The Motivation and Investment of Female Bedouin Kuwaiti College-level Students in Learning English

H Y ALTARAH

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The Motivation and Investment of Female Bedouin Kuwaiti College-level Students in Learning English

HANAN YAHYA ALTARAH

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Declaration

I hereby declare that I am the sole author of this thesis, which has not been submitted for an application for any degree at another institute of learning.

List of Abbreviations

First language	L1
Second language	L2
Foreign language	FL
English as a foreign language	EFL
Second language Acquisition	SLA
Second Language Motivational Self-System	L2MSS
Self-determination theory	SDT
English language teaching	ELT
Communicative Language Teaching	CLT
Teaching English to speakers of other languages	TESOL

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Dedication

To my role model and guide in this transitory life Prophet Muhammed peace be upon him, his family, and friends. Following your path is the light to all journeys.

To my son Jasem, thank you for enduring my nomadic postgraduate journey. I started my MA since you were in my womb, and I've been busy with this project for several years. Please forgive me for being away from you. It was extremely hard on both of us, but I wouldn't have made it without your understanding and patience. I love you with all my heart… God bless you ma man!

Acknowledgment

I would like to thank my beloved family for believing in me and praying for me throughout these challenging years. A big thank you goes to my friends; whose positive vibes and endless support inspired me and lifted my spirits in this journey.

My heartfelt thanks go to all my participants including the learners, their social networks, and my colleagues in Kuwait. Your contribution is the foundation of this project, which highly depended on your time, experiences, and insights.

I owe a debt of gratitude to my motivational supervisors for their guidance, counsel, and encouragement, without which this thesis would not have been possible, and I might have surrendered the frustration and stress encountered in this journey. I truly could not have asked for better inspirational mentors.

Abstract

Recent qualitative studies in the field of language learner motivation have emphasised the need to go beyond the traditional 'self' lens by incorporating learners' sociocultural environment (e.g., Al-Shatti, 2019; Harvey, 2014; Lamb, 2017; Liyanage & Canagarajah, 2019). While some studies have attempted to respond to this, they have mainly relied on exploring learners' engagements with others as expressed and heard through learners' voices (e.g., Al-Shatti, 2019; Harvey, 2014), avoiding direct contact with learners' social networks. Hence, to fully account for the role of others in language learners' trajectories, this study highlights their complex relationships and impact as 'articulated' by learners as well as their social milieu, and as 'observed' by the researcher. Furthermore, unlike other studies, which mostly deal with the notions of motivation and investment independently, this research combines these areas by introducing a more holistic approach that also integrates participants' desires and those of their social networks in a longitudinal and ethnographic empirical investigation. Moreover, this study presents the concept of 'face' as a potential factor that contributes to conceptualising learners' language motivation and investment. Therefore, this project explores language learners' motivation and investment (or lack of) through complex, intersectional, embodied, situated, affective, and interactional factors that accentuate various under-researched dimensions in the field.

This cross-case thematic research examines the motivation and investment of six female Bedouin Kuwaiti college-level students in learning English. The study deconstructs and problematises traditional gender roles in the Bedouin society by stressing the intersection of gender with other sociological, psychological, and pedagogical perspectives. It introduces the trajectories of these learners as 'whole people' through their interactions with their social environments in various periods (showing their past, present, and future selves) and in distinct fields (in and out of class) through several interviews, observations, and field notes. Numerous theoretical concepts and frameworks (e.g., the notion of gender, face, shame, cultural capital, habitus, desire, ideological becoming, social and ethno-class) are used as lenses/conceptual categories to analyse the data and address the research questions. Although the experiences of the research participants can echo the paths of several other students around the world, the findings stress the significance

of viewing language learners' motivation and investment (or lack of) holistically and idiosyncratically, especially that the trajectories of the research six participants demonstrate different attitudes and positions. While the findings stress the prominent impact of participants' social networks and learning experiences on their language motivation and investment, they more evidently emphasise the connection between their face, desires, and language experiences. In addition, the data accentuate the ideological, aspects of language learning in participants' educational and social lives, which assist in comprehending their language motivation and investment. This will encourage language students, educators, and policy makers to embrace the social, psychological, and emotional needs and identities of language learners as multidimensional aspects that shape their motivation and investment.

Chapter 1.   Setting the scene

1.1   Introduction

This chapter sets the scene by discussing the research rationale, framing the research problem, and introducing the academic contributions. The chapter also presents the research aims, questions, and provides an overview of the Thesis structure.

1.2   Genesis and the rationale of this study

I embarked on researching language learners' motivation and investment ten years ago when I started teaching English and realised the significance of motivating my students, who were learning English as a foreign language (FL). Hence, there are personal and professional rationales for this study, which are related to my profession as an FL teacher in a public college in Kuwait. During that experience, I have noticed that learning English is a challenging process for many of the students, especially those from Bedouin roots. Since education in Kuwait enforces gender segregation in public schools and universities, I only had the pleasure of teaching female college-level students for five years, during which I noticed differences in the attainment, motivation, and attitudes towards learning English between my Bedouin and non-Bedouin students. The Bedouins have mostly gained lower grades and expressed high levels of dislike and anxiety around learning English compared to their non-Bedouin peers. I have also had several discussions with my colleagues, who have mostly confirmed my observations and shared their own experiences with their students. Consequently, I chatted about these matters with my Bedouin students, who motivated me to research this cultural aspect and kindled my interest in this area with a view to an enhanced understanding of the situation of female Bedouin learners within the context of learning English as a foreign language (EFL) in Kuwait. For more information about the context of this study, see Chapter 2. Therefore, my professional rationale is concerned with improving my practices as an EFL teacher and raising awareness about the way ethnicity and gender are intertwined in nuanced and complex ways with other pedagogical, social, and psychological factors. While my personal and professional rationale have been stated, I must also acknowledge the academic contributions of this research, which will be discussed in the following section.

1.3   Academic contributions

The field of language learners' motivation has attracted researchers' attention since the dawn of the motivational renaissance in applied linguistics. During the past decades, language learners' motivation studies were mainly conducted quantitatively (e.g., Dörnyei, 2005, 2009; Gardner and Tremblay, 1994; Lamb, 2012; Noels, et al., 2000; Teimouri, 2017) and tended to be regularity-oriented studies with a focus on models and patterns to describe the complex dimensions of the field. These studies were also limited to discussing theoretical frameworks related to language learners' motivation such as Dörnyei's (2005) L2 Motivational Self-System and highly depended on certain versions of questionnaires developed by several motivation scholars. Moreover, most of these studies under utilised Norton's (2013) sociological construct of second language (L2) investment in relation to the psychological aspects of language learners' motivation. Therefore, to address these shortcomings, there have been several calls (e.g., Coleman, 2013; Ushioda, 1994, 1996, 2011, 2018) for conducting more qualitative research that unpack the social and psychological complexities of language learning by focusing on the learner as a whole person. In the light of the above, this study responds to these calls and contributes to this growing field of research by offering the following academic contributions:

- First, unlike previous studies, which mostly dealt with the fields of motivation and investment separately (e.g., Dörnyei, 2005, 2009; Gardner and Tremblay, 1994; Lamb, 2012; Noels, et al., 2000; Norton Peirce, 1995; Norton and De Costa, 2018; Teimouri, 2017), this study combines these constructs in one research to stress the significant connection between the two areas. Moreover, this inquiry integrates the fields of motivation and investment with the under researched notion of language learners' desire and the concept of face as potential influential forces that contribute to conceptualising language learners' motivation and investment.
- Second, this study presents a holistic approach that empirically investigates language learners' motivation and investment from qualitative, ethnographic, pedagogical, psychological, and sociological perspectives.
- Third, this research leads an innovative direction in the field by employing the notion of intersectionality (Rummens, 2003) as an umbrella to combine relevant theoretical

concepts (e.g., desire, face, cultural capital, habitus, gender, social and ethno-class) to explore learners' motivation and investment.

- Fourth, this project takes a comprehensive approach by introducing learners as 'whole people' (Coleman, 2013) with rounded lives rather than just language learners in classrooms. This is by presenting them through their connections with various social networks, periods (through their past, present and future selves), fields (in and out of class), and situations (formal and informal).

- Fifth, since previous studies are still limited to exploring learners' engagements with others as heard mainly through learners' own voices, this study takes an extra step by exploring learners' complex relationships and impact by various individuals as articulated both by learners themselves and their social networks, and as observed by myself as a researcher. Unlike previous research (e.g., Harvey, 2014; Hiver et al., 2018), which mainly focus on students' or teachers' perceptions, this study also adds other people and captures students' interactions with them to shed light on their substantial influence on language learners' motivation and investment.

- Last, this study addresses the gap in the Kuwaiti and Arabic literature, which lacks empirical studies that examine contemporary aspects related to Bedouins' language learning motivation and investment in relation to their identity and culture. The Kuwaiti literature also lacks studies that focus on Bedouin women; hence, this research enriches the field with the experiences of these learners, which could also echo the paths of several students around the world and enlighten educators to have an enhanced understanding and ability to manage learners from other under-represented gender, social, and ethnic backgrounds.

1.4   Research aims and questions

This study explores the motivation and investment of six female Bedouin Kuwaiti college-level students in learning English and answers the following over-arching research question and sub-questions:

How can we understand the motivation and investment (or lack of) of female Bedouin Kuwaiti college-level students in learning English from complex and intersectional perspectives?

1. What is the role of the social environment and learning experiences in language learners' motivation and investment?
2. Does the notion of 'face' influence language learners' motivation and investment? If so, how?
3. What is the potential for 'desire' to contribute to the conceptualisation of language learners' motivation and investment?

1.5   Chapters of the study

This thesis is divided into seven chapters as follows:

Chapter 1 outlines the research rationale, frames the research problem, and introduces the academic contributions. The chapter also presents the research aims, questions, and provides an overview of the Thesis structure.

Chapter 2 provides a brief introduction about Kuwait's history, society, and demography. It focuses on Bedouins to elaborate on their lives in the past and the present and to highlight the absence of studies that focus on Bedouin women. This chapter informs readers about the political, social, cultural, religious, and academic situation in Kuwait. In addition, it provides a brief overview about the cultural prominence of Arabic and English.

Chapter 3 deals with the guiding literature and the theoretical frameworks that scaffold this study. The chapter critically engages with research on language learners' motivation and investment and presents the concept of intersectionality, which guides several salient theoretical frameworks and concepts such as the notion of desire, face, cultural capital, habitus, ideological becoming, and social and ethno-class. The goal is to research learners' language trajectories as 'whole people' with rounded lives by highlighting their connections with various social networks, periods, fields, and situations.

Chapter 4 turns its attention to the research design, methodological decisions, and the philosophical standpoints that underpin the evolution of the empirical aspects of this research. The chapter also provides a detailed account of the data generation and analysis procedures and highlights the selection of the participants. Moreover, the chapter situates the study in a research paradigm, outlines its epistemological beliefs and challenges, and highlights the relationship between the participants and me as a researcher. In addition, the chapter acknowledges the study limitations and raises the ethical considerations and guidelines followed in the research.

Chapter 5 moves to present and analyse the key research findings in a thematic approach that also accentuates participants' voices and those of their networks. These findings are supported by data generated from interviews, observations, and field notes.

Chapter 6 discusses the findings in light of existing literature, answers the research questions and moves towards a more holistic understanding of research on language learners' motivation and investment.

Chapter 7 highlights the research reflections, contributions, and implications. The chapter also provides recommendations for the various stakeholders involved in this study and suggests areas for further research.

1.6   Summary of Chapter 1

In an attempt to set the scene for the study, this chapter started with the research rationale, framed the research problem and briefly discussed the gap in the relevant literature in the field. The chapter also highlighted the need for the current study and presented the academic contributions, research aims, and questions. Finally, the chapter concluded with summaries of the Thesis chapters.

Chapter 2.   Background to Kuwait and Bedouins

2.1   Introduction

This chapter provides a brief introduction about Kuwait's history, society, and demography. It also offers traditional and modern definitions of the term 'Bedouin' and highlights the absence of studies that focus on Bedouin women. Moreover, this chapter informs readers about the political, social, and cultural situation in Kuwait along with an overview of the position of English in the country.

2.2   Kuwait and Bedouins: History and society

Kuwait is a Muslim state located in Western Asia and one of the smallest countries in the world. It is a constitutional emirate with a rich and deep history combining various cultures and social groups. Although the Ancient Greeks under Alexander the Great colonised the Kuwaiti island of Failaka in the 3rd century, most historians indicate that the current settlement originated between the late 16th and 18th centuries (e.g., Abu-Hakama, 1984; Al-Naqeeb, 1981; Dickson, 1949). The Bedouin *Utubs* and a few fishermen were the first inhabitants of Kuwait. The term *badu* or Bedouin is derived from the word *badiyah*, which means the desert. According to Toth (2005) *badiyah* is the land controlled by Bedouin tribes beyond the towns and cities. Alsmadi et al., (2013) state:

> Bedouins are heterogeneous groups ranging from camel nomads to more sedentary tribes who combined shepherding with scattered cultivation. Bedouins owe their origins to the deserts of the Middle East and North Africa.
>
> (Alsmadi et al., 2013: 6)

In the past, Kuwait was prosperous for several maritime professions such as seafaring, fishing, boat construction, and pearl diving (Hassan, 2009). Thus, the percentage of Bedouins was relatively small and according to Toth (2005) Kuwait's population in 1918 was 65,000 with a Bedouin population around 10,000. However, many Bedouin tribes from neighbouring countries roamed and traded in Kuwait, especially during famine and drought. He also indicates that during the winter months of 1930, Kuwait had been visited by several Bedouin tribes such as the *Awazim*, *Mutair*, *Harb*, *Dhafir*, and *Shammar* tribes in search of rice, dates, and other food. Moreover, in the past, many members of the

Bedouin tribes lost their lives, autonomy, lands, animals, and possessions during wars, migrations, droughts, and economic fluctuations. However, the developments in the area upon the discovery of oil in the 1940s encouraged many Bedouins to change their lifestyle and move to Kuwait. Several nomadic Bedouin tribes, who roamed outside the borders of Kuwait, settled in the country along with other non-Bedouin inhabitants, who came from Iraq, Saudi Arabia, and Iran. They resided in Kuwait because it was a major trading route between India and other countries due to its excellent location in the Arabian Peninsula. From 1899 to 1961, Kuwait became a British protectorate and sent several political agents such as Harold Dickson (1956), who discussed the common division of Kuwaitis and classified the society into two main groups: *Al Badu* 'Bedouins' and *Al Hadhar* 'urbans' or 'townspeople'. Furthermore, he mentioned that Bedouins lived nomadic lives in the desert and stated that their homes were black tents made of sheep's wool or goats' hair, whereas townspeople lived in permanent homes of stones or mud. He talked about another group, namely *Araibdar* 'Arabs of the homeland', who were an intermediate group between the first two groups and called them semi-nomads. Although both Bedouins and the semi-nomads came from Bedouin tribes, they were categorised differently based on their settlement and lifestyle in Kuwait (ibid.). In Dickson's time the *Araibdar* group used to camp close to or live amongst urban people in the towns. Their members were considered 'semi-urban', who preserved some of their old Bedouin customs, and mingled extensively with city people, both economically and socially. Kuwait's salty soil and its extremely hot and dry climate were major factors behind decreasing Bedouins' traditional activities in the desert, especially during the long and hot summer months, which necessitated moving to the city to benefit from the allure of electricity, technology, and the modern lifestyle (Al-Naqeeb, 1981).

2.2.1 Bedouins between the past and the present

Historically, Bedouins were the first inhabitants of the Arabian deserts and were called *Arab al Ariba* (Arabs of the Arabs), who were the descendants of father of the Arabs *Yarab* (Slot, 2003). In the past, Bedouins were tent dwellers, who suffered from lack of water, food, and turbulent life conditions due to the frequent wars they survived. According to Cohen and Keinan-Cohen (2019), Bedouin tribes were defined as being nomadic or semi-nomadic and had a powerful history filled with traditions that shaped their social and

linguistic identities. However, currently, all Bedouins in Kuwait are urbanised as they left their lives in the desert and moved to the towns and cities. They replaced their tents with contemporary buildings and substituted their camels with modern cars. Nevertheless, modernisation has changed the old Bedouin lifestyle, but large numbers of this group may still preserve some of their traditional tribal Bedouin culture with concepts of belonging to certain customs and traditions.

2.2.2 Conventional Bedouin traits

Below are the main Bedouin traits and practices that were common in the past, and some are still popular to a certain extent amongst Bedouins nowadays. Discussing these traits aims at improving readers' comprehension of the Bedouin identity by learning about the following Bedouin characteristics:

2.2.2.1 Passion for eloquence and poetry

Bedouins are generally talented at public speaking and poetry. In the past, eloquence was highly esteemed amongst them, to the extent that a *sheikh* or 'the head of the tribe' cannot possess influence over his tribe without having oratory skills. Poetry was also valued, and several literate Bedouins had superior skills in producing poems with rhyming verses. Burckhardt (1992) especially admires the purity of Bedouins' vernacular language employed in their verses that excluded any grammatical errors.

Moreover, several Bedouin lexemes can be found in the Classical Arabic dictionaries, which include various idioms, similes, and metaphors that stem from Bedouins' lives in the desert. Therefore, Farhan (2012) perceives Bedouins' culture as the base for the Arabic language and literature.

2.2.2.2 Love for freedom and roaming

According to the explorer Thesiger (1987), Bedouins used to live in the harsh desert because they simply thought that it was the ultimate place for freedom. On the one hand, they did not like to be tied to regulations that could restrict their freedom, which brought them back to the desert even when they roamed seeking other places that offered improved life conditions. On the other hand, they were also passionate about horse riding and competitions with other tribes (Al-Naqeeb, 1981).

2.2.2.3 Attachment to customs and traditions

Customs and traditions were the base for several aspects of Bedouins' lives. Although they could be restricting, several Bedouins tended to follow many of them to avoid social censure from their communities. According to Hess (1938), Bedouins preserve their customs and traditions and pass them from one generation to another (for more information about social and cultural reproduction, check section 3.4.5.1). Moreover, Alsmadi et al. (2013) indicate that the population groups in Kuwait, especially the Bedouins practice intermarriage, which further isolates them from other groups in the society.

2.2.2.4 Family cohesion

Generally, establishing families and having large numbers of children is rather important for Bedouins. Thus, the population of Bedouins has increased rapidly in the past few decades compared to the *Hadhari* citizens. Families are significant resources for most of them because they highly value cooperation, family cohesion, and they believe in the saying: 'blood is thicker than water'. Accordingly, children are usually expected to assume responsibility to support their families (Al-Khateeb, 2008).

2.2.2.5 Honour

According to Hess (1938), Bedouins are usually expected to live according to a rigid code of honour, which dictates certain aspects of their 'proper' behaviour such as standing up to greet an older person. Therefore, breaking such rules can cause shame, as it could denote that one is unmannered and insolent to others.

2.2.2.6 Tribalism

Tribal loyalty and responsibility to the collective are expected from Bedouins due to their highly developed sense of community. Many of them were brought up to place the good of their tribes above their own by following the commands and rules of those above them in hierarchy. Al-Khateeb (2008) asserts that Bedouins' pride of their race has influenced their rejection of urban life in the past and Al-Nakib (2016) provides the following detailed analysis of the roots of Bedouins' attachment to tribal identity:

> In Kuwait, the Bedouin or the *badu*, are often accused of being more loyal to the tribe than to the nation and for instance, using tribal network for social favours or in politics like elections are considered to be dangerous or

destabilising for the modern state. Tribes are also often accused of asserting a stronger tribal identity… but these kinds of critiques and criticism against tribes and tribalism in Kuwait today are often uncritical and are based on very thin assumptions of this idea of tribal values or tribal culture and that it is post the modern state and should be dismantle. But that discourse does not take into consideration the very concrete historical factors as to why tribal affiliation remains so strong…historically, tribes have never received full access or equal access to state benefits like housing and education. Traditionally, they have received lesser benefits than other groups. So, tribes often have to fall back on their associations to tribal network for more material support, which helps explain the resurgence and strength of tribal networks today…But in a multicultural society like Kuwait this is problematic because when you are forced to subsume or sacrifice your own individual heritage and identity to subscribe to this dominant culture, but you are not fully integrated into that dominant culture legally or socially, you are not fully accepted as being part of that dominant culture. Then, inevitably, it is not surprising that these groups might start therefore to reassert their cultural heritage that they were forced to subordinate.

This kind of discussion about the resurgence of tribal identity as opposed to national identity can possibly amplify Bedouins' resistance to learning and speaking a foreign language like English, which is imposed in Kuwait's educational curricula and is widely spoken in the country, especially by the foreigners as will be explained in section 2.4.1. Some Bedouins might perceive speaking a foreign language as an additional threat to tribal identity by a national policy that historically differentiated between them and other social groups in the society as will be demonstrated in the following section.

2.3 The current demography and situation of Bedouins

After the discovery of oil, and the export of the first shipment in 1945, Kuwait underwent large-scale transformations on all levels. The society witnessed drastic changes from the old simple and poor life to a complicated and affluent lifestyle. The vast and sudden changes that accompanied the oil era not only affected the economy, but also had huge impacts on the social, political, and cultural aspects of life in Kuwait (Al-Naqeeb, 1981).

Kuwait also became a popular destination for foreigners, who moved to the country due to the massive development that was established and is still continuing to take place in Kuwait. Intruders also entered the country illegally, and many of them claimed they were Kuwaitis, and were awarded the citizenship, while the rest are still living illegally.

Moreover, numerous new Bedouin tribes, who were not part of the old Kuwaiti demography, moved from several parts of the Arabian desert to Kuwait and the areas that were close to the Kuwaiti oilfields to benefit from the development that occurred in the country (Al-Nakib, 2014).

According to a general population census published by Kuwait Central Statistical Bureau in 1957, sedentary citizens (*Hadhar*) accounted for 75% of Kuwaitis, whereas Bedouins comprised 22% of Kuwaitis only, and 3% formed a Bedouin-urban mix in *Al-Ahmadi* area near Kuwait's oilfields. However, in the period between 1957-1988, the percentage of Bedouins in Kuwait increased dramatically from 22% to more than 65%. Al-Ghabra (2011) indicated the ruling family represented in the government, facilitated this growth of Bedouins in Kuwait by awarding them Kuwaiti citizenship, jobs, housing, and social services in turn for their support in the National Assembly/ parliament (democratic institution that represents all parts of the Kuwaiti society). Consequently, this change decreased the influence of the *Hadhari* opposition in the parliament, especially the power of the upper class, which according to Al-Nakib (2014), caused conflicts on political, economic, and social levels between Bedouins and *Hadhars* over the past few decades.

In 1959, the Kuwaiti government legislated a nationality law to meet the economic, social, and political changes in the area. The law denied all Arab expatriates, who immigrated to the country for job opportunities and outnumbered Kuwaitis during that period of modernisation, the right to apply for citizenship. This is to distance them from Kuwaitis, who enjoy free education, healthcare, and other social services. According to Al-Nakib (2016), this law also favoured the former townspeople in Kuwait as it specifically labelled the 'original' Kuwaitis in its documents as those who have settled in the country by 1920, which eliminated several tribes from this privilege because they have not settled in the country at that time. The language of this law positioned several Bedouins as newcomers and outsiders, who could form a socio-political threat to the original Kuwaiti identity. Consequently, this matter distanced Bedouins from the *Hadhars* and created myriad tensions between them. Furthermore, in the past, the Kuwaiti government not only separated these groups socially, but also geographically by isolating many Bedouins from other groups and granting them housing benefits in certain residential areas. As this can

be seen in the following map, which illustrates their geographical isolation (most Bedouins are settled in the south of the country as marked in the orange colour):
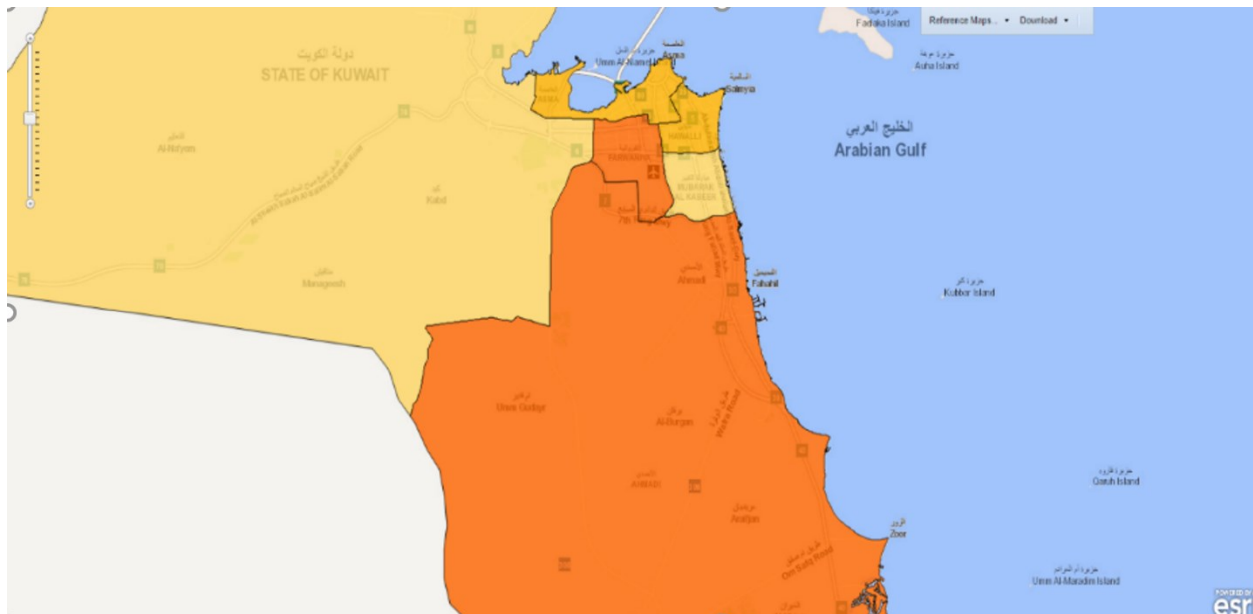
Figure 2-1 The population density in Kuwait by Governorate distribution
(http://stat.paci.gov.kw/englishreports/#DataTabPlace:view1ArcGISRegionMap)

2.3.1 The present definition of Bedouins

The demography of Kuwait has experienced a period of rapid transformations that enormously affected the society in general, and Bedouins in particular. The culturally heterogeneous society faced several dissensions between its members, who came from different backgrounds. These conflicts were evident politically through the National Assembly and socially through the social isolation that was marked in the choice of residential areas that mainly included homogenous citizens and expatriates. Hence, Al-Nakib (2014) asserts that these state building strategies have contributed to pit the *Hadhars* and Bedouins against each other whether intentionally or inadvertently. Although many *Hadhars* have had tribal lineage and all Bedouins are now urbanised and constitute the demographic majority (65% of Kuwaitis), the *Hadhari*/ Bedouin dichotomy is still socially applied and common in the Kuwaiti society.

According to Nour al Deen (2018), the clash between the *Hadhars* and Bedouins in Kuwait echoes Goffman's (1963) notion of 'tribal stigma'. She asserts that several generations develop and recycle certain stereotypes that portray specific groups such as the Bedouins

as the 'Other' group in the society, whether as a threat or as an inferior group. She also indicates that the disavowal of the Bedouins is a 'partial rejection of the shadow of the "Other" within the Self' (ibid:13).

2.3.1.1 Bedouins' assimilation into Kuwait's multi-cultural society

According to a recent census published by Kuwait's Public Authority for Civil Information, the country's population for 2019 is 4,420,110 people. Kuwaitis including Bedouins constitute 30.42% only, whereas the non-Kuwaitis account for nearly 70% of the population. The fact that Kuwaitis are a minority in their own country and due to the fear from a loss of Kuwaiti dominance, the country implemented strict policies and practices regarding the affirmation of nationality and the rights of Kuwaiti nationals as stated in section 2.3. However, the country has become home for an emerging multi-cultural society as it hosts many western and Arab expatriates, who work in various professions in addition to several Asian and African labour and service forces, who work in vocational jobs (Slot, 2003). Many of these non-nationals have brought their own families, cultures, and lifestyles, which marked their unique identities in the society.

It is worth mentioning that the vast majority of Kuwaitis, especially Bedouins work for the government, which applies specific standards to protect their wages. Regarding Bedouin men, in the past, many of them used to quit their studies to work in the military sector, while the women were not encouraged to complete their education or work in order to be able to take care of their households. However, the situation now has changed as both men and women have become more open to studying and working in various fields that allow them the opportunity to increase their financial and cultural capital.

2.4   Education in Kuwait

In the past, Kuwaitis remained illiterate until religious and Quranic education that incorporated reading, writing, and basic arithmetic started in the county in 1887. However, the first steps towards formal education began with the opening of *Al-Mubarakiya* Public School for Boys in 1911, followed by Al Ersaleya American School, and Al-Ahmedia School for Boys, which both offered English courses in their curricula (Crystal, 1992). However, the formal education in Kuwait remained male-dominated until 1937, when the first non-Quranic female primary school opened in the country. As a result of the delay in

females' formal education, by 1961, 60.9% of Kuwaiti women were illiterate, compared to 37.7% of men (aged 15 and over, who cannot read and write). Therefore, in 1965, the Kuwaiti constitution made education compulsory and free for all citizens, both males and females, aged between six and fourteen, as a step to reinforce the role of education. Consequently, according to a recent census carried in 2018, the literacy rate in Kuwait is 96.06% for the total Kuwaiti population, while the male literacy rate is 96.67% and that of females is 94.91% (The World Fact Book, 2020). The remaining small 5.09% belongs mainly to the group aged 70 and above, who did not have equal access to education, which was optional at the time. According to Al-Qenaie (2011), the majority of this small percentage are women, who remained illiterate because they devoted their time to raising their children and taking care of their households. Although several Kuwaiti women including Bedouins were illiterate in the past or did not continue their education, the Kuwaiti literature lacks studies that discuss Kuwaiti women's education and literacy. Hence, this study is researching the language trajectories of a number of Bedouin women and it calls for conducting future studies that fill this gap in the literature.

2.4.1 The impact of Bedouins' L1 on their motivation and investment in L2

This research investigates learners' motivation and investment in learning English, which is the second language in the country as it is spoken widely and has a prominent place in the educational curriculum. However, it is also important to acknowledge learners' first language, namely, Arabic, which represents an indigenous language that is deeply rooted in the religion of Islam through the Quran and the Bedouin cultural practices such as poetry. Previous studies on language learning research have extensively discussed the prominence of English as a global language and issues related to linguistic imperialism (e.g., Badwan, 2015; Dashti, 2018; Harvey, 2014; Holes, 2011). Nevertheless, these studies disregarded the impact of learners' first language on their second or foreign language learning motivation and/or demotivation. While Said (2011) scrutinised the erasure of Arabic in the Arab world, this research shows its prominent status amongst its Muslim Bedouin users, whose religion and passion for poetry grow their attachment to this language. The goal is to understand learners' first and second languages (L1 and L2) as contextual and relational aspects. Several researchers in the field of language pedagogy have conducted comparative and contrastive studies to demonstrate the

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impact of learners' mother tongues on their target language acquisition (e.g., Mugair & Mahadi, 2014; Pries, 1945; Sridhar, 1987). While this is not the focus of this research, the following section briefly reviews participants' L1 to shed light on salient factors that were also prominent in the data in order to provide rich contextual background about the sociolinguistic situation in Kuwait.

2.4.1.1 The Kuwaiti-Arabic heteroglossia

There are various Arabic varieties in the Arab world, which are used in formal and informal situations. Al-Qenaie (2011) asserts that although Classical Arabic is formally taught in Kuwait's Quranic and Arabic grammar lessons, there are no native speakers of this high-register, which is now preserved in the Quran and Hadith (Prophet Muhammed's quotations). He states that several Muslims quote from these religious resources and understand their language, but they do not usually converse entirely in this variety. Instead, Modern Standard Arabic is taught in schools and used officially in public institutions, whether in written documents or formal discourses as a simplified version of Classical Arabic. However, Kuwaiti Arabic vernacular is used widely in informal conversations and modern poetry. He suggests the term 'multiglossia' to describe the situation in Kuwait as a linguistic continuum rather than separate levels independent of each other and postulates that there are infinite number of varieties on this continuum. Nevertheless, this research prefers to use Bakhtin's (1934) term 'heteroglossia', as it is more accurate in describing the coexistence of multiple 'distinct' varieties of the same language and dialect (Cited in Al-Qenaie, 2011). There are several Kuwaitis from various ethnic groups, who speak their own dialects and subdialects. The Bedouin and *Hadhari* dialects are the main Kuwaiti vernaculars, which are linguistically distinguished from each other, and each dialect has its own multiple varieties depending on speakers' roots and tribes (Al-Bahri, 2014; Al-Qenaie, 2011). This study adopts Ferguson's (1996) following description of speech community:

> a social group sharing features of language structure, use and attitudes that function as a sociolinguistic unit for the operation of linguistic variation and/or change.
>
> (Ferguson, 1996: 55)

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Despite their sub dialectal differences, there are several common denominators that bond Bedouins such as their language, dialect, and culture. This suggests that their cultural attachment to their vernacular can be multiplied due to their passion for eloquence and poetry as indicated in section 2.2.2.1. These cultural practices require investments in developing their lexica and syntax, which might be at the expense of their investment in acquiring a foreign language.

2.4.1.2 English as a foreign cultural capital

Although Arabic is the national and formal language in Kuwait, several researchers discuss the prominence of English. For instance, Holes (2011) believes that there is a fashion in Kuwait for code-switching between Arabic and English, and Dashti (2018: 12) states that several Kuwaitis are currently 'driven to resort heavily on English lexical items as a prestige form'. Moreover, Al-Qenaie (2011) also states that since two-thirds of the population are expatriates and many of them speak English as a medium of wider communication, this language has become valuable in the country both to Kuwaitis and non-Kuwaitis. The state educational institutions in Kuwait typically use Arabic as the medium of instruction and teach English as a compulsory foreign language, whereas the private institutions teach English either as a first or second language.

The language education experience of Bedouin students could be different from that of other groups due to the social isolation and the relative lack of socialisation between Bedouins and other groups of the society. State schools located in Bedouin residential areas often include students, teachers, and staff from the same ethnic group because these schools usually enroll locals from the same residential areas or those that are close to them. Therefore, a large number of Bedouin students could be deprived from competition and socialisation with peers and staff from different backgrounds. Their schools could also become sites for cultural and social reproduction because some Bedouin peers, staff, and teachers could be influenced by certain conventional Bedouin traits such as that of tribalism that was discussed in section 2.2.2.6. The findings in Chapter 5 will discuss students' past and present language learning experiences and the way they influence their language motivation and investment.

Al-Nageeb (1981) proposes that Bedouins, who have moved to the country in the past few decades, have experienced what Ogburn (1966) called a 'cultural lag'. The term suggests that a people's culture could take some time to catch up with new technology, which could cause challenges on several levels. She indicates that the newly urbanised Bedouins need some time to digest and adapt to the social and cultural development in the country. However, the ongoing political and social conflicts between Bedouins and *Hadhars* could increase the social and cultural gap between the two groups, which could in turn result in some form of resistance to integration into the cosmopolitan Kuwaiti society on the part of Bedouins. For example, according to Rubin (2010), the fact that Kuwait was a British protectorate has influenced the Kuwaiti culture in several ways. Both liberal and western attitudes were embraced in the Kuwaiti society, and the English language also had an impact not only on the Kuwaiti dialect, but also on Kuwaitis, who were open to learning and speaking English. Yet, this might not be the case with a large number of the newly urbanised Bedouins.

Numerous literary works have been produced about the traditional Bedouin identity and Bedouins in the past, but no empirical studies have been conducted to examine any contemporary aspects related to their education or their motivation and investment in learning English. Perhaps, this is influenced by the fact that discussing issues related to Bedouins as an ethnic group is a controversial topic in the Kuwaiti society, which could also be academically risky to investigate. Consequently, the current research hopes to lead the studies in this field by focusing on the language learning experiences of female students (for more information about the rationale behind the choice of female learners, see section 4.5).

2.5   Summary of Chapter 2

This chapter introduced Kuwait's society and focused on Bedouins' transition from nomadism to urbanism through a series of political, social, and cultural developments. This background to the study aimed at showing that Bedouinism is not a nomadic lifestyle; it is a unique identity that stems from distinctive history and culture. The next chapter will review and critique the literature that guides the study to propose new grounds in the field of language learners' motivation and investment.

Chapter 3. Literature review

3.1 Introduction

Language learners, unlike learners of other subjects, face a myriad of challenges that require both cognitive and social skills, which stem from and impact their identities. Thus, language educators need to reflect on their students' unique traits, which are distinct from those of other students. Language learners' motivation and investment are two of the major concerns of language teachers and several researchers examined them extensively (e.g., Dörnyei, 2005, 2009; Gardner & Lambert, 1959; Harvey, 2014; Norton Peirce, 1995; Norton & De Costa, 2018; Ushioda, 2009, 2016, 2017). However, while acknowledging the literature of these studies, which were mainly quantitative and dealt with the fields of motivation and investment separately or contrastingly, this qualitative research integrates the two constructs to bring to the fore a more holistic approach that stresses the significant connection between the two complementing areas when combined with salient theoretical constructs such as the notions of desire, face, capital, and habitus. The goal is to comprehend language learners' motivation and investment from qualitative, ethnographic, pedagogical, psychological, and sociological perspectives.

This study employs Rummens' notion of intersectionality (2003) as an umbrella that combines theoretical frameworks and concepts (e.g., capital, habitus, ideological becoming, desire, face, emotions, imagery, social and ethno-class). While these constructs have been mostly employed separately in previous motivation and investment research, they are combined in this study to be used as lenses that allow us to comprehend language learners' motivation and investment through their identities and agency. Hence, this study encompasses the fields of motivation and investment with these notions and sheds light on the under researched notions of language learners' face and desire as potential forces that influence language learning motivation and investment. Moreover, one of the major contributions of this study lies in its comprehensive discussion of learners' language learning trajectories as 'whole people' with rounded lives beyond the classroom environment. This is by highlighting learners' interactions and connections with different social networks, times, spaces, and situations.

To guide the current inquiry and to provide an engaging narrative of the literature, which is also informed by the findings, this chapter is divided into two parts:

Part 1 offers a chronological overview of the developments in the field of language learners' motivation and sheds light on learners' demotivation, remotivation, and language resistance. The section also discusses the prominent position of English as a post-colonial linguistic capital in the 'globalised' world. In addition, the section suggests that Rummens' (2003) concept of intersectionality assists in comprehending the notion of motivation by integrating it with other salient concepts such as learners' ethnicity, religion, gender, and social class as prominent dimensions of identity. The section concludes with a discussion of Norton Peirce's (1995) construct of investment as a fundamental concept that assists in comprehending language learners' motivation.

Part 2 introduces a plethora of theoretical constructs under the umbrella of Rummens' (2003) intersectionality notion and Ushioda's (2011, 2018) theme of 'a person-in-context'. Several salient concepts (e.g., ideological becoming, desire, face, emotions, imagery, capital, habitus, agency) are incorporated within these foundations.

The discussion of the literature addresses the gaps and suggests novel directions for research in the field that offers considerable breadth and depth of knowledge.

3.2   Part 1: Language learners' motivation and investment

As indicated in Chapter 1, this study theorises an interpretation of language learners' motivation and investment by integrating language learners with their social contexts in order to understand their identities through their relations with various others. The following section reviews the literature on the fields of language learners' motivation, and investment.

3.2.1 Language learners' motivation

According to Thompson (2017):

> Language learning is a difficult task no matter what the language or setting, so without an underlying desire to take on this challenge, the language learning experience will be less pleasurable, and perhaps less successful in terms of proficiency.
>
> (Thompson, 2017: 48)

The following sections start by presenting a chronological and critical review of language learners' motivation research, which informs this study. An overview of the major theoretical frameworks, themes, and periods in the field are provided by covering the social psychological, cognitive, and socio-dynamic paradigms, as well as the recent theories and debates. The next sections also examine the developments in the field, review the literature on demotivation, language resistance, and highlight the contributions of the present research.

3.2.1.1 Social psychological perspectives

A chronological review of language learners' motivation research cannot commence without reference to the social psychological period, which is distinguished by the work of the two social psychologists, Robert Gardner and Wallace Lambert, in Canada (Robert & Lambert, 1959, 1972). In his analysis of Gardner and Lambert's work, Dörnyei (1994) states:

> I believe that the most important milestone in the history of L2 motivation research has been Gardner and Lambert's discovery that success is a function of the learner's attitude toward the linguistic-cultural community of the target language, thus adding a social dimension to the study of motivation to learn an L2.

(Dörnyei, 1994: 519)

Although Gardner and Lambert established their work on language learners' motivation in the late 1950s, it only became influential in the early 1970s when they published their studies in their book, *Attitudes and Motivation in Second Language Learning* (Gardner & Lambert, 1972). Their work researches the role of language learning motivation in the relationship between English and French speaking communities in Canada. They adopted a macro perspective in their research to capture the general language dispositions of massive learner samples on a large timescale. Their research follows the traditional statistical procedure of data analysis that employs linear relationships (e.g., correlation-based analyses). The findings of their research establish a link between language learning motivation and individuals' attitudes towards affiliation and integration within the target language community. Consequently, the notion of integrativeness became the foundation stone of the social psychological period, which stresses that

language learning motivation is influenced by learners' desire to integrate with another ethnolinguistic community.

Gardner and his associates find considerable associations between integrativeness and language learning achievement. Gardner (2001:5) defines integrativeness by stating that it 'reflects a genuine interest in learning the second language in order to become closer to the other language community'. Therefore, the social psychological approach accommodates various degrees of integrativeness, ranging from the strong dimension, which stress learners' desires to master the language in order to fully integrate with the target language community, while the weak version entails learners' openness to another cultural group. However, although the concept of integrativeness attracts researchers' attention, it also receives exhaustive critiques for its limited transferability, especially in a world of 'global' English, which does not necessarily need to be identified with a specific linguistic group. Thus, in response to that criticism, Gardner highlights the weak version of integrativeness in his more recent studies (e.g., 2001, 2005, 2006, 2010). Nevertheless, the concept of integrativeness remains highly influential in the field and several researchers have incorporated it in their studies (e.g., Al-Shatti, 2019; Ferrari, 2013; Harvey, 2014; Gilakjani, Leong, and Sabouri 2012; Guo 2013; Igoudin 2008; Ozgur and Griffiths 2013). Despite the considerable criticism it has received, the present study demonstrates that the doctrines of integrative motivation are still relevant today in this research, which examines the motivation and investment of learning English as a foreign language in the context of Kuwait. This study postulates that integrative motivation can be applied not only to students' desires to integrate with native speakers, but also with their own local social network, including their family members, friends, peers, language teachers, or any other speakers of the language (for more details, check sections 5.2, 5.3.3, 5.4 and 6.3.1.1). Hence, Gardner's 'other language community' can be extended to various members in an age of fluid and mobile community, which is not necessarily bounded by a geographical setting nor by homogenous linguistic systems. In this study, participants see the integrative value of English to connect with various communities they socialise in and interact with whether locally or globally.

Gardner's research highlights one of the major contributions of the social psychological era, which is the investigation of learners' attitudes towards the learning situation as can be seen in the following figure:
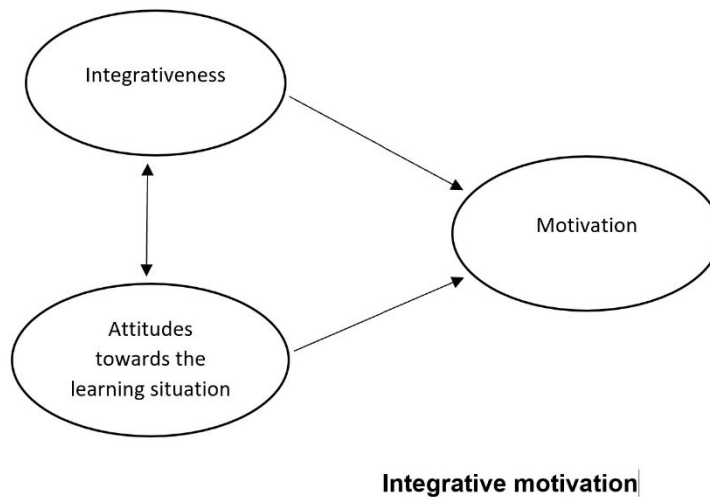
Figure 3-1 Gardner's socio-educational model (2005:5)

Learner's attitudes towards the learning situation is highlighted in this model as a major factor that impacts learners' motivation to learn another language. Gardner links this element to the language learning context by taking into consideration important factors such as the teacher, curriculum, class atmosphere, and the informal learning settings outside the classroom, which allow learners the opportunities to practice the target language. The present study adopts Gardner's approach of researching learners' attitudes towards the target language by discovering their formal and informal learning environments; yet uses a qualitative, ethnographic, and longitudinal method to better comprehend language learners' motivation and investment.

3.2.1.1.1 Integrative, instrumental, resultative, and intrinsic motivation

The social psychological period, which lasted from 1959-1990 was distinguished by Gardner's (e.g., Gardner, 1985; Gardner & Lambert, 1959) theories of integrative, instrumental, resultative, and intrinsic motivation. While the notion of integrative motivation explained above indicates that learners feel motivated for cultural reasons such as getting closer to the people or culture of the target language, instrumental motivation suggests that language learners may spend effort to learn the target language

for some educational and economic opportunities such as passing their exams or finding better jobs. However, resultative motivation implies that motivation is not only the cause behind the success of language acquisition, but also the result of learning. Finally, intrinsic motivation denotes that motivation is enhanced by learners' curiosity, personal interests, and their engagement in language learning (Ellis, 1995). Since motivation is a complex phenomenon, previous research carried out by Gardner and his colleagues propose that the above-mentioned types of motivation should be regarded as complimentary rather than separate since learners can combine more than one kind of motivation (Gardner, 2001, 2005, 2006, 2010; Gardner & Lambert,1972). The findings of the current study in sections 5.2, 5.3, and 5.4 echo their results and demonstrate that participants display various types of motivation within each unique case.

It is worth mentioning that instrumentality demonstrates a weaker link to motivation than those of the other elements in quantitative studies. Yet, this study, which approaches motivation qualitatively, demonstrates that the weight of motivational orientations depends on the language learning trajectory of each participant, who has her unique desires; hence idiosyncratic motivation and investment experiences. Ferrari (2013) critiques Gardner's quantitative research for lacking significant micro social investigations of learners' language learning environments and their relationships with their teachers and peers as follows:

> individual affective variables do not appear to play a major role, which is understandable in a sense, given that his conceptualisations were more focused on L2 motivation of whole communities of learners, rather than individual L2 learning experiences. It is therefore important to bear in mind that, in spite of Gardner's framework being called socio or social-psychological, it never made significant comment upon the micro social context in which instructed language learning occurs, or the relationships between learners, teachers and peers. These elements have in fact always been implicitly included in the *learning situation* variable which, despite its prominent position in the model was never explored by Gardner in any depth.
>
> (Ferrari, 2013: 49-50)

The social psychological paradigm dominated the field of language learners' motivation until other theoretical frameworks emerged to fill Gardner's gaps and expand his theories by including additional motivational variables. These studies also aimed at

complementing Gardner's macro perspectives of language learning motivation by portraying learners and teachers' realities. This movement, which occurred in the 1990s, led to significant developments in the field of language learners' motivation as will be discussed in the following section.

3.2.1.1.2 The need to reinterpret integrative motivation

Although the concept of integrativeness was an important point of departure in the field, it was later criticised by several researchers (e.g., Dörnyei, 1994; Crookes & Schmidt, 1991; Oxford & Shearin, 1994) as it has implied several psychological and emotional identifications solely with the target language community group and focused on the relationship with native speakers only. Consequently, the theory was found to have simply one local indication of a much more complex concept, which made it lacking in many studies that suggested that integrativeness exists, but it does as part of a broader language learning self-system. In EFL learning settings like Kuwait, where learners have little or no direct contact with native speakers of English, the notion of contact takes on new meanings. For instance, the idea of Bedouins interacting with other English speakers is not purely integrative in Gardner and Lambert's (1985) sense of the term; in fact, it is likely to overlap with other factors such as the instrumental motivation mentioned earlier (e.g., to communicate with the foreigners in the country or accomplish academic goals).

A number of researchers such as Markus and Nurius (1995), Higgins (1986), Dörnyei (1994) and his associates carried out several studies that pointed to the need to reinterpret the concept of integrativeness – which was based on the Canadian unique educational environment – and came up with other paradigms for motivation that could be applied to other different sociocultural settings. Therefore, their frameworks were created to link language learning to a system that explicitly focuses on one's 'self', which forms an important aspect of learners' identities. A number of self-models were introduced by several scholars, but this study discusses the ones that match its design and theory, namely those proposed by Deci and Ryan (1985), Higgins (1985), Markus and Nurius (1986), and Dörnyei (2005).

3.2.1.1.2.1 Psychological theories

<u>Deci and Ryan (1985)</u>

Language learning has been influenced by several social and psychological processes such as that of Deci and Ryan's (1985) Self-Determination Theory (SDT). Kim Noels and her Canadian associates (e.g., Noels, 2001; Noels, Clément & Pelletier, 2001; Noels, Clément, Pelletier & Vallerand, 2000) conducted extensive empirical studies to investigate SDT in relation to language learning motivation. Noels (2009) states that SDT assumes that:

> human beings have an innate tendency to explore and master new situations in their environment and to assimilate the newly acquired knowledge into their existing cognitive structure including their sense of self.
>
> (Noels, 2009: 296)

Due to this process of assimilation and accommodation, individuals are expected to organise their own behaviour in line with their 'true' or 'authentic' selves (Ryan & Deci, 1994). Noels (2009) also maintains that the self considers possible actions upon each new experience according to its present beliefs and interests. However, this study argues that this theory, which is based on the present self needs to draw attention to the past and future selves, which are integral parts of the scope of this research.

According to Deci and Ryan (1985), motivation is classified into two broad categories: *intrinsic* and *extrinsic* motivation. On the one hand, the former type is a result of pleasure felt while performing an interesting activity as in the case of a language learner, who enjoys the experience of mastering linguistic challenges that can broaden his/her linguistic perspectives. This type of motivation is pertinent to some of the participants of this study, whose cases are discussed in sections 5.2.1.2 and 6.3.1.1.3. *Extrinsic motivation* on the other hand, 'refers to any sort of regulation that is external to the enjoyment of the activity itself' (Noels, 2009: 297). SDT describes the graded internalisation of external motives and classifies them into four extrinsic regulations: external, introjected, identified, and integrated regulations.

The external type as its name denotes comes from external sources such as rewards or threats (e.g., teachers and parental' praise, encouragement, threats, or confrontations).

In the current study, this type is investigated through observations and interviews with participants' teachers and parents in order to comprehend learners' levels of motivation/demotivation. Moreover, the findings of this study show that parents and teachers' have positive and negative influence on learners' motivation/demotivation as will be discussed in sections 5.2.1 and 5.3.3.

The second type of motivation, the *introjected regulation*, involves rules that are imposed on people as norms that they should follow in order to avoid feeling guilty. The context of the present study highlights the significance of speaking in English as a requirement, as explained in section 2.4.1.2 due to the fact that English is part of the educational curricula in Kuwait and the imbalance between the locals and the foreigners in the country. Hence, participants are expected to communicate in English, which stresses the need for studying the impact of the introjected regulation on learners' language learning motivation and investment.

The third form of extrinsic motivation described in SDT is the *identified regulation*, which occurs when humans identify and engage in an activity that they think is useful (e.g., learning a language that is necessary for hobbies or interests). The findings of this study discussed in section 5.4 demonstrate that some participants are interested in learning English because it is popular as the language of the social media.

The last kind of regulation suggested by SDT is the *integrated regulation*, which is regarded as the most self-determined form of extrinsic motivation. The integrated regulation is related to learners' optional behaviour to learn the language as it fits in with other goals and beliefs that they already have such as learning English as a cultural capital (Dornyei, 2009). The current study discusses this type of motivation amongst some of the participants in section 5.4.

According to Ferrari (2013):

> Far from being a two-dimensional construct, intrinsic and extrinsic motivation can be simultaneously present in varying degrees and guises in the same individual although one of the two is usually prevalent.

> (Ferrari, 2013: 52)

The findings of this study reiterate Ferrari's postulation as all of the types of motivation discussed in this section about SDT are analysed and discussed in Chapter 5 and 6 by linking them to other significant theoretical frameworks that are pertinent to this study.

<u>Higgins (1987)</u>

Higgins and his associates introduced a self-conceptual scheme called Self-Discrepancy Theory, which suggests that there are two types of future selves: *the ideal self* and *the ought-to self.* As their names denote, the ideal self refers to what one hopes or wishes to become or possess, while the ought-to self is about what one feels obliged to become or possess based on someone else's sense of duties. Higgins' theory also differentiates between selves that are based on self-perceptions (e.g., 'I should be fluent in English') versus the perceptions of others (e.g., 'my family thinks I should be fluent in English'). Overall, the ideal self has a promotion focus as it is concerned with hopes and accomplishments, whereas the ought-to self has a prevention focus as it is concerned with regulations of behaviour according to several responsibilities and obligations (Dörnyei, 2009; Macintyre et al., 2009). Although Higgin's work on the notion of selves has informed several subsequent studies in the field of language learners' motivation such as the ones conducted by Dörnyei (2005, 2009), Al-Shehri (2009), and Al-Shatti (2019), these studies under-researched other salient factors that influence learners' selves such as the impact of time, space, context, situation, and the actual role of others as captured by ethnographic researchers in real life socialisations and interactions. Thus, throughout this study, participants' ideal and ought-to selves are discussed along with other selves (e.g., feared, ashamed, frustrated, ambitious), which surpass the ideal and ought-to selves for incorporating learners' past, present, and future selves. This research takes an extra step by examining participants' present and past selves to demonstrate their impact on their language learning motivation and investment. Each type of self, whether past, present, or future depends on each participant's unique learning trajectory. These selves are analysed based on participants' desires as well as those of their social networks through several methods of data collection that are discussed in section 4.6.

<u>Markus and Nurius (1986)</u>

Markus and Nurius (1986) proposed one of the most powerful mechanisms that describe how the self regulates behaviour through expectations and goals. Their theory is centered on the concept of 'possible selves' and is linked and applied to various educational contexts. As Carver et al. (1994) emphasise, this concept of 'possible selves' represents one's ideas of what s/he *might* become, what s/he *would like* to become, and what s/he is *afraid* of becoming. Markus and Nurius' (1986) unique self-theory refers to future rather than past or current self-states, as it draws on wishes, hopes and fantasies. This possible self structure is influential as it denotes complex interplay of thoughts, feelings, and imaginative self-identities, which shows the significant role that sociocultural contexts play in one's behaviour. Their theory also distinguishes between three main types of possible selves: '*ideal selves* that we would very much like to become, selves that we *could* become and selves we are *afraid* of becoming' (Markus & Nurius, 1986: 954). They state that the ideal self includes:

> the successful self, the creative self, the rich self, the thin self, and the loved and admired self, whereas the feared self is the alone self, the depressed self, the incompetent self or the unemployed self.

> (Markus & Nurius, 1986: 954)

While these two extremes are easy to grasp and explain as they show the best- and worst-case scenarios, the third type, however, is the self of the default scenario, which is the real self.

This study adopts this theory as it emphasises participants' feelings of enjoyment, pride, resistance, or apathy to language learning. Moreover, these types of possible selves are investigated through participants' visions about their current and future self-states, especially those related to competence, career, and success, which are of great significance to these young participants. Though there are differences between Higgins' (1985) approach and that of Markus and Nurius' (1986), both adopt similar self-central ideas about future selves that are still unrealised. However, rather than focusing on possible future selves exclusively, this study reiterates Norton (2001) and Jeeves's (2013) calls that stress the need to investigate students' past, present, and future language

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identities. Hence, this study responds to the lack of empirical investigations that explore learners' past selves by emphasising that language motivation is an individual and dynamic construct that requires examinations of learners' past, present, and future language learning selves. It is worth noting that this research not only focuses on participants' past success as in the case of Jeeves' (2013) research, but also brings to the fore their past success and failure to show the complex interaction between participants' past experiences, current needs, and future aspirations, which highly impact their language motivation and investment.

Overall, the above-mentioned theories focused on learners as psychological beings rather than merging the psychological and sociological dimensions of their identities. Thus, these theories missed the concrete role the social environment plays in learners' language learning trajectories by marginalising the notion of language motivation to the individual self rather than viewing it through the lens of the sociocultural environments. Moreover, these theories did not present a realistic approach to language learners' motivation mirrored in real-life contexts and situations because their models were mainly based on questionnaires that surveyed fixed cause-effect relations. Consequently, researchers' interests shifted to a more micro-level of motivation analysis that focuses on how motivation affects language-learners' behaviour in certain learning contexts such as second or foreign language classrooms.

3.2.1.2 Dynamic motivational theories

3.2.1.2.1 The L2 Motivational Self System in relation to various theories

Several motivation researchers became highly influenced by the L2 Motivational Self System, which is a theoretical framework developed by Dörnyei in 2005. His theory aims at reorienting the field of language learning motivation towards a self/identity perspective, based on self-psychology rather than social psychology. His 'self' theoretical framework is highlighted to address the gaps of the previous motivation and self-theories. Therefore, it is intended to transform language learning motivation research into a socio-dynamic field by integrating motivation under the social, psychological, and educational umbrella. Dörnyei and Ushioda (2011) propose that there is a need for a dynamic conceptualisation of language learning motivation. They conducted an overview of language learning

motivation with other scholars and presented it in a book entitled *Teaching and Researching Motivation* to enhance the theoretical validity of various dynamic approaches, especially that of Dörnyei's (2005, 2009) L2 Motivational Self System and considered it as a revolutionary socio-dynamic theoretical framework.

According to Dörnyei (2009), the L2 Motivational Self system is formulated according to two important theoretical frameworks: 1) Gardner's motivation construct, which proposes that motivated learning behaviour can be determined by three variables: integrativeness, instrumentality, and learners' attitudes towards the learning situation. Hence, Dörnyei suggests that the L2 Motivational Self System closely matches Gardner's theory. 2) He also proposes that his framework is inspired by Higgins' (1987) 'Self-Discrepancy Theory' and Markus and Nurius' (1986) theories of 'Possible Selves' in mainstream psychology.

It is worth mentioning that Dörnyei became further interested in developing a new motivation theory to accommodate the findings of his longitudinal study in Hungary, which was developed in collaboration with Richard Clément, Gardner's closest associates (Dörnyei, 2010). Therefore, Dörnyei tried to find a broader interpretation of the concept of integrative motivation that not only goes beyond the literal meaning of integration, but which also builds on the relevant substantial body of research priorities related to language globalisation. His research also questions the validity of the previous dominant quantitative large-scale, group-based surveys along with the linear models of motivation that involve cause-effect relationships (Dörnyei & Ushioda, 2011).

The second theoretical influence that contributes to the expansion of the L2 Motivational Self-System has benefited greatly from the development in the concept of 'self', which has gradually evolved into the active and dynamic 'self-system'. According to Dörnyei (2009), his major personal attraction to the 'possible selves' theory lies in its imagery component, which plays a significant role in boosting learners' motivation. This view is confirmed during his re-analysis of his Hungarian motivation data that supports the possible reinterpretation of the concept of integrativeness as the 'ideal L2 self' that he proposes in his L2 Motivational Self-System. Thus, Dörnyei (2009) points out that the main theme of his new theory is the equation of the 'integrative' motivation with the 'ideal L2 self. He states that 'L2 speakers are the closest parallels to the idealised L2-speaking self' (ibid: 27).

In Dörnyei's framework, learner motivation is proposed to originate from three distinct sources: the ideal L2 self, the ought-to L2 self, and the L2 learning experience. 1) the construct of the ideal L2 self focuses on learners' desires and visions of themselves as successful language speakers, while 2) the ought-to L2 self concentrates on the social pressure from learners' social environments, and 3) the L2 learning experience is about their positive learning experiences (Dörnyei, 2009). As Lamb (2016) suggests, while the ideal L2 self is concerned with learners' visions of themselves as 'future' competent language speakers, the ought-to L2 self is about the impact of learners' 'significant' others. The present research, however, exceeds these borders by examining learners' past, present, and future selves, while combining them with those of their social networks to broaden the circle by including their families, friends, teachers, and many others. Moreover, while the ought-to L2 self is mainly concerned with learners' efforts to avoid the negative rather than strive for the positive as Lamb (2016) suggests, this study includes both scenarios along with participants language learning efforts.

Regarding the third component, the L2 learning experience, Dörnyei (2009) adds this important constituent to link motivation to students' learning environments. However, he restricted the learning fields to only discuss the formal language learning classrooms. He states that the L2 learning experience constituent is intended to:

> recognise the motivational impact of the main components of the classroom learning situation, such as the teacher, the curriculum, and the learner group.

> (Dörnyei, 2009: 526)

In the same vein, Lamb (2016: 6) also indicates that previous research included relevant factors such as the teaching methods and the role of the peers and teachers. Yet, most of these studies investigated these factors quantitatively without providing realistic accounts of learners' actual learning experiences. Hence, the current study fills these gaps through an ethnographic exploration of learners' formal and informal environments as a comprehensive approach to researching the impact of learners' language environments.

Dörnyei's motivational construct also synthesises other different influential motivational theoretical frameworks in the field such as those of Ushioda (2001) and Noels (2003). The elements of Dörnyei's self-system are influenced by Ushioda's (2001) eight

motivational dimensions, which are grouped into the following three broad clusters that Dörnyei finds to be compatible with those of his theory: 1) actual learning process, 2) external pressures/incentives, and 3) integrative disposition (Dörnyei, 2009). Similarly, he links his motivation theory with that of Noel's (2003), which combines three interrelated motivation orientations: 1) intrinsic reasons related to the language learning process, 2) extrinsic reasons for language learning; and 3) integrative reasons (ibid).

Dörnyei's motivational construct is influenced by Ushioda's (2001) qualitative approach in her small-scale empirical investigation of language learners' motivation that explores their own conceptions of their motivation. This shift from the traditional quantitative research paradigm to the qualitative research approach aims at representing the dynamic nature of motivational process as voiced by Ushioda (1994, 1996). Dörnyei's self-based approach to motivation intends to offer new avenues for motivating learners, especially for its 'ideal self' component, which suggests that learners create visions of themselves as ideal L2 learners.

The L2 Motivational Self System also aims at shifting the magnitude of language learners' motivation research towards the investigation of specific motivation related aspects such as learners' visions, emotions, identities, and ethnicities. Thus, Dörnyei has moved on after the construction of his theory and provided further extensions in several subsequent books, chapters in edited volumes and journal articles in collaboration with other scholars to support his theoretical framework and amend any shortcomings in it (e.g., Dörnyei & Kubanyiova, 2014; Dörnyei & Ushioda, 2009; 2011; Dörnyei et al., 2015; Hadfield & Dörnyei, 2013). Dörnyei invited a number of critical motivation researchers (e.g., Lamb; MacIntyre et al., 2009; Yashima) to participate in his edited book *Motivation, Language Identity and the L2 Self* in order to enrich his theory with their overviews and studies conducted in relation to his theoretical framework. MacIntyre et al. (2009) highlight the emotional aspect of possible selves as a strong tie that influence learners' motivation; otherwise, the system will lack its motivational energy. In addition, Lamb (2009) stresses the social dimension implied in the term 'identity' and suggests exploring the development and motivational effect of the 'ideal' and 'ought-to' L2 selves beyond the level of analysis of the 'self' to include learners' homes, institutional settings, and the activities they engage

in. Therefore, he advocates supplementing the quantitative research with case studies that could examine learners' L2 self-guides in various learning contexts.

3.2.1.2.2 Critiquing the L2 Motivational Self system

A large body of research supports the validity of Dörnyei's threefold model in diverse regions of the world (e.g., Dörnyei, 2010; Harvey, 2014; Islam et al., 2013; Lamb, 2009; Mercer, 2011; Taguchi et al., 2009; Yashima, 2009). However, the L2 Motivational Self System is critiqued by several researchers (e.g., Hessel, 2015; Mercer, 2011; Papi et al. 2018; Taylor, 2013). Despite conceptualising the discrepancy between learners' present and future self-formations, Mercer (2011) criticises the L2 Motivational Self framework for overlooking the present L2 self-conception as it is mainly concerned with learners' future images. In the same vein, Hessel (2015) states that although the L2 learning experience refers to the present self and has a significant impact on learners' L2 selves, it is external to the self-conception. Taylor (2013) also critiques Dörnyei's theoretical framework for focusing on the ideal L2 self-dimension, while neglecting the ought-to L2 self and the L2 learning experience, which remain under researched.

Another point of criticism is regarding the validity of the Likert-type multi-item scales that are conventionally used for analysing the ideal L2 self. They are considered insufficient for measuring this key construct of the L2 Motivational Self System. For instance, Hessel (2015) criticises the standardised ideal L2 self-items that were used in Taguchi et al.'s (2009) study and which followed those of Dörnyei's (2009) questionnaires as in the following examples:

- *I can imagine myself studying in a university where all my courses are taught in English.*
- *Whenever I think of my future career, I imagine myself using English.*
- *I can imagine myself speaking English with international friends or colleagues.*
- *I can imagine myself living abroad and using English effectively for communicating with locals.*
- *I can imagine myself speaking English as if I were a native speaker.*
- *I can imagine myself as someone who is able to speak English.*

A basic observation about the items mentioned above is that all of them provide positive reference points. Therefore, the items fall into what Dörnyei conceptualises as the essence of the ideal L2 selves, which is the ability to 'lead' participants to imagine themselves as competent L2 'speakers' in the future. This standardised questionnaire has been adopted and used extensively in various studies that support the validity of the L2 Motivational Self System, but they mainly emphasise the future image of the proficient 'speaker', ignoring the rest of the language skills and assuming that learners are primarily concerned with speaking (Busse & Walter, 2013; Hessel, 2015).

In addition, the Likert-type multi-item scales that range from strongly disagree to strongly agree generate replicable or comparable results because they do not really indicate the extent to which participants perceive the discrepancy between their future and current selves or even specify the frequency in which they tend to think of themselves in the specific ways that are described in these questions that are raised in these conventional surveys. Thus, the ideal L2 self-images can be captured inaccurately through the lens of the traditional quantitative approaches of data collection, which contradicts Dörnyei et al.'s (2015) claims about the complex dynamic system of the L2 Motivational Self System framework.

Papi et al. (2018) problematise the motivation measures used in most of the L2 Motivational Self System's quantitative studies. They indicate that they mainly used certain versions of questionnaires developed by several motivation scholars (e.g., Lamb, 2012; Ryan, 2008; Teimouri, 2017). They question the asymmetricity of the results of these studies in favour of the ideal L2 self. They also critique the biased regulatory focus of intended effort caused by the wording of several items in the questionnaires, which have hypothetical statements that lack direct relevance to the present time and assume certain degrees of compatibility that do not necessarily match learners' actual behaviour. For instance, they quote the following statements from Taguchi et al. (2009) and Teimouri's (2017) studies:

- *I am working hard at learning English*
- *I would like to spend lots of time studying English*

Papi et al. (2018) indicate:

> Using hypothetical statements is not the best practice in survey development because "questions about future behavior cannot reproduce the behaviorally relevant issues very well" (Fowler, 1995, p. 80). Learners' success can be better predicted by the behavior they display in real time than their estimation of their efforts in the future, which could be inaccurate due to the general unpredictability of the future.
>
> (Papi et al., 2018: 8)

Nevertheless, a major pitfall in Papi et al.'s study, which claims designing a questionnaire with no regulatory bias, is that it is limited to measuring learners' current motivated learning behaviour only while disregarding their past and future learning performance. Papi et al. (2018: 8) call for dividing the ideal and ought-to L2 selves and propose using improved measurements of motivated behaviour. Therefore, they adopt two sets of language use strategies with eager (promotion-focused) versus vigilant (prevention-focused) regulatory inclinations to examine what they call the 'qualitative differences' of learners' diverse regulatory orientations. They (ibid) state:

> examining the quantity of motivated behavior does not do justice to the complexity of motivation, and qualitative differences in learners' behavior also need to be examined to better understand how motivation works in language learning.
>
> (Papi et al., 2018: 18)

Hence, the current research argues that learners' qualitative differences is best captured through qualitative studies because the current quantitative approaches (e.g., Dörnyei, 2005, 2009; Papi et al., 2018) are limited to researchers' predetermined questions listed in their questionnaires (for more information about the shortcomings of motivation surveys, check section 4.4.2). Motivation research has mainly investigated certain factors affecting motivation without focusing on learners' individual aspects. These studies have mostly been conducted quantitatively and the survey questions conducted by Dörnyei and his colleagues usually assume a certain degree of consistency in learners' identity without capturing the fluidity and variation of the degrees of motivation, desire, and investment in relation to time, space, context, and situation. Thus, the present qualitative longitudinal ethnographic study fills these gaps by exploring learners' unique motivational

experiences and combining various psychological and sociological aspects such as learners' selves, desires, investment, face, emotions, gender, capital, habitus, and social and ethno-class (for more information, see Part two in section 3.4).

3.2.2 Yet more research on language learners' motivation?

Hall (2011: 134) stresses the significance of motivation in language acquisition by stating that 'it is difficult to imagine anyone learning a language without some degree of motivation'. As far as English is concerned, Ushioda (2013) discusses the global status of English in relation to language learners' motivation as follows:

> The global importance ascribed to English might lead us to assume that the need to learn English is unquestionable and that therefore student motivation is not a problem. However, in reality, local classroom experiences show that issues of student motivation are high on the agenda due to the global significant status of English.
>
> (Ushioda, 2013: 2)

In the same direction, Consoli and Aoyama (2019) call researchers to conduct studies that stem from interactions between learners and teachers in order to reflect real education contexts. They also urge researchers to conduct studies in their local contexts in order to generate insightful findings, which discuss the 'experiences of real social agents in the educational landscape' (ibid: 7). Moreover, they encourage outsider researchers to be involved in participants' real-life stories in order to inform teachers with well-informed advice that aim at bridging the gap between the students and teachers. However, while Ushioda (2013) and Consoli and Aoyama's (2019) recommendations meet at stressing the significance of researching students' classrooms, their instructions need to also include learners' experiences outside the classroom spheres. Therefore, the current research discusses students' formal and informal learning experiences inside and outside their language classrooms to better comprehend their language motivation and investment (for more information about the rationale behind combining the fields of motivation and investment check section 3.2.6.3).

Similarly, Jeeves (2013) states:

> What must also be remembered in the discussion of individual differences and motivation in language learning is the learner's individual context and

the uniqueness of each learner's past and present situation and future aspirations.

(Jeeves, 2013: 77)

Jeeves discusses the significance of researching learners' language learning experiences based on their individual contexts and the influence of time. In the same vein, Liyanage & Canagarajah (2019) indorse the propositions of Ushioda (2013), Jeeves (2013), and Consoli and Aoyama (2019) by encouraging researchers to conduct contextually appropriate investigations that accommodate more diverse language learning motivations and functions. Hence, the present study reconceptualises the field of language learners' motivation and investment based on the argument discussed in the following secion:

3.2.3 The study's lens to researching language learners' motivation

The previous section discussed the history of language learners' motivation and its significance in language education by demonstrating that the field has been researched in myriad ways, and that researchers did not agree on a definition for the term *motivation*. Since they have researched the field using different lenses, several motivation scholars (e.g., Al-Shatti, 2019; Dörnyei, 1998; Gardner, 2010; Lamb, 2016) stress that there is no simple and straightforward definition for language learners' motivation. Ushioda (2011) asserts that this is mainly ascribed to the dynamic nature of motivation, which depends on learners' internal and external incentives.

The current research is influenced by multiple approaches discussed in the literature of language learners' motivation and which also echo the objectives of this research. This study approaches the field of language learners' motivation from a holistic stance by researching its complex social, psychological, and educational dimensions, which are dependent on learners' unique multifaceted orientations, desires, and goals. This research follows Benson's (2017) calls to conduct ethnographic studies, which focus on the motivation of the person as opposed to the traditional research on the learner. Thus, rather than researching learners as students in classrooms, the current research investigates participants' trajectories as people with 'whole lives' (Coleman, 2013)

through their complex connections with various factors such as the time, space, context, and situation and their interactions with different social networks.

Moreover, this study not only looks at participants' motivation, but also discusses their demotivation and language resistance, which are under researched areas in the field. Therefore, following Ferrari's (2013) argument, which considers motivation as a river that sometimes floods and sometimes dries, this study shows the different waves of de/motivation that learners experience in their language learning trajectories.

3.2.4 Learners' language demotivation

All the motivational orientations discussed earlier can be juxtaposed with the experience of demotivation, which is a considerable under researched darker side of motivation. According to Muhonen (2004):

> Research on L2 motivation has traditionally been interested in the positive influences that generate interest in learning and facilitate in sustaining it. However, there is also another side to motivation that probably every learner has encountered at some point: experiencing temporary loss of motivation. Take for example a situation where a learner feels humiliated or a situation where he or she is being bullied by the teacher; these events are more likely to reduce his or her motivation than to reinforce it.

> (Muhonen, 2004: 5)

Muhonen's argument about the temporal loss of motivation echoes Ferrari's (2013) postulation, which considers motivation as a river that sometimes floods and dries. Muhonen also infers that demotivation can be caused in situations in which students lose face due to their negative encounters with their teachers. Her position is in line with the findings of this study, which incorporate learners' face as will be discussed in sections 5.3 and 6.3.1.1.1.3. These findings not only focus on the positive influences that motivate learners, but also shed light on the negative effects that lead to learners' demotivation. Consequently, this study supports Muhonen's (2004) research, which suggests that demotivation needs to receive more attention due to its significant educational implications on learners and educators.

In addition, this research demonstrates that students' experiences of demotivation not only arise due to their negative language learning experiences, but also as a mechanism

to maintain their traditional identities. Thus, this study reiterates Ushioda's (2003) argument, which suggests that demotivation occurs when the necessity for learning another language vanishes, especially when learners feel that learning the language is neither useful nor enjoyable, but may instead extract their identities and their sense of belongingness to their community. In the present study, some participants are demotivated to learn English, which is a language that is imposed on them in the country (as already explained in section 2.4.1.) Hence, many of them felt demotivated to learn English in different stages of their lives for several reasons as will be discussed in Chapter 5.

As indicated earlier, the field of language learners' demotivation is relatively under researched as there are a few attempts by scholars in the field to research this phenomenon. Trang and Baldauf (2007) propose that students' demotivation – loss of motivation due to certain circumstances – is a major problem in second and foreign language learning settings. External factors related to teachers and the curriculum are suggested to be the major causes of demotivation, where internal factors related to students' self-esteem, attitudes towards English and general educational and academic experiences had the most impact on remotivation. It is worth mentioning that one of the contributions of this study is that it also sheds light on students' remotivation as part of their language learning trajectories. The qualitative nature of the current research facilitates investigating students' remotivation through their encounters with various social networks at different stages, contexts, and situations in their lives (for more information about this qualitative approach, check section 4.4.1).

Gorham and Millette (1997) investigated students and teachers' perceptions about what affects learners' demotivation. The findings show that students blame their teachers for their demotivation due to their lack of enthusiasm, poor presentation skills, or their general behaviour and management of the courses they teach. In contrast, teachers were more likely to attribute students' demotivation to different factors such as students' poor performance in graded work, their lack of prerequisite skills or knowledge, and their heavy workload. In the same vein, the findings of a study conducted by Chambers (1993) demonstrate that his students' sample also blamed their teachers' behaviour and considered it as a major reason behind their demotivation to language learning along with

other factors such as the class size. However, teachers explicitly excluded themselves and linked their students' demotivation to various social, psychological, attitudinal, geographical, and historical factors.

Muhonen's (2004) research on demotivation echoes the studies conducted by Ushioda (1996), Oxford (1998), and Dörnyei (1998), in which the largest category of demotives directly concerned the teacher. Nevertheless, teachers' behaviour and students' related factors are not the only aspects that need to be studied; the general formal and informal learning experiences also require attention to better comprehend students' de/motivation from various perspectives. In addition, one of the major aspects that can discourage learners from learning another language, but was disregarded in several studies, is their attitudes towards the target languages and their feelings about their first languages. There were few studies such as the one conducted by Dörnyei (1998) and Muhonen (2004), which only discuss learners' disinterest or difficulties with the target language; however, they overlooked the issue of language learning resistance as a substantial reason behind learners' demotivation. Thus, the findings in Chapter 5 discuss the language demotivation and resistance of some learners in relation to several factors such as their pride of their national identities and their negative experiences with their language teachers.

3.2.5 Language resistance and anti-ought-to self

Darvin and Norton (2015) accentuate the significance of the interplay between learners' identities and language learning motivation. Language educators should realise that changing teachers' behaviour or modifying curriculums - based on specific approaches that were successful in certain contexts - does not necessarily mean that they will function in other settings without taking into consideration the very special needs and cultures of students in specific contexts. Previous studies like the one conducted by Hu (2002) in China demonstrate that the learning strategies commonly practiced in the Chinese culture of learning are in conflict in many significant aspects with the tenets and practices of Communicative Language Teaching (CLT) adopted in other parts of the world. In the Chinese context of learning, CLT is regarded as a good approach that should be imported in a top-down movement to reform English language teaching in China. The results show that the nature of teaching and learning in the Chinese epistemic model is totally different from that of CLT, as they have rather opposing assumptions about the respective

responsibilities and roles of teachers and students. They value different classroom etiquettes and reward different qualities in students. However, given these significant sociocultural differences, Hu's study (2002: 102) states that 'it is counterproductive to attempt to sweep away traditional practices and implant CLT in their place.

Thus, Hu (ibid) argues in his study that the frequent resistance to pedagogies of foreign origins around the world calls for adopting 'ideological' approaches that recognise culturally embedded diversity and avoid the universally 'appropriate' ways of teaching and learning. This suggests that pedagogies cannot be effective in all social and cultural contexts and that the matter highly depends on the willingness of both teachers and students to accept them according to their social and cultural values and beliefs. Hence, this study emphasises participants' unique Kuwaiti Bedouin culture in relation to the country's foreign language policy, which recognises English as a valued language of education and communication.

3.2.5.1 Resisting English as a post-colonial language

The discussion of the current status of English as a valuable language of communication in this globalised world begins with the following quotation from the renowned *Musophilus* poem by the English poet and historian Samuel Daniel (1599):

> And who in time knows whither we may vent
> The treasure of our tongue, to what strange shores
> This gain of our best glory shall be sent,
> T' enrich unknowing nations with our stores?
> What worlds in th'yet unformed Occident
> May come refin'd with th'accents that are ours.

(Cited in Badwan, 2015: 22)

Through a long history of colonisation, Daniel's (1599) vision of the dominance of English became a reality. According to Leith (2007), the British colonisation reached four continents to achieve political, economic, and social goals and the process led to radical linguistic impacts on other languages and cultures in the world. Block and Cameron (2002: 1) maintain that the consequences of globalisation are not over yet and state that globalisation is a 'fashionable' term for the modern discourse. Similarly, Kumaravadivelu (2006: 1) indicates that 'globalisation is a slippery term which carries different meanings to different people at different times'. In the same vein, Robertson (2003: 3) postulates

that globalisation 'as a human dynamic has always been with us, even if we have been unaware of its embrace until recently'. He also cautions that colonisation entails western capital, values, and technology, which according to Hardt and Negri (2000: xiii) create an 'Empire' that 'manages hybrid identities'. In this regard, Bauman (1998) posits that globalisation either allows the 'globals' to enjoy the freedom of hybridity and roaming the global village or restricts the 'locals', within their own national borders.

Neoliberalism is another significant discourse of globalisation, which according to Badwan (2015), can be classified into macro and micro levels. The former type concerns the state policy, which promotes capitalism and economic benefits, while the latter type, which is under researched, promotes the notion of the 'ideal subject', who is autonomous, and flexible to adapt to the rapid developments. She states:

> In light of this understanding, individuals' quest for valued skills such as higher English proficiency springs from institutional and individual motives that seem to promise a better life for those who dedicate more time, effort, and money to reach a higher level of English proficiency. This is the essence of linguistic instrumentalism, defined as 'the usefulness of language skills in achieving utilitarian goals such as economic development and social mobility' (Kubota, 2011, p. 248).

<div align="right">(Badwan, 2015: 26)</div>

While Badwan (ibid) and Al-Shatti (2019) discuss the significance of English as a valuable capital that increases the employability and promotion opportunities of their Arab sojourners in the UK when they return to their home countries, this research emphasises its prominence in the context of Kuwait as a compulsory foreign language of education and a common language of communication. Highlighting participants' language learning trajectories in the Kuwaiti context demonstrates the actual value of this language amongst these learners, whose unique experiences distinguish them from other learners in the world. According to Liyanage & Canagarajah (2019):

> Language pedagogies treat English as a form of positive investment (Norton, 2000), thus a desirable resource because it facilitates marketization of oneself; English is associated with consumption (Kubota, 2011), even with romance (Takahashi, 2013), and is therefore treated, following Ahmed (2010), as an object of happiness.

<div align="right">(Liyanage & Canagarajah, 2019: 3)</div>

Brutt-Griffler (2002) posits that learning English is regarded as the language of the elites and resisting it highlights the role of individuals' agency against it as a linguistic capital. Therefore, this matter has given rise to Cameron's (2002: 70) notion of 'communicative imperialism', which accentuates the contemporary value of English as a language of communication that involves 'a one-way flow of expert knowledge from dominant to subaltern cultures'. Consequently, mastering English as a form of an 'expert knowledge' can be linked to English as a lingua franka amongst individuals in real life and can also be associated with various forms of communication through the websites, news, and social media. Moreover, the hegemonic power of English, which has also been extended to education around the world has allowed it the opportunity to function as the world's 'working language' (Gray, 2002). However, not all nations or individuals within these nations conform to these imperialistic notions; hence, this research highlights participants' trajectories, which demonstrate various selves and learning attitudes towards English as a linguistic capital (for more information about the notions of capital and agency, refer to section 3.4.5).

3.2.5.2 The anti-ought-to self

Thompson's (2017) qualitative research re-conceptualises one of Dörnyei's (2005, 2009) L2 Motivational Self System constructs discussed in section 3.2.1.2.1, namely the ought-to L2 self. In his study, he discusses the dynamic interaction between context and language learners' selves and argues that Dörnyei's framework misses a significant component, which is the 'anti-ought-to L2 self' as can be shown in the following figure adopted from Thomspson (2017):
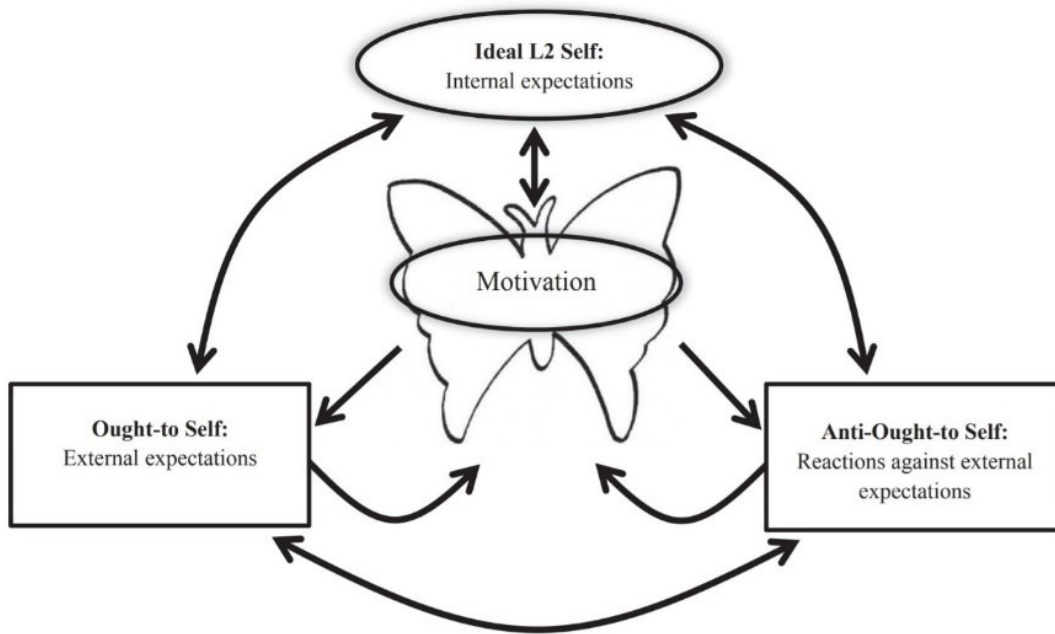
Figure 3-2 The contextualisation of the anti-ought-to self within the L2 Motivational Self System

Thompson (2017) states:

> The ideal, ought-to, and anti-ought-to selves are three potentially conflicting attractor states, which eventually engage in a synergistic relationship.
>
> (Thompson, 2017: 42)

Thompson's research emphasises the role of the other in learners' language learning trajectories by exploring the way their ideal language selves are influenced by their ought-to and anti-ought to selves. His study stresses that the role of the ought-to self needs further investigations as it has received little attention in previous motivation research (e.g., Ryan, 2009) or has unconvincing quantitative results (e.g., Csizer & Lukacs, 2010; Lamb, 2012; Thompson & Erdil-Moody, 2016).

According to Thompson (2017):

> The dynamic interaction between learners and context can be conceptualized as learners being the "submissive" component and context as the "dominant" component (i.e. the external pressures prevail). This realization of self is quite different from that of learners' ideal selves, which can be conceptualized as learners being the strong element, in charge of their own destiny. Thus, what is potentially absent from the L2MSS

framework is a dynamic interaction of the language learners and the context in which the language learners are interpreted as the "dominant" component, employing active resistance against societal expectations as a key source of motivation - the anti-ought-to self.

(Thompson, 2017: 39)

Thompson postulates that the anti-ought-to self is a reaction against external powerful events and expectations/pressure from others. He posits that the anti-ought-to self is inspired by the psychological Reactance Theory (Brehm, 1966; Brehm & Brehm, 1981); thus, it involves unexpected attitudes and reactions to people and rules that restrict and threaten their freedoms. Thomson (2017) indicates that while this theory is omnipresent in the psychology literature, it has not been discussed in language motivation research. Therefore, he integrates Brehm (1966) and Brehm and Brehm's (1981) Reactance Theory with Higgins' (1987) Self Discrepancy Theory to reanalyse Dörnyei's L2 Motivational Self System by combining the 'I' against the 'other' facets of the selves. He argues:

The integration of the anti-ought-to self into the L2MSS is helpful for language educators to more fully understand the "rebellious" (Lanvers, 2016, 2017) aspect of their language learners.

(Thompson, 2017: 47)

While he contends that the anti-ought-to self is a source of motivation against societal expectations, the current research demonstrates that this self triggers the de/motivation of some participants to learn the target language (for more information, check sections 5.2, 5.4, and 6.3.3). On the one hand, in Thompson's study his participants are native speakers of English and are motivated to learn other languages to challenge their societal expectations (e.g., to compete with others or to dare their teachers, who do not believe in their abilities). He quotes one of his participants, whose anti-ought-to self motivates her to learn another language 'They told me I couldn't, so I did' (Thompson, 2017: 48). On the other hand, in the present research, participants are nonnative speakers of English and they are obliged to learn this 'global' language in a foreign language context in order to survive both academically and socially. Thus, this study emphasises the significance of understanding learners' selves and identities in order to enhance their language

learning motivation and investment. Since the previous sections have covered the literature on language learners' selves and motivation, it is essential to discuss their identities and investment in relation to their language learning motivation.

3.2.6 Intersectionality: language learners' identities and investments

Rummens (2003) suggests that most of the models that tried to describe identity failed to integrate the various relationships amongst the distinct social identities. Therefore, the concept of intersectionality was introduced to integrate the social differences that influence the lives of individuals and to stress that these differences are meaningful when they are combined. McCall (2005: 1171) proposes that 'intersectionality is the most important theoretical contribution that women's studies have made so far'. According to Davis (2008), the concept of intersectionality refers to:

> the interaction between gender, race, and other categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcomes of these interactions in terms of power.

(Davis, 2008: 68)

This notion suggests that social differences are interrelated with each other and their interactions influence the lives of individuals, which denotes that the theory is concerned with our identities at the intersection of different social relations. The current study subscribes to the growing body of research which suggests the intersection of gender with other identity aspects such as class and ethnicity (Burman, 2003; Valentine, 2007; Yuval-Davis, 2007). In this research, intersectionality is used as an umbrella that can assist in comprehending females' complex and distinct lived experiences as well as their social realities in their diverse roles in the society, which involves the multilevel impact of history and social structures within their lives. This could possibly be especially pertinent to female Bedouin learners, whose lives could be constructed around their roles as influenced by their gender, social class, ethnic group, and tribal affiliations.

Unfortunately, the Kuwaiti literature has mainly focused on gender equality issues when discussing topics related to Kuwaiti women and neglected other important factors such as class, ethnicity, and religious affiliations. In fact, these variables are crucial for defining power and access in Kuwait; therefore, intersectionality can serve as a theoretical

framework to shape our understanding of the complex and multi-layered female Bedouin experiences in learning English in Kuwait (Cho, et. al, 2013).

3.2.6.1 Learners' identities

One of the most common ways for identifying a person is by his/her language as it is inherently involved in socialisation (Ellis, 1995). People identify themselves and others as they use language, which is viewed as a symbol of their social identities (Kramsch, 1998). Ethnic identity can also be marked through language, which has a special role as it organises one's thoughts and establishes social relationships (Spolsky, 1998). Thus, as Williams (1994) indicates, leaning a second or foreign language could be more complicated as it involves the adoption of new cultural behaviour and identities. Language should be used to construct an image or identity socio-culturally as identity originates from the context of the social interaction. Ushioda (2009: 215) also describes social identity as 'subject to conditions and constraints imposed by surrounding social practices'. In recent years, scholarly interests in the role of identity and language learning has grown and numerous studies have been conducted by several researchers such as Gatbonton and Trofimovich (2008) who indicate that there is a link between language identity and second/foreign language acquisition.

Segalowitz et al. (2009) suggest – in their case study about the link between ethnolinguistic affiliation, self-related motivation, and second language fluency – that language learning motivation is affected by individuals' feelings about their main ethnolinguistic groups, identity factors, and their beliefs about the role of language in identity. Other researchers such as Arnett (2002) and Lamb (2004) argue that language students should develop bicultural identities in which part of their original identities can be rooted in their local cultures, while they can still connect with a global identity that can link them to the globalised world. However, their argument could be easier said than done in reality; hence, the present research investigates the interaction between participants' identities and their motivation and investment in learning English as a foreign language.

Poststructuralist approaches to identity conducted by researchers such as Joseph (2010: 14) stress that individuals 'perform a repertoire of identities' generated in several social interactions. In the same vein, Hobsbawm (1996) indicates that:

> The concept of a single, exclusive, and unchanging ethnic or cultural or other identity is a dangerous piece of brainwashing. Human mental identities are not like shoes of which we can only wear one pair at a time. We are all multi-dimensional beings. Whether a Mr. Patel in London will think of himself primarily as an Indian, a British citizen, a Hindu, a Gujarati-speaker, an ex-colonist from Kenya, a member of a specific caste or kin-group… There is no single platonic essence of Patel. He is all these and more at the same time.
>
> (Hobsbawm, 1996: 87)

Norton and Toohey (2002) indicate that the humanist theories of identity view individuals as fixed-end products, who have stable traits and personalities in all contexts. Nevertheless, other scholars such as Davies and Harré (1990) have established a middle ground between the postculturalist and humanist approaches. They postulate that humans feature stable personal identities and unstable personal diversities. To these different views of identity, the current research sheds light on learners' different roles and behaviour in various contexts and situations with several people in their lives in interaction with their identities, which incorporate their religion, ethnicity, social class, and gender as will be discussed in the following sections.

3.2.6.1.1 Religion

A number of studies have discussed the association between language, religion, and identity in predominantly Islamic states. In Malaysia, Che Dan et al. (1996) note that their Malaysian participants consider language as:

> a potent symbol of the culture of its users…their identity as Muslim Malay was strongly linked with their mother tongue, Bahasa Malay and the language of their religion, Arabic.
>
> (Che Dan et al., 1996: 225)

However, they strongly link English to secularism and Western culture. Similarly, Kim (2003) and Mohd-Asraf (2005) demonstrate that some of their Muslim participants resist learning English because they associate it with western values and/or Christianity.

In Lebanon, Shaaban and Ghaith (2003) indicate that Christians establish a more positive attitude towards learning English compared to Muslims. Similarly, Hashim's (2004) investigation of the dualism of education in Malaysia demonstrate that learning English in schools is not approved amongst Malays, who fear students' conversion to Christianity

because English classes substituted Islamic lessons in their syllabi. In Turkey, Atay and Ece (2009) report that although their participants acknowledge the economic value of English, they favour their Turkish and Muslim identity over the English and western version. Correspondingly, in Saudi Arabia, Al-Abed Al Haq and Smadi (1996) suggest that Saudis fear the predominance of English because it entails westernisation, detaches them from their national identity, and interferes with their religious commitments. Yet, Mustafa (2017) problematises their study and argues that it is purely quantitative and that the sample is not representative of the Saudi society. In the same vein, Elyas (2008) argues that English for his Saudi student participants is not a threat to their identity as they find it a necessary capital in this globalised world.

In Pakistan, Anbreen (2015) discusses the positive impact of learning English on Pakistani women as it increases their knowledge and fosters their culture. Likewise, in the Emirates context, Badry (2011) and Ronesi's (2011) studies on female Arab learners reveal that learning English amongst most of Badry's participants does not affect their national identity. He indicates:

> speaking the other's language and adopting some of the other's cultural artifacts does not necessarily lead to identifying with him or necessarily developing a positive attitude towards the West.
>
> (Badry, 2011: 104)

In Ronesi's (2011) study, the women participants regard bilingualism as an extension to their agency and identity. However, they indicate that they follow various measures to preserve their own language and identity. Hence, Mustafa (2017: 54) argues that the female participants in Badry and Ronesi's studies adopt 'English as an instrument to fight the parochial and stereotypes attached to Arab women'. He also notes:

> The previous studies clearly highlight the intersectionality of religion, language, and identity, and how multiple discourses intersect and lead to tensions in the realisation of one's identity. Language and religion are two of the most important markers of identity in the Middle East. The studies show that the learners were motivated by their desire to gain some sort of advantage by learning English... The discourse of resistance to English is suggested by those who accuse English of being the bearer of Western and Christian ideologies that seek to deIslamise the Muslim countries.
>
> (Mustafa, 2017: 54)

In the Gulf region, Karmani (2005) states that the dominance of English in this context stems from the colonisation that aimed to restrict Islamic extremism. Regarding learning English, he indicates that there are two parties in the gulf states: the Islamists, who resist it to avoid western culture, and the modernists who embrace it to increase their cultural capital. In this regard Jamjoom (2010: 56) calls for studies that investigate the controversy in 'societal practices and religious doctrine' by separating the western and Christian discourse from that of learning English for instrumental purposes. Said (2011) reiterates this argument by indicating that 'language is not deterministic of one's worldview, it provides a socially constructed means to express ideas that are non-existent in other languages' (Cited in Mustafa, 2017: 55).

Regarding the current study, as discussed in section 2.4.1, there is a strong link between Arabic and Islam, which can possibly affect learners' motivation and investment in learning English. Nevertheless, the findings in Chapter 5 will discuss the impact of participants' societal, religious, and governmental expectations and practices on their language acquisition.

3.2.6.1.2 Social class

One of the fundamental aspects of one's identity is his/her social class. Labov (1966) started the research on language and class via quantitative studies, which established the class structure of his participants according to their income, occupation, and education. Although his findings have considerable implications for research on language education, his work was not on language education *per se* as it was generally about language in society and the way particular linguistic features index social class. However, the research of Bernstein (1971) was more relevant to the field of applied linguistics and language education, but it was only based on social class in the British society.

Until the 1970s, research on social class and education adopted a macro, quantitative and socio demographic paradigm, which was not representative of participants' practical experiences. Therefore, ethnographic researchers such as Heath (1983) and Eckert (1989) have transformed the field of education with their paradigmatic studies. Heath and Eckert spent prolonged periods of time immersed in their research contexts to establish

long lasting relationships with their participants and generate data with them while interviewing, observing, and taking notes of their behaviour both inside and outside their schools. Their goals were to document their studies on certain social groups through meaningful and lived social interactions that advance our understandings about the construction of social class.

In the 1970s, Heath discussed the language socialisation practices of members of two communities in the U.S. Both groups worked in the mills, but one of them had been working in the field for generations, while the other was new to the field and worked previously in agriculture. The former group comprised white Americans, who belong to a mobile working class, while the latter comprised African Americans, who were categorised as a developing working-class community. Heath's study not only discusses the differences between these intra-working-class communities, but also talks about the practices of "townspeople", who were considered as the more established middle-class elites. What is interesting about her classification of the townspeople is that it echoes the division of the Bedouins and *Hadhars* in the present study, which also resonates with the proposition that social class can be reproduced through language socialisation and education and passed from one generation to another as will be discussed in section 3.4.5.

The work of Eckert (1989) however, documents the experiences of suburban students from white working class and middle-class. One of the major contributions of her work is her detailed descriptions and categorisations of her participants' identities. She clearly outlined their social and linguistic practices, which highly affected their social and anti-social behaviour and performance in their school cultures. The research of Eckert and Heath allows us the opportunity to acknowledge social class through the racial and ethnic grounds. On that note, Block (2017) declares that their pioneering work has set a specific standard, not only for language education research, but also for studies that focus on class.

On a similar note, Block indicates that Marx has divided class into two types: class in itself and for itself. He states that the former type refers to individuals' real social class experiences such as their financial conditions and standards of living, while the latter

refers to their subjective perceptions of their life interests and their social class behaviour. Yet, he argues that there is a lack of research investigating class 'for itself' and which discusses images, ideologies, and discourses about relations of power between social groups and their distinct experiences and activities. Moreover, he suggests that most of the previous research has been conducted in educational settings like schools and universities, and not in other environments outside these contexts (e.g., Blackledge & Creese, 2010; Harris, 2006; Kanno, 2003; Preece, 2010). Therefore, he recommends filling this gap in the field by investigating social class outside these spheres and in foreign language environments. He indicates that in settings where English is the medium of instruction in education, students have unequal competence and access to this language as it indexes and is indexed by class. However, the participants of this research only study English as a compulsory subject, while the rest of the college subjects are taught in Arabic, which limits their access to this language.

Block (2012, 2014, 2015, 2017) notes that in research on foreign language, most of the scholars who conducted studies on social class followed the research of Weber (1968) and Bourdieu (1984) and developed what he terms 'a constellation-of-dimensions approach'. He indicates that researchers' approach regards one's social class as:

> ever-evolving and comprised of one's economic resources (e.g., income, wealth, property, material possessions), social resources (occupation, education, prestige, social networking), behavior (consumption patterns, pass times; symbolic presentation of self), and life conditions (type of dwelling, type of neighborhood, quality of life, mobility, physical health). However, it should be noted that these different dimensions are interrelated rather than free standing…class is a relational phenomenon which arises when individuals and groups interact in the course of their engagement in social activity.
>
> (Block, 2017: 1-2)

Hence, Block does not recommend viewing social class as a category or structure, but as an aspect that evolves through human relations. He also stresses that class is different from, yet interrelated with other identity dimensions such as ethnicity, gender, and nationality. He discusses the relationship between class and identity and indicates that social sciences research has recently begun to adopt a 'culturalist' approach to identity, which goes beyond the Anglophone economic perspective. This echoes Heller et al.'s

(2016) notion of 'ethno-class', which demonstrates that class is influenced by ethnicity and based on cultural more than economic differences. Savage et al. (2013) also view class as a multi-dimensional aspect that goes beyond the economic factors to deal with forms of cultural and social reproduction. In this research social class is viewed through ethno-class and social positionality to show how participants are situated and affected by their relations and interactions with their communities and the education system. As previously discussed in section 2.3, from an economic perspective, most Kuwaitis belong to the middle class, but this classification misses significant aspects such as ethnicity, cultural capital and habitus (for more information about the concepts of capital and habitus refer to section 3.4.5). Therefore, this study sheds light on participants' class from a socio-cultural point of view to show how social class varies, not just from one family to another, but also amongst family members, which in turn affects various cultural aspects such as their language learning motivation and investment.

3.2.6.1.3 Gender

The current research takes into account the intersection of gender with other identity aspects such as religion, ethnicity, and class (Mustafa, 2017). Unlike traditional gender research, which uses the variationist approach to highlight gender as a variable and a 'binary opposition' (Pavlenko & Piller, 2001: 23) or a generalised characteristic amongst males and females' language experiences, this study adopts Gal's (1991: 176) theorisation of gender as 'a system of culturally constructed relations of power, produced and reproduced in interaction between and among men and women'.

Within the Middle East and North Africa's context, Mustafa (2017) reviews several studies conducted in various states such as Kuwait (El-Dib, 2004), Oman (Abu Radwan, 2011), Saudi Arabia (Javid et al., 2012), Jordan (Kaylani, 1996), and Palestine (Shmais, 2003). He indicates that these studies, which discussed various aspects of language learning such as learners' difficulties and motivation, followed an essentialist approach by regarding gender as a fixed variable with a set of traits amongst all participants. He states:

> these studies suffer from the essentialist fallacy where gender is perceived as a set of traits inside the person; turning a blind eye to the social, historical, and cultural dimensions of gender. These studies were not focused on gender per se, but gender was considered when it was

statistically significant… gender is treated as being static and unproblematic.

<div align="right">(Mustafa, 2017: 57)</div>

Therefore, he postulates that researchers need not only to take the local context into account, but also to deconstruct gender in their research by adopting more than one research approach to explore the relationship between language and gender. He indicates that most of the studies that embrace the poststructuralist feminist approach to comprehend the relationship between language learning and gender regard certain languages such as English and French as prestigious languages. For instance, Sadiqi (2003) and Ben Almustafa (2014) suggest that Moroccan women perceive French as a symbol of modernity and enlightenment. Regarding English, Diab (2000) notes that Lebanese women regard English as a symbolic capital that implies higher social and educational levels. Despite the significance of these studies, most of them lack in-depth discussions about the intersection of language and gender with other identity aspects that structure and restructure women's experiences.

While some researchers such as Walters (2011) and Mustafa (2017) emphasise the connection between nationalism and language and gender studies in Tunisia and Saudi Arabia, this domain is under researched in the context of Kuwait, especially in relation to other factors such as religion, ethnicity, and social class. Thus, the current study is influenced by West and Zimmerman's (1987) perception of gender as:

> an emergent feature of social situations: both as an outcome of and a rationale for various social arrangements, and as a means of legitimating one of the most fundamental divisions of society.

<div align="right">(West & Zimmerman, 987: 126)</div>

In the same vein, the present study is also motivated by Butler's (1990) notion of performative identity. She distinguishes between 'performative' and 'performed' in that the former describes how individuals interact with several contexts in performative manners, whereas the latter denotes their actions of various roles. Butler's notion of performativity originates from her gender discourse, which discuss gender trouble and gender performativity theories (Butler, 1999; 2006). According to her, gender is culturally

<div align="center">57</div>

constructed and affected by the societal powerful discourses, which promote certain behaviour and roles. She also postulates that gender is performative because it is the product of action and repetition, which contributes to the construction of identity. Moreover, Diamond and Butterworth (2008) argue that gender identity is not a fixed personal trait, but it is socially constructed and may change over time.

Mustafa (2017) calls for conducting studies that discuss the connection between language learning and women's position and role in the society. He refers to Rida and Milton's (2001) study, which suggests that their Muslim women participants had less chances in accessing English classes in Australia due to their unsupportive significant male figures. Their findings about the way the male influential others (whether fathers, brothers, or husbands) perceive women's roles to be limited to being housewives echo those of Kouritzin (2000) and Goldstein (1995), which highlight the way gender roles amongst their Muslim women participants and their social networks influence their access to language learning. Based on the above discussion, the current study explores dominant discourses amongst the female Bedouin participants in Kuwait's foreign language context (check section 6.3.3 for further details about participants' social and emotional identities).

3.2.6.2 Learners' identities in different contexts

While the previous sections discussed the intersection between language and various forms of identity, this section will focus on learners' identities in various contexts. Canagarajah (1999) and Skilton-Sylvester (2002) encourage researchers to explore the way learners perceive themselves and the way others recognise them as equally significant dimensions that impact learners' motivation and investment in language classrooms. They discuss the experiences of immigrant Sri Lankan school students and Cambodian females respectively demonstrating their resistance to participate in their English classrooms despite their motivation to learn. Their participants indicate that they resist taking part because their identities are not acknowledged in their classrooms.

The experience of Lamb and Budiyanto (2013) contradicts that of Canagarajah (1999) and Skilton-Sylvester (2002) as they demonstrate that their Indonesian school students perform 'cosmopolitan identities', which encourage them to adopt new cultural practices

despite their deviation from their national identities. In the same vein, Luk (2005) and Richards (2006) foreground the impact of the communicative language classroom discourse on students' engagement. In their studies, they demonstrate that the way teachers position learners in class can either encourage or discourage them to invest in that environment. Thus, they urge language educators to be sympathetic and kind to their students by acknowledging their identities and interests beyond the classroom.

Nevertheless, the present study takes an extra step by researching participants' expressions of their identities and the way they are recognised by others both inside and outside their classrooms to highlight the significance of both environments on their motivation and investment. The following section discusses the notion of investment to stress its social and psychological dimensions on learners as people with whole identities.

3.2.6.3 Learners' language investment

This research proposes that language learners' motivation can be better comprehended with the lens of Norton Peirce's (1995) construct of investment, which accentuates the integration of learners' desires to learn another language within their sociohistorical settings (Motha & Lin, 2014). Norton (1995) argues that second language acquisition (SLA) theorists have not conceptualised a comprehensive theory of social identity, which incorporates the social world and the language learning context. Norton (1997: 410) suggests that she uses investment 'to signal the socially and historically constructed relationship of learners to the target language and their sometimes ambivalent desire to learn and practice it'. Thus, investment needs to be perceived through learners' multiple identities, which change across space, time, and situation.

Norton and Toohey (2001) define investment as a social practice of agency, which allows learners the opportunity to negotiate their access into certain social environments and improve their language competence. Hence, these researchers emphasise the negotiation of identities in the language learning context. Norton (2013: 3) indicates that she developed her sociological construct of investment to 'complement' the psychological concept of motivation and signal the 'complex relationship between language learner identity and language learning commitment'. She states that the notion of investment assumes that when learners speak, they are also organising and reorganising 'a sense

of who they are and how they relate to the social world. Thus, an investment in the target language is also an investment in a learner's own identity' (ibid: 50-51). She also postulates that language learners could be motivated; yet may have little investment in the target language both inside and outside the classroom. For instance, they could have the desire to learn the target language, but their classroom or community may be sexist or racist, which could negatively impact their language learning investment. Moreover, they may also struggle with the language practices of their classrooms, which could be inconsistent with their expectations of teaching and/or language learning (refer to the findings in section 5.3 for more details about the influence of these factors on participants' language learning motivation and investment).

As emphasised earlier, the main rationale behind incorporating the notions of motivation and investment in this research is to comprehend learners' language learning identities and experiences. Several researchers in the field of motivation such as Gardner (1985), Dörnyei (1990, 2001), as well as Oxford and Shearin (1994) stress that motivation is crucial for second and foreign language learning and they suggest that learners' efforts are influenced by their language motivation. On a similar note, Lamb (2016: 1) states that 'motivation is frequently a problem in ELT and the teaching of other foreign languages'. He also critiques Dörnyei's (2001) following proposition:

> 99 per cent of language learners who really want to learn a foreign language (i.e. who are really motivated) will be able to master a reasonable working knowledge of it as a minimum, regardless of their language aptitude.
>
> (Dörnyei's, 2001: 2)

Lamb indicates that the percentage of students, who accomplish 'a reasonable working knowledge' of the target language is much lower than the 99% suggested by Dörnyei (ibid: 1). He postulates that these students comprise a small minority, which makes teachers' missions challenging and incomprehensible. Therefore, his statement entails that motivation alone does not lead to successful experiences in language learning, which suggests that students need to be motivated and invested in learning. Following this argument, this research maintains that while motivation plays a key role in learners'

trajectories, their language learning investment is crucial to boosting their learning experiences.

In a recent discussion of the role that motivation plays in developing learners' language skills, Dörnyei (2018: 1) states that it is important to comprehend 'why people decide to do something, how long they are willing to sustain the activity and how hard they are going to pursue it'. On the one hand, Dörnyei's last statement, which refers to learners' effort in their learning activities, suggests that the notion of investment is closely related to that of motivation. On the other hand, Norton and De Costa (2018) indicate that some motivated learners avoid engaging in language learning activities and social practices due to certain social practices such as sexism, racism, or other issues as indicated earlier. This resonates with Pavlenko and Lantolf's (2000) conclusion that language learning involves cultural negotiation of identities, which requires 'a genuine investment in learning' (Kinginger, 2013: 342).

Norton and Toohey (2011) indicate that identity investment in language learning evolves when learners' desires and motivation are transformed into social engagement and practices. On that note, Al-Shatti (2019) notes that when learners interact with others, they engage in constant formation and reformation of identities by adopting and adapting to various sociolinguistic norms that position them in certain contexts. This highlights Darvin and Norton's (2015) following argument:

> investment regards the learner as a social being with a complex identity that changes across time and space and is reproduced in social interaction.

> (Darvin & Norton, 2015: 37)

Wu (2017) notes that in foreign language contexts learners create imagined communities in order to increase their linguistic engagements. Norton (2013) defines these communities as desired imagined community of people, who interact with learners through imagination, which increases their possible selves and identities. Hence, she suggests that this improves the construction of learners' social identity, which she defines as:

> how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future.

> (Norton, 2013: 4)

According to Trentman (2013), learners' imagined identities in their imagined communities create selves with powerful visions. Therefore, this encourages learners to spend effort and time beyond their classrooms by investing further in their identities outside these spheres in order to improve their social positions and cultural capital. On This note, Darvin and Norton (2015) locate learners' investment at the intersection of ideology, identity, and capital. In their tripartite model, they argue that language learners are performing multiple identities in different fields, and that their habits are shaped by the dominant ideologies of these contexts, which also control the symbolic value of different capitals (see section 3.4.5.1 for more information about capital). Moreover, they suggest that learners invest in learning another language because of their desires to gain specific material (e.g., better jobs) and symbolic resources (e.g., language, education, friendships). Thus, their investment means increasing the value of their cultural capital and accessing better resources.

Darvin and Norton (ibid) emphasise learners' agency in language learning investment, which not only allow them to acquire symbolic and material resources, but also resist dominant ideologies and practices in various fields as will be discussed in the findings of the present study in section 5.2, 5.3, and 5.4. Based on that, the present research extends Darvin and Norton's postulation by arguing that their theoretical model needs to incorporate other crucial aspects that highly impact learners' motivation and investment as will be discussed in the following sections.

3.3   Summary of Part one:

Part one has provided a chronological overview of the research in the field of language learners' motivation. Learners' demotivation, remotivation, and language resistance have also been discussed along with the prominent position of English as a global language. This part has also presented the concept of intersectionality to integrate the notion of motivation with other salient aspects that are part of learners' identities such as their ethnicity, religion, gender, and social class. The section concluded by emphasising the significance of comprehending learners' language learning reasons and the effort they spend into learning the language. Hence, the section has proposed that the field of

language learners' motivation should be integrated with Norton Peirce's (1995) construct of investment.

3.4   Part two: A person-in-context

While recent studies in the field of language learners' motivation (e.g., Al-Shatti, 2019; Ferrari, 2013; Harvey, 2014; Jeeves, 2013) adopt Ushioda's (2011, 2018) 'a person-in-context' approach and highlight Norton Peirce's (1995) construct of investment, they separate the fields of language learners' motivation and investment in their empirical investigations. Moreover, their research has not been comprehensive as to incorporate a mix of salient theoretical concepts that affect learners' language learning motivation and investment (e.g., ideological becoming, chronotopic identities, desire, face, emotions, imagination, capital, habitus, and agency) under a single holistic empirical study. Thus, the current research integrates the fields of motivation and investment with the above-mentioned notions by accentuating learners' experiences as people in context. This also sheds light on the influence of their social networks on their language learning trajectories as will be discussed in the following sections. As indicated in Chapter 1, one of the major contributions of this study is to foreground learners' voices and highlight the perspectives of their social environments. Therefore, in order to present learners as whole people, the psychological and social dimensions of motivation and investment are brought together to move towards a more holistic perspective of learners' trajectories through Ushioda's (2011, 2018) relational theme of the 'person-in-context', Harvey's (2014) reinterpretation of the 'ideological becoming', and Blommaert and De Fina's (2015) theorisation of the chronotopic identities.

3.4.1 A person-in-context approach and chronotopic identities

As demonstrated in Part 1, previous quantitative research has oversimplified language learners' motivation by prioritising the cognitive factors over the sociological dimensions. They mainly depended on questionnaire data conducted at a single point in time and did not account for changes and fluctuations in learners' motivation and investment overtime. They also generated generalisable findings, which disguise individual unique characteristics and differences by hypothesising certain cause-effect relationships between specific variables.

Thus, to address these shortcomings, Ushioda (2009: 220) has called for an alternative approach that examines each learner individually as 'thinking, feeling human being' through 'fluid and complex system of social relations, activities, experiences and multiple micro- and macro-contexts'. Her call coincides with the wider social turn in the field of second language acquisition, which as Harvey (2014) postulates, foregrounds the social dimensions of language learning more than the psychological and cognitive aspects. However, this research emphasises both elements as equally important to our comprehension regarding learners' language learning motivation and investment experiences.

Cummins et al. (2005) argue that effective language instruction must incorporate students' cultural backgrounds and identities. Taylor (2013) pushes this argument forward by indicating that teachers cannot help students decide on what is beneficial for them as language learners if they lacked knowledge about them as 'complete individuals'. She contributes to the field with her declaration that realising what motivates learners requires a deep understanding of who these learners are. This research takes their dispute further by researching learners' pedagogical, psychological, and sociological identities as 'whole learners' with rounded lives. It is important to note that previous research in the field has mainly focused on students' perceptions or those of the teachers, but this research combines the two views in addition to those of their social networks. This is to better comprehend their language learning trajectories as people beyond the classroom spheres. Thus, the current study has a comprehensive approach that researches the views of learners and the various stakeholders influencing participants' language learning motivation and investment.

According to Ushioda (2009):

> Our agency or human intentionality must always contend with the properties of social structure which act to constrain or facilitate our intentions. Motivation is thus conceptualised not as an individual difference characteristic, but as emergent from relations between human intentionality and social structure.

> (Ushioda, 2009: 221)

Ushioda's statement about motivation as emergent from social interactions and negotiated within relationships emphasises the sociocultural dimension of language learning and identity in relation to the fields of motivation and investment. She indicates that the socio-psychological and cognitive approaches to motivation did not consider the 'complexity of personal meaning-making in social context' (ibid: 217). She also critiques the separation between language learning motivation and learners' personal development as individuals with wider life goals. Therefore, she adopts 'a person-in-context' qualitative approach to stress the significance of the social structure of motivation by considering learners' voice and perceptions (Ushioda, 2011, 2018). This approach considers language learners as agents, who construct and negotiate their identities through their social environments. This suggests that learners' identities and motivation are influenced by their adoptions of, adaptations to, and interactions with various individuals in their social contexts (lamb, 2017). Thus, one of the most substantial features of the person-in context method is its recognition of the complex and dynamic nature of identity and motivation as 'emergent from relations between real persons' (Ushioda, 2009: 215).

Nevertheless, while this approach accounts for learners' multiple identities and roles through their interactions with the Other, it disregards the impact of other salient factors such as learners' development through their chronotopic identities (Blommaert & De Fina, 2015). The term 'chronotope' was coined by Bakhtin (1981) to emphasise the connection between time and space and their impact on human social behaviour in interaction with the context. The present study also incorporates 'timespace' developments to the social element of the person-in-context approach in order to add these essential dynamic aspects to learners' motivation and investment. These components allow for transformations in learners' roles, attitudes, and behaviour, which entail the study's objective to portray learners' complex impact by the time, context, situation, and their social networks. Accordingly, this study follows a comprehensive qualitative longitudinal ethnographic approach (as will be discussed in section 4.4.4) to introduce participants' language learning motivation and investment trajectories. This is by presenting them through their connections with time (through their past, present, and future selves), space

(in and outside the classroom), situation (formal and informal), and their interactions with others (their social network and the general others).

Thus, this research combines Ushioda's (2011, 2018) person-in-context approach with Blommaert and De Fina's (2015) chronotopic identities as well as Harvey's (2014) conceptualisation of the ideological becoming as will be discussed in the following section.

3.4.2 Ideological becoming

While Noels (2001: 62) discusses the significance of accounting for 'the various people who affect learners' motivation', Harvey (2014, 2017) suggests that motivation can be incorporated within a broader scope for personal and social development. She emphasises the role of others including the 'significant others' (family and friends), 'less significant others' (acquaintances and colleagues), and 'general others' (those who engage with learners). She includes the role of others in her theorisation of language learners' motivation under Bakhtin's (1981) notion of 'ideological becoming'. Al-Shatti (2019) proposes that the term 'ideological' defines the context in which individuals' 'becoming' takes place; hence, he uses Medvedev's (1978) term 'the ideological environment'. In the same vein, Harvery (2014, 2017) postulates that such environment shapes our 'becoming' and development through the convergence and divergence of our voices and those of the various others in our lives.

Harvey's ideological becoming views language learners' motivation as a dialogue developed with and through interacting with others. She indicates that the authoritative voices of others, who emphasise the significance of learning English are powerful in influencing learners' internal persuasive voices. She states that even if the authoritative voices do not motivate learners', they create motivating imagined others. She suggests that learners allow these imagined others to become real through their internal persuasive discourses, which motivate them to learn the language. In other words, she argues that language learners' ideological development takes place through their needs to understand others and their desires to embrace the dialogic interactions with the authoritative others, who impact learners' internal persuasive discourses. Harvey's theorisation of the role of others is mainly influenced by Bakhtin's (1981) 'imagined' other,

with whom learners develop and find their voices. This reiterates Norton's (2013) 'imagined community' discussed earlier, which is suggested to improve learners' social identities.

Nevertheless, the present study, which incorporates participants' voices as well as those of their networks, demonstrates that the voice of the 'real' others can be more influential than that of the imagined others (for more details, check the findings in section 5.2, 5.3, and 5.4). This study reaffirms Harvey's (2014) argument by demonstrating learners' motivation and investment through their impact by various others in their lives. However, the findings contend that while these influential voices are significant in boosting learners' language learning motivation and investment, they can also be counterproductive by demotivating them and decreasing their investment.

Harvey (2014) notes that language learning motivation research lacks the connection between learners and their social environments. She postulates that despite the burgeoning recognition of the significance of the role of the social network, the learner and the social environment remain profoundly separate. Yet, her research mainly relies on learners' subjective self-reported views about their learning context and experiences with others, which does not clearly reflect the social and cultural worlds that learners belong to and interact with. Accordingly, this research sheds light on the role of others on participants through ethnographic observations that capture real social interactions that take place in different contexts and situations with various others both in and outside their learning institutions. Moreover, as indicated in Part 1, previous research has neglected learners' past experiences and selves that have been shaped through their interactions with their social networks. Thus, the present research highlights participants' past socialisations to stress their fundamental impact on their current and future selves and identities. This study emphasises the significance of the intersection between time, place, and situation on learners' language learning trajectories to suggest that they structure and restructure their language learning identities, motivation, and investment. In addition, one of the main contributions of this study is to integrate the fields of motivation and investment with the under researched notion of language learning desire. Indeed, the following section will discuss the multi-layered desires of learners and their social environment.

3.4.3 The intersection between desire, motivation, and investment

Kramsch (2013: 198) indicates that the 'real world is messy and contradictory' and that individuals' desires are usually instable, while their agency is often in constant tension with several individuals, especially those who legislate the common discourse of various powerful institutions. Consequently, she postulates that 'the dream of renewed identities is clouded by the ruthless realities of economic and cultural globalization' (ibid). In the same vein, Motha and Lin (2014) argue that although the construct of desire has been under researched, it is the core of every language learning experience, which encompasses the desire for the language, capital, power, images, and identities. They also suggest that our desires are what we lack or believe to be missing, and they are shaped by our historical, economic, political, social, and institutional contexts. According to Liyanage & Canagarajah (2019), the role of desire has been recently theorised in the field of language education by scholars such Pavlenko (2005), Benesch (2012) and Motha and Lin (2014).

Motha and Lin (ibid) highlight the role that desire plays in our daily socialisations and interactions with others and emphasise the significance of shifting our desires from unconscious to conscious grounds in order to be rearranged and negotiated with others. They state:

> theorizing desire in relation to language learning is one significant step toward supporting our understandings of the roles language teaching professionals play in de/re/constructing desire and of the ways in which we can capitalize on desire in and out of our classrooms, resist manipulation, consciously re/negotiate and re/design the structure of desire non-coercively, and support in both TESOL practitioners and ESOL students a developing critical awareness of the workings of desire on multiple levels, including within teachers and learners themselves, within the TESOL profession and the ELT industry, and within curriculum.
>
> (Motha and Lin, 2014: 332-333)

While their statement focuses on learners' desires as part of the field of English language teaching (ELT) and the profession of teaching English to speakers of other languages (TESOL), they also propose a theoretical framework for the notion of desire by classifying it into five levels: 1) desires of learners; 2) desires of communities including their parents; 3) desires of teachers including their desires for their students and themselves; 4) desires

of institutions; and 5) desires of the state or government. They postulate that students' desires are shaped and reshaped by their countries through the public media, curriculum, and language policy, which can be sometimes against the interest of learners. For instance, if a state desires to develop its economy and compete in the global market, it will increase its English speakers by desiring to teach them the language in its curricula. Consequently, the educational institutions will teach students to desire English through its teachers, who can sometimes unconsciously act like language agents by fulfilling their institutional desires and policies.

On that note, the present study takes a further step by researching the multiplicity of learners' identities in different contexts as influenced by various others. Participants' desires are examined through the interconnection with those of others to highlight their impact on their motivation and investment. The findings in Chapter 5 suggest other conceptualisations of the notion of desire that go beyond Motha and Lin's (2014) notion of desire to learn another language. The data highlight various types of desires such as the desire to resist normative linguistic practices and the desire to save face, in addition to the desire to be heard, and to increase one's linguistic capital. These categories are intersubjectively defined, integrated, and co-constructed amongst learners and the different stakeholders involved in their environments. As indicated previously in this thesis, the participants of this study have their own unique identities, social class, and circumstances, which distinguish their desires and needs from those of other learners. While the burgeoning body of literature on language learning motivation (e.g., Al-Shatti, 2019; Badwan, 2015; Ferrari, 2013; Harvey, 2014) discuss learners' desires to learn another language in order to improve their employability chances and increase their cultural capital, the present participants have their unique desires and ambitions that are influenced by their political, historical, economic, social, and institutional environments. Indeed, Chapter 5 and 6 will analyse and discuss these desires, not only from the perspectives of learners themselves, but also from the views of those of their social networks to reach an inclusive comprehension about learners' language learning desires, motivation, and investment.

Van Mensel and Deconinck (2019) assert that language learners' desires can be constructed both inwardly and outwardly onto other individuals such as parents, teachers,

and the community. However, their study only explores parents' projected desires and suggests further research with both parents and teachers to explore the impact of their desires on the motivation of learners. Thus, the current study challenges their research by exploring the desires of more stakeholders to demonstrate their impact on participants' language learning motivation and investment. The findings in Chapter 5 show that participants' agency sometimes conforms to or contradicts those of the various individuals in their social environments, which ultimately affects their language learning motivation and investment.

The common discourse in learners' contexts, not only affects their desires, but also their feelings towards the target language and the various stakeholders involved in their language learning experiences. Their language learning desires, feelings, and face are not entirely their own, but intersubjectively shaped by their social environments, which ultimately affects their motivation and investment. To that end, the following sections will discuss participants' desires, face, imagination, and emotions as psychological and social aspects that greatly affect learners' motivation and investment.

3.4.4 Learners' desires, face, imagination, and emotions

A number of researchers (e.g., Motha & Lin, 2014; Piller & Takahashi, 2006) reconceptualise learners' motivation as *language desire*, which includes the complex multifaceted internal and external forces that affect language learners. Others (e.g., Benesch, 2012; Butler, 2017; Liyanage & Canagarajah, 2019; Piller's, 2002) analyse the social element of emotions in learners' language learning trajectories. For instance, Piller (2002) situates emotions in context-specific relationship between learners and their historical, geopolitical, ideological, and societal discourses.

Yet, as indicated previously in this thesis, the current research combines the psychological and sociological features of language learners', which includes their motivation, investment, desire, face, and emotions. The key theoretical contribution of this research is the integration of the fields of language learners' motivation and investment with the under researched notion of desire and the concept of face - which is closely related to emotions - as potential influential forces that contribute to conceptualising learners' motivation and investment. The following sections will discuss the concept of

face to connect it with learners' face states, imagination, and emotions such as their shame, shyness, fear, and their willingness to communicate and invest in learning another language.

3.4.4.1 The concept of face

The concept of face is crucial in a number of fields such as sociology, psychology, and sociolinguistics. It is recognised by numerous societies and assumes particular importance in several cultures in the world such as the Chinese, Arabic, Persian, and Thai (Goffman, 1955). In addition, the concept of face is associated with various types of constructs such as standards of behaviour, honour, prestige, status, self-esteem, and dignity (Ho, 1976).

While Hu (1944) discusses the significance of the concept of face based on the Chinese society, Goffman (1955: 213) develops the concept to define it as the social positive image and value that one demands for him/herself in terms of 'approved social attributes'. In his definition, Goffman seems to refer the concept of face to the respect that one expects from others as he considers 'face-work' as a strategy that is meant to maintain self-respect and avoid embarrassment or loss of self-confidence. Moreover, he suggests that one's face progresses within social interaction and that people have their own image that they want to protect against any threats (ibid.).

Stover (1962: 375) considers face as 'the [Chinese] social ideology which legitimises status rectitude' (Cited in Ho, 1976). Moreover, Agassi and Jarvie (1969: 139) regard face as a standard of behaviour and associate it with 'status plus something else, like dignity' (ibid.). In this regard, Ho's (1976) definition of face includes the following:

> face is the respectability and/or deference which a person can claim for himself from others, by virtue of the relative position he occupies in his social network and the degree to which he is judged to have functioned adequately in that position as well as acceptably in his general conduct; the face extended to a person by others is a function of the degree of congruence between judgments of his total condition in life, including his actions as well as those of people closely associated with him, and the social expectations that others have placed upon him.

(Ho, 1976 :883)

The present study stresses the link between language learners' motivation and Goffman's (1955) concept of face by showing that learners' can be motivated to learn another language in order to maintain, enhance, and save their face with their social networks. As Dörnyei (2001) mentions, people do not do things only because they want to do them, but also because not doing them would lead to undesired results. On that note, this study proposes that the concept of face influences participants' desires to save or avoid losing face with their networks; hence affects their motivation and investment in learning English as a foreign language in the context of Kuwait (for more details, check Chapter 5 and 6).

3.4.4.2 Face states

Qi (2011) indicates that face could be conceptualised as something that one feels about his/her image through the eyes of the social group and society. Brown and Levinson (1978: 66) emphasise the significance of face and indicate that it is 'something that is emotionally invested'. The status of one's face could change significantly when one gains or loses face. Ho (1976) suggests that, on the one hand, gaining face means being proud due to successful social actions or when demonstrating competence or superior knowledge in a particular field and vice versa. On the other hand, losing face means being ashamed or embarrassed due to failure in that or when one does not meet certain essential social requirements or behaves/acts below the minimum acceptable level. Moreover, he mentions that losing face is a serious matter that affects one's ability to function properly in society. Thus, he stresses that face should be protected from being lost by preventing any consequences that could threaten it. He also emphasises that the desire to gain face, to avoid losing face, and to save face when it is threatened is a powerful social motive.

Therefore, competence in a powerful language like English, which is described by Norton (2013: 199) as 'the language of the new global elite', can be regarded as a route for gaining face. This could also affect the value of the English language, which has become 'a status symbol', 'rather than just a communicative skill' (ibid.). Hence, the symbolic value of English as a linguistic capital can be associated with the face of English learners. They may for example, lose face if their English is unsatisfactory, or save face by improving their language skills in specific contexts such as their English classrooms. Dörnyei (2001:

99) touches upon the concept of face when he advises teachers not to threaten students' face in his following suggestion: 'don't do anything which may result in a student losing face in front of the others'.

On that note, Qi (2011) suggests that emotions are the mechanisms that motivate people to act or react whether positively or negatively due to their impact on face states. For instance, people could feel ashamed for losing face, and this feeling could motivate them to either withdraw from the society or alternatively, to work hard to amend that negative feeling. Jia (2001) proposes that one's face may be gained, maintained, protected, or lost. She indicates that gaining face leads to emotions of honour and pride, while maintaining face could be accompanied by impressions of assurance and confidence (Goffman, 1972, cited in Qi, 2011). Saving face, however, is associated with sentiments of security and relief, whereas losing face is linked to disgrace and disappointment. All these emotions are dependent on the weight of face in a particular culture, the seriousness of the situation, and one's perceptions (ibid.).

This research contends that the literature on the notion of face is still under researched and needs further empirical investigations, especially in the field of language learners' motivation and investment. While aspects of the concept of face have been implicitly considered in the notion of selves (possible, future, ought-to, and anti-ought-to selves), which at a certain degree indirectly emphasise saving one's face, and while the literature on face has mainly discussed individual's images and dignity by focusing on its pragmatic threatening acts, the current research sheds light on the way learners imagine themselves and express their emotions both inside and outside their classrooms through real language learning experiences. This study reconceptualises the field with a novel theoretical contribution to the notion of face by suggesting its impact on de/motivating learners to invest in language learning through their imagination and emotions.

3.4.4.3 Imagination

As indicated previously, Dörnyei (2009) and Dörnyei and Ushioda (2011) suggest that imagination can generate sensations that evoke emotional reactions; thus, imagery has a strong link with emotions and possible selves. Having argued for a significant place of imagery in possible selves' theory, the motivating power of imagery has been well

documented in the fields of psychology and education. Tylor et al. (1998) for example, contend that mental simulation is very beneficial for university students preparing for their exams. Al-Shehri (2009) also demonstrates that visual learners are more capable of seeing vivid creations of their ideal selves, which results in better-motivated behaviour that positively affects their ideal language selves. Al-Shehri's study is based on Dörnyei's L2 Motivational Self System (Dörnyei, 2005), which provides a theoretical link between cognition and motivation. His study also includes the possible selves' theory of Markus and Nurius (1986), who argue that 'possible selves represent future imagined self-states, including hoped for and dreaded outcomes' (Markus & Nurius, 1986: 181). Also, Dörnyei (who draws on the work of Higgins (1987) and classifies the future imagined self-states as ideal and ought-to selves) suggests that the ideal self represents an ideal vision of oneself in the future, whereas the ought-to self represents a vision of oneself with qualities that one feels that s/he should possess. Dörnyei (2009) also considers the imagined reality as a powerful source that can improve motivation. Al-Shehri however, adds one more variable, which is the visual style preference and states that visual learners have a better chance of imagining more vivid ideal selves that improve their language motivation. On that note, the present study demonstrates learners' selves in relation to their emotions and imaginations with their social networks, contexts, and situations as will be discussed in Chapter 5 and 6. This discussion sheds light on visual and non-visual learners and explores the impact of imagery on their motivation and investment in language learning.

3.4.4.4 Emotions

Emotions are fundamentally important motivators that were viewed in the past as individual variables that hinder or facilitate learning (Brehm & Brummett, 1998; Izard, 1977; Lazarus, 1991). Research conducted in the past decade such as that of Aragão (2011: 302) defines emotions as 'bodily dispositions for situated actions'. Emotions, in second language acquisition research is referred to as *affect*, a term that is mainly investigated quantitatively as it broadly subsumes a list of other notions (e.g., attitudes, moods, feelings, personality factors), which are aspects that are suggested to affect learners' behaviour. Nevertheless, while the common theorisation of emotions views them as personal psychological states, this research adopts Maturana (2001) and Aragão's

(2011) studies, which discuss emotions as conditions that are influenced by individuals' contexts.

Macintyre et al. (2009) emphasise that without a strong bond to the learners' emotional system, possible selves will lack their motivational power. Higgins (1987) also stresses that emotions are salient features of possible selves that highly influence motivation, especially when they include strong feelings like hope, pride, fear, or even obligation. According to Dörnyei and Ushioda (2011):

> effective future self-guides need to come as part of a 'package', consisting of an imagery/vision component that activates appropriate emotions and is cued to a variety of appropriate plans, scripts and self-regulatory strategies.

> (Dörnyei & Ushioda, 2011: 97)

However, the current research problematises their argument that connects emotions solely to learners' future self-guides by postulating that learners' past, present, and future selves are integral to their emotional experiences, which contribute to their language learning motivation and investment. Motivation has been the umbrella for conceptualising the relationship between emotions and language learning, but the vast majority of the studies mainly focused on emotions as personal characteristics that affect learners' attitudes towards the target language and its speakers (e.g., Dörnyei, 2005, 2009; Gardner & Lambert, 1959; Higgins, 1987; Markus & Nurius,1986).

Based on the above, emotions received inadequate attention as socially constructed forces that govern learners' language learning motivation and investment. Butler (2017) and Liyanage & Canagarajah (2019) highlight this shortcoming and point to the absence of research that discusses the social dynamic nature of emotions. They postulate that emotions are discursive as they are constructed and shared sociohistorically and affected by learners' contexts and social interactions with others. Benesch (2012: 133) also argues that emotions 'are not private, individual, psychological states but social and embodied'. Aragão (2011) contends that emotions denote movement, while beliefs guide humans' movements; hence, they are interconnected. Nevertheless, there is a lack of studies in the field of applied linguistics that investigate the connection between learners' emotions and beliefs. Therefore, the present study discusses participants' beliefs and emotions as

social drives and outcomes of their interactions and socialisations with others in various contexts and at different stages of their lives. This section discusses salient emotions that influence learners' desires, face, motivation, and investment in learning another language. The discussion departs from Aragão's (2011) argument, which suggests that shame and embarrassment are significant emotions that interact with learners' beliefs and behaviour in their language learning contexts. This study also adds shyness and fear as key motivators that are dominant amongst the research participants and which ultimately affect their self-esteem and face; thus, their willingness to communicate and invest in learning English.

As indicated earlier, researchers such as Stover (1962) and Ho (1976) associate the concept of face with self-esteem. According to Aragão (2011), self-esteem has been widely discussed in narrative research about students' language learning acquisition. He also contends that learners' self-esteem improves through positive relationships with their teachers and peers. This argument echoes the findings of this study, which also demonstrate that learners' self-esteem and face can be affected both positively and negatively by participants' social networks as will be discussed in section 5.2, 5.3, and 5.4. Aragão associates in his following statement self-esteem with pride, shyness, fear of embarrassment and criticism by proposing that these emotions are affected by learners' beliefs and self-concept, which in turn affect their behaviour in their learning environments:

> Emotions like shyness, embarrassment, pride, self-esteem, inhibition can be related to beliefs one has about oneself and the surrounding environment, such as the fear of feeling embarrassed when speaking in class may be due to a belief that a classmate will criticize or laugh at the student's performance. Self-conscious emotions come with experience and with the emergence of certain beliefs about one's relationship to the foreign language classroom. The object of fear and embarrassment in this case, be it the teacher or a classmate, tends to occur with the belief that the other is "superior" and this ultimately requires the student to feel and think "inferior".

(Aragão, 2011: 304)

Several researchers, such as (Aragão, 2011; Barcelos, 2007; Maher & King, 2020; Miccoli, 2003) discuss students' avoidance to speak in classrooms as they view them as

judgmental environments that arouse their fear of criticism amongst their teachers and other classmates. However, there is insufficient research, which investigates learners' emotions outside the classroom spheres; hence, this ethnographic study fills this gap by exploring participants' complex feelings both inside and outside their classrooms. Barcelos (2007) proposes that most core beliefs resist change, which deprives some shy learners from exploring various language learning options. Aragão (2011) states:

> Shyness, embarrassment and self-esteem are emotions that interact with core beliefs and this relationship plays a fundamental role in the way students behave in their learning environment.

> (Aragão, 2011: 311)

This statement suggests that these emotions can be linked to learners' habitus, which Bourdieu (1984) defines as:

> dispositions that are both shaped by past events and structures, and that shape current practices and structures and also, importantly, that condition our very perceptions of these.

> (Bourdieu, 1984: 170)

Section 3.4.5.2 will discuss the notion of habitus in depth along with the concept of cultural and social reproduction as the current section focuses on the notion of shyness, which is categorised differently by various researchers. For instance, Zimbardo (1977) groups shy individuals into three categories: those who prefer to be lonely by avoiding social interactions, people with low self-confidence, who stay away from others, and individuals who are anxious about social pressure and others' expectations. He also discusses various situations that are linked to shyness such as individuals' contacts with authorities, their interactions with the opposite gender and with unidentified people, and situations in which they are observed or evaluated by others. Consequently, the role of others is prominent in these classifications and situations, which accentuates the significance of researching participants' motivation and investment through their social contexts.

Kang (2005) suggests that students, who show high levels of willingness to communicate (engage in communication with others freely) are usually active both inside and outside

their classrooms. Moreover, Chu (2008) stresses the negative correlation between learners' shyness and their willingness to communicate in the target language. Mohammadian's (2013) study, however, reveals that while shyness affects learners' language learning motivation, there is no relationship between motivation nor shyness and learners' willingness to communicate. On another note, several researchers (e.g., Bashosh et al., 2013; Saunders & Chesters, 2008; Zimbardo, 1977) point to gender differences in shyness and suggest that females are shyer than males. Nevertheless, the present research does not intend to compare between the two groups, but it sheds light on the experiences of six female learners through their roles as students and members of the society and their interactions (social and emotional) with various others in their lives. This study follows Mohammadian's (2013) work, which suggests that while many researchers (e.g., Buss, 1980; Cheek & Buss, 1981; Chuh, 2008; Jones & Russell, 1982; Leary & Schlenker, 1981) generally regard shyness in western countries as an unfavourable personality trait that negatively affects one's social interactions, the concept of shyness in Middle Eastern states like Iran is viewed differently. Indeed, the findings of the present study suggest that the Bedouin and Persian cultures meet at encouraging shyness as they consider it as a desirable feature, especially amongst females, which might hinder learners' willingness to communicate. However, this study fills the gap of Mohammadian's research, which only depends on quantitative self-report questionnaires about learners' shyness without capturing their social interactions in different learning contexts and situations. According to Mohammadian:

> In an English-as-a-foreign-language (EFL) class, especially a class that emphasizes speaking and listening, shy students seem to be at a great disadvantage since they do not draw attention to themselves, either by not volunteering to answer questions in class, or by avoiding opportunities for oral communication. In fact, some research has revealed that extroverts are a lot better in formal situations or interpersonal encounters when compared to their introverted counterparts (Dewaele & Furnham, 2000). However, there are examples of shy EFL learners becoming proficient regardless of their timidity in language classes (Anthony, 1963; Entwistle, 1972; Morris, 1979).
>
> (Mohammadian, 2013: 2036)

Mohammadian contends that shy students in EFL classrooms avoid participating in their classrooms, while he also mentions other learners, who despite their shyness in class,

show proficiency outside these spheres. Thus, his argument stresses the need to explore learners' willingness to communicate and invest in language learning in all environments, which will be discussed in section 6.5. Several researchers in the field of second language acquisition such as Yashima (2002) emphasise the significance of learners' motivation and their willingness to communicate in the target language. Nevertheless, the present study takes an extra step by adding the prominent role of investment when discussing learners' willingness to communicate.

Mohammadian (2013), Bashosh et al., (2013), and Maher and King (2020) link shyness to other forms of social anxiety such as embarrassment and shame. On that note, Liyanage & Canagarajah (2019) define linguistic shame as:

> embarrassment in using a language resulting from the social discourses and practices that denigrate the identities and outcomes attached to such language use.
>
> (Liyanage & Canagarajah, 2019: 6)

He postulates that the notion of shame has been observed in various contexts around the world, but it has not received adequate analysis. As with the rest of the emotions, Liyanage & Canagarajah argue that shame should be treated as a practice that is determined by learners' historical, geopolitical, and social relations. He also indicates that it is not the "other" or negative desire, but it has its own layers of complexities that require further theorisation and analysis. He discusses how shame could be initiated by desire and how it could motivate the desire. For instance, he mentions that individuals' shame of their first languages can motivate theirs desires to learn English. However, other people's shame of using English can be derived from their resistance to globalisation dominance as opposed to their positive values of their heritage languages and community solidarity and/or due to their fear of others' ridicule and their desires to avoid falling short of accuracy expected from those with superior proficiency. Hence, shame is not always an undesirable feeling as it can be provoked by people's desire to maintain and protect their own local identities. In the present study, both cases of shame are common amongst participants as will be discussed in section 6.3.3.2.

Dörnyei (2000) notes that shame is common in Asian and Middle Eastern countries when he discusses the Japanese shyness and unwillingness to communicate in English and

argues that it is due to their fear of shame, which results from their fear of social evaluation and rejection. Similarly, King and Harumi (2020) discuss parallel views about East Asian perspectives on silence in English language education, which affects learners' willingness to communicate. Correspondingly, Liyanage & Canagarajah (2019) point that learners' fear of others' judgement and the vulnerability to shaming practices has mainly been associated with psychological and physiological studies, while the greatest challenge that learners face in their English classrooms is their willingness to communicate in class. This suggests that these emotions threaten their face and embarrass them in academic and social settings and situations. However, previous studies on shame (e.g., Aragão, 2011; Benesch, 2012; King & Harumi, 2020; Liyanage & Canagarajah, 2019) have mainly focused on learners' academic motivations and neglected their social aspirations as whole people without limiting them to being language learners only. Hence, students' emotions that lead to shame in language learning can evoke their shyness and embarrassment or provoke their willingness to communicate and invest in language learning.

The following section will discuss the concepts of capital, habitus, and agency as key factors that affect learners' language learning emotions, face, desires, motivation, and investment.

3.4.5 Capital, habitus, field, and agency

Dörnyei (2007) suggests that aspects related to language acquisition are considerably shaped by cultural and social factors. On that note, the following sections will review the literature on several salient concepts that have been originally shaped by Bourdieu's (1977,1986) pioneering work, which discusses the dynamics of social power and the way it is maintained and transferred within and across generations. Several significant notions such as capital, habitus, field, and agency will be discussed as substantial constituents of learners' sociohistorical backgrounds that influence their language learning experiences.

3.4.5.1 Capital

Bourdieu (1986) defines three types of capital that can be transmitted from one kind to another: economic, cultural, and social capital, and claims that they can be turned over

from one generation to another. The economic capital refers to the wealth and income of a person, which influences the cultural capital or knowledge one receives. In turn, cultural capital influences and is influenced by education and the social capital, which refers to one's social network/milieu. In later work, Bourdieu (1991) also includes symbolic capital (see section 3.4.5.1.3 for more information) and suggests that it is crucial for the operation of all forms of capital.

3.4.5.1.1 Cultural Capital

Tomaskovic-Devey et al. (2005) propose that cultural capital is a type of capital that one attains through investment. Bourdieu (1977) divides it into linguistic competence (ability to understand and use the 'educated' language) and cultural skills (familiarity with the dominant culture in a society). Blackledge (2001) indicates that the forms of cultural capital possessed by learners should be compatible with those required by the educational institutions. In his study, he shows that the teaching efforts of students' immigrant mothers were below teachers' standards for parents' contribution in their children's schoolwork. Hence, the current study explores the compatibility between the cultural and linguistic capital of the participants (and their networks) and those required by their educational institutions. This is to determine how they are positioned by the various others including their parents, teachers, and the general others. The goal is to investigate the extent to which learners' capital affects language learners' motivation and investment.

3.4.5.1.2 Social Capital

Li (2004) defines social capital as the resources that individuals use based on their relations with specific social groups, and he emphasises the investment needed to gain advantages from these networks. This form of capital is classified into bonding and bridging capital. The former type refers to the connections between family and ethnic groups, whereas the latter refers to the relations amongst ethnic groups or immigrants (Kunz, 2003). Yet, despite the sense of identity and community that bonding capital can provide, it could limit individuals' access to resources in the absence of bridging connections across the different social groups (Zacharakis, 2005).

As discussed in section 2.3, due to the social isolation in Kuwait and the ongoing political

and social conflicts amongst members of the society, many Bedouins have restricted access to social capital, which can create social and cultural gaps through eliminating their opportunities of exchanging other forms of capital with other social groups. Consequently, several members of learners' social networks are part of this study, which discusses their impact on participants' language motivation and investment.

3.4.5.1.3 Symbolic Capital

Capital, especially cultural capital, may only have value within a culture if it is accorded symbolic capital, which refers to the prestige or honour that one receives in recognition of that capital (Grenfell et al.,1998). Just like all kinds of capital, symbolic capital is earned and may vary between members of a society. It is also influenced by the dominant ideology of certain groups or fields (for more information about the notion of field, refer to section 3.4.5.3). For instance, English as a linguistic capital has become a prestigious language that accords those who speak it with symbolic capital (Norton, 2013). Similarly, Badwan (2015), who investigates the impact of mobility on the exchange value of English learners' repertoires, indicates that learners' language has a higher value in contexts where it is not the first language of the country. This could be the case in Kuwait, where English is a foreign language that is compulsory in all the educational institutions and widely spoken by the expatriates and locals in the country. However, this could either support its popularity or socially disadvantage others, who might show some form of rejection to that language, especially amongst those who do not share the same value or habitus in this kind of capital. This discussion echoes Bourdieu's (1977) claim that languages are socially unequal, which necessitates conducting qualitative studies that discuss the impact of learners' capital and habitus on their language motivation and investment.

3.4.5.2 Habitus

Habitus for Bourdieu (1984) is concerned with individuals' dispositions, which are influenced by their past events and which shape their current practices. Layder (1997) however, defines habitus as the motivations and knowledge that we obtain from our social environment, which impacts our actions. Studying the concepts of cultural capital and habitus is essential for explaining both learners' resources (capital) and their orientations

towards using these resources (habitus). On that note, Dumais (2002: 45) stresses the usefulness of examining these concepts to facilitate understanding 'how students navigate their ways through the educational system'.

Bourdieu (1986) wrote extensively on gendered habitus to develop an understanding of the concept as shaped by gender. The family for him is both an institution that generates habitus, and a major site for cultural and social reproduction. He indicates that the family not only depends on the quantity of cultural capital, but also on mothers' free time that is dedicated for the acquisition of cultural capital. Similarly, Grenfell et al. (1998) mention that social class includes macro issues such as gender as well as other micro aspects such as parental involvement in reproducing cultural and social capital. In their study, mothers carried most of the activities related to parental involvement in schools, whereas fathers played a marginal role. Thus, the findings of the present study not only discusses the modest influence of the males' figures in participants' language learning experiences, but also shed light on the effect of mothers' past personal, educational, and linguistic experiences on their activities to support their daughters' language learning trajectories. Moreover, the data in sections 5.3.3.2 and 5.4.1 show that habitus is an attitude that can be modified as it can be influenced by participants' experiences with various members of their social networks and can also possibly change across time, space, and context.

Reay (2004:432) considers one's history and the whole collective history of the family and class as integral constituents of habitus. Moreover, she regards habitus as a 'complex interplay between past and present', where one's habitus is originally acquired in the family, but can also continually be 're-structured' or transformed by one's encounters with the outside world. Therefore, the current research approaches habitus as a flexible trait that relies on learners' past and present encounters with their social networks as part of their future aspirations, given that 'projected future self-states have a strong motivational impact' (Dörnyei, 2014: 7).

The present study problematises Bourdieu's limited and static socially and culturally ingrained theories of capital and habitus by joining a large body of research that critiques him for not considering a broader conceptualisation that actively involves individuals in creating their own social worlds. For instance, Lin (1999) suggests in her study (through

which she observed English classrooms in Hong Kong) that despite the constraining social structures outlined by Bourdieu, it is still possible to transform students' dispositions through certain creative and discursive efforts from the teachers and students in order to motivate them to change their negative habitus towards and boost their investment in language learning. Sealey and Carter (2004: 207) propose that 'successful learning of the L2 is an emergent product of cultural capital in combination with a cultured habitus and learners' motivation'. This research supports their view and argues that language learning is not limited to learners' inheritance of capital and habitus, but also involves their own desires, agency, motivation, and investments that can elevate their legacy and past experiences. Although the concepts of cultural capital and habitus are useful tools for understanding the social and cultural diversity of students, these notions still need to consider other important factors such as learners' agency, desires, de/motivations and (lack of) investment in learning the target language. For instance, some Bedouin learners might not have had adequate access to certain forms of capital, and thus, have not possibly developed the appropriate investment required for these kinds of capital (e.g., linguistic capital). However, their desires, motivations, and agency as well as those of their teachers and/or networks can possibly help them to successfully climb the social and cultural ladder and navigate their social environments as will be shown in Chapter 5.

3.4.5.3 Learners' fields, agency, and social structure

Since this research emphasises the significance of field on learners' language motivation and investment, it is worth discussing Bourdieu's (1977) description of this concept along with my interpretations based on the nature of this study. Bourdieu indicates that individuals' positions in certain fields depend on the interaction between their capital, habitus, and the rules of their fields. Thus, he suggests that humans are social agents, who operate based on implicit rationale and dispositions, which demonstrates the way he employs agency structure to bridge the notion of field. In this research I reiterate Bourdieu's understanding of the concept of field as I view it as a social hierarchical arena in which agents including language learners manoeuvre their desires to survive within their fields. The findings in sections 5.3 and 5.4 demonstrate the way participants' agency depend on the fields in which they socialise and negotiate their identities with others in their social environments. For instance, the hierarchy and power relations in classrooms

differ from those in restaurants, which accentuates learners' agency in these settings. Consequently, this study develops an understanding of agency through Duff's (2012) following definition:

> people's abilities to make choices, take control, self-regulate, and thereby pursue their goals as individuals leading, potentially, to personal or social transformation.

(Duff, 2012: 417)

In the same vein, on the one hand, Mustafa (2017) contends that learners' agency does not restrict them to certain roles but goes further to include their language learning subjective decisions and actions. On the other hand, Ahearn's (2002:112) definition of agency as the 'socioculturally mediated capacity to act' stresses the social dimension of language learning behaviour, which in turn affects learners' motivation and investment. Similarly, Benson (2017), describes agency as a socially constructed behaviour; hence, language learners' motivation emerges from their relationships with their social contexts and networks. In this regard, Duff and Doherty (2015) emphasise that learners have myriad opportunities to exercise their language learning agency in various ways that allow them to achieve their desires and motivation. The findings of this study demonstrate that participants' agency depends on their social fields and the individuals they interact with along with other social and psychological factors. Thus, this research explores learners' capital, habitus, and agency in different fields by portraying them as people with rounded lives through their complex connections with their social environments (through their different roles), time (past, present, and future selves), field (inside and outside the classroom), and situation (formal and informal). This study provides a rather comprehensive approach to the field of language learners' motivation and investment by incorporating learners' gender, ethnicity, and social class as significant factors that can affect their language learning experiences. In addition, this project incorporates educational, psychological, and sociological elements in one research as participants are studied as students and individuals with different roles in the society (e.g., daughters, sisters, mothers, friends, etc) whether inside or outside their language classrooms. Moreover, their multiple selves are investigated along with their emotions, which are linked to their face and the way they imagine and desire to be perceived by their social

environments. This means that their identities are examined in connection with their social environments, which integrates the psychological and sociological dimensions. The overall goal is to understand learners' language learning motivation and investment under the umbrella of the notion of intersectionality, which guides the relationships between all the theoretical concepts discussed in this research.

3.5   Summary of Chapter 3

This chapter has introduced a plethora of theoretical frameworks and discussions, which are adopted and adapted from the literature and the current data to guide this research. This chapter has been divided into two parts: Part 1 has outlined the developments in the field of language learners' motivation, demotivation, remotivation, language resistance, and discussed the role of English as a linguistic capital. This section has also integrated Rummens' (2003) notion of intersectionality to combine the field of motivation with other salient notions such as learners' ethnicity, religion, gender, and social class as prominent dimensions of identity. The section has concluded with a discussion of Norton Peirce's (1995) construct of investment as a fundamental concept that assists in comprehending language learners' motivation.

Part 2 has presented several significant theoretical constructs (e.g., intersectionality, a person-in-context, ideological becoming, chronotopic identities, desire, face, emotions, imagery, capital, habitus, field, agency). These concepts have been discussed in this section to suggest innovative directions that present language learners beyond their classroom spheres through their interactions with their social networks and their connections with time, context, and situation. The detailed analysis and discussion of these notions in Chapters 5 and 6 are part and parcel of the theoretical frameworks that underpin the exploration of learners' motivation and investment amongst the Kuwaiti female Bedouin participants. Overall, this chapter has addressed the gaps in the literature and offered considerable breadth and depth of knowledge that guides the current research. The next chapter presents the methodological decisions and procedures that will answer the research questions.

Chapter 4.   Methodology and research design

4.1   Introduction

The preceding chapters have introduced the onset of the study, directed its focus in relation to the conceptual framework adopted in the thesis, and highlighted the theoretical contributions of this project, which aim to enrich our understanding of the topic of language learner motivation. These aspects not only influenced the theoretical foundations of this study, but also guided the methodological decisions taken to operationalise this research. Hence, this chapter presents the development of my research design and discusses the philosophical standpoints and methodological decisions, considerations, and justifications that underpin the evolution of the empirical facets of this study. In this chapter, I also provide a detailed account of the data generation and analysis procedures, present the research participants and their social networks, highlight the recruitment criteria, and describe my researcher positionality. Moreover, the chapter outlines the study's challenges, acknowledges its limitations, and identifies the ethical considerations and guidelines followed in this project.

4.2   Reiterating the research objectives, questions, and plans

As previously articulated in Chapter 1, the main objective of this study is to explore the motivation and investment of the participants by researching them as whole people with whole lives (Coleman, 2013) through exploring their learning experiences and socialisations with their social environments in various contexts and periods. This goal is influenced by the research questions, which not only investigate participants' motivation and investment in relation to their social networks and learning experiences, but also enquire about the impact of the concept of face and the notion of desire. Therefore, these questions motivated me to examine the effect of the following aspects:

- Participants' social environments (family, friends, teachers, and the general others).
- Participants' past and current mandatory learning experiences in different fields.
- Participants' social language experiences outside their classrooms.

It is hoped that this project can enrich the field through its intersectional approach, which incorporates a range of influential social factors and constructs such as gender, emotions,

capital, and habitus. The following sections open with theoretical discussions followed by methodological procedures that describe the way this research project is informed by the literature. This strategy echoes Stelma et al.'s (2013) notion of intentionality, which stresses the significance of explicitness in foregrounding researchers' intentions and decisions behind the procedural actions. However, it should be noted that the articulation level of my intentionality depends on the idiosyncratic practices of the theoretical and methodological routes that I undertake in this study. For instance, my intentionality methods become more overt when I discuss my decision to conduct this study multilingually. Moreover, it is worth mentioning that my own personal, professional, and academic interests and experiences in the topic under investigation are particularly reflected in this chapter, which is in line with Malle's (2001) theorisation of the 'casual history of reasons' approach'. By taking these factors into account, this chapter displays frequent shifts in style and voice as it combines the conceptual, procedural, and intentional aspects that shape the way this study is conducted.

4.3   Research philosophical position

According to Morgan and Smircich (1980), before determining the research methods adopted in any inquiry, researchers should specify their assumptions about social reality, which demonstrate their philosophies about existing in the world (ontology) and the nature and purpose of their knowledge (epistemology). Cunliffe (2011) discusses the three knowledge problematics that social research incorporates: objectivism, subjectivism, and intersubjectivism. Objectivism considers reality as an absolute independent phenomenon, while subjectivism and intersubjectivism challenge this view to focus on meaning as part of specific contexts. Yet, intersubjectivism is distinguished by its 'we-ness' aspect, which stresses how we as researchers perceive and contribute to knowledge based on our complex experiences and relationships, which are both within and outside our control. This suggests that researchers are regarded as active participants, who co-construct meaning and knowledge through their subjective narratives and views. Therefore, this research adopts the intersubjective stance, which challenges the traditional objective/ subjective views by considering the complex set of intersectional, social, psychological, embodied, situated, and interactional experiences of participants, their social networks, and those of myself as a researcher and a co-

generator of this study. Consequently, my role in interactional events with participants accentuates the blurry boundaries between the subjectivist and intersubjectivist divisions. According to Cunliffe:

> Intersubjectivity is construed as cognitive (common-sense understandings), interactional (social and/or conversational practices), and theorized as a process of sensemaking at an individual or community level.

(Cunliffe, 2011: 657)

Contemporary dialogical and hermeneutic researchers (e.g., Bakhtin, 1981, 1986; Shotter, 2008) interpret intersubjectivity as ontology (being in the world) because they view humans as agents, who are constantly embedded and involved in complex intertwined relational actions, which demonstrates the subtle barriers between us and others. Hence, 'we are always selves- in relation-to-others' (Cunliffe, 2011: 657). This reiterates Ricoeur's (1991, 1992) proposition that we coexist with others; thus, our identities and beliefs about our social worlds are influenced by our un/intentional interactions that are experienced differently based on our relationality. From this perspective, intersubjectivity is adopted in this research because:

> Intersubjectivity does not just emphasize the "we" but also embedded and embodied interrelated experiences and in situ meanings (Cunliffe, 2003, 2008), which shift as we move through conversations over time and people (durability and meanings).

(Cunliffe, 2011: 658)

As a researcher, I acknowledge that my own experiences blend with those of my participants through various circumstances. Therefore, I constantly try to be reflexive about the socialisation events in which my participants and I interpret, understand, and relate to each other and to our environments. This approach allows us the opportunity to explore our own interpretive insights and to reflect on the different ways in which we perceive ourselves in our social encounters with other people in different periods and contexts. In addition, the term "intersubjectivity" also denotes the interchange of conscious and unconscious views, thoughts, and emotions between two or more "subjects" or persons, which not only includes the researcher and participants, but also involves the social environment, which influences their actions and reactions. This

resonates with Cunliffe's (2011: 664) proposition that 'intersubjectivism draws on a relational ontology to explore the relational, embodied, and intersubjective nature of human experience'. Thus, my role as a researcher determines my reflexivity in making sense of the relational and situated moments generated with participants and their social networks, who also demonstrate their unique intersubjectivities. This denotes that knowledge cannot be generalised as it offers contextualised and unstable meanings that shift according to the influence of various people, circumstances, and other factors such as the space, time, and situation.

Nevertheless, it is essential to discuss some orientations to social constructivist research, which subsumes an intersubjective problematic. Cunliffe (2011) argues that on the one hand, towards the right of the intersubjectivist stance come discourse-based researchers, who look at social reality as socially constructed, yet objectified in their situated linguistic practices. Consequently, they adopt the ontologically intersubjective and epistemologically objective position. On the other hand, she states that the interpretive approaches to social constructionism appear towards the left of the intersubjective stance to focus on multiple realities and interpretations. Hence, intersubjectivism views humans as intersubjective, intentional, relational, embodied, reflexively embedded subjects, and constructors of social realities. Subjectivism and objectivism, however, consider humans as interpreters, actors, and products of their social environments, who are characterised by certain traits.

This study aligns with Cunliffe's (2011: 654) description of the intersubjective orientation to social constructionism, where social reality is relative to 'interactions between people in moments of time and space'. This suggests that reality is socially constructed according to the social context, which incorporates individuals' re/actions, perceptions, and interpretations. Therefore, this research adopts a social-constructionist ontological stance, which investigates multiple socially constructed intersubjective realities that are shaped by participants' interactions with others including myself as a researcher and their social networks. These experiences collectively contribute to the relational improvisation and negotiation of social reality in different social contexts (Burr, 1995). This stance is useful for exploring participants' individual experiences through the influence of their networks as well as the meanings and insights they attribute to their experiences. As far

as knowledge is concerned, after learning about the dominant epistemological ideologies, I adopted the interpretivist epistemological position, which calls for understanding and interpreting participants' motives, meanings, and other intersubjective experiences that are shaped by the field, time, and the way they are generated (Cunliffe, 2011). Having identified the philosophical rationale of this study, I must acknowledge that dealing with my research data as intersubjective, interactional, and co-constructed has been challenging as it requires detailed clarifications and justifications that aim at delivering a clear, logical, and transparent picture of the topic under investigation. For more in-depth details about this process, refer to section 4.10.

4.4   Situating the study in a research paradigm

4.4.1 Why qualitative research? Rationale and approaches

As previously stated, this study aims to present participants as whole people with rounded lives in order to comprehend their motivation and investment in learning English, which is a matter that is influenced by and influences their identity and sense of agency. Thus, this is a socially and culturally specific aspect that requires portraying participants in real social events in order to look for 'culturally derived and historically situated interpretations of the social-life world' (Crotty, 1998: 67). In the same vein, Pavlenko and Blackledge (2004: 10) indicate that identity is 'embedded in larger social, political, economic, and cultural system'. Hence, participants' identities are shaped through a matrix of social environments and contexts that need to be captured by researchers, who aim to deliver their voices to a wider readership. My desire to introduce learners' voices and those of their social networks, who are rarely heard in the field, has especially motivated me to pursue and situate this study in the qualitative tradition. Choosing to explore the motivation and investment of participants qualitatively is not only shaped by the nature of the topic, but also by the research questions, which are best answered through my fieldnotes, observations, and interviews with participants and their social milieu in different contexts. These tools are chosen to complement and validate each other in a way that eventually presents a fuller picture of the trajectories of these learners from different angles. Denscombe (2010: 132-3) states that the qualitative paradigm stresses the way in which our activities create meaning and formulate our social order. Therefore, this study

is an endeavour to document participants' personal embodied activities, memories, emotions, and perceptions through the various qualitative approaches adopted in this research. Indeed, one of the major contributions of this research lies in its exploration of participants' activities in different fields to capture the embodiment of their individual unique language experiences. All in all, these philosophical schemes have shaped my research approach and encouraged me to adopt an ethnographic micro-level qualitative investigation in order to concentrate on understanding the motivation and investment of my participants through personal interactions and experiences. According to Eisner (2001: 137) 'the one-shot commando raid as a way to get the data and get out no longer seems attractive'. Hence, I chose an ethnographic longitudinal qualitative approach as a means of gaining first-hand insights about the experiences of participants through the influence of their social networks. However, I must acknowledge that this was a complex route as it required lengthy time and extensive social effort to connect with participants and their social environments. It also entailed 'a person-centred enterprise' (Richards, 2003: 9) and had the potential to transform me as a researcher as will be discussed in section 7.4. Nevertheless, this research enriches the field of language learners' motivation and investment with its qualitative methods as will be discussed in the following section.

4.4.2 Sustaining the field with qualitative methods

Although the role of qualitative research in the field has been profound, the number of published qualitative studies is still relatively low compared to that of quantitative research. Dörnyei (2007: 36) states that nearly all aspects of language acquisition are 'significantly shaped by social, cultural, and situational factors, and qualitative research is ideal for providing insights into such contextual conditions and influences'. Regarding language learners' motivation research, there is a shift in this field from the traditional quantitative research paradigm to the qualitative research approach that aims to help researchers in representing the complex and dynamic nature of language learners' motivational processes as voiced by Ushioda (1994, 1996). This shift calls for conducting studies that explore learners' motivational experiences over time and urges to identify the contextual aspects that are in dynamic interaction with motivation. Therefore, this study responds to these calls for detailed, contextualised, longitudinal, and rigorous methods

that help in comprehending how language learners' identities are formed and transformed in different fields. Through these procedures, the field of language learners' motivation and investment can be approached from dynamic and liquid social lenses, as this study demonstrates. Having stated that, I must acknowledge that a major problematic issue of qualitative research is that it is generally considered to be a time-consuming project, especially during the processing of the data. Thus, most qualitative studies investigate small participant samples to focus on certain individual cases. This resonates with Brannem's (2005) argument that qualitative research is concerned with generating understanding at the micro level to emphasise the agency of participants and their "subjective" perspectives, which may not apply broadly to others. However, this research fills this gap in the field by stressing the "intersubjective" views of language learners and their social networks.

4.4.3 Locating this inquiry in a research tradition

Miles and Huberman (1994: 5) discuss the complexity of identifying several qualitative strands by stating that 'the mind boggles in trying to get from one to another'. Their argument is especially true nowadays due to the growing complexities of social science research in modern communities, which call for combining multiple research traditions in a single inquiry. Moreover, Badwan (2015) suggests that integrating various qualitative strands facilitates developing a variety of meanings and practices amongst researchers. Consequently, it was tricky to decide between three potential research traditions that seemed relevant to this project: ethnography, narrative inquiry, and case study. First, the interviews and observations involved field notes and descriptions that featured ethnographic aspects, which met with the standards of ethnography as a 'detailed, first-hand, long-term, participant observation fieldwork written up as a monograph about particular people' (Macdonald, 2001: 60). This research also incorporated aspects of linguistic ethnography in that it captured participants' language use and actions as part of social and communicative processes. This study also investigated the way participants' interactions with their social networks are embedded in wider social structures and contexts (Rampton et al., 2004; Snell, et al., 2015). This suggests that this project can be described as 'ethnographic' due to its longitudinal and in-depth interviews and

observations that aim at comprehending participants' language trajectories from personal and social perspectives.

Second, using the label 'narrative' also seemed problematic as the term has been traditionally used differently. For instance, Labov (1972) dealt with narratives as self-contained and detached units without taking their contexts into consideration. However, Schegloff (1997) challenged Labov's treatment by looking at narratives as 'talk-in-interaction' to embrace the social context. Afterwards, Georgakopoulou (2007) adopted a middle ground that surpassed Labov's objectivism and Schegloff's intersubjectivism by embracing the notion of narrative as a social practice that captures participants' 'small stories' in social discourse. Consequently, this approach not only marks a departure from the static structural genre to the dynamic nature of narratives, but also caters for their incompleteness by tapping into the contextualisation processes. According to Georgakopoulou (2007: 154), participants' small stories enrich data in two ways: first, they assist researchers in investigating the ignored details. Second, the small stories force researchers to stay alert during their analysis and to deal with them as 'interactional data'. Thus, she calls for further studies that describe 'the messier business of living and telling'. In this regard, Baynham (2011) develops this narrative turn by proposing various types of interview narratives, which he describes as dynamic and co-constructed speech segments. These types incorporate the personal, generic, hypothetical/future, exemplum, and negated narratives. As their names suggest, the personal narratives discuss one's own views, the generic type depicts what happens repeatedly, while the hypothetical/ future narratives feature hopes and expectations. As for the exemplum narratives, they demonstrate an example to illustrate a point, whereas the negated narratives tell the stories of what did not happen. These multiple types show that narratives cannot be defined or restricted to a specific genre, especially that there is no clear distinction between small stories and expositions, which refer to one's biographical information. Hence, researchers and readers can recognise data extracts differently, which makes the label 'narrative' even more problematic. Nevertheless, while the different narrative lenses explained earlier mainly discuss interview data only, the current study also incorporates participants' interview narratives that are co-constructed along with my own fieldwork observations. This takes the discussion from the traditional narrative research to a

narrative ethnography tradition, which widens the study's scope by investigating participants' stories, not only as they were "told", but also as "performed" in specific contexts and on certain social events and occasions. With these perspectives in mind, viewing my data has shown that they feature types of small stories (co-constructed through the social networks) and expositions (biographical). Yet, there are also grey areas that lie between the narratives and expositions to resonate with those described by Hymes (1996) as transitory instants of narrativity; therefore, my role as an ethnographer was both to elicit and co-construct these accounts. Moreover, what is noteworthy is the significance of going beyond the rigid structures and statements by looking into the wider frameless scopes that stretch over multiple boarders by incorporating participants' experiences in various periods, spaces, and contexts.

While this study features ethnographic and narrative elements, it does not meet all their criteria, which suggests the case study design as an alternative research tradition that combines participants' expositions, small stories, and interactional co-constructed narratives. In this regard, Badwan (2015) contends that the case study is a flexible umbrella due to the various conflicting propositions amongst several practitioners, who view it differently. For instance, Yin (2004) counts a case study as a method, whereas Merriam (1988) perceives it as a methodology, while Stake (1995) looks at it as an object of study. However, while Richards (2003) and Creswell (2007) regard it as a research tradition, Flyvbjerg (2011) considers it as a strategy of inquiry. Therefore, I follow Bloomberg and Volpe's (2012: 31) proposition that case study researchers should explore 'the bounded system (or bounded systems) over time through in-depth data collection methods'. They also suggest that the thematic analysis of the case/s can provide fruitful descriptions of the participants being studied; nevertheless, although my research follows these criteria, it does not provide the typical in-depth description of each case separately (within-case analysis). This research follows a thematic analysis across all the cases (cross-case analysis) as an alternative way as will be justified and explained further in section 4.10.

Consequently, I acknowledge that this research fits into the case study tradition as it stresses the significance of contexts, highlights the availability of various data sources, perspectives, and observations, and signifies the detailed nature of analysis. There is an

obvious overlap though between ethnography, case studies, and narrative inquiries as indicated in the previous section, which requires further elaboration. This being the case, I must state that my decision has been influenced by the literature, which sheds light on the propositions of several researchers such as Creswell (1998), Duff (2008), and Yin (2014), who discuss their experiences in various research practices. According to Creswell (1998: 66), ethnography concentrates on entire social or cultural systems, while case studies explore wider varieties of topics, one of which can touch on certain social or cultural aspects. He also suggests that narratives evolve from participants' responses regardless of whether the research comes from a case study or ethnography traditions. Therefore, the case study tradition is favoured in this study as it carries a rich variety of data through exploring multiple cases, which echoes the recommendations of Duff (2008) and Yin (2004, 2014). While Duff (2008: 21) declares that the case study is the 'most widely used approach to qualitative research in education', Yin (2004: 205) notes that the 'case study is often the unfolding of events over time'. This potentially presents a justified rationale for employing case studies in longitudinal studies that examine participants' experiences over time.

4.4.4 Longitudinal perspective

According to Neale (2015), the longitudinal aspect of qualitative research enriches it with its dynamic approach through which time is considered as a method that serves as a lynchpin for comprehending participants' lived experiences. She stresses that this feature allows readers to move from the ordinary snapshots to the vibrant pictures and movies to reinforce participants' journeys. Hence, this study employs a cross-case study design through longitudinal and ethnographic features to explore the experiences of six participants jointly and to compare their cases to gain deep insights into the areas under investigation. The longitudinal aspect of my research, which was conducted from March 2017 to December 2018, contributed to generating rich and in-depth data. This prolonged dimension is not primarily concerned with tracing changes in participants' lives, but it mainly goes in line with my vision about investigating their language trajectories in various contexts, periods, and through the influence of their social milieu. Accordingly, my fieldwork facilitated witnessing participants' language experiences over time in different fields and with various others. It also helped in following up with them and their social

networks, building rapport, and gaining deeper relationships with them. Thus, I propose that the nature and objectives of this research as well as the goal of developing a holistic understanding of language learners' trajectories are behind the longitudinal constituent of this study. It is within these lines that this research was carried out longitudinally through in-depth observations and interviews to authentically document participants' experiences over a long period of time. It is worth mentioning that one of the challenges of this approach is that my participants were based in Kuwait, while I was not; therefore, I had to travel back-and-forth to collect data from them. Luckily, I managed to do that during my fieldwork trips and holiday breaks until I reached saturation. Please refer to section 4.7 for more details about the longitudinal aspects of this research as explained in timetables, which not only demonstrate the duration, but also refer to the context and individuals involved in each case study.

4.4.5 The researcher in the research field

4.4.5.1 My role as a passionate participant and non-participant

Bloomberg and Volpe (2012: 176) state that 'the human factor is both the greatest strength and the fundamental weakness of qualitative inquiry and analysis'. Their argument not only sheds light on the significant role that participants play, but also stresses the prominence of researchers as co-constructors of data. On that note, Wilkinson (2003) indicates that ethnographers are divided into two types: participant and non-participant. In the former type, the researcher is part of the observed situation, whereas in the latter division, the researcher is more detached from the activity. In this study, I took both roles, and I was passionate about them and learned a great deal from them. I was a non-participant observer when I observed students' formal English learning experiences inside their classrooms and I also acted as a participant observer and interviewer when I interacted with them during my observations and interviews in different settings outside their classrooms.

Lincoln and Guba (2000: 166) consider social constructionist researchers as 'passionate participants', whose voices are involved in the construction of their data. Consequently, this stance subsumes the interaction of the research participants' insider/emic views and

the outsider/etic perspectives of the researchers through their personal, cultural, and academic backgrounds (Madden, 2010). Following that comment, it is essential to acknowledge my intersubjective role in this study as a passionate researcher and participant, who co-constructs data with the main champions of this story, especially during the data generation and analysis stages. It is crucial to point that I initially thought that I will be the one who will make a difference in the lives of my participants by delivering their voices through this research; however, I later realised that they have substantially influenced my perceptions about myself, my social environment, and drew my attention to my subjectivity in life. This resonates with Richards' (2003: 9) argument that qualitative research has a 'transformative potential for the researcher', which demonstrates the personal effect of the research participants on researchers. Being engaged in this research has allowed me the opportunity to reflect on my own professional performance as a teacher of English, especially after learning about the hidden worlds of my participant students. Therefore, thanks to this academic experience, I am now more sensitive to my future students' feelings and identities. I am also aware about the potential of being othered by several others including my students based on certain factors such as my gender, ethnic background, language/dialect choices, and many other aspects. This research has also taught me that despite my differences, I could still be welcomed in other social networks by showing respect and establishing friendly relationships with them.

I should note that my desire to better comprehend the hidden aspects of language learners' trajectories and my passion in researching the topic of motivation and investment are key factors behind my dedication in pursuing this study and my joy in establishing harmonious relationships with my participants and their social networks. Furthermore, I should attest that sharing certain social capital aspects with my participants such as my gender, nationality, and religion, created a sense of mutual rapport, cooperation, trust, and understanding. Thus, their appreciation and trust facilitated accessing other male members of their social networks, who are relatively difficult to recruit due to the gender segregation tradition in the Bedouin culture. Moreover, my ability to speak and understand their mother tongues despite our slight dialectal differences made my participants more expressive and comfortable in our interactions. Nonetheless, I must admit that although this was an advantage as it facilitated our

discussions, it was also a challenge as it meant that we barely used English as a language of communication, which is a point that will be further discussed in section 4.8.

4.4.5.2   Interaction with participants via reciprocity and space

As I discussed earlier, my social capital and the longitudinal dimension of the study have contributed to building rapport with my participants, but there are other factors that boosted our solidarity, and which need further elaboration. For instance, since the beginning of our relationship, I emphasised the principle of reciprocity following Ruttan's (2004) proposition that it should guide social science research. Therefore, participants were constantly reminded that their contribution is invaluable, not only for me as a researcher, but it is also helpful for other students in future generations. It is worth mentioning that some of the parents were interested in taking part in this research in order to benefit from my experience in increasing their children's language motivation and investment. Furthermore, I noticed that participants' enthusiasm and interaction with me differs according to the venue, which stresses my research objectives of investigating learners' trajectories in various contexts. For instance, I noted that participants are less expressive when our discussions take place in my office in the college, while they feel at ease in outdoor spaces, where their energies and willingness to communicate their ideas freely are boosted. This could also be due to the shift in power relations, as they might feel that we are companions outside the college spheres and vice versa. Hence, I strongly advise researchers and language instructors to try to change the space in order to enjoy the variation of their own moods and attitudes as well as those of their participants/students, even if this change meant leaving teachers their traditional classrooms occasionally to deliver their classes in open air areas within their own educational institutions' premises.

4.4.5.3 Floating between my insider/outsider positions, dilemmas, and directions

Before discussing my role and dilemmas as an outsider ethnographer, I will briefly review the literature on the 'native' and 'insider' researcher. Johnstone (2000) warns researchers in the field from the risk of 'going native' to prevent losing their critical analytical skills when researching local actions. Similarly, Badwan (2015) also shares this concern and discusses her considerations as a 'native anthropologist'. However, she points at the

connotations of the term 'native' and refers to Narayan's (1993: 671) question: 'how "native" is a native anthropologist?', which not only signifies the flexibility of the term, but also stresses the feasibility and reliability of the insider's lens. Therefore, given that individuals are different in various aspects such as their gender, social class, and education, native researchers will never be knowledgeable about all social aspects in their societies. In this research, I support Narayan and Badwan's arguments by emphasising my multiple roles and identities, not only as a non-Bedouin local, who represents a separate social class, age, and ethnic group, but also as a former educator, and a current researcher (co-constructor of data) , and a 'friend' of my participants and their social networks. Thus, I declare that researchers should respect and be mindful about the similarities and differences between them and their research participants.

However, the question of how researchers should handle their data when they share similar backgrounds with their participants is key in the literature. For instance, while Badwan (2015) accentuates that she and her Arab participants had been made different by their distinct roles and choices in life, Conteh and Toyoshima (2005) recommend switching between the 'familiar' and the 'strange'. Hence, I tried to make the familiar strange and the strange familiar by unpacking the data that look familiar to me and providing context and details about the culture and situation to familiarise the reader with what seems to be natural to me and vice versa (Duranti, 2015). Moreover, I aimed to provide a balanced overview and analysis of different voices in my study including the participants, myself, as well as other researchers in the field.

In addition to that, following Hibbert et al.'s (2010) recommendations, I became reflective and reflexive by having thoughtful questions and insights about my research roles, positions, choices, and impact as a researcher. This required critical thinking at every stage of the research to reflect on why and how it was conducted, and the ways to improve it. For instance, during the data generation process, reflexivity was ensured by including comments in my research journal regarding my perceptions, relationship with participants, and the encounters and behaviours that emerged during the process. As a result, it was necessary to acknowledge my role at each stage of the research as I took several roles such as the researcher, data generator, observer, interviewer, interpreter, and friend. This meant that I also acknowledged that I co-constructed data with my participants (Hibbert

et al., 2010). Accordingly, I recognised the mutual influence of myself as a researcher and my participants on the study and on each other during the research.

Besides, it was vital to acknowledge the limitations of my study and reflect on my positionality in relation to the research process. While I represent the stereotypical insider traits (sharing the same gender, religion, language, and nationality), I am also in a critical position of being an outsider (due to my different dialect, ethnic group, age, and profession). Bloor and Wood (2006) argue that although the outsider position can be helpful for generating knowledge that an insider would take for granted, researchers, especially ethnographers should have some degree of insider knowledge that can provide them with an authoritative voice. While dealing with my participants, I emphasised our commonalities and positioned myself as an insider-researcher, who is currently a student just like themselves, but would like to gain deeper insights into the topic under investigation. I also acknowledged my ethnocentric and biased position as an outsider researcher and a teacher of English by discussing my interpretations and analysis with my participants and colleagues. In addition, I also recognised the personal experiences of my participants by avoiding any sort of generalisations about the entire population.

4.5   Participants, sampling size, and strategy

The above discussions about my relationship with my participants will be complemented by reviewing the way I selected them along with their sampling size and strategy. According to Bloor and Wood (2006: 5), 'access negotiations should not be viewed as a one-off event but as an on-going process which is required during research planning, data collection, analysis and writing'. They indicate that achieving access involves both getting in (physical access) and getting on (social acceptability among participants). They also stress the significance of building good fieldwork relationships with the sample as this will improve the trust and quality of the generated data. Moreover, they argue that researchers' access can be eased by their biography such as their gender and social background. Thus, conducting the study with females facilitates the ethnographic element of the project, which also allows me to get in and get on by accessing participants' homes and socialising with them, especially since gender segregation is a more prominent feature of the Bedouin culture compared to the non-Bedouin community. Therefore,

female participants would be more comfortable with a female researcher, which could also offer the possible advantage of building rapport with them and their networks. Moreover, since education in Kuwait is gender segregated, female participants were chosen to highlight their language learning experiences, which are mainly affected by the female-dominated classroom atmosphere they were and are still surrounded with, whether with their teachers or peers.

Dörnyei, (2007: 126) argues that the goal of qualitative research is best achieved by means of some sort of 'purposeful' or 'purposive sampling'. The goal of this type of sampling is to focus on specific features of a population that are of interest to the researcher, which facilitates answering the research questions. There is a wide range of purposive sampling, but the goal was to select a sample that shares similar characteristics such as the age, gender, and ethnic group, but whose participants vary in their personal and academic histories including their social class, interests, personalities, English competence levels, motivation, and investment. This is to help me compare between the cases and explore the factors that affect their motivation and investment in learning English. Thus, the cases were divided into three groups of learners for comparison purposes: the high, middle, and low achievers. Their English level was identified based on their self-perceptions (they were asked from the beginning to self-asses themselves), my own observations, and their previous and current grades in English classes. Furthermore, it was deemed essential that all participants are Bedouin college-level students, who are still studying in the same college in Kuwait at the time of the study in order to access their classrooms. These criteria might echo Yin's (2014: 44) 'sampling logic', which suggests that the sample belongs to a larger group of like cases; however, this does not totally reflect the nature of the current research, which underlines the idiosyncratic language trajectories of its participants.

To approach potential participants, I initially thought of volunteer sampling by putting a notice up on a common room notice board in the college to invite students to approach me and participate in my study. I also went to the college cafeteria to approach students and provide them with brief oral descriptions of the study as well as the participant information sheet and consent form (see appendix 4 and 5). It is worth mentioning that several participants expressed their interests to participate in the research during our

encounters in the cafeteria, which could be due to the personal dimension of the one-on-one interaction. Students were given a week to think about their participation and to check if members of their families and friends were willing to take part in the research. I also approached their teachers in order to obtain their consents (for more information about my ethical procedures followed with participants and their social networks including their teachers, refer to section 4.11). Accordingly, the selection of participants was based on various non-probability sampling techniques such as volunteer sampling (some participants approached me through my invitation on the notice board), snowball sampling (I asked participants to suggest other potential participants such as their milieu), and convenience sampling (the selection of some of the cases was based on the availability of the respondents). On that note, Bloor and Wood (2006) recommend convenience sampling when researching 'hard-to-access' populations like Bedouins for instance, who are socially isolated from non-Bedouins in the Kuwaiti society.

Another significant issue that needs further discussion is the number of cases that multiple case studies should research. In the literature around research methods, there are no rules for sample size in qualitative research because it depends on the design and purpose of inquiry. However, while Creswell (1998), does not encourage researchers to go beyond four cases to avoid lacking depth in any single case, Duff (2006) suggests conducting the multiple case study format with four to six focal participants in one or more contexts. She argues that this is a fair number of cases, especially when there is attrition later among participants. Therefore, following her recommendations and those of Yin (2014), which consider the feasibility of a Ph.D. study, and according to the nature of this research, which studies participants and their social networks in various contexts, this multiple case study investigated the experiences of six participants. This number was initially challenging to research and analyse, given the participation of the social networks, but it certainly offered rich data and more compelling evidence, which were reflected in the findings as will be demonstrated in Chapter 5. The following section will introduce my participants and their social networks.

4.5.1 Meet the participants and their networks

As I already explained in the previous section, I met with several students, who were willing to take part in this research, but my selection criteria depended on creating a wealth of diverse backgrounds that can enrich the study. For instance, although I chose participants enrolled in the same college, they were studying distinct majors, which allowed me the opportunity to access different English classes based on their academic fields. Moreover, while many of them were single, others were divorced or married with kids, which was helpful in comprehending the impact of their social networks on their language trajectories as will be demonstrated in section 5.2.1. Furthermore, I selected participants, who descended from different Bedouin tribes and who resided in various residential areas in the country because these aspects are indicators of significant social class aspects that affect their cultural and social capital in the Kuwaiti society. During the fieldwork, in which I developed my relationship with my participants and their social networks, I managed to determine their precise social class as some of them represented the lower middle class, while others comprised the upper-middle class (these differences will be discussed further in section 6.3.3). The following table presents participants in alphabetical pseudonym order and lists details about their age, marital status, and residential areas.

Table 4-1 Participants' background information

Pseudonym	Age	Marital status	Residential area
Dalia	21	Divorced	Aljahra
Duaa	21	Single	Almangaf
Hala	22	Single	Aladaan
Khawla	30	Married	Alfahaheel
Mai	22	Single	Aljahra
Rana	21	Single	Aljahra

The following sections introduce each participant and her network by providing thick descriptions that aim at guiding the reader while navigating the thematic analysis in Chapter 5.

1) Synopsis of Dalia and her network

Synopsis of Dalia

Dalia is a 21-year-old student at the college. She is the eldest and she has five younger siblings: three brothers and two sisters. Dalia got married at the age of 17 and divorced a year later, which negatively affected her studies. However, English remains her favourite subject and she states that one of her English teachers in school as well as her current instructor in the college has the biggest impact on increasing her language motivation and investment. Both teachers were Bedouins and Dalia expresses her comfort and feelings of belonging with these teachers. Moreover, Dalia's uncle is another source of inspiration as he encourages her to improve her language skills.

Synopsis of Bodour, Dalia's mother

Bodour, Dalia's mother is a 39-year-old housewife. She got married when she was 16 while her husband was 18. They have three children, but they divorced when Dalia was five. Bodour remarried later and had two more children. She regrets that she only studied until grade 10; so, she highly encourages Dalia to complete her education. Bodour does not speak English, but she considers it as an important tool for education.

Synopsis of Ghazi, Dalia's uncle

Ghazi is Dalia's youngest and closest uncle. He is 22, and he studies English Linguistics at Kuwait University. He is the only man in his family, who has not joined the army. He resisted his society and decided to major in English, which is a language that he loves as it enables him to navigate through the world of video games. He motivates and encourages his niece Dalia to improve her language skills and assists her when she needs help.

Synopsis of Adil, Dalia's teacher

Teacher Adil is a senior Bedouin teacher at the college. He is the only teacher who was hesitant to allow me to observe his classes. He indicated that his classes are private and that he does not want to embarrass his students. This could stem from his Bedouin customs and traditions, which emphasise privacy. It is also possible that my topic might

have been sensitive to him because he is from a Bedouin background. Adil was interviewed and his classes were observed because he is Dalia's favourite English instructor in the college.

2) <u>Synopsis of Duaa and her network</u>

Synopsis of Duaa

Duaa is a 21-year-old student at the college. She has six siblings, and she is the youngest child in her family. Her father studied until middle school, while her mother finished grade 12 and established her private nursery. Duaa loves English and hopes to study it in the United States, a country that she visits frequently with her family. Yet, her male guardians (father and brothers) are against it to abide by their Bedouin customs and traditions, which forbid women from travellling abroad alone. However, she still aims to continue her postgraduate studies in English in order to teach it in one of Kuwait's colleges.

Synopsis of Mona, Duaa's mother

Duaa's mother Mona is 55 and she has seven children. She got married at the age of 16, studied until grade 12, and established her private business. She does not speak English and she has not been available to help Duaa with her studies, especially English. Nonetheless, she tries to offer her daughter English private tutors and supplementary textbooks.

Synopsis of Samia, Duaa's sister

Samia is 26 years old, she studied computer science at Kuwait university, and she currently works as a database administrator in a school in her residential area. She is married and has a daughter, who is seven years old. She loves English and she speaks it with her daughter as a medieum of communication. This motivates Duaa and instigates her jealousy to follow their path. Samia encourages her sister Duaa and motivates her to improve her language.

Synopsis of Shams, Duaa's friend

Shams is a *Hadhari* friend of Duaa, she is 21 years old, and she studies English Linguistics at Kuwait University. She inspires and helps Duaa in developing her language skills.

Synopsis of Khalda, Duaa's instructor

Khalda is a *Hadhari* senior instructor at the college. She indicates that many of her Bedouin students state that they do not like English and that it is their main obstacle. Khalda expresses her frustration with her students, who are as she points, resisting learning English and only aspire to pass the compulsory subject. She was interviewed and her classes were observed because her demotivated attitude with her students had negatively affected Duaa.

Synopsis of Suha, Duaa's instructor

Suha is a senior *Hadhari* instructor. Duaa speaks positively about Suha's respectful attitude with the students in class. Suha indicates that students need to trust their teachers and establish friendly relationships with them because many of them, especially the Bedouin students are shy in class. In my observations, I noticed that many of her students including Duaa were active because she encourages open discussions and bridges the gaps between her and the students by sharing several aspects of her life with them.

3) **Synopsis of Hala and her network**

Synopsis of Hala

Hala is a 22-year-old senior student at the college. She loves to write Kuwaiti poems and is keen to volunteer in various social work fields. Her father studied in a community college, while her mother was not able to finish high school because of family responsibilities. Her parents are divorced, which negatively affected her overall achievement and motivation to learn. She lives with her mother and siblings, who have limited contact with their father. Due to the absence of the father-figure, her mother is the head of the family and Hala is her right-hand woman. She is the eldest child and has three siblings, two of them have special needs and were provided with medical treatment in London offered by the Kuwaiti government. Before travelling to London and spending a prolonged time there (12 months), Hala used to hate English and never had the confidence to speak the language until she had the chance to learn and practice it in London both informally through interactions with native speakers and formally by joining a language centre in London. These circumstances increased Hala's independence and

further supported her to challenge various gender expectations dictated by the traditional Bedouin society as will be discussed further in section 5.2 and 5.4.

Synopsis of Huda, Hala's Mother

Hala's mother, Huda is from Saudi Arabia. She is 47, a housewife, who is totally devoted to taking care of her children and the household. Her mother was an illiterate housewife, while her father was a preacher and *imam* in a mosque. Huda completed primary education only, and she does not speak English, but she is passionate about Arabic and loves to write Arabic poems. Yet, she repeatedly encourages her children to learn English and to work hard on finishing their degrees. During her lengthy stay in London, Huda was exposed to English, but she lacked the desire to speak it as she totally relied on her daughter Hala for communication.

Synopsis of Lara, Hala's cousin and friend

Hala's cousin and best friend Lara is a 20-year-old student from Saudi Arabia. She studies English language and Literature at King Faisal University. Lara was raised in an English-speaking environment, which positively affected her desire to learn the language and encouraged her to major in English. She has a positive impact on Hala's experience in learning English as she motivates and inspires her to learn the language.

Synopsis of Nadia, Hala's sister

Hala's sister Nadia is a 16-year-old student at a bilingual private school in Kuwait. Most of her friends are *Hadhari* and she is influenced by their dialects, which she speaks despite the constant criticism she receives from her sister Hala regarding this matter.

Synopsis of Ali, Hala's teacher

Ali is a senior *Hadhari* Kuwaiti teacher. He states that Bedouin students are less motivated and invested in learning English compared to their non-Bedouin peers. He believes that Bedouins are more prone to use nepotism to pass their courses and mentions that he has repeatedly been asked to help them pass the subject regardless of their efforts and levels, but he is totally against this system. He asserts that his teaching style has negatively changed over the years as he has become demotivated about teaching and stopped encouraging his Bedouin students to participate in his classes because they explicitly

inform him that they are weak in English and that they lack the need and desire to learn the language. He also claims that his students ask him to teach them the minimum, especially with grammar and vocabulary, and that they also do not wish to attend his classes and demand that he does not assign any homework.

Synopsis of Jawan, Hala's teacher

Jawan is a senior non-Kuwaiti teacher. In general, she believes that students' motivation to learn English is low, and that their levels are deteriorating. She also thinks that the Bedouin students are less fluent in English than their non-Bedouin peers, but they generally try to spend effort inside the class. Moreover, she also assumes that students, especially the Bedouins are shy to speak in English unless they are in a one-on-one session with her.

Synopsis of Shaheen, Hala's teacher

Shaheen is a senior Bedouin teacher. He has the biggest role in motivating Hala and transforming her investment in learning. According to Hala, before she met Shaheen, she used to study just to pass the courses and to get her degree, but her attitude has changed with him.

4) <u>Synopsis of Khawla and her network</u>

Synopsis of Khawla

Khawla is a 30-year-old student at the college. She is the eldest participant in this study, and the only one, who is married and has children. Khawla got married after she finished school and she postponed completing her studies until her children grew up. Unlike the rest of the participants, Khawla learned English in grade 5 because in the past, public schools in Kuwait used to start teaching English in grade 5, but they later imposed it in the curriculum to be taught as a compulsory subject beginning of grade 1. Khawla's past English learning experience was negative because she suffered from corporal and verbal punishment with her English teachers, who demotivated her to learn the language. However, she later aspired to improve her English in order to be able to assist her children in their schoolwork.

Synopsis of Fatmah, Khawla's mother

Khawla's mother Fatmah is 56 years old. She only studied until grade 8, got married when she was 15, and became a housewife and a mother of six children. She supported her husband while he was studying in the United States by taking care of her family. She never helped Khawla in her English studies as she does not speak the language.

Synopsis of Ahmad, Khawla's father

Khawla's father Ahmad is 62 years old. He is a retired aircraft engineer. He got his degree from the United States and he was the first member of the family to study abroad. He is the only father in the study, who agreed to conduct an interview with me. Ahmad encourages his daughter Khawla to learn English and he helps her in her English assignments.

Synopsis of Noor, Khawla's daughter

Noor is Khawla's daughter and best friend. She is 10 years old. She encourages her mother to learn English, and she sometimes challenges her to improve her language. Noor indicates that her mother learns English with her while doing the homework and she tries to teach her the new vocabulary that she learns in school.

Synopsis of Ghala, Khawla's friend

Ghala is a 21-year-old Bedouin classmate and friend of Khawla. She briefly participated in the study to share her school experience with verbal punishment, which negatively affected her language learning trajectory as in the case of Khawla.

Synopsis of Sarah, Khawla's teacher

Sarah is a senior Kuwaiti *Hadhari* teacher. She states that most of the *Hadhari* students are better in English, whereas the majority of the Bedouin students inform her that they were 'pushed' in schools to pass in English. She indicates that their lack of investment has negatively affected her passion for teaching the subject. She points that some students get offended when she tries to correct them as this might affect their confidence and ego.

Synopsis of Haneen, Khawla's teacher

Haneen is a foreigner teacher, whose classes were observed because Khawla speaks positively about her attitude and teaching style. Based on my observations, this teacher is patient and friendly with her students and she also plays a major role in motivating and transforming Khawla's language experience, attitude, and investment.

Synopsis of teacher Nada

Nada is a female Bedouin Kuwaiti teacher, who teaches English to Bedouin students in a primary school located in a Bedouin residential area. Nada is interviewed to understand teachers' views on corporal punishment, which is an issue that Khawla and other participants discuss in this study. Nada states that her mother, who was a headmistress, used corporal punishment with her students and with her children. Thus, Nada admits that she beats her students because she picked this habit from her mother, who used to bring a cane to Nada's school teachers to ask them to hit her with it in case she was naughty or did not do the homework. She stated that although the teachers confirmed that she did not need to be hit or punished because she was clever, her mother insisted that they beat her because she believes that hitting would develop her discipline. Nada confesses that she beats her children and students because she believes that the physical punishment is useful, especially with girls in the Bedouin society as it creates fear, which leads to respect and cooperation. She stresses that Bedouin women are generally obedient because their environment prepares them to be tough and strong; thus, she denies that hitting can have any negative consequences on students' motivation to learn. Instead, she proudly claims that those who are beaten adore her and learn from her aspiring to do their best to obey her in order to avoid being embarrassed or hit. Although physical punishment is illegal in Kuwait, Nada does not fear receiving any complaints because she informs the parents that hitting is used to discipline their children, help them pass the subject, and prepare them to navigate their ways in future English classes. She states that most of the Bedouin parents lack the competence in English as a linguistic capital and some of them try to learn the language with their own children.

Synopsis of teacher Ola

Ola is a senior female Bedouin teacher, who teaches English to female Bedouin students in a primary school located in a Bedouin residential area. Ola was interviewed to enrich the study with her views on several important issues discussed by Khawla such as nepotism and corporal punishment. Ola comes from a mixed ethnic background; her father is Bedouin, and her mother is *Hadhari*, while her grandmother is Persian. She was born and raised in the UK and U.S. during her father's years of study, which allowed her the opportunity to learn and practice English. She indicates that her Bedouin community look down upon her and consider her as a *Hadhari* member because she does not follow certain traditional Bedouin traits. For instance, she rejects applying the principle of tribalism to help low achievers pass her subject as a gesture of support for the tribe, which detaches her from her Bedouin society. She also mentions that she struggles because her Bedouin society does not approve of the way she code-switches between English and Arabic. The Kuwaiti-Arabic dialect she speaks is also looked down upon by her community because it is a mixed variety between the Bedouin and *Hadhari* dialects.

Ola claims that most of the students and parents consider English as a difficult subject that they struggle with. Several students also question the reasons behind studying English and some of them look down upon English because they regard it as 'the language of the infidels'. Thus, she states that several Bedouin students negatively link between Islam and learning English, which sometimes inspires her to motivate them to learn English in order to invite others to Islam.

5) **Synopsis of Mai and her network**

Synopsis of Mai

Mai is a 22-year-old senior student at the college. She is the eldest child, and she lives with her parents and two sisters. Her mother is a nurse, while her father works in a company. Mai indicates that her mother highly encourages her to learn English as she speaks it with her younger sister to inspire her to practice the language, but she resists it because she believes that she should only speak her mother tongue. Mai does not like English and refuses to practice it as she believes that it should not be imposed on her as a local in her own country.

Synopsis of Joori, Mai's Mother

Mai's mother, Joori is 47 years and has three daughters. Her parents were illiterate, and her father died when she was a child. So, her mother forced her to get married at the age of 15 in order to be taken care of by a man. She states that her Bedouin community looks down upon families without men, which pushed her mother to oblige her to get married although she refused and wanted to continue her studies to become a physician. She indicates that her husband did not support her studies and her responsibilities with her children did not allow her to fulfil her dreams as she only managed to be a nurse. Therefore, she highly encourages her daughters to focus on their studies and learn English as a global language of communication. Joori is the only mother in the study, who is fluent and confident in communicating in English. She points that she continues to learn English from her career and from watching movies, which encourages her to motivate her children to learn and practice it.

Synopsis of Rula, Mai's sister

Mai's younger sister Rula is a 20-year-old student at a college in Kuwait university. She loves English as she is inspired by her mother, who watches movies with her and encourages her to converse with others in English. Rula and her mother perpetually try to motivate Mai to learn and practice the language.

Synopsis of Rana, Mai's friend and classmate

Rana is Mai's childhood friend and classmate. They influence each other as they study and attend classes together both in school and the college.

Synopsis of teacher Ohood

Ohood is a senior female *Hadhari* teacher. She believes that students are generally demotivated and uninvested in learning English. She indicates that most of her students aspire to pass the English subject, but they do not find the need to study it or speak it in their daily lives. While she states that her non-Bedouin students are more comfortable in talking and participating in her classes than their Bedouin peers, she notes that her Bedouin students are shy and feel embarrassed to take part in class.

Synopsis of teacher Shahad

Shahad is a senior female *Hadhari* Kuwaiti teacher, who taught Mai during my fieldwork. Shahad believes that most of the Bedouin students are less motivated and invested in learning English than their non-Bedouin peers. She states that although there are few high achieving Bedouin students, the vast majority struggle with communicating in English, whether in oral or written forms. Moreover, she indicates that when she assigns homework, few students submit it, while the vast majority do not despite her constant reminders. She asserts that she values group work and notices that her Bedouin students focus more, become more active, and perform better when they are surrounded by their non-Bedouin peers. She also indicates that she tries to make her students feel at ease by joking with them and creating a friendly atmosphere to decrease their shyness. She also spends effort to eliminate shame as a factor that affects her students' face by informing them that she struggles with French due to her lack of exposure and practice.

6) <u>Synopsis of Rana and her network</u>

Synopsis of Rana

Rana is a 21-year-old senior student at the college. She is relatively shy, active, and loves to hang out and dine in coffee shops and restaurants with her childhood Bedouin friends. Rana is the third child in her family, and she lives with her parents and six siblings. Her father had to leave school and work at an early age when he lost his father, which forced him to look after his mother and siblings. He pampers Rana and his children, especially his daughters. Rana indicates that she has been academically independent since elementary school. She also states that she hated English all her life because of her fearful experience with her primary school teacher, who used corporal punishment with the students. However, her recent English instructor at the college Ms. Ghada has transformed her negative attitude towards English and motivated her to invest in learning the language.

Synopsis of Dana, Rana's Mother

Rana's mother Dana is 45 years and has seven children. She states that she hated school and she barely finished her high school. She got married at the age of sixteen and has

been a housewife all her life, until she got employed recently. According to her daughters Rana and Rasha, 'our mother is a very traditional woman, who only cares about her house and children'. Dana confirms that and admits that although she cares about her children's academic achievement, she does not help them with their schoolwork. Instead, she confesses that she spends generously on hiring private tutors to help her children. Dana does not speak English, but she believes that her children need to learn the language to earn their degrees.

Synopsis of Rasha, Rana's sister

Rana's eldest sister Rasha is 24 years old. She has a law degree from Kuwait university, and she works in the legal sector in Kuwait City. She considers herself a feminist as she advocates for Bedouin women's rights in her society. Rasha often imposes her own principles and beliefs on her siblings. In the past, she was against speaking in English with the foreigners in the country as she believed that they were the ones who should speak in Arabic with the locals. However, her position has changed later when she realised that English is a global language. Thus, she highly encourages her sister Rana to acquire English as a capital that she can benefit from and survive with.

Synopsis of Dalia, Rana's friend

Rana's childhood friend Dalia studies with her in the same college. She loves English, encourages Rana to learn the language, and assists her when she needs help.

Synopsis of Mai, Rana's friend and classmate

Mai is a close friend of Rana and they study and attend classes together in the college. While her company encourages Rana to attend her English classes with her, she sometimes discourages Rana through her resistance to learning and practicing the language as discussed in the previous section.

Synopsis of teacher Ghada

Ghada is a female *Hadhari* Kuwaiti teacher in the college, who has previously taught high school students in a non-Bedouin residential area in the country. I observed her classes and interviewed her as an inspirational teacher, who has transformed Rana's negative attitude to learning English during her experience in the college. Ghada believes that

there is a difference between the motivation and investment of the Bedouin and non-Bedouin students. Based on her discussions with her students, she affirms that Bedouin students are generally less interested in learning English than their non-Bedouin peers. She expresses her frustration because the majority are demotivated to learn and do not spend adequate effort in class. Thus, she feels that her role as a teacher is to motivate her students in order to change their attitudes and help them achieve better results. Ghada declares that when she asks her Bedouin students about the reasons behind their lack of participation in her classes, they indicate that they are afraid of making mistakes and getting embarrassed in front of their peers. Therefore, she is highly concerned about students' face as she encourages them to consider the classroom as a learning environment in which they can participate and practice the language in order to learn from their own mistakes. She is proud that her encouragement efforts pay off, as she often witnesses change in her students' language confidence, motivation, and investment. This was evident to me throughout my class observations as I noticed that she is extremely gentle and kind to her students. My overall impression about her class atmosphere is that it is the most energetic amongst those I observed in the college in terms of the teacher-student relationship and interaction. She constantly motivates her students to take part in her class by rewarding them with praise and bonus grades. She also creates competitive group work environment that encourages even the silent students and instigates their learning efforts in class.

4.6   Data generation procedure

In this section, I will review my data generation procedure including my preliminary stage, pilot experience, and my primary phase of data generation, along with my plans and methods. As indicated previously, following the nature and objectives of this study, the ethnographic case study approach was ideal for this research. In case studies and ethnography, it is common to employ multiple data generation sources such as interviews, observations, and the researcher's own field notes (Harklau, & Norwood, 2008). Thus, in this research, I generated data from participants and their social networks including their teachers in two stages: the preliminary and primary phases of data generation as follows:

Table 4-2 Data generation stages, periods, and participants

Participants & period	Data generation stage
Teachers (Feb 2017)	**Preliminary** semi-structured <u>focus-group</u> interview with six teachers (× 1)
Students (Feb 2017)	**Preliminary** semi-structured <u>focus-group</u> interview with five students (× 1)
Student (Feb 2017)	**Pilot** semi-structured <u>one-to-one</u> interview with <u>one</u> student and her network (× 5) Class and out of class observations (× 6)
Teachers (March-May 2018)	**Primary** <u>one-to-one</u> semi-structured interviews with 22 teachers (× 1). Most of these interviews have been discussed in the study, while others enhanced my comprehension of the topic under investigation.
Students (March-December 2018)	**Primary** semi-structured <u>focus-group</u> interview with five students (× 1) <u>one-to-one</u> semi-structured interviews (× 4) Classroom observations in the college (× 4) Out of class observations (×4) in coffee shops and restaurants inside and outside the college
Students' networks. (June-December 2018)	**Primary** <u>one-to-one</u> semi-structured interviews (× 2) with a member or two of students' family, and friends.

4.6.1 Interviews

Kvale (2006) recommends using interviews as they thoroughly describe people's experiences and clarify their own perspectives. In this study, I conducted both focus group interviews and one-to-one interviews. Both types were semi-structured and have an open-ended format, which allowed space for myself as an interviewer and my interviewees to elaborate (Dörnyei 2007). Furthermore, the semi-structured interview is also recommended for research with an interpretive nature as it is more likely to provide deeper and more natural discourse (Borg 2006). All the interviews were recorded with the permission of participants, who had the freedom to deliver their ideas using the language of their preference, whether English or Kuwaiti-Arabic, or even a combination of both. The goal was to allow them to communicate with ease using the language/dialect they feel comfortable in using.

4.6.1.1 Focus group interviews (preliminary stage of data generation)

The preliminary phase started with focus group interviews to get a feel of participants' experiences and to inform the primary stage of data generation. Focus group interviews,

as the name denotes, comprised a small cluster of participants, whether students or teachers (up to 6 participants), who were all addressed at once. The goal behind conducting the group interview was to bring together the insights and experiences of participants and to allow them to 'think together, inspiring, and challenging each other, and reacting to the emerging issues and points' (Dörnyei, 2007: 144). Moreover, this type of interview format also encouraged discussions among group members, which led to shedding light on new perspectives. I conducted a focus group semi-structured interview with six members of the teaching staff to enquire about their insights and experiences and to allow them to think together to inspire me for the primary data generation stage. I asked them about the language performance, motivation, and investment of their Bedouin students and to identify their motives, investments, and challenges. These were the general questions, but I also benefitted from the discussions that took place to generate new questions such as the relationship between Bedouin learners' language learning and face. I learned from this experience that the cultural sensitivity around invoking ethnicity had affected the discussion amongst teachers during the focus group session. I noticed that some of them were cautious in their responses, while others were embarrassed to express their opinions freely; thus, I decided to invite them as well as other teachers individually during the primary stage.

During the preliminary phase of data generation, I also conducted another focus group interview with five students, whom I approached in the college cafeteria to ask them to participate in this study. This opportunity helped in breaking the ice with them and informed the content of the one-to-one interviews that were planned to be conducted later. Students were asked about their language motivation and investment inside and outside the classrooms (the notions were explained to them thoroughly) and were also asked about their formal and informal language experiences. I should note that in both focus group interviews (with teachers and students) I prepared a short list of questions in order to benefit from the discussions that will take place by taking into consideration the time that each member might take during their participations. However, the questions that required detailed responses were postponed for the one-to-one interviews to avoid boring the rest of the participants. The following tables show extra details about the focus group

interview experiences, during which the questions list expanded later to tailor the discussions:

Table 4-3 Preliminary focus group interviews

Participants and period	Phase, instrument, venue, and duration	Goal	Sample questions
Teachers (Feb 2017)	**Preliminary** semi-structured focus-group interview (× 1) in a meeting room in the college (lasted for up-to 60 minutes).	* To discuss various issues related to students' language attainment, motivation, and investment. * Generate useful preliminary data that can help for the primary data generation phase.	*Discuss the language attainment, motivation, investment, and challenges of your Bedouin students.
Students (Feb 2017)	**Preliminary** semi-structured focus-group interview (× 1) in a meeting room in the college (lasted for up-to 60 minutes).	* Break the ice and to inform the content of the one-to-one interviews. * Generate useful preliminary data from these different cases to support the primary data generation phase.	*Describe your formal and informal language experiences (past and current). *Talk about your language learning efforts, challenges, and achievements inside and outside the classroom.

4.6.1.2 Pair-interviews

I invited Mai and Rana, who are already friends to discuss their experiences in pair-interviews in order to break the ice and encourage them to brainstorm together because they seemed more confident to speak in each other's presence. Creswell (2013) indicates that the best information can be produced with a pair or group of cooperative and similar interviewees, whereas they might be hesitant to discuss this information when they are individually interviewed. Furthermore, Kleiber (2004: 89) states that in group interviews participants exchange 'socially constructed meanings and underlying attitudes', which creates fruitful discussions. Therefore, I conducted some pair interviews to stimulate participants to discuss their language trajectories, especially their unpleasant experiences, whereas the subsequent interviews were done in one-to-one fashion to explore deeper personalised experiences and to allow participants the opportunity to

speak about issues that they might feel uncomfortable discussing in the presence of others.

4.6.1.3 One-to-one interviews

According to Wilkinson (2003), one-to-one interviews are particularly suited to get in-depth information, especially for topics that are potentially sensitive like my research. Therefore, one-to-one interviews were conducted with participants and their social networks including their teachers, families, and friends to collect in-depth pilot and primary data. Based on Polkinghorne's (2005) recommendation, I implemented multiple session interviews to achieve deeper insights. The first served as an icebreaker, and to gain participants' trust and rapport. It also provided me with a general idea about what areas to focus on regarding the topic under investigation. The gap between the first and second interviews allowed me to reflect on the first interview and to prepare more focused questions and provided participants with some time to reflect and think about the topic for the next meeting. Accordingly, the second interview was more focused and fruitful. The final interview served as a follow-up to enquire about any missing gaps and to diminish ambiguities. I interviewed all the English teachers in the college department to investigate my topic in a one-to-one session with me. I noticed that they were more comfortable and open than in the focus group interview session in discussing their perceptions about the performance, challenges, motivation, and investment of their Bedouin students. They were also keen to talk about their personal experiences and relationships with their students. The interviews with the students investigated their personal formal and informal learning experiences (past and current) in various contexts and explored their past, present, and future language selves. I asked them to describe their language efforts, challenges, and achievements in learning English inside and outside the classroom. Students were also asked about their social milieu, capital, and other personal and social aspects to determine their impact on their language identities, agencies, motivation, and investment. The interviews with participants' families and friends were conducted later to determine their influence on participants' language motivation and investment. As a follow-up for my investigation, I concluded my interviews with participants to enquire about any issues that needed further clarification upon my previous interviews or

observations. The following tables demonstrate my interview details along with a sample of my questions:

Table 4-4 Primary one-to-one and pair interviews

Participants and period	Phase, instrument, venue, and duration	Goal	Enquiry and sample questions
Students (March-May 2018)	**Primary** one-to-one and pair semi-structured interview (× 1) in my office in the college (lasted for up-to 60 minutes).	*Interviews discussed students' perceptions about their previous and current language learning experiences inside and outside the classroom.	I enquired in depth about students' language experiences both inside and outside the classroom and asked the following sample questions: - How would you describe your past and current language learning experiences inside and outside the classroom? - Can you outline the challenges and benefits of these experiences. -What do you think is necessary to improve your experiences? - Do you have any language activities that you engage in outside the classroom? If no, why not? If yes, why? and what kind of activities do you engage in, and how helpful are these activities? - What are your language aspirations for the future?
Teachers (March-May 2018)	**Primary** one-to-one semi-structured interview (× 1) in my office in the college (lasted for up-to 30 minutes).	*Interviews discussed teachers' perceptions about the language performance, challenges, motivation, and investment of their Bedouin students and shared their personal experiences.	- How would you describe your past and current teaching experiences with your Bedouin students? - What do you think about their language achievements, motivation, and investment? - Can you talk about their language motives, challenges, and face?
Students' family members, and friends. (March 2017 & June - July 2018)	**Primary** one-to-one semi-structured interviews (× 1) with the students, a member or two of their family, and friends These interviews were conducted in my office in the college, their places, and in coffee shops	* Interviews with students' family and friends investigated their impact on students' language attainment, investment, and motivation.	- Prior to the interviews, students were asked to provide me with some information about their family and friends such as their occupations, educational qualifications, and interests in cultural activities. The answers to these questions prepared me to my interviews and helped me understand their backgrounds that may have an impact on participants' language motivation and investment.

	(lasted for up-to 60 minutes)		In the interviews, I examined the impact of students' social networks, on their language attainment, motivation, and investment to investigate the following: - Their past language learning experiences and their dispositions towards language learning. - The extent to which they support/inhibit the students' language learning, why? and how?
Students (July & December 2018)	**Primary** one-to-one last semi-structured interview with the students in a coffee shop (lasted for up-to 60 minutes).	* The last interview with the students served as a follow-up to diminish any ambiguity and to discuss any missing gaps related to the issues under investigation.	- I interviewed the student participants for the last time as a follow up for my investigation of the influence of their social network on their language motivation and investment. - I asked them about any areas that needed further clarifications.

4.6.2 Observations

According to Bloor and Wood (2006: 69), ethnography involves the 'description and interpretation of a culture or social group'. They also argue that observation is a core source for studying the behaviour, language, and interaction of participants. In the same vein, Dörnyei (2007: 178) suggests that observation is an essential source of data generation and states that it is different from questioning because 'it provides direct information rather than self-report accounts'. Moreover, Wilkinson (2003) proposes that ethnographers should observe participants' activities directly in order to provide accurate descriptions of their fieldnotes.

4.6.2.1 In and out of class observations

I observed up to four classes for each participant to get a general idea about their learning experiences, including the role of their teachers, peers, teaching materials, assessments, etc. I also observed the behaviour, attitudes, and interactions of participants, teachers, peers, and the activities in the classroom. During classroom observations, I used the 'semi-structured observation' method to observe participants, their peers, and teachers. I observed what took place in the classes during the learning process, and constantly took field notes to later decide on what is useful and relevant, and what is not for my research

(see the following tables for more details about some of the questions that I had in mind during class observations). According to Bloor and Wood (2006), note taking is an essential tool, it serves as a record to refer to at any time. It also reserves a thick description of the happenings, contexts, events, short segments of conversations, actions, and interactions. Most importantly, it keeps a record of my interpretations and preliminary analysis. Audio and video recordings were not used in classrooms to prevent causing any inconvenience for the teachers and the non-participant students, who might feel uncomfortable from being recorded.

After gaining participants' trust and establishing a rapport with them, I started mixing and socialising with them by dining out and visiting them in their homes, which allowed me to gain a close familiarity with participants and their social milieu. In restaurants and coffee shops in Kuwait, English is used in the menus and spoken by the staff, who are foreigners and mainly use English as a medium of communication. During the observations, I took the role of the participant observer using unstructured observation method as it is more suited for qualitative research, which does not have a specific focus or concrete observation categories (Wilkinson, 2003). I tried to take the emphasis off the language and encouraged them to behave and speak as usual. Nevertheless, participants were aware that these social events were data generation opportunities for me, although my observations were recorded later as field notes. The following tables demonstrate my observation guidelines:

Table 4-5 Primary observations

Participants and period	Phase, instrument, venue, and duration	Goal	Enquiry and sample questions
Students (March 2017-December 2018)	**Primary** observations (× up to 3) in the college cafeteria and restaurants outside the college (lasted for up-to 60 minutes).	*To observe students' language practice outside the classroom and to socialise and converse with them in informal atmospheres.	I enquired about and observed the way and the extent to which participants spend efforts in learning or practising English outside the classroom. For example, I observed students' confidence and attitude when communicating with a foreigner (e.g. waiter). Participants were aware that these social events were also data generation opportunities for me. My observations in these settings were recorded as field notes and I later interviewed the students after these events to ask for further clarifications.

Students (March-May 2018)	**Primary** classroom observations in the college (× 4)	*Observations in the classrooms investigated the following: - Students' language learning experiences. - The role of their teachers, materials, assessments, etc. - Students' interactions in the classroom with their teachers, peers, and activities.	I observed students' language learning experiences in the classroom through the following questions in mind: - What is the general classroom atmosphere? - What are students doing during the lesson? (e.g., listening to the teacher, reading their books, interacting with peers). - How does the teacher engage the student? (e.g., direct questions, group activities, use of resources). - How do students interact with the teacher, peers, and classroom activities? -How do students prepare for and react to the classroom activities?

4.7   Fieldwork timeline

This section presents the following tables to show the fieldwork timeline for each participant including references to the data generation instrument, venue, language, date, and duration:

Table 4-6 Fieldwork with Dalia

Data Generation Instrument	Location	Participant	Language	Date	Duration
Pair interview	College office	Dalia and her friend Rana	Kuwaiti Arabic	28/03/2018	15 min
Individual interview	College office	Dalia	Kuwaiti Arabic	02/04/2018	103 min
Interview and observation	College cafeteria	Dalia	Kuwaiti Arabic	04/04/2018	31 min
Individual interview	College office	Dalia's mother Bodour	Kuwaiti Arabic	17/04/2018	59 min
Individual interview	Coffee shop	Her uncle Ghazi	Kuwaiti Arabic	10/04/2018	60 min

Individual interview	College office	Teacher Adil	Kuwaiti Arabic and English	22/04/2018	16 min
First group interview and observation	Restaurant	Dalia and her friends	Kuwaiti Arabic	25/04/2018	76 min
Second group interview and observation	Restaurant	Dalia and her friends	Kuwaiti Arabic	16/05/2018	78 min
Third group interview and observation	Restaurant	Dalia, her mother and friends	Kuwaiti Arabic	04/07/2018	64 min
Fourth group interview and observation	Restaurant	Dalia, her mother and friends	Kuwaiti Arabic	13/07/2018	97 min
First class observation	College classroom	Dalia & Adil	English and Kuwaiti Arabic	12/03/2018	62 min
Second class observation	College Classroom	Dalia & Adil	English and Kuwaiti Arabic	26/03/2018	81 min
Third class observation	College Classroom	Dalia & Adil	English and Kuwaiti Arabic	23/04/2018	83 min
TOTAL					**826 min**

Table 4-7 Fieldwork with Duaa

Data Generation Instrument	Location	Participant	Language	Date	Duration
Individual interview	College office	Duaa	Kuwaiti Arabic	11/03/2018	39 min

Individual interview	College office	Duaa	Kuwaiti Arabic	08/04/2018	18 min
Interview and observation	Coffee shop	Duaa and her friend Shams	Kuwaiti Arabic	19/04/2018	67 min
Individual interview	Duaa's house	Duaa's mother Mona and her sister Samia	Kuwaiti Arabic	22/04/2018	42 min
Individual interview	Coffee shop	Duaa	Kuwaiti Arabic	20/12/2018	45 min
Individual interview	College office	Teacher Khalda	Kuwaiti Arabic and English	22/04/2018	17 min
First class observation	College classroom	Duaa & teacher Khalda	English and Kuwaiti Arabic	13/03/2018	24 min
Second class observation	College Classroom	Duaa & teacher Khalda	English and Kuwaiti Arabic	03/04/2018	16 min
Third class observation	College Classroom	Duaa & teacher Khalda	English and Kuwaiti Arabic	17/04/2018	18 min
TOTAL					**287 min**

Table 4-8 Fieldwork with Hala

Data Generation Instrument	Location	Participant	Language	Date	Duration
Individual interview	College office	Hala	Kuwaiti Arabic	21/03/2017	20 min
Individual interview	College office	Hala	Kuwaiti Arabic	28/03/2017	39 min
Individual interview	College office	Hala	Kuwaiti Arabic	11/04/2017	18 min
Individual interview	Over the phone	Lara (cousin and best friend)	Kuwaiti/Saudi Arabic	13/04/2017	22 min

Individual interview	College office	Teacher Ali	English and Kuwaiti Arabic	09/04/2017	19 min
Individual interview	College office	Teacher Jawan	English	02/04/2017	10 min
Pair interview	Hala's house	Hala and her mother	Kuwaiti/Saudi Arabic	15/04/2017	44 min
Observation and Interview	College cafeteria	Hala and her sister	English and Kuwaiti Arabic	20/04/2017	26 min
First class observation	College classroom	Hala & teacher Ali	English and Kuwaiti Arabic	22/03/2017	71 min
Second class observation	College classroom	Hala & teacher Jawan	English and Kuwaiti Arabic	27/03/2017	44 min
Third class observation	College classroom	Hala & teacher Ali	English and Kuwaiti Arabic	03/04/2017	76 min
Fourth class observation	College classroom	Hala & teacher Jawan	English and Kuwaiti Arabic	11/04/2017	72 min
Individual interview	College office	Hala	Kuwaiti Arabic	11/04/2017	09 min
Individual interview and observation	Restaurant	Hala	English and Kuwaiti Arabic	04/07/2018	33 min
Individual interview and observation	Restaurant	Hala	English and Kuwaiti Arabic	22/12/2018	34 min
TOTAL					**539 min**

Table 4-9 Fieldwork with Khawla

Data Generation Instrument	Location	Participant	Language	Date	Duration
Group interview	College office	Khawla and her friends	Kuwaiti Arabic	14/03/2018	59 min
Individual interview	College office	Khawla	Kuwaiti Arabic	02/04/2018	13 min

Interview and observation	College cafeteria	Khawla and her friends	Kuwaiti Arabic	16/04/2018	21min
Pair interview	Coffee shop	Khawla's mother Fatmah	Kuwaiti Arabic	20/04/2018	72 min
Individual interview	Coffee shop	Khawla and her father Ahmad	Kuwaiti Arabic	17/07/2018	40 min
Pair interview and observation	Restaurant	Khawla and her daughter Noor	Kuwaiti Arabic	15/07/2018	66 min
Individual interview	College office	Teacher Sarah	Kuwaiti Arabic and English	22/04/2018	17 min
Individual interview	Coffee shop	Teacher Nada	English and Kuwaiti Arabic	03/08/2018	17 min
Individual interview	Office in a primary school	Teacher Ola	English and Arabic	20/12/2018	35 min
First class observation	College classroom	Khawla & teacher Sarah	English and Kuwaiti Arabic	13/03/2018	41 min
Second class observation	College Classroom	Khawla & teacher Sarah	English and Kuwaiti Arabic	03/04/2018	40 min
Third class observation	College Classroom	Khawla & teacher Sarah	English and Kuwaiti Arabic	17/04/2018	44 min
TOTAL					**467 min**

Table 4-10 Fieldwork with Mai

Data Generation Instrument	Location	Participant	Language	Date	Duration
First pair interview	College office	Mai and her friend Rana	Kuwaiti Arabic	21/03/2018	16 min
Second pair interview	College office	Mai and her sister Rula	Kuwaiti Arabic	28/03/2018	27 min
First group interview and observation	Coffee shop	Mai, her mother and sister	Kuwaiti Arabic	09/04/2018	81 min
Individual interview	College office	Mai	Kuwaiti Arabic	12/08/2018	14 min
Individual interview	College office	Teacher Ohood	English and Kuwaiti Arabic	09/04/2018	12 min
Individual interview	College office	Teacher Shahad	English and Kuwaiti Arabic	03/04/2018	14 min
Second group interview and observation	Restaurant	Mai and her friends	Kuwaiti Arabic	25/04/2018	76 min
Third group interview and observation	Restaurant	Mai and her friends	Kuwaiti Arabic	16/05/2018	78 min
Fourth group interview and observation	Restaurant	Mai, her mother and friends	Kuwaiti Arabic	04/07/2018	64 min
First class observation	College classroom	Mai & teacher Ohood	English and Kuwaiti Arabic	19/03/2018	80 min
Second class observation	College Classroom	Mai & teacher Ohood	English and Kuwaiti Arabic	26/04/2018	75 min

Third class observation	College Classroom	Mai & teacher Shahad	English and Kuwaiti Arabic	04/04/2018	64 min
Fourth class observation	College classroom	Mai & teacher Shahad	English and Kuwaiti Arabic	16/04/2018	67 min
Fifth group interview and observation	Restaurant	Mai, her mother and friends	Kuwaiti Arabic	13/07/2018	97 min
TOTAL					**766 min**

Table 4-11 Fieldwork with Rana

Data Generation Instrument	Location	Participant	Language	Date	Duration
First pair interview	College office	Rana and her friend Mai	Kuwaiti Arabic	21/03/2018	16 min
Second pair interview	College office	Rana and her friend Dalia	Kuwaiti Arabic	28/03/2018	103 min
Third pair interview and observation	Coffee shop	Rana and her sister Rasha	Kuwaiti Arabic	03/04/2018	41 min
First group interview and observation	Coffee shop	Rana, her mother, and friends	Kuwaiti Arabic	09/04/2018	78 min
Individual interview	College office	Her friend Dalia	Kuwaiti Arabic	02/04/2018	15 min
Individual interview	College office	Teacher Ghada	English	08/04/2018	10 min
Individual interview	College office	Teacher Shahad	English and Kuwaiti Arabic	03/04/2018	14 min
Second group interview	Restaurant	Rana and her friends	Kuwaiti Arabic	25/04/2018	76 min

and observation					
Third group interview and observation	Restaurant	Rana and her friends	Kuwaiti Arabic	16/05/2018	78 min
Fourth group interview and observation	Restaurant	Rana, her mother and friends Mai and Dalia	Kuwaiti Arabic	04/07/2018	64 min
First class observation	College classroom	Rana & teacher Ghada	English and Kuwaiti Arabic	20/03/2018	50 min
Second class observation	College Classroom	Rana & teacher Ghada	English and Kuwaiti Arabic	18/04/2018	44 min
Third class observation	College Classroom	Rana & teacher Shahad	English and Kuwaiti Arabic	04/04/2018	64 min
Fourth class observation	College classroom	Rana & teacher Shahad	English and Kuwaiti Arabic	16/04/2018	67 min
Fifth group interview and observation	Restaurant	Rana, her mother and friends	Kuwaiti Arabic	13/07/2018	97 min
Sixth group interview and observation	Rana's home	Rana, her mother and sisters	Kuwaiti Arabic	21/12/2018	101 min
TOTAL					**919 min**

It is worth mentioning that the duration of the fieldwork differs from one participant to another according to the relationship between us and their availability and that of their social networks. The overall duration of all the interviews and observations was 63 hours approximately. You can also notice from the tables that the predominant language of interaction was Kuwaiti Arabic, which raises several questions that will be addressed in the following section.

4.8 The interactional language with participants

Luna et al. (2008) state that participants may answer the same question differently based on the language of their responses. On that note, Lewandowska-Tomaszczyk (2015) proposes that individuals tend to express their emotions differently in different languages. These insights have influenced my decision of giving my participants the freedom to select the language of communication. Hence, I should acknowledge that this decision had its pros and cons as it allowed my participants the opportunity to focus on their responses using their own spoken repertoires including English and their own varieties of Kuwaiti Arabic. Yet, this flexibility challenged me during the transcription and translation stages, which ultimately influenced the analysis phase as will be demonstrated in the following sections. My main priority was to create a worry-free environment for my participants through which they can discuss their stories and express their emotions at ease. It is interesting to note that most of the participants and their social networks including their teachers, who were fluent in English chose Kuwaiti Arabic or code-switched between English and Kuwaiti Arabic. Nevertheless, I should note that the teachers used English more frequently than learners, which is natural given the impact of their fields. This echoes Jenkins' (2015) notion of linguistic leakage, which suggests that speakers' repertoires and languages can leak into one another, which leads to translanguaging practices. The linguistic repertoires of my participants and their social networks included several varieties, which they deployed reflecting their own identities to best express their views.

Contemporary research (e.g., Al-Shatti, 2019; Badwan, 2015; Blackledge and Creese, 2020; Creese and Blackledge, 2015; Pennycook, 2010) promotes for multilingualism and regards translanguaging as a normal practice. However, there are affordances and challenges for researching multilingually. As I indicated earlier, participants might feel comfortable expressing themselves using their own languages/varieties in their preferred environments, but researchers can be restricted by several dimensions such as their research contexts, resources (e.g., language competency levels), and the representational possibilities (e.g., the language/s of the research). Although I was fortunate to be a local, who can comprehend and interact with participants, I must declare

that I worked on increasing my cultural and social capital about their traditions and cultural values so that I can boost my research experience. On that note, I was under the pressure of trying to meet the requirements of several parties including my participants, funders, university, supervisors, and examiners. I struggled between my responsibilities as an international student, who is supposed to be based in the UK according to the immigration rules and my role as a researcher, who requires steady personal interactions with participants in Kuwait. Moreover, although I am certified in translation, the process was challenging as I was dealing with cultural values that needed to be verified and processed, not only to another language, but also to different ways of thinking to accommodate a wider readership. Therefore, several notions and believes required clarifications from my side beyond the process of translation, which stresses my intersubjective role. Moreover, I needed to justify my language choices, translation process, and my presentation of the research, which meant that my writing style as a researcher became louder than my participants' voices.

I indicated in Chapter 1 that I am committed in this research to deliver my participants' voices, but I agree with Badwan (2015: 104) that 'voice giving is a rigorous task of representing voiceless participants using their own voices and languages'. In academic research the question of whose language and whose voice to be featured has been addressed by several researchers such as Bourdieu (1977: 648) in his discussion of the 'legitimate speaker' as well as Ganassin and Holmes (2013) in their debate about who has the legitimacy and power to be heard. Accordingly, I support Duff and Abdi's (2016) argument that my role and voice as a researcher can be louder than that of my participants given my position and power, which can be advantageous and problematic simultaneously. Thus, social researchers including myself should acknowledge that we are not alone in this dilemma, which I personally experienced in my multilingual research. Indeed, I realised that even if my research was monolingual, I will only be conveying a version of the reality as there will always be missing elements such as participants' tone, body language, and intentions, which emphasises the intersubjective knowledge promoted in this research. Hence, this experience sheds light on the limitations of this study, which will be discussed in the following section.

4.9 Limitations of this study

In this section, I will review some of the study's challenges and limitations including the issue of translation, which has been briefly discussed in the previous segment. First, I should acknowledge that this study uses translated quotations instead of the direct quotations, as I agree with Badwan (2015: 108) that the later version cannot equate the former one 'because the subtle meanings of the original language can indeed get lost in translation'. However, 'sometimes speakers, let alone researchers, might not be conscious of the subtle meanings of their words' (ibid). Therefore, following Halai's (2007: 344) argument, I declare that this research offers a 'transmuted' version of participants' voices since 'they reflect the original, but have been recreated'. On that note, I should also stress that this is part and parcel of qualitative research, especially multilingual studies, in which it is almost impossible to avoid translation or claim that they present participants' original expressions. On another note, a major limitation in this study is concerned with the predominance of the female voices incorporated in this study given the relatively conservative nature of the Bedouin society, which disapproves of cross-gender interactions. Consequently, this meant that the majority of the participants, who agreed to take part in this research were females, which opens the door for future research on male language learners. Nevertheless, I should note that one of the main challenges of conducting similar studies is the lack of recent literature that deals in depth with Bedouins. Indeed, it was hard to find resources that discuss contemporary areas about Bedouins and Bedouin women in Kuwait due to the sensitivity around this topic, which ultimately increased my research pressure level.

The following sections will discuss my data analysis rationale, process, stages, and I will conclude the chapter by shedding light on my ethical implications and trustworthiness strategies.

4.10 Data analysis

Gathering data that incorporate participants' trajectories in relation to those of their social networks, whose beliefs and experiences crisscross each other, has been a major complication in this research. Indeed, it felt difficult to provide thick descriptions that reflect participants' social and academic language experiences with various others in multiple

contexts, periods, and situations while abiding by the manifestations of the intersubjectivism metatheoretical assumption. In addition, conducting multilingual longitudinal research with several stakeholders resulted in bulky datasets that required extensive effort and careful plans. According to Neale (2015) analysing longitudinal data can take three dimensions: thematic, case, and temporal analysis. The process of thematic analysis involves identifying themes, and the case analysis incorporates building case histories, while the temporal analysis captures the behaviour of certain variables in participants' lives over time through narrative analysis. I should note that I initially spent a few months analysing my dataset through the case study route, which I thought would best present my data. I followed the typical format of multiple case studies by presenting single cases followed by a cross-case analysis to compare the cases. The goal was to provide readers with rich descriptions of the cases and their social networks. However, I later realised that approaching my data through a narrative lens that explores participants' small stories and interactions will limit the number of my cases into three only given the word count restrictions of Ph.D. studies. Moreover, this technique might also deviate me from the foci of my research questions, which investigate a wide range of theories and notions that require a broader analysis strategy exceeding the micro level of discourse analysis followed in typical case studies. In addition, while working on the case study design, I found myself combining the thematic analysis strategy as there were several common themes across the cases, which led me to switch to the thematic analysis to integrate these themes together and to increase the number of cases in order to benefit from a wider range of data that can be compared and contrasted with each other. I also recognised that merging the temporal analysis is compatible with the nature and objectives of my research, which highlight participants' language trajectories through their past, present, and future language selves. That being said, although combining the three analysis strategies mentioned above might offer a panoramic analysis, I acknowledge that it is challenging to do justice to all types in a single Ph.D. study. Hence, I decided to follow a thematic case study by highlighting time, space, context, and other elements (e.g., face and desire) as factors that play key roles in participants' language trajectories and the following section will further discuss this decision.

4.10.1 Notes on theoretical thematic analysis

Hammersley and Atkinson (1983: 205) state that the 'interaction between data collection and data analysis is not easy to sustain in practice'. Indeed, this process involves multiple readings of the raw data to unpick what is necessary and organise it by deconstructing and reconstructing it into new useful orderly forms. These procedures incorporate transcribing, translating, coding, categorising, generating themes, establishing relationships, and making connections. Bazeley and Jackson (2013), indicate that qualitative researchers can use their own lenses and conceptual theories for their research. Therefore, a priori theoretical concepts and frameworks that were derived from the literature (e.g., capital, habitus, desire, and face) were used as conceptual categories to view the data and to help me answer my research questions. These notions were ingrained as lenses in my observations and interview questions, which were formulated to elicit learners' views and those of their networks regarding their language desires, motivation, and investment. Moreover, these lenses were also used to help me understand the factors that affect participants' motivation and investment.

Kelle (1997, Cited in Bazeley & Jackson, 2013) indicate that qualitative researchers usually bring with them their own conceptual frameworks and lenses, which influence their perceptions, observations, and descriptions. On that note, Braun and Clarke (2006: 79) refer to thematic analysis as 'a method for identifying, analysing and reporting patterns (themes) within data'. They declare that researchers do not identify themes simply because they are emerging in the data; instead, they are inspired by their theoretical and epistemological positions. This suggests that the process of delivering participants' voices is usually a result of combining several pieces of 'evidence that we select, edit, and deploy to border our arguments' (Fine, 2002: 218). Consequently, I chose the 'theoretical thematic analysis' as a method to identify, categorise, and analyse my themes that were dominant across the dataset. These themes were undoubtedly relevant to my research questions, which were driven by the theoretical underpinnings of this research. It is worth noting that the thematic analysis that will be presented in Chapter 5 is not concerned with the semantic content as it is focused on the 'latent level' (Braun & Clarke, 2006: 84), which addresses the ideological foundations of the study. Accordingly, since this research springs from a constructionist approach as already indicated earlier in

this chapter, the analysis engages with the sociocultural notions and contexts that surround and influence participants' language trajectories.

It should be emphasised that the thematic analysis like all other approaches has its pros and cons. One of the main advantages of thematic analysis lies in its extensive approach that fits various types of research including this study, which adopts a holistic method that embraces Coleman's (2013) 'whole people whole lives' approach. However, the main downside of thematic analysis is the risk of falling into participants' objectification; therefore, I initially analysed the trajectories of each participant in separate sections in order to allow the reader the opportunity to focus on their experiences with their social networks. Yet, I realised later that there are common categories amongst the cases, which should be grouped together thematically to avoid any redundancies. Another weakness of thematic analysis is that it excludes temporal analysis discussed earlier in section 4.10. Thus, to address this caveat, I provided extensive synopses of participants and their social networks as a refence for the reader while navigating the findings in Chapter 5. Following Yin's (2014) recommendations, I wrote this research using a cross-case thematic analysis that combines all participants under the umbrella of thematic analysis instead of separating the cases in different chapters. Nevertheless, I must acknowledge that adhering to this method is rather challenging as it interferes with the intersubjective element of this project through the risk of decontextualising and objectifying the experiences of my participants. Hence, while I analysed data through certain themes and codes, I stressed the impact of the context and the way it interacts with time and space, and I also emphasised the influence of the social milieu as will be demonstrated in the findings in Chapter 5.

4.10.2 Stages of data analysis

Producing a tidy and clear-cut analysis is a rather challenging task that requires massive effort and time, which made the data analysis journey the most difficult phase of building this research. Indeed, I struggled while attempting to organise, classify, analyse, establish relationships, and make connections in my unstructured overwhelming data. However, this process not only improved my patience and resilience, but also increased my self-confidence when writing the discussion chapter. Therefore, I will review the stages I went

through to produce my findings and sub-findings that will be discussed in the following chapter.

Since I chose thematic analysis, I followed Braun and Clarke's (2006) step-by-step analysis guide, which consists of six stages as will be shown in the following table. Although the guide helped in breaking down the phases of data analysis, the process itself was both iterative and recursive. I kept repeating the procedure of moving back and forth between data generation, analysis, and interpretation, time and time again until I reached saturation.

Table 4-12 Data analysis stages

Stage	Objective
Familiarise myself with my data	Transcribing, translating, reading, re-reading the data, adding comments and ideas.
Generating initial codes	Coding features of the data in an orderly fashion across the entire dataset and matching data relevant to each code.
Searching for themes	Collating codes into themes and gathering all data relevant to each theme.
Reviewing themes	Checking if the coded extracts fit in the themes and the entire dataset. Generating a thematic map of the analysis.
Defining and naming themes	Constant analysis to define and name the themes by refining the stories that each theme and sub-theme offers.
Producing my report	Finalising the analysis and producing a report with vivid extracts that link between the findings and literature.

4.10.2.1 Stage 1: Familiarisation with dataset

According to Vygotsky (1987: 236) 'every word that people use in telling their stories is a microcosm of their consciousness'; thus, I transcribed and translated all the interviews and observations to decide later on what to include and discard based on their relevance to the data and research questions. The transcription and translation missions helped me gain deeper knowledge of the data, which I kept reading multiple times during and after these procedures. It is worth noting that one of the main challenges of this stage was whether to include or exclude participants' non-verbal elements. In fact, I tried to

emphasise the emotions that were relevant to and significant for my discussion of some themes (e.g., shame and fear) to prevent losing the emotional shades of participants' interactions, which are essential aspects of my theoretical underpinnings, research questions, and discussions. However, other insignificant nuances of participants' speech such as the pauses and laughter were overlooked, which resonates with Allwright and Bailey's following advice:

> *GENERAL PRINCIPLE: THE LAW OF LEAST EFFORT AVOID REDUNDANCY.* Use only the conventions that are necessary for your particular purposes, to record the information you are sure you will need.

> (1991: 223, original emphases)

On another note, to immerse myself in participants' interactions and to refresh my memory about their emotions during their speech, I listened to the recorded interviews and went through my observations multiple times in order to confirm the accuracy of my transcripts and analysis. According to Richards:

> talk is designed to be heard, not read, so never move straight from recording to transcribing: always take time to listen carefully- and listen again.

> (Richards, 2003: 180)

After going through the data (listening, reading, transcribing, and translating), I started to jot down some notes beside the transcripts to prepare me for the coding stage.

4.10.2.2   Stage 2: Generating initial codes

The process of coding was driven by the research data and theoretical underpinnings, which supported each other. The number and duration of the interviews and observations conducted in this research called for using codes and themes to help in narrating the trajectories of the research participants. Since I am a visual person and fond of colours, I decided to colour code my transcripts manually to facilitate viewing, conceptualising, and contextualising my data. The process of codes' categorisation was not only simple, flexible, and manageable, but also allowed for tracing any developments. Moreover, since some participants code switched between English and Arabic in several conversations, manual analysis prevented distorting the Arabic format of transcripts, which is a technical

matter that usually happens when using analysis software programmes. Therefore, I used manual inductive coding to categorise the data and identify the main themes at a later stage. I also avoided using any computer assisted coding software programmes to lessen the chances of data decontextualisation by focusing on the context and the circumstances under which the statements were produced. Furthermore, the manual coding improved my analytic skills in 'walking the talk' and immersing myself in the analysis process by re-listening, reading, and visiting the data while sticking to the principles of intersubjectivity (Cunliffe, 2011; Morgan & Smircich, 1980).

The process of coding covered the significant patterns using the same colour for each code, which facilitated the task. Initially, I generated over 40 codes that were gradually refined through multiple readings to reach a total of 20 codes that best reflected the data and literature as follows:

Grey → Role of teachers + private teachers
Light brown → role of family
Pink → role of peers
Purple → role of friends
Olive green → Role of teaching materials, syllabi, exams, and books

blue → Face

Light green →Past
Brown →Present
Light purple → Future

Peach → Agency (change)

Yellow→ resistance + demotivation + lack of investment

Green→ incentives + motivation

Blue→ activities outside the classroom   **investment**

Navy → activities inside the classroom   **investment**

Red → **Negative emotions**: failure + pressure + anger + frustration + shame + regret + worry + violence + disappointment + suppression + dislike + stigma + shy + fear +criticism + shock + negative feelings & opinion

Orange → Desiring English locally and globally

Fuchsia →pride of identity +dialect, prejudice, tribalism

Maroon → **habitus**: cheating + nepotism + materialism + skipping classes + being shy in the presence of males + social attachments.

Bright green → social class (material + cultural)

Aqua → customs & traditions

Camel → cultural capital

After code colouring my transcripts, I printed them out and went through them several times. The following extract demonstrates how different codes sometimes occupy a single paragraph:

> Hala: Oh no no I used to be very very shy when I was in school, for instance, I had an English teacher, who was really awesome as she used to play Youtube in her English lessons and she used to apply technology and create nice atmospheres and give out presents, and we all loved her and wished to be enrolled in her classes, but it was us who did not want to learn.

I also wrote my own comments next to some, which was helpful during the analysis stage paragraphs (to view some samples, check appendix 1). The codes assisted in identifying the main strands and sub-topics, which were later incorporated into various themes and sub-themes as will be discussed in the following section. I should note that one of the main advantages of coding manually is that you get the chance to witness and control the whole experience yourself without heavily relying on a software that might not run the way you anticipated. However, there were instances in which the same code (e.g., face) was associated with other codes (e.g., emotions) and used in multiple findings to discuss participants' pride or shame with different people in various contexts and periods. In these occasions, I felt that manual coding was time and effort consuming since I had to go through the whole data continuously to ensure that I did not miss out any significant information. Yet, I realised that the process of data analysis is iterative in general as it includes stages that incorporate aspects of segmenting the data in order to gain deeper insights about participants' views as well as other phases through which I need to return to the data in order to reunite with the context, which ultimately increased the

dependability and confirmability of my analysis procedure (for more information about my trustworthiness measures, refer to section 4.12).

4.10.2.3 Stages 3, 4, 5: Assigning, reviewing, and finalising the themes

Based on the codes I generated in the previous stage, I started the process of matching the codes with themes and gathering the data relevant to each theme (to view some samples that show details about this process, check appendix 1). As a visual person, I created endless versions of mind maps, which assisted in visualising the relationships between the codes, categorising and attaching them to possible themes, which identified the study's findings and sub-findings. Figure 4-1 shows the final version of my mind map.

Finding 1: The impact of family and friends on participants' language learning trajectories

Parents | Other family members | Friends

Finding 2: Participants' mandatory language learning experiences in the education system

Institutional policies | The impact of classroom peers | The impact of teachers

Finding 3: Participants' social language experiences outside their classrooms
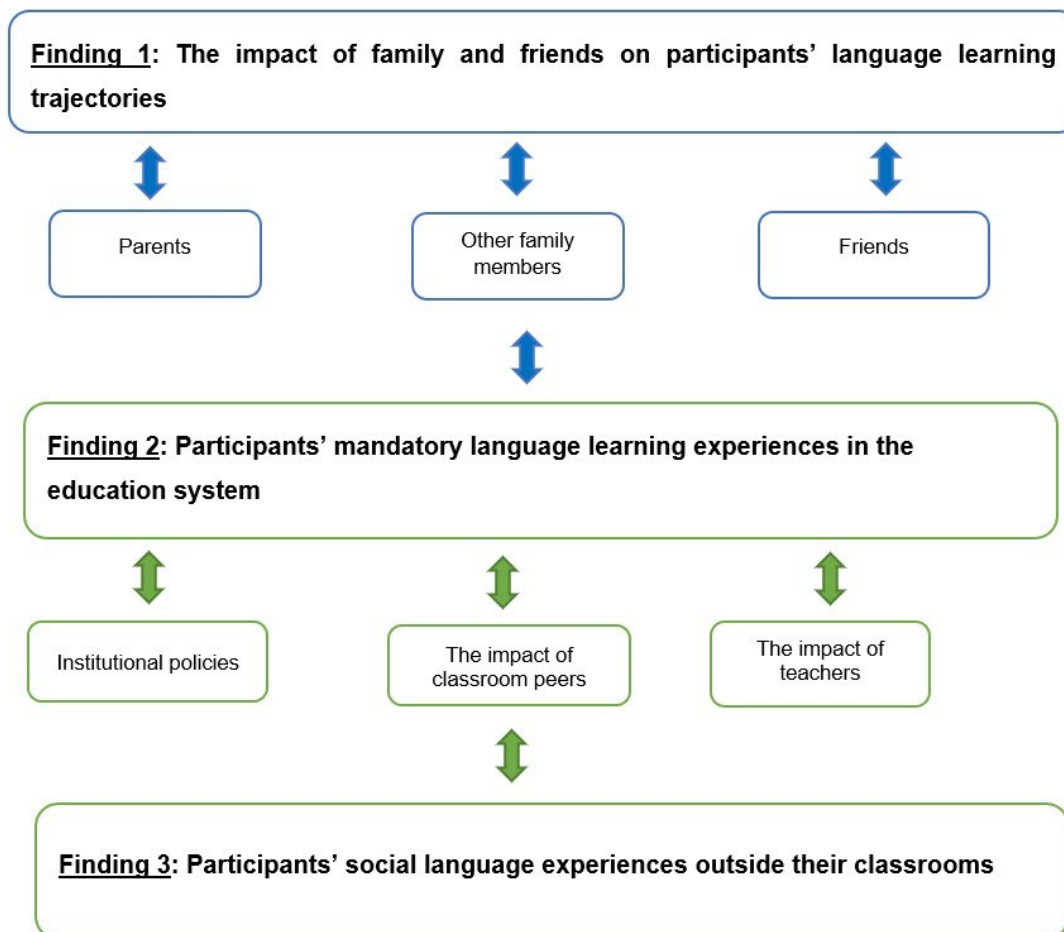
Figure 4-1 Final version of mind map

As you can notice, I designed the mind map with symmetrical arrows to demonstrate the interconnection between the findings and to enforce the way the codes shaped and were shaped by the themes.

4.10.2.4　　Stage 6: Producing my report

As I indicated earlier, writing up my findings chapter, which is the fruit of this research, in its final version was enormously demanding. One of the trickiest aspects was to present a balanced report that provides learners' insights as well as those of their social networks through their agreed upon and opposing views. Therefore, I put myself in their shoes and embraced my intersubjective position while producing my findings' story since my presence and interactions with participants and their networks have co-constructed the findings. In addition, although my main mission in this stage was to produce a report with vivid extracts that present the findings, I was constantly thinking about allowing all the six participants and their social networks equal opportunities to share their views in my thematic presentation of the analysis. Thus, I had to eliminate some data with similar beliefs by presenting limited quotations that best represent the views of participants. For instance, I provided specific quotations articulated by certain participants and indicated that other participants share similar views. Moreover, I followed certain 'dialogic steps' suggested by Holliday (2010: 166) such as raising exploratory questions that investigate the possible interpretations of data and looking for evidence that back these interpretations through patterns of similarities and differences. I also tried to use data that seek to narrate participants' stories by reflecting the influence of time and space as well as the impact of the various others in their environments. Hence, part of my intersubjective role was to clarify the raw data by co-constructing readable descriptions that clearly represent participants' language trajectories.

It is worth mentioning that conducting this qualitative inquiry does not mean that this research totally avoids expressions that quantify the findings. For instance, the findings incorporate the usage of some quantifying words such 'some', 'most', 'many', 'only two', etc. in contexts that require precise descriptions that allow the reader to realise the popularity of certain beliefs and attitudes amongst participants and their social networks. This approach resonates with that of Hammersley (1992: 163), who indicates that

researchers' decisions regarding the level of precision are not to be made according to any 'ideological commitment to one methodological paradigm or another', but should be based on what is being described.

4.11   Ethical implications

Since I invited human participants to take part in this research, I submitted an official ethical approval application to my university to permit my fieldwork with these participants and grant me unconditional approval letter as demonstrated in appendix 2. I also requested an access to the English department at a college in Kuwait, where the preliminary and primary data were collected. The goal behind choosing one college only is to ensure that participants are studying at the same educational institution that has certain requirements and procedures. I removed the details about the name of the college from the approval letter (see appendix 3) to hide information that might reveal the identity of student and teacher participants. However, I did not conceal the name of the authority since I believe that it is important to provide some information about the institution that participants were enrolled in. Different educational environments in Kuwait have distinct demographic structures, which makes the context in which the study was conducted a significant reference for the reader. According to Guenther:

> *Concealing the names of the organisations I study would result in lost meanings as the names of these organisations represent specific histories, goals, and ideologies which even the cleverest pseudonyms would be unlikely to capture.*

(Guenther, 2009: 418-419)

During my fieldwork, I did not only approach the students, but also the teachers to participate in the interviews and to allow me to observe the classes, which included the student participants, who decided to take part in the study. I asked for their oral and written permissions in order to observe some of their classes and I also obtained written consent forms from participants' social networks as they were integral part of this study. All of them had the chance to discuss the process with me and to ask me any questions prior, during, and after the fieldwork. In addition, they were provided with copies of the 'Participant Information Sheet' and 'Participant Consent Form', which included a summary about the topic and the importance of the study, the sponsoring organisation,

respondents' choice to take part in the study, and other issues related to anonymity and confidentiality. These forms also requested honest responses and pointed out that there are no right or wrong answers. They also mentioned that there will not be any foreseeable disadvantages or risks of participating in the study except for the use of their time, which the researcher will be attentive to. These papers were provided to confirm that participants understood the aims and process of the study, to ensure that their participation is voluntary, and to point to their right to withdraw at any stage of the study without giving a reason (Neale & Hanna, 2012). Participants signed these consents to approve of using their responses that will be kept confidential in the study. These forms also included my contact information and my supervisor's email in case they had any concerns, complaints, or needed to ask any questions (the forms are attached in appendices 4 and 5).

Participants were treated with respect, which included my commitment, not only to avoid harm and ensure anonymity of those who took part in the research, but also to show sincere concern for the privacy and dignity of these participants. I have safely stored the gathered data in MMU's home directory (H Drive), which is a file storage area hosted on the servers of the University. This helped me keep the data strictly confidential, to only be used for research purposes. The names of participants were replaced with pseudonyms to maintain their anonymity immediately after the data collection event. Moreover, to ensure learners' confidentiality, to avoid any conflicts between students and their teachers, and to facilitate honest answers from students, I did not inform teachers about the identity or names of my participants. In addition, participants were informed that in case they requested an access to the data generated by themselves, I will facilitate it to ensure my reliability as a researcher and gain their trust and satisfaction as participants.

All in all, this experience taught me that ethics should be regarded as an ongoing process that stems from our human morality, which must guide our practices beyond our institutional requirements. Following this argument, the following section will discuss issues related to research trustworthiness.

4.12 Trustworthiness issues

As I indicated previously in this chapter, the meta-theoretical assumptions of this research depart from an intersubjective position, which adopts the shared perspective of knowledge by suggesting that it is co-constructed amongst participants and their social networks including myself as a researcher. Therefore, my role is to eliminate any forms of generalisations by stressing the significance of earning deep understandings of language learners' trajectories from a holistic lens. Indeed, I followed certain trustworthiness measures to enhance my research credibility, transferability, dependability, and confirmability, which are qualitative angles recommended by Lincoln and Guba (1985). They introduced the concept of 'trustworthiness' as qualitative researchers' answer to 'validity' and 'reliability', which are used as substitute measures for naturalistic research studies. They indicate that credibility refers to the truth value of the findings and points at the extent of truthfulness of following the plan to achieve the proposed aims. Transferability determines the degree of applicability of the findings to other contexts around the world. Dependability determines the extent of mutual consistency between the findings and data. Lastly, they suggest that confirmability refers to researchers' levels of objectivity in their research. However, I will argue here that the intersubjective stance of this study adopts a slightly different perspective as I acknowledge the co-construction of data amongst myself, participants, and their social networks. Consequently, the following table combines Lincoln and Guba's (1985) criteria with Creswell's (2013) validation strategies to present the trustworthiness measures adopted in this research:

Table 4-13 Trustworthiness strategies

Criteria	Strategies for Ensuring Trustworthiness
Credibility (internal validity)	• I spent a long time with participants in Kuwait to conduct my pilot and primary fieldworks. My prolonged engagements with participants helped me build rapport with them and immerse myself in the process of co-construction of knowledge. • I explained the research goals, objectives, questions, plans, and acknowledged its limitations. • I conducted several debriefings with colleagues to discuss our reflections on my data generation and analysis processes.
Transferability (external validity)	• I provided 'thick descriptions' about participants, their social milieu, capital, habitus, face, language learning experiences, motivation, and investment inside and outside the classroom. This is to help the reader comprehend participants' language trajectories through their social environments. • My research holistic exploration can allow language learners, educators, and researchers the opportunity to expand their horizons by applying my research questions and findings to their own language contexts in any part of the world. • I wrote this chapter with the aim to provide detailed, transparent, and clear descriptions of the project in order to make it possible for other researchers to replicate the research design in other contexts.
Dependability (reliability)	• I generated data through interviews and observations, which were used to complement and validate each other. • The system in which I generated data in various contexts to explore the impact of others, time, and space reflect the findings and sub-findings that will be discussed in the following chapter. • I systematically reported how I generated, analysed, and interpreted data. • I conducted preliminary and primary data generation phases to improve my research procedures.

	• I conducted a pilot study with one participant and her social network to learn from the pros and cons of that experience. • I generated comparative data from participants and their networks to enhance the dependability of this qualitative research. • I reviewed my data generation tools by myself, my colleagues, and my participants. • Field notes, interview recordings, transcriptions, and translations are available if requested by anyone who took part in this research or was involved in its evaluation.
Confirmability (intersubjectivity)	• I stressed and clarified my various intersubjective roles, positions, and biases in this research. • I acknowledged the co-construction of data amongst myself, participants, and their social networks • I demonstrated my reflective and reflexive procedures. • I used the literature and findings by other researchers to support my interpretations. • I used member-checking at different intervals of the research to challenge and inspire me to think outside the box, which taught me that data generation and analysis are shared and ongoing processes.

4.13 Summary of Chapter 4

This chapter has reviewed and traced the development of my methodological design as it clarified and justified the rationale behind the data generation and analysis procedures whilst explaining the steps that led to the evolution of the findings. Through this chapter, I documented the complex and iterative process through my systematic, yet challenging procedures in which I engaged with my data through the lens of the relevant theoretical underpinnings and literature on qualitative research. Furthermore, this chapter has presented the research participants and their social networks, shed light on their recruitment criteria, and described my relationship with them. Moreover, I discussed my trustworthiness procedures along with the limitations of the research as part of my

reflexive and reflective procedures. The next chapter will report on my research findings, which present participants through their social environments, time, space, and context.

Chapter 5.   Research findings

5.1   Introduction

This chapter presents the experiences of the six participants to highlight their language learning de/motivation and investment (or lack of). The findings are presented thematically by engaging with the research data, which demonstrate the influence of participants' social environments and language learning experiences. Moreover, the findings suggest that participants' face and desires as well as those of their networks greatly affect their language learning de/motivation and investment (or lack of). The data stress the prominence of face as a significant force that shapes participants' language learning desires, selves, emotions, and vice versa, which ultimately influence their motivation and investment. The findings connect the field of language learners' motivation and investment with Goffman's (1955) concept of face by demonstrating that most of the participants desire learning the language and feel motivated to invest in it in order to enhance their face with their social environments. Indeed, the data demonstrate emotions that de/motivate the participants to desire or resist learning the English language, including feelings of pride and honour that accompany their desires to save face, while shame and disgrace are tied with the anti-ought to self, which resists investment in English language learning. In addition, the data sheds light on the participants' language learning challenges, lack of confidence, and fear of losing face, which collectively affect their selves, desires, motivation, and investment.

In addition, the data highlight participants' language learning experiences both inside and outside their classrooms to emphasise the vital role that teachers play in participants' de/motivation and investment (or lack of) in language learning. Teachers' effect is crucial on participants' emotions, face, desires and their past, present, and future language selves. Their impact not only crosses diverse periods of participants' lives, but also outreaches to cover contexts outside their classroom spheres. Indeed, the data show that despite participants' individual differences, distinctive familial backgrounds, and their overall unique language learning trajectories, the cases met at foregrounding the substantial influence of teachers on their language learning de/motivation and investment (or lack of). In addition, the findings shed light on the influential impact of the general

others in participants' daily language experiences outside their classrooms. Accordingly, this study echoes Benson and Cooker's understanding of language learning as dual individual and social processes as follows:

> it is grounded in social interaction and conditioned by social, cultural and historical contexts and language learning is a uniquely individual process.

(Benson & Cooker, 2013: 1)

The presentation of the following findings accentuates the voices of participants and those of their networks to facilitate comprehending learners' past and present individual and social learning experiences. The data also focus on participants, not only as learners, but also as people with whole lives throughout their interactions with various social networks in several contexts, situations, and periods. The overall goal of the following analysis is to understand learners' language learning motivation and investment under the umbrella of the notion of intersectionality and through the theme of a person in context. The data shed light on the following findings and sub-findings:

Finding 1: The impact of family and friends on participants' language learning trajectories.

- The influence of family
- The influence of friends

Finding 2: Participants' mandatory language learning experiences in the education system.

- Institutional policies
- The impact of classroom peers
- The substantial role of teachers

Finding 3: Participants' social language experiences outside their classrooms.

5.2 Finding 1: The impact of family and friends on participants' language learning trajectories

Finding 1 discusses the influence of family and friends on participants' language learning motivation and investment. The classification of others is adapted from Harvey's (2014, 2017) categorisations, to incorporate participants' family, friends, peers, and teachers as part of their social networks, while their community and the wide public are considered amongst the general others (will be discussed in the subsequent findings in sections 5.2.1, 5.2.2, 5.3.3, and 5.4).

This section discusses the role of participants' social milieu including their families and friends whose influence varies from one case to another. On the one hand, while some participants discuss the positive and negative effect of certain members of their families such as their parents and siblings, others stress the impact of other family members such as their uncles and children. On the other hand, some participants value the role of their friends on their motivation and investment, while others find their friends to be less influential than their family members as will be discussed in the following section. Therefore, the findings are divided into two parts: 1) the influence of family and 2) the effect of friends to demonstrate their impact on participants' language learning motivation, and investment.

5.2.1 The influence of family

The data show that different family members play various roles across the participants' sample. While the parents of some participants play major roles in motivating their daughters, the parents of other cases did not have any significant effect on their daughters' language learning trajectories. Instead, other family members influenced their language learning de/motivation and investment. Before discussing the impact of participants' families, it should be noted that the findings highlight the prevalence of early marriage across participants' families, which affects their role in participants' education including their language learning motivation and investment. Hence, it is worth mentioning that all the mothers were married at an early age (prior to 18), while the fathers were in their early twenties. None of the parents finished their secondary school education except Mai's mother and Khawla's father, who were also the only parents, who were able to

assist their daughters with learning English. Moreover, two participants, Dalia and Khawla, also married at a young age before they joined the college, which influenced their language learning motivation and investment. For instance, Khawla's commitment of her marriage responsibilities hindered her investment in education, but her desire to fulfill her children's needs for a mother, who masters English, has motivated her to invest in learning it as will be discussed in the following sections. The subsequent subdivisions discuss the positive and negative influence of participants' families, whether their parents, siblings, children, or other family members.

5.2.1.1 The positive role of family

This section discusses the cases, who receive moral and academic family support, whether through their parents or other family members. The following sub-codes also shed light on the cases, who demonstrate language resistance despite their families' encouragement efforts.

The support of Hala's mother

Hala's mother, Huda talks about her own shyness as she tends to avoid speaking in English in public to 'avoid making mistakes'. Although she has indirectly transferred this habit and her lack of confidence and shyness to her daughter Hala, her role is important in motivating her daughter to learn English, a linguistic capital that she lacks. She also touches on the significance of English as a global language.

> **Huda**: I can't speak in English, I feel shy and I avoid making mistakes…I managed to work with the computer and learn about technology, but English was difficult for me and I couldn't learn it. Honestly, learning it when you're old is very difficult. I don't want my daughter to face what I faced, especially that English is the current global language. Thus, I encouraged her to study, join a language centre, and complete her education and I am trying…I lack this culture and I didn't want my daughter to be limited to my level. Instead, I wanted her to improve.

While Hala's mother compares learning English to another skill, namely the computer and talks about the difficulty of learning a language at an older age, she refers to English as a 'culture' and 'the current global language' that she lacks. Moreover, she discusses her frustration in communicating in English both in Kuwait and overseas, which urges her to

strongly encourage her daughter Hala to increase her investment in learning the language through extracurricular learning opportunities. Therefore, Huda is a major source of external motivation for her daughter Hala, as she has a considerable role in boosting Hala's motivation and investment in learning English both locally and globally. During their long stay in London to receive medical treatment, Huda encouraged Hala to converse in English even with male taxi drivers, who sometimes crossed the line according to Huda by talking about inappropriate issues during the conversations, which came at the expense of their Bedouin customs and traditions that disapprove of such chats with men.

> **Huda**: In London, Hala used to feel shy if she made any mistake, but I used to tell her that it is OK if she makes a mistake because we all make mistakes there is no problem, learn, talk, mama talk. I used to take advantage of any place to encourage her to talk, ask, and discuss with people. Even in taxis, I used to ask her to chat and chat, I sometimes used to feel sick about the chats and the conversation, but it's OK.

The family's special circumstances, which obliged them to live in London for a year, was a major event that redirected Hala's language learning experience (Romo, 2015). This opportunity, in addition to her mother's support were extrinsic sources of motivation that boosted her language learning investment through her 'external' and 'introjected' regulations (Deci and Ryan, 1985). As explained earlier, her mother's encouragement shaped her external motivation, while the speech policies in an English-speaking country provoked her introjected regulations through activating her compliance with the imposed language system.

The irony is that although Huda discusses Hala's shyness, lack of confidence, and fear of speaking in English in public to avoid potential mistakes, she herself suffers from this issue. This shows the transformation of habitus (Bourdieu, 1984) from the mother to the daughter; therefore, she talks about her constant efforts to persuade Hala to challenge this issue. She advises her to face her negative feelings by confronting them through practicing the language with others such as their friends, doctors, taxi drivers, and the salesmen abroad. Moreover, her mother continues to encourage her to speak the language upon their return to Kuwait as it is spoken as a medium of communication in public spaces.

> **Hala**: My mother tells me that the shopping malls and restaurants are the only chances for you to practice the language in Kuwait and I try to take advantage of these opportunities.

Thus, Hala's former language learning habitus and her current agency to transform it due to her mother's motivational efforts shows that her strong desire to please her mother by talking to and being heard by others, motivates her to invest in language learning. The findings show that this desire provokes her present and future willingness to communicate in this language both in formal and informal contexts and situations as will be demonstrated later in the following findings.

The inspiration of Dalia's uncle

Dalia's parents did not help her with learning English, a linguistic capital that they lack. Her father passed away and her mother Bodour considers it an important tool for education despite her lack of interest in this capital. Her mother is proud that Dalia has been independent in her studies and appreciates the assistance offered by her uncle Ghazi.

> **Bodour**: English is very important especially in education and learning. I learned English in grade 5 and I wasn't good at it and didn't care about it. I didn't help Dalia in her homework...she was clever and independent in school and if she needed assistance, she used to ask her uncle Ghazi.

The only family source of inspiration is Dalia's uncle Ghazi, who studies English linguistics at Kuwait university. He declares that his family is not interested in learning English; therefore, he aspires to enlighten and inspire them to learn the language. His desire to learn English and teach it to his family members motivates his niece Dalia to invest in learning the language and allows her the opportunity to exchange knowledge with him. During my interview with Ghazi he asked me the following question:

> **Ghazi**: Is it normal in the *Hadhari* society that women do not study or complete their education?
> **Me**: It depends, but generally speaking no it isn't.
> **Ghazi**: Well, it is normal in my society that females stop studying in middle or secondary school. However, our society is changing rapidly, and what was impossible in the past, is normal nowadays.

Bodour, Dalia's mother confirms what Ghazi says as follows:

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> **Bodour**: My mother does not encourage her daughters to complete their education…We need English everywhere. When I go somewhere and I cannot express myself in English, I regret that I didn't spend effort in learning it and I would like to make this up with my children.

Bodour asserts that English has become a national and global commodity, which she lacks. She discusses her frustrated language self and her feelings of regret for not investing in this capital. Moreover, she implicitly expresses her feelings of shame for not being able to express herself in English, which instigates her encouragement efforts as in the case with Hala's mother.

Khawla's motivation in relation to her father and children

Unlike the rest of the participants, Khawla's father Ahmad is the only father in the study, who features a positive role in his daughter's language learning trajectory.

> **Khawla**: My father is an aircraft engineer and his English is good because he has studied in America. He sometimes teaches me and speaks in English with me…My mother does not. She only studied until grade 8… My children also gradually inspired me to learn.

Khawla, not only compares her parents' educational levels, but she also associates her father's degree with his linguistic capital obtained through his learning experience in a native-speaking country, which validates Gardner's (1959) integrative motivation discussed in section 3.2.1.1. On another note, the availability of a male figure, who assists Khawla in her language learning trajectory resonates with the support provided by Dalia's uncle Ghazi. These two men are the only supportive male figures amongst the sample in this research, which entails that the role of Bedouin women is more prominent in participants' language learning trajectories as opposed to the opposite-gender collaboration.

One of the unique elements that shape Khawla's motivation and investment in learning English is the influence of family members from varying generations, namely her father and children. According to her father:

> **Ahmad**: I always try to encourage Khawla to practice English because any language needs practice…She sometimes asks for help and I am more than happy to help her.

Noor, Khawla's eldest daughter indicates:

> **Noor**: I need my mother, but she cannot help me. So, I sometimes teach her through my English homework. We learn a lot of new words.
> **Khawla**: Although it is frustrating sometimes because I feel behind around my children when it comes to English. However, this encourages me to improve my language.

Khawla's father and children exemplify the role of Bakhtin's (1981) 'ideological becoming' (Cited in Harvey, 2014) through their major influence as significant others in developing her language learning self. Although Khawla's father has always been supportive of her language learning trajectory, her language desire is boosted by her 'ought-to self' (Dörnyei, 2005) to avoid the social pressure she experiences with her children. Moreover, she discusses her shame about her language learning incompetence around her children as evidenced in the use of 'frustrating' and 'feel behind'. These negative feelings provoke her desire to save face with her children as she states, 'this encourages me to improve my language'. Hence, her feelings of shame and her obligation to assist her children motivate her to invest in language learning in order to save face.

Mai's language learning resistance and battle against her family

Mai is the only participant, who demonstrates language learning resistance despite her mother's constant attempts to motivate her to learn and practice the language. Her mother Joori is the only mother in this study, who loves English, speaks it fluently, and invests her time in improving it. However, her daughter's language learning anti-ought-to self resists it and disapproves of practicing it. Mai's case resonates with Noel's (2001) proposition that individuals, who are forced to learn a language would generally be less motivated than those who learn it willingly. Mai and her family discuss the local and global significance of learning English; yet, Mai's reaction against these expectations leads her to fight the supremacy of English. The following statements show her family's attempts to advocate for English as a valuable capital as opposed to Mai's will and pride of her own

language and identity. Mai's sister Rula discusses her language learning experience with her mother and their role in 'forcing' Mai to speak in English as follows:

> **Rula**: My mother inspired me to love English and because of her career, her language is very advanced, and she speaks English fluently. I really like that she can communicate with all nationalities. She encourages me to learn and I like to practice English with my mother and others to improve my language…We sometimes force Mai to communicate with us in English.
> **Me**: What if she does not like to be forced to speak another language?
> **Rula**: But she is obliged to do that. We nowadays live in a world in which you cannot simply say that I do not like to be forced to speak a language.

What is striking is that despite their mother's language learning support to both her daughters, Mai resists it, while her sister embraces it. Consequently, Mai's case shows that language learners' motivation is an idiosyncratic trait, which is not exclusively affected by one's family. Comprehending language learners' motivation and investment requires an intersectional approach that integrates the social and cultural aspects that influence their language learning trajectories. Moreover, Mai's case demonstrates that the ought-to language self can be counterproductive as it can invoke learners' resistance to learn the target language, which violates others' expectations.

On the one hand, Mai talks about the way her family try to motivate her through her future ideal language learning self by linking learning the language with introjected and identified regulations (e.g., stressing its global significance and the need to speak it when travelling abroad). On the other hand, she discusses her pride of her local identity despite their attempts to pressure her.

> **Mai**: Currently my mother is trying her best to inspire me to love English and advocate for this language, but the issue of our identity is affecting my position and they really pressure me when they blame me for not speaking in English. I tell them that I do not have to, I swear to God I really do not have to. I am in my own country and why do you insist that I speak in English? But they say that it is important for the future and it is useful to learn English even for when you travel abroad.

Mai implicitly indicates that her family shame her for not speaking in English by stating that they 'blame' her for that. It is worth mentioning that the on-going language conflict

between Mai and her family extends to the point that she in turn shames her sister for speaking in English as follows:

> **Rula**: Sometimes, when I speak in English in restaurants, Mai blames me and says Rula, why do you speak in this way? It's alright, speak in Arabic.
> **Me**: Why does she want you to speak in Arabic?
> **Rula**: She doesn't like English and she does not want me to use it.

This echoes Liyanage and Canagarajah's (2019) findings, which demonstrate that learners could feel ashamed of abandoning their heritage language to gain another powerful language.

Rana's noncompliance with her sister's advice

Similar to Mai's beliefs, Rana's eldest sister Rasha discusses her experience with learning English and talks about following a popular concept that was predominant in her community, which disapproves of speaking in English. However, she later changed her attitude and started to encourage her sister and siblings to learn the language.

> **Rasha**: At a certain period of my life I adopted an idea that was popular, which is against speaking in English with the foreigners in the country and that they are the ones who should speak in Arabic with us. Yet, I suddenly realised that everyone is speaking in English and that I was living an illusion… I encourage Rana and my siblings to learn English maybe because I am the eldest and I feel a sense of responsibility towards my siblings and I feel that I am their mother and other roles.

Rasha talks about taking the role of the mother due to her mother's inability to support her children academically, which encourages Rasha to take this responsibility, especially for being the eldest. Rasha discusses her former desire to resist English and she talks about a transformation in that attitude when she realised that 'everyone is speaking in English', which shows the conflict between the two worlds. The 'everyone' she mentions might refer to individuals from the same or different backgrounds, social class, or capital. She also puts forward her unsuccessful attempts to motivate her sister Rana to invest in language learning. Despite that, Rana affirms that she resists her sister's encouragement because of her negative experience with her teacher in school. Thus, it was deemed important to go beyond the role of family by investigating the impact of others such as her

teachers and peers through her learning experience in school and the college (see Finding 2 in section 5.3).

> **Rasha**: When she was studying English in high school, I used to ask her to avoid my mistakes of neglecting the English subject. However, she did not like it, which frustrated me.
> **Rana**: No matter how much my sister used to advise me, I wouldn't listen to her because I used to hate the subject because of what I experienced in school.

Rasha talks about 'neglecting' her English subjects and her lack of investment in this capital, which is a matter that she regretted later and wished that her sister Rana could avoid. Yet, similar to Mai's case, Rana resists her sister's encouragement to talk about her 'hatred' towards the English subject due to her bad experience in school. In fact, she links her emotions of hatred and resistance to her past language self that was demotivated to learn the language.

5.2.1.2 The negative role of family

Duaa is the only case who suffers from her family's lack of support as she has been independent in her language learning trajectory. She discusses her 'intrinsic' language learning motivation (Gardner & Lambert, 1959) despite the lack of family support as follows:

> **Me**: What do you think has the biggest impact on your language learning motivation?
> **Duaa**: It is my inner desire to learn. If I were influenced by my parents, I wouldn't have learned. My father studied until middle school only, he is an old man and he is like any other father, who is busy outside the house, whether with his work or friends. I don't feel that I can sit with my father to tell him about my aspirations and motivation... my mother never helped me with any homework or the daily study routine. I used to do that on my own.

Duaa's mother Mona confirms what her daughter mentions above and states that English is the only subject that she was unable to assist her with.

> **Mona**: I used to ask the teachers to help my daughter.
> **Me**: Was this only with the English teachers?
> **Mona**: Yes, because I was able to help her with the rest of the subjects, but I lacked the background that could assist me with English.

Duaa talks about her desire to live and study in the United States, a country, whose native speakers are 'helpful' as she states in the following extract. However, she mentions her family's unsupportive position towards her 'integrative' motivation (Gardner & Lambert, 1959) to study English in this country, which she frequently visits and likes to learn from its locals.

> **Duaa**: People there are helpful. For example, in stores, when I can't find the word to explain what I need, the salesman gets me what I want and tries to teach me the word by telling me the name of the item…In Kuwait they demotivate you a lot...I begged my father to allow me to study English in America. My family can afford sending me to study there, especially that we spend several months on holidays there. However, this matter is especially unfamiliar in our society, and they reject the idea that I go to study there. I think that there is nothing wrong with it. My father and brother freaked out and totally rejected the idea. I told them that I visit it for tourism, what is the difference if I study there. They totally refused and told me you are a woman, and we do not have women who study abroad. We will be ashamed in the soceity if we allow you to do that. 'Do you want to cut our faces?'. He said that we will lose face if people find out.

Duaa associates her motivation to learn English with native speakers of the language, namely the Americans as she finds them supportive. She also compares them to the locals in Kuwait, whom she believes to be 'demotivating'. Therefore, she hopes to study English in the United States, but the male figures in her family, namely, her father and brother reject the idea. They explicitly inform her that her situation as a female in her community deprives her from fulfilling that desire of studying abroad. They also talk about losing face if others in their community find out about this matter, which they associate with feelings of shame and disgrace. She explicitly discusses the issue of face by quoting her brother, who refers to it by asking her aggressively and shemfully: 'do you want to cut our faces?', which is the literal translation of losing face in Kuwaiti Arabic.

Therefore, Duaa's desire to study English in a native English speaking country was in conflict with her male guardians' desire to save face amongst their Bedouin community. This demonstrates that the desires, face, and emotions of Duaa and her family were tied to certain sets of beliefs that involve varying gender and social identities.

Thus, part of the above-mentioned findings challenges Bourdieu's (1986) theories, which suggest that the family is a major site for cultural and social reproduction (this point will

be discussed further in section 6.3.3). The data suggest that participants could create their own cultural and social worlds that do not necessarily have to conform with those of their parents or family members. Although the extended family role is prominent amongst participants, the following findings show that there are also other individuals and factors that highly affect learners' language learning motivation and investment.

5.2.2 The influence of friends

The findings show that participants' friends play an important role in their language learning trajectories and highly influence their face, desires, motivation, and investment. This echoes Kormos et al.'s (2011) findings, which show that learners' family and friends highly influence their language learning trajectories.

The blend between Bedouin and non-Bedouin friends

Duaa is the only participant, who has a non-Bedouin friend, which shows the lack of socialisation between the rest of the participants and other non-Bedouin members of the society. Duaa indicates that her encounters with this friend enrich her language learning experience as she tends to guide her to develop her language skills. I observed the language learning collaboration between Duaa and her friend Shams in informal settings when they discuss general information that is of interest to them.

> **Shams**: Duaa is eager to learn and she often speaks in English with me to improve her language. She is also a curious person as she usually asks a lot of questions about English and I encourage her to learn.

> **Duaa**: I aspire to be as fluent and confident as my friend Shams when I speak in English. That's why I take advantage of every opportunity with her to develop my language.

The blend between Bedouin friends

While Duaa discusses her experience with her non-Bedouin friend, Hala indicates that she shares her English learning experience with her Bedouin cousin and friend Lara. She points out that Lara encourages her to invest in learning English outside the classroom through online applications.

> **Hala**: Lara encourages me to use an application of users, who seek learning Arabic. Through this application, you get to speak with them in

English, while they correct you and you correct them when they speak in Arabic.

On the one hand, the influence of Duaa and Hala's friends seems to enhance their ideal language selves, which motivates them to invest in learning the language. On the other hand, the impact of Khawla's Bedouin friends, who stigmatise her for her incompetence in English, also seems to motivate her, but through irritating her ought-to self as follows:

> **Khawla**: When I go to restaurants with my friends, I get embarrassed when they ask me surprisingly: how come you do not know this word in English? Are you a kid? You should learn. They suggest that I learn English from websites and applications, and they advise me to watch movies. They have influenced my will to learn English.

Khawla's friends demonstrate the way their own language desires and face impact those of Khawla. When they question her lack of competence in English, they are implicitly negotiating the link between face and language fluency. They are conveying their own values of face and forcing their own language desires on their friend. As a result, Khawla hints at losing face when she talks about her embarrassment in relation to the sarcasm of her friends, who ascribe a less desired identity by comparing her to a kid and instructing her on the necessity of learning English. Yet, she indicates that they have influenced her willingness to learn, which shows that their desires shape hers.

It is worth noting that all the above-mentioned friends are encouraging participants to invest in language learning outside the classrooms. However, the relationships between participants and their classroom peers and teachers take another dimension as will be discussed in the subsequent findings in sections 5.3.2 and 5.3.3.

5.2.3 Summary of finding 1

Finding 1 demonstrated the impact of the desires and face of participants' family and friends through their complex and nuanced identities, which interact with participants' projected identities to influence their language learning motivation and investment. The data show that the effect of participants' family and friends emerges from their social and cultural beliefs and practices, which are expressed through their interactions with participants in various periods, contexts, and situations. Finding 2 will discuss

participants' past and present mandatory language learning experiences in the education system, including their institutional policies, curricula, and the impact of their classroom peers and teachers in these formal contexts and situations to demonstrate their influence on participants' language learning motivation and investment.

5.3　Finding 2:　Participants' mandatory language learning experiences

The findings of this study feature the significant impact of participants' formal mandatory language learning experiences on their language learning motivation and investment. This section discusses participants' past and current language learning experiences in their obligatory English classes that they were and are still required to take in order to pass their degrees. The data also emphasise participants' relationships with their classroom peers and teachers to understand their influence on their language learning trajectories. Hence, the following findings discuss participants' school and college language learning experiences of success and failure in various periods, contexts, and situations. Their learning experiences are analysed through relevant factors, namely their institutional policies, syllabi, teaching methods, and the impact of their peers and teachers.

5.3.1　Institutional policies

Participants discuss the following policies applied in their previous and current educational institutions, which shape their attitudes towards learning the language:

5.3.1.1　The 'pushing' strategy

Participants argue that their schools used to 'push' them to pass their English subjects regardless of their actual skills (the term 'push' will be explained through the following extracts). However, they declare that this system is not implemented in the college, which encourages them to increase their learning efforts in order to pass this obligatory subject.

> **Hala**: My school tends to help students pass regardless of their levels.

> **Rana**: In middle and high school, they used to push us to pass the subject. They just wanted us to pass the subject and graduate from school.

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Duaa: I came across a very lovely teacher in middle school and although she did not teach me, she used to ask my teachers to help me, and they started to push me to pass the subject.

Khawla: Here in the college, it is obligatory to learn English unlike the school, where teachers used to push us to pass the subject regardless of our level but, the system in the college is different. We have to study in order to pass the subject and this is what motivated us to pay attention to the subject... In the college, we do not leave the class before we understand the lesson, but in school no, they treat us with indifference.

As demonstrated through participants' quotations, the Kuwaiti terminology of 'pushing' students means letting them pass the subject without being qualified. While these participants shed light on this issue in their past experiences in schools, they do not currently mention it during their college experiences. Many of them such as Khawla indicate that their college experience does not include the 'pushing' strategy, which obliges them to increase their efforts in order to pass the subject. Teacher Ola confirms the above-mentioned views and suggests that helping students pass the subject is regarded as part of the Bedouin principle of tribalism. She also discusses her position as a teacher regarding tribalism, which separates her from her Bedouin community as follows:

Ola: When the headmistress approaches me to pressure me to pass some students, I refuse to do that because I want to be fair to all students. Therefore, some people here in the school reject me because I am against tribalism. They call me *Hadhari* although I am Bedouin because I do not follow the principle of tribalism.

Her discussion about the incident with the headmistress and the criticism she receives from her Bedouin community, who links passing students with the Bedouin principle of tribalism, points at the prevalence of this strategy in some schools located in Bedouin residential areas. In the same vein, Hala declares that she intentionally decided to register with a Bedouin instructor in the college, assuming that she would apply the Bedouin principle of tribalism. However, she later realised that her teacher was not going to help her just because they share the same Bedouin roots.

Hala: I thought that she might help me pass the course since we share the same tribal affiliation.

Several college teachers discuss the 'pushing' strategy and indicate that the vast majority of students aspire to pass this obligatory subject regardless of their actual academic levels. According to instructor Sarah and Ghada:

> **Sarah**: My frustration increased because most of the Bedouin students informed me that they were 'pushed' to pass the subject in school. They can't even write basic sentences about themselves.

> **Ghada**: Many of my Bedouin students tell me we would like to pass, but we don't really care about a higher grade. This sometimes demotivates me and decreases my teaching investment in class.

The above discussions show that these instructors were dissatisfied with their students' apathetic language learning desires and lack of investment in their classrooms as they negatively affect their own teaching motivation and investment in class.

5.3.1.2 Flagging the low achievers

Some participants discuss their frustration with their school managements, which used to separate them from their classmates by placing them in other classes that only include the low achievers in English or by posting their names to flag their low grades in the subject. These strategies entail shaming and stigmatising some of the participants, which negatively affected their attitudes, face, motivation, and investment in language learning. For instance, Mai talks about her school's strategy of posting the names of the low achievers on the walls of the English department, which not only embarrased her, but also negatively impacted her face and initiated her anti-ought-to self, discussed in the previous findings.

> **Mai**: In our school, the head of the English department posts the names of the students whose level is poor on the walls opposite the English department. So, when I pass by and see my name, I feel very embarrassed.

Mai's expression of 'I feel very embarrased' demonstrates her face loss, which not only negatively affected her language self and emotions, but also influenced her language learning motivation and investment. Therefore, school managements should bare in mind

that these procedures could have severe face-threatening concequences that demotivate students and decrease their investments in language learning.

Khawla also discusses her unfortunate experience in school, which frustrated her and forced her to run away from her English classes to avoid feeling different from and less worthy than her peers.

> **Khawla**: They used to separate us in different classes, the students whose levels are poor in English. I myself used to complain about being in a class that is inactive. I used to ask the school management to register me in an active class, but they refused. I then insisted and threatened them to run away from school if they do not change my class and I've actually done it. I used to always run away from class until they transferred me to the class that included the high achievers and then I stopped skipping the classes.

Khawla's reaction of complaining, threatening, and running away from her English classes, shows her loss of face towards her school's procedure of placing her in a 'different' class than that of her peers. Consequently, this also sheds light on the significant impact of classroom peers on participants' language learning motivation and investment as will be discussed in section 5.3.2.

5.3.1.3 Large number of students

The majority of the students and teachers, who participated in this study complain about the large number of students in the English classes. Hala and Duaa discuss this matter both in schools and the college, which demotivates them to take part in class and compels them to hire private tutors outside their classrooms.

> **Hala**: In schools, the teachers teach so many classes with large number of students and this was exhausting them… In the college, there is no chance for a conversation because the teacher enters to explain the lesson only and leaves…I hire a private English tutor just to explain the syllabus and lessons. He could be better than our teachers in the classroom because of the number of students, but he is not better in anything else.

On the one hand, Hala complains about the large number of students in school, which 'exhausts' the teachers. On the other hand, she also touches on her college teachers' demotivation to teach them as evident by their avoidance to interact with students in class. In the same vein, Duaa discusses her discomfort in large classes and expresses her

desire to be in a one-on-one session with a private teacher, who addresses her individual needs.

> **Duaa**: The private tutor is more helpful than the teacher in class because I am with him in a one-on-one session, while the teacher is with so many students.

Likewise, several instructors such as teacher Khalda and Sarah also emphasise this important matter, which frustrates them and negatively affects their performance in class. Consequently, this explains participants' lack of interest in their large English classes as they decrease their opportunities to benefit from their teachers' interactions with them.

> **Khalda**: I get frustrated when the class is packed with 50 students. I cannot teach the whole 50.

> **Sarah**: The large number of students in my classes forces me to avoid interacting with students.

5.3.1.4 Syllabi and teaching methods

Participants shed light on the syllabi and teaching methods as important factors that stir their language learning motivation and investment. Some of them assert that their past experiences in school were hectic as they were required to cover lengthy textbooks and study notes, while they appreciate their current college experiences for being more focused.

> **Khawla**: Here in the college we know exactly what to focus on. Unlike in school when we were asked to study the whole book without knowing what to focus on.

> **Rana**: We were only answering questions from the study notes. We didn't think.
> **Mai**: Yes, lots of study notes. I used to get overwhelmed from the study notes and books and I was unfocussed all the time, unfocussed.
> **Me**: How about now? What is the situation now?
> **Rana**: Currently, I personally feel that English is lovely and unlike before, especially in high school since I felt very frustrated.

While Khawla compares her past and current experiences, which according to her, differ in 'what to focus on', Rana, and Mai discuss their past learning efforts that were tailored

to cover the wide range of materials required of them, which created a sense of obligation and triggered their frustration. All in all, these participants describe their old selves as the 'unfocussed', 'overwhelmed', and 'frustrated' language selves, while they, except Mai, appreciate their present selves, which regard English as a manageable and 'lovely' subject.

Hala and Duaa however, do not appreciate the syllabi and teaching methods used in the college as they consider them below the college level.

> **Hala**: Our main problem in the college is the syllabi; I think that they are wrong. They are not helpful and do not serve us, they are filled with grammar rules, which are not beneficial, and repeated again and again…Our books are below the college level compared to the books used in schools…All exams are easy, exactly like what we study, and they reflect the college syllabi.

While Hala considers the syllabi to be 'wrong', 'filled with grammar' and 'not helpful', she also thinks that the books are below the college level and the exams are easy as they reflect the weak syllabi. However, Duaa maintains that these standards are compatible with students' levels, but she asserts that the unified syllabi and exams in schools are more difficult than those of the college. Thus, she blames the schoolteachers for failing to prepare their students for that level and urges the ministry of education in Kuwait to employ better schoolteachers or to assign easier unified tests in schools.

> **Duaa**: I think that the syllabi and the exams in the college are too easy, but I cannot compare my level to other students in the college, who might think that the exams are difficult. The level of the exams here is compatible with the level of the students enrolled in this college. The topics are too easy for our age. They should assign more difficult exams and when I compare them to those we used to take in school, I realise that they were much more difficult than the ones we are taking in the college. I say to myself, maybe this is because each instructor is the one, who prepares his/her own exams, while in schools the ministry of education assigns unified exams for all of us. So, I urge the ministry of education to employ better teachers, who are able to prepare us for these exams or keep their lousy teachers and assign easier tests.

Duaa not only touches on the significance of the syllabi, teaching methods, and the level of her colleagues in the college, but also stresses the prominent impact of teachers and

classmates on students' language learning experiences, which will be discussed in the following sections.

5.3.2 The impact of participants' classroom peers

While some participants are highly affected by their classroom peers, whether positively or negatively, others are less influenced by them. All participants report that most of their peers in school were Bedouins, which suggests that they started to mix with their non-Bedouin colleagues during the college stage, except Duaa. Based on my observations and interviews with students and teachers, participants' peers highly influence their learning efforts. On that note, instructor Shahad indicates:

> **Shahad**: My Bedouin students tell me we don't write in English. I once I asked them to write a letter, but none of them wrote anything except one student, who was non-Bedouin. My other class, however, which has more non-Bedouin students, are motivated and most of their grades are good. However, the situation is different in my other class, which is mostly Bedouin, and even their grades are lower.

Shahad suggests that the blend between the Bedouin and non-Bedouin students in class is useful for creating collaborative and competitive environment as they share their knowledge of English and encourage each other to invest in this linguistic capital. On that note, I also observed that the cooperation between the Bedouin peers and friends is also helpful as in the case of Dalia, Rana, and Mai, who are both childhood friends and peers in school and college. The connection between these participants show different dynamics than the relationships between the rest of the participants and their classroom peers. These friends and peers not only support each other in their personal and academic lives, but also in their language learning experiences. Dalia is an example of an inspiring friend and colleague, who encourages and assists Rana in her language learning path.

> **Rana**: Dalia helps me a lot if I needed assistance with the homework. She is clever and she always encourages me by telling me that this subject is very easy.
> **Dalia:** I help Rana with the homework or when she has an exam, I offer my help and we sometimes study together.

Mai also reports that she is encouraged to attend and participate in classes with her peer and friend Rana, which shows the significance of the role that they play in each other's language learning experiences.

> **Mai**: Having a friend with you in class is very nice. I love the 12:30 English class because Rana is with me. So, I really love to attend it.
> **Rana**: We never missed a class.
> **Mai**: We do not miss it because we are friends and we love to always be in class together and even the teacher knew that we are friends. So, when we arrive, she says Rana or Mai get up to participate.

What is interesting is that despite Mai's anti-ought-to language self with her family as discussed in section 5.2.1.1, she feels comfortable and happy in her English class that she attends with her friend Rana. This suggests that on the one hand, the pressure leads to countereffects and vice versa, and on the other hand, the role of the social network depends on learners' willingness to accept or reject their influence on them.

Yet, it is worth mentioning that participants' friends and peers could sometimes have negative impact on each other. For instance, I noticed through my class observations that Rana is sometimes inactive when she is with her friend Mai. However, she is more attentive and engaged in another class with her *Hadhari* classmates in the absence of Mai. In the same vein, Dalia indicates that she benefits from the discussions between her instructor and *Hadhari* peers.

> **Dalia**: The classmates also have an influence on me, especially those *Hadhari* students, who sit in the front and discuss different issues with the teacher. I really benefit from their discussions and the information they share.

The experiences of Duaa, Khawla, and Hala are different from those of Dalia, Rana, and Mai as they feature distant relationships with their classmates. They also prefer to sit away from their peers, and they barely connect with them. Khawla, for instance, expresses her discomfort to participate in the presence of a few *Hadhari* classmates and refers to them as the classmates, who tend to 'show off' as she states, which shows her lack of interest in their chats.

> **Khawla**: I was comfortable in this class because it was quiet and there were not many students, especially that those classmates, who tend to show off

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with their English were absent, which encouraged me to participate more in class.

On another note, Hala avoids taking classes with her Bedouin friends to prevent being taken advantage of in class.

> **Hala**: I do not mix with my classmates much and I do not think about taking a course with my friends. I like to register in my classes alone and I only get to see my friends during the break because I do not like to be hooked with anyone in a course. I had only one of my friends, who registered with me in one class, but she did not care about the course as she was newly married, and she was very busy and she only wanted me to sign her in as present in the classes, but for myself, I wanted to learn.

Hala also indicates that some of her Bedouin peers and friends discouraged her from enrolling in English classes. Her peers' position against learning English echoes that of Mai and Rana's sister, which highlights their desires to resist language learning.

> **Hala**: I was hesitant to take the first compulsory English course because of my friends, who used to look down upon English and question the reason behind having to learn this language and they used to tell me that I can take it later…Sometimes when they see me talking to the waiter in English, they criticise me for it.

The fact that Hala's peers not only discourage her to register in English classes, but also criticise her for speaking in English with waiters, shows that their language learning demotivation and lack of investment is affecting Hala's linguistic choices, desires, and face. The above-mentioned examples of the impact of participants' peers demonstrate their significant role in exchanging knowledge and capital. Nevertheless, the data show that teachers play a more prominent role in participants' language learning trajectories as will be discussed in the following section.

5.3.3   The substantial role of teachers

The findings of this study foreground the significant role that teachers play in learners' trajectories by highlighting the way teachers' beliefs, desires, motivation, and investment influence those of their students. The data show the positive and negative aspects related to the prominent role of teachers and their relationships with students, which can raise

awareness amongst other language educators by allowing them the opportunity to learn about learners as whole people with rounded lives.

According to Dalia:

> **Dalia**: I believe that the teacher has a big impact, even if you like the subject, the teacher would still have a huge impact.

The data suggest that participants' language learning motivation and investment are substantially affected by their past and current teachers as all participants emphasise the prominent role that teachers play in their language learning experiences. While Dalia highly regards the role that her former and current teachers play in her language learning motivation and investment, the rest of the participants devalued their language learning school experiences with their teachers. Some of them suffered from verbal abuse and/or corporal punishment, which negatively affected their face and hindered their language learning trajectories. Others faced ethnic prejudice, corruption, and/or maleducation, which demotivated them and/or forced them to cheat or hire private tutors in order to pass the subject. However, their current experiences with their instructors at the college differ from one case to another depending on their teachers' attitudes with them. Thus, the following sections discuss participants' negative and positive experiences with their teachers by combining their voices with those of several instructors with different teaching and cultural experiences and beliefs, teaching at participants' former and current educational institutions. The goal is to shed light on their perspectives to better comprehend participants' language learning trajectories by combining teachers' views with those of the students, in addition to my own field notes as a researcher.

5.3.3.1 The negative experiences with teachers

5.3.3.1.1 Verbal abuse and corporal punishment

Although participants talk about a number of supportive teachers (check section 5.3.3.2), many of them experienced verbal abuse and/or corporal punishment with other instructors, which negatively affected their face, motivation, and investment. For instance,

on the one hand, Duaa discusses her experience with verbal abuse both in school and the college as follows:

> **Duaa**: I didn't like English in school at all because those who used to teach it forced us to speak it, and they insulted us when we made mistakes…In the college, I took a course with an instructor, who was rude and treated us with disrespect.

On the other hand, Khawla and her friend discuss their stories with verbal abuse in school and value their experiences in the college.

> **Khawla**: Teachers used to verbally abuse us in school…they would say things like: you're a jackass, you don't understand, and they used to swear a lot. However, here in the college, teachers treat us with respect.
> **Ghala**: A teacher in grade 9 used to ask me to participate involuntarily, and she insulted me by saying: are you stupid? you do not understand English? She embarrassed me in front of 24 students.
> **Khawla**: The word stupid is way better than being called a jackass and verbally insulting your own parents and mocking them by saying that they weren't able to teach you English. I used to disapprove of that to the extent that I once hit the teacher because I was mad.

The verbal humiliation that Khawla and her friend Ghala experienced in school not only insulted them as students in class, but also touched on their psychological wellbeing as humans. The insults, which also reached their families embarrassed them in front of their classmates and threatened their face amongst other students both socially and psychologically. The emotions of anger, frustration, and embarrassment discussed by Khawla surpassed issues of loss of face, demotivation, or lack of investment to include countereffects such as the physical reaction she had when the teacher devalued her parents' role.

On another note, Dalia and Duaa discuss their fear of embarrassing situations initiated by their teachers in class as follows:

> **Dalia**: In the classroom, I have a mixed personality between being shy and outgoing, but I have a reaction when the teacher embarrasses me. So, I become both hesitant and scared and remain silent.

> **Me**: What are your challenges in learning English?
> **Duaa**: My main obstacle in the classroom is when the teacher embarrasses me. I get influenced by the teachers because no matter how advanced I get, whether in the language or anything else, I would never reach her level. My mindset

won't reach hers and what bugs me is when the teacher tries to give us a hard time although she is supposed to teach us.

Dalia and Duaa's discussion of their teachers' impact on their emotions and behaviour in class shows that they affect their self-confidence and lead to establishing their cautious language selves. This echoes Aragão's (2011) argument, which suggests that shame and embarrassment are significant emotions that shape learners' behaviour in their language learning contexts. Therefore, these findings alert teachers to pay attention to students' emotions and face during their interactions in class. While participants talk about teachers, who embarrass their students, the teachers discuss their students' lack of confidence, which influences their behaviour in class. Several teachers touch on their students' sensitivity, shyness, and loss of face as follows:

> **Sarah**: Some students get insulted if they say something wrong and I correct them. This affects their confidence and ego. Students also feel insecure when they are not sure of the way they speak, which negatively affects their confidence.

Instructor Sarah reiterates participants' declarations mentioned above, which demonstrates the significant impact of teachers on students' face. Her examples about teachers' influence on students' ego and confidence in case they 'say', according to Sarah, or pronounce something incorrectly, shows that language instructors should be careful not to threaten learners' face when dealing with them in their classrooms. Similarly, instructor Adil connects between Bedouin students' emotions of shyness and their lack of willingness to communicate in class despite their excellent knowledge in English by stating the following:

> **Adil**: A lot of Bedouin students feel shy to participate. Some of them are excellent in English, but the shyness is what deprives them from sharing their knowledge.

The correlation between female Bedouins and shyness is not only discussed by instructor Adil, but also reviewed by Hala, who associates shame and shyness with the feminine Bedouin identity that is dictated by her community as follows:

> **Hala**: Bedouins are conservative and they disgrace women for talking as it is a shame to hear their voices…They would ask us to lower our voices, and in some families, the father emphasises that he is the one who should talk.

Hala's discussion about shaming women for speaking and expecting them to lower their voices in her Bedouin community, can create a habitus that is transformed from one generation to another. This justifies the lack of confidence and loss of face discussed by the participants and their teachers, especially when they desire to articulate something in a foreign language or when they are forced to do so. Therefore, many of these students such as Hala, indicate that they are shy and prefer to remain silent in their English classrooms. This is caused by their habitus and due to their desire to avoid threatening their face when communicating in a foreign language. Hala states that her concerns not only stem from her social background, which shames women for speaking, but also originate from her fear of teachers and/or peers' judgments.

> **Hala**: I feel very shy and afraid to be asked by the teacher to speak or read in the class to avoid making mistakes and getting embarrassed by losing face in front of my peers in class.

As can be noted from the previous statements discussed by the participants and teachers, the issues of shame, embarrassment, shyness, and face are critical for Bedouin learners. These aspects are not only associated with participants' past language selves that were affected by their negative verbal abuse experiences with their teachers, but also reach their current selves during their interactions with them as already described by Hala and instructors Sarah and Adil.

While the previous discussions mainly focus on students' verbal abuse, the issue of corporal punishment is also high on the agenda. Although participants did not report any incidents of physical abuse in the college, some of them experienced it in school. Rana and her sister Rasha discuss their past fearful experiences with their primary schoolteacher as follows:

> **Rasha**: If we do not do the homework, then the teacher would ground us and beat us…The teacher would bring the ruler to hit our hands with it.
> **Me**: Why is that?

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Rasha: It is either because of a noisy student or because we haven't done the homework or haven't learned something by heart. Even if this was done by a small number of students, the teacher used to beat us all.
Rana: She used to make me feel bad. She was good at teaching, but I used to fear her and work hard with her to avoid her punishment.
Rasha: She did not have mercy with her words.
Rana: She embarrassed us a lot. I used to force myself to understand the subject just to avoid her punishment.

What is striking in their statements is that the teacher used to beat all the students as a group punishment technique. Another significant point that Rana mentions is that she used to 'force' herself to learn in order to avoid the punishment, which shows her forceful learning strategy that negatively affected her language learning motivation and investment. Another prominent detail that Rana mentions is that although her teacher was good at teaching, she hated the subject because she associated it with fear, embarrassment, and loss of face. The fact that Rana and her sister still remember all the details of their unfortunate corporal punishment experiences with their schoolteacher demonstrates that their memories and negative emotions might still affect their face and self-confidence, especially when interacting with teachers. This matter emphasises the significant influence of teachers on students' face, which affects their language learning motivation and investment, especially at a young age. Nevertheless, the data highlight Rana's experience with instructor Ghada, who has successfully remedied her past fearful self as will be discussed in section 5.3.3.2.1.

On that note, Mai also shares her fearful experience with corporal punishment as follows:

Mai: In school I used to feel scared from two teachers, who were strict and used corporal punishment with students both in middle and high school. This student humiliation experience that I encountered has distressed me and negatively affected my learning experience. It is true that beating might teach. I think that corporal punishment sometimes helps in teaching because when I get beaten for something, I will not forget what I was beaten for. However, I will be embarrassed, lose face, and I will hate the subject. I might do the homework only because I fear being beaten, not because I do it out of love. Learning this way will not be out of conviction, but as a result of fear. My overall experience with English was mainly shaped around my fear from failing in the subject or being humiliated in front of my peers. Teachers also discouraged me to study when they verbally abuse students

and call us names like trash for instance. I hate to be treated with disrespect.

What is striking is that although Mai is negatively impacted by corporal punishment, she considers beating as a method that might be useful in teaching; nevertheless, she feels distressed, scared, embarrassed, and humiliated. She also mentions verbal punishment and links it to hatred, disrespect, and loss of face, which are all negative emotions that shaped her school experience and demotivated her to invest in language learning. Mai's declaration about her fear of being 'humiliated' in front of her peers through verbal and corporal punishment stresses her fear of losing face. Hence, her desire to save face was the sole motive behind learning, which can further increase her anti-ought-to language self with her family as discussed in section 5.2.1.1 and this is confirmed in the following statement:

> **Me**: Did any of the students file a complaint against these teachers?
> **Mai**: Yes, we did, and the teachers got upset because we did that. They later pointed that they do this to help us learn. However, I disapprove of these teachers' behaviour because students will not learn this way. On the contrary, these teachers actually lead us to hate the subject by being strict and nasty. My reaction remained the same although my mother has tried to encourage me to learn the subject and she also hired private tutors to help me.

Mai declares that she hates English due to her terrifying experience with her teachers in school, which shaped her negative feelings and attitude towards English. Moreover, she admits that these emotions remained the same despite her mother's constant efforts to motivate her to learn the language. This clearly demonstrates the significant role that teachers play in learners' language trajectories irrespective of the influence of their families. Consequently, this suggests that although Harvey (2014) categorises the family as vital constituent of the "significant others" and regards teachers as the "less significant others", the findings of this study demonstrate that the influence of teachers is the most prominent amongst all the social networks in participants' trajectories.

The issue of beating in schools was also discussed repeatedly by some schoolteachers who participated in this study. Teacher Nada's beliefs about corporal punishment were as follows:

> **Nada**: I beat the students to make them disciplined and this suits us and works for us in the Bedouin community. The students get terrified from me when I walk down the corridor. They get scared due to my strictness. I believe that students wouldn't learn without being beaten because hitting in the Bedouin community is what makes the girl get disciplined. I beat my students hard and I believe that hitting is useful and I do it with my own daughter to help her get disciplined. I took this trait from my mother, although I was an excellent student, and the teachers used to adore me, she used to take me to my school with a cane to ask my teachers to beat me with it in case I got naughty or didn't do the homework. Of course, I do not hit with a cane, but with my hands.

This discussion shows the transformation of the corporal punishment habit from the mother to the daughter and granddaughter. Teacher, Nada, believes that 'students wouldn't learn without being beaten because hitting in the Bedouin society is what makes the girl get disciplined'. This brings the issue of gender and ethnic culture to the table because Nada asserts that this method works well with women in the Bedouin society and assures that she applies it with her own daughter and students. Therefore, in this case, beating functions as a cultural and social habit that is transmitted from one generation to another. However, teacher Ola declares that while some of her colleagues beat the students in school, she and other co-workers are against corporal punishment.

> **Ola**: It is forbidden to beat the students, but there are teachers who hit them. I sometimes see some of my colleagues doing that. I personally worry that if I hit the girl, something might happen to her. I and some of my colleagues are against grounding students.

While teacher Ola's statement confirms the prevalence of corporal punishment, it seems that the practice of this habit is declining with the time, especially due to the rules and regulations, which prohibit physical punishment with students.

5.3.3.1.2 Ethnic prejudice against Bedouins

Several participants discuss ethnic prejudice as a practice they face with some of their instructors, especially those in the college. As a result, some of them prefer to enroll in classes taught by Bedouin instructors to avoid being shamed, discriminated against, or treated unfairly. Hala for instance, discusses her experience with her prejudiced instructor, who accuses them of lacking the ethics of specific cultures as follows:

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> **Hala**: Our teacher sometimes discusses certain cultures and ethics to criticise us for not following their paths. He looks down upon us.

Hala talks about her disapproval of this behaviour, which negatively impacts her face and increases the barriers with that teacher. Throughout my class observations, I noticed that this in turn also decreases her willingness to participate and invest in his class compared to other classes. The class observations are helpful for capturing these fieldnotes, which corroborate Consoli and Aoyama's (2019) call to collect data that stem from interactions between learners and teachers to reflect the reality of their behaviour in learning contexts. Indeed, during my class observations, I witnessed ethnic prejudice amongst some of the instructors with their Bedouin students, especially the low achievers. Some teachers are affected by their past negative experiences with certain individuals from this ethnic group, whether inside or outside their classrooms. For instance, instructor Ali, who teaches Hala shares his opinion about his Bedouin students as follows:

> **Ali**: Most of my Bedouin students only want to pass my subject. I became demotivated about teaching because they have explicitly indicated that they don't wish to learn the language. They also ask me to teach them the minimum and they do not wish to attend classes.

His statements show his demotivation in teaching Bedouin students, which is based on former impressions about Bedouin students' attitudes and desires in learning English. Similarly, in my class observations, I noticed that instructor Khalda is discourteous with her low achiever Bedouin students and she sometimes embarrasses some of them when she asks them to do certain tasks. In an interview with her, she expresses her frustration with her Bedouin students and mentions that she treats them differently as follows:

> **Khalda**: They resist learning English and only aspire to pass the subject.
> **Me**: Do you feel that you differentiate between your Bedouin and non-Bedouin students?
> **Khalda**: Yes, and I hate this thing in myself, but I got influenced by my bad experiences with them in my life. There are Bedouin students, who are very polite, while others, who are rude and love to argue. I try to be good to everyone and treat everyone nicely. There are good students, but the bad ones are affecting me, so I try to stay away from them until they prove that they are good so that I can change the way I treat them.

As a result, there are several Bedouin instructors in the college, who declare that Bedouin students sign in their classes because they share the same ethnic background.

> **Ghalya**: Students generally sign in my classes thinking that I am very helpful and easy with the grades, but I am very respectful with the students.

Instructor Ghalya discusses students' needs for the support and grades, which might stem from the Bedouin principle of tribalism. Moreover, she indicates that she provides them with the respect that they deserve, which demonstrates her polite attitude regarding her students' face. Dalia also touches on the same aspect when she talks about her humble Bedouin instructor Adil, who values their identities and understands their needs.

> **Dalia**: Instructor Adil is understanding of our circumstances and he is down to earth with us.

However, Hala and Rana indicate that Bedouin students also encounter tribal prejudice from some of the Bedouin teachers, who favour students from certain tribes and differentiate between them and the rest of the students.

> **Rana**: There are Bedouin teachers who favour students from specific tribes.

This demonstrates that ethnic prejudice is not only practiced between Bedouins and other ethnic groups, but also amongst some Bedouins, who prefer members of the same tribal affiliations and mistreat other individuals. This denotes that discrimination is an individual practice that both Bedouin and non-Bedouin students might experience with their teachers.

5.3.3.1.3 Nepotism, corruption, and maleducation

Some participants discuss nepotism and report corrupt practices in their schools, while others discuss maleducation in the college. For instance, Duaa discusses the issue of nepotism in her school as follows:

> **Duaa**: We sometimes needed to ask someone to speak with our teachers to help us pass the subject.

Khawla talks about her experience with her corrupt headmistress and English teacher in school, which encouraged her to cheat in order to pass the subject.

Khawla: Our headmistress used to ask parents to get them presents to help their children pass the exams…I was in grade 10 and I had a teacher who told me if you want to pass, get me a cell phone as a present in addition to an amount of money, but I told her no I won't get you that…There was a girl who looked like me, I asked her to go to the final exam and answer on my behalf ... I did this because I'm not good in English and I was scared from failing the subject.

It is unfortunate that although Khawla refused to pay the bribe, she committed another crime to pass the subject and these practices not only demotivate students, but also decrease their learning efforts. On that note, Mai and Rana also talk about cheating from their classmates in school to pass their English exams.

Mai: We had a classmate who was excellent. We used to ask her to study to cheat from her.

Rana: I used to cheat from my friends if I didn't know how to answer the questions.

Hala also reports past incidents of cheating both in school and the college, which demonstrates the prevalence of this practice amongst participants. Many of them justify their cheating strategies by complaining that teachers generally heavily rely on grammar lessons as mentioned in section 5.3.1.4. To investigate their complaints and their overall learning experiences with their teachers in their classrooms, I attended these contexts in the college and my classroom observations confirm this issue with some instructors, whose teaching is focused on grammar drills although their classes should cover all language skills. Some of these teachers spend entire series of classes in teaching grammar rules, which are mainly presented out of context. For instance, one of the instructors frequently stresses students' needs to learn grammar by heart and states that there is 'no other solution but to learn the grammar rules by heart'. By the end of the second class I attended, he managed to reach the 27th grammar rule that he intended to cover for the semester, all of which are taught out of context with random examples that he usually writes on the board. These classes, not only demotivate students, but also decrease their willingness to communicate in class. I noticed during my class observations that the body language of most of the participants as well as those of their classmates show their discomfort and lack of interest in these grammar classes. They

mainly fidget their feet in nervous manners, frequently change their seating positions, and many of them grab their phones repeatedly. Hala for instance, states that she does not comprehend one of her instructor's teaching style, especially with grammar, which forces her to hire private tutors to help her grasp the grammar rules. On that note, several participants indicate that they have to hire private tutors to help them pass the subject and some teachers also discuss this popular trend as follows:

> **Rana**: In the past, it was a must that I hire a private tutor before my exams and on top of that I never got good grades. However, the situation now with instructor Ghada is much better than the past.

> **Ola**: Some of the students say that they liked English because of me. They say that they never liked English until I taught them. Some students tell me that this is the first year in which they don't have to hire private tutors.

It is striking to note that all the six participants, regardless of their levels, have hired private tutors throughout their study years to receive support and pass their English courses, especially during their school years. However, several participants stopped this approach when their motivation and investment were increased in English, whether due to certain life incidents or because of positive learning experiences with their teachers. Hence, it is vital to shed light on participants' constructive experiences with their teachers in order to allow other instructors to learn from their teaching principles and traits.

5.3.3.2 The positive experiences with teachers

Macintyre et al. (2009) define motivation as the desire to learn and enjoy the language. Although I was unable to witness participants in their past learning experiences, I managed to observe their current occasions in order to investigate their attitudes towards their learning situations and to comprehend their motivation and investment in language learning. Several participants state that they have been inspired by a number of teachers, who motivated them and transformed their language learning trajectories. The following sections discuss the key qualities of these teachers both as discussed by participants and as witnessed by the researcher.

5.3.3.2.1 Motivational teaching

Hala's desire to learn originated when she took a course with instructor Shaheen, a Bedouin teacher at the college, who played the biggest role in inspiring her to learn. She states that she used to study just to pass the courses and to get her degree, but her attitude, motivation, and investment have changed with him.

> **Hala**: This teacher has changed a lot of things in me, he made me love the courses and want to learn.

Rana also discusses her language learning motivation and investment in relation to her *Hadhari* instructor Ghada as follows:

> **Me**: What is the difference between your experience in the past and your current experience?
> **Rana**: The teachers, for instance, the situation now with Ms Ghada is totally different, even my grades, I can see the difference. I like the subject because of her help and support…All the change that I am experiencing is due to her. She is very nice, kind, and supportive. She helps us a lot to the extent that I was able to answer an exam provided by another teacher because of my comprehension in Ms Ghada's class. With her, I feel that the subject is very easy and unlike what I had in mind in the past. Also, I feel that I will be able to practise and learn it outside the college.

Rana declares that she 'can see the difference' between her past and current learning experiences due to her positive relationship with her instructor, who boosts her motivation and investment in learning English. The transformation also includes her grades, which are compatible with her current level that she reached due to her teacher's support and assistance. Rana's language learning transformation intrigued me to observe her classes to witness her learning experience with Ghada, her main source of motivation and investment. My overall impression when I observed her classes was that they were the most vibrant classes amongst those I attended in my entire fieldwork, and I realised the positive impact of that teacher on Rana. Ghada shows enthusiasm and excitement in the classroom, and she has positive energy that spreads to her students. She motivates them to be active in their learning environment by challenging and supporting them simultaneously. She also inspires the silent students, challenges their willingness to communicate, and instigates their learning efforts in class by stressing that it is the right

place to try to learn from each other. Ghada also supports teamwork and encourages her students by praising them for their participation with several phrases of encouragement. Moreover, it was remarkable to note that although there were around 45 students in the class, Ghada knew most of their names by heart, which can cheer the students and build rapport with them. At the end of the classes, I noticed that students approach her to note their participation and earn bonus marks. According to instructor Ghada:

> **Ghada**: I try to encourage them and motivate them, but many of them don't do anything. I have to put my role in, and I have to motivate and remind the students with the grades, remind them of working hard and the reward afterwards. I've noticed that by motivating students you could get much better results.

Although instructor Ghada experiences a lack of motivation and investment with her students, she highly values her role as a teacher, who motivates them, and witnesses drastic change in many of them. Similarly, instructor Haneen (non-Kuwaiti) is also an example of a motivational teacher, who transformed Khawla's past language learning self, attitude, desires, motivation, and investment in English.

> **Khawla**: In the past, I used to feel shy and get embarrassed and I didn't like to participate in class, but when I joined the college, I took a course with a nice and friendly teacher, who respects us and encourages us to participate. Even when a student is weak, or if she makes a mistake, she taught us gradually. She encourages the weak students to improve their levels... I got an A with her and I aspire to get another A next semester.

Khawla's declaration not only demonstrates her teacher's positive personality traits, but also highlights the shift in Khawla's learning emotions, face, motivation, and investment due to that instructor. Her emphasis on 'respect' demonstrates her concern about face, which is a matter that she suffered from during her school experience with her former teachers, who used verbal punishment with her. Based on my observations, instructor Haneen often protects her students' face in class by trying to excuse and encourage them when they cannot address her questions or participate in class. For this reason, instructors Haneen and Ghada, not only play significant roles in motivating and transforming participants' language learning experiences and attitudes, but also act as agents, who advocate the significant global role of English. The above findings also show

that establishing healthy connections between participants and their teachers helps in developing students' self-confidence and face, which are sometimes restricted by their fear, embarrassment, and shame. Thus, Khawla and Rana's current language learning experiences with instructors Ghada and Haneen demonstrate that learners' past demotivated language selves can be changed through positive experiences with caring teachers. This suggests the prominence of establishing positive relationships between the teachers and students in order to enhance their language learning investment both inside and outside their classroom spheres as will be discussed in Finding 3 in section 5.4.

5.3.3.2.2 Balanced relationships between students and teachers

The above discussion shows that one of the most fundamental aspects that is reported to highly boost participants' language learning motivation and increase their investment is their positive relationships with their teachers. Duaa discusses the significance of this aspect as follows:

> **Duaa**: In the past, I didn't like English at all because our teachers used to force us to speak it …In grade 11, I encountered a good teacher, that I'm still in contact with and we became friends, she encouraged me to learn. Because of her I aspired to study English language and literature. In the college, I took a course with teacher Suha, who is amazing. She made things easier for me. She was lovely and I like the teacher, who talks to you and does not make you feel that there is a gap between her and the students.

Duaa reviews her past, present, and future language learning selves, which are affected by her relationships with her teachers, whether in school or the college. She talks about her schoolteacher, who became her friend and inspired her to study English language and literature. She also mentions her college instructor Suha, who is kind and humble. According to Duaa, teacher Suha also tends to simplify the material and bridge the gap between her and the students. On that note, instructor Sarah discusses her teaching problems regarding establishing a genuine relationship with her students as follows:

> **Sarah**: My problem is that some students do not really realise that I want to teach them. Some of them feel that I am giving them a hard time.
> **Me**: How?

Sarah: I guess because I lack the passion for teaching the subject and my *Hadhari* background might play a role in that. Some of my students feel that I'm not in the mood. They feel that I am doing this as part of my job, not because I want to help them, maybe because there is no relation between us…I want to be strict to the class. I'm afraid of establishing a relationship with the students. In the past, I used to treat them like my sisters, but I got some problems out of these relationships, some of the students take the relationship for granted and want to take advantage and ask for marks that they don't deserve…However, honestly I am not comfortable 100% from this way, because a number of students have informed that this kind of teaching creates a gap between us, and I feel that it negatively affects learning and increases the power relations with students.

Instructor Sarah's declarations are significant for teachers, who prevent establishing balanced relationships with their students. She admits that avoiding opportunities in which she can engage with her students has increased the gap and hierarchy between her and the students. This discussion not only shows that some teachers are affected by their past experiences, selves, and emotions, but also sheds light on the need to bridge the gap between the teachers and students. Therefore, the relationship between the two parties can be improved when teachers blend with their students.

5.3.3.2.3 Blending with Students

Dalia declares that her language learning motivation and investment have increased by her Bedouin teachers, both in school and the college. She shares her experience with her college instructor Adil as follows:

Dalia: I feel a sense of belonging and I feel very entertained in this teacher's class because he jokes and talks about Bedouin traditions.

Dalia's statement highlights her pride, gratification, and connection with her Bedouin instructor Adil, who tends to joke and blend with his students by connecting his teaching with topics that discuss their Bedouin traditions. Thus, it was deemed essential to observe his classes to witness his effect on Dalia. In my class observations, I noted that his success lies in his ability to mingle with his students by developing his lessons around their interests and culture. He also encourages discussions in his class and allows his students to express their opinions freely, whether in English or their mother tongues.

Moreover, he practices the various dialects of his students to bond with them. According to him:

> **Adil**: Students feel comfortable and spontaneous because we share the same culture. A lot of students use Bedouin expressions that they will never use with any teacher, who comes from a different background. Students like to hear real-life stories and interact with me and their peers because I allow them to discuss them openly.

Instructor Adil states that he takes advantage of sharing the same Bedouin culture with his students, who feel comfortable when he allows them the opportunity to express themselves using their own dialects. He also declares that his students 'will never' enjoy this chance with any other instructor from a different background. In my class observations, I noticed that this teacher is understanding and patient with all his students. He had a *Hadhari* student, who speaks in a loud tone and frequently interrupts him, but he never embarrassed her or treated her badly. On the contrary, he tries to cope with her impulsive behaviour and treats her with upmost respect. Yet, Dalia discusses his following critical opinion about women's education, which flags up the significant role that teachers play in students' trajectories.

> **Dalia**: Last class, he stated that he does not support women in completing their education beyond grade 12. He says that they should be treated like princesses, stay home, take care of their children, and allow their guardians to take care of them. However, some of my peers got furious and disagreed with him, but I respect his point of view.

Some students might get demotivated when they learn that their teacher is against women's higher education, especially if they trust that mentor. Teachers have a double-edged sword; thus, the findings of this research postulate that educators do not necessarily have to share the same culture with their students in order to be able to blend with them. Instead, they certainly should have cultural awareness and respect their social differences and traditions. By doing so, they can gain a deeper understanding of their attitudes and mentalities.

All in all, the above findings emphasised the positive and negative roles of teachers, who demonstrate elements of extrinsic and integrative de/motivation and arguably can be linked to Harvey's (2014) theorisation of the notion of 'ideological becoming' that was

discussed in section 3.4.2. The influence of teachers on students' motivation and investment has the potential to outreach the classroom spheres. Thus, in Finding 3, I will discuss my investigation of participants' social language learning experiences outside their classrooms to better comprehend their language learning trajectories.

5.3.4 Summary of finding 2

Finding 2 explored participants' past and current mandatory formal language learning experiences in the education system including their institutional policies, curriculum, teaching strategies, and other positive and negative practices. The data also highlight the impact of participants' classroom peers and accentuate the vital role that their teachers play in their language learning trajectories. The data stress the substantial influence of teachers on participants' language learning motivation and investment by shedding light on their prominent leading impact on participants' language selves, desires, emotions, and face. Finding 3 will discuss participants' social language experiences outside their classrooms to comprehend their views and the effect of others on their language learning motivation and investment in different settings and situations.

5.4 Finding 3: Participants' social language experiences outside their classrooms.

This finding shed light on participants' informal language experiences, which incorporate their interactions with the general others in various periods, contexts, and situations. This is to better understand participants' language learning motivation and investment through their individual and social language experiences outside their classrooms. In this finding, participants' language ideologies are discussed in relation to the ideological and political dimensions of English in their social lives in the wider local and global contexts. While participants emphasise their learning efforts for their mandatory classrooms such as doing the homework and preparing for their lessons, most of them also have investments outside their classrooms. However, all participants including those, who are not investing in language learning outside their classrooms, face daily situations that require speaking in English in the context of Kuwait as discussed in section 2.4.1.2. Therefore, the data show that there are participants, who exemplify language selves that desire learning and practicing English, while there are other participants, who feature anti-ought-to language

selves, which resist the linguistic imperialism of this language. All participants except Mai stress their needs to identify with English speakers both locally and globally, which motivate them to improve their language skills. Nevertheless, Mai lacks interest in English, both inside and outside her classroom and expresses her desire to maintain her Kuwaiti Arabic identity regardless of the pressure she encounters in her everyday life for choosing this path.

The findings also demonstrate that although Rana desires English and accentuates its local and global significance as a language of communication, she resists investing in learning this language beyond what she is 'ought-to' learn in her mandatory English courses. Moreover, she is not willing to communicate in English in her everyday life and prefers to remain silent or count on her network as she still lacks the confidence and fears falling short of the language and losing face with others. Rana's case demonstrates that students could be motivated, but not invested in language learning beyond the classroom environment.

> **Rana**: In Kuwait everyone started to speak in English. You have to learn.
> **Me**: Why?
> **Rana**: Culture, plus it has become essential that when you go out, you can speak with anyone in English... I get embarrassed sometimes when no one speaks in Arabic…I feel ashamed if the person, who speaks in English raises his voice.
> **Me**: What are you learning outside the class?
> **Rana**: I don't know. I feel I am not learning. There is no opportunity to learn English outside the class …My sister Rasha encourages me to watch Hollywood movies with her to learn English, but I don't like it.

Rana begins by stressing the language ideology in Kuwait, which imposes English as a dominant language of communication amongst individuals. She indicates that nowadays everyone in Kuwait speaks the language, which she defines as a 'cultural' tool and 'essential' language that enables her to communicate with others to prevent future embarrassments and loss of face. She talks about the linguistic tension in her socialisation with others in public spaces by indicating that her experiences are embarrassing and shameful as she cannot identify or interact with others. However, she lacks the agency to create change outside the classroom despite her sister's encouragement. Consequently, this limits her access to this linguistic capital, especially

that her language learning goals appear to be simple as she aspires for the minimum in the following statement:

> **Rana**: We have to learn English, at least the basic words.

During my observations in restaurants and coffee shops, I noted that both Rana and Mai point at their orders and try to avoid speaking in English with the waiters. In one of the restaurants located at a Bedouin residential area, the expatriate waiter asked me if I was Kuwaiti to express his feelings of surprise because I spoke to him in "good" English as he stated. He then pointed at my participants to note that I am different from them as I can communicate in English fluently. This situation triggered Mai's resistance to English as a language of communication and instigated her pride of her mother tongue. As a reaction to that situation, she states:

> **Mai**: I get very nervous in restaurants and I feel that the waiters got used to speaking in English with the locals and even when they approach you, they would immediately speak to you in English and they do not say '*tafadhali*' [welcome in Arabic]…I feel proud of my language and I actually do not like to hear people in Kuwait speak in English. Why don't they talk in Arabic instead? This is our language. Wherever I go everything is in English. So, I certainly feel proud of my language.

Mai exemplifies an exclusive case that presents the notion of desire in the field of second/foreign language learning in a non-traditional direction. She desires to challenge normative linguistic practices to the extent that she resists addressing the foreigner waiters in English and shames the locals for conforming to these social linguistic norms. On that note, she associates between foreign language resistance and her pride of her own language, which she links to identity projection. However, Mai finds herself in a defensive position, struggling between the language that she desires to speak versus the 'other' language that others desire to use. Therefore, she wishes to follow the path of the Germans and suggests that Kuwaitis should be proud of Arabic, the language of the Qur'an, which resonates with Mustafa's (2017) connection between religion, language, and identity discussed in section 3.2.6.1.1.

> **Mai**: The Germans do not approve of speaking in another language, but their own. It is nice to be proud of their own language and they impose that on others. I feel we should be proud of our language in Kuwait, especially

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that it is the language of the Qur'an. Our language is even more popular than German.

Mai's statements are similar to teacher Ola's following discussion about her primary school students' and their negative associations between learning English and the religious backgrounds of its native speakers:

> **Ola**: Several Bedouin students question the reasons behind studying English and some of them look down upon it. They tell me that it is the language of the infidels.

In addition to that, Mai refuses to assimilate and asserts that she rejects speaking with their foreign domestic helper in English as follows:

> **Mai**: I get frustrated with our helper and I told my mother that this helper shouldn't stay with us because she communicates in English. Yet, my mother did not support me and asked me to shut up.

Unlike Rana and Mai, the rest of the participants not only stress their desire to speak in English, but also value their language experiences outside their classrooms. According to Dalia:

> **Dalia**: I feel that I use English outside more than I use it inside the class… Nowadays everywhere I go they speak in English; so, I am obliged to speak the language. Moreover, English can be helpful when I travel abroad. I once travelled with my grandfather to Dubai and he couldn't speak in English at all. People there spoke in English all the time and he really appreciated my presence with him to sort things out in that trip with my language. It is not only that I like English, but I also find it useful.

Dalia starts by emphasising that she is 'obliged' to speak in English, which echoes Rana's statement about Kuwait's language ideology. Dalia links her identified regulation to her extrinsic motivation as discussed in Deci and Ryan's (1985) Self Determination Theory in section 3.2.1.1.2.1. She considers English as a useful language for communication both, locally and globally; therefore, she takes advantage of her language experience outside her classroom, which develops her language desire, motivation, and investment.

Based on my observations, Dalia, Duaa, Hala, and Khawla are willing to communicate in English, both in their classes and in public places. For instance, during my observations

in the college cafeteria, I was shocked that the Filipino salesman talked to me in English, but he used Arabic with Hala. The surprise was that even when Hala replied in English, the salesman continued to talk to her in Arabic as if he refused to accept Hala's dual linguistic identities. I later went to the cafeteria alone to ask the salesman about the rationale behind his linguistic choices with us, and his response was that he identified Hala's Bedouin identity and assumed that she might not be able to fully engage in the conversation with him as in the case with her peers in the college and elsewhere. I found that his statement echoes that of the restaurant waiter, who disparaged participants' linguistic capital, which shows their deliberate associations between language and their interlocutors' ethnic identities. When I asked Hala about the reasons behind insisting to reply in English, she compared her past language learning self and feelings with her present ones as follows:

> **Hala**: In the past, I used to be shy like many of the Bedouin ladies and did not dare to order in English, but my experience in London changed my attitude.

5.4.1 Participants' language investments

All participants except Mai and Rana assert that they invest in language learning through joining private language centres and/ or using online applications that improve their language skills. Hala discusses her language learning experience when she joined a language centre in London as follows:

> **Hala**: I really felt that I benefitted from the course, which boosted my confidence in speaking, maybe because I saw that most of those, who were with me in the class weren't Arabs. A lot were from Spain and France, and there were students who were worse than myself, because I thought that Arabs are the only ones who do not know how to speak in English. I used to feel shy, but in that course the teacher told me that I was better than that Italian lady, and I was surprised because she is Italian, who is supposed to be like them, but I noticed that we are better and at that point, I started to speak fluently.

Hala's teacher in the language centre in London addressed her shyness and lack of confidence by informing her that she is better than her European classmates. As a result, Hala's self and emotions have been transformed during that course through her

encounters with her teachers and peers. In addition to that, she enjoyed the textbook she used at the language centre and found it helpful for communication to the extent that she still keeps it handy. This learning experience contrasts that in her college in Kuwait in which she does not value the textbooks nor appreciates the teachers. Similarly, Khawla is motivated and invested in learning beyond her classroom environment as she joins private language centres in Kuwait to improve her language skills. She indicates:

> **Khawla**: When I joined the college, I started to get motivated to learn and to join a private language centre to improve my language. My brother and cousin have joined me two years ago in that centre to support me in learning. I feel that learning English in the college is better than my experience in school, but it isn't enough, and I need to develop my language in private language centres.

In her statement, Khawla sheds light on the significance of the optional language learning investments and her family's role in supporting her language learning motivation and investment. She also stresses the significance of investing in language learning beyond the classroom spheres by stating that her language learning experiences in school and the college are insufficient for developing her language needs and desires. Moreover, she discusses another optional language learning investment as follows:

> **Khawla**: I chose English to be the language of my phone, iPad, and laptop. Nowadays, people around us started to criticise those, who do not understand English and they look down upon them.

Khawla touches on the autonomous dominance of neoliberalism and linguistic instrumentalism amongst individuals in Kuwait during their everyday social lives. This prominence is evident through her example of shaming those who lack knowledge of English as a symbolic capital. It is interesting to note the contradictory views and beliefs of Khawla and Mai's examples of shaming others, which show their projection of their individual identities, including their desires, needs, and face.

Similarly, Duaa discusses her routine language learning investments in different online platforms as follows:

> **Duaa**: I use online applications like the dictionaries, which teach me new words every day. I also use chat programs to learn from and I follow social media influencers. One of them speaks in English and I get jealous from

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her. I see in her what I aspire to be regarding the fluency in speaking…I sometimes repeat the videos several times and try to translate the words that I don't understand.

Duaa not only relies on dictionaries, but also engages in social virtual chat programs with others to improve her language skills. This shows the significance of social interactions with real others, who enhance her language learning experiences. She also indicates that she finds her ideal language learning self in one of the social media influencers by expressing her feelings of jealousy from that persona, whose linguistic capital motivates Duaa to invest in language learning in order to improve her language skills. Likewise, Hala also accentuates the role of the general others in her language learning trajectory by discussing her social learning experiences with her online chat 'friends', according to her description, who not only boost her communication skills, but also assist her in her college homework. Thus, these individuals have been transformed from being general others to more prominent significant others by taking part in her daily social and academic experiences as follows:

> **Hala**: I use an online application and chat in English with people from different nationalities, who became my friends later. These people teach me English and in turn I teach them Arabic. We also talk about different topics that are of interest to us and they sometimes help me with my homework.

Hala's discussion about her virtual experience, not only sheds light on the way she benefits linguistically from these acquaintances, but also socially and culturally, by exchanging experiences that enrich her social, linguistic, and cultural capital simultaneously. These advantages in Hala and Duaa's online learning experiences demonstrate their ambitions and desires to explore themselves, speak, and be heard beyond their traditional social networks by engaging in new encounters with various general others to assist them in boosting their language skills through these investment experiences.

5.4.2 Summary of Finding 3

Finding 3 presented participants' everyday social language learning experiences outside their classrooms with the general others, who act as significant contributors in structuring

and restructuring their face, desires, and ideological becoming as language learners. The data shed light on participants' social encounters, which incorporate the bright and dark sides of their informal language experiences. Some of them verify their language resistance efforts and desires to preserve their identities by exemplifying their anti-ought-to language selves. Others demonstrate autonomous learning efforts that boost their ideal and ought-to present and future language selves. The data accentuate the ideological and political aspects of English in participants' social lives, both locally and globally, which assists in comprehending their motivation and investment in language learning.

5.5   Summary of Chapter 5

This chapter presented participants' language learning experiences from ethnographic and holistic perspectives through capturing authentic incidents with various social networks in different contexts, situations, and periods. The chapter discussed their personal, academic, and social language learning stances, developments, selves, emotions, face, desires, motivations, and investments. Their stories acknowledge their socially constructed life changing events and relationships with others to highlight their identities, strengths, weaknesses, hopes, and needs. Therefore, the implications of these findings are hoped to present the voices of these silent learners and their social networks, who have been under researched and needed to be heard, especially by language educators and decision makers in the country. The following chapter will offer a deeper theoretical discussion of the findings.

Chapter 6.   Discussion

6.1   Introduction

This chapter discusses the significance of the findings in relation to the existing literature in the field. It also presents the research contributions and addresses the research questions, which provide the original impetus for this study. As indicated in Chapter 1, the main goal of this research is to understand the motivation and investment of a group of six female Bedouin Kuwaiti college-level students in learning English. The study aims to shed light on the intersectional aspects of language learners' motivation and investment whereby the individual, psychological, social, and academic experiences intertwine in nuanced ways.

As demonstrated in Chapter 5, the findings highlight the significance and relevance of several theoretical concepts such as language learners' motivation (Bensons, 2017; Dörnyei, 2005; 2009; Gardner and Lambert, 1959; Ushioda, 2009, 2011), investment (Darvin & Norton, 2015; Norton Peirce, 1995), face (Goffman, 1955), desire (Kramsch, 2006; 2009; Motha & Lin, 2014), agency (Toohey, 2007), capital (Bourdieu, 1977, 1986), and habitus (Bourdieu, 1986; Reay, 2004). These theoretical constructs are combined under the umbrella of 'intersectionality' (Rummens, 2003), which is used as an innovative and expansive conceptual framework that guides and enriches the current study. The notion of intersectionality facilitates researching and comprehending participants as 'whole people with whole lives' (Coleman, 2013) through their complex experiences and connections with various social networks in different periods, events, places, and contexts. Hence, this study argues that employing the concept of intersectionality extends the conceptualisation of language learners' motivation and investment research. Its comprehensive approach allows viewing and integrating the fields of motivation and investment with the under researched concepts of face and desire in this area including participants' language identities. Moreover, studying participants as social beings and as 'people in contexts' (Ushioda, 2011) entails their interactions with, and influence by, various others (Harvey, 2014). However, the present study addresses some conceptual gaps in the literature by researching participants' past, present, and future language selves in formal and informal learning contexts, both inside and outside their classrooms

as witnessed by the researcher, and as articulated by the participants and their social networks.

As stated in Chapter 4, the qualitative, ethnographic, and longitudinal methods of this study support its holistic approach to the notions of learners' motivation and investment. The data have been generated through 68 in-depth interviews and 48 observations over a period of 20 months to present and analyse the experiences of the six research participants, resulting in a total of 116 interviews and observations and approximately 65 hours of recordings and field notes with participants and the various stakeholders involved in their language learning trajectories.

The following discussion is an endeavour to theoretically and conceptually enrich the findings discussed in Chapter 5 with interpretative insights that are supported with the literature to create an integrated picture portrayed through a multidimensional synthesis. The discussion of the findings begins by outlining the theoretical and analytical contributions of utilising Rummens' (2003) notion of 'intersectionality' and Ushioda's (2011) approach of 'a person in context'. The chapter also highlights the influence of participants' social network on their language motivation and investment. Then, the chapter presents various aspects of participants' identities (e.g., chronotopic, social, and emotional) to introduce the study's holistic approach for researching language learners' motivation and investment. Next, the chapter revisits the research questions to accentuate the rationale behind conducting this research, which is understanding language learners' motivation and investment by viewing them as whole people with whole lives. Afterwards, the chapter analyses the integration of the notions of motivation and investment with the concepts of face and desire. Finally, the chapter concludes with a final discussion that calls for conducting future research with holistic views that examine language learners' as whole people with whole lives (Coleman, 2013).

6.2   The umbrella of intersectionality

As indicated earlier, the findings of this research reconceptualise the field of language learners' motivation and investment under Rummen's (2003) notion of intersectionality. Several significant factors that emerge from the data are integrated under this umbrella, which foregrounds the prominence of comprehending them as part of language learners'

motivation and investment. The data demonstrate that the fluid and highly complex notions of language learners' motivation and investment call for a multidimensional exploration that takes into consideration prominent social, psychological, and academic aspects that shape learners' language experiences. These crucial aspects include learners' social class, capital, habitus, agency, face, emotions, desires, selves, influence of others, and the impact of learners' chronotopic, social, and emotional identities. Therefore, intersectionality serves as a conceptual framework that brings forward the complex and multi-layered experiences of participants in learning English. In addition, researching these multiple factors enables us to understand learners as people beyond their classroom environments by examining their language learning trajectories in various periods, contexts, and situations. The goal is to enhance our awareness of their language learning motivation and investment by responding to several scholars such as Norton Pierce (1995) and Ushioda (2018), who point to the lack of comprehensive theories of social identity in the field of language learners' motivation and investment. The current study also acts in response to Benson's (2017) calls, which urge researchers to conduct ethnographic studies on learners as people with rounded lives.

Rummens (2003) introduced the concept of intersectionality to integrate the social differences that influence the lives of individuals. The present study follows a similar spirit by arguing that complex constructs require intricate and expansive conceptual frameworks that account for the interplay of multiple factors in nuanced ways. As such, I focus on participants' social, psychological, and academic experiences to stress their collective impact on their motivation and investment in learning English. The findings demonstrate that the interaction between learners' selves, emotions, social practices, learning experiences, as well as their political, cultural, and language ideologies, and the outcomes of these connections influence their face, desires, motivation, and investment. The data show that participants' past, present, and future selves are shaped through their interactions with others in multiple contexts (inside and outside their classrooms), situations (formal and informal), and periods (past and present). These findings fill the gaps of previous studies, which mostly focused on learners' present and future selves only (e.g., Dörnyei, 2005, 2009; Markus & Nurius, 1986), and which mainly depended on

participants' voices and ignored those of their social networks (e.g., Al-Shatti, 2019; Ferrari, 2013; Harvey, 2014).

6.3 Viewing learners as persons in context with various others in multiple spaces, situations, and periods

6.3.1 Learners as persons in context

As discussed in Chapter 3 and 4, this research responds to Ushioda's (2009) calls for researching learners' motivation qualitatively in order to explore their individual experiences through their activities, social relations, and contexts. Moreover, the current research is also in line with Ushioda (2013) and Consoli and Aoyama's (2019) recommendations to research students' classrooms; however, the findings of this study also cover learners' experiences outside their classrooms to include interactions with various social networks in formal and informal situations that take place in several settings. In fact, one of the major theoretical, methodological, and analytical foundations of this study is the inclusive application of Ushioda's (2011) approach of a person in context. On the one hand, the vast majority of research on language learners' motivation and investment has been conducted quantitatively without exploring the holistic individual experiences of their participants (e.g., Csizer & Lukacs, 2010; Dörnyei, 1998, 2005, 2009; Gardner & Lambert, 1959; Lamb, 2012; Ryan, 2009; Thompson & Erdil-Moody, 2016). Moreover, these studies only took into consideration the macro level of the notion of context, which refers to the country or region of the study. However, they missed the essence of the micro level of learners' contexts, which includes the various environments within and outside their districts including their schools, colleges, homes, and social gathering sites. On the other hand, most of the qualitative research has mainly focused on classroom environments and neglected out of class experiences (e.g., Al-Shatti, 2019; Dörnyei, 1998, 2005, 2009; Ferrari, 2013; Gorham & Millette, 1997; Harvey, 2014; Lamb; 2016; Lamb & Budiyanto, 2013; Muhonen, 2004; Oxford,1998; Ushioda, 1996). Consequently, language learners have been mostly researched as students, not as people with whole lives as confirmed by Benson (2017), Coleman (2013), and Liyanage & Canagarajah (2019). The findings of this study, which highlight the person perspective of language learners, respond to these researchers' calls for conducting ethnographic

studies that shed light on the motivation and investment of the person as opposed to the conventional research on the learner. Understanding language learners as people entails comprehending their trajectories in various contexts, with different individuals, and through several periods.

A person in context approach is not only used as a ground that facilitates our comprehension of the topic under investigation, but also sheds light on how learners are influenced by several factors such as the space, situation, and the individuals they interact with. This study not only investigates participants' formal experiences with their teachers, whether in schools or colleges, but also explores their less formal local and international experiences with others in other settings such as the shops and restaurants. The dynamics of these contexts and the power relations between interlocuters in such situations are different from those observed in formal language classrooms. Moreover, the data show discrepancy between participants' mandatory language learning experiences in the education system and their everyday language experiences in various settings as well as their voluntary language learning efforts, whether in language centres or through online platforms. For example, a formal language classroom has its unique purposes and power relations between the students and teachers compared to an informal language experience with a waiter in a restaurant.

The data highlight the critical impact of contexts including the role of the individuals, who participate in these environments. However, it is important to note that most of the participants value their opportunities to learn and practice English outside their classrooms as they consider them as more valuable and effective than their experiences in their mandatory classrooms. As demonstrated in section 5.4, participants report feeling in control of their optional learning experiences and liberated from the repetitive focus on grammar in their mandatory classrooms. This demonstrates the need to research language learners beyond their classrooms by examining their experiences, not only in other contexts, but also with different individuals. For instance, Hala and Duaa's socialisations with native speakers in the UK and U.S. as well as Dalia's experience in Dubai with the foreigners, are examples of participants' experiences in international contexts, which demonstrate their willingness to communicate with speakers, who use English as a medium of communication. Nonetheless, all participants also emphasise the

dominance of English in various contexts in Kuwait, which not only shows the global supremacy of English in local and international settings, but also accentuates the sense of obligation to speak English as a common language in various contexts around the globe.

On the one hand, the data shed light on Hala and Duaa's enjoyment of their interactions with others in native speaking countries, on the other hand, the findings also demonstrate Dalia's pleasure and gratification when networking with the general others in Kuwait. Moreover, the data reveal the tension between the waiter, who does not appreciate participants' competence in English, and Mai, who resists speaking to him in this language. In addition, the findings show the inconsistent language choice in the conversation between Hala and the salesman, who insists on speaking with Hala in Kuwaiti-Arabic despite her attempts to reply in English. Consequently, comprehending participants' interactions with others for different purposes in various contexts, situations, and periods is key to understanding their ideological views and behaviour in different times and places, as I will explain in the next section.

6.3.1.1 The influence of language learners' social networks on their motivation and investment

The data shed light on participants as agents, who construct and negotiate their language identities through their social environments, whether with their families, friends, peers, teachers, or the general others in public spaces. The findings demonstrate that participants' relations, interactions, and socialisations with various stakeholders shape, and are shaped by their language selves, face, desires, motivation, and investment in language learning. Some participants such as Hala and Khawla are mainly influenced by their families, whereas others such as Rana and Dalia are significantly impacted by their teachers. However, while Duaa shows how the general others (e.g. salesmen and social media influencers) have substantial effect on her motivation and investment, Mai rejects the pressure of all 'others' who advocate the predominance of English as a language of education and communication. Thus, the findings of this study, not only demonstrate participants' multiple identities and roles in several settings and situations, but also

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through socialisations with different people, which sheds light on learners' ideological becoming (Harvey, 2014).

Kramsch (2006, 2009) contends that language learners' desires involve emotional and subjective connections with real or imagined people or communities, which she calls the 'Other'. However, this study takes an extra step by discussing others' influence and lack of influence on participants. In this research, 'others' refer to learners' social networks including any other individuals or communities, both real and imagined. In fact, participants in this study never discussed any imagined others; thus, the discussion only involves real individuals and communities. As indicated in section 3.4.2, the division of others is adopted and adapted from Harvey's (2014) classifications, which encompass the significant, less significant, and general others. Nonetheless, this research eliminates her 'less' significant categorisation as the data demonstrate that the significance of others in participants' networks varies from one case to another. Moreover, while she considers learners' family and friends amongst the significant others, and the teachers amongst the less significant others; the data of this research posit that teachers' influence is as prominent as that of the significant others as they greatly influence participants' motivation and investment positively or negatively. Hence, to avoid these slight variations from one learner to another, the others are divided into two groups: 1. The social milieu, who are part of their daily lives (e.g., family, friends, peers, and teachers) and 2. The general others, with whom they may interact occasionally (e.g., salesmen, waiters, social media influencers, and native speakers). Despite the different labels of these divisions, the findings show that these various others have a strong impact on learners' language trajectories, but this impact varies from one case to another. In the following sections, I will discuss the influence of participants' social environment on their motivation and investment by linking the discussion to the literature in the field.

6.3.1.1.1 The role of the social milieu

6.3.1.1.1.1 Family

The findings show that all the fathers except one (Khawla's father) did not support their children in their language learning experiences. This echoes the findings of Grenfell et

al.'s (1998) study, which demonstrate that fathers played a marginal role in their children's language learning trajectories. Furthermore, the role of the mothers in this study reaffirms Bourdieu's (1977; 1996) research, which recognises the significant role that mothers play in the production and reproduction of cultural capital across generations. Although all the mothers except one (Mai's mother) are incompetent in English, they regret their lack of investment in this language; thus, they morally support their daughters' language learning education in order to achieve the ideal language selves that these mothers desire for their daughters. This reinforces the findings of Van Mensel and Deconinck's (2019: 544) study, which suggest that parents 'desire to save their children from the frustrations that they themselves have experienced' as demonstrated in section 5.2.1. However, with regard to Mai's mother and sister, their constant efforts to motivate Mai, has a countereffect as it contributes to creating her anti-ought-to self, which is a fundamental aspect of the 'other' dimension as theorised by Thompson (2017). According to him, learners with strong anti-ought-to selves are conceptualised as 'dominant' as they push against societal expectations, which represents the more 'submissive' aspect. On that note, in this study, several instructors indicate that numerous Bedouin learners show stronger anti-ought-to selves than other learners. This also resonates with Thompson's (ibid) findings, which suggest that some learners seem to have stronger dominant selves than others, which emphasises the importance of comprehending learners within their contexts including the influence of their social and cultural environments. Accordingly, it is vital to include the 'dominant' feature of this self in order to help language educators comprehend their 'rebellious' learners as described by Lenvers (2016, 2017) in relation to their contexts and social networks. Dörnyei's (2009) L2 Motivational Self System framework not only misses the anti-ought-to self, but also disregards the different sociocultural customs as it follows a universalist approach that ignores cultural differences amongst language learners. Hence, the findings of the current research corroborate those of Thompson (2017), which postulate that the quantitative results of Dörnyei and his colleagues are doubtful as they mainly highlight the 'submissive' element of the ought-to self. Moreover, the present data also echo those of Islam et al. (2013), which argue that Dörnyei's framework only focuses on the 'Western' individualist version that does not recognise the unique influential impact of the desires of others on learners' motivation and investment. For instance, Khawla's

submissive ought-to self developed to satisfy her children's desires for support with their English schoolwork. Indeed, her language learning motivation and investment emerged to fulfil her family responsibilities, and this reiterates Mustafa's (2017) findings, which suggest that his Saudi mother participants were strongly motivated to learn English as a means to help their children.

Previous research in the field mainly focused on the role of parents (e.g., Motha & Lin, 2014; Mustafa, 2017; Van Mensel & Deconinck, 2019) and disregarded the role of other family members. As a result, this study fills this gap by featuring the role of parents in addition to other family members, namely, the siblings, cousins, uncles, and children, who play significant roles in learners' language learning trajectories. For instance, section 5.2.1 has discussed in depth the impact of Khawla's children, Hala's cousin, Dalia's uncle, as well as Rana and Mai's sisters. The findings show that the influence of some family members surpasses the effect of parents; therefore, the data shed light on the positive and negative role of various family members through participants' narratives, their families' affirmations, and the researcher's observations. Observing and hearing from various members of participants' families, not only enriches the study with valuable knowledge about their influence on participants, but also provides extra significant data about their language learning trajectories in relation to their social lives. For instance, Rana's sister discusses her lack of investment in language learning outside her classrooms, and Dalia's uncle talks about his family's lack of interest in language education, especially amongst women.

6.3.1.1.1.2 Friends and classroom peers

The findings of this research resonate with previous studies in the field, which stress the role that learners' friends and classroom peers play in their language learning trajectories (e.g., Al-Shatti, 2019; Ferrari, 2013; Harvey, 2014). The data of this study show that participants' friends have a more prominent role than their classroom peers, who seem to have distant relationships with participants, especially the non-Bedouin peers, as discussed in section 5.3.2. While some participants such as Hala prefer to be independent of their friends and peers, others share their language learning experiences with their friends and peers. For instance, Khawla discusses her friends' critical encouragement

and criticism, which motivate her to increase her language learning investment outside her classroom. Moreover, Dalia declares that she supports her childhood friend Rana in her English homework whenever needed. Mai also states that sharing her classroom experience with her friend Rana motivates her to attend and participate in class. Nonetheless, Rana and Dalia indicate that some of their non-Bedouin peers motivate them to improve their language learning investment in class. This reiterates Aragão's (2011) argumentation that learners' self-esteem improves through positive relationships with their class peers and friends. On another note, the present findings reveal a remarkable form of segregated social networks as a practice amongst participants and other non-Bedouin members of the society as highlighted in section 5.3.2. However, Duaa is the only participant who has a non-Bedouin friend with whom she shares her knowledge of English, while Rana is the only one in the sample, who interacts in class with her non-Bedouin peers. This explains the argument of several teachers, who suggest that such lack of socialisation eliminates various opportunities of exchanging other forms of capital such as English as a linguistic capital, which in turn affects students' language motivation and investment.

6.3.1.1.1.3 Teachers

The findings of this research are consistent with those of previous studies (e.g., Chambers, 1993; Dörnyei, 1998; Ferrari, 2013; Oxford, 1998; Trang & Baldauf, 2007), which suggest that, from the point of view of learners, teachers play key roles in students' demotivation. While these studies show that the demotivating aspects related to teachers include their competence, personality, and teaching methods, they vary in terms of the most valued quality in pupil's views. Yet, these quantitative studies differ from the nature of the present research, which demonstrates that these aspects are valued according to the needs of each individual case. While some participants emphasise their teachers' personalities, others value the impact of their teaching style and competence on their motivation and investment in language learning. On another note, it is worth mentioning that the current findings as well as those of the above-mentioned previous research show that teachers blame learners for lacking the interests, skills, and efforts, and for their low self-esteem, which they attribute to certain social, psychological, and historical factors. Indeed, as an observer researcher and a former teacher, I validate both views, but I stress

the critical role that teachers play in (re)constructing their learners' attitudes towards language learning.

One of the major theoretical contributions of this study is the demonstration of teachers' projections of their own desires and experiences onto participants, which greatly influences their language learning experiences including their motivation and investment. This is in response to Van Mensel and Deconinck's (2019) recommendations to conduct studies that investigate the influence of language teachers on learners and the extent to which they project their own desires onto their students. On the one hand, the data discuss several cases of verbal and corporal punishment, highlight teachers' views, and accentuate learners' experiences with ethnic prejudice, nepotism, corruption, and maleducation. On the other hand, the findings also discuss the positive experiences with some teachers and stress the substantial role that they play in the participants' language learning experiences including their motivation and investment. The data show that the positive role that some teachers play in participants' language trajectories has transformed their language selves and changed their attitudes towards learning English. These findings replicate those of Ferrari (2013: 216), which show that teachers are the 'shapers of the FL learning experience'. In her study, she classifies teachers' skills into professional and human aspects, and asserts that the human elements such as teachers' enthusiasm, empathy, and cultural responsiveness are the 'X-factor or special quality which is required by FL teachers of adults' (ibid: 214). The current findings support those of Ferrari, as my participants appreciate these human elements in their relationships with their teachers.

In the same vein, the findings of this study also corroborate those of Deiro (1996) and Noddings (1992), which suggest that the relationship between students and teachers is the most significant factor for language learners. In their studies, they found that students' motivation, investment, and achievement increase when students have positive relationships with their teachers and vice versa. This resonates with participants' past and present negative and positive experiences with their instructors, who de/motivate them to increase or decrease their learning efforts in class as discussed in section 5.3.3. Similarly, Gardner and Lambert (1972) argue that what distinguishes language learning from other subjects on the academic curriculum is that students' positive attitudes towards those,

who speak the foreign language such as their teachers boosts their desires to learn that language. This is particularly relevant to Dalia for instance, who already features a case of intrinsic motivation, but her positive relationships with her Bedouin teachers, who feature elements of cultural responsiveness, increased her language learning motivation and investment. This case reinforces Noels' (2001) findings, which propose that students' intrinsic motivation is strengthened by perceptions of autonomy and support from the teacher. The case of Rana, however, whose language learning motivation and investment in class has been transformed by instructor Ghada's enthusiasm and empathy, validates Dörnyei's (2009) suggestions that teachers have the potential to play major roles in learners' language learning motivation by supporting them in generating and maintaining their ideal language learning selves. Consequently, this research argues that this vital role of teachers has elements of extrinsic and integrative motivations, which are associated with the notion of ideological becoming (Harvey, 2014).

One of the key findings of the current research is the demonstration of teachers' substantial impact, not only on participants' desires, but also on their face, which mutually affect their motivation and investment. While several studies have discussed language teachers' role on students' language learning trajectories (e.g., Frymier, 1993; Koca, 2016; Nichols, 2006), they disregarded the significant influence of teachers on language learners' face. Therefore, the present research contributes to the field by highlighting the impact of the notion of face and learners' emotions on their language learning motivation and investment. For instance, the fear, embarrassment, and loss of face that Rana, Mai, and Khawla felt during their school experiences with their teachers, not only created gaps with their language teachers, but also affected their attitudes towards learning English as discussed in section 5.3.3.1. Moreover, their fear of losing face has reached other contexts outside their classroom spheres and deprived them from communicating with others in English (e.g., in shops and restaurants). Hence, their past discouraging experiences with their teachers affected their face and shaped their negative feelings and attitudes towards learning and communicating in this language. In addition, the findings show that the effect of teachers not only outreaches other contexts, but also crosses diverse periods of time through participants' past, present, and future language selves (will be discussed in detail as part of learners' chronotopic identities in section 6.3.2).

Thus, unlike Harvey's (2014) research, which categorises teachers amongst the less significant others in language learners' trajectories, this study proposes that teachers are considered as significant others, who highly affect learners' motivation and investment in language learning. These findings echo those of Gorham and Millette (1997) and Trang and Baldauf (2007), which suggest that teachers play a main role in students' de/motivation. In addition, the study's findings also corroborate Van Mensel and Deconinck's (2019) research, which asserts that language learners' desires are influenced by those of their teachers. For instance, the motivated teachers interviewed in this study such as instructor Ghada and Ola indicate that they witness positive changes in their students' motivation, investment, and attitudes towards learning English, while the demotivated teachers such as instructor Ali and Sarah complain about the demotivation and lack of investment with their students. Indeed, the data show that despite participants' individual differences, distinctive familial backgrounds, and their overall unique language learning trajectories, the cases met at foregrounding the substantial influence of teachers on learners' language learning trajectories. This sheds light on the critical role that teachers play as agents who shape their students' language learning trajectories. Hence, researchers in the field of language learners' motivation and investment need to comprehend students and teachers' identities and their relationships in class. This knowledge is also essential for determining the key aspects that impact learners' re/de/motivation and investment (or lack of). However, although, the current research posits that teachers play a major role in learners' language learning motivation and investment, the data also demonstrate that the general others (e.g., waiters, social media influencers) also contribute to structuring and restructuring participants' language learning desires, face, motivation, and investment.

6.3.1.1.1.4 The general others

Harvey (2014) defines the general others as those with whom learners may engage in their lives. In this study, these individuals, who include the salesmen, waiters, social media influencers, and native speakers of English, may represent another linguistic and/or cultural backgrounds. Participants' socialisations with these individuals feature their desires to converge or diverge with them and the findings also demonstrate that some participants are influenced by these general others positively or negatively. For

instance, as discussed in section 5.4, Hala insisted on speaking in English with the Filipino salesman in the cafeteria in order to invest in practicing English to assert her identity as a proficient speaker of the language. By doing that, she benefitted from that foreigner to converse in English in a sociocultural context outside her classroom. This opportunity highlights a unique power structure between that salesman and Hala, who was in a powerful position that allowed her the opportunity to challenge that salesman and to make decisions about her preferred language of communication. However, if that salesman was a native speaker of English in the U.S. or UK for example, the situation might have been different. On that note, with regard to participants' interactions with native speakers, the data show that Duaa's past language learning self hoped to study English in the United States due to her integrative aspirations and desires to be an English language user in the U.S., which stems from her positive contacts with the Americans. Moreover, her present and future ideal language learning selves still aspire to be able to speak fluently with the Americans when she visits the United states. Thus, she is interested in the American culture and features favourable attitude towards learning in the American community. This example validates Masgoret and Gardner's (2003) following argumentation:

> [T]he integratively motivated student is one who is motivated to learn the second language, has an openness to identification with the other language community, and has favorable attitudes toward the learning situation.

> (Masgoret & Gardner's, 2003: 128)

Duaa's case contradicts the controversy over Gardner's (1985) integrative motivation, to show that this type of motivation is still relevant to some learners as it supports their desire to adopt 'the features of another cultural community' (Gardner: 2010:175). Nevertheless, Duaa's case also supports Dörnyei's (2009) dispute that we can replace the term 'integrative' with 'integration' to extend the association with an external body of second language speakers, who are not necessarily native speakers. For instance, as shown in section 5.4.1, Duaa also finds her ideal language learning self in one of the Kuwaiti social media influencers, who speaks English fluently, which motivates her to invest in improving her language skills. Yet, the motivating experiences of Hala and Duaa with the various general others they encountered, do not correspond with Mai's negative experience with

the waiter as discussed in section 5.4 The way the waiter stigmatised participants' shyness and lack of confidence in speaking evoked Mai's anger and resistance to integrate with that person, who was discourteous and prejudiced in his attitude with her and the rest of the participants.

The discussion of this section not only enriches Harvey's (2014) approach of language learners' ideological becoming regarding the influence of others by trying to reach out to a wider social network and listen to their own voices, but also accentuates the connection with their contexts and periods of their language experiences. Therefore, the following section discusses an area that has been neglected in the field, which is Blommaert and De Fina's (2015) theory of learners' chronotopic identities. The discussion of participants' space and time is part of their ideological becoming by shedding light on their past, present, and future language learning selves through their socialisations with others in various contexts and periods.

6.3.2 Learners' chronotopic identities

As indicated in section 3.2.2, previous quantitative research (e.g., Dörnyei, 1998, 2005, 2009; Gardner & Lambert, 1959; Ryan, 2009) has oversimplified language learners' motivation and investment and failed to provide a comprehensive analysis that integrates the cognitive and sociological aspects of language learning. These studies, which mainly depended on questionnaire data were conducted at a single point in time and did not account for changes and fluctuations in learners' motivation and investment overtime. They also generated generalisable findings, which disguise individual unique characteristics and differences by hypothesising certain cause-effect relationships between specific variables. Consequently, this study, not only takes into consideration the impact of context on learners' language learning motivation and investment, but also stresses the significance of time on their identities. The present research reiterates Norton (2001) and Jeeves' (2013) calls that stress the need to investigate learners' past, present and future language identities; however, this study takes an extra step by researching participants' chronotopic identities (Blommaert & De Fina, 2015). Although this approach emphasises Bakhtin's (1981) connection between time and space, the current enquiry takes this line further by incorporating Ushioda's (2011, 2018) theme of a person in

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context and Harvey's (2014) reinterpretation of Bakhtin's (1981) ideological becoming and her division of the other. The integration of these approaches facilitates exploring participants' motivation and investment through various others, contexts, and periods.

The findings demonstrate that although participants' past selves are part and parcel of their present and future selves, their agency, and desires to maintain or improve their language learning de/motivation and investment (or lack of) is key to comprehending their ideological becoming. For instance, on the one hand, despite the continuous encouraging efforts spent by Mai's family, teachers, and friends, she still maintains her past resistance towards learning and practising English as a language of communication. On the other hand, the desire, motivation, and agency of other participants such as Hala have transformed her past habitus and boosted her investment in language learning. Hala exemplifies a case, who has been influenced by her mother and their special circumstances that allowed them the opportunity to live in a native speaking country. Despite their prolonged stays in the UK, her past shy self took a long time to change, which shows the strong impact of habitus on language learners' social behaviour, including their willingness to communicate with others in various contexts. Therefore, although participants' past habitus and their cultural, social, and symbolic capital play vital roles in their language learning trajectories, there are also other channels that redirect language learners' paths, motivation, and investment. The findings of the current research refute Bourdieu's (1977,1986) predeterministic theories of social and cultural reproduction presented in section 3.4.5, as the data discuss several participants, who have managed to transform their language selves, which were shaped by their past capital, habitus, and attitudes towards language learning.

Nevertheless, the findings also show that participants' past and present language selves are critical as they highly affect their future language learning trajectories. This increases the responsibility, not only on learners, but also on their social networks, especially their teachers, whose impact on their students outreaches other contexts outside their classroom environments. For instance, the data show that the roots of Mai's English resistance go back to her fearful experience with her schoolteacher, who used verbal and corporal punishment with her students. Moreover, Duaa's desire to major in English in the United States, and her family's rejection in order to save face amongst their social

network, has redirected her present and future paths as she chose to major in another field at a different context, which has also changed her future career. Duaa's case clearly demonstrates the connection between and the impact of her social network, space, time on her language learning desire, motivation, and investment. Thus, comprehending the influence of these aspects, which encompass other significant salient concepts such as their capital, habitus, and face is essential for providing comprehensive theory about language learners' motivation and investment.

The discussion of learners' chronotopic identities stresses the significance of their language selves, which is an area that has been discussed extensively in the field of language learners' motivation and investment (e.g., Deci & Ryan, 1985; Dörnyei, 2005, 2009; Higgins, 1987; Markus & Nurius, 1986; Thompson, 2017). However, these studies discuss future selves (e.g., possible, ideal, ought-to, anti-ought-to selves) and disregard the present and past selves, which are key to comprehending learners' language selves' developments. For instance, in order to understand Khawla's desires and future ought-to language learning self, we need to understand her past anti-ought-to self with her schoolteachers as well as her past and present learning experiences and challenges. This also applies to the rest of the participants, whose language trajectories are determined by their past, present, and future selves. Indeed, the findings of this research accentuate the connection between learners' chronotopic identities and their language learning selves with others in various contexts.

The discussion of participants' chronotopic identities brings to the fore the impact of other significant aspects of their identities on their language learning trajectories. On that note, the following sections discuss the influence of participants' social and emotional identities on their language experiences. This is by shedding light on their language desires, motivation, and investment in relation to their social identities, which include their gender, religion, and social class. Then, the subsequent section also examines the influence of these factors on participants' willingness to communicate, shyness, shame, fear of judgement, and pride of their social identities.

6.3.3 Learners' social and emotional identities

In addition to participants' chronotopic identities, the data accentuate the influence of their social and emotional identities on their language identities as exemplified in their formal and informal language experiences in various situations and events. This section discusses the connection between these forms of identities based on the data, which demonstrate significant effect on participants' language learning desires, motivation, and investment. The section also illustrates the way learners' identities develop through various events and situations. Based on that, the argument includes participants' language experiences in their schools, colleges, language centres, and daily life encounters.

The current study's data validate Segalowitz et al.'s (2009) argumentation that language learners' motivation is influenced by the interaction between their feelings and beliefs about their social identities. The findings of this research accentuate the impact of participants' social and emotional identities on their language trajectories, which incorporate various social factors, namely their religion, social class, and gender in interaction with their emotions. Therefore, the discussion of these social and emotional identities facilitates comprehending their connection with participants' face, desires, motivation, and investment in language learning, and this is through their social roles and behaviour in various contexts and situations with several others.

6.3.3.1 Learners' social identities

While several studies (e.g., Al-Abed Al Haq & Smadi, 1996; Atay & Ece, 2009; Kim, 2003; Mohd-Asraf, 2005; Shaaban & Ghaith, 2003) emphasise the connection between language acquisition and learners' religion, the current findings do not show this link except with Mai, who deliberately associates between the two variables and shames others for speaking English and giving up Arabic as the language of the Qur'an. This suggests that the rest of the participants do not consider learning English as a threat to their social identities, and this reiterates the findings of Elyas (2008), Anbreen (2015), and Mustafa (2017), which stress that their participants do not report that learning English affects their national identities, but it fosters their knowledge and cultural capital.

Regarding participants' social class, the current study adapts the lenses of several researchers, who will be discussed in this section, as they theorise class structure according to various criteria (e.g., financial resources, ethnicity, culture), which will be elaborated on below. Based on Labov's (1966) financial categorisation of class (e.g., income, occupation, and education), the participants' families fit in the middle class. Although most of participants' parents have not completed their higher education, they have relatively high income either due to the special allowances offered to the Kuwaiti nationals by the government, or due to other commercial business that they practice unrelated to their education. However, the current research also implements Heath (1983) and Bourdieu's (1991) theories of social class, which not only categorise social class, but also differentiate between its layers based on participants' social and linguistic practices. Thus, the data imply that there are intra-middle-class variations amongst participants as highlighted during the observations that reveal participants' intricate micro social differences, not only through their unique individual ways of living, behaving, and their interests in various forms of capital (e.g., cultural, linguistic, symbolic, etc.), but also through their stances with their speech and interlocutors, which resonates with Kiesling's (2009) findings. For instance, based on these criteria, the findings show that Hala, Duaa, and Khawla are from the more established middle-class group, who are also more invested in language learning due to certain life events and transitions that shaped their attitudes towards learning and practicing English outside their classrooms (e.g., travelling and living abroad, exchanging capital with other cultural and social groups). This also suggests that language learning investments outside the classroom are demonstrations of participants' willingness to communicate in various contexts. Moreover, these participants also have friendly epistemic and interpersonal stances towards learning English and its speakers both native and non-native. This highlights their deliberate associations between learning English as a form of cultural capital and their relationships with its speakers.

Some of the present findings replicate those of Bourdieu (1984) about social and cultural reproduction by showing the transformation of capital and habitus across the families of some participants. Yet, other families show different scenarios that contradict Bourdieu's theory, which only focuses on Marx's (1988) division of 'class in itself' and neglects 'class

for itself' as discussed in section 3.2.6.1.2. Therefore, the findings of the current research combine the former and latter types by integrating participants' financial and social class experiences with their agency, desires, subjective perceptions of their life interests, and their social behaviour. This fills the gap in the field, which lacks research that investigates social class 'for itself' by discussing class through social groups and their distinct experiences and activities, both inside and outside their educational contexts. As Block (2017) suggests, the vast majority of research in the field has investigated language learners in their schools and colleges, which are contexts that do not accurately reveal learners' social class and behaviour. Indeed, the current exploration in multiple contexts and through various situations both formal and informal uncover participants' social class, which influences their language trajectories.

The findings of this study demonstrate that the cases of Dalia, Rana, and Mai represent a lower group of middle class. This is not only due to their distinct economic and social resources, but also based on their unique social behaviour and life conditions and events. For instance, for financial reasons, these participants did not have the chance to frequently travel abroad compared to Hala, Duaa, and Khawla, which is an example of class reproducing habitus (Bourdieu, 1984). However, Dalia travelled once to Dubai and this experience allowed her the opportunity to interact with individuals from other cultures, which broadened her horizons about the global dominance of English. Moreover, the childhood friends Dalia, Rana, and Mai are restricted by their limited social network compared to the rest of the participants, which seems to affect their cultural capital and habitus. For example, Rana and Mai, who are best friends, are negatively affecting each other's language investments outside the classroom and their willingness to communicate with others in public. In addition, the observations show that their friend Dalia is the only member of her social network, who communicates with others in public, which shows her agency to create change amongst her social environment. In fact, these three participants are less invested in learning English outside their classrooms compared to the rest of the participants. Furthermore, the parents of these participants including Mai's mother are unable to motivate their daughters to learn English outside their classrooms. This is similar to Grenfell et al.'s (1998) findings, which demonstrate that social class includes macro issues such as gender as well as other micro aspects such as parental involvement

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in reproducing cultural and social capital. In their study, mothers carried most of the activities related to parental involvement in schools, whereas fathers played a marginal role. On that note, it is worth mentioning that in the current study, none of the parents except Khawla's father and Mai's mother were able to assist their daughters in their language trajectories, but they also failed to motivate them to invest in this language. This demonstrates that participants' social environment does not always influence their capital and habitus, which supports Sealey and Carter's (2004) proposition that language learning is not limited to learners' inheritance of capital and habitus, but also involves their own desires, agency, motivation, and investment. Although the concepts of cultural capital and habitus are useful tools for understanding participants' social and cultural diversity, the findings show that these notions should be incorporated with other significant factors such as participants' agency, desires, de/motivation and investment (or lack of) in language learning.

On a similar note, in addition to participants' social class, the data stress the impact of their ethnic affiliations and gender on their language trajectories. For instance, Duaa's male influential family members rejected her ambition and desire to study English in the U.S. for not corresponding with their Bedouin strict traditions, which forbid women from living abroad alone. Moreover, Hala emphasises that her Bedouin community disapproves of women, who speak with strangers in the presence of their male guardians, which decreases their chances of communicating with others willingly in public whether in Kuwaiti-Arabic or English. Furthermore, it is evident that all participants' mothers, except Mai's mother, lack the knowledge in English as a linguistic capital, which limits their daughters' access to this skill. This also leads to reproducing this lack of interest in learning English amongst other members of the family, which is an issue that is confirmed by several participants and their social networks such as Dalia's uncle and Rana's sister as discussed in section 5.2.1. These examples demonstrate that ethnicity and gender can be emergent features of social customs in various contexts, events, and situations. In addition, these findings also echo Bultler's (1990, 1999) notion of performative identity, which promotes certain social behaviour and roles that are culturally constructed and imposed on others. Besides, the data also implement Butterworth's (2008) argumentation about the flexibility of gender identities by demonstrating that although participants' social

identities are socially constructed, they are not fixed personal traits as they can be transformed through the influence of others over time through their agency, desires, motivation, and investment. These findings fill the gaps, not only in the field of language learners' motivation and investment, but also in the Kuwaiti Arabic literature, which lacks research that discuss the connection between language learning and women's position and role in the society. Accordingly, the findings allow us the opportunity to view social class in the field as an aspect that unfolds through life events, transitions, experiences, and relations with others rather than a static category or structure. This also shows that social class is different from, yet interrelated with other identity dimensions such as gender and ethnicity, which echoes Block's (2017) culturalist approach to identity and social class. This also reiterates Heller et al.'s (2016) notion of 'ethno-class', which demonstrates that class is influenced by ethnicity and based on cultural more than economic differences. Thus, the findings of this research contribute to this body of research by presenting a unique perspective of social class in the Kuwaiti-Arabic context through the six participants, who exemplify distinct features of social and emotional identities.

As indicated in section 3.4.4, the current findings contradict previous studies (e.g., Dörnyei, 2005, 2009; Gardner & Lambert, 1959; Higgins, 1987; Markus & Nurius,1986), which focus on emotions as personal rather than social characteristics that affect learners' motivation and investment in language learning. Therefore, the following section demonstrates that emotions are socially constructed forces that transform language learners' motivation and investment, which responds to Butler (2017) and Liyanage & Canagarajah's (2019) calls for researching language learners' trajectories in relation to the social dynamic nature of emotions. This is by showing the discursive nature of emotions that are constructed sociohistorically and affected by learners' contexts and social interactions with others.

6.3.3.2 Learners' emotional identities

The findings feature a connection between participants' social and emotional identities. The data show that there are salient emotions that are structured and restructured by participants' interactions with others in various periods, contexts, and situations. These

emotions include their pride of social identities, fear of judgement, shyness, and shame, which are emotions that manifest themselves in participants' social identities in certain events, transitions, and socialisations with others. The data show that most of the participants demonstrate shyness, not only in their behaviour, but also in their willingness to communicate. As articulated in section 3.4.4, participants' shyness reflects Mohammadian's (2013) findings, which discuss the Middle Eastern concept of shyness as a desirable feature that is favoured amongst women. However, his quantitative research only depends on self-report questionnaires without capturing real social interactions between participants and other individuals in various contexts and situations. Accordingly, the findings of the current study fill this gap by demonstrating that participants are shy indeed, but their shyness varies from one context to another and depends on the audience, events, and situations. For instance, Rana seems more active in her language classroom with her favourite instructor Ghada compared to other instructors, while she avoids speaking in other contexts with the general others. This variation demonstrates that language learners' shyness can be mitigated when they establish rapport and trust with others, especially their language instructors. Other participants such as Hala and Dalia are shy around their male instructors as they remain inactive unless the teacher asks for participation. This type of shyness might be due to the gender segregation that participants were and are still experiencing in their social and academic trajectories. This issue is confirmed by the male Bedouin instructor Adel, who duplicates Mohammadian's (2013) findings by stressing that his Bedouin students do not volunteer to answer questions in class and some of them perform well in written exams despite their shyness in class.

The data also show that the participants are influenced by several events in their language trajectories as in the case with Hala, whose circumstances forced her to communicate with others in English during her stay in London. Initially, Hala used to feel embarrassed and avoided speaking with others in English by counting on someone to translate for them. Nevertheless, she later desired to be independent of the translator, which encouraged her to invest in learning English and increased her willingness to communicate with others in public, not only in the United Kingdom, but also in Kuwait upon her return. This shows that this event has gradually shaped Hala's social and

emotional identities. Similarily, Duaa's positive socialisation experiences with the Americans in her frequent visits to the Unites States also contributed to boosting her desire and pride of adopting English as a language of communication with others. These examples confirm Romo's (2015) affirmation that individuals' reactions to events form and shape their identities. This also reiterates Norton's following statement:

> identity construction takes place when the learner has access to the communities of practice and is thus given resources and opportunities for participation.

(Norton, 2000:85-86)

On another note, the findings also highlight participants' feelings of shame in communicating in English for multiple reasons. On the one hand, Rana and Khawla, for instance, talk about their fear of being judged by others if they speak in English inaccurately, which grows their embarrassment and prompts their shame in practicing the language. Consequently, to avoid losing face, Rana prefers to remain silent around others to prevent any potential embarrassments, while Khawla's desire to replace her emotions of shame with pride, motivates her to increase her language learning investments. Rana's case replicates Barcelos' (2007) findings, which suggest that most core beliefs and habitus resist change and this deprives some shy learners like Rana from communicating with others in another language. However, Khawla's case sheds light on learners' motivation and investment to confront their anxiety about social pressure and others' expectations. The two cases, nevertheless, are motivated differently by their desires to save and maintain face amongst others.

On the other hand, Mai demonstrates another association between language and shame as she tends to shame others, especially Kuwaitis, for speaking in English at the expense of their mother tongues. Mai's belief that others are abandoning their heritage language for gaining a powerful language, namely English, instigates her shaming attitude. Moreover, the incident discussed earlier in previous sections with the restaurant waiter, who shames her and the rest of the participants for lacking the fluency, increased Mai's shaming attitude and pride of her social identity. The data show that Mai's resistance to practice English stems from her associations between language and others, whether her language teachers or the citizens, who adopt English as a language of communication.

This resonates with Kramsch's (2009) psychoanalytic theory of self and the other in language as she asserts that learners' language desires are linked with the language of the other.

The present findings demonstrate that emotions are grounded in participants' past and present selves, which affect their future selves. This research combines participants' past, present, and future selves to problematise previous studies (e.g., Dörnyei & Ushioda, 2011; Higgins, 1987; Macintyre et al., 2009), which solely focus on emotions in relation to possible and future selves. Moreover, several researchers, such as (Aragão, 2011; Barcelos, 2007; Miccoli, 2003) discuss students' avoidance to speak in classrooms as they view them as judgmental environments that arouse their fear of criticism amongst their teachers and other classmates. Nevertheless, there is insufficient research which investigates learners' emotions outside the classroom; accordingly, this ethnographic study takes an extra step by exploring participants' complex emotions both inside and outside their classrooms.

The following section revisits the research questions, which provided the impetus of this research.

6.4   Revisiting the research questions and findings

The main research question of this thesis is the following:

How can we understand the motivation and investment (or lack of) of female Bedouin Kuwaiti college-level students in learning English from complex and intersectional perspectives?

The goal of this question is to comprehend the motivation and investment of female Bedouin learners by addressing the following sub-questions:

1. What is the role of learners' social environment and learning experiences in their motivation and investment in learning English? (**Finding 1** + **Finding 2** + **Finding 3**)
2. Does the concept of 'face' influence learners' motivation and investment? If so, how? (**Finding 1** + **Finding 2** + **Finding 3**)
3. Does the notion of 'desire' contribute to the conceptualisation of learners' motivation and investment? If so, how? (**Finding 1** + **Finding 2** + **Finding 3**)

It is clear that the three sub-questions are collectively answered through the following three findings that were discussed in Chapter 5:

Finding 1: The impact of family and friends on participants' language learning trajectories

- The influence of family
- The influence of friends

Finding 2: Participants' mandatory language learning experiences in the education system.

- Institutional policies
- The impact of classroom peers
- The substantial role of teachers

Finding 3: Participants' social language experiences outside their classrooms.

It is worth noting that these findings have been formulated in this order based on their prominence in the data, which also demonstrate the connection between these findings. The overall objective of these findings is allowing us the opportunity to understand language learners as people rather than students only, by investigating their experiences with various others, contexts, situations, and periods. Therefore, the following sections highlight the importance of the research findings in relation to the research questions.

The first sub-question investigates participants' motivation and investment by exploring the role of their social environment and learning experiences (social and academic) inside and outside their classrooms. It has been repeatedly stated throughout this thesis that the goal is to embrace a holistic approach, which views language learners as 'whole people with whole lives' (Coleman, 2013). The second sub-question sheds light on the impetus of this research by examining whether or not the concept of face influences participants' language learning motivation and investment. Consequently, the findings demonstrate a significant connection between participants' face and their language trajectories and discuss the relationship between these concepts in order to enlighten language educators

to better understand their learners. The third sub-question enquires about the contribution of the notion of 'desire' in the field of language learners' motivation and investment. The data not only reveal intricate relationships between participants' desires and those of their social environments, but also demonstrate significant connections between their face, language desires, motivation, and investment. These prominent links are suggested to reconceptualise the field of language learners' motivation and investment as will be shown in the following discussions.

With respect to the first research sub-question and based on the research findings presented in **Finding 1**, **Finding 2**, and **Finding 3**, participants' milieus play important roles in shaping their face, desires, motivation, and investment. As previously stated throughout the thesis, one of the major contributions of this study is emphasising the voices of participants' social networks, who show prominent contributions in participants' ideological becoming. Thus, hearing their voices facilitates comprehending participants' language trajectories from other perspectives to enrich the scope of the study. Moreover, while participants' family members, friends, classroom peers, and the general others with whom they interact in their daily lives shape participants' language trajectories, the findings show that the role of teachers is crucial in their language paths. As stated in section 5.3.3, and stressed earlier in this chapter, language teachers play key roles in structuring and restructuring language learners' selves, desires, face, motivation, and investment. Hence, since **Finding 1**, **Finding 2**, and **Finding 3** discuss participants' language experiences with various others in multiple contexts, these findings partially answer the first research sub-question about the role of participants' social environment in their language learning motivation and investment. Furthermore, these findings accentuate the prominence of understanding language learners as people in different contexts through their chronotopic, social, and emotional identities, which interact with those of their social networks.

The first research sub-question also enquires about the influence of participants' learning experiences on their language motivation and investment. **Finding 2** answers this question by highlighting participants' mandatory learning experiences in the education system, while **Finding 3** responds to this question by shedding light on participants' social

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language experiences outside their classrooms. Most of the previous research in the field (e.g., Canagarajah, 1999; Dörnyei, 2018; Lamb & Budiyanto, 2013; Skilton-Sylvester, 2002) disregarded learners' language experiences outside their classrooms. Nevertheless, the findings of this study demonstrate that participants consider their language experiences outside their classrooms as more meaningful and valuable than their obligatory experiences in the education system. This adds extra support to **Finding 2**, which demonstrates that language classrooms in the mandatory education system can be viewed as sites for practicing power relations between the relatively vulnerable students and their educational institutions. In these contexts, language learners are, not only obliged to learn a language that they do not necessarily desire to learn, but they might also be motivated to invest in learning English as a compulsory subject that determine completing their degrees. This suggests that previous studies conducted on language learners' motivation and investment, which only counted on students' experiences inside their classrooms cannot be reliable nor accurate as they need to include other optional learning contexts in order to explore learners' genuine interests (or lack of) in the target language. Rana for instance, lacks the language learning motivation and investment outside her class, which negatively affects her social language experiences. This example, demonstrates that language motivation and investment should not be studied out of context and also suggests that language learners' motivation and investment should be viewed through Goffman's (1974) concept of frame, which facilitates our comprehension of learners' frames and boundaries of their own attitudes and social behaviour. Furthermore, this notion also allows us to move from the macro relatively rigid geographic contextual analysis to a micro intricate and situated analysis that examines language practices and social activities within language learners' complex and dynamic idiosyncratic experiences.

With respect to the second and third research sub-questions, which investigate the potential of the concepts of face and desire in reconceptualising the field of language learners' motivation and investment, the following section will initially discuss the prominence of integrating the fields of motivation and investment in future research. Then, these fields will be incorporated with learners' face and desires in order to highlight the significance of their intersection and the way they redefine the field. This section will

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respond to the second and third research sub-questions, which did not have specific findings that focus on answering them in depth as they were omnipresent within the data. Therefore, this matter deserves special attention to accentuate the prominence of face and desire in reconceptualising the field.

6.5   Comprehending language learners' motivation and investment through their face and desires

The findings of this research demonstrate that language learners' motivation should be studied through Bonny Norton's (2001) construct of investment as the two fields complement each other. As indicated earlier, the data show that there are some participants, who are both motivated and invested in language learning, which increases their willingness to communicate, whereas there are others who are either demotivated and not invested or motivated, but not invested in learning and practicing the target language. For instance, on the one hand, Hala and Duaa's motivation to improve their English language is boosted through their investment in language learning, especially through their extracurricular learning efforts, whether through the online applications or their language practices in their visits to native speaking countries such as the UK and the U.S. On the other hand, Mai is demotivated and lacks investment, whereas Rana is motivated to learn English in order to save face with others, especially in public space, but she is not invested in language learning outside her classroom. These findings demonstrate that learners' motivation and investment are crucial in understanding their language learning trajectories. In her studies, Norton Pierce (1995) and Norton (2013) postulates that the sociological construct of investment is created to supplement the psychological aspects of motivation and to accentuate learners' commitment in relation to their social worlds. The present findings corroborate these studies, which show that language learners could be motivated; yet they may have little or no investment in the target language, whether inside or outside their classrooms. However, this study also adds the demotivation aspect as exemplified in Mai's case, which lacks investment as a result of her demotivation in language learning. Language learners' demotivation and lack of investment are relatively under researched areas that received little attention by scholars in the field. Therefore, the findings of the current study discuss these aspects in

relation to participants' social environments, and the influence of context and time. This is to shed light on these aspects from the perspective of participants and their social networks including their teachers.

The present findings also reveal the significance of researching language learners' desires and face as they demonstrate prominent associations with their motivation and investment in language learning. As a result, the current section also discusses the need to combine the notions of motivation and investment with the concepts of face and desire, which are interconnected notions that require further attention in the field. Several researchers (e.g., Motha & Lin, 2014; Piller & Takahashi, 2006) reconceptualise learners' motivation as *language desire* to include the complex multifaceted internal and external forces that affect language learners. The findings of the present research support these studies, but they also show that learners' desires and those of their networks can originate from their language learning face standards, which substantially affect learners' motivation, and investment. The data indicate that the desires of participants' families influence their daughters' desires, motivation, and investment, both positively and negatively. For example, while the desires of Hala's mother, Khawla's children, and Dalia's uncle have positively increased participants' language learning investments, Mai's case demonstrates that her family's desires and pressure as well as her teachers' negative influence, not only shaped her demotivation in language learning, but also structured her anti ought-to self and her desire to resist and maintain her mother tongue instead. Accordingly, the notion of desire, not only includes learners' desires to learn another language, but also incorporates their desires not to learn these languages. These anti-desires, not only apply to Mai, but also include Rana, who does not wish to invest in learning English outside her compulsory language classrooms. These findings are in line with those of Noel (2001), who suggests that learners, who study English because they are forced by their social environments would generally be less sensitive to the autonomy controlling/supporting division than those, who learn it out of their own free will.

This research critiques Kristeva's (1980) definition of desire as the need for identification with others; yet, it implements Kramsch's (2009: 14) theorisation of desire in language as 'the basic drive toward self-fulfillment' and as a concept that is 'close to affect, but in a more concrete sense than just emotional reactions or metaphysical illuminations of the

soul' (ibid: 16). It is worth noting that the notion of desire is discussed in its myriad directions in the data. For instance, there are participants, who desire learning English as a popular language of communication that enables them to communicate with others. Nevertheless, there are also other participants, who do not desire learning and practicing this language; instead, they desire to resist English and embrace Kuwaiti-Arabic to preserve their identities. Thus, the notion of desire is not limited to learners' desire to learn the target language to conform with others only, but it also includes their desires to resist the ideological and political desires of others in their networks. This shows that learners' desires are affected in myriad ways by those of their networks. For example, Duaa is motivated to study English in the U.S., but her significant male figures are against that, due to their desire to save face amongst their community, who disapproves of allowing women to study abroad alone. This resonates with Norton and De Costa's (2018) dispute that language learners may have the desire to learn a language, but their classroom or society's actions might demotivate them, which could negatively affect their language learning investment. This is particularly true, not only for Duaa, but also for other participants such as Rana and Mai, who discuss their counterproductive experiences with their families and teachers. Rana and Mai talk about the negative practices of their schoolteachers (e.g., employing verbal and physical punishment), which negatively shape their lack of investment. Mai discusses her family's desire and efforts to encourage her to learn and speak in English versus her true desire to challenge the predominance of this language. Their disagreement seems to lie in their face standards as the family considers English as a prestigious language, whereas their daughter Mai embraces her mother tongue and criticises those, who speak in English.

Consequently, the data of this study show that learners' motivation, desires, and investment in language learning are not only influenced by their milieu, but also by the face images associated with practising the target language. The findings stress the integration between language learners' motivation, desires, investment, and Goffman's (1955) concept of face by demonstrating that several learners' are de/motivated and (lack the) desire to learn and invest in language learning in order to maintain, enhance, and save their face with their social networks. For instance, Khawla's motivation to increase her investment in learning English is triggered by her desire to maintain her face amongst

her children and friends, while Hala's motivation stems from her desire to enhance her face during her interactions with others. These findings corroborate those of Dörnyei's (2001) research, which state that individuals desire what ensures better outcomes. Therefore, the findings of the present study establish the link between the concept of face and learners' desires to protect and maintain their face with others, which greatly affects their language learning motivation and investment. Accordingly, the key theoretical contribution of the findings of this thesis is the integration of the fields of language learners' motivation and investment with the under researched notion of desire and the concept of face. These fields are proposed as influential forces that contribute to the conceptualisation of language learners' motivation and investment.

Overall, what emerges from investigating the motivation and investment of the six female Bedouin Kuwaiti college-level participants is that their experiences are idiosyncratic and cannot be generalised to others. Indeed, this study calls for conducting research that explores language learners' motivation and investment from a holistic approach by viewing them as unique 'whole people' with whole lives (Coleman, 2013).

6.6　Towards a holistic view of language learners' motivation and investment through the perspective of whole people with whole lives

As indicated throughout the thesis, this study follows Taylor's (2013) argumentation that language learners should be studied as complete individuals because realising what motivates learners requires a deep understanding of these people. Nevertheless, the findings of the current research take her dispute further by highlighting learners' experiences as 'whole people' (Coleman, 2013) through their chronotopic, social, and emotional identities. As previously demonstrated, the language learning motivation and investment of the research participants is theorised, analysed, and discussed using a holistic approach that does not limit them to being students or language learners only, but it extends its comprehensive lens to examine their social, psychological, and academic worlds. Researching learners as whole people involves their whole identities with different others and in various periods, contexts, and situations to better understand their language learning motivation and investment from diverse aspects. This discussion resonates with Van Mensel and Deconinck's (2019) following argumentation:

> If we wish to focus on the whole person rather than the learner, we must include research on language learning motivation that does not simply look into the generalizability of the L2 learner/user population, but instead reveals the complexity and variation of an individual's unique trajectory.

(Mensel & Deconinck, 2019: 536)

The current study's approach of researching language learners as people also follows Ushioda (2011) and Benson's (2017) calls to conduct ethnographic research that focuses on the person as opposed to the traditional research on the learner. The previous sections have already discussed the unique language learning trajectories of the research participants including their interactions with various others in distinct times, settings, and situations to mirror the research objectives. This research reiterates Coleman's (2013: 29) argumentation, which states that 'we need to focus on individuals and their trajectories, identifying patterns but not adopting a determinist perspective'. Accordingly, this study acknowledges the commonalities and discrepancies amongst the research participants as part of the holistic understanding of their idiosyncratic language experiences.

6.7   Summary of Chapter 6

To conclude, this chapter has discussed the research findings through a plethora of theoretical constructs. The discussion suggests that participants' language motivation and investment are idiosyncratic as they represent their individual trajectories that stem from their personal, social, emotional, and educational experiences. The following chapter, reviews the implications of the current discussions, outlines the study's reflections and contributions, and offers directions for future research.

Chapter 7.   Conclusion

7.1   Thesis summary

This study has shed light on the motivation and investment of six female Bedouin Kuwaiti college-level students in learning English. The research has highlighted the influence of participants' identities on their language learning motivation and investment and offered a way of researching motivation and investment using a complex intersectional conceptual framework that encompasses various aspects such as ethno-class (Heller et. al, 2016), gender (Diamond & Butterworth, 2008; Gal, 1991), capital (Bourdieu, 1986), habitus (Layder, 1997), face (Goffman,1955), emotions (Qi, 2011), desires (Motha & Lin, 2014; Van Mensel & Deconinck, 2019), agency (Ahearn, 2002; Benson, 2017), motivation (Ushioda, 2011; Lamb, 2016), and investment (Norton Peirce, 1995; Norton & De Costa, 2018). In addition, this ethnographic study reconceptualises the field of language learners' motivation and investment by highlighting the relevance of desire and face, which remain under researched concepts in this field. As articulated in Chapter 5 and 6, the contributions of these crucial notions demonstrate that learners' motivation and investment are fluid and influenced by their desires and face as well as those of their social environments, which facilitates our understanding of the field. Therefore, while the following section discusses the various contributions of this study in great details, it should be noted here that one of the major conceptual strengths of this research is approaching the field of language learners' motivation and investment from an intersectional perspective through which language learners are presented as individuals with whole lives through their interactions with others in various contexts, periods, and situations. This research has stressed the value of researching language learners as social beings, whose experiences are structured and restructured by other individuals in diverse circumstances.

Methodologically, this study has also demonstrated that language learners' motivation and investment are intricate areas that should be investigated qualitatively through various approaches that explore learners' experiences with others in real life situations and environments. The ethnographic methods employed in this study have been suggested as alternatives to the typical questionnaires and/or the self-reported interviews

that mainly shed light on learners' views about their classrooms. Consequently, this study has enhanced research in the field by accentuating other environments and by highlighting the voices and impact of other individuals in learners' language trajectories.

In **Chapter 1**, I outlined the research rationale, framed the research problem, introduced the academic contributions, presented the research aims and questions. Then, in **Chapter 2**, I provided a brief introduction about Kuwait's history, society, and demography. I mainly focused on Bedouins to elaborate on their lives in the past and the present and to highlight the absence of studies that focus on Bedouin women. In this chapter, I also informed readers about the political, social, cultural, religious, and academic situation amongst Bedouins in Kuwait. In addition, I discussed the cultural prominence of Arabic and English in the country. Next, in **Chapter 3**, I introduced the guiding literature and the theoretical frameworks that scaffold this study. I critically engaged with research on language learners' motivation and investment and presented the concept of intersectionality, which guides several salient theoretical frameworks and concepts such as the notion of desire, face, cultural capital, habitus, ideological becoming, and social and ethno-class. In the following chapter, namely **Chapter 4**, I outlined the research design and discussed the methodological decisions and the philosophical standpoints that underpin the evolution of the empirical facets of this research. I also provided a detailed account of the data generation and data analysis procedures and highlighted the selection of the participants. Moreover, I reviewed the study's challenges and highlighted the relationship between me as a researcher and the participants. In addition, I acknowledged the research limitations and introduced the ethical considerations and guidelines followed in this research. In **Chapter 5**, I presented and analysed the key research findings using a thematic approach that also highlighted participants' voices and those of their networks. I supported these findings by data generated from interviews, observations, and field notes. Then, in **Chapter 6**, I discussed the findings in light of the existing literature, answered the research questions, and moved towards a holistic understanding of research on language learners' motivation and investment.

In this chapter, I discuss the contributions and implications of the study, reflect on my doctoral journey, and suggest areas for future research.

7.2   Contributions of the study

There were several theoretical, methodological, pedagogical, social, and political contributions for this study. To start with, as stated previously, the theoretical contributions of this study sprang from its holistic method, which responded to Coleman's (2013) 'whole people, whole lives' approach. Indeed, this study stressed researching language learners as whole people rather than focusing on them as language students. This research enriched previous conventional approaches adopted in the field by integrating and complementing their theories with other under researched areas in the field (e.g., face and desire). In addition, one of the major theoretical contributions of this study stemmed from its comprehensive adaptation of the essence of Ushioda's (2011, 2018) approach of 'a person-in-context'. As already explained in the previous chapters, the participants of the current study were researched as people with multiple identities through their interactions with others in various periods and contexts. Thus, this study considered the macro and micro levels of the notion of context to include various environments and experiences with different individuals, periods, and situations. Moreover, this study enhanced the field, which mainly focused on learners' future selves, by exploring participants' language trajectories over time through their past and present experiences as well as their future aspirations. The micro-level investigation of this study demonstrated the way participants' identities are formed and transformed through the influence of various contextual and chronotopic aspects, which were in dynamic interaction with their language selves, face, desires, motivation, and investment.

Methodologically, this research critiqued the usual quantitative research in the field, which adopted standardised questionnaires without doing justice to language learners' complex and dynamic motivational experiences. As a result, the current study challenged previous research through its qualitative approach that followed an ethnographic method, through which participants and their networks were invited to share their personal, social, and academic lives, not only via interviews, but also through observations. In various contexts, these interviews and observations authenticated each other to deliver robust analysis and discussions that boosted the theoretical contributions of this study. Furthermore, this research adopted Stelma et al.'s (2013) views on researcher's intentionality and researching as an intentional activity in that I made covert and overt expressions during

this project about my research intentions. Following this practice also increased the research reflectivity and reflexivity, which in turn improved the trustworthiness of this project.

In addition to the theoretical and methodological contributions discussed above, this study offered pedagogical contributions to the field by discussing the prominence of the transmission of participants' capital and habitus through their learning and social experiences in their educational institutions, homes, and communities. This was achieved by demonstrating how these environments structured and restructured participants' identities, which profoundly affected their face, desires, motivation, and investment. Besides, this research addressed the shortcomings of previous studies, which ignored the impact of several stakeholders on learners' trajectories and focused on the views of specific groups such as the students or teachers. However, the current study gave various members of participants' social networks (e.g., teachers, family, friends, and general others) the voice to facilitate our comprehension of the topic under investigation. On another note, this research also sheds light on the significant consequences of several routines practised in participants' educational institutions, and which highly influence their attitudes towards learning English (e.g., corruption, verbal, and physical punishment). As far as the positive practices are concerned, this research stressed the prominence of establishing healthy relationships between language learners and their teachers, who were suggested to play major roles in participants' language trajectories.

Lastly, although the field of language motivation and investment remains at the heart of this research, it also offered social and political contributions that were integral to the topic under investigation. For instance, this study discussed an underrepresented students, whose voices have been neglected both socially and politically. The ongoing social and political conflicts between the different social and political parties in the Kuwaiti society including the Bedouins have increased the social and cultural gaps between them and decreased the options of exchanging knowledge. Hence, the findings discussed some cases, who suffered from ethnic prejudice, which is a critical issue that needs to be addressed in the country and elsewhere in the world. Moreover, as indicated in Chapter 2, the current research enriches the Kuwaiti literature, which lacks studies that focus on the academic trajectories of female Kuwaitis in general and the Bedouin women in

particular. Therefore, the present study led a pioneering step towards researching the motivation and investment experiences of this group in learning English, which is a global language that is popular in the country and around the world.

7.3   Research implications

The current research has the following implications for various stakeholders, namely, language learners, language educators, policy makers, and future language motivation and investment researchers.

<u>Implications for language learners</u>

This study demonstrates that language learners should be viewed as whole people with whole lives (Coleman, 2013), which implies that the field of language learners' motivation and investment is undefined, idiosyncratic, and multidimensional. Indeed, while this study sheds light on the language trajectories of the research participants, it does not attempt to generalise their individual experiences on others. This study, not only challenges previous quantitative research in the field, which did not view learners' personal experiences, but also stresses the significance of comprehending language learners' chronotopic, social, and emotional identities. In addition, while the goal of this study is to deliver the voices of a group of language learners, it also encourages current and future language learners to critically engage in their own experiences by expressing their personal emotions, desires, and aspirations. Being articulate about their own realities including their challenges and needs allows their social environments the opportunity to assist them accordingly. Moreover, this research also advocates for building constructive dialogue with others in learners' social networks, especially their language teachers in order to negotiate significant matters related to their language experiences such as their desires, face, motivation, and investment efforts. Furthermore, this study promotes for embracing the positive and negative aspects of language learners' past and present language selves and experiences with others in order to clarify their visions, motivation, and future selves.

Implications for language educators

In addition to language learners, the present study has implications for language educators. As discussed in the findings, participants' previous language education experiences had significant impact on their language selves, face, desires, motivation, and investment. This research highlights the prominence of enlightening language instructors in all stages of language education about their vital influence on their students. Language educators are advised in this study to be mindful of their communications and socialisations with their students by raising their awareness of their double-edged swords as influential members in learners' language trajectories. This study proposes that language teachers should assume that their students have different capital and habitus, given their background differences and unique experiences. Therefore, teachers are encouraged to embrace their students' distinct abilities, build rapport with them, cultivate autonomous learning in their classrooms, and prepare their learners to seek language learning opportunities outside their classrooms. In the same vein, language teachers are also reminded about the significance of providing their students with diversified learning strategies that can assist them in integrating different language skills. Furthermore, this study stresses the prominence of sustaining learners' face, especially in class by considering their sensitivity and shyness around their teachers and classmates. Indeed, the findings of this study direct instructors to develop cultural awareness by learning about their students' social and cultural backgrounds so that they can deal with them considerately. Lastly but most importantly, language educators should acknowledge that students' motivation and investment are multidimensional and that requires mindfulness about their social, psychological, and emotional needs and identities.

Implications for foreign language policy makers in the education system

Policy makers in the education sector should actively engage students in co-constructing non-conflicting policies that protect their identities. For instance, in this study, several participants complain about physical and verbal punishment and discuss the negative impact of discriminating between the low and high achievers. Others criticise their teachers' ethnic prejudice, teaching style, and talk about their dissatisfaction with their English textbooks and syllabi. As a result, one of the major implications of this study is

the need to culturally train and educate English instructors to better deal with students from different backgrounds. Moreover, educational institutes should provide their learners with the necessary support by facilitating several socialisation opportunities, through which they can express their needs and challenges and discuss their desires. Obtaining language learners' feedback and contributions will be valuable, not only for resolving difficulties, but also for motivating them and improving their learning experiences. In this regard, since English is a language that is compulsory in the education system in various parts of the world, policy makers should take into consideration learners' cultural values and beliefs. While the education system strives to advocate for English as a global language of communication, influential staff in the education sector should also improvise opportunities that actively involve students in the learning process. Engaging learners' can be achieved by linking their social and cultural interests with their educational materials to activate their schema, increase their motivation, and improve their investment in language learning. Finally, this study joins a growing body of research (e.g., Al-Shatti, 2019; Lamb, 2016; Ushioda, 2013), which discusses the challenges of motivating language learners despite the global importance ascribed to English and the momentum of teaching and learning this language worldwide. Therefore, language educators and policy makers need to drastically improve their teaching objectives and strategies to meet the local and global demands of the target language. Yet, this should be in alignment with maintaining the heritage languages, which should be valued even by foreign language teachers in order to preserve language learners' face and pride in their mother tongues. Doing so could minimise ideological tensions between English and local languages, an area that was highlighted by some participants in this study, who resist investments in learning English.

<u>Implications for language motivation and investment research</u>

The current investigation of participants' language experiences demonstrates that there is more to learn from and about the trajectories of other language learners. Several ethnic groups are still underrepresented, and further ethnographic research can depart from the present theoretical, methodological, and pedagogical foci to explore the motivation and investment of other language learners. While this study focuses on female Bedouin Kuwaiti college-level participants, other research can explore the experiences of learners,

who represent other nationalities, ethnicities, age, and gender groups in different contexts to better understand the idiosyncratic trajectories of various language learners. The discussion of the testimonies and experiences of language learners as whole people with whole lives is crucial to conceptualise their language motivation and investment through the impact of their social, emotional, and chronotopic identities.

7.4   Research reflections and my doctoral journey

Throughout my doctoral journey, I, as a researcher, and a former English instructor, have been the key persona that has impacted, and been impacted by, this research. My doctoral research experience can be best described as a challenging and courageous step towards bridging the gaps between myself as a *Hadhari* member of the Kuwaiti society, an English instructor, a researcher, and the research six Bedouin participants, as well as their social networks. As a *Hadhari* citizen, I was placed in a defensive position with the participants and their social milieu, who initially questioned my intentions and goals. Many of them were initially cautious with me because they worried that I might be prejudiced with them as they were anxious of being stigmatised. However, I kept assuring them that the goal of this study is to amplify their voices and shed light on their experiences, not only as students, but also as individuals belonging to an under researched ethnic group. As a former teacher of English, I tried to minimise my subjective attitude about learning this language with my participants by stressing that this study was being conducted to explore their true views and experiences in learning the language. I also aimed to disregard my previous professional and personal experiences with Bedouin students in order to more effectively explore participants' personal stories about their motivation and investment. As a researcher, I sought knowledge about the topic under investigation, but I underestimated the potential complications of investigating what might be perceived by some as a sensitive topic that highlights social divides and segregations between the Bedouins and the *Hadhars* in Kuwait. Yet, I believe that conducting this research has created a valuable learning experience that enriched my knowledge as a person, researcher, and teacher. Therefore, I hope to enlighten and inspire my fellow colleagues, both locally and globally. My transition from being a teacher with certain set of beliefs required a deep shift in my identity to a novice researcher, who seeks knowledge in education and applied linguistics research. Immersing myself in numerous readings

and with my participants has allowed me the opportunity to develop my perceptions and co-construct knowledge with them, which helped me reveal my biases and embrace the 'other' both in my research and life. I also realised throughout this study that I should promote comprehending language learners as whole people with whole lives rather than treating them as students with limited identities that restrict them to their classroom contexts, teachers, and classmates. Furthermore, learning about the intersubjective experiences of each individual learner has diminished my tendency to associate certain identities, attitudes, habitus, or capital to specific groups. Instead, I started to base my opinion according to what I witness from others. Thus, this research has reshaped my own attitude and beliefs, which I hope to convey as a researcher, teacher, and human being.

All in all, my doctoral journey has taught me perseverance, resilience, unpretentiousness, and candidness with others, whether my participants or other researchers in the field, with whom I shared and exchanged knowledge. Throughout my research experience, I enjoyed and learned from my participations in various conferences, workshops, and seminars, both inside and outside the UK, which allowed me the opportunity to engage with a wider community of practice, whose feedback contributed to the development of this project.

7.5 Directions for future research

The current research opens various doors for further future research in the field. To start with, as indicated earlier, research on language learners' motivation and investment can possibly be extended to cover different age, gender, ethnic groups, more identities, and various contexts. Moreover, in order to create a wealth of data for future comparative studies, research on Bedouin learners could be expanded by conducting other investigations in different countries. This study can also be supported by future research that compares between students in public and private learning institutes to investigate the role of teachers as language providers and their practices in classrooms. In addition, while this research has employed the notion of intersectionality to view various salient social and psychological aspects related to language learners, other researchers can use different theoretical and methodological approaches that can enrich the field with novel

perspectives. Novice researchers can also research the impact of their own roles, positions, and identities in relation to their participants' language motivation and investment during and after the research process.

Methodologically, on the one hand, the present data can be reanalysed using distinct lenses and approaches to view learners' motivation and investment from different perspectives. For instance, other researchers can approach the current data via narrative analysis, though which they can revisit participants' language trajectories in greater depth and further investigate other micro aspects that were neglected in this study. On the other hand, future longitudinal studies could target learners over longer periods of time to follow-up with their language learning self-developments. Lastly, future research can also target larger sample sizes and explore the link between learners' language achievement and their motivation and investment.

7.6   Concluding statements

This doctoral thesis has investigated the motivation and investment of six female Bedouin Kuwaiti college-level students in learning English from a networked holistic perspective to view them as whole people with whole lives (Coleman, 2013). The intersection of various salient social, emotional, and contextual aspects has highlighted the significance of the concept of face and the notion of desire as influential elements that reconceptualise language learners' motivation and investment. While this research aimed to introduce the language learning experiences of the six participants, it also sought to enlighten language instructors and raise their awareness about the covert aspects of students' language trajectories in order to better comprehend their motivation and investment. Participants' unique identities were elucidated in this research through the influence of others within their social environments and the impact of space, time, and context. Researchers and language instructors have several chances to investigate the stories of other language learners by building rapport with them in a humble attempt to listen to them, understand them, and assist them amiably.

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Appendices

Appendix 1: Sample of data analysis

Interview with Hala's mother

Me: how was H's experience with learning English in schools?

S: In Grade 1, her teacher was very nice, and she made her love the subject. In Grade 2, she had another teacher, who made her hate the subject to the extent that the girl hated the subject and honestly, the girl failed, she barely passed it. In the middle school, she had another teacher, who was very sweet, and she was the one who made her like the subject and became clever and she moved on and continued and regained her confidence and started to like English again. **(Role of teacher)**

Me: What is your role in H's experience in learning English? Were you able to help her?

S: I tried to encourage her, and I tried to review for her, and that's it, I am trying to help her and that's it. (**Role of family**)

Me: Were you able to understand the syllabus.....

S: no of course

Me: or was it too hard for you?

S: Of course, because in Saudi we didn't study English until secondary stage. So, I didn't have a background. I only helped her at the beginning, and then I tried to encourage her to work by herself and ask her teachers. I used to go to the teachers to ask them to help her and explain things to her and that's it.

Me: So, did you feel that you wanted to help more, but you couldn't?

S: I lack this culture and I didn't want my daughter to be limited to my level. Instead, I wanted her to improve; that's why I used to ask the teachers to help her and if it's OK if they pass her and I supported them in anything they thought is helpful such as grounding her for the sake of improving her level. **(motivation- agency to change-Activities inside school)**

Me: **Was this done only with the English teachers?**

S: Yes, because I was able to help her with the rest of the subjects, but I lacked the background that could assist me with the English subject.

Me: Why do you encourage your daughter to learn English?

S: I get stuck in certain situations and I get furious, and I say to myself, If I were able to express myself in English, I would've been able to explain my situation and accomplish what I wanted to. If I had the knowledge of English, I would've passed this issue. **(Cultural capital)**

Me: is this in Kuwait or overseas?

S: Even in Kuwait.

Me: how?

S: Even when I used to go to my doctor's appointments in the private sector during my pregnancy, I used to get frustrated and furious because sometimes, I wanted to say something to the nurse, but I couldn't deliver the information. In the past, there were no computers, but I managed to work with the computer and learn about technology, but English was difficult for me and I couldn't learn it. Honestly, learning it when you're old is very difficult. Those who couldn't use the computer were considered ignorant, but I tried to cop and thank God I managed, but with English, I honestly couldn't. That's why I don't want my daughter to face what I faced, especially that English is the current global language. Thus, I don't want my daughter to stop, and I encouraged her to study, join a language centre and complete her education and I am trying. **(English as a global language)**

Me: How about when you travelled to the London, how was the experience? **(activities outside the classroom)**

S: At the beginning, we had translators and my daughter used to feel shy last year, she used to feel shy if she made any mistake, but I used to tell her that it's OK if she makes a mistake because we all make mistakes. For instance, if you want to prepare coffee or tea, you would definitely make mistakes and learn eventually. I used to tell her that there is no problem, learn, talk, mama talk.

REFLECTIONS after Khawla's 2nd class + Rap Up for interviews

Me: I noticed in today's class that you were more active and participated a lot. What is the difference today?

K: because it was quiet and there weren't much people in the class

Me: there is a student you used to say that she tries to sound complicated and educated and shows off a lot.

Me: Was she present today?

K: No she wasn't

Me: So, because she wasn't present, the atmosphere got better?

K: maybe also because there were a few girls in the class and the teacher also liked it because she felt that the students that might be participating with me in my research are less (laughing), didn't you notice that?

Me: has the teacher changed in her attitude compared to the previous class?

K: no she was the same, but because of the low number of students I was encouraged to participate.

Me: is it because it is less noisy?

K: Her problem is that she sometimes doesn't see us all and gets to focus on a certain side rather than another, and I don't like to call her Ms., Ms. to initiate participation. So, I raise my hand, and if she sees me, I will participate, otherwise I will remain silent. **(to emphasise the significance of maintaining proper eye contact between the teacher and students, K won't participate unless the teacher looks at her and allow her to speak)**

Me: Have you noticed that she focuses on the high achiever students or those who would like to participate in the class?

K: No,no , sometimes she says something again in order to allow the silent students to participate in the class, especially those who sit in the back, but she mainly focuses on the left side of the class.

Me: is it because the students on this side participate more for instance?

K: no, no she is like that, she focuses on this side more, I don't know but her eyes usually gaze at this side more, maybe, I don't know.

Me: The most active students in today's class is you and another student.

K: The one who was wearing white?

Me: Yes

K: but this girl god bless her seems originally clever, I guess, I guess. (**K feels that her classmate who was active in class is 'originally' clever to show that she was linguistically well established and has a better language than hers**)

Duaa's first class observation

- **I observed the first class for Duaa with X teacher on 14/3/2018 at 16:00.**
- Teacher starts the class by taking attendance.
- No ice-breaker
- Teacher starts the class by asking students to open the book on p. 11, which was a HW.
- Teacher asks them to volunteer to read.
- Students raise hands
- Teacher explains certain abbreviations like BTW → by the way and also discusses the formal and informal ways.
- Duaa sits in the front row and concentrates on the book
- Teacher asks students to read from the book and answer the question
- Teacher saw a student without a book + busy with her phone, blamed her very politely.
- Teacher asks students to volunteer in answering questions
- Teacher asked me to tell her who the student is and insisted when I refused. I told her that I cannot tell her who the student is to protect her confidentiality and I promised the student not to inform her teacher so that she can be comfortable.
- 35 students attended the class
- Teacher tried to involve even the quiet student in class activities.
- Teacher encourages students to feel free and go to the bathroom.
- Most of the class instruction is in English, but the teacher still uses Arabic sometimes when she asks students if they have any questions.
- Duaa remained silent and did not participate, but was focused on writing notes.
- Teacher announces that she will give students 5 minutes to work alone, but she interrupts in less than two minutes.
- Teacher mainly involves students who volunteer to take part in answering the questions on the exercises of the books.
- Teacher translates some new vocabulary to students from English to Arabic.
- A student asks the teacher to repeat her explanation and the teacher does that happily.
- There are some students at the back row, who were busy with their cell-phones although the teacher has already asked them not to do that.
- Duaa was busy answering the questions on the book and never participated in the class.

- Although Duaa has previously informed me that she participates more in this class compared to other classes, she still hasn't participated at all, and this could reflect what she has previously indicated in one of our interviews that she doesn't find the book or the syllabi taught in our college useful.
- Before we entered this class, we saw each other at the car park, and she showed me the textbook that she studied from when she was enrolled in a private language course. She was impressed and interested in the book and showed me some exercises that she found very useful. What's interesting is that she kept the book with her although the language centre informed her that she can get a refund for the book when she returns it, but she hasn't because she loved it and was interested in further learning from that book, which she kept in her car for easy access.
- Duaa's peer who sits next to her and another colleague told the teacher that they are doing their internship in the morning, which makes them exhausted; therefore, they asked her to bare that in mind as they wished to spend less time in class and have less number of exercises to work on during the class.
- Teacher gives the students time to work and started to pass by the students to check if they need help.
- Duaa answers the questions alone and her peer who sits next to her is weak in English as she has previously failed in this course with another instructor.
- Students at the back are chatting, while being cautious not to get busted because they were also busy with their cell-phones and weren't actually, answering the questions.
- Teacher tries to engage the students by asking them to provide her with the formal synonyms of certain words such as "tell" and "give".
- Duaa has participated toward the end of the class in a low voice without confidence and provided a synonym "come".
- When student asks the teacher any questions, these questions are asked in Arabic.
- Duaa asks her classmate.
- Teacher asks students to email her the bonus HW.
- Class ends at 4:50

Feedback from Duaa

- One of the things that Duaa likes about this teacher is that she doesn't embarrass students by hyper-correcting their mistakes.
- Duaa mentioned that this class is not boring
- Duaa mentioned that her peer, who sits next to her is not motivated to do the HW

Appendix 2: Manchester Metropolitan University's fieldwork ethical approval letter

Manchester Metropolitan
University

Faculty of Arts and Humanities
Research and Knowledge Exchange

Manchester Metropolitan University, Room 123, Geoffrey Manton Building, Rosamund Street West, Off Oxford Road, Manchester, M15 6LL, UK

Name Hanan Altarah
Department Languages, Linguistics and Info Communications

28 February 2018

+44 (0)161 247 6673

Dear Hanan

Re: Ethics Checklist

Project Title: The motivation and Investment of Female Bedouin Kuwaiti College- Level Students in Learning English

I am pleased to inform you that your Ethics Checklist has been approved unconditionally. This part of the research can now begin.

Yours sincerely

Katherine Walthall
Research Group Officer

Tel: +44 (0)161 247 6673
Email: k.walthall@mmu.acuk
Research and Knowledge Exchange Office
Room 123 Geoffrey Manton Building

cc.   Dr Rob Drummond

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Figure 7-1 MMU's ethical approval letter

Appendix 3: The Public Authority for Applied Education and Training's fieldwork ethical approval letter

THE PUBLIC AUTHORITY FOR APPLIED
EDUCATION & TRAINING

الهيئة العامة للتعليم التطبيقي والتدريب

Language Centre
English Language Unit

Granting Permission for Ms. Hanan Altarah to Conduct her PhD Fieldwork at the

Ms. Hanan Altarah, a PhD candidate from the Department of Languages, Information and Communications at Manchester Metropolitan University, UK, was granted permission by the dean of _____ and the head of the Language Centre at the Public Authority for Applied Education and Training, Kuwait, to conduct a research fieldwork _____ and to report her findings in her thesis.

The English Unit at _____ will facilitate the researcher to conduct her research fieldwork in Kuwait.

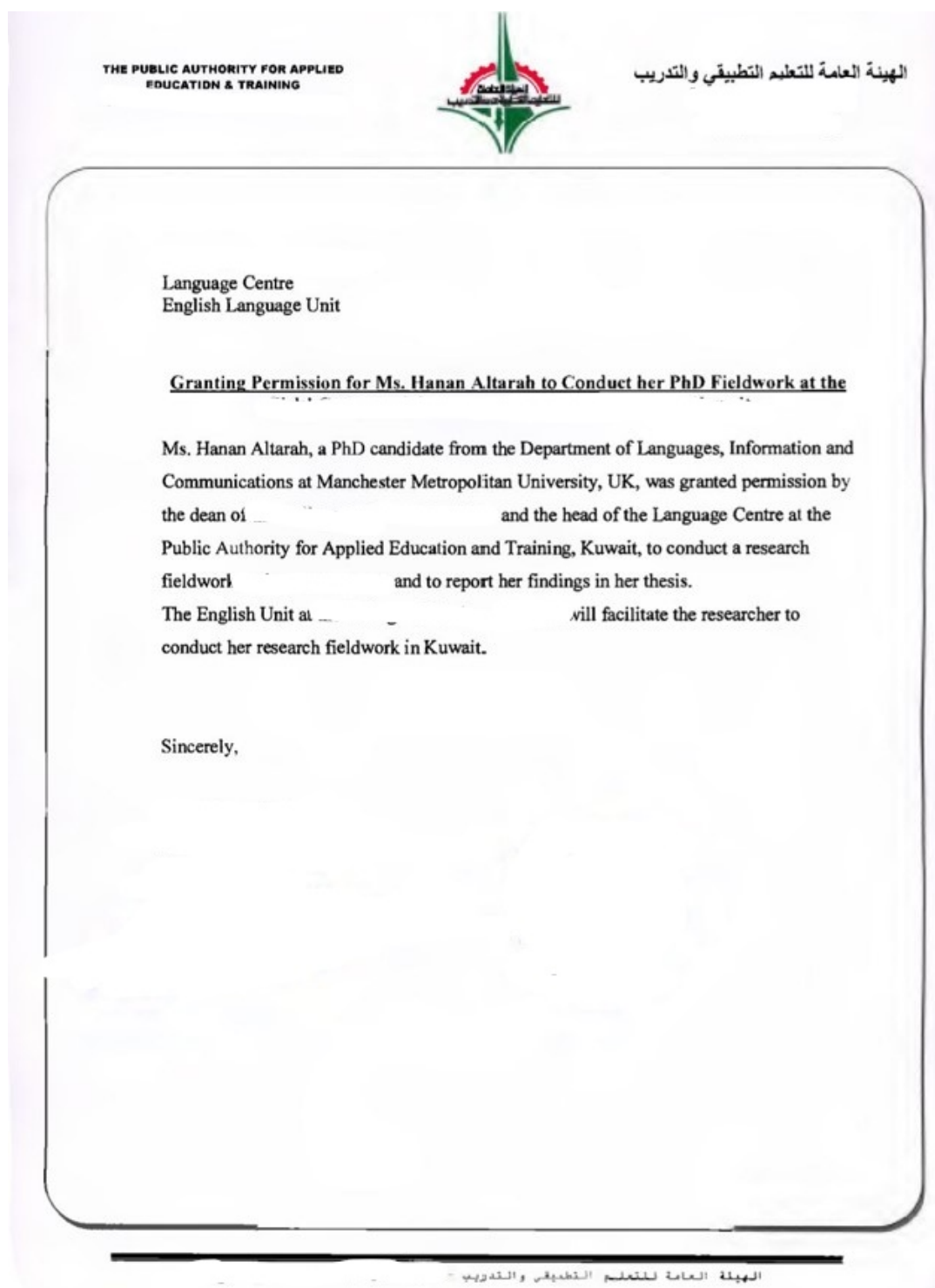Sincerely,

الهيئة العامة للتعليم التطبيقي والتدريب

Figure 7-2 PAAET's fieldwork approval letter

Appendix 4: Participant information sheets

I have created three invitation forms: one for the students, another for their friends and family members, and a last one for their teachers. These forms were presented in English and Arabic versions.

Participant Information Sheet

Hanan Altarah
PhD in Applied Linguistics
Geoffrey Manton Building
Department of Languages, Information and Communications
Manchester Metropolitan University

Tel:

Invitation to Participate in a PhD Research Project

The Motivation and Investment of Female Bedouin Kuwaiti College-Level Students in Learning English

Date:…………………..

Dear **student** candidate/

You are invited to participate in a PhD research study entitled 'The motivation and investment of female Bedouin Kuwaiti College-level students in learning English'. The research aims to explore students' motivation for learning a second language (L2) and their learning efforts, and will be conducted by Hanan Altarah, a PhD candidate from the Department of Languages, Information and Communications at Manchester Metropolitan University, UK.

This research is an opportunity to explore the L2 motivation and learning efforts of these students, who will share their personal L2 learning experiences in order to help teachers to better understand and deal with students, who have similar backgrounds.

I am kindly asking you to take part in this research as I believe that you can provide valuable insights because you are involved in L2 learning and I am interested in learning

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about your experience, which can be significant to the investigation.

Please be informed that participation is voluntary, and that you can withdraw from participation in this research at any time without giving a reason in writing, email or telephone, but any data collected up-to the withdrawal point will be retained for the study. If you decide to take part in the study, I will ask you to sign a form giving your consent to participate in the research, and you will be able to keep both, a copy of this information sheet, and the consent form.

The research study will be conducted between March 2017 and December 2018, and will draw on information provided by teachers, students, family members, and friends. This study will involve focus group oral interviews with students, a maximum of four class observations, up to three sessions of one-to-one interviews with students, one or two oral interviews with family members and friends (interview questions will be sent to participants in advance). Each interview will take up to one hour and will be audio recorded with participants' permission. Please note that all the information generated and recorded will be kept strictly confidential and will be used solely for research purposes. Any information provided by participants will be anonymised, and participants will not be identified in any publications. Also note that all the recorded data will be stored either on a computer at the University which is password protected or in a locked filing cabinet.

For the success of this research, you are kindly requested to provide honest responses as there will not be any foreseeable disadvantages or risks of participation except for your time, which the researcher will be attentive to. There are no immediate benefits in taking part in this study, but your participation may assist in providing an account of the experiences of students, which could be similar to or different from the experiences of various language learners in Kuwait and around the world. I will send you a summary of my findings upon completion of the research. These findings will be part of my PhD thesis, and may be discussed and published in local and international presentations and conferences.

Researcher: Hanan Altarah (Manchester Metropolitan University, UK)
For more information or any questions, please contact the researcher at 17100088@stu.mmu.ac.uk

If you have any complaints, please contact my Director of Studies at k.badwan@mmu.ac.uk or/and the Faculty Head of the Ethics Professor Hannah Smithson at h.l.smithson@mmu.ac.uk

Thank you.

Hanan Altarah
PhD in Applied Linguistics
Geoffrey Manton Building
Department of Languages, Information and Communications
Manchester Metropolitan University

Tel:

Invitation to Participate in a PhD Research Project

The Motivation and Investment of Female Bedouin Kuwaiti College-Level Students in Learning English

Date:…………………..

Dear **family member/ friend** candidate/

You are invited to participate in a PhD research study entitled 'The motivation and investment of female Bedouin Kuwaiti College-level students in learning English'. The research aims to explore students' motivation for learning a second language (L2) and their learning efforts, and will be conducted by Hanan Altarah, a PhD candidate from the Department of Languages, Information and Communications at Manchester Metropolitan University, UK.

This research is an opportunity to explore the L2 motivation and learning efforts of these students, who will share their personal L2 learning experiences in order to help teachers to better understand and deal with students, who have similar backgrounds.

I am kindly asking you to take part in this research as I believe that you can provide valuable insights because you may have a direct/indirect influence on the L2 learning of the student candidate and I am interested in learning about your experience with her, which can be significant to the investigation.

Please be informed that participation is voluntary, and that you can withdraw from participation in this research at any time without giving a reason in writing, email or

telephone, but any data collected up-to the withdrawal point will be retained for the study. If you decide to take part in the study, I will ask you to sign a form giving your consent to participate in the research, and you will be able to keep both, a copy of this information sheet, and the consent form.

The research study will be conducted between March 2017 and December 2018, and will draw on information provided by teachers, students, family members, and friends. This study will involve one or two oral interviews with family members and friends. Each interview will take up to one hour and will be audio recorded with participants' permission. Please note that all the information generated and recorded will be kept strictly confidential and will be used solely for research purposes. Any information provided by participants will be anonymised, and participants will not be identified in any publications. Also note that all the recorded data will be stored either on a computer at the University which is password protected or in a locked filing cabinet.

For the success of this research, you are kindly requested to provide honest responses as there will not be any foreseeable disadvantages or risks of participation except for your time, which the researcher will be attentive to. There are no immediate benefits in taking part in this study, but your participation may assist in providing an account of the experiences of students, which could be similar to or different from the experiences of various language learners in Kuwait and around the world. I will send you a summary of my findings upon completion of the research. These findings will be part of my PhD thesis, and may be discussed and published in local and international presentations and conferences.

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For more information or any questions, please contact the researcher at
17100088@stu.mmu.ac.uk

If you have any complaints, please contact my Director of Studies at
k.badwan@mmu.ac.uk or/and the Faculty Head of the Ethics Professor Hannah
Smithson at h.l.smithson@mmu.ac.uk

Thank you.

Hanan Altarah
PhD in Applied Linguistics
Geoffrey Manton Building
Department of Languages, Information and Communications
Manchester Metropolitan University
Tel:

Invitation to Participate in a PhD Research Project

The Motivation and Investment of Female Bedouin Kuwaiti College-Level Students in Learning English

Date:…………………..

Dear **teacher** candidate/

You are invited to participate in a PhD research study entitled 'The motivation and investment of female Bedouin Kuwaiti College-level students in learning English'. The research aims to explore students' motivation for learning a second language (L2) and their learning efforts, and will be conducted by Hanan Altarah, a PhD candidate from the Department of Languages, Information and Communications at Manchester Metropolitan University, UK.

This research is an opportunity to explore the L2 motivation and learning efforts of these students, who will share their personal L2 learning experiences in order to help teachers to better understand and deal with students, who have similar backgrounds.

I am kindly asking you to take part in this research as I believe that you can provide valuable insights because you may have a direct/indirect influence on the L2 learning of the student candidate and I am interested in learning about your experience with her, which can be significant to the investigation.

Please be informed that participation is voluntary, and that you can withdraw from participation in this research at any time without giving a reason in writing, email or telephone, but any data collected up-to the withdrawal point will be retained for the study. If you decide to take part in the study, I will ask you to sign a form giving your consent to participate in the research, and you will be able to keep both, a copy of this

information sheet, and the consent form.

The research study will be conducted between March 2017 and December 2018, and will draw on information provided by teachers, students, family members, and friends. This study will involve up-to four class observations, which will mainly focus on the student candidate and her interaction with the teacher and peers in the classroom. Please note that the researcher will record her observations through field notes only and that the information will be kept strictly confidential and will be used solely for research purposes. Any information provided by participants will be anonymised, and participants will not be identified in any publications. Also note that all the recorded data will be stored either on a computer at the University which is password protected or in a locked filing cabinet.

For the success of this research and to protect the privacy of my student participants, teachers will not be informed about the names of the students I am planning to observe in your classes.

Please note that the researcher will inform you in advance about her visits to your classroom and this will be done based on prior agreement with the teacher. Please be informed that there will not be any foreseeable disadvantages or risks of participation except for my presence in your classroom, which can be more relaxing after the first visit. There are no immediate benefits in taking part in this study, but your participation may assist in providing an account of the experiences of students, which could be similar to or different from the experiences of various language learners in Kuwait and around the world. I will send you a summary of my findings upon completion of the research. These findings will be part of my PhD thesis, and may be discussed and published in local and international presentations and conferences.

Researcher: Hanan Altarah (Manchester Metropolitan University, UK)
For more information or any questions, please contact the researcher at 17100088@stu.mmu.ac.uk

If you have any complaints, please contact my Director of Studies at k.badwan@mmu.ac.uk or/and the Faculty Head of the Ethics Professor Hannah Smithson at h.l.smithson@mmu.ac.uk
Thank you.

حنان الطراح

دكتوراه في اللغويات التطبيقية

مبنى جيفري مينتون

قسم اللغات والمعلومات والتواصل

ت:

دعوة للمشاركة في بحث ضمن رسالة دكتوراه

الدافع والاستثمار في تعلم اللغة الانجليزية لدى طالبات من أصول بدوية في مرحلة التعليم التطبيقي في كلية الدراسات التجارية

التاريخ: ....

عزيزي <mark>الطالبة</mark>/..........................

أدعوك للمشاركة في بحث ضمن رسالة دكتوراه بعنوان "الدافع والاستثمار في تعلم اللغة الانجليزية لدى طالبات من أصول بدوية في مرحلة التعليم التطبيقي في كلية الدراسات التجارية " كما هو واضح من العنوان، فإن البحث يهدف إلى دراسة دوافع وجهود الطالبات لتعلم اللغة الانجليزية كلغة ثانية و ستقوم بإجراء هذه الدراسة الباحثة حنان الطراح، طالبة دكتوراه من كلية الآداب والعلوم الإنسانية، قسم اللغات والمعلومات والتواصل في جامعة مانشستر ميتروبوليتان في المملكة المتحدة.

إن هذا البحث يهدف إلى إتاحة الفرصة لدراسة دوافع وجهود الطالبات لتعلم اللغة الانجليزية من خلال تجاربهن الشخصية في تعلم هذه اللغة كلغه ثانية. إن أهمية هذا البحث تكمن في طرح تلك التجارب لمساعدة أعضاء هيئة التدريس في فهم تجارب الطالبات من أجل التعامل بشكل أفضل في المستقبل مع الطالبات اللاتي مررن بتجارب مماثلة.

أرجو المشاركة في هذا البحث لإيماني بأنك سوف تقدمين معلومات قيمة سوف تساهم في إثراء هذا البحث. يرجى العلم بأن مشاركتك ستكون تطوعية وأن بإمكانك الانسحاب من المشاركة في هذا البحث في أي وقت دون أي تبرير. في حال المشاركة، ستقومين بالتوقيع على إقرارك بالموافقة على المشاركة في هذا البحث، وسوف يكون بإمكانك الاحتفاظ بنسخة من هذه الورقة بالإضافة إلى نسخة من الورقة الخاصة بالموافقة على المشاركة في البحث.

هذه الدراسة سوف يتم إجراؤها في الفترة مابين شهر مارس 2017 إلى شهرديسمبر 2018 وستتضمن مقابلات مع أعضاء هيئة التدريس و مقابلات أخرى مع الطالبات اللاتي ستشاركن في البحث، بالإضافة إلى ملاحظة الطالبات في فصولهن الدراسية لمدة لا تتجاوز أربع محاضرات دراسية فقط. هذا وسوف يتخلل هذا البحث إجراء ثلاث مقابلات شخصية مع كل طالبة، بالإضافة إلى إجراء مقابلة أو مقابلتين بحد أقصى مع بعض أقرباء وصديقات الطالبات. يرجى

العلم بأن كل مقابلة ستستغرق ساعة كحد أقصى وسوف يتم تسجيلها صوتيا بعد أخذ الإذن من المشاركين. هذا وسوف يتم الاحتفاظ بجميع التسجيلات الصوتية والمعلومات التي سيدلي بها المشاركون في البحث بشكل آمن وسيتم التعامل معها بسرية تامة حيث ستستخدم من قبل الباحثة فقط. كما سيتم اخفاء هوية المشاركين في البحث عن طريق أسماء مستعارة ولن يتم نشرأي معلومة تدل على هوية المشاركين في هذا البحث أو في أي أبحاث مستقبلية.

وللمساهمة في نجاح هذا البحث يرجى تزويد الباحثة بمعلومات صحيحة ودقيقة حيث ان تلك المعلومات لن تعود عليك بالضررفي أي شكل من الأشكال. كل ما عليك هو السماح للباحثة بأخذ جزء بسيط من وقتك الثمين للمشاركة في هذا البحث. ويرجى العلم بأن مشاركتك في هذه الدراسة لن يكون وراءها أي منفعة شخصية مباشرة سوى المساهمة في إيصال صورة واقعية تعكس حال العديد من حالات الطالبات والطلبة الآخرين ممن لديهم تجارب مماثلة سواء في الكويت أو في الخارج. هذا وستقوم الباحثة بتزويدك بنسخة من نتائج البحث المتعلقة بهذه الدراسة فور أنها إنجازها، حيث أنها ستكون جزءا من رسالة الدكتوراه الخاصة بالباحثة و التي من المحتمل نشرها ومناقشتها في مؤتمرات ومحاضرات محلية وعالمية من دون المساس بهوية المشاركين أو التعدي على تجاربهم الشخصية.

الباحثة: حنان الطراح (جامعة مانشستر ميتروبوليتان، المملكة المتحدة)

للمزيد من المعلومات يرجى التواصل مع الباحثة على عنوان بريدها الاليكتروني الآتي:

17100088@stu.mmu.ac.uk

وفي حال كان لديك أي شكوى، يرجى التواصل مع المشرفة على بحثي د. خولة بدوان على عنوانها البريدي الخاص:

k.badwan@mmu.ac.uk

وفي حال كان لديك أي استفسار يرجى التواصل مع رئيسة الأداب في الكلية البروفيسورة حنا سميثسون على عنوانها البريدي الخاص:

h.l.smithson@mmu.ac.uk

مع جزيل الشكر، وتفضلي بقبول فائق التقدير والاحترام،،،

حنان الطراح

دكتوراه في اللغويات التطبيقية

مبنى جيفري مينتون

قسم اللغات والمعلومات والتواصل

ت:

دعوة للمشاركة فى بحث ضمن رسالة دكتوراه

الدافع والاستثمار في تعلم اللغة الانجليزية لدى طالبات من أصول بدوية في مرحلة التعليم التطبيقي في كلية الدراسات التجارية

التاريخ: ....

عزيزي **قريب/ة** الطالبة/.............................

عزيزي/تي **صديق/ة** الطالبه..............................

أدعوكم للمشاركة في بحث ضمن رسالة دكتوراه بعنوان "الدافع والاستثمار في تعلم اللغة الانجليزية لدى طالبات من أصول بدوية في مرحلة التعليم التطبيقي في كلية الدراسات التجارية " كما هو واضح من العنوان، فإن البحث يهدف إلى دراسة دوافع وجهود الطالبات لتعلم اللغة الانجليزية كلغة ثانية و ستقوم بإجراء هذه الدراسة الباحثة حنان الطراح، طالبة دكتوراه من كلية الآداب والعلوم الإنسانية، قسم اللغات والمعلومات والتواصل في جامعة مانشستر ميتروبوليتان في المملكة المتحدة.

إن هذا البحث يهدف إلى إتاحة الفرصة لدراسة دوافع وجهود الطالبات لتعلم اللغة الانجليزية من خلال تجاربهن الشخصية في تعلم هذه اللغة كلغه ثانية. إن أهمية هذا البحث تكمن في طرح تلك التجارب لمساعدة أعضاء هيئة التدريس في فهم تجارب الطالبات من أجل التعامل بشكل أفضل في المستقبل مع الطالبات اللاتي مررن بتجارب مماثلة.

أرجو المشاركة في هذا البحث لإيماني بتأثيركم المباشر/غير المباشر في تعلم اللغه الانجليزية لدى الطالبات المشاركات في البحث راجية منكم تقديم معلوماتكم التي سوف تساهم في إثراء هذا البحث. يرجى العلم بأن مشاركتكم ستكون تطوعية وأن بإمكانكم الانسحاب من المشاركة في هذا البحث في أي وقت دون أي تبرير. في حال المشاركة، ستقومون بالتوقيع على إقراركم بالموافقة على المشاركة في هذا البحث، وسوف يكون بإمكانكم الاحتفاظ بنسخة من هذه الورقة بالإضافة إلى نسخة من الورقة الخاصة بالموافقة على المشاركة في البحث.

هذه الدراسة سوف يتم إجراؤها في الفترة مابين شهر مارس 2017 إلى شهرديسمبر 2018 وستتضمن مقابلات مع أعضاء هيئة التدريس و مقابلات أخرى مع الطالبات اللاتي ستشاركن في البحث، بالإضافة إلى ملاحظة الطالبات في

فصولهن الدراسية لمدة لا تتجاوز أربع محاضرات دراسية فقط. هذا وسوف يتخلل هذا البحث إجراء ثلاث مقابلات شخصية مع كل طالبة، بالإضافة إلى إجراء مقابلة أو مقابلتين بحد أقصى مع بعض أقرباء وصديقات الطالبات. يرجى العلم بأن كل مقابلة ستستغرق ساعة كحد أقصى وسوف يتم تسجيلها صوتيا بعد أخذ الإذن من المشاركين. هذا وسوف يتم الاحتفاظ بجميع التسجيلات الصوتية والمعلومات التي سيدلي بها المشاركون في البحث بشكل آمن وسيتم التعامل معها بسرية تامة حيث ستستخدم من قبل الباحثة فقط. كما سيتم اخفاء هوية المشاركين في البحث عن طريق أسماء مستعارة ولن يتم نشرأي معلومة تدل على هوية المشاركين في هذا البحث أو في أي أبحاث مستقبلية.

وللمساهمة في نجاح هذا البحث يرجى تزويد الباحثة بمعلومات صحيحة ودقيقة حيث ان تلك المعلومات لن تعود عليكم بالضررفي أي شكل من الأشكال. كل ما عليكم هو السماح للباحثة بأخذ جزء بسيط من وقتكم الثمين للمشاركة في هذا البحث. ويرجى العلم بأن مشاركتكم في هذه الدراسة لن يكون وراءها أي منفعة شخصية مباشرة سوى المساهمة في إيصال صورة واقعية تعكس حال العديد من حالات الطالبات والطلبة الآخرين ممن لديهم تجارب مماثلة سواء في الكويت أو في الخارج. هذا وستقوم الباحثة بتزويدكم بنسخة من نتائج البحث المتعلقة بهذه الدراسة فور إنجازها، حيث أنها ستكون جزءا من رسالة الدكتوراه الخاصة بالباحثة و التي من المحتمل نشرها ومناقشتها في مؤتمرات ومحاضرات محلية وعالمية من دون المساس بهوية المشاركين أو التعدي على تجاربهم الشخصية.

الباحثة: حنان الطراح (جامعة مانشستر ميتروبوليتان، المملكة المتحدة)

للمزيد من المعلومات يرجى التواصل مع الباحثة على عنوان بريدها الاليكتروني الآتي:

17100088@stu.mmu.ac.uk

وفي حال كان لديكم أي شكوى، يرجى التواصل مع المشرفة على بحثي د. خولة بدوان على عنوانها البريدي الخاص:

k.badwan@mmu.ac.uk

وفي حال كان لديكم أي استفسار يرجى التواصل مع رئيسة الأداب في الكلية البروفيسورة حنا سميثسون على عنوانها البريدي الخاص:

h.l.smithson@mmu.ac.uk

مع جزيل الشكر، وتفضلو بقبول فائق التقدير والاحترام،،،

Appendix 5: Consent forms

Date:
Name: Hanan Altarah
Course: PhD in Applied Linguistics
Department: Department in Languages, Information and Communications
Building: Geoffrey Manton
Manchester Metropolitan University
Tel:

Consent Form

Title of project: The Motivation and Investment of Female Bedouin Kuwaiti College-lLevel Students in Learning English.

Name of Researcher: Hanan Altarah

Participant Identification Code for this project:

Please initial box

1. I confirm that I have read and understood the information sheet dated ……….. for the above project and have had the opportunity to ask questions about the interview procedure.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason to the researcher.

3. I understand that my responses will be sound recorded and used for analysis for this research project.

4. I give/do not give permission for my interview recording to be archived as part of this research project, making it available to future researchers.

5. I understand that my responses will remain anonymous.

6. I agree to take part in the above research project.

7. I understand that at my request a transcript of my interview can be made available to me.

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Researcher   Date   Signature
To be signed and dated in presence of the participant

Once this has been signed, you will receive a copy of your signed and dated consent form and information sheet by post.

Manchester Metropolitan University

إقرار بالموافقة على المشاركة في البحث

إن هذا إقرار مني بالموافقة على المشاركة في بحث رسالة الدكتوراه بعنوان "الدافع والاستثمار في تعلم اللغة الانجليزية لدى طالبات من أصول بدوية في مرحلة التعليم التطبيقي في كلية الدراسات التجارية ". يرجى التوقيع بجانب الجمل التالية:

	أقر بأنه قد أتيحت لي الفرصة لقراءة دليل المعلومات المتعلقة بالبحث وفهمه وطرح أي سؤال متعلق بالبحث المذكور أعلاه بتاريخ ....
	أقر بأني على علم بحقي بعدم الرد على أي سؤال لا أرغب في الإجابة عليه، وأن مشاركتي في البحث ستكون تطوعية و أنه لدي الحق بالانسحاب من المشاركة في البحث في أي وقت أشاء من دون أي تبرير.
	أقر بأن إجاباتي ستكون مسجلة صوتيا للاستعمال في تحليل المعلومات المتعلقه بالبحث العلمي.
	أمنح الحق للباحثه باستخدام التسجيلات الصوتيه في أبحاث أخرى مستقبلية.
	أقر بمنحي للباحثة و مشرفيها العلميين الحق في الاطلاع على المعلومات المقدمة من قبلي باستخدام اسم مستعار وأن هذه المعلومات سوف تبقى سرية للغاية وأنه لن يتم الكشف عن هويتي في هذا البحث في أي شكل من الأشكال.
	أوافق على المشاركة في البحث المذكور أعلاه و أقر بتقديمي لمعلومات صحيحة وصادقة بناء على الأسئلة الموجهة لي من قبل الباحثة.
	أقر أنه في حال طلبي، يمكنني الحصول على نسخة من الحوار الخطي الناتج من هذه المقابلة.

_____   _____   _____
اسم المشارك   التاريخ   التوقيع

_____   _____   _____
الباحثة   التاريخ   التوقيع

يتم التوقيع بحضور المشارك

في حال توقيع هذه الورقه سوف تحصل على نسخه من هذا الاقرار بالاضافه إلى دليل المعلومات المتعلقه بالبحث.