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A Study of Language Teacher Identity Negotiations of Ecuadorian English Teachers

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Quito, Febrero 2022

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A STUDY OF LANGUAGE TEACHER IDENTITY NEGOTIATIONS OF ECUADORIAN ENGLISH TEACHERS

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ABSTRACT

In the changing social, political, and cultural environment of a language classroom, a Language Teachers' professional identity plays a significant role. In the postmodern sense of the word, one's identity is actively under construction. This fragmented, multiple, expansive identity determines one's sense of self. Beyond professional and pedagogical knowledge that is expected of teachers, this multidimensional realm of teacher training receives little attention (Tsui, 2007). Language teachers and learners cannot remove themselves from the reality that they are engaged in the process of negotiating their identities. This process is made further complex because of the intricacy of the relationship between language and culture. English as Foreign/Second Language teachers and learners additionally struggle with the coloniality of the language and the globality of its position. These factors loom in the proscenium of an English class, actively interacting with every communicative activity conducted within. Cultural globalization, identity formation and English language education, and their interconnectedness cannot be brushed aside (Kumaravadivelu, 2008, 2012). In this research, the identity negotiation of an Ecuadorian language

teacher is viewed through the looking glass of the native-nonnative dichotomy that exists in every decision and methodology in an English class. It then studies about how teachers reflect, reify, resist, and reinvent their subjectivities. In the conclusion, the implications of the fragmented and complex identities are analyzed and possible applications in teacher education is explored.

Keywords: language teacher identity, domestication of dissent, language objectification, native/ non-native speakers, identity theories.

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RESUMEN

En el cambiante entorno social, político y cultural de un aula de idiomas, la identidad profesional de un profesor de idiomas desempeña un papel importante. En el sentido posmoderno de la palabra, la identidad de cada uno se encuentra activamente en construcción. Esta identidad fragmentada, múltiple y expansiva determina el autoconocimiento. Más allá de los conocimientos profesionales y pedagógicos que se esperan de los profesores, este ámbito multidimensional de la formación docente recibe escasa atención(Tsui, 2007). Los educadores y estudiantes de idiomas no pueden apartarse de la realidad inmersa en el proceso de negociación de sus identidades. Este proceso es aún más complejo debido a la intrincada relación entre la lengua y la cultura. Los profesores y alumnos de inglés como lengua extranjera/segunda lengua luchan además con la colonialidad de la lengua y la globalidad de su posición. Estos factores se ciernen en el proscenio de una clase de inglés, interactuando activamente con cada actividad comunicativa que se realiza en ella. La globalización cultural, la formación de la identidad y la enseñanza de la lengua inglesa y su interconexión no pueden pasarse por alto (Kumaravadivelu, 2008, 2012). En esta investigación, la negociación de la identidad de un profesor de idiomas ecuatoriano se mira a través

del cristal de la dicotomía entre nativos y no nativos que existe en cada decisión y metodología en una clase de inglés. Luego se estudia cómo los profesores reflejan, cosifican, resisten y reinventan sus subjetividades. En conclusión, se analizan las implicaciones de las identidades fragmentadas y complejas y se exploran las posibles aplicaciones en la formación del cuerpo docente.

Palabras clave: identidad del profesor de idiomas, domesticación de la disidencia, objetivación de la lengua, hablantes nativos/ no nativos, teorías de la identidad.

Introduction

Teachers' professional identity is a crucial component in the changing social, political, and cultural environment of a language classroom. Identity stems from one's reflections of self. It explores the contrast between sameness and difference. Construction of identity has seen monumental transformations from definitions to perspective over the ages. Process of discovering identity is a negotiated experience where one defines meanings produced in the process of participation. These derived meanings have skewed values depending on the relations of power and powerlessness between the parties in interaction. This "economies of meanings" is defined by the ability and lack thereof to claim and use meanings in asymmetrical power relations, often a characteristic of Language Teacher Communities which depend heavily on west-oriented knowledge bases stated above. This creates an identity of nonparticipation and marginality. Wenger (1998) says this results in alienation of powerless parties. Negotiation of their identity while being aware of the imbalance of power and the domesticated inferiority that Non-Native English Speaker Teachers (NNESTs) fester, impact their performance in a cross-cultural classroom.

Language Teacher Education is central to the formation of identities and corresponding transformations in the local curricula of teacher training (Ellis, 2016). Identity of a language teacher is formed during the pedagogical practices while they undergo their Language Teacher Education. Negotiation of said identity throughout their professional life can be particularly relevant among non-native English language teachers. Identification of plurilingual competencies of Non-Native English Speaker Teachers (NNESTs) and its relevance in a second language classroom and contributions to designing curricula needs to be explored. However, with a western

centric hegemony of material production and distribution, local English Language teaching (ELT) is marginalized and side-lined (Brian Morgan, 2016).

Non-Native English Speaker Teachers negotiate their identities while they are in constant pursuit of highly creative, comfortable, and confident professional and pedagogical practices in their classrooms. They are crudely aware of the inequities that mar their communities although research into this negotiation and its implications on the continuity of identity formation is not very common (Aneja, 2016; Foucault, 2008; Brian Morgan, 2016). This implores to question the presence of such research in Ecuador. Review of literature shows little has been done. It is particularly relevant as a western bias is inherent when most English programs in Ecuador are funded by foreign embassies (Villafuerte et al., 2018). The impact of which on an ESL/EFL classroom because of a marginalized identity is the main objective of this study.

Language Teacher Identity and Language Teacher Education

In the postmodern sense of the word, one's identity is always actively being constructed. This fragmented, multiple, expansive identity determines one's sense of self. From the mid-20th century onwards, this identity formation is not just implicated by inherited traditions, external exigencies, power, but it is conditioned by one's keenness to practice agency. The modicum of agency befalls on the individual. This fragmentation gives room for the idea that identity is fluid and amorphous (Kumaravadivelu, 2012). In the broader perspective of a globalized world, this amorphous sense of self, takes on an international hue, albeit with stronger hold on one's own tribe. Nationalism and globalism wage their ideological power struggle on one's knowledge of who one is. One is at once international and tribal. However, this ideological battle is within oneself (Gane, 2016). Our times are marked by exodus of peoples from their countries for peaceful and/or reasons of internal strife. Individual holds on dearly to one's agency to form a sense of Self.

Self-Identity is “a matter of choosing, producing, expressing, and forming identities adequate to reflect the self that chooses and forms them” (Ferguson, 2009, p. 65).

Language teachers and learners cannot remove themselves from this reality. They are also engaged in the process of forming their identities. This process is doubly difficult because of the intricacy of the relationship between language and culture. English as Foreign/Second/International Language teachers and learners additionally struggle with the coloniality of the language and the globality of its position. These factors loom in the proscenium of an English class, actively interacting with every communicative activity conducted within. Cultural globalization, identity formation and English language education, and their interconnectedness cannot be brushed aside (Kumaravadivelu, 2008, 2012).

Morgan (2016) argues that Language Teacher Education (LTE) is crucial in the formation of the Identity of a language teacher. The course materials, content, theories, pedagogical methodologies applied in a teacher training/education class forms the ideas of professional responsibilities of a teacher. As presented above, this always has implications in the power relations and Language Teacher Identity (LTI). Negotiation of said identity throughout their professional life can be particularly relevant among non-native English language teachers.

Identity negotiations of a non-native English language teacher

A question needs to be asked about this critical component of the sociopolitical and cultural landscape of a multi-lingual English classroom, especially where teachers and students are not native speakers. Tsui (2007) identifies the significance of the professional context in shaping a teacher’s identity, which has implications in the much wider political and sociocultural aspects of the conversations and the quality of the language use in a second language classroom. One

prominent theory which defines the important facets of identity formation is proposed by Wenger (1998). Wenger states that identity formation takes place as an amalgamation of two processes. First, the individual derives his/her place from the investments that he/she places in the varied forms of belonging in a particular setting. Second, the individual negotiates meaning from the context. These processes, Wenger calls, identification, and negotiation of meanings. This participative, reificative experience of identification and negotiation of meanings add on to the lived and shared experiences of an individual, defining his/her identity.

Identification comes from three sources: engagement, imagination, and alignment. Engagement is the investment that an individual has in the community of his/her practice. Through this investment, an individual gets a sense of who he/she is. The individual calibrates the competence, efficiency and other performance parameters in his immediate engagement. Imagination, on the other hand, goes beyond the immediate context of the individual and explores the presumed broader connections which transcend engagement (Tsui, 2007; Wenger, 1998, p. 177). Lastly, alignment is a process in the entire community of participants gets connected by aligning their actions in line with the broader entity.

If identification is a process in which an individual derives meaning from the context and practice, negotiation of meanings, as defined by Wenger (1998), looks at the contributions of an individual to the meanings in which he/she invests. These derived meanings have skewed values depending on the relations of power and powerlessness between the parties in interaction (see also the discussions on language objectification Reagan, 2009). Powerless parties in such asymmetrical power relations often find themselves in a situation where they cannot claim or use these meanings to which they themselves actively contribute. This is often a characteristic of Language Teacher Communities which depend heavily on west-oriented knowledge bases stated above, create an

identity of nonparticipation and marginality (Kumaravadivelu, 2012; Brian Morgan, 2016). Wenger (1998, p. 197) implores that this results in alienation of powerless parties. Morgan (2016) warns that this causes domestication of dissent.

Factors that influence identity negotiation of an NNEST in an ESL/EFL classroom

In order to understand the professional context in which a non-native English teacher works, Morgan (2016) suggests that one can look at the field internal instances such as the epistemic dependencies (Kumaravadivelu, 2012), the concept of *linguistics applied* (Widdowson, 1980), language objectification (Reagan, 2009) and communicative competence (Cook, 2014). An NNEST is in constant negotiation with these factors which define his/her economies of meanings.

One of the strongest points that support the formation of LTI and its ideology through the knowledge acquired through the discipline of ELT is the epistemic dependencies that Kumaravadivelu (2012) proposes in the chapter "Individual Identity, Cultural Globalization and Teaching English as an International Language: The Case for an Epistemic Break". He quotes Foucault's (1970) definition of an episteme, which is the group of interconnected relations which unite the discursive practices resulting in the development of formalized knowledge systems. A complete and thorough re-conceptualization and re-organization of existing knowledge systems, for instance, modern to postmodern definitions of identity as mentioned in the introduction of this article, is an epistemic break. The episteme that concerns ESL/EFL is the native speaker and the cohabiting native-speaker competence, despite its definitional, conceptual, geographic and cultural ambiguities (Ruecker & Ives, 2015). This episteme which has taken a firm hold on any and all conversations regarding English language learning, rendering its importance to things like native-speaker teachers, native-speaker accent, native-like competence, western hegemony in textbooks, professionals given the bona fide only by center-based scholars, etc. Even though some firm

voices have been heard on the linguistic imperialism, coloniality of the practice, political economy, local ELT and its sustainability, Kumaravadivelu (2012, p. 15) laments that the grip of native speakerism hasn't been loosened on the practices, employment, publication and research the field of ESL/EFL. When it comes to Ecuador, the entire ecology of ESL/EFL is still defined by the episteme with western and center-based parties holding much of the power as seen from the examples provided by Villafuerte et. al (2018).

The second concept that renders meaning to the context of a language teacher, in our case that of a non-native language teacher, as suggested by Morgan (2016), is linguistics applied envisioned by Widdowson (1980). Widdowson ponders over the very activity that engages in finding solution to the fundamental issue of language acquisition: applied linguistics and its metathetic alternative: *linguistics applied*. Applied linguistics concerns itself with the independently defining the perspectives of language and establishing principles of enquiry in coherence with the local needs and interests, forming a non-conforming theory; *linguistics applied* launches linguistic theories onto the world without any considerations of the local needs, applying conformist linguistics theories. Thus, the central question of linguistics applied is the efficacy of the existing models in resolving the practical problems of language use, and the technology of its applications in a classroom. Understanding this in conjunction with the epistemic dependencies that exists in ELT (Kumaravadivelu, 2012), linguistics applied claims that the theories and recommendations of the linguistic theories universally or centrally, and diminishes the identity of a non-native language teacher to being a technician whose responsibility it is to implement the knowledge and expertise of others with no consideration to the environment of the language class. This also restricts enquiry, research, innovation and theorizing by an NNEST. The social practice of a language which has implications in the life of student takes a back seat here and gives

importance to the grammatical accuracy and codified proficiencies of the language (Kumaravadivelu, 2003; Brian Morgan, 2016; Widdowson, 1980).

In an ethnographic correction to Chomsky, researchers like Leung (2005) and Cook (2014) questions the need for exalting communication as the means and end in a second language English classroom. Morgan (2016) explores the implications of this idealization of native speakerism on the LTI of an NNEST. The practice of diminishing the social interactions to a simulacrum of native-speaker mimicry in classroom conversations beckons a reimagination in communicative competence (Leung, 2005, p. 139). Cook's concern is that these terms: communication and communicative are "effectively meaningless" (p. 24) and they provide little benefit to the larger student community. Idealist conceptions of language makes understanding, teaching, and learning of language as an objective tool. Bob Morgan (1987) warns "the agency of the speaker is drastically curtailed, reduced to selecting the correct expression from the pregiven alternatives offered" (p. 450). Language teachers must be engaged in more meaningful discussions in a classroom, transforming the knowledge acquired and revolutionized through their methodologies encouraging agency.

Nativeness and Nonnativeness: the core of LTI formation

A dominant paradigm for understanding language teacher identity is native-non-native dichotomy. The definitions of native and non-native are relevant as they are still prevalent in the common parlance, even though these words leave competence and professionalism undefined, as English is spoken in over 75 countries and the variants fluctuate with different degrees from any standard form (Clark & Amos, 2007). Language or language teachers should not be configured by their nativeness and nonnativeness. Although such definitions influence a wide range of activities, including, such important ones as, hiring decisions in all English Institutions (Aneja, 2016; Clark

& Amos, 2007). This research explores the formed LTI of NNESTs working in Ecuador. As LTE ecology of Ecuadorian teachers provide no insight into the formation of a professional identity of English language teachers, this research aims to comprehend the identity formed through years of experience of ESL teachers. Using the social psychology theories(Hogg & Ridgeway, 2016; Jenkins, 2004; Stets & Burke, 2000) elaborated below are used in this research to further understand the motivational and cognitive processes that ensue upon activation of the identities.

Theories of Identity formation

This research article goes through the process of defining self through the theories of identity and social identity to understand a non-native English teacher's idea of self which is navigated through the ideas of his or her place in a classroom. As no such attempt has been made to formally identify his/her identity during the formative years through education, the formed identity is an amalgamation of individual experiences. Social psychology establishes these general theories, and this paper follows a methodological process in defining the determined self-identities of the teachers. Self is reflexive. It can separate itself from its context and look at it objectively; categorizing, classifying, assigning itself meaning and significance depending on its relationships with its immediate social categories and classifications (Stets & Burke, 2000). From social identity theory this process is called self-categorization (Hogg & Ridgeway, 2016), and identity theory calls it identification (McCall & Simmons, 1978). Identity can be formed by either one of these processes.

Social Identity Theory states that membership in a social category or group forms one's social identity, self-categorizing oneself as belonging within or without, accentuating the differences and similarities of the categorization. Social comparison also forms social identity. As opposed to the awareness of the sameness and differences that arise from self-categorization, social

comparison leads to a more selective application of this highlighting, particularly resulting in self-enhancing results such as a boosted self-esteem (Abrams & Hogg, 1990). A non-native English teacher undergoes this process as any other individual navigation his/her place in the social hierarchy of the workplace. He/she self-categorizes and compares his/her similarities between self and other members of the group, a group which is increasingly becoming multi-national and multi-cultural. This micro-society in which an individual places himself/herself contains contrasting categorizations: black vs. white, native vs. non-native, powerless vs. powerful, high vs low status, etc. (Abrams & Hogg, 1990). This self-categorization leads to such views as ethnocentrism (John. C Turner et al., 1987).

The other theory in social psychology which can be read in conjunction with social identity theory is the identity theory which looks at the occupation of a role of an individual and incorporating that role into self: identification, as the process of forming one's identity. This seemingly internal process has implications of one's perception of established social order and categorization, as meaning and expectations of one's identified role places a part in this activity (Burke & Tully, 1977).

Identity activation, the cognitive and motivational processes

One's identity is thus formed by various internal processes and negotiations. Although, this identity has little implications if it is not activated. Social Identity explores the stimuli that a situation presents to trigger the activation of one's identity by virtue of a particular social categorization defined by any identified classification: race, color, and other social identifications. Identity theory, on the other hand, talks about commitment to a particular identity as the trigger for the activation, as it concerns itself with roles and the expectations of said role in each social structure (Burke & Tully, 1977; McCall & Simmons, 1978; Stets & Burke, 2000).

Once activated, cognitive and motivational processes related to identity become relevant. Activated or salient social identity can influence a person psychologically to increase his or her membership in a group (Oakes, 1987). On the other hand, in identity theory, salient identity is more dependent on the situation which triggered the activation. Without considering the mode or activation, once salient, or activated, it results in the significant transformations in once identity (Stryker, 1980).

The main cognitive process that happens because of activation of one's identity, according to social identity theory, is depersonalization. A sense of identifying oneself as an embodiment of the group, like a cognitive representation of everything that person recognizes as the social category. Such phenomena as stereotyping, ethnocentrism, collective action etc. are results of depersonalization (John. C Turner et al., 1987). One acts according to the norms and regulations set by the group. In the context of an ELT workplace, one can extend this how a teacher perceives his/her nativeness and/or non-nativeness and defines the actions that are expected from him/her.

Another cognitive process that ensues upon activation of identity is self-verification. Here, one identifies with the meaning and norms associated with the roles that are defined as part of a social category. During this cognitive process, a person brings upon himself a standard consistent with the group. Role making and role taking are examples for this process (Stets & Burke, 2000). A non-native teacher thus defines the standards that he/she perceives in a work environment and brings himself/herself perform in that expected way.

Apart from the cognitive processes explained above, two motivational processes are also triggered when identity is activated. They are related to self-esteem and self-efficacy.

Self-esteem is the behavior of a person to augment the evaluation of who belongs within and without the group, thereby evaluating their own place in a social category (Abrams, 1992). This is a motivator. When one's place is appreciated in a group, one feels good. Stryker (1980) emphasizes the importance of self-esteem in a social group as it influences the performance of an individual.

Checks on self-efficacy is also a motivational process that results from activation of one's identity. One's performance once appreciated, gives oneself a sense of control. A person thus feels worthy of being in the identified social category (Burke & Stets, 1999; Franks & Marolla, 1976).

Methods

This research uses a non-experimental descriptive method to collect data. Extensive data is gathered from a group of teachers using a combination of surveys, questionnaires, and interviews. Complexity of identity negotiation is a process integral to the formation of one's idea of self and one's observations in one's own participation in the societal structures in the environment, this research tried to be open to the intricacy of these experiences. Identity is supposed to be formed during Language Teacher Education (Brian Morgan, 2016), but it couldn't be assumed that the participants of the study have formed and negotiated their identities. The proposal of this research is to emphasize the need of LTI in ELT. The investigation was conducted in three stages.

Since it is reasonable to understand that there are no discussions on LTI in ELT in Ecuador, the research follows the effects of the formed LTI in NNESTs. First a survey is conducted on ESL/EFL teachers. This gives an idea of the effects of LTI on the methodology, classroom dynamics, workplace negotiations etc. This is in tandem with the research conducted by Morgan

(2016) to verify the presence of dissent against the hierarchy of teachers that is inherent in a school. Then a small group of three teachers are selected for interviews. During the interview, these teachers are asked questions regarding their work experience, their initial expectations when they joined the profession as an English teacher, their ongoing struggles as non-native English language teachers in Ecuador. Aneja (2016) did an in-depth study on English teachers in China. In a similar fashion, this research uses metacommentary on the responses of the interviewees to understand the impact of identity negotiations without proper tools that could have been provided during their formative years. A post-interview questionnaire is given to the interviewees to understand if at all the interviews had had any impact on their opinions and to comment on the need of LTI negotiations in the framework of ELT in Ecuador.

The post-interview questionnaire results are also interpreted using metacommentary to further extend the discourse on the need of further study into LTI formation of NNESTs in Ecuador.

Survey

Non-native English Teachers in English Departments/Institutes in Quito were the participants of the survey. The sample was selected from Centro de Educación Continua-Escuela Politécnica Nacional (CEC-EPN) and Pontificia Universidad Católica del Ecuador (PUCE). The survey was sent to the participants via-email. Their voluntary responses were collected. Questions were directed towards their individual negotiations of their identities. Their proclivities to exhibit derived inferiorities because of their imposed non-native identities was focused on implicitly.

Questions explored the institutional policies, their individual, personal, and professional assessments, and experiences from their pasts. The objective of the survey was to understand the

extent of identity formation and its cognitive and motivational implications on Ecuadorian English Teachers. The population, timescale, and location where the research is conducted are fixed. Furthermore, they explored the presence of dissent among the NNESTs in Ecuador. See Appendix A for survey questions.

Interviews

Non-native Speaker English Teachers were selected for interviews based on their experience and expertise. In understanding and analyzing the responses, steps proposed by Geeta Aneja were followed (2016). Metacommentary on the responses of the participants was used to comment on the nature and disposition of the formed identities of the participants. Metacommentary is an approach in which focus can be given on the reification and resistance that participants impose on themselves within the constructs of native and nonnative ideologies, as opposed to mere acknowledgment of their existence from outside (Rymes, 2014). The survey that was conducted earlier guided the interview.

The questions were aimed at activating the participant's formed identity, to explore the nature of the formed identity. In accordance with the implications, social identity and identity activation proposed by Jan E. Stets and P.J. Burke (2000), the interview explored the individual and characteristic implications on the participant. See Appendix B for the interview questions.

Post-Interview Questionnaire

After the formal interview, participants were given a post-interview questionnaire to observe the changes of opinions, if any, towards the importance of identity negotiation as part of the ELT curriculum in Ecuadorian English Language Teacher training programs (undergraduate, postgraduate and certifications). See Appendix C for the post-interview questionnaire.

Results

Survey

The survey received a total of 15 responses. The results presented below based on the four cognitive and motivational processes that follows activation of identity (Stets & Burke, 2000).

Population Analysis.

Questions 1 through 5 dealt with the participants' immediate ingroup and outgroup membership as a language teacher. 93.3% are working as EFL/ESL teachers. 66.67% of the respondents have a master's degree in education/linguistics and 26.67% have a bachelor's degree. 20% believed that living in a country for a long time where English is the native language as a qualification to be an English teacher.

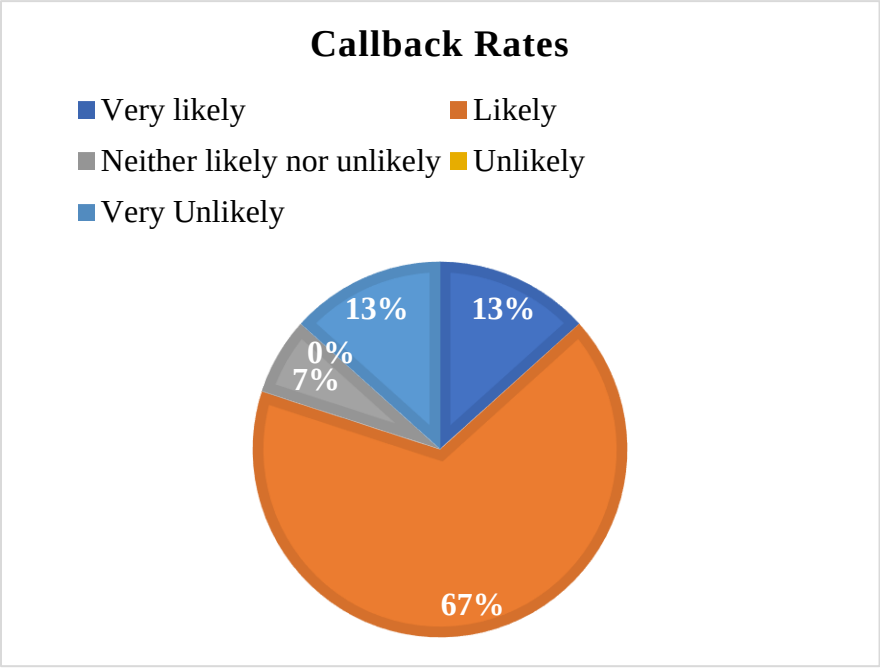
Figure 1

73.3% identified themselves as Latinos, two 13.3% sections of the respondents identified themselves as Hispanic, and Black/Afro-American and Afro-Ecuadorian.

Self-Verification and depersonalization

Questions 6-9 are aimed at activating the social identity of the individual which results in the cognitive process of depersonalization. This process results in visualizing oneself as the embodiment of the in-group prototype (Stets & Burke, 2000), in this case, as a non-native speaker teacher. 73.3% of the respondents have more than 10 years of experience as EFL/ESL teachers. These seasoned individuals understand their social identity as a non-native speaker teacher. The response to question 6 proves this depersonalization. An overwhelming 14 out of 15 respondents said they made no mention of their nativeness in their resumes. This almost universal response indicates that understand and acknowledge their non-nativeness but do not advertise it explicitly.

Figure 2



Most of them are confident that they would receive a call back from their potential employers, with 85.7% reporting that they are likely or highly likely to do so. Only one respondent said they would very unlikely receive a call. One respondent said they would advertise themselves as native. They responded that they would sometimes receive a call from the employer to verify their native status. This is the self-verification process explained in the identity theory. This self-verification represents the cognitive process which identifies the role of a person, along with its meanings and norms identified with that role and the standards which it embodies(Burke & Stets, 1999; Burke & Tully, 1977; Stets & Burke, 2000).

Self-esteem and self-efficacy.

Figure 3

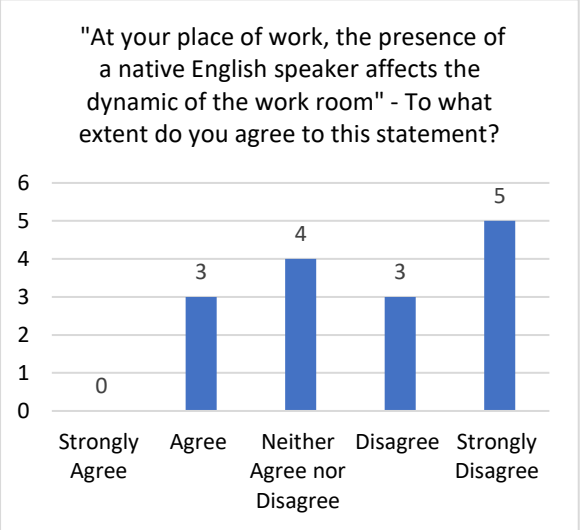
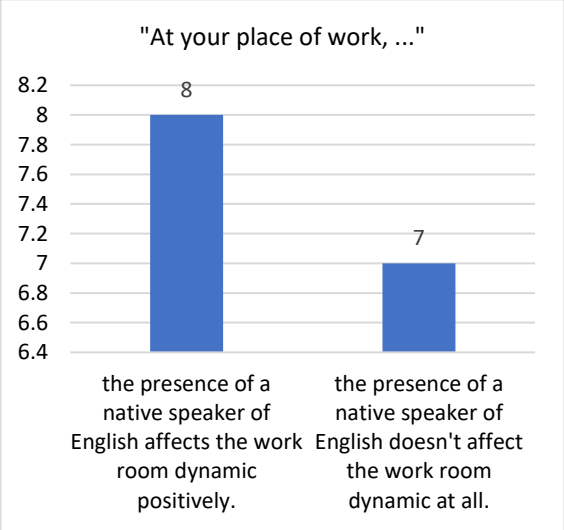


Figure 4



Question 10 and 11 must be read in conjunction. The results are given in Figure 3 and Figure 4. These two questions probe the in-group and out-group meaning and standards further as native and non-native teachers work together and have conversations in the workrooms. The

presence of a native speaker didn't affect the dynamic of the work room (8 out of 15 respondents) and even if it did, it did so positively was the response of most of the respondents (8 out of fifteen respondents). Those two questions activate the motivational processes by addressing the other. The other in this case, native speaker teachers. This activation would pave way to the further, more interesting implications of identity. The self-esteem motive, although it received both positive and negative empirical support (Abrams, 1992; Abrams & Hogg, 1990), is considered as the basis of such processes like in-group favoritism: which could lead to dissent (Brian Morgan, 2016), and ethnocentrism: which could lead to hostility. 66.67% of the teachers who responded said that their students would treat them differently if they were native speakers (Figure 5). 60% said they need to constantly prove their credibility as an English teacher constantly (Figure 6). 60% responded they need to work harder as a non-native speaker to prove their efficiency as an English teacher (Figure 7).

Figure 5

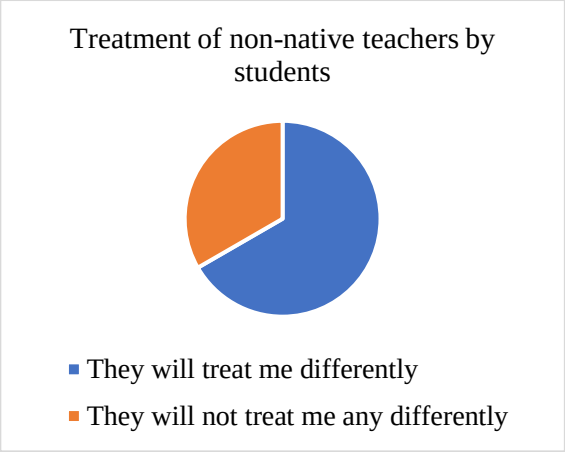


Figure 6

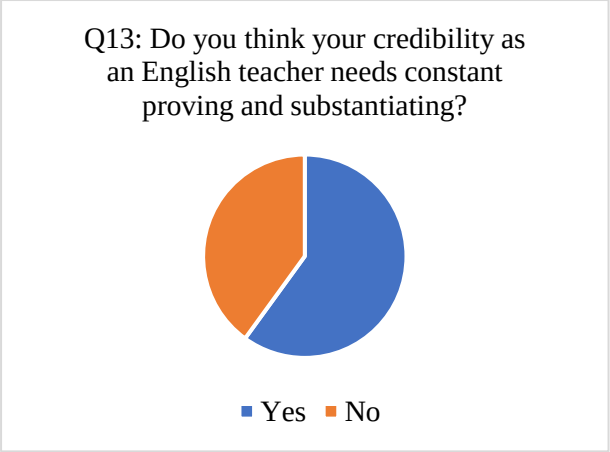


Figure 7

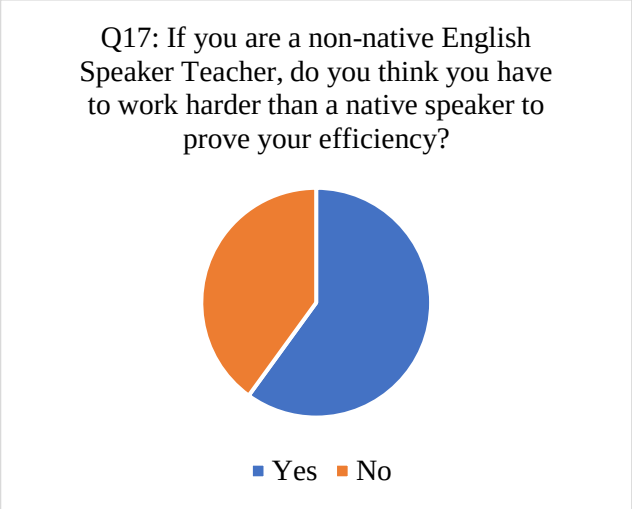
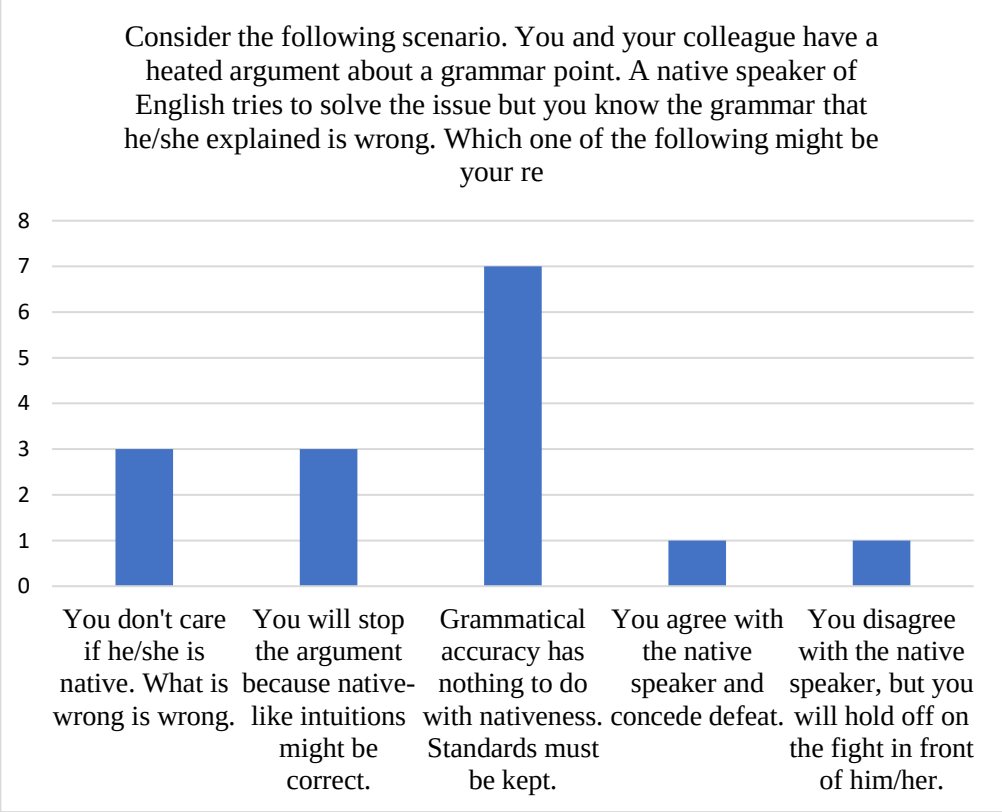
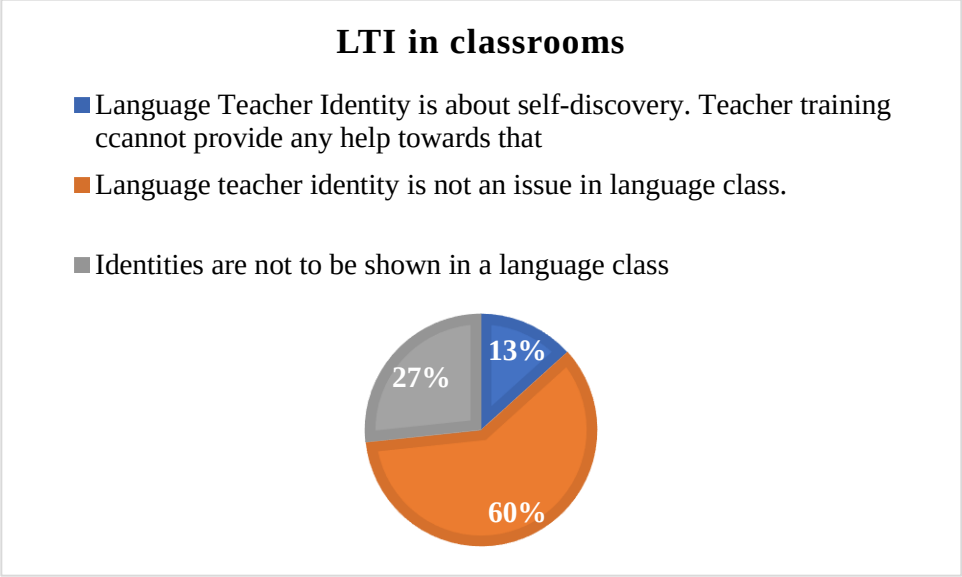


Figure 8



Question 14 asks a teacher's response to a heated grammar argument in the work room. The results are given in the figure 8. This question is tied to the self-verification, and the evaluation of their self-efficacy and self-esteem. The individual in question gets a sense that his/her role as a teacher gets the performance appraisal it requires by standing the ground against errors. This gives a boost to his/her self-esteem. In most English schools where native speakers are favored and they are considered the norm (Kumaravadivelu, 2012), such an ideological win over them would boost the definitions of the roles of an NNEST and increases the sense of self-efficacy of the individual (Stets & Burke, 2000).

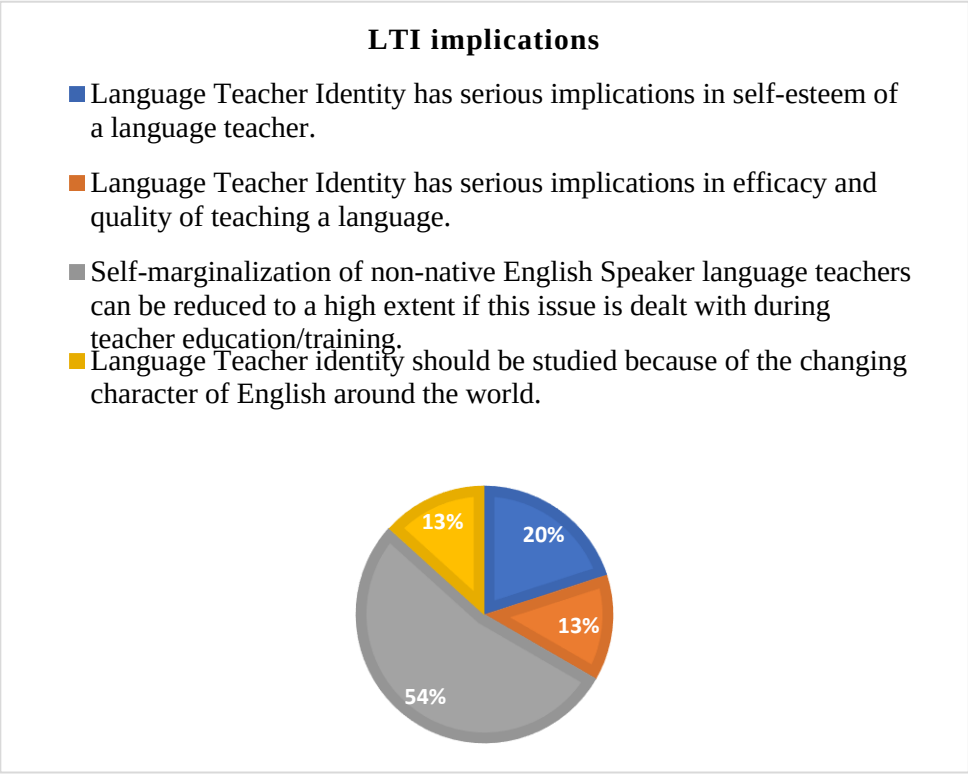
Figure 9



The last three questions open the debate on language teacher identity negotiations in the curriculum of language teacher education. It is proven in the existing literature that ELT has huge implications on LTI, if there is a dedicated curriculum for its development (Aneja, 2016; Canagarajah, 1999; Ellis, 2016; Brian Morgan, 2016; Schutz & Lee, 2019). In contrast to that, in the survey conducted, an overwhelming 60% of the responses show that LTI is not an issue in

language classes, and 26.67% believes that identity of a teacher should not be shown in a language class. 13.3% of the responses note that LTI is about self-discovery and teacher training has little to do with it (Figure 9).

Figure 10



These responses are contradicted in the following questions. 53.3% believe that LTI should be part of teacher training. Incongruency can be observed in the responses to the last question. 53.3% of the respondents believe that self-marginalization of non-native English Speaker language teachers can be reduced to a high extent if this issue is dealt with during teacher education/training. 26.67% believe that Language Teacher Identity has serious implications in self-esteem of a language teacher. 13.3% strongly believe that Language Teacher identity should be studied because of the changing character of English around the world (Figure 10).

Interview

Overview of the participants

Three participants who had participated in the survey were selected for interviews. Following features of their social identity were considered in selecting the candidates. (i) They are Ecuadorian. (ii) They are experienced ESL/EFL teachers (iii) They are women. Since the activation of their identities is more uniform, their language teacher identities and formation could be explored by drawing a narrative portrait, much like Park (2012) and Aneja (2016). Their narrative portraits are drawn by observing the participants' current relationship with their nonnative speaker status and their perceived negotiations of self-discovery aided by their years of experience in a marginalized world of ESL/EFL in Ecuador, especially with the dichotomized definitions of native and nonnative statuses. Three participants were chosen. They provided acutely different paths of development as ESL/EFL teachers but currently working at the same institution. They have 25, 15 and 8 years of experience respectively as ESL/EFL teachers. All three candidates identify themselves as Ecuadorians, but their definitions of nonnative and native statuses are interesting. This is explored in the narrative portraits below.

Participant 1. Participant 1 identifies herself as an ESL teacher. She acknowledges that English is a Foreign Language in Ecuador, but she believes that the goal and objective of her classes are to make sure that her students reach a level of English where they can use the language as their second language. She has an undergraduate degree in teaching languages which she obtained from a prestigious university in Ecuador. She also has another undergraduate degree in Computer Science. She lived in Chicago, US, for about 15 years before coming back to Ecuador. She has worked as an English teacher for 25 years since her return from the US. She is an Ecuadorian woman who identifies herself as a nonnative English speaker. Her first language is

Spanish. Her journey to become an English teacher is full of trials and tribulations. She did not have a degree in teaching upon arrival to Ecuador. She worked as a volunteer English teacher for immigrants in a Catholic church when she was in the US. She wanted to continue working as an English teacher in Quito. The following account is the first instance of depersonalization and self-verification in her career. She remembered that she had an interview over the phone. The job was for a coordinator of the English Faculty in a bilingual school in Quito. The recruiters were delighted to hear from her and called her in for an interview at their office. She remembers with much disappointment that they denied her the job, albeit politely, owing to "her appearance" which didn't match "the young, blonde hair, blue eyed teacher" of their expectations. She believes that she does not have words to express how unfair this first experience of rejection was for her. This experience was repeated twice more in other institutions in Quito. She recounted with pride that she learnt English in the US. She could "pass" as a native on the phone, but she didn't "fit" the look of a perfect English teacher. She believes that this first few experiences were a real test of her tenacity and she started to question her path ahead. Through all this, she passionately believed that as a nonnative speaker of English and as a person who had learnt English as a second language, she had a clear advantage over the native speaker teachers in understanding the needs and motivations of an ESL student in Ecuador. Over the next few years, she managed to get a job in a language institute. She remembers with pride how the manager of the institute did not care about her ethnicity but only her capacity and passion to teach. She has been working at the same institute for over 20 years. She told me that the place where she works welcomed diversity. Native and nonnative teachers work together. She remarked that nonnative speakers thrived only if they had the ability to adapt to this multicultural environment, which she believes helps in adding color and culture to the workplace. At her current place of work, she remarked that, even though there is a

sense of equality and liberty, Ecuadorian English teachers are given classes only up to a level equivalent to an A2. This was irrespective of their qualifications and years of experience. She thinks that it is an unfortunate realization of the existing prejudice against NNES teachers in Ecuador. Even though she is an experienced teacher, she commented that it is unfortunate that she must constantly prove her capacity to teach the language of which she is an expert, by doing certifications and professional development programs, which native speaker teachers are not obligated to do.

She concluded that English teachers should be employed, based on their capacity to teach the language. She should not have lost the opportunities to work in those places because of her ethnicity. She says that it was more painful as she did not experience this bias in the US, and she experienced it in her home country. She considers with thought about her own status as a nonnative speaker of English, her accent being passable as native, her grammar being more than sufficient or at times even better than a native speaker, and her long and arduous journey from a rejected, disappointed young teacher to a confident ESL professional. She says that now she is confident enough to say that ethnicity should not be consideration at all while employing an English teacher. Her identity as a nonnative English speaker teacher is now strong and she would not call herself a native speaker of English irrespective of her fluency and supremacy of her language. She wishes she had the confidence that she now possesses in her early days. She wishes that her education had enabled her to negotiate this world of marginalization and racialized discourses and to form her identity as a nonnative English teacher rather than trying to be passable, overconfident, and then face disappointment. She thinks that it would have "saved many tears and sad nights." She ends her interview with this quote, "(sic)Never stop being who you are, just because you teach a language (that is not your mother tongue)."

Participant 2. Participant 2 identifies herself as an EFL teacher. She has a degree in English pedagogy which she obtained from Ecuador. Currently, she is pursuing her master's degree in English pedagogy as well. She has over 20 years of experience as an ESL/EFL teacher. She learnt English in Ecuador and currently holds a B2 certificate, although her English fluency is way above a B2 level. She has lived in the US for a brief period. She says that she learnt the language and learnt how to teach the language in Ecuador, but she had the experience to "live" the language when she went to the United States. She identifies herself as a nonnative speaker of English as "there's always going to be something missing from her English." She said that she felt part of "native speaker community when she speaks English" as she is fluent in the language. She believes that NNESTs have a supremacy over NESTs when it comes to teaching English because they understand the grammar and structures more than NESTs. She acknowledges that NESTs have an advantage in pronunciation and acculturation. She remarks that (sic)"I feel offended when nonnative speaker teachers think that they know more than a native speaker."

During the interview, she seemed confident. I asked her about her career. She said she has over 20 years of teaching English. She said at the beginning of her career, she had to compete with the native speaker teachers. "They were always competition as they were ideals" she said. She passionately believed in herself. She is an expert in English grammar. She says that her "(sic)expertise in grammar" helped her "(sic)to climb the ladder." The director of the institution where she currently works has a strict policy of employing Ecuadorian teachers only in classes up to an intermediate English level. She thinks that it is unfair. The racialized discourse around English education in Ecuador has enabled students to humiliate nonnative speaker teachers and the policy of the director help save the teachers from humiliation.

Although she would not subscribe to it, she says that there are many Ecuadorian English teachers whom she calls "Ecuagringos." She calls it a survival strategy. These teachers try to sound native, with rigorous training in good pronunciation to ensure better jobs and job security. This pressure comes from the competition in the field because of the authorities, students, and colleagues, both NNESTs and NESTs.

She said NESTs do add value to the institution. They bring culture and richness to the workplace. Interestingly, she remarks that when students see NNESTs speak with NESTs, it gives them motivation as they think "an Ecuadorian is speaking to a native speaker. I want to do the same." She passionately believes that once employed, NNESTs and NESTs should have a level playing field in terms of professional growth although she acknowledges that the reality does not reflect this fairness. She remarks with anger how native speakers do not have to work as hard to get the same jobs for which she was trained.

She wishes that in the professional development programs across the world, especially in Ecuador, preservice teachers must be made aware of this bias. She says they should be acutely aware of the characters they meet but be themselves when they are in class. She ends the conversation with some advice. "Be sure of yourself, your expertise and your capacity to teach the language, be humble and be observant"

Participant 3. Participant 3 is an ESL professional. She teaches students of all ages, young high school students and corporate professionals. She has TEFL, CELTA and a degree in health and nutrition. She lived in Hawaii where she experienced many cross-cultural situations. She has about 8 years of teaching experience. She does not identify herself as a native speaker. She said that her accent and particularly interesting look make her passable as a native speaker. She did her CELTA in a university in Mexico, where she met other ESL/EFL professionals from many other

countries. This experience played an important part in her development. She has a more international experience in looking for employment than the other two candidates in this study. She has worked in Canada, Hawaii and in Ecuador. She said that her race was not a consideration at any of the workplaces except for in Ecuador. “Native speakers are preferred in Ecuador” she says. This preference stems from the need of the students, people, and the prestige of the institution. She considers that she is passable as a native speaker of English. She attributes this as a factor which made employment easier for her. She remarks that she enjoys working in a diverse group of English teachers and most racism that she experienced is from Ecuadorian directors, employers, and colleagues. In her classroom, she says, “nativeness and nonnativeness is not an issue in my class as I am an interesting teacher.” She motivates students and talks about issues outside of the classroom and the curriculum to make her classes more interactive and interesting.

For her, teaching is her “love and passion.” She thinks that her confidence stems from her life experiences which enable her to express herself in a language class. She strongly believes that her case is special. Her being passable as a native speaker, her nativelike accent and pronunciation, her strong grammar have enabled her to be a good English teacher. Her international education gave her a more inclusive outlook towards the racialized discourse and gave her strength to rise above it.

Post-Interview Questionnaire

Nine questions were asked to the participants of the interview after the interview concluded. 100% of the respondents replied that “Language Teacher Identity is about self-discovery. Teacher training cannot provide any help with that.” 2 out of the 3 respondents replied that Language teacher identity negotiations should not be included in the curriculum for English Language Teacher Training programs. It is interesting that the candidates answered this way. They

all agreed during the interview that if they, the recruiters, or their co-workers, recognized the issue of language teacher identity, their work experience would have been more fruitful. On the contrary, 2 out of 3 respondents agreed that Language Teacher Identity should be studied because of the changing character of English around the world. For the same question, 1 out of 3 responded that Language Teacher Identity has serious implications on the self-esteem of a language teacher.

This is in contrast with the existing literature which points at the importance of research and implementation of identity studies of, especially non-native language teachers, and the resulting implications on dissent, language objectification, over exertion of communication in the form of native speaker mimicry, curriculum, and sustainable language education (Aneja, 2016; Canagarajah, 1999; Clark & Amos, 2007; Kumaravadivelu, 2008, 2012; Brian Morgan, 2016). It is a clear indication that the interviewed teachers aren't aware of the implications, although they acutely acknowledge their plights and discriminations.

Discussion

The survey started with a section (Questions 1-5) aimed at the activation of their identities, and to activate their thoughts on their memberships in a particular social group or category, as an immediate consequence of self-categorization. Depersonalization and self-verification are the direct cognitive processes that result from this activation. The participants, while answering the questions about their nationality, race and qualifications, are measuring and calibrating their validity of membership in the social constructs associated with their profession as teachers (John. C Turner et al., 1987). The pivotal question in this section was the one which called for identification as native or non-native speakers of English. As the results show, all the participants responded that they are non-native speakers, which activated their identities as non-native English Speaker Teachers. One of the pleasant surprises from this section is that even though all the

teachers had more than 5 years of experience as EFL/ESL teachers, some teachers believed that living in a country for an extended period where English is the native language qualified them to be EFL/ESL teachers. The following conclusion can be made that some teachers believe a proximity to English by living in one of the inner-circle (Ruecker & Ives, 2015) countries is a qualification to teach English.

As hiring decisions in most ESL/EFL schools are based on nativeness of the applicants (Aneja, 2016; Kumaravadivelu, 2012; Brian Morgan, 2016; Ruecker & Ives, 2015), even in Ecuador (*Empleos de English Teacher - Diciembre 2020, AccionTrabajo Ecuador*, 2020; *Recursos Humanos - Fundacion Colegio Americano,* 2020; *Teachers ¦ Academia Cotopaxi*, 2020), this survey wanted probe the self-verification and depersonalization of the participants. Even with overwhelming evidence against it, the admittance of teachers that they would receive a callback from their potential employers, despite their non-native status, proved their confidence as qualified English teachers. It is worth remembering that all the teachers have more than 5 years of experience. Although they are acutely aware of their qualifications and they display confidence in them, they understand the presence of this divide in the community of teachers. Their refraining from advertising their non-nativeness implies the above conclusion.

Chomskyan idealization of a native speaker is theoretically reinforced in second language English classrooms. Native ideal pronunciation and grammar use is considered as the standard (Canagarajah, 1999; Clark & Amos, 2007). This idolization is present in the results. A higher percentage of teachers believes that the presence of a native teacher in a workroom affects the dynamic of their work room. The NNESTs who participated in the survey are thus aware of the in-group favoritism and ethnocentricity that is characteristic to such diverse work environments (Stets & Burke, 2000). Although, it is interesting to observe that most teachers believe nativeness

has little to do with grammatical accuracy, but their willingness to hold off on the discussions about accuracy, or even concede defeat shows their doubts of self-esteem. The NNESTs are questioning whether such a fight would yield any result at all. This domestication of dissent is warned by Morgan (2016). When they responded that they would be treated differently if they were native speakers, harken their aspiration to be treated as a native speaker in second language classrooms. Their skills need to constantly be substantiated as well. NNESTs are aware of their place and the hierarchy that is established in ESL/EFL classrooms and workplaces. Through years of their experience, they have negotiated the meanings of their identity and they have established where their role and place are in their communities. This self-marginalized existence of their identities is quite a sorry place given their years of education and work experience. They shouldn't feel second to none. This is not the case as is obvious from the survey results. The intended egalitarian modern workplace has further reduced their liberties into a place where the ideals are foreign and supposedly unattainable.

The last three questions are pivotal to this research. The incongruencies in the responses strongly point at the lack of knowledge among the respondents about the implications of language teacher identities of non-native English speaker teachers in a language class. Even though an overwhelming percentage of respondents believe that LTI is not an issue, they agree that LTI negotiations should be dealt with in ELT classes during pre-service. This is not surprising as they have never had formalization of this during their own studies. They negotiated their places and their identities through their work experience. Overwhelming number of studies have shown that ELT has positive impact on the formation of LTI as an academic experience which render positive results in a multicultural, multilingual ESL/EFL classroom (Aneja, 2016; Canagarajah, 1999; Ellis, 2016; Kumaravadivelu, 2012; Brian Morgan, 2016; Schutz & Lee, 2019).

In the interview, which was conducted after the survey, the three candidates represented the archetype in common discourse around language teacher identity discussed above in the literature review. They have negotiated their identities in their own ways. They have calibrated their career choices and their social and individual identities based on their environment, the pressures, and privileges of their linguistic prowess. One can follow along their career paths and narratives, and draw portraits of their identities, which are heterogenous and complex. Their responses, at times defensive, are clear markers of the motivational processes that are salient to an activated identity, viz. depersonalization, self-verification, self-esteem, and self-efficacy.

Participant 1's professional identity formation started when she went to the US for the first time. She lived there for over 17 years, learnt English, worked as an English teacher. Her ethnicity was never an obstacle for getting a job in the US as she collaborated with immigrants primarily. The stark realization of the racial bias and activation of her nonnative identity happened in Ecuador when she applied for a job in the bilingual school. Through metacommentary, one can realize the deception that she felt when she was rejected. Her nonnativeness was made aware to her. She explicitly commented on how her looks and ethnicity were more important than her experience and capacity to teach. She has had the opposite experience. Depersonalization and self-verification are characterized by how passable she is. She is aware of the linguistic privilege which is granted because of this. When she remarks that she has not had issues with her employment, her own identity as a nonnative English speaker is being sidelined as she assumes this nativelike identity. Her embodying the identity of a native speaker has severely reduced her own identity as an Ecuadorian English teacher. This persona is what provides her with employment, according to her.

Through metacommentary, one can observe the impact of these events on the self-esteem of the candidates. Participant 1 resorts to working harder from the shadows. She resorts to hide in her humility and domesticates her secondary legitimacy as a nonnative English teacher. Participant 3, on the other hand, boosts her self-esteem as the assumed character of a passable native speaker. Their identities as Ecuadorian English teachers are sidelined and marginalized.

Their experiences in classrooms also shed light on their self-efficacy and self-esteem. Participants 1 and 2 exalt their grammar prowess and expertise to recalibrate the self-esteem lost to marginalization; whereas participant 3 uses her varied knowledge (health and nutrition) to keep students away from the topics of nativeness and nonnativeness. They exalt the fact that their students achieve native-like competencies as their methodology is good and follows their experiences of learning English from native and/or inner circle countries. This objectification of language solidifies their roles as technicians in their language classrooms as their end goal is to make their students sound native. They take pride in the fact that they can talk to native speakers fluently and they believe upon seeing this, students give them more legitimacy to their language and their ability to teach.

From the interviews, it can be observed that the candidates have navigated, recognised, negotiated, and valued their formed identities after careful recalculation of their place, expertise, ethnicity, and race. They at once belong to the native group and nonnative group. They at once are confident and timid. Their in-group and out-group favouritism is constantly changing as their loyalties do. Their calibration of what is ideal and what is not impacts other NNESTs in their workplace as they hide behind their passability and grammatical prowess. They at once have high self-esteem as part of being experienced experts in their field and low self-esteem as they achieved said confidence by undermining the very nature of who they are. This they achieved through years

of experience and understanding of their field of work. It is clear that they have found a way to fit into the existing system of hegemonic discourses of language teaching (Kumaravadivelu, 2012). The dissent that they have domesticated has manifested into their convoluted identities as nonnative speaker teachers, where their esteem and efficacy is intricately connected to the presentability of self rather than its absolute liberty.

The post interview questionnaire highlights the fact that the respondents identify the issue, they have negotiated their individual experiences with time and effort, and they understand the implications. They agree that more study is needed in this field (66.7% agrees to this). However, 2 out of 3 respondents don't think that LTI should be included in the teacher curriculum, in contrast to the belief of previous research conducted by Geeta Aneja (2016), Brian Morgan(2016), and Kumaravadivelu (2008, 2012). Metacommentary can be employed here to think about the implications of these responses. LTI is overly emphasised in literature as one of the areas that must be studied in the changing ecology of ESL/EFL. The teachers are aware of their problems. They voiced their opinions and grievances quite strongly throughout the interviews. Teachers are not aware of the possibility of further research into LTI and its implementation in the ELT must have on the quality of their teaching careers as non-native language teachers. Appleby (2016) even warns about the privilege in conducting research on Language teacher identity and how narratives presented by native speakers will even undermine the very purpose of the conducted research and how the voice should come from the non-native community. This research will strive to stay away from the politics of privilege.

Conclusion

Language teacher identity is a complex issue. Overlooking that causes serious impediments in the functioning of a second language class, especially if the teacher's identity is negotiated

through the complexities of self-marginalization caused by the prescriptive, western-centric hegemonies that exist in the landscape of EFL and ESL education. This study travels through the minds of Ecuadorian English language teachers. Their perceptions of their own identities, their self-esteem, their self-efficacy, and their categorization as a native or a native speaker English teacher. This journey of self-discovery was codified using the theories of Identity and social identity, viewed through the looking glass of domestication of self-marginalization. Teachers responded, albeit with incongruencies. Their responses displayed their unsureness in the inception of their own identities. Who are they? What is their position in the Ecuadorian EFL/ESL panorama? Their knowledge and qualifications under constant scrutiny, their years of experiences continually questioned. Self-esteem and self-efficacy are the motivational results of a salient, active identity. Unmarginalized and unopposed, uncategorized, and unimpeded identities could unlock the true potential of a language teacher. The potential benefits of implementing Language Teacher Identity negotiations in the curricula of local ELT programs are unfathomable. In the relentless pursuit of self, any obstacle, be it an antique vestige of a colonial definition as a non-native speaker or a disqualification in an interview conceding defeat to a so-called native speaker, education should empower the voiceless.

This further emphasizes the need for future research into the field of Language Teacher Identity Negotiations of an Ecuadorian English teacher. Application of this future research in the field of Teacher Education will have far-reaching effects in the field of ESL/EFL pedagogy resulting in sustainable, dependable models of teaching methodologies in local Ecuadorian classrooms, where linguistics is applied tailored to the needs, culture and identity of an Ecuadorian teacher and student.

Limitations

Within the environment of language objectivism, which is centric and hegemonic, NNEST professionals tend to relegate their identities to something of least importance, albeit present. Asking questions about identity could lead on to an uncomfortable discourse on self-discovery, for which participants might not be ready. The participants of the interview and survey have never had an academic experience of negotiating LTI during their formative years as teachers. This puts this research at a disadvantage as the idea of LTI itself is foreign to the participants. This gave unintentionally biased responses to the questionnaire. The same can be observed in interviews. There was slight reluctance on part of the participants to reveal something that is related to their self-esteem and self-efficacy.

Future Research

This article only scratched the surface of the complexity of LTI in Ecuador. For uniformity and control, only a specific section of population was considered. Future research can be conducted by selecting different sections of teacher population, from the perspective of students, and even perspective of administration. The results could provide insight into privilege and lack thereof, the extent of the domestication of dissent and an eventual refurbishment of the constructs of ESL and EFL policy.

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Appendix A

Survey Questions

1. Are you currently working as an EFL/ESL/EIL teacher? (Yes/No)
2. What are your qualifications?
    - TEFL/CELTA/DELTA
    - A bachelor's degree in education/ Linguistics
    - A master's degree in education/ Linguistics
    - Lived in a country for a long time where English is the native language
    - Lived in a country for a long time where English is the official language
    - Native speaker
3. Which race do you identify with?
    - White or Caucasian
    - Black or African American or Afro-Ecuadorian
    - Native of the Caribbean islands
    - African
    - Latino
    - Hispanic
    - American Indian
    - Asian
    - Indigenous or Native American races
    - Other
4. Which of the following options applies to you the most?
    - I am native speaker of English.
    - I am not a native speaker of English, but I qualify as a native speaker.

- I am a native speaker of English. That qualifies me to be an English Teacher.
- I am not a native speaker of English, but my educational qualifications place me as an English Teacher.
- I am not a native speaker of English, but my experience as a teacher exceeds such definitions.

5. How long have you worked as an English Teacher?
    - 0-5 years.
    - 5-10 years.
    - 10-15 years.
    - 15+ years.
6. In your resume, do you advertise yourself as a native speaker of English? (Yes/No)
7. If you advertise yourself as a native speaker of English, do human resources from the organizations that you want to work for, ask you to clarify this claim? (Always/ Usually/ Sometimes/ Rarely/ Never)
8. If you do not advertise yourself as a native speaker of English in your resume, what are your chances of getting a callback from the organizations that you applied? (Very likely/ Likely/ Neither likely nor unlikely/ Unlikely/ Very unlikely)
9. Which of the following groups do you identify as native speakers of English?
    - A US citizen
    - A British citizen
    - An Australian citizen
    - An Indian citizen
    - A citizen of the commonwealth of nations

- Nationality is not your criterion for defining native-speaker status of a person.

10. "At your place of work, the presence of a native English speaker affects the dynamic of the work room" - To what extent do you agree to this statement? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
11. "At your place of work, ..."
    - The presence of a native speaker of English affects the work room dynamic positively.
    - The presence of a native speaker of English does not affect the work room dynamic at all.
12. Do you think the students will treat you differently, if you were a native speaker of English?
    - I am a native speaker of English.
    - They will treat me differently.
    - They will not treat me differently.
13. Do you think your credibility as an English teacher needs constant proving and substantiating?
    - I am a native speaker of English.
    - Yes.
    - No.
14. Consider the following scenario. You and your colleague have a heated argument about a grammar point. A native speaker of English tries to solve the issue, but you know the grammar that he/she explained is wrong. Which one of the following might be your reaction?

- You do not care if he/she is a native speaker. What is wrong is wrong.
- You will stop the argument because native-like intuitions might be correct.
- Grammatical accuracy has nothing to do with nativeness. Standards must be kept.
- You agree with the native speaker and concede defeat.
- You disagree with the native speaker, but you will hold off on the fight in front of him/her.

15. "I identify myself with non-native English speaker teachers at my workplace" - To what extent do you agree with this statement? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
16. "I identify myself with native English speaker teachers at my workplace" - To what extent do you agree with this statement? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
17. If you are a non-native English Speaker Teacher, do you think you have to work harder than a native speaker to prove your efficiency? (I am a native speaker of English./ Yes/ No)
18. How often do you feel that English is foreign to you? (Always/ Usually/ Sometimes/ Rarely/ Never)
19. In EFL/ESL/EIL institutes around the world, a native speaker of English is preferred. Do you agree with this status-quo? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)

20. Do you think that a local EFL/ESL/EIL teacher has an edge over a foreign teacher in a classroom in your country? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
21. As an EFL/ESL/EIL teacher, how often do you think about your nativeness/non-nativeness? (Always/ Usually/ Sometimes/ Rarely/ Never)
22. Which of the following statements aligns with your beliefs?
    - Language Teacher Identity is about self-discovery. Teacher training cannot provide any help towards that.
    - Language Teacher Identity is not an issue in a language class.
    - Identities are not to be shown in a language class.
23. Do you think language teacher identity negotiation should be included in the curriculum for English Language Teacher Training programs? (Yes/No)
24. Which of the following statements align with your beliefs?
    - Language Teacher Identity has serious implications in efficacy and qualify of teaching a language.
    - Language Teacher Identity has serious implications in self-esteem of a language teacher.
    - Self-marginalization of non-native English Speaker language teachers can be reduced to a high extent if this issue is dealt with during teacher education/training.
    - Language Teacher identity should be studied because of the changing character of English around the world.

Appendix B

Interview Questions

1. Tell me a little bit about yourself
2. When did you become an English teacher?
3. How did you become an English teacher? Was the path to becoming one difficult?
4. Do you want to be identified as a native speaker? What is your relationship with that word?
5. From your years of experience, what do you think about the preferences given to native speaker teachers over non-native speaker teachers in employment? Have you noticed the privilege that native speakers enjoy at workplaces? Can you comment?
6. What do you think non-native speakers have to do to cope with the pressure of working and/or competing with native speakers at the workplace?
7. Do you think non-native speakers are not given as many opportunities as native speakers at your workplace?
8. What can you comment on the benefits of being a native speaker in language teaching? Do you think you bring something different or better to the table?
9. What do you think about language teacher identity of non-native speaker teachers? How do you think identity affects the classroom?
10. Do you think Ecuadorian English teachers need to have Language Teacher Identity Negotiations as part of their curriculum of formation of teachers in universities?

Appendix C

Post-interview Questionnaire

1. "I identify myself with non-native English speaker teachers at my workplace" - To what extent do you agree with this statement? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
2. "I identify myself with native English speaker teachers at my workplace" - To what extent do you agree with this statement? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
3. If you are a non-native English Speaker Teacher, do you think you have to work harder than a native speaker to prove your efficiency? (Yes/ No)
4. How often do you feel that English is foreign to you? (Always/ Usually/ Sometimes/ Rarely/ Never)
5. In EFL/ESL/EIL institutes around the world, a native speaker of English is preferred. Do you agree with this status-quo? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
6. Do you think that a local EFL/ESL/EIL teacher has an edge over a foreign teacher in a classroom in your country? (Strongly agree/ Agree/ Neither agree nor disagree/ Disagree/ Strongly disagree)
7. Which of the following statements aligns with your beliefs?
    - Language Teacher Identity is about self-discovery. Teacher training cannot provide any help towards that.
    - Language Teacher Identity is not an issue in a language class.

8. Do you think language teacher identity negotiation should be included in the curriculum for English Language Teacher Training programs? (Yes/ No)
9. Which of the following statements align with your beliefs?
    - Language Teacher Identity has serious implications in efficacy and quality of teaching a language.
    - Language Teacher Identity has serious implications in self-esteem of a language teacher.
    - Self-marginalization of non-native English Speaker language teachers can be reduced to a high extent if this issue is dealt with during teacher education/training.
    - Language Teacher identity should be studied because of the changing character of English around the world.