is the center of a theory about narrative identity which is called positioning theory. The theory was first proposed by Davies and Harré (1990) as a theory of discourse analysis. Davies and Harré (1990; p. 48) sought to investigate how “the discursive process whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced story lines” are followed. Consequently, the central tenet of positioning theory is the inclusion of interactions. This means that the narrators can locate themselves in different positions. Given that, Bamberg (1997) proposed three positions in which the narrators can locate themselves. The first position is when the narrator puts other’s characters in the world of the story; meaning that the narrator conveys self-image and other charters’ image into the

world story and creates and evaluates the actions of others. In the second position, the narrator puts his/her position in relation to interlocutors in search for telling them about his/her current self. In the final position, the narrator wants to ask the question of “who am I?” and tries to position him/herself beyond the current status. It should be stated that it is not easy to make clear border among the three positions which make positioning theory a difficult one to be used (De Fina, 2015) .

As stated, positioning theory is in direct relationship to identity development. When narrators position themselves in an interaction, they try to conduct some activities based on that position and associate themselves to specific characters. This will lead to identity practice in those positions which, later on and in step-wise manner, will become part of their identity. Hence, when teachers position themselves in interactions with different interlocutors such as students, school managers, educational policy makers, so on, they practice different discourses which creates their identity. In other word, it is a process between being and becoming. By being located in different positions, the teachers’ identity become as the way those positions are. When, for instance, a teacher puts him/herself in the position of an action researcher, he/she conducts some related activities such as reading academic papers, participating in conferences, and doing reflection on classroom practices which create his/her part of professional identity as disciplinary identity. Through reflexive and interactive positioning (Davies & Harré, 1990) teachers can either accept or reject their own and others ascribed positions and, ultimately, construct or reconstruct new identities of different types for themselves .

Key Concepts in Language Teachers’ Identity Development

In this section, two key concepts of language teachers’ identity including non-native English language teachers and identity construction and reflexivity and language teachers’ identity construction are reviewed .

Non-native English Language Teachers and Identity construction. It is believed that in either ESL or EFL contexts, identity is a complex phenomenon, as Kumaravadivelu (2014) stated, especially for the non-native English language teachers (hereafter NNELTs) due to challenges they encounter in their teaching profession (Zhang & Zhang, 2015). Consequently, some factors such as speakers’ accent, cultural and behavioral variations, English proficiency, lived experience variations, etc. have direct association to the professional practices of English language teachers (Davies, 1991; Davis, 2006; Kubota, 2002). Furthermore, if the context of English language teaching is an

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ESP one, other factors such as content related knowledge should be taken into account. NNELTs are, more often than not, under the pressures of dialogues according to which teaching standard English is defined in favor of native English speakers. This will influence the identity investments of the NNELTs; hence, their agency as an English teacher is also become influenced. Accordingly, some struggles may be created between NNELTs and their students about who is a legitimate native English speaker (Holliday, 2008). Given all that, there should be stated two main conflicts which NNELTs have during their identity development. First, it is related to the discourse which is created in their classrooms about the essence and nature of native speaker English language teachers. Second, the change of their agency causing their practice change and, ultimately, their identity .

Unlike native English language teacher identity development which has plethora of investigations (Block, 2007; Morgan, 2004; Norton & Toohey, 2011; Park, 2012), NNELTs identity development research has paucity of studying. Moreover, the studies investigated NNELTs did not lend themselves solely to professional identity development (Ben Said and Shegar, 2014). The point is that, recently, English has been conceptualized with World Englishes (Canagarajah, 2006) based on which the identity of both NNELTs and native English teachers' identity should be defined in accordance to the principles of world Englishs. As Canagarajah (2006, p. 202) stated "defining one's identity based on membership in diverse communities of practice provides considerable flexibility for individuals to enjoy multiple identities in a contextually relevant manner in shifting relationships." This can show that by changing the ideology of English language learners, NNELTs can change their identity regarding the place and purpose of language learning. The point is that, when reviewing the studies related to NNELTs identity, one can argue that it is much important to see the NNELTs identity development when EGP and ESP teachers are at center. This is why one of the main objectives of the current research was devoted to this issue.

Reflexivity and Language Teachers' Identity Construction. Based on sociological assumptions, the reflexivity is the practices leading to the life changing issues in direct response to the knowledge an individual will obtain about his/her circumstances (Holmes, 2010). For Beck (1994), moreover, reflexivity is defined as all the practices which may threaten the self of an individual; leading to identity development. Furthermore, Beck (1994) made a nuance distinction between reflection and reflexivity in that while the former is associated to the knowledge gained, the latter one focuses on an individual's

practices for the process of self-confrontation. Later on, nonetheless, the distinction was criticized by Elliot (2002) since as Elliot stated reflection is the outcome of reflexivity and should not be defined separately from it. To provide a more teacher education sense to the notion of reflexivity, one should mention what Dewey (1933) and Schön (1987) referred to “reflective practitioner” to “understanding teacher reflection as a systematic effort to enact self-awareness and replace instincts with rational choices” (Zembylas, 2014; p. 211). Zeichner and Liston (1996) described teachers who are reflective practitioners as the teachers who reflect and explore upon the problems of the classrooms in order to solve them based on the context in which they are teaching. As a whole, doing reflexivity by the teachers may influence their identity development. Addressing teacher reflexivity through the eyes of sociology or educational one, one can state that some tensions may be the results of reflexivity practices and identity development (Zembylas, 2014) .

Such tensions were found in the study conducted by Xu (2012) in which she examined the reflexivity of four English language teachers in China during their early years of their teaching. The results of her study indicated how the practiced identities of the four English teachers were in contrast with their imagined identities. De Costa (2015, p. 135) “non- native teachers of English in particular encounter varied ambiguities and tensions as they attempt to position themselves in ways that legitimize them as language teachers and as English speakers.” Moreover, the ordinary practices which English language teacher educators had showed, in a study by Sayer (2012), that how reflexivity of them could affect the negotiation of teachers and their ultimate identity constructions. According to Edge (2011), reflexivity could be a valuable platform for teacher identity development. Edge (2011) mentioned two types of reflexivity as prospective reflexivity which is the effect of the teacher on practices and work and retrospective reflexivity which is the effect of practices and work on the teachers. That said, the previous self and practices along with the future self and practices are influencing teacher identity development in constant echoes. One can imagine that the teacher is in between of two constant forces which echo him/her new practices which finally turn into her/his identity or they will be rejected .

Cultural Identity Theories

The concept of cultural identity has witnessed a deserved attention, as an important part of the concept of identity through the research of the scholars and practitioners of communication and culture. Cultural identity has been

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approached through different theoretical lenses due to the underlying assumptions which communication researchers apply. According to Chen and Lin (2016, p. 2) "cultural identity has been employed as an umbrella construct to encompass, or subsume, related group identities such as nationality, race, ethnicity, age, gender, socioeconomic status, regional identity, ethnolinguistic identity, political affiliation, and (dis)ability" (*italic in original*). Similar to the notion of identity, cultural identity is subjected to construction and reconstruction through negotiation in intercultural interactions .

Culture and cultural identity may be negotiable (Yagi & Kleinberg, 2011). According to Strauss (1978) negotiation is related to get the things done in a "negotiated order." Strauss (1978, p. 11) states that

Negotiation is ... one of the possible means of "getting things accomplished". It is used to get done the things that an actor (person, group, organization, nation, and so on) wishes to get done. This includes "making things" or "making them continue to work". Necessarily other actors are involved in such enterprises. Indeed, I would draw a crucial distinction between agreement and negotiation (which always implies some tension between parties, else they would not be negotiating)

Strauss (1978) uses the metaphor of actor since actors have impact on one another when they interact over time; as individuals interact in the society and influence each other step by step. This indicated that cultural identity which is referred to as "self-identity" (Giddens, 1991) can be negotiated in a step-wise manner when the individuals interact with their cultural identities in different contexts. All in all, cultural identity is approached based on different theories such as identity management theory, identity negotiation theory, cultural contract theory, co-cultural theory, cultural identity negotiation theory. The gist of the key concepts of each theory is provided as follows .

Identity management theory. The central idea of identity management theory (IMT) is that identity is the main part and building block of intercultural communication (Imahori & Cupach, 2005). The origin of IMT is from the idea of that how people of different culture will be able to communicate to each other. People of different culture, based on the principles of IMT, negotiate their identity and cultural identity to establish mutual parties in the communication process and forward the communication. Managing competent negotiation of cultural identity will cause satisfaction in the communication process. To achieve this satisfaction with cultural identity, IMT proposes three phases of identity management including trial, enmeshment, and renegotiation. The trial phase refers to the phase in which individuals find it necessary to share their

cultural identity with others. The second phase, enmeshment, is the time when individuals start symbolic convergence according to the commonalities they established with others. Finally, in the renegotiation phase, the relationship between individuals and others will happen. It is in the third phase, renegotiation (Chen & Lin, 2016) that people start to negotiate and manage their cultural identity based on their self-image with others .

Identity negotiation theory. Identity negotiation theory (INT) has been proposed by Stella Ting-Toomey (2005). INT's main claim is that the interactions and transactions conducted by individuals to construct their self-images are originated from their sense of satisfaction with others. INT also states that each individual conjoins to different cultural groups which lead to shaping that individual's cultural identity. Chen and Lin (2016) state that "in the process of the construction of their cultural identities, people will intentionally act according to the interpersonal dynamic according to their initial perception" (p. 7). There are five themes for INT which are the main assumptions of this theory based on identity dialects: identity security and identity vulnerability, identity inclusion and identity differentiation, identity predictability and identity unpredictability, identity connection and identity autonomy, and identity consistency and identity change. There are boundaries within each of the themes which can be activated in specific context of cultural groups. INT concerns with two models of ethnic and cultural identity development including a cultural-ethnic identity typology model and a racial-ethnic identity development model. The former, according to Ting-Toomey (2005), explains the relationship between cultural identity and ethnic identity which may or may not lead to the acceptance of different cultural identity by the individuals from different ethnics. The latter, however, focuses on the abilities of individuals with different cultural identity to communicate with others in the multiracial groups (Ting-Toomey, 2005).

Cultural contract theory. Ronald L. Jackson (2002) has introduced cultural contract theory to cultural identity. The central aim of this theory is to introduce a paradigm to describe the process of construction and reconstruction of identity. Jackson (2002, p. 361) states that cultural contract theory is founded upon the idea that "intercultural relationship may or may not be coordinated, depending upon the dynamics involved, such as power, boundaries, cultural loyalty, group identification, and maturity." Given that, the cultural identity of individuals can be negotiated with "others" based on three contracts as ready-to-sign contract, quasi-completed contract, and co-created contract. The third first of cultural

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contract, ready-to-sign means that the individuals do not like change their cultural identity since these individuals are self-centered regarding these cultural concepts. The second type of cultural contract is quasi-completed. This time, individuals are ready to change but they do not put their cultural values and beliefs aside. They maintain their cultural values and chose some of the cultural values of others to attach to their culture. Finally, in the third cultural contract, the co-created contract, individuals conjoin to a process in which they put their cultural values beside others' cultural values and create new cultural identity out of this process. To put it in nutshell, the principles of cultural contract theory state that individuals' cultural identity will either immutable, partially mutable, or completely changeable based on the audiences and contexts .

Co-cultural theory. The co-cultural theory is proposed by Orbe (1998); aiming to describe how individuals exchange their identity and cultural identity when they enter an interaction with under-represented group and dominant group members. Co-cultural theory stands on five assumptions including (1) there is power hierarchy in each society based on which some groups are more powerful, (2) there are groups of people who are more powerful maintain communication system in the society, (3) there are some assumptions that, either directly or indirectly, the powerful group underestimate the lived experiences of the under-represented groups, (4) the whole experiences of the under-represented groups are seen the same by dominate group, and (5) the group which have co-culture member adopt and negotiate cultural values with the dominant group. Based on this assumption, the co-cultural group may conduct some practices in accordance to the culture of the dominant group. These practices are either nonassertive or assertive; and sometime aggressive. These practices which are the reason of changing cultural identity are subjected to analysis. To put it in another word, Orbe (2005) calls six factors for the practices to be implemented in co-cultural group's communication process including preferred outcome, field of experience, abilities, situational context, perceived costs and rewards, and communication approach. The critical aspect of the theory is that it is just paying attention to the co-cultural practices of under-represented group to the dominant group and not vice-versa. It is highly important to analyze the dominant group cultural identity changes based on the under-represented groups .

Cultural Identity Negotiation Theory. Cultural identity negotiation theory (CINT) is proposed by Collier and Thomas (1988) and "originally conceived as an interpretive inquiry to cultural identities" (Chen & Lin, 2016; p. 10). Based on

CINT negotiation of cultural identity includes cultural identification to recognize one's own cultural identity positions and to establish dynamic relationships with others' cultural identity. There are five process associated with CINT including scope, salience, and intensity, avowal, and ascription. It is believed that cultural identity is various in terms of their scopes when, for example, certain identity such as nationality at center (Collier & Thomas, 1988). Moreover, the saliency or importance of cultural identity is not the same at different situations, time, or interactions. Furthermore, the intensity in the communication of cultural identity is not the same in as situations. Avowal refers to the how of presentation of cultural identity of a group to others. However, ascription is how cultural identity of a group is presented by other groups. Going through these processes, CINT believes that interactions in different contexts, during different time intervals, and with different audiences bring different cultural identifications which are influential in negotiation of cultural identity.

Conclusion

Through critically reviewing the above mentioned theories of cultural identity, one can reach to some remarkable points regarding cultural identity. First, cultural identity is not always negotiable. It can be reasoned due to some factors such as the quality of interaction, one's position in dominant or under-represented groups, and the quality of cultural identification. The second point regarding cultural identity in the examined theories is that the value one ascribes for his/her self-image which includes values, beliefs, and assumptions can be highly important in negotiating cultural identity. If one sees his/her self-image in accordance to others' cultural identity, there will be more chance of negotiation of cultural identity. The third point is that individuals do not have the same strategic options to share their cultural identity in different contexts; meaning that for each individual there exists different options to negotiate his/her cultural identity. The fourth point is that the negotiation of identity conducted by individuals aims to establish mutual parties. Accordingly, the negotiation of cultural identity, implicitly but continuously, make some cultural identities to be more dominant in the community. Finally, it is worth mentioning that a literacy of cultural identity of different parties is necessary for individuals to find commonalities in each other's cultural identity to be able to negotiate their cultural identities.

Cultural identity, doubtlessly, has a very important role in language teacher development in general, and English language teacher development in particular. The reason for its importance in English language teaching is due to its global role. Through reviewing the related issues about teacher identity and language teacher identity, we can conclude that the instruction of negotiation of identity and cultural identity should be included in the preservice and in-service language teacher education. That said, different issues such as teachers' emotion, goal achievement, and motivation should be taken into account .

Based on the reviewed theories regarding cultural identity, teacher educators can design different models of cultural identity development for different contexts. For instance, for ESP contexts in which the teacher needs to know academic culture to negotiate, there can be a program in which the teachers be familiar with the concepts of culture in ESP and then how to negotiate it in the global academic context. Moreover, further studies are required to address the aforementioned theoretical issues in empirical studies.

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