

UNIVERSITY OF EXETER GRADUATE SCHOOL OF EDUCATION AND LIFELONG
LEARNING

**PLURILINGUAL IDENTITY CONSTRUCTION OF MIGRANT STUDENTS AT TURKISH
COMMUNITY SCHOOL IN KUWAIT: A MULTIMODAL ETHNOGRAPHIC STUDY**

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I certify that all material in this dissertation which is not my own work has been identified and that no material has previously been submitted and approved for the award of a degree by this or any other University.

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ABSTRACT

This study intends to explore plurilingual identity construction of migrant students at Turkish Community School (TCS) in Kuwait. TCS is different from many contexts where migrant identities are investigated in that it is in Gulf Area and has a distinctive status as a public school in a foreign country. To understand identity constructions of learners in this particular context from a larger perspective, this study discusses the concepts such as globalisation, power and discourse through the lens of poststructuralism. Based on these discussions, the study raises the broad question of to what extent learner identities are shaped by learners' own agency and/or structural factors around them. This is specified as how migrant learners construct their identities through their plurilingual repertoires and what role English classes play in this formation. A combination of *reflection*, *language portrait* and *interview* is employed as a research method to answer these questions. Findings foreground three dynamics that influence plurilingual development of migrant learners: family relationships, schooling and future expectations. The study suggests that showing an awareness of these dynamics might help teachers understand the nature of language learning in migratory contexts to a great extent.

Key Words: *Migrant identity, plurilingualism, globalisation, repertoires, language portraits*

LIST OF ABBREVIATIONS

CEFR	Common European Framework of Reference
ELF	English as a Lingua Franca
ELT	English Language Teaching
IELTS	International English Language Testing System
LP	Language Portrait
MoE	Ministry of Education
TCS	Turkish Community School
TOEFL	Test of English as a Foreign Language

Chapter 1: Introduction

1.1 Background of the study

Understanding language learner identities of migrant students has been of great interest in the age of 'superdiversity' – a concept referring to “multi-dimensional conditions and processes affecting immigrants” (Vertovec, 2007, p. 1050). To discover these conditions and processes it seems essential to visit the phenomenon of globalisation to which identity construction in migratory contexts is closely related, as Duff suggests (2015). The mobility of people is changing us and the way we use languages in a globalized world (Block, 2006; Blommaert, 2010). And we, language teachers, as Kumaravadivelu (2006a) suggests, cannot afford ignoring the changes emerged from globalisation. Power is at the heart of these changes (Coupland, 2010). In my literature review (Chapter 3), I have noted that applied linguistics has produced considerable amount of research addressing the issues about how power operates in a globalised world for language learners. Among them, 'multilingualism' and 'identity' are the two major strands of research that have broadened my understanding of who we are as multilingual learners in late modernity.

However, having reviewed the literature I found little research on a context similar to mine, where, I think, identity construction of multilingual learners might pose distinct characteristics. For example, my students in Turkish Community School (TCS) in Kuwait are not prepared to “gate-keeping encounters” as in most migratory contexts (Block, 2007, p. 76), but encouraged to “maintain their Turkish language and culture” (MoE, 2018) in their migratory destination where students' heritage language (Arabic) has an official status. Given this and other contextual circumstances (see chapter 2), it has been my

central focus to discuss the extent to which my students have agency to develop their multilingual learner identities. Duff (2012, p. 417) defines *agency* as “people’s ability to make choices, take control, self-regulate”. It might however be difficult, as Meier (2018) argues, to gain such an agency since we are not always conscious of the structures and norms. Considering this difficulty, Meier (2018) suggests teachers to raise their awareness on the norms and structure, which was the main motivation behind my project.

1.2 Aims of the research

Drawing attention to the complexity of globalisation, Blommaert (2013) calls for a need to adopt an imaginative and speculative thinking that will lead us to find an “accurate imagery and a set of adequate theoretical metaphors that enable us to see this world more sharply” (p. 621). In answer to this call, I adopted a novel research method called ‘language portraits’ (Busch, 2012, 2018). By employing language portraits (see Section 4.3.3), I intended to explore to what extent ‘agency’ indeed plays an overarching role in the development of identities, or whether the ‘structure’ (e.g. schooling, nation state ideology) plays a stronger part.

Having examined possible identity formations such as national, global and transnational with a focus on larger socio-political facts, I investigated my students’ language use under the concept of ‘plurilingualism’ (CEFR, 2001). Plurilingualism differs from multilingualism in that it refers to coexistence, interrelation and interaction of all languages in a given society rather than simple diversification of languages as in TCS (CEFR, 2001). With this approach to language use, I tried to explore how migrant students construct their identities through their plurilingual ‘repertoires’ that cover all linguistic, cultural and social means of speaking (Blommaert & Backus, 2011). In order to do this, I

first visited basic concepts such as identity, globalisation and plurilingualism from a poststructuralist perspective, then conducted an ethnographic enquiry to answer research questions below.

1.3 Research Questions

Based on my aims above, I defined 3 specific research questions. In order to answer them I collected qualitative data from my own teaching context (see chapter 4).

1. How do Turkish migrant youth in Kuwait construct their identities through their plurilingual repertoires?
2. In what ways, if any, do students at TCS develop transnational identities based on their plurilingual repertoires?
3. What role do English lessons at TCS play in construction of identities in the multilingual context of Kuwait?

1.4 Organization of the study

Chapter 2 provides a brief outline of the context of TCS. Chapter 3 presents my literature review on identity, globalisation and plurilingualism from a post structural perspective. Chapter 4 shows the details of methodology that I employed for answering research questions. Chapter 5 presents research findings, and Chapter 6 discusses these findings with reference to research questions, my experiences and existing research; and provides some implications for English language teaching and policy. The report ends with a brief conclusion in Chapter 7.

Chapter 2: Turkish Community School

2.1 The strange case of TCS

TCS is a Turkish public school founded in Kuwait in 2006. It is one of 67 overseas schools applying a Turkish National Curricula in foreign countries (MoE, 2019). Unlike the international or complementary Turkish schools around the world, TCS is not integrated in or affiliated to any local authorities. It is run as a cultural centre under the supervision of Turkish Embassy in Kuwait. It is officially known as Turkish Cultural Office operating in two villa buildings. It is however a state school known as 'Turkish School' inside the buildings and serving 300 students at all K12 levels. Because of this ambiguity in the status of the school, I prefer to name it as TCS to emphasize its communal presence in Kuwait. All of the students are Turkish passport holders and all teachers, except one Indian teacher of English, are appointed by Ministry of Education (MoE) in Turkey for a five-year contract.

In addition to its being an 'isolated' national school in a multilingual context, TCS is an interesting institution in that the majority of students belong to Arabic speaking families immigrated to Kuwait for better job opportunities with their advantage of speaking the language of migratory destination. They are mostly from a city called Hatay, in the southern part of Turkey, which is populated with Arabic speaking ethnic minority. Those coming from other Turkish speaking cities are limited to a few students in each class. Migrants do not have the chance to get a long-term residential status or citizenship in Kuwait. Based on my own experiences as an expatriate, I can say that economic reasons seem to be the main incentive to live in Kuwait. Turkish families renew their residency permit every two years until they feel economically satisfied and eventually decide for an

ultimate return. During my five-year long experience in Kuwait, I have both seen families leaving after a few years and those living there for decades. In this context of temporary stay without an integration policy or desire to stay, TCS provides national education for Turkish community living in two countries at seasonal intervals (almost all students spending summer months in Turkey) and hoping to return home at the earliest convenience.

2.2 Multilingualism in TCS

The medium of instruction in TCS is Turkish. English is a subject taught 4, 5 or 6 hours weekly at primary, elementary and secondary levels, respectively. Arabic is also taught as a foreign language 4 hours weekly at secondary level. The only non-Turkish teacher is from India and has been working in TCS for a decade and speaks Turkish at an elementary level. The other two English teachers are a Turkish couple, one of them is the writer of this report. The Arabic subject is delivered by Turkish origin Arabic speaking teachers of the other subjects.

Most of the students speak Arabic at different levels since they are exposed to it either in family or through socialisation in Kuwait. Inferring from my effort to motivate students, students and families generally have a very positive attitude towards English. Some students also speak Tagalog because of mixed marriage between Turkish and Filipino migrant communities. Several other students speak other languages such as Kurdish and Persian.

Among these languages, Turkish is the main focus due to the political factor in foundation of TCS, which is based on the preservation of cultural bonds of migrants with Turkey (MoE, 2018). English and Arabic are considered important and expected to be

taught in their standard forms (British/American English and Quranic Arabic) with the coursebooks sent by the Turkish MoE. Based on my professional observations, I can easily argue that English and Arabic are compartmentalized and taught with an institutional expectation that learners develop 'native' speaker proficiency, and all other languages are ignored in TCS.

Chapter 3: Literature Review

3.1 Introduction

This chapter covers my review of literature on 'identity' and 'plurilingualism'. Section 3.2 provides an overview of research on migrant learners' identity from a dichotomous view of agency and structure. In the subsections of Section 3.2, I examined identity work in relation to globalisation (Section 3.2.1) to show possible identity constructions in late modernity (Section 3.2.2) from a post structural perspective (Section 3.2.3). The research referred to in these sections helped me specify my focus on identity in research questions (RQs) 1 and 2. In section 3.3, I relate these understandings to plurilingualism by taking the sociolinguistic concept 'repertoires' to the centre of my review. Finally, in section 3.3.2 I briefly summarize my review in relation to the role of English classes in identity construction (RQ3).

3.2 Identity and English language teaching

Identity has been a popular term in English Language Teaching (ELT) research following the developments in other social sciences such as sociology in particular (see Block, 2007 for a detailed historical review). The reason for this interest is its potential to bridge the gap "between the micro level of the individual and the macro level of the social order" (Preece, 2016, p. 3). This is also clearly put in Norton's (2013) definition in which

she refers to identity as the study of “how a person understands his or her relationship to the world” (p. 5). This succinct definition of identity holds more complicated manifestations than it looks on surface. Understanding an individual language learner and ever-changing world has socio-political dimensions, as well as psychological and educational ones, and this, according to Omoniyi (2006) has made identity research multitheoretical and multidisciplinary.

This multiplicity was a challenging issue for a novice researcher like me. Yet I noticed in my review that it is not a straightforward job for even experienced researchers. For example, Block (2006: 46), citing sociologist Bendle’s (2002) criticism on identity, admits his ambivalence of deciding to what extent identity should be leaned to ‘structure’ and ‘agency’, namely ‘the social order’ and ‘the individual’. The degree of imperativeness of these two interacting ‘powers’ in forming identities seems to be hard to theorize in solid terms. In my review of postmodern strands of studies such as English as a Lingua Franca (ELF) and multilingualism in which identity is central, I noticed that identity seems to be conceptualized as an agentive process, at least, at theoretical level. For example, the overall objective of ELF is to put learners “in a position to make *informed* choice by means of having their awareness raised of the sociolinguistic, sociopsychological, and socio-political issues involved” (Jenkins, 2007, p. 22; emphasis in original). Likewise, recent understandings of multilingualism are introduced as “the new norm of applied linguistics” (May, 2014, p. 1) in which learners negotiate their multilingual identities as “social *actors* and global citizens in a complex world” (Conteh & Meier, 2014; emphasis added). However, in a deeper analysis like Meier’s (2017) thematic analysis of the 21 chapters of two recent books introducing ‘the multilingual turn’, we can observe how prevalent Block’s

(2006) ambivalence is. Meier (2017) found that learners are conceived as 'agents' in 13 chapters and as individuals influenced by society in 12 chapters. With this complexity in mind, in the next section I discuss the concept globalisation to explore what structural 'forces' might be in interaction with learners' agency in their development of plurilingual identities at TCS (RQ1).

3.2.1 Globalization

As De Costa and Norton (2016) argue, the world has considerably changed since Norton's early works on identity in the 1990s. We have "become aware of globalization as a cultural, economic, and political force" (Bolton, 2012, p. 30). In his seminal work on globalization, Appadurai (1995) notes that electronic media and mass migration have been the main dynamics of this force. He extends Anderson's (1983) 'imagined communities' to various landscapes beyond nation states and shows the 'disjuncture' in cultural formations which are affected by several other actors such as "multinationals, diasporic communities, subnational groups, movements" (Appadurai, 1995, p. 33). That is, the cultural 'flows' radiant from different sources affect how we imagine ourselves (or say, our identities) through extensive use of electronic media and unprecedented mobility across diverse landscapes (Appadurai, 1995). These flows, as Graddol (1997) timely asserted two decades ago, have produced "a tension between global and local" (p. 36). Understanding the nature of this tension for my research context at TCS was at the heart of my interrogation in RQ1 and RQ2.

Garret (2010, p. 447) argues that globalisation, as a vague and elusive term, has led to variable interpretations. For example, Giddens (2002) and Bauman (1998) -though similarly depicting the presence of globalization- have different insights on its outcomes

affecting our daily lives. According to Giddens (2002, p. 45), the tension emerged from globalization is a “push and pull between autonomy of action and compulsiveness” leading to either cosmopolitanism or fundamentalism in its far ends, and the latter can be eased with tolerance and dialogue. On the other hand, Bauman (1998), far from Giddens’ optimism, argues that the inhabitants of ‘the first world’ (people who are globally mobile) are increasingly cosmopolitan while ‘the second world’ (locally tied) are deluded with the virtual images of the former world that cannot be easily reached in reality. That is, while the cosmopolitan elite enjoys the mobility promoted in a globalized world, the majority of people are “barred from moving and thus bound to bear passively whatever change may be visited on the locality they are tied to” (Bauman, 1998, p. 88).

I observed similar contradictory views in ELT, most of them have developed within the spread of English paradigms. The mainstream paradigm assumes that English is a global language, and, as Crystal (2003) asserts, it has a new functional role and “no longer associated with the political authority” of the countries (such as USA and UK) where English has national language status (p. 25). This view of English, described by Pennycook (1995, p. 38) as “natural, neutral and beneficial” has been contested in several ways. According to some of them: English causes ‘linguistic imperialism’ (Phillipson, 1992, 2009) if we think globalization is disadvantaging the majority; creates national varieties as in World Englishes paradigm (B. Kachru, 1992; B. B. Kachru & Nelson, 1996) if we consider nation states are still in power, and “brings new forms of power, control and destruction” (Pennycook, 2007, p. 30) if we adopt a more critical perspective. These perspectives are in line with Garret’s (2010) categorization of the interpretations on globalization: the hyperglobalizers, the sceptics, and the

transformationalists, respectively. Based on my 10 years of teaching experience in different contexts, I consider most of the praxes in ELT 'business' as 'hyperglobalization'. For example, the widespread promotion of Communicative Language Teaching, global English tests (such as IELTS and TOEFL) and popular coursebooks mostly imply 'neutrality' of English in practice.

On the other hand, based on my review of recent literature on socio-politics of English, 'sceptical' and 'transformationalist' perspectives seem to be prevalent in research; the former considers "national governments as being still in powerful", the latter is uncertain about the outcomes of globalization (Garret, 2010, pp. 447–448). This second view of 'uncertainty' seems to predominate literature with widespread emphasis on the contextuality and situatedness of learning environments in writers' works (e.g., Block & Cameron, 2002; Blommaert, 2010; Kumaravadivelu, 2006b; Pennycook, 2007). Both of these theoretical perspectives are relevant to my aims in this study. I could neither afford neglecting 'scepticism' since TCS is a public school of a nation state, nor overlook 'transformationalism' due to its international location. As De Fina and Perrino (2013) express, migrants now "maintain ties with their home countries through a variety of virtual and physical connections that allow them to be at the same time part of here and there" (p. 512). In the next section, I examine the nature of this being 'here' and 'there' in a globalized world as this relates to identities of my migrant students attending an overseas state school.

3.2.2 Identity constructions of migrant learners

So far, I have emphasized the importance of approaching identity from a critical perspective considering the socio-political dimension in its use, and how this use is mostly

affected by our stance to globalization. I have also speculated that a 'transformationalist' view of globalization is prevalent in post-modern ELT theory while the praxis mostly follows a 'hyperglobalist' path, at least for the context where I conducted my research. Based on these assertions, in this section I discuss what possible identity constructions can happen at TCS.

In line with tripartite classification of the interpretations on globalisation above, three modes of identity seemed to be appropriate for my discussion: global, ethnic/national and transnational. I ignored any identity possibility that could exclusively be associated with my participants' migratory destination due to contextual characteristics of TCS (see Chapter 2).

The term 'transnationalism' in the study of national/ethnic identities seems to be a typical projection of the abovementioned 'transformationalist' view of globalization. Duff (2015, p. 76) describes transnationalism as a flexible form of citizenship to refer to migrant identities shaped by various multilingual experiences in different domains. This 'flexible' identity construction is more commonly expressed with the concept 'hybridity' to describe complexity of migrant identity formations (e.g. Coupland, 2010; Henry & Goddard, 2015; Jenkins, 2007; Kirkpatrick, 2010; Martin-Jones, Blackledge, & Creese, 2012; Tsui, 2012). 'Hybridity' has been first developed to understand the identity construction of post-colonial populations and then adopted as a metaphor to examine any in-between and alternative identities (De Fina, 2016, p. 169). Regarding my aims of exploring the role of structure, or power, in this study, I approach the term hybridity with caution since it might otherwise prevent me from an in-depth analysis. This concern is based on Block (2007) and May's (2001) warning that hybridity should not be taken to its extremes as if national/ethnic

identities are less important. In a similar vein, Otsuji and Pennycook (2010) raise their concerns for the “celebration of *happy hybridity*” and suggest that we should “avoid turning hybridity into a fixed category of pluralization” and consider ‘fixity’ and ‘fluidity’ as “symbiotically (re)constituting each other” (p. 244).

One way to conceptualize this ‘symbiotic’ construction seems to be Appadurai’s (1995) suggestion of double hyphenation for North America communities such as Hispanic-American-Bolivian or reverse hyphenation such as American-Irish (Appadurai, 1995, p. 172). However, my review of more recent studies showed me that such a classification according to ethnic/national origins and/or the languages actively spoken in a given context might not reflect the reality. For example, in a study on language maintenance of migrant Tamil families, Canagarajah (2008) shows that many families do not relate their identities to the Tamil language. Instead, they highlight the importance of cultural rituals preserved within and by the families. In another similar study, Oriyama (2010) examined the heritage language maintenance among Japanese students living in Australia and found that there is a lack of correlation between the level of proficiency in Japanese language and Japanese identity. Both researchers have concluded that identity is mostly influenced by wider socio-cultural factors as well as schooling.

Such studies indicate that it is hard to understand migrant identities with the notion of hybridity by stereotyping national/ethnic and linguistic backgrounds. As Blackledge and Creese (2016) argue, people’s identities should be considered “not in terms of apparent or visible categories, but rather as emic positions which are self-identified” (p. 272). Based on this, I looked for “finer scalar distinction and dynamics” rather than a “micro-macro

distinction” (De Fina & Perrino, 2013, p. 510) in order to get a profound analysis of identity constructions.

In sum, transnationalism might provide valuable insights into our understanding of the complexity of migrant identity constructions. However, considering the presence of TCS as a national school in an international context, I presume that national/ethnic and global identity constructions might still be valid for my exploration that I will deepen in the next section from a post-structural perspective.

3.2.3 A post-structural approach to identity and language

Post-structuralism is a linguistic movement whose advocates think that language plays a significant role in construction of identities (Baxter, 2016). Drawing on Foucault, Baxter (2016) notes that:

“Language as a system does not represent human experience in a transparent and neutral way but always exists within historically specific discourses. These discourses are often competing, offering alternative versions of reality and serving different and conflicting power interests” (p. 37).

Following this description, Baxter (2016) concludes that a post structural discourse analysis, as an analytical tool, has advantages over other critical tools since it gives agency to learners who “can self-reflexively transform their identity position through acts of negotiation, challenge, self-reflexivity and resistance” (p. 47). However, McNamara (2012) suggests that “diffusion of power as discourse makes power all the stronger, and harder to identify and oppose” (p. 478). This is in line with my discussion of agency and structure in Section 3.2. In order to understand the scope of power that McNamara (2012) mentions, I should clarify the term discourse.

Blommaert (2005) defines 'discourse' as a concept that "comprises all forms of meaningful semiotic human activity seen in connection with social, cultural, and historical patterns and developments of use" (p. 3). This 'semiotic human activity' constructs our 'subjectivity' as it is commonly conceptualized in post structuralism. In other words, discourse makes our identities (I take identity as the synonym of subjectivity to make things less complicated). I do not go further to say that we, as the 'subjects' of discourses, are completely passive agents of our lives. It is such a complicated phenomenon as it is put by Harissi et al. (2012) that: "we do not write our own scripts, although neither are our lives fully prescribed" (p. 527). Based on Judith Butler's notion of performativity, Harissi et al. (2012) analysed some empirical data to show "the interplay between the ongoing production of subjectivity and the more stable categories of identity" (p. 527), and they concluded that "the subject is dependent on power in its formative process, but once the subject is formed as an effect of power, it is then power which becomes the effect of the subject's performances" (p. 540). Similarly, Kramersch (2012, p. 492) draws on Butler's notion of post structuralism by citing her aphorism: 'agency without sovereignty', which implies a determining and limiting role for discourse in which individuals are bound to exist. Kramersch (2012) also uses the terms of 'posture' and 'imposture'; and alleges that "we are at once responsible for the words we utter, and these words are not our own...we have to adopt a posture that is at once an imposture" (p. 491). According to Kramersch (2012), this is the paradox of post structuralism in which we adopt identities promoted for us and can be overcome by understanding the deep contradictions of globalisation (see Section 3.2.1 for analysis of globalisation). I have shown that discourse can be understood as a broad term encompassing language and surrounding our lives in many

ways. Considering my focus in this study, I also need to clarify how language is specifically seen from a post structuralist perspective.

In her analysis of language policies in late modernity, Wright (2016) uses the dichotomy of language as a designed system and language as a contextually bounded system. While the former prioritizes standardization of languages in line with nation state ideology, the latter appreciates diversities of a globalized postmodern world. According to Wright (2016), the world is undergoing a paradigmatic change based on the sociolinguistic belief that diversity is inevitable and the policies of nation builders were utopian and doomed to failure (2016, pp. 310–311). Speculating on the future of this policy at macro level is beyond the scope of my study. I cannot nevertheless disregard the notion of ‘inevitable’ diversity in my study to answer the RQ1 in which I investigate the role of diverse language use in identity construction.

Wright’s (2016) approach to diversity can be traced back to the notions of poststructuralist thinkers such as Foucault and Bakhtin in particular. Bakhtin (as cited in Blackledge, Creese, & Takhi, 2014, p. 196) uses the metaphor of ‘centrifugal’ and ‘centripetal’ forces to describe the inevitability of diversity, the latter pulling towards heteroglossic disunification while the former pulling towards the unitary language. *Heteroglossia* here refers to the fact that “language is not neutral, abstract system of reference but a medium through which one participates in a historical flow of social relationships, struggles and meanings” (Bailey, 2012, pp. 499–500). This view of language will be the basis for my discussion of plurilingualism in the next section.

3.3 Plurilingual Repertoires

To this end, I have discussed the conceptual and theoretical foundations of identity whereby we can understand multilingual learners in relation to their possible identity constructions. In this section I first examine to what extent 'plurilingualism' is consistent with the arguments discussed so far, then explore the role of 'linguistic repertoires' in shaping migrant identities in TCS.

3.3.1 Plurilingualism

Languages are conceived as bounded entities in curricula implemented at Turkish public schools (MoE, 2019). However, as an expatriate in Kuwait I can easily argue that my students in TCS are likely to mix "different aspects or fractions of language behaviour as they are needed, to be socially meaningful", especially outside the school (Garcia, 2009, p. 48). A considerable body of research suggests various alternatives to draw attention to this phenomenon of 'mixing different aspects or fractions of language behaviour'. These alternatives challenge the monolingual bias resulted from 'ideologies of language' (Blommaert & Rampton, 2011) and suggest to capture multilingual practices realistically as they are actualized in everyday life. These include metrolingualism (Otsuji & Pennycook, 2010), translanguaging (Garcia, 2009), polylinguaging (J. N. Jorgensen & Ad, 2012), translingual practice (Canagarajah, 2013) and plurilingualism as in Common European Framework of Reference for Languages (CEFR, 2001).

Among them, I adopted plurilingualism (CEFR, 2001) due to Turkey's geographical and political closeness to European Union where plurilingualism emerged. According to plurilingualism, an individual does not keep languages and cultures separately in their minds but builds up a communicative competence with their all knowledge and

experience of languages whose parts can be flexibly called upon to achieve an effective communication (CEFR, 2001, p. 4). Meier (2017) describes this understanding of language use as follows:

“Languages do not exist separately from one another, nor separately from the people who use them, nor from the wider social and political framework, but as an integrated, crosslingual, dynamic and multimodal semiotic system, as translocal and mobile resources owned by those who use them to engage in practice in a contact zone” (p. 135).

The ‘semiotic system’ in this description sits well in the abovementioned heteroglossia that rejects the enumeration of languages as discrete units (Blackledge & Creese, 2016, p. 274). In their study based on heteroglossia, Blackledge et al. (2014) argue that they focused on ‘signs’ rather than languages. One can easily be confused with all these substitute terms for language(s) such as ‘translocal and mobile resources’ (Meier, 2017), ‘signs’ (Blackledge et al., 2014), and ‘linguistic equipment’ or ‘linguistic repertory’ as stated in CEFR document (CEFR, 2001). I use the sociolinguistic term ‘repertoires’ in place of these terms to refer to my students’ plurilingual practice.

3.3.2 Plurilingual repertoire and identity

Similar to language descriptions above, Blommaert and Backus (2011) allege that language system is “a process of growth, of sequential learning of certain registers, styles, genres and linguistic varieties while shedding or altering the previously existing ones” (2011, p. 9). Based on this, they suggest reinterpreting the sociolinguistic term ‘repertoires’ to the extent that we can cover all the components of our linguistic and communicative competence (Blommaert & Backus, 2011). According to them, “repertoires are the real language we have and can deploy in social life” (Blommaert &

Backus, 2011, p. 23). Similarly, Busch (2012) advocates to re-visit linguistic repertoires considering the conditions of 'super-diversity' (Vertovec, 2007). She expresses that it is the repertoires that encompass "all the accepted ways of formulating messages" (Busch, 2012, p. 521). In a similar vein, Jorgensen et al. (2011, pp. 28–29) argue that "speakers use features, not languages" and recommend using 'features' at analytical level. The 'features' here chimes with repertoires and the other terms mentioned in the previous section.

'Repertoire' does not solely refer to linguistic properties as these descriptions (signs, resources, features etc.) may associate at first sight. It also refers to how and why we use languages as well as what we use, such as language varieties (Blommaert & Backus, 2011). In this sense, it is closely related to identity issues that I have addressed in my study. In conducting my research, I dealt with identity aspect of repertoires rather than exploring 'real' conversations which, I believe, were well documented in recent research (e.g. J. Jorgensen et al., 2011; Lytra & Jorgensen, 2008). That is, I used repertoires to provide a description of plurilingualism but did not intend to reinvestigate 'real' language use with repertoires-based conversation analysis. Instead, I explored in what ways the term 'repertoire' might help me answer my identity-oriented RQs.

The central objective of language education in CEFR document is to "promote the favourable development of the learner's whole personality and sense of identity" through plurilingualism (CEFR, 2001, p. 1). Similarly, not only does heteroglossia redefine the concept language, it also emphasizes "tensions and conflicts occur among signs" (Blackledge et al., 2014, p. 212) or "the coexistence of different competing points of views" (Blackledge & Creese, 2016, p. 274). In spite of this identity focus, I am not convinced

with the findings of repertoires-based research about how to conceptualize my students' migrant identity. For example, in an edited volume on multilingualism and identity of Turkish diaspora in Europe, researchers agree that Turkish speaking youth “use whatever sets of linguistic resources they have at their disposal to speak, write” (Lytra & Jorgensen, 2008, p. 10). However, not all contributors of the volume “advance or problematize notions such as ‘Turkishness’, ‘Turkish-speaking communities’ and hyphenated (e.g. German-Turkish, British-Turkish, Danish-Turkish) identities” as alleged in the introductory chapter (Lytra & Jorgensen, 2008, p. 11). For example, Dorleijn and Nortier (2008) argue that Turkish community in Netherlands shows a ‘Turkish-Dutch dual identity’ by codeswitching between Turkish and Dutch. This assumption might be considered as the legacy of structural perspective.

In sum, my review of literature on identity and multilingualism showed me that the term repertoire might work well in describing my participants' multilingual practice in Kuwait and conceptualizing this practice under the approach plurilingualism. More importantly, the term repertoire informed me about how to approach my RQs. Thanks to the implications of this term I aimed to understand possible identity constructions of my students (RQs 1-2) without immediately relating them to “language categories given in advance” (Møller, 2008, p. 57). This analytical perspective based on repertoires was also useful for my exploration of the role of English classes in my students' identity construction (RQ3). All these understandings shaped the way I designed my research that was mainly based on my participants' visual representations through which I intended to open “a window into the students' minds” (İnözü, 2018, p. 193).

Chapter 4: Methodology

4.1 Introduction

This chapter introduces the methodological approach and research design appropriate for examining my research questions (Chapter 1). I discussed why I adopted an ethnographic approach and how I collected and analysed data by addressing the methodological and ethical concerns as an 'insider'.

4.2 An Ethnographic Approach

Considering the complexity of identity work discussed in the previous chapter, a qualitative approach seemed to suit best to answer the questions posed in this project. Its ability to equip us with a "context sensitive micro perspective of the everyday realities" is more preferable to the "macro perspective of the overarching trends" achieved by a quantitative approach in terms of the aims of my study (Dörnyei, 2007, p. 29). However, I preferred to define my approach as an ethnography beyond these two major paradigms. In some research handbooks (e.g. Cohen, Manion, & Morrison, 2007), ethnography is synonymously used with 'qualitative', 'interpretative' and 'naturalistic' approaches; in some others it is a 'design frame' (Thomas, 2017) or a 'method' (Heller, 2008). Among these, I use ethnography in a broad sense whose roots are in anthropology and informed by "a particular and distinct ontology and epistemology" in which human existence is "narrowly linked, conditioned or determined by society" (Blommaert & Jie, 2011, p. 6). This perspective is congruent with the theoretical discussion of agency and structure in the literature review. Based on this, I thought that ethnography, as an overall approach, would help me capture the 'broad portrait' or 'thick description' of migrant students at TCS (Smart, 2012, p. 149). It is also worth noting Blackledge and Creese's (2016) assertion

that “identities are bound with overlapping histories and are best understood through an ethnographic lens” (p. 273).

4.3 Research Design

Given the fact that I was an active teacher in the research context, I was fortunate as an ethnographer who is expected to carry out “fieldwork *with* people rather than supposedly objective study *on* them” (Thomas, 2017, p. 163 emphasis in original). On the other hand, this insider position might raise concerns about ‘researcher’s personal bias’ and ‘lack of methodological rigour’ in a qualitative research (Dörnyei, 2007, p. 41). To overcome this concern while maintaining the advantage of my insider position at the same time, I used triangulation - a technique advocated by Denzin (2009) as “the combination of methodologies” (p. 297). Namely, I deployed a combination of *reflection*, *language portrait*, and *interviews*, all of which are interconnected and complementary to each other (Fig. 1). This design, inspired by Richardson and St. Pierre’s (2005) postmodernist notions, is slightly different in its application from traditional sense of triangulation. Richardson and St. Pierre (2005) imply that we ‘crystalize’ complex issues of life within our subjectivity rather than ‘triangulate’ them from predetermined standpoints (p. 963). In the following sections, I explicate how I used each method in this respect after providing information about participants.

4.3.1 Participants

TCS has 300 students in total from kindergarten (age 5-6) to grade 12 (age 17-18). I have been teaching at the secondary level since September 2017 (before this date I was assistant principal in charge of the same level between 2014 and 2017). This level

with its 43 students in four classes (9-10-11-12) is less populated than primary (200 students) and elementary (92 students) levels.

I decided to recruit my participants from the classes (9-10-11-12 Grades) I used to teach at the time this research was conducted in order to make use of my position considering the requirement of “prolonged engagement in the natural setting” for an ethnographic study (Dörnyei, 2007, p. 131). This ‘purposive sampling’ (Cohen et al., 2007) was also based on my assumption that secondary level students would represent the characteristics of population I investigated to a greater extent. This was because of the number of students in each level and my informal observation that TCS might be a temporary stay for many students at primary and elementary levels whereas secondary level students might stay long enough to construct migrant identity.

Among these 4 grades at secondary level, I thought it would be better to exclude 9 and 12 Grades for two reasons. First, they had heavy curricular expectations in their transition years, which might affect students’ willingness to take part in the project. Second, I needed to do a pilot study with them to test my research instruments (interview guide and language portraits) and my research skills as a novice researcher.

After this narrowing, I did my ‘language portraits’ activity (Appendix 1) with 22 students in one of my regular classes with 10 and 11 Grades. However, I only invited 16 of them who had completed all of their education in TCS or similar international school. Two students did not want to join the project, and two students were absent at the time the data was collected. Thus, I had 12 participants in total. I gave pseudonyms to these 12 participants and did interviews based on their ‘language portraits’ for an in-depth analysis.

As a multilingual teacher at a diasporic school, I was the other participant in this project. When I started this project, I had been teaching English since my graduation from English Language Teaching at a state university in Turkey in 2006. The last 5 years of this occupation passed at TCS. I can speak the variety of Arabic spoken in Gulf countries and can read the standard Arabic upon the completion of 6 out of 8 levels in a government-run course in Kuwait. I also speak a little French acquired during my 7 months-long stay in Belgium as a Comenius language assistant. The data originated from me throughout the research was significant for all research questions because of the self-reflexive approach adopted in the study.

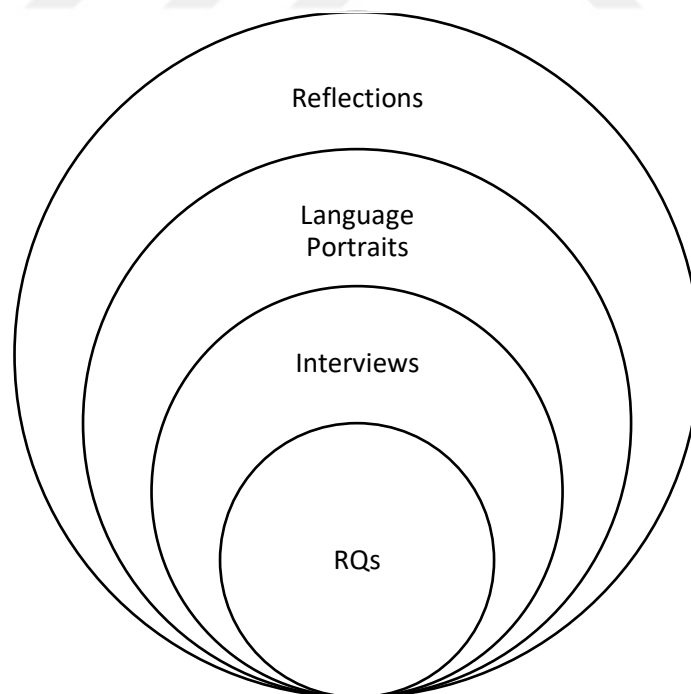


Figure 1. Methods

4.3.2 Reflections

In his analysis of ‘exploratory practice’, Allwright (2005) suggests that practitioner research should “prioritize ethical and epistemological concerns over technical issues” (p. 354). At the heart this concern lies ‘understanding’ rather than ‘problem solving’ (Allwright, 2005). With this in mind, I chose reflections as an overarching method to understand my practitioner research (Fig. 1). According to Burton (2009), being reflective helps teachers “critique teaching and make better-informed teaching decisions” (p. 298), and this is theorized by asking the following questions:

*“What do I do?
How do I do it?
What does this mean for me and those I work with and for?” (p. 301)*

These questions are coherent with Blommaert and Jie’s (2011) description of data gathered as fieldnote which provides us “with invaluable information, not only about *what* we witnessed in the field, but even more importantly about *how* we witnessed it” (p. 37; emphasis in original). This ‘how to do’ focus was also important according to the poststructuralist perspective I adopted in my study. In their analysis of ‘writing as a method of inquiry’, Richardson and St. Pierre (2005) argue that poststructuralism requires us to reflect on our method since the self and the knowledge are created simultaneously.

Given the importance of this ‘how to do’ focus, I created a tap for reflective comments on the Excel data sheet that I used for organizing my raw data (see Appendix 2). These reflections generated data about both my ‘teacher identity’ (Pennington & Richards, 2016) and ‘researcher identity’ (Giampapa, 2016). They helped me increase the overall quality of my enquiry in terms of ‘ethical and epistemological dimensions’

(Allwright, 2005), and arrive at an answer for RQ3, which was directly related to my teaching practice.

4.3.3 Language Portraits

Language portraits have been used as a research tool in the investigation of multilingualism from various perspectives such as ‘multilingual awareness’ (Melo-Pfeifer, 2015), ‘multilingual identity’ (Martin, 2012), and ‘linguistic repertoires’ (Busch, 2012). Among them, the model suggested by Busch (2012, 2018) was the most relevant one to my study in that it could function well for exploration of “a heteroglossic linguistic repertoire” and “representations of, attitudes to, and positionings towards particular languages” (Busch, 2018, p. 11). According to Busch (2018, p.5), language portraits help us “identify the influence of language ideologies and of stance taking towards such ideologies”. This was perfectly in line with my focus of ‘identity’ under scrutiny in RQ1 and RQ2.



Figure 2. Body Silhouette

Basically, language portraits are used to generate data by asking participants to map their ideas and feelings about languages in a body silhouette (Fig. 2) (Busch, 2012). As part of language awareness activities (Appendix 1) in one of my regular classes, I asked all my students in Grades 10 and 11 to colour their language portraits according to the instructions adapted from Busch (2018), then included all paintings from 12 participants as a visual dataset for analysis. This dataset both informed my reflections and served as prompt for interviews.

4.3.4 Interviews

Language portraits are usually described as ‘multimodal’ (Busch, 2012; Melo-Pfeifer, 2015), and followed by an interview to elicit verbal representations as complementary to visual ones (Busch, 2012). Accordingly, I employed short interviews (approximately 10 minutes) for deepening the analysis of language portraits by asking participants’ own interpretations in Turkish, which was the language most of my participants felt more comfortable (only one student preferred English). In this regard, interviews served as a sequential part of language portraits rather than a separate method. I used language portraits both for initiating interviews and as “a point of reference within the conversation” when necessary (Busch, 2018, p. 6). Given this integration of methods, my interviews might be called ‘semi-structured’ (Dörnyei, 2007). I conducted them with an interview guide (Appendix 3) in order to avoid the danger of leading to “unpredicted directions” (Dörnyei, 2007, p. 135). The conversations were audio-recorded in my personal smartphone.

4.4 Data Analysis

This section provides information on how I analysed the raw data derived from my reflections, language portraits activity and interviews.

4.4.1 Analysis of Language Portraits

I used the following frame of metaphor analysis by drawing on the analytical descriptions presented by Busch (2018), Coffey (2015), and Martin (2012):

- The place of language (inside or outside, or in which part of the body silhouette)
- The way each language was coloured (colour and shade)
- Visual and textual drawings in and around the body silhouettes (flags, symbols, arrows and notes)

By doing so, I tried to understand why each student represented a language in a certain colour and place with particular additions while they made different choices for other languages. I also did this analysis across the 12 silhouettes to “trace the influence of discourses or language ideologues” that might be common among participants (Busch, 2018, p. 11). This enabled me to develop my interview questions and preliminary ‘codes’ – a technique “to deconstruct data into manageable chunks in order to facilitate an understanding of the phenomenon in question” (Cohen et al., 2007, p. 493).

4.4.2 Analysis of Interviews and Reflections

In order to analyse my raw data, I used an Excel spreadsheet in which I put all my raw data (Appendix 2). This datasheet enabled me to examine all three sets of data in relation to each other.

I read my interview transcriptions several times to find codes that I considered valuable for answering my RQs. On my datasheet I placed these codes next to

metaphorical codes emerged from language portraits. Then, I analysed all these codes in relation to my reflective comments to explore the similarities in my participants' associations for their learner identities. Finally, I examined my emerging findings a few times more to see the common and divergent ideas about the role of English classes (RQ3).

4.5 Trustworthiness

I followed the strategies suggested by Shenton (2004) to achieve trustworthiness - a concept used in qualitative research as the equivalent of validity and reliability in positivist research. Shenton (2004) uses four more concepts to explain the dimensions of trustworthiness by relating them to established terms in positivist approach: *credibility*(1) for internal validity, *transferability*(2) for external validity, *dependability*(3) for reliability and *confirmability*(4) for objectivity.

1. Triangulation (reflections – language portraits - interviews) was the main tactic to test whether I was exploring the thing that I intended to, namely *credibility*.
2. A detailed description of researcher background and context was provided to facilitate the *transferability* of findings in this project to similar situations (see section 4.3.1 Participants).
3. In order this project to be applied again in the same context, overall methodology and instruments in the appendices were provided in detail.
4. I hold the belief that *confirmability* represents the overarching aspect of trustworthiness in this project due to the approach adopted and its close relationship with the other aspects mentioned above. It simply refers to admission of researcher subjectivity. This admission is closely related to politics

of researcher identity and requires a critical and reflexive stance in conducting research (Giampapa, 2016). In line with Heller's (2008) suggestion, I tried to take the responsibility for constructing an account "rooted in my historically and socially situated subjectivity" by basing it on "systematic enquiry, conducted according to selection principles which I have to describe and justify" (p. 251). In sum, I adopted a self-reflexive subjectivity together with the measures such as (triangulation and detailed description of context) to fulfil the requirements of a scientific enquiry.

4.6 Ethical issues

I followed the Ethical guidelines published by the University of Exeter throughout the research process. Before collecting data, I had my Ethics Form (Appendix 6) approved by the Research Ethics Office at the University of Exeter. I invited 12 participant students to the project in person. I paid a particular attention to my spoken discourse when introducing and describing the project. I also provided a detailed Participant Information Sheet (Appendix 5) stating that participants could withdraw from the project any time and their participation or withdrawal would never affect the ongoing teacher-student relationship. Having taken these measures, I collected signed Consent Forms (Appendix 4) from participant students, their parents and the principal. I also assured them that participants' information would be used only for the aims of this research. To maintain confidentiality, I gave pseudonyms to all participants.

Chapter 5: Results

5.1 Introduction

This chapter reports multimodal representations of participants' plurilingual repertoires. Section 5.2 shows the languages spoken by participants and some demographic details about participants. Section 5.3 presents the overall findings emerged from metaphor analysis of colour and body parts shown on Language Portraits (LP hereafter). These visual representations of plurilingual repertoires helped me achieve a speculative view of possible identity constructions interrogated in RQ1 and RQ2. In section 5.4, I compare these views with the insights from interview data to refine my exploration. In section 5.5, I provide a brief summary of my findings in reference to similar 'visual methods' (Kalaja & Pitkänen-Huhta, 2018).

5.2 Description of participants

As can be seen from Table 1, there were 12 students altogether who drew an LP and participated in a brief interview to discuss this. In the sample there were 8 female and 4 male students. They are between 15 and 17 years old. They all use Turkish among them at school, and most of them speak several other languages at home such as Arabic, English, Tagalog and Persian (see Table 1). I refer to them by their pseudonyms.

	Participants Pseudonyms	Age	Sex	K12 Education	Parents' Languages	Languages used at home	Languages shown on portraits
1	Burak	17	M	TCS (a few years in Turkey in different grades)	Turkish (Both of them)	Arabic (rarely) and Turkish (often)	Turkish Arabic English Japanese Kurdish
2	Alev	17	F	TCS	Arabic (Both Parents)	Turkish (mostly), English (sometimes), Arabic (rarely)	Turkish Arabic English Tagalog Romanian
3	Sevgi	17	F	TCS	Arabic (Both Parents)	Arabic (rarely) and Turkish (often)	Turkish Arabic English Japanese
4	Hava	17	F	TCS	Arabic (Both Parents)	Arabic (rarely) and Turkish (often)	Turkish Arabic English German Spanish
5	Hanifi	16	F	TCS	English&Tagalog (Mother)	English (mostly), Turkish (mostly and with brother), Tagalog(sometimes), Arabic (sometimes)	Turkish Arabic English Tagalog Spanish Azeri Turkish
6	Ahmet	16	M	TCS	Arabic (Both Parents)	Turkish and Arabic	Turkish Arabic English Spanish
7	Enes	16	M	TCS	Arabic (Both Parents)	Turkish (mostly), Arabic (Sometimes)	Turkish Arabic English Indian
8	Yasemin	16	F	TCS	Turkish (Both Parents)	Turkish	Turkish Arabic English French Norwegian Azeri Turkish
9	Kezban	16	F	TCS	Arabic (Father), Tagalog (Mother)	Arabic (mostly), Turkish (mostly), English (sometimes)	Turkish Arabic English Tagalog Azeri Turkish
10	Merve	15	F	TCS	Arabic (Both Parents)	Turkish (often), Arabic (rarely)	Turkish Arabic English Azeri Turkish
11	Hayriye	15	F	TCS	Arabic (Both Parents)	Arabic (Sometimes), Turkish (often), Parents between them Arabic	Turkish Arabic English Azeri Turkish
12	Harun	16	M	KG to Grade 3 in Malasia, Grade 4 to 8 in Turkey, Grades 9 and 10 in TCS	Persian (Both Parents)	Persian (mostly), English (with siblings), Pashto (rarely)	Turkish Arabic English Persian Japanese Pashto Indian

Table 1. Background Information of Participants

5.3 Metaphorical Representations on LPs

15 different languages were used to colour in LPs (Table 1). Congruent with my expectations in Chapter 2, Arabic, English and Turkish were shown by all participants on their silhouettes. Showing an awareness of language varieties, Alev included two dialects of Arabic (Hatay and Kuwait) separately in her silhouette but considering their mutual intelligibility I noted them as a single entity here and discussed it further in the next section.

The second most coloured language was Azeri - a language whose classification as a distinct language or Turkish dialect is controversial (Salehi & Neysani, 2017). The participants who showed this language on their LPs were from the same class and had a new Azeri classmate, which may have increased awareness of this language variety in that class. According to my personal observations during the LP activity and the interview results, it was obvious that there was a low level of mutual intelligibility between Turkish speaking students and their Azeri speaking classmate, which led me note Azeri as a separate language.

The emergence of French, German, Norwegian and Spanish was an unexpected result for me. Four students (Hava, Hanifi, Ahmet and Yasemin) coloured these languages to indicate their desire to learn them although this was not asked in the instructions. Nevertheless, I submitted this finding to my analysis based on Mossakowski and Busch's assertion that LP "refers to past experiences and future intentions" (as cited in Coffey, 2015, p. 508).

The reasons for other languages to appear on LPs were diverse. For example, Persian and Tagalog were spoken by parents at home (Harun and Kezban), Japanese

was learned through online entertainment platforms (Harun), Kurdish remained from the conversations with an old friend in Turkey (Burak), Romanian was introduced by migrant relatives in Romania (Alev).

In this section I report metaphor analysis of Arabic, English and Turkish. Table 2 shows the colours chosen for them. Arabic was mostly coloured in green (n=4); English in blue (n=5); and Turkish in red (n=3) and blue (n=3).

Colours	Arabic	English	Turkish
Black	1	1	
Brown (2 shades)	3		
Blue (2 shades)	1	5	3
Green (2 shades)	4	2	1
Red		1	3
Orange	1		2
Pink		1	1
Purple	2	1	1
Yellow		1	1
Participants	12	12	12

Table 2. Colours chosen for the three main languages

Blue, red and yellow are primary colours according to traditional colour theory. Based on this, English and Turkish were mostly coloured in one of primary colours - either blue or red (n=6) while Arabic was mostly coloured in green (n=4) - a secondary colour, or brown (n=3) – a colour non-existent in so-called ‘colour wheel’. This might tentatively indicate that participants gave relatively greater importance to English and Turkish, but it needs to be corroborated with interview data as I have shown in Section 5.4.

Another analysis might be done according to classification of warm colours (red, yellow, orange, pink) and cool colours (blue, green, purple). While participants mostly chose a warm colour for Turkish (n=7 to 5), they chose a cool colour for English (n=8 to

3) and Arabic (n=7 to 1). It is noteworthy that Arabic was the least language coloured in both primary and warm colours. However, this finding in itself might be misleading. For example, Hayriye pointed out in the interview that she coloured Turkish in orange in reference to Turkish flag, and Hanifi chose blue for English since it is her favourite language. These associations with flags and favourite colours might not correspond to assumptions solely based on ‘metaphor analysis’ (Coffey, 2015). In order to test whether colour choices could indicate a closeness or distance towards languages in terms of identity construction, I also looked at the location of languages on the silhouettes.

Interestingly, analysis of body parts confirmed the findings based on colour metaphors. Inspired by Coffey’s (2015) ‘centre-periphery distinction’, I categorized head, heart and trunk as central parts, and limbs as peripheral. Table 3 shows the quantity of central and peripheral body parts coloured for 3 languages. Since some participants (e.g. Alev, Sevgi and Yasemin) used multiple parts for one language, these figures suggest each time a language was coloured rather than the number of participants.

	Arabic	English	Turkish
head	1	8	3
heart	1		2
trunk			4
limbs	9	11	7

Table 3. Body parts according to 3 main languages

The fact that Arabic was shown only two times in central parts is consonant with colour choices for this language. It seems evident that students distanced themselves from Arabic. Representation for English was also interesting in that it was mostly coloured in

blue (a cold colour) and only in head (place of logic as the common sense suggests) among central parts. To understand what this might imply for identity formation, we should examine participants' verbal interpretations as well. At this point, it seems safe to say that choice of warm colours and central parts (heart and trunk) for Turkish indicates a more intimate and internalized disposition to Turkish than Arabic and English. The next section reveals to what extent these overall tendencies of the participant group to three common languages converge or diverge in individual interpretations and can be related to other languages.

5.4 Interpretations of LPs with the help of interviews

In this section I drew on 12 interviews, 11 of which were conducted in Turkish and 1 (Harun) in English. I translated Turkish interviews into English and presented all quotes in English. 8 out of 12 participants expressed that Arabic was their parents' native language, and together with Turkish it was actively used at home to varying degrees (Table 1). Despite this similarity in participants' background, interview data revealed that they developed various attitudes towards Arabic. For example, Kezban, Hayriye and Merve (Fig. 3) emphasized their Arab origins and favoured Arabic while Sevgi and Hava (Fig. 4) expressed their negative feelings about Arabic.

In addition to these embracing and rejecting attitudes towards Arabic, three students reported Arabic as any other language functional for them such as a language used 'outside school and home' (Hanifi), 'in a football course' (Enes), and as a 'helper' like English (Ahmet). Alev, the only student referring to 'Kuwaiti Arabic', expressed her ambivalent feelings about the variety spoken in Hatay. Yet her answer to interview

question 3 might be interpreted as an attribution of functional role to Arabic rather than identity formation.

“I will also improve my Arabic because I am planning to come back here [after university]. And it will be Kuwaiti Arabic. Hatay Arabic will shrink to a very small place.” (Alev)



KEZBAN
 “My father is Arab. Since my origin is Arab and I always see my family, my eyes are green. I step on my origins with my green feet, but I feel myself Turk. That is why I painted it in the heart. In reality, my mother tongues are Arabic and English. I learned them at home when I was little.”
 INTERVIEW EXTRACT

HAYRIYE
 “My origin is Arab, so I feel myself more like an Arab rather than Turk. That is why my head, eyes, ears, lungs and heart are in green.”
 INTERVIEW EXTRACT

MERVE
 “I painted Arabic in my left hand [upper] because I am Arab. My origin is Arab, and I am left handed. It is the language I use most in Turkey because elderly people do not know Turkish and we have to speak Arabic with them.”
 INTERVIEW EXTRACT

Figure 3: LPs of Kezban, Hayriye and Merve

The fact that all participants, except Alev, associated Arabic with their hometown Hatay rather than their migratory destination Kuwait might indicate that the development of attitudes towards Arabic was mostly confined to family experiences. For example, those maintaining their relationships with their ancestors (e.g. Merve) and students whose parents mostly using Arabic at home (e.g. Hayriye) developed positive attitudes towards Arabic. In sum, these findings, particularly helpful for answering RQ1, revealed that participants' discrete feelings (positive, negative or neutral) about Arabic were locally tied to their place of family origin (Hatay).

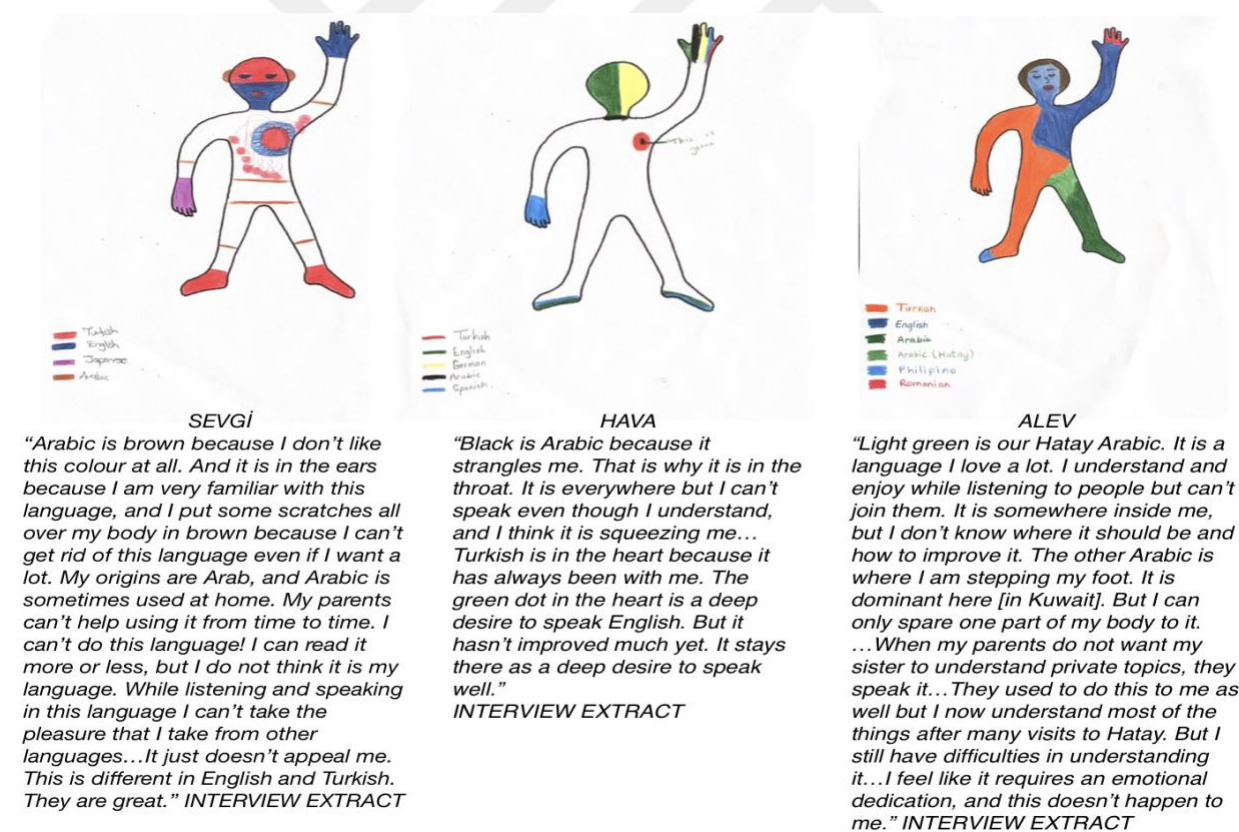
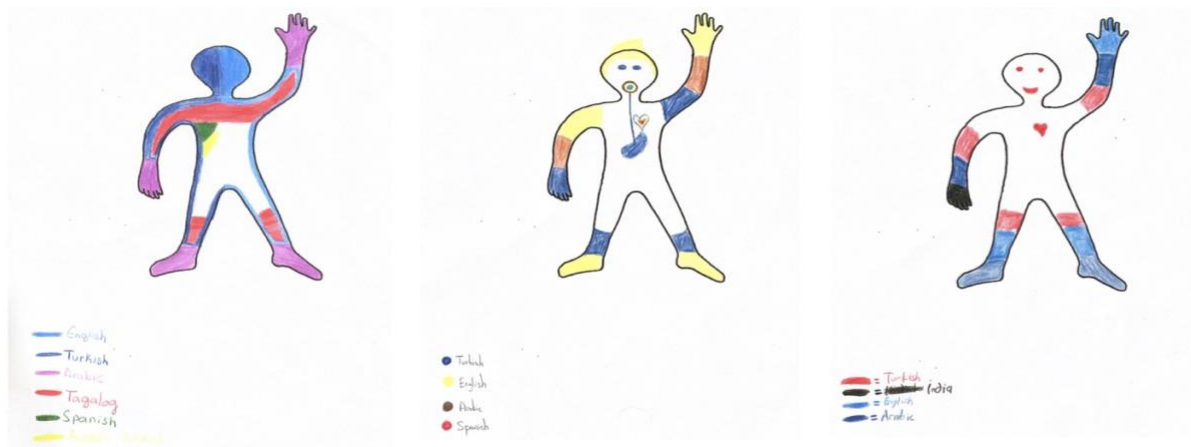


Figure 4: LPs of Sevgi, Hava and Alev

LPs also revealed invaluable data for RQ2. Students who coloured one central part in two colours did this only for Turkish and English (see Fig. 3). This might indicate a possibility of hybrid identity construction. Hanifi's use of two shades of blue and Yasemin's meshing colours for Turkish and English were illustrative examples of it. This was also evident in students' future expectations. Almost all students envisaged a more dominant English in their future lives.



HANIFI

"English is light blue, and Turkish is dark blue because my favourite colour is the shades of blue. I painted half of my head and body with these two shades of blue because I express myself best in these two languages. I feel like I use half of my body in Turkish and the other half in English. My hands and feet are Arabic because I do not use Arabic in school and home but outside. Tagalog is red because it is in my blood. I learned it from my mother. It is in the inner parts because I use it a little. It passes near heart and stretches through outer parts because I use it outside like Arabic, but not as much as Arabic." INTERVIEW EXTRACT

AHMET

"In my right hand [lower hand], I use Turkish. It is the hand I always use. And left hand [upper hand] is English and it helps me. And Arabic comes just behind as a supporter. I coloured the hair in yellow because English people are blonde. My feet are also yellow[English], they help me stand firmly on the ground together with Turkish. I drew a stomach in blue because I like Turkish food. My mouth has three colours. The most important one is at the centre [Turkish]. English and Arabic follow it in order of importance. I did the opposite in heart. Spanish is a small dot at the centre as a language I would like to learn and other languages [Arabic, English and Turkish] are around it in order of my ability to speak them. Turkish is the largest one." INTERVIEW EXTRACT

ENES

"Red is the symbol of love for me. That is why I painted Turkish in red. I spared all my parts to Turkish: eyes, mouth, arms, legs and heart. My right hand [upper hand] is English and it represents my future. This is also because I am right handed. I use my right hand and I am better at English than other languages. I do not use my left hand much, that is why I colored my left hand in black for Indian. I only know a few things in Indian. I painted English and Arabic in different shades of blue because I like both of them equally. I painted Arabic in feet because I learned it in football course." INTERVIEW EXTRACT

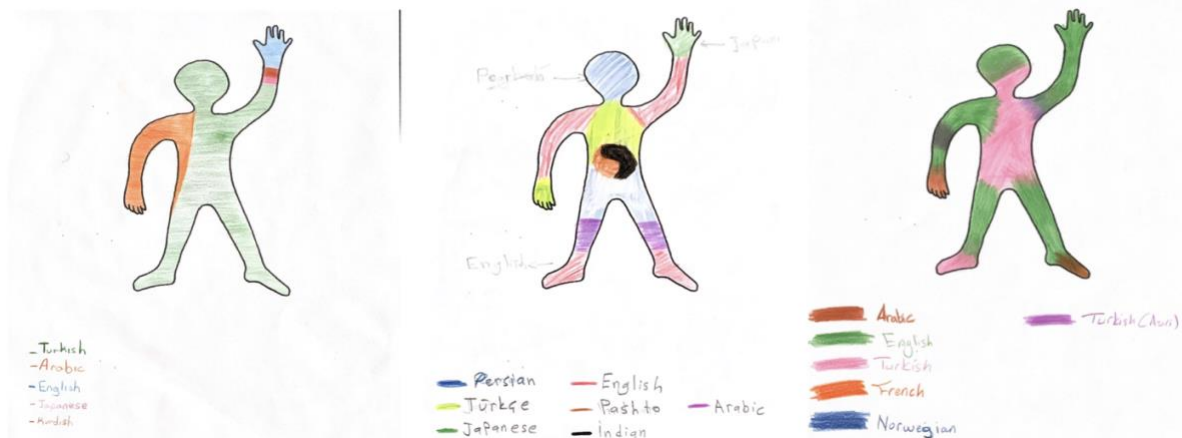
Figure 5: LPs of Hanifi, Ahmet and Enes

Although this 'dominant English' projection was mostly associated with instrumental ends such as career and travel, some students seemed to imply an identity possibility on English as the following interview extracts show:

“English can be denser and can reach the centre [of the body].” (Yasemin)

“Eventually, they [Turkish speaking friends] are going to learn English and I will speak English with them. The only reason that Turkish is with me is school.” (Harun)

“I feel like as if one day will come and I will not be able to make a full sentence in Turkish and complete it English when talking to Turkish people. I embrace English more.” (Alev)



BURAK
“Turkish is my mother tongue. It covers all my body. It is something that Turkishness gives me. You know, we say we are Turks. There is another reason for painting Turkish in green: it is all green in nature and Turks are spread all over the world.” INTERVIEW EXTRACT

HARUN
“I painted Persian in blue and in my head because it is my mother language ... Turkish is my right hand [lower] because I was trying to say I use it at the school, and it is important for my future. Green is Japanese and in my left hand [upper]. While watching movies, animas and stuff like that I usually hold my mobile phone with my left hand. It is green because I am still improving it. English is my arms and legs, something very important to me. I will need it in the future. When I am learning languages, I generally try to first go through English, basically translate it from English.” INTERVIEW EXTRACT

YASEMİN
“English covers the most area because I feel English close to me and I use it in my daily life. English affects even my use of Turkish. That is why green meshes with pink in some parts. For example, while speaking Turkish I sometimes can't find a word and I say its English. But I don't need to look for a word while speaking English. English words come up straight away. I painted the centre of body in pink because I am a Turk. It is my essence” INTERVIEW EXTRACT

Figure 6: LPs of Burak, Harun and Yasemin

We have already seen that 3 students associated Arabic with ethnicity (See Fig. 3). This number is higher in those who referred to their Turkishness (n=5). Based on my reflections on our teacher-student relationship in a Turkish state school, I might allege that the number for Turkish might have been even higher if students' language/ethnicity

associations had been asked in the interviews. That being said, I found students' representations of Turkish more significant from another perspective. Evidently, most students expressed Turkish as taken for granted and English as neighbouring with Turkish. This is coherent with the findings emerged from metaphor analysis (Section 5.2). In most of the LPs, English and Turkish either singly reside in heart and head, or evenly occupy one of the central parts.

I also observed this co-existence of languages in central parts for 'want-to-learn' languages (e.g. Hava and Hanifi). However, these desired languages were mostly represented in peripheral parts with interpretations that might be grouped in two concepts: 'familiarity' and 'attractiveness'. For the former, students expressed their familiarity with languages (e.g. Azeri and Tagalog) in their immediate environment and through technology (e.g. Japanese). This might indicate that students could show interest in any language when they had actual or virtual contact with them. Or, they might tend to show interest in (or find 'attractive') European languages such as Spanish, German and French.

Another interesting finding was that almost all of the students (n=10) emphasized the role of English in learning other languages. Some of them expressed their belief that English could facilitate learning languages due to its common words with other languages (n=3), or its similarity to certain languages like German (n=2). In addition to this linguistic awareness, some others considered English as a means of learning other languages (n=4). The following extract exemplifies how this role is realized:

"I learn languages on the internet. When I search a word on Google I do it by using English. It is Google's language. I get better translations when I use English." (Hanifi)

English seemed to serve as a vehicle for accessing other languages either on the internet or in real life. Besides, Harun and Hanifi said that other languages helped them improve English. Based on my reflections, I should note that these students were the most proficient ones in English among their schoolmates. For example, Harun preferred to be interviewed in English, and Hanifi was brought up in Kuwait by an English-speaking parent. Their notions seemed to be shaped mostly by their experiences in TCS.

“While I am reading a story or poem from other languages, I see things such as ‘deyim’ [Turkish word for ‘idiom’]. I can take that as a motivation to learn new phrases in English.” (Harun)

In sum, students seemed to use other languages to deepen their already relatively good knowledge of English. On the other hand, this showed more horizontal characteristics when English was exploited. In other words, students appreciated the ‘facilitator’ role of English in their plurilingual development across many other languages. These findings might imply valuable implications for the role of English classes stated in RQ3.

5.5 Synopsis of the results

Parallel to Coffey’s (2015) assertions in his study, LPs in my project enabled students to reflect on their own plurilingual repertoires, through which I could focus on their “embodied and historically lived” languages (p. 509). With their ‘retrospective and prospective nature’ like other visual methods (Kalaja & Pitkänen-Huhta, 2018), LPs helped me reveal the complexity of identity constructions of a participant group with a very similar background. Accordingly, my key finding was that participants interpreted their LPs, thus their identities, based on their past experiences and future expectations, both of which seemed to be shaped idiosyncratically and to transcend the language

descriptions such as native, first, national and heritage. In the next chapter, I will discuss my findings in detail to answer the research questions.

Chapter 6: Discussion

This chapter provides a discussion of research findings with reference to RQs and previous studies. Section 6.1 discusses what possible identity constructions might happen in my research context (RQs 1-2). Section 6.2 discusses the role of English classes in learner's plurilingual development and identity construction (RQ3). Section 6.3 provides implications for English language teaching practice in migratory contexts similar to mine, and suggestions for future research.

Section 6.1 Dynamics of plurilingual identity construction

The central aim of the present study was to discover what roles 'agency' and 'structure' play in my participants' identity construction and plurilingual development in the migratory context of TCS. Based on this, I asked how learner identities are constructed (RQ1) in TCS and to what extent this construction could be defined as national, ethnic, global or transnational (RQ2).

To answer these questions, I first discuss my key finding that participants construct their identities idiosyncratically based on their past experiences and future expectations which might contradict 'the modes of identity' (Pennycook, 2007) described according to pre-given language categories, such as speaking Arabic and being Arab. As shown in Table 1 (Chapter 5), all participants possess Arabic, Turkish and English in their plurilingual repertoires, and they actively use these three languages in their daily interactions. That being the case, one would expect that students develop at least dual identities based on their use of several languages, as argued in Dorleijn and Nortier's

(2008) study, for example. My study, however, showed that a direct link between national/ethnic identities and 'discursively constructed language categories', as defined by Busch (2012), might not apply to my sample. For example, two students (Sevgi and Hava) do not embrace Arabic and their Arab origins even though it is their parent's dominant language and actively used in both their immediate environment of hometown and migratory destination. Secondly, as it is in Kezban's case, a student can describe herself as a Turk even though she was born in Kuwait to a family whose main languages are Arabic and Tagalog. This issue was also evident in Auer's (2005) study on identity of Turkish migrants in Germany. Concluding that using Turkish might be an index of religion as well as ethnic belonging, Auer (2005, p. 409) warns that "simple and seemingly straightforward links between language and ethnicity (speaking Turkish-being Turkish) may fail".

Based on this, I can argue that varying dynamics play a role in identity construction rather than solely discursive language categories. This is in line with the results emerged from studies using similar multi-modal research methods (e.g. Busch, 2012; Martin, 2012; Melo-Pfeifer, 2015). In Martin's (2012) words, "each situation, interaction, and context the child is in will ultimately influence and shape his/her identity" (p. 52). Likewise, Busch (2012) draws attention to "multitude of different spaces of communication" that students have to deal with "under the conditions of global mobility and super-diversity" (p. 519). My primary finding thus affirms "the complexity of communication and identity in the contemporary world" (Blackledge & Creese, 2016, p. 273). Within this complexity, agency and structure seemed to be inextricably linked to

each other, and in my study, this manifested itself in three intertwining themes: family relationships, schooling and future expectations.

Family relationships was not the aspect that I directly investigated in my research. Thanks to the exploratory nature of my ethnographic approach, guided by Pérez-Milan (2016), it became evident that families play a crucial role in my participants' plurilingual development and their identity construction. In Ali's case, for example, I can deduce that parents' purposeful heritage language maintenance appeared to be leading to a strong Persian identity. As a matter of fact, having received all his education either in English or Turkish and always lived in migratory contexts (Malaysia, Turkey and Kuwait), Ali never used Persian in any of his background settings except in the family, but he emphasized his Persian identity in the interview.

Another example for the influence of family is the attitudes towards Arabic as shown in the previous chapter. Despite their very similar backgrounds, students (n=8) who were exposed to Arabic since their birth showed negative and positive feelings about Arabic by expressing, for instance, their distress in using Arabic at home (Sevgi and Hava) and showing affection for the city of origin (Merve). Based on my reflections, I can also speculate that attitudes towards Arabic are mostly shaped within the family considering the noticeable uniformity of other variables such as socioeconomic strata and migratory history that I was able to observe during my own migratory experience within the research context. This finding is consistent with what Canagarajah (2008) concluded in his study on Tamil families in USA, UK and Canada. He argues that migrant families develop various attitudes towards their heritage language, and 'language' becomes irrelevant when they do not give it a fundamental place in constructing their

community identity (Canagarajah, 2008, p. 173). That being said, I have to note that my findings revealed the role of family as a contextual influence on children's identity construction, but, due to the scope of my study, not the influences of other contextual factors on families. Therefore, reading my work together with studies on 'family language policies' (e.g. Macalister & Mirvahedi, 2017) could help understand the role of 'structure' and 'agency' from a larger perspective. Moreover, a large-scale ethnographic study including families such as a doctorate project may also be helpful for exploring the general pattern in my research context.

Schooling was a discernible factor on participant's plurilingual identity, especially for the construction of Turkish national identity. Metaphorical analysis of colours and body parts in the previous chapter showed that Turkish has the most secure place in participants' plurilingual repertoires. Five of the participants explicitly emphasized their Turkishness in their interviews. Given this, the overall aim of 'maintaining Turkish language and culture' by the Ministry of Education (MoE, 2018) seemed to be fulfilled by TCS, at least for some students in my sample.

Comparing this finding to the discussion of Arabic above, I can argue that participants' national/ethnic identities, according to Gee's (1989, p. 6) classification of discourse referring to "ways of being in this world", tend to be shaped significantly within their 'secondary discourse' (schooling) rather than 'primary discourse' (family). There were only three exceptions for this: Merve and Hayriye emphasized their Arab origins and Ali his Persian. This might be because of the importance parents give to maintenance of their heritage language for the purpose of shaping their community identities (see Canagarajah, 2008). What was more evident in my findings than this

speculation on the community identity induced by some families was the fact that TCS applies a 'subtractive school policy' (Nguyen & Hamid, 2017) through which dominant language (it is Turkish in this case) is used to construct cultural identities. Inferring from parents' preference of a Turkish school (they have other alternatives such as Arabic/English bilingual schools - seemingly more appropriate for maintaining their heritage language and accommodating better to a migratory lifestyle), this policy seems to be embraced by most of the migrant families in my sample to attain their 'imagined future' as suggested by Bauer et al. (2015).

Future expectations appeared to be the most critical factor in developing plurilingual identities. As said above, parents' imagined future might explicate their preference of TCS and thus forming a Turkish identity for students. In my 5 years of professional experience in the research context, students in TCS graduated in 4 subsequent years between 2015-2019, and all of them pursued their undergraduate education in Turkey. Based on this, it is safe to say that the interplay between *future expectation*, *family* and *schooling* coincidentally creates Turkish identity, which was evident in all students except Hayriye, Merve and Ali. Among them, Hayriye's interpretations seemed to be important from a particular perspective. She expressed her distress about 'the current situation of Turkey' which she found 'stomach upsetting'. This might be interpreted as a concern for living in Turkey due to political reasons. Although Hayriye was the only student who raised such a political issue, it seemed to be an important dimension of future expectations -as a structural factor-, which I had to avoid delving deeper because of my position in the research context. A researcher with an 'outsider' status in a larger scale study might investigate this aspect in depth.

The effect of future expectations on plurilingual development was also evident when languages were associated with certain places. One striking example was Alev's interpretations of her LP (Fig. 4). She was the only participant who envisaged a career in Kuwait and showed an awareness of languages varieties (Hatay and Kuwaiti Arabic). In the interview she emphasized her Turkishness, but both her LP and interpretations showed that her negotiation of identity was not as straightforward as her peers who chose Turkey as the future destination (see her interview extract in Section 5.4).

These examples corroborated the dimension of 'possibilities for the future' which resonates with Norton's definition of identity (Norton, 2013, p. 45). For those who expect a life in a country other than Turkey (e.g. Hayriye and Alev in particular), identity seems to be a bigger issue since their "sense of belonging is disrupted" in Bauman's words (cited in Preece, 2016, p. 2). In other words, *schooling* (being a student in TCS) does not lead to a uniform Turkish identity as *future expectations* differ from the general trend that graduate students of TCS may follow. Rather, they either emphasize a strong ethnic identity (e.g. being an Arab for Hayriye, and Persian for Ali) or seem to hybridize their identities as in Alev's case. This latter possibility takes us to my second RQ which I investigated the possibility of 'transnational identities' (De Fina, 2016).

As discussed so far, participants predominantly negotiate their identities according to their ethnic origins (Turkish, Arab, Persian) or nationality (Turkish). It seemed to be an either-or choice for participants rather than formation of dual identities such as 'Turkish Arab' and 'Persian Turk'. Accordingly, I argue that the notions of 'hybridity' (De Fina & Perrino, 2013) or 'third space' (Bhabha, 2004) in transnationalism studies are less likely to apply in the context of TCS, especially for defining ethnic/national identities. It is

probably because of the contextual differences of these studies in which 'integration' and 'citizenship' (e.g. Lytra & Jorgensen, 2008) and 'post-colonial identities' (e.g. Pennycook, 2007) are the main concerns. Being part of the host society (Kuwait) seemed to be of importance to only one student in my sample. This might be the most striking difference between Gulf countries and other developed countries such as the USA, UK and Europe where migrant families are more likely to intend to stay (like those in Lytra and Jorgensen's edited volume, 2008). Within these contextual circumstances, TCS seems to preserve fixed national identities (Turkish) of the students in their migratory destinations. When ethnic identities are favoured (e.g. Hayriye and Ali), this, too, shows little hybridization possibility with the migratory destination or home country.

However, national identities seem to be hybridized with English in participants' future representations. My metaphorical analysis showed that English is the language through which participants are most likely to construct hybrid identities (see Chapter 5.4). Speaking with Gee's (1989) terminology again, unlike those adopting an ethnic identity (a primary discourse), participants who define themselves with their Turkishness (a secondary discourse for the most participants) show hybrid identity possibilities that seem to be under the influence of another secondary discourse, which is, I believe, 'globalisation' based on more recent understandings of discourse (see Chapter 3.2.1). Gee (1989) makes another distinction of secondary discourses as 'dominant' and 'nondominant', the former brings economic and symbolic achievements as in Bourdieu's term 'cultural capital' (Norton, 2013), the latter "brings solidarity with a particular social network" (Gee, 1989, p. 8). Based on this, my participants seemed to form their 'dominant' national identities through Turkish and 'nondominant' global identities through English

with the possibility that this might be reversed in the future, thereby resolving the ‘tension between global and local’ (Graddol, 1997) that I discussed in my literature review. In this regard, my participants, with their future expectations (largely built on English and Turkish), seem “to act *agentively* [emphasis added] in constructing desirable identity options for themselves”, as pointed out by Miller and Kubota (2013, p. 232), which will be discussed in the next section.

Section 6.2 Role of English classes

This section discusses the role of English classes in my participants’ plurilingual development (RQ3).

From the analysis above it can be inferred that learning English does not have a negative effect on my participants’ ethnic and national identity constructions. I emphasized that parents and TCS play a significant role in maintaining heritage and national languages. Based on this, I can allege that English itself as a ‘global language’ (Pennycook, 2007) does not seem to constitute a threat to learners’ identity construction and plurilingual development as in some scholarly concerns for the negative effects of globalization that I discussed in Chapter 3.2.1 (e.g. Bauman, 1998; Phillipson, 2009).

On the contrary, participants consider English to be an intermediate language that helps to learn other languages. For example, they believe they get better results when they look up a word on Google Translate (Harun), or they need to start with English to learn Chinese and to make friends if they visit China (Hayriye). It seems that they naturally develop a language learning strategy thanks to their awareness of English being a lingua franca in today’s world. This strategy is consonant with CEFR’s (2001) concept of ‘mediation’ which was extended by North and Piccardo (2016). Basically,

most of my participants seemed to use English to mediate between languages thereby building their plurilingual repertoires, as suggested by North and Piccardo (2016).

Section 6.3 Implications and limitations

This section provides implications for English language teaching practices and policies in TCS or similar schools and presents the limitations of my research with some suggestions for further research.

As Kalaja and Pitkänen (2018) concluded from their analysis of visual methods similar to LPs, I believe that my research method, too, provided “an optimal way of engaging participants in creating their own understandings” of their plurilingual identities (p. 17). Thanks to its potential for ‘nurturing individual reflexivity’ (Melo-Pfeifer & Kalaja, 2019), colouring LPs seemed to be as much a self-exploratory experience for my participants as for me. I thus assume that LPs can also be used as a classroom activity to raise learners’ and teachers’ awareness of plurilingual development.

My choice of LPs as a research instrument was inspired by Busch’s (2012) study in which she explores “lived and embodied experience” of a single person through a ‘biographical approach’ (p. 517). My study, however, was intended to investigate a group of students to show the commonalities among them. In this regard, it lacks a deeper analysis at an individual level. Because of this and the importance of family relationships that emerged in my study, further research can be done with single individuals to understand the role of families and their inner worlds to a greater extent.

In recent years, researchers have gradually begun to use similar innovative techniques such as analysis of ‘photographs’ (Sylvén, 2019) and ‘artefacts’ (Ibrahim, 2019) to explore plurilingual identities. I, too, employed an original method by analysing

colours according to so called traditional colour theory so that I could see the similarities and differences of my participant group in addition to using them as prompt for verbal interpretations. Though successful it was for my purposes in the present study, I acknowledge that reliability of such a method needs to be confirmed by further research – theoretically informed by psychoanalysis, for example.

Finally, I have to admit that my research revealed a broad picture of plurilingual identity construction of a particular group by a particular researcher in a particular time and place. Considering the fact that identities can be “constantly re-assessed and re-negotiated under new social power relations” (Norton, 2013, p. 155), my study can be replicated by another researcher in a context in or outside TCS so as to see the changes in my participants’ identity construction across time and space under the influence of different discourses.

Based on combined findings, I propose the following implications for English language teaching practice and policy in contexts similar to TCS:

- Learners tend to construct their present identities through their experiences in family and school, and future identities through Turkish and English; teachers can help them develop their plurilingual identities to a great extent when these two are reconciled pedagogically based on teachers’ awareness.
- Language policies in Turkish public schools (as institutions of a candidate state for European Union) should be developed flexibly and compatible with today’s realities by taking account of the implications of plurilingualism.

- Teacher researchers, like myself, can adopt similar creative methods to understand their own teaching contexts and contribute to investigation of the general patterns of plurilingual development in a complex global world.

Chapter 7: Conclusion

My study showed that identity development in international schools might be particular and not directly comparable with identity construction in other migratory situations. It would be naïve to say overarching dichotomy of *structure* and *agency* is resolved in the present study. However, ‘family relationships’ and ‘schooling’ -though not inclusive and rigid- can be seen as an aspect of *structure* while ‘future expectations’ are indicative of a more *agentive* process. Migrant students *themselves* seem to build up their plurilingual repertoires *on* their structural conditions. Approaching this intertwined relationship from a post-structural perspective might provide a fresh insight for teachers, like me, whose pedagogical knowledge mostly shaped by the notions of ‘individual differences’ (e.g. age, sex, and skills) based on psychological and biological facts. In other words, adopting a post-structural sociolinguistic perspective might serve well for raising teachers’ pedagogical awareness by drawing their attention to larger socio-political issues that have a significant effect on students’ plurilingual development. Moreover, my study, due to its focus on a very particular context, might contribute to understand general patterns in identity research on migrant communities, and show the path for further research in a similar context where power operates distinctively on students’ identity construction in a globalised world.

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APPENDICES

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Appendix 1

LESSON PLAN

Classes: 9-10-11-12

Duration: 40' + 40'

Aims: a. To raise the awareness of students about their plurilingual repertoires (all grades)

b. To collect data for my dissertation (10 and 11 Grades)

c. To do the pilot study of data collection method (9 and 12 Grades)

Preparation

- I remind students what we talked about their levels of English according to Common European Framework in the beginning of school year. They assess their own proficiency level of English again on the grid shown below.

	A1	A2	B1	B2	C1	C2
Listening						
Reading						
Spoken interaction						
Spoken production						
Writing						

Practice

- I draw my students' attention to other languages they know. I ask them to tick their other languages on the grid in different colours.
- I introduce students the term plurilingualism by highlighting the following points adopted from Common European Framework (p. 4-5)
 - **Coexistence of different languages** (Ask them to reflect on languages they have learned at school or somewhere else, they have acquired unintentionally, and they are only familiar with; give personal examples)
 - **All knowledge and experience of language contribute to our communicative competence** (Give examples from varieties of languages such as standard Arabic, Kuwaiti Arabic, Hatay Arabic, and Egypt Arabic)
 - **All languages interrelate and interact** (give examples of how we switch between languages according to our needs)

- I ask them to create their 'plurilingual profile' on a document designed as an instrument of 'language biography' by European Union.
- Students complete Document A and Document B (attached)
- Students ask and give information about their plurilingual profile.

B R E A K T I M E

Product

- I ask students to paint themselves on a body silhouette (DOCUMENT C - adopted from Busch 2018) based on their plurilingual profile.
- I adapted the instructions below from Busch's (2012, 2018) work to do this activity, which will also serve as a research instrument.

INSTRUCTIONS for LANGUAGE PORTRAIT ACTIVITY:

- Please show your 'plurilingualism' graphically on the picture– all the languages and ways of speaking that you mentioned in previous documents.
- Reflect on your experiences of language use. What feelings and thoughts would you associate with certain languages and language varieties?
- Choose colours that fit different languages, languages varieties and modes of speech.
- Paint the place you would like to allocate to those languages in the picture.
- You may also draw additional symbols and emojis or write a few words around the picture.

DOCUMENT A

Presentation of the learner

My name is

I was born on

I use the following language(s) actively or passively

- at home:
-
- with friends:
-

I have learned or have started to learn the following other languages outside school (travel, visits, exchanges, meetings, etc):

.....

.....

.....

I learned or have been learning the following languages at school or in language classes:

Language	from / since	to
.....		
.....		
.....		
.....		
.....		

DOCUMENT B

How I use my languages

A. I use/have used the languages which I am learning or already know in the following situations:

- in my school, my training course:

Language(s)	With whom?	What I think of that and what I gain from it

- round about me in my home area:

Language(s)	When? Where? With whom?	What I think of that and what I gain from it

- during regular meetings with other people (sports, with friends, etc):

Language(s)	When? Where? With whom?	What I think of that and what I gain from it

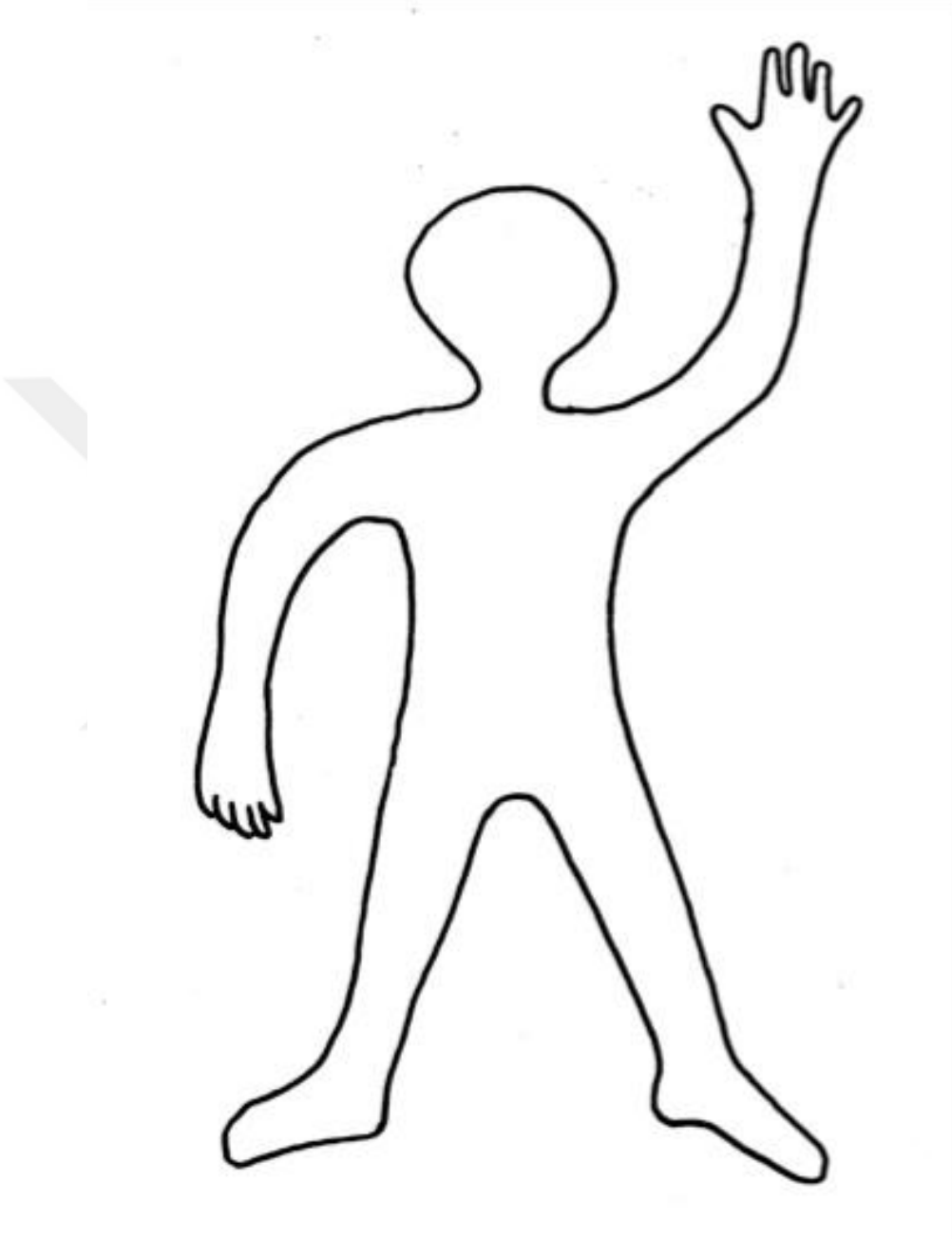
- leisure activities, internet and media (TV, radio etc):

Language(s)	For example,	What I think of that and what I gain from it


- when reading:

Language(s)	For example,	What I think of that and what I gain from it

DOCUMENT C



Appendix 2

Participants Pseudonyms	Age	Sex	K12 Education	Parents' Native Language	Languages used at home	Languages shown on portraits	Associations and Metaphors	Language Portrait	Links	Comments based on Reflections
1	Burak	17	M	TCS(a few years in Turkey in differet grades) Turkish (Both of them)	Arabic (rarely) and Turkish(often)	Turkish Arabic English Japanese Kurdish	mother tongue, Turk, Turks everywhere right hand (best help) hand, a must for international travel entertainment friend	 <p>Link to Transcription & language portrait</p>	Continued...	
Answer to IQ2										
<p>I didn't think about the colours. I just picked the colours I like. I painted the right arm (lower one) in Arabic because of the saying 'you are my right arm' (used for someone's best help in Turkish). It is the language I know best after Turkish. My left hand (upper one) is English because I know it is as important as Arabic. I need my both hands. I painted Kurdish in a small place...because I had a Kurdish friend when I was little....He used to speak Kurdish all the time and I learned some words from him. I painted Japanese in a very little place because there is a funny video in Japanese that I always watch with my friend. I just wanted to add it too.</p> <p>Turkish is my mother tongue. It covers all my body. It is something that Turkishness gives me, you know ...we say we are Turks...Aha...There is a reason for painting Turkish in green: it is all green in nature and Turks are spread all over the world. I just thought so.</p>										
Answer to IQ3										
<p>I would like to increase English (on the portrait). But not Arabic...Only English. If possible, English should cover more area...I can survive here (in Kuwait) but if I go other countries and do something else, it is not possible without English.</p>										

Appendix 3

INTERVIEW GUIDE

1. Did you like the painting activity we did in the class? Why, why not?
2. Can you briefly describe to me your language portrait: the choice of colours, their arrangements and associations to different bodily parts and what you use your languages for? (Adapted from Lau, 2006)
3. Your portrait looks really interesting. How do you think you might develop your plurilingual profile in the future?
4. Do you think English is helpful when learning other languages? How?
5. Do you think other languages have helped (or can help) you learn English? How?
6. Do you use English outside of school? For what? How do you feel about using English outside of school?
7. What do you think about your English classes? How do you feel about using English in class?
8. Do you think English classes help you develop your plurilingual profile, or hinder its development? How?
9. Is there anything else you would like to say about the silhouette painting activity?

Appendix 4



CONSENT FORM - Mehmet Akif INCE, Med TESOL

(RIZA FORMU)

Participant Identification Number:

(Katılımcı Numarası)

Title of Project: The role of English in identity construction of the migrant students in Turkish Community School in Kuwait

Projenin Başlığı: Kuveyt Türk Okulundaki öğrencilerin kimlik oluşumunda İngilizce'nin rolü.

Name of Researcher *(Araştırmacının Adı)*: Mehmet Akif İNCE

1. I confirm that I have read the information sheet dated 11/02/2019 and version no 1.0 for the above project. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

(Yukarıdaki projenin 11/02/2019 tarih ve 1 no'lu bilgi sayfasını okuduğumu kabul ediyorum. Bilgileri düşünme, sorular sorma ve yeterince cevap alma fırsatı buldum)

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without my legal rights being affected.

(Katılımımın gönüllü olduğunu ve istediğim an ve hiçbir hak kaybına uğramadan çekilebileceğimi anladım)

3. I understand that relevant sections of the data collected during the study, may be looked at by individuals from the University of Exeter. I give permission for these individuals to have access to the records related to me.

(Bu çalışma sırasında toplanan verilerin ilgili bölümleri Exeter Üniversitesindeki kişiler tarafından görülebilir. Bu kişilere benimle ilgili bölümlere giriş yapmaları konusunda izin veriyorum)

4. I understand that taking part involves anonymised interview transcripts to be used for the purposes of inclusion in an encrypted cloud archive for a period of up to 3 years.

(Bu projeye katılmanın, isimsiz olarak yapılan mülakat çıktılarının 3 yıl süreyle şifreli bir bulut ortamında saklanmak amacıyla kullanılacağını içerdığını anlıyorum)

5. I understand that my whole class will take part in a language silhouette activity. I agree that my language silhouette can be used for research. If I agree, this means that my language silhouette will be scanned and used for the research, but I can keep the original. I understand that names and other personal information will be deleted.

(Tüm sınıfımın katılacağı bir siluet boyama etkinliğine katılacağımı anladım. Bu siluet araştırma için kullanılabilir. Kabul ettiğim takdirde boyadığım siluet taranacak ve orijinali bana teslim edilecektir. Üzerindeki isimler ve kişisel bilgiler silinecektir).

6. I understand that anonymised information related to me might be used in an academic publication. This would not include any real names or personal information.

(Benimle ilgili isimsiz bilgilerin akademik bir yayında kullanılabileceğini anlıyorum.)

7. I agree to take part in the above project as follows:

(Yukardaki projede yer almayı kabul ediyorum)

- a. I agree for my language silhouette to be used in the above project.

(Yukardaki projede dil siluetlerimin kullanılmasını kabul ediyorum).

- b. I would like to participate in a short conversation about my language silhouette.

(Dil siluetlerim ile ilgili kısa bir görüşme yapmayı kabul ediyorum)

_____	_____	_____
Name of Participant	Date	Signature
<i>Katılımcının Adı Soyadı</i>	<i>Tarih</i>	<i>İmza</i>
_____	_____	_____
Name of researcher taking consent	Date	Signature
<i>Araştırmacının Adı Soyadı</i>	<i>Tarih</i>	<i>İmza</i>

Appendix 5



PARTICIPANT INFORMATION SHEET - Mehmet Akif INCE, MEd TESOL Katılımcı Bilgi Kağıdı

Title of Project:

The role of English in identity construction of the migrant students in Turkish Community School in Kuwait

Projenin Başlığı: *Kuveyt Türk Okulundaki öğrencilerin kimlik oluşumunda İngilizcenin rolü*

Researcher name (Araştırmacının Adı): Mehmet Akif INCE

Invitation and brief summary:

Dear Student,

In my master's thesis on teaching English (University of Exeter, UK), I examine the relationship between our 'sense of self' and language learning experiences. This document provides some information about how I will conduct my study with you. I want you to read this information and think about whether you may want to take part in such a project or not. If you would like to participate, I ask you to sign the 'consent form' attached to this document. If you are unwilling to take part in this study, it is perfectly OK. You may return this document and the attached 'consent form' to me without any explanation.

Davet ve Özet:

Sevgili Öğrenciler,

Exeter Üniversitesi bünyesinde yazmakta olduğum Yüksek lisans tezimde Kuveyt'te yaşayan Türk öğrencilerin kimlik anlayışı ile dil öğrenme süreçleri arasındaki ilişkiyi inceliyorum. Bu belge, çalışmamı nasıl yürüteceğime dair bilgiler içermektedir. Bu bilgileri okuyup çalışmaya katılmayı isteyip istemeyeceğinizi düşünmenizi istiyorum. Eğer katılmaya karar vererseniz bu belgeye ekli olan 'rıza formunu' doldurmanızı rica ediyorum. Katılmak istemezseniz bunu tamamen normal karşılayacağım. Bu belgeyi ve ekini hiçbir açıklama yapmadan iade edebilirsiniz.

Purpose of the research:

It is widely accepted that there is a close relationship between our 'sense of self' and learning a language. As a teacher of English, I believe that understanding this relationship may contribute to our language learning process in a school like ours hosting several languages such as Turkish, Arabic, English etc. Therefore, I have decided to write my master's dissertation on identity and multilingualism. At the end of the project, I hope to obtain deeper understandings of who we are, as language learners, and why we learn certain languages. This may inform future teaching practice in our school.

Araştırmanın amacı:

Yabancı dil öğrenmek ve kimlik anlayışımız arasında çok yakın bir ilişki olduğu bilim insanlarınca kabul edilmiştir. Bir İngilizce öğretmeni olarak, Kuveyt Türk Okulu gibi birçok dilin konuşulduğu bir okulda bu ilişkiyi anlamak öğrencilerin dil öğrenme sürecine önemli katkı sağlayacağını düşünüyorum. Bu amaçla yüksek lisans tezimi bu konuda yazmaya

karar verdim. Çalışmamın sonucunda kimlik algımız ve hangi dilleri niye konuştuğumuz konusunda daha nitelikli bilgiler elde etmeyi umuyorum. Bu kazanım ileriye dönük dil öğrenme-öğretme sürecimizi olumlu etkileyecektir.

Why have I been approached?

My project is designed for the analysis of my own teaching context. Therefore, one part of the research will take place in one of my regular English classes in which you are natural members. Following this class, there will be short (approximately 10 mins) interviews with you in Turkish (or English if preferred) outside the class (probably in the library or an empty classroom) to understand better how you feel about languages and how that might affect your learning of English.

Niye ben seçildim?

Bu çalışma, kendi öğretmenliğimin analizini yapmak üzere tasarlandı. Bu yüzden çalışmanın bir kısmı sizin doğal üyesi olduğunuz normal ders ortamında yapılacak. Bu dersi takiben diller ile ilgili duygu ve düşüncelerinizle bunun İngilizce öğrenmeye etkisi üzerine sınıf dışında ve yaklaşık 10 dakika sürecek Türkçe (veya tercihen İngilizce) bir sohbet gerçekleştireceğiz.

What would taking part involve?

The research will consist of three data collection types:

- Language silhouettes: These are produced during an activity that will take place during one of my regular English classes. It is an accepted way of enabling reflection on what languages a person can use and what languages mean to this person. The activity asks you to use colours to illustrate languages on a piece of paper with an outline of a human body on it. This will take about 30-40 minutes. I will scan the silhouette pictures and return the originals to you. Real names will be replaced by pseudonyms.
- Interviews with students: Following this class, I will interview a maximum of 16 students about their silhouette to gain a deeper understanding their views on languages and how they influence English learning. These interviews will last around 10 minutes, will be recorded with the permission of the student, and will take place on school premises during one of the breaks between sessions. You will not miss any classes if you agree on your participation in the study.
- Teacher reflective journals: I will write a reflection about observations I make during this silhouette activity class. These reflections will be kept confidentially and will not include any names or information that would allow your identification.

All these documents and data will be saved on my password-protected personal laptop with pseudonyms.

Bu çalışmaya katılmak ne içeriyor?

Bu araştırma 3 tür veri toplama yönteminden oluşuyor:

- *Dil Silüetleri: Normal derslerimin birinde yapılacak bu etkinlik, hangi dilleri kullandığımız ve bu dillerin bize ne ifade ettiğine dair eleştirel düşünce imkânı sağlayan kabul görmüş bir yöntemdir. Bu etkinlik, üzerinde bir insan portresi olan kâğıda bildiğimiz dilleri boyamayı içermektedir. Yaklaşık 30 ile 40 dakika arası sürecektir. Boyadığınız silüetleri tarayıp hemen size iade edeceğim. İsimleriniz takma isimlerle değiştirilecektir.*
 - *Görüşme: Yukarıda belirtilen dersin sonrasında dillerle ilgili düşüncelerimizi ve bu düşüncelerin İngilizce öğrenmeye etkisi üzerine sizlerle 10 dakikalık bir görüşme yapacağım. Bu görüşmeler sizin yazılı rızanız üzerine kaydedilecek ve takma isimlerle saklanacaktır. Görüşmeler ders dışı saatlerde gerçekleştirilecektir.*
 - *Öğretmen günlükleri: Silüet boyama etkinliği esnasında edindiğim gözlemleri eleştirel bir gözle yazacağım. Bu yazılar kimliğinizi açık edecek isim veya herhangi bir bilgi kesinlikle içermeyecektir. Tüm belge ve veriler takma isimlerle ve şifre ile giriş yapılabilen kişisel bilgisayarımda saklanacaktır.*
-

What are the possible benefits of taking part?

Thanks to the support you give to this project, you may help decision makers and teachers to understand the role of languages in identity development, which may play a role in English-learning.

Katılmanın muhtemel faydaları nelerdir?

Bu çalışmaya vereceğiniz destek sayesinde, ilgili kişilerin farkındalığını artırarak kendi okulunuz ve benzerleri gibi okullarda yabancı dil öğretiminin daha etkin yürütülmesine katkı sağlayabilirsiniz.

What are the possible disadvantages and risks of taking part?

As the topic of the study is identity, talking about it may be associated with politics. I assure you that this is solely an academic study and that I will always cooperate with you to prevent you from any unwanted polemics with anybody.

Katılmamanın muhtemel dezavantajları ve riskleri nelerdir?

Projenin konusu kimlik olduğu için bu konuda konuşmak günlük siyasetle ilişkilendirilebilir. Bu projenin sadece bir akademik çalışma olduğuna ve istenmeyen herhangi bir durum olduğunda sizin lehinize kararlar alacağımı taahhüt ederim.

What will happen if I don't want to carry on with the study?

If you want to stop attending the project at any time during the project, you may ask this to happen without giving any reason by informing me personally. In this case, all data related to you will be destroyed immediately.

Eğer çalışmaya devam etmek istemezsem ne olacak?

Araştırmacıya sözlü bir talepte bulunarak projeden istediğiniz an ve herhangi bir sebep göstermeksizin çekilebilirsiniz. Çekildiğiniz an sizinle ilgili toplanan tüm veriler imha edilecektir.

How will my information be kept confidential?

Your information is restored in compliance with the regulations of the University of Exeter:

"The University of Exeter processes personal data for the purposes of carrying out research in the public interest. The University will endeavour to be transparent about its processing of your personal data and this information sheet should provide a clear explanation of this. If you do have any queries about the University's processing of your personal data that cannot be resolved by the research team, further information may be obtained from the University's Data Protection Officer by emailing dataprotection@exeter.ac.uk or at www.exeter.ac.uk/dataprotection".

All the information obtained during classroom observation and interviews will be restored anonymously with pseudonyms. All data will be saved in the researcher's personal and pass-word protected iCloud account for three years before destroying them completely. In the final outcome of the research or in future publications, your information will never be shared unless anonymously.

Bilgilerim nasıl saklı kalacak?

Veri toplama ve saklama işlemleri Exeter Üniversitesinin kural ve ilkelerine uygun yapılır.

Ders gözlemi esnasında toplanan tüm notlar ve görüşme sırasında alınan ses kayıtları anonim olarak veya takma adlarla saklanacaktır. Tüm bu veriler, araştırmacının iCloud hesabında 3 yıl süreyle saklanacak ve daha sonrasında imha edilecektir. Araştırma çıktısında veya sonrasında bu verilere dayalı yapılacak herhangi bir yayında kişisel bilgi veya isim paylaşılmayacaktır.

What will happen to the results of this study?

If the thesis is published, participants will be informed through their personal e-mails.

Çalışmanın sonuçlarına ne olacak?

Eğer bu tez yayınlanırsa, katılımcılar kişisel e-postaları aracılığıyla bilgilendirilecektir.

Who has reviewed this study?

This project has been reviewed by the Research Ethics Committee at the University of Exeter.

Bu çalışmayı kim gözden geçirmiştir?

Bu çalışma Exeter Üniversitesi Araştırma Etik Komitesi tarafından gözden geçirilmiştir.

GRADUATE SCHOOL OF EDUCATION DISSERTATION ETHICS FORM Mehmet Akif INCE, MED TESOL

Applicant details	
Student number	660046327
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Programme	Med TESOL (Summer Intensive Course)
Name of supervisor	Dr Gabriela Meier

Duration for which permission is required		
You should request approval for the entire period of your research activity. The start date should normally be at least two weeks from the date that you submit this form. Students should use the anticipated date of completion of their module as the end date of their work. Please note that <u>retrospective ethical approval will never be given.</u>		
Start date: 26/02/2019	End date: 26/06/2019	Date of application: 12/02/2019

Certification for all submissions
I hereby certify that I will abide by the details given in this application and that I undertake in my research to respect the dignity and privacy of those participating in this research. I confirm that if my research should change radically, I will complete a further ethics proposal form. Mehmet Akif INCE <i>Submission of this ethics proposal form confirms your acceptance of the above.</i>

TITLE OF YOUR PROJECT

The role of English in identity construction of the migrant students in Turkish Community School in Kuwait

SYNOPSIS OF THE RESEARCH PROJECT

As a guide – approx. 200 words.

This project investigates how Turkish migrants in Kuwait construct their identities through their plurilingual repertoires and what role English plays in this construction. The focus group is my own secondary level students attending Turkish Community School (TCS) in Kuwait. This public school, founded in 2006 by Turkish Ministry of Education, provides education to students living in Kuwait and holding Turkish citizenship. Most Turkish migrant families in Kuwait seem to prefer their children to receive their education in Turkish even though Arabic is their heritage language and the official language of the host country where their children were born and raised. In addition to Turkish and Arabic, English plays an important role in students' life since it is widely spoken in Kuwait and promoted at all levels of TCS. These three main languages and several other ones with all the varieties in use create a rich multilingual context. In order to explore the nature of language learning in such a context, this project seeks answers to (1) how Turkish migrant youth in Kuwait construct their learner identities through their plurilingual repertoires, (2) whether this construction might lead to 'transnational' identities, and (3) what role English classes

might play in this construction. An ethnographic approach and multi-method research design will be employed to reach answers for these research questions.

INTERNATIONAL RESEARCH

The project will be conducted in a school located in Kuwait, but the school is affiliated solely with Turkish authorities and supervised by Turkish Embassy in Kuwait. Therefore, a consent form(attached) signed by the principal of TCS in the name of students will suffice in regard to ethical issues for international research.

The following sections require an assessment of possible ethical consideration in your research project. If particular sections do not seem relevant to your project, please indicate this and clarify why.

RESEARCH METHODS

As well as being the researcher of this study, I am also a teacher working in the research field for the last 5 years. Considering the researcher's insider perspective and the aims of the project, an ethnographic research is considered to be more suitable for conducting this study. I will examine my own professional context with a more informed and focused academic perspective by using the following methods:

- Reflection: I will produce two pieces of research journal evaluating my practice as a teacher and researcher.
- Language Portraits: I will ask 16 participant students to paint themselves as language learners on a body silhouette (see Busch, 2012).
- Interviews: I will also carry out semi-structured interviews with 16 participants for an in-depth analysis.

From these methods, I will derive three sets of data: research journals, painted language portraits, and audio recorded interviews. All this data will be qualitatively analysed by coding the similarities, differences, and patterns.

PARTICIPANTS

I teach 43 students in the four classes (9-10-11-12 grades) of secondary level at TCS. I will invite only 10th and 11th Grade students to my study since they have relatively less workload. This will also give me the opportunity to do a pilot study on 'language portraits with 9th and 12th Grade students. I will do actual 'language portraits' activity with 22 students of 10th and 11th grades (at the age of 15-17) in one of my regular classes. After the activity, I will invite those who have received all their education at TCS or similar international school (16 students) to do interviews on their 'language portraits' in Turkish outside class.

THE VOLUNTARY NATURE OF PARTICIPATION

All participant students will be informed about the project in detail verbally and by providing a written information sheet. Since the researcher is also their teacher, a particular attention will be paid to the discourse used for introducing and describing the project. The researcher makes sure that participants can withdraw from the project any time and their participation or withdrawal will never affect the ongoing teacher-student relationship between them.

SPECIAL ARRANGEMENTS

There is no student who may need a special arrangement at TCS for this project.

THE INFORMED NATURE OF PARTICIPATION

An information sheet in English and Turkish will be provided for participants to ensure that they are well equipped with the necessary information about the project. This will help them understand their role as a participant and develop a healthy communication with other non-participant students who may associate 'identity' focus in this study with daily politics.

ASSESSMENT OF POSSIBLE HARM

Participants will be informed that their participation or non-participation has no effect on their grades or the ongoing teacher-student relationship.

DATA PROTECTION AND STORAGE

I will handle primary data as follows:

1. I will destroy all of my field notes and journal drafts after creating the final research journal with a word processor.
2. I will instantly return original 'language portraits' to students after scanning them with an application in my mobile device once the activity is completed.
3. I will delete audio recorded interviews from my smartphone after transcribing them with NVivo 12 Software Program.

I will only save (1) word-processed research journal, (2) scanned 'language portraits' and (3) transcribed audio interviews as encrypted and password-protected data in an iCloud account accessed via my personal laptop for 3 years. In order to maintain confidentiality, I will refer to all participants by pseudonyms in the whole dataset.

DECLARATION OF INTERESTS

This is a self-funded project with the aim of gaining a Master's degree. All data will be used for my Master's dissertation and related academic publications and presentations only.

USER ENGAGEMENT AND FEEDBACK

I will exchange e-mails with my students by announcing that I am willing to share my findings with them if they are interested. This seems to be the only possible way for giving feedback to my participants since I leave Kuwait upon the expiry of my contract at TCS in June, which is also the date this project is planned to be completed.