The Changes to Cultural Identity in Expatriates and Their Effects on the EFL Community

Kelly Nault

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The Changes to Cultural Identity in Expatriates and Their Effects on the EFL Community

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Acknowledgements

For my mom, without whom, this would not be possible. Though taken too soon, she is watching from above with a smile as I achieve everything she always knew I could achieve.
ERIC DESCRIPTORS

acculturation

cultural identity

cultural adjustments models

expatriate paradox

structural marginality

native speakerism
Abstract

Expatriates are a group of unique individuals in terms of cultural identity. This paper will first look at the research on expats in-depth and explore the question of what defines cultural identity. Then, it will look into the reality facing expatriates and the formation and the evolution of their cultural identity. Lastly, it will look at how the assumptions about expatriates' cultural identity impact the EFL teaching community.


**Introduction**

Across the literature on the topic of cultural identity, there are many theories about how cultural identity transforms when a person is in constant contact with a culture other than their own for an extended amount of time. These people are labeled many things such as immigrants, sojourners, or expatriates, etc. Despite the various names, they all have this transition in common. This change labeled as “acculturation” by various theorists consists of the process of dealing with the task of deciding consciously or subconsciously “the degree to which they should maintain aspects of their culture of origin and the extent to which they should adapt to the cultural norms of the local group” (Cooper, 2021). This process looks different for everyone but what is the same for all is that this process is an active one that never stops. This paper is an in-depth analysis of the current literature surrounding the various theories of cultural adjustment and the process of acculturation and how this affects the cultural identities of those who choose to live abroad long-term. For research purposes, this paper will focus on those who consider themselves or are labeled as sojourners or expatriates as they have specifically chosen to leave their home countries.

**Background of the paper**

The longer that I live abroad, the more I think about the question, what does cultural identity consist of, and how important is labeling to the experience of those who live outside of their home countries. Before moving abroad, I wholeheartedly identified as “an American” and I realize now that I embodied all the cultural aspects that that label included. It was not conscious labeling, but rather all I knew. After living abroad for a few years, I felt my cultural identity begin to change. I did not realize how prominent this change was until I went home one year and
started to get comments on my accent and had Americans asking where I was from. I soon realized that I had begun to subconsciously choose different words, pronounced words differently, and changed my behaviors subtly. One thing that stuck out to me was that changes were not evident to me or those around me until I returned for a vacation to my home country. This made me look at myself and those around me and ask, did I lose what made me American, or did my cultural identity change? This was also around the time when I started to notice that I was more prominently labeled as an expatriate by those I interacted with outside of my home country and as a Native English-Speaking Teacher (NEST) in the workplace and was receiving the preferential treatment that often is associated with the above labels. I think that this has been especially true in Morocco where racism and colonial laws still run rampant. This question led to my questioning why “native-speaker” teachers are considered of such a higher value than non-native despite the large education gap (with native speakers often much less qualified) between them and why all the foreign teachers around me were always white. This topic is especially important to me because when I started teaching, only three months after my undergraduate graduation, I had no experience teaching and had no qualifications except for the fact that I was a “native speaker.” At the time, I thought this qualified me to teach English and I applied to jobs confidently and, maybe with no surprise, I was able to find a job quickly. When I started, I realized how much I had to learn. I knew almost nothing about grammar or anything else that would qualify me to be an English teacher and the shocking thing was that my director knew this. He actually told me a few months beforehand that he could only hire me if I gained more experience, then, at the last minute, offered me the teaching position anyway. It was in this reversal that I realized that I was only hired because of the image I gave to the school for having a “native-speaker” teacher and that this was deemed more important than any of my actual
teaching skills or experience. This was the first time I had ever heard the term “native speaker”. A few months later was the first time I heard the phrase expatriate and realized the incredible difference in experiences I had versus those who came from other countries. At the time I was naive and thought that this was the standard treatment for Americans in Morocco. I would learn years later that it was not actually only about the country I came from but also the color of my skin that made the true impact on the way I was treated in everyday life. It was at this time I started to question, what gave me this power? Why would some people think I was all-knowing and had more of a reason to be an English teacher than a Moroccan teacher who had their Bachelor’s and Master's degrees in English or an American teacher with the same background as me with darker skin or a non-traditional American name? These are questions that have stuck with me and have become more and more upsetting the longer I have been teaching.

Professionally, this topic is important to me because I want to become an advocate for those who are best experienced to get the job, especially as I move up in my career. I think that the best way to address these issues is to explore them in-depth and look at the research. I think that identifying the biases and questioning the existing norms is important for students to get the best possible education and, right now, I do believe there is a myth of native speaker superiority, especially in the EFL field. Though the prejudice towards NNESTs has been discussed for decades and NNEST Caucus was even implemented by TESOL over 20 years ago, this topic is hardly discussed outside of NNESTs circles (e.g. Kumaravadivelu, 2014, Ortega, 2018).

In order for the ELT community to move past native speakerism ideologies, these concepts need to move from just smaller circles and caucuses to mainstream conversations. Alongside this topic, I think it is important to understand how cultural identity evolves with time spent outside one’s home country and the impact this can have on the ELT community and those within it that
choose to spend the majority of their lives outside of their home countries. I think that these topics are not frequently discussed within the ELT community, but they have the potential to have a large impact on this community as a whole.

**Positioning**

Going into this project, I need to be aware of my position as an American who has lived in Morocco for most of her adult life and who is labeled by the society I live in as an Expat. This labeling impacts how I interact in day-to-day life with Moroccans and the position of power in a society that comes with this labeling. I need to be aware of this position of power and labeling as I explore the literature. I do believe that there are unfair advantages associated with the labeling of Expat versus immigrant (Klekowski Von Koppenfels, 2016) and I do need to keep this in mind as I complete my research. That being said, I need to make sure that I do not just seek out literature that supports my biases. My being labeled as an Expat in my current living situation may also cause me to have blind spots in the inequality between those who are labeled as immigrants and those who are labeled as expatriates. I need to keep this blind spot in mind throughout my project.

**Important Terms Defined**

**What is Culture?**

Culture is a word that is often used without much thought as to what it actually means. The word culture is used as a catch-all term used in a lot of different contexts every day. For this paper, we will look at the scholarly definitions of culture. In the most basic sense, we can define culture as “the coordination of meaning and action in a group” (Bennett, 2001). Looking deeper we can turn to Plant (1996) who offers a more in-depth understanding of the word:
Culture emerges from the complex interactions of media, organisms, weather patterns, ecosystems, thought patterns, cities, discourses, fashions, populations, brains, markets, dance nights and bacterial exchanges. There are ecosystems under your fingernails. You live in cultures and cultures live in you. They are everything and the kitchen sink. (p. 214)

Though culture can be all-encompassing, it is important to recognize that many are not aware of the enormous impact that their culture has on them until they enter or have interaction with a new culture. This can be understood in the analogy of a fish in water. Does the fish actually know that it is in water until it is removed from it gasping to breathe?

What is Cultural Identity?
Before looking into the term cultural identity, one must first define the term identity. Identity can be defined as a constitution based on the recognition of familiar and shared derivations including but not limited to ethnic, linguistic, religious, historical, territorial, cultural, and political attributes with other people, groups, or ideals (Hall, 1994, 1996). Expanding on this, cultural identity can be understood as sprouting from “one, shared culture, a sort of collective ‘one true self,’ hiding inside the many other, more superficial or artificially imposed ‘selves,’ which people with a shared history and ancestry hold in common” (Hall, p. 394).

The problem with this traditional view of cultural identity formation is that it encourages the idea that cultural identity is fixed and unchanging, almost as if it is something that someone is born with. On the other hand, the formation of cultural identity can be seen as a process that is dynamic and ever-changing. Rather than one being simply being born with their cultural identity, “it is always the process of becoming rather than being, accordingly, it is constantly changing and transforming” (Koc, 2006). The latter theory on cultural identity formation is especially relevant when looking at the cultural identities of sojourners who live and have lived outside of their home nation-states for extended periods of time. This is expanded on by other theorists such
as Kriesburg (2003) who argues that while some aspects of cultural identity are fixed at birth such as race and ethnicity, other traits are more dynamic and can be modified later in life such as spoken language, behaviors, and religion. Regardless of how cultural identity is formed, this identity subtly forms “a mental framework through which individuals define their ontology, motivate and select their behaviors, and judge and evaluate the actions of others” (Sussman, 2000).

For many people who interact only with those who are culturally similar, these frameworks can remain in the realm of the subconscious, though constantly active and analyzing relationships and interpersonal behaviors. These individuals can live their whole lives without ever being aware of the importance of this aspect of their identities. This is why awareness of membership may not be necessary for the creation of cultural identity. “Self-beliefs, evaluations, structure, and self-motivated social behavior may all be shaped by culture, yet culture’s consequences and thus the cultural identity itself may be unrecognized by its members” (Sussman, 2000).

These frameworks begin to move from the subconscious to the conscious level when someone leaves the context in which they are mostly interacting with those of their own backgrounds such as when a person becomes an immigrant or sojourner.

**What is Cross-Cultural Adjustment?**

When individuals move out of the environment in which they are surrounded by those similar to themselves, like when a fish is taken out of the water, aspects of one’s cultural identity begin to move from the subconscious to the conscious. When individuals have prolonged cultural contact with those different from themselves, such as in situations of immigrating to another country, two different scenarios tend to occur as well as a possible mix of the two scenarios. There can be
a shift in one’s cultural identity, sometimes referred to in the literature as acculturation, or, on the other hand, there may be a strengthening of one’s home cultural identity. Mark & Wurf (1987) describe this process as one of “constant push and pull. Individuals are both drawn to their home cultures and pushed away from them” while Osland & Osland (2005) label this concept as the Expat paradox, when expatriates face the dilemma of “determining how much of one’s identity (or values) must be relinquished and how much of the other culture’s values must be acquired in order to become acculturated” (Osland & Osland, p. 92). Throughout the literature on cultural identity and the experiences of American Expatriates is the dilemma most face when trying to fit in with the culture they are living in. The fact that expatriates often walk the fine line between “going native” and acting “too American” is mentioned again and again. Brought up as early as 1967 by Gonzalez and Negandhi who state that “successful accommodation involves losing one’s identity” (Gonzalez and Negandhi, 1967). This is a theme that seems to occur again and again when discussing if / how cultural identity changes when one lives abroad long term. It is important to note that regardless of how one’s cultural identity changes, the change occurs as part of an active process and tends to be a subtle rather than a drastic one occurring all at once. The next section of this paper will explore the different theories that try to explain the various stages and theories of cultural identity change in those who spend long amounts of time outside of their home country.

**What is Native Speakerism?**

When looking for a job in the English as a Foreign Language (EFL) field, it does not take long to find job postings and schools touting that they are only hiring native speakers. “The images on homepages suggest that the ideal teacher is a young, White, enthusiastic native speaker of English coming from a predominantly White country where English is the official language. ELT
professionals from countries other than those listed, and those for whom English is not a native language, need not apply” (Rueker and Ives, 2014, p.734). Recently, researchers have begun to question the unfair categorization of Native English Speaking Teachers (NESTs) and Non-Native English Speaking Teachers (NNESTs) which could be better labeled the have and the have nots. This preference for native speaker teachers is referred to in EFL literature as native speakerism. “Native-speakerism is a pervasive ideology within ELT, characterized by the belief that ‘native-speaker’ teachers represent a ‘Western culture’ from which spring the ideals of both the English language and English language teaching methodology” (Holliday, 2005). This ideology has led to discriminatory hiring practices as it seems to deem NESTs as not only superior linguistically but also superior culturally and pedagogically to their NNESTs colleagues regardless of education levels or levels of work experience. It is important to note that being a native speaker or not is not just something that someone can determine. It is a part of their cultural identity and is often decided by the others in the linguistic group. Furthermore, an individual can learn a certain language first and consider it their native language but can also stay abroad for such a long period of time in a country where that language is not spoken that they might neither consider themselves nor be accepted as a native speaker of that language.

“Discussions of native speakerness frequently fail to take account of how social contexts and other social processes influence teachers’ experiences (Creese, Blackledge, & Takhi, 2009, p. 938) This is if the EFL community is to enter into a post-native speakerism world, there needs to be a transition to important significant labels such as monolingual versus multilingual.
Literature Review

Frameworks and Models of Cultural Identity Development

Acculturation & Marginality

One of the most prevalent frameworks of cultural identity change is Berry’s (1992) framework of acculturation which proposes that there are six different changes that occur to an individual as a result of acculturation. These changes are listed in order as “physical, biological, political, economic, cultural, and social relationships” (Berry, 1992). The two most important changes related to and giving to the name of acculturation are those of cultural changes and as a result, social relationship changes. These social relationship changes are often divided into two types, intergroup and intragroup. Intergroup relationships consist of expatriates’ interactions with their host country while intergroup relations consist of expatriates' relations with fellow expatriates from the same home country. Berry (1992) notes that at the individual level when the process of acculturation begins, psychological changes begin to occur. This means that cultural identities often begin to shift away from those that were held before and “views about how (and whether) one should participate in the process of acculturation emerge” (Berry, 1992). These psychological changes can result in behavioral shifts described by Berry in Appendix A and the necessary code-switching can lead to a heavy psychological toll as described by Molinksy in Appendix C. The degree of psychological and emotional stress correlates to the amount of time one spends abroad, eventually decreasing once adaptation and integration occur. Berry describes the changes in one’s cultural identity as resulting from two important processes, cultural learning, the learning of new behaviors from the host culture, and shedding, the shedding of previous behaviors from one’s original culture that do not fit within the new host culture. High
levels of cultural learning combined with moderate to high levels of cultural shedding can lead to adaptation and integration into the dominant society. On the other hand, low levels of cultural shedding and low levels of cultural learning can lead to individuals becoming marginalized and separated from the dominant society (see figure 4).

Marginalized individuals are often described as “caught between two cultures and never fitting into either” (Vivero & Jenkins, 1999) and who “have low identification to both or all their cultural groups (Berry, 2001). In the past, this was often described as a worst-case scenario when speaking about expatriates, as it tends to lead to feelings of almost cultural homelessness but upon further research, theorists have learned that marginalization can actually be a positive outcome if it fits into a specific category of marginalization. We can see the differences in character traits between the marginals in Bennett’s (1993) categorization of encapsulated versus constructive marginals (Appendix B). While constructive marginals are able to maintain control of choice and construction of boundaries, encapsulated marginals become trapped by the marginality. Constructive marginals are able to take advantage of their “dynamic in-betweenness” (Bennett, 1993) and be able to continually and constantly move between cultures with ease, feeling that they are never not at home in the world. This ease can lead to constructive marginals being seen as multicultural. The understanding that constructive marginality can work to one’s benefit may be a more recent concept. This is a break from the idea of a cultural hybrid documented as early as 1928 by Robert Park (1928) who describes the cultural hybrid as

a man living and sharing intimately in the cultural life and traditions of two distinct peoples; never quite willing to break, even if he were permitted to do so, with his past and his traditions and not quite accepted in the new society in which he sought to find a place. He was a man on the margin of two cultures and two societies that never completely interpenetrated and fused (p. 892)
In this depiction, we can see that before the categorization of encapsulated versus constructive marginals, the only understanding of a marginal was that of negativity and exclusion, described nowadays as an encapsulated marginal. This closely fits the explanation of Bennett who describes the encapsulated marginal as a person who faces two pressures, almost simultaneously, when members of the original (home) culture accuse the marginal of selling out of the new or dominant culture (Bennett, 1993) or even worse, “going native” (Sussman, 2000) while the second (dominant) culture applies pressure to conform to unfamiliar roles in order to achieve acceptance or success (Bennett, 1993). This dichotomy between constructive and encapsulated marginals can be used to understand why some expatriates seem to flourish in new cultural settings and seem to almost always be at home with their surroundings while others can seem to wilt before the eyes of their colleagues and their close personal contacts. Concerning the marginality of expatriates, it should be made clear that regardless of if an expatriate is considered a constructive or encapsulated marginal, marginality can have an adverse effect when the marginal decides to return to their home countries. Osland & Osland (2005) stress that “expats are both involved and indifferent at the same time, resulting in structural marginality which, if they stay abroad long enough, can extend even to their own cultures. Furthermore, becoming comfortable in other countries often means sacrificing an unconscious sense of fit within one’s own culture” (p. 94).

**Bennett’s Developmental Model of Intercultural Sensitivity**

Another very prominent model of cultural identity change is Milton Bennett’s Model of Intercultural Sensitivity (1986) which describes the process of cultural identity change being related to the increase in levels of cultural competence one possesses. Bennett theorizes that as “one’s perceptual organization of cultural difference becomes more complex, one’s experience
of culture becomes more sophisticated, and the potential for exercising competence in intercultural relations increases” (Bennett, 2004). As this increase occurs, one moves through six stages starting with denial and ending with integration (Appendix C). Bennett describes a person at the cultural denial stage as being one who perceives “that their own cultural perspective is the one real, accurate or valid interpretation of reality” (Bennett, 1986 & 2004) which can result in the perception of others being less complicated and thus, less human. On the other hand, a person at the integration stage is described as one who has an “internalization of multicultural awareness and the ability to interact productively across cultural differences” (Bennett, 1986 & 2004). As one moves through the stages of cultural adaptation, one also tends to transition from being an ethnocentric person to an ethnorelative person. The last stage of cultural integration is often achieved by global nomads and expatriates, and if not achieved, is often the ultimate goal.

**Transitional Identity Theory**

The last theory this paper will explore is that of Nan Sussman labeled the Transitional Identity Theory. This model, like those previously explored above, proposes that “as sojourners successfully adapt to the new culture by modifying their behaviors and social thought, cultural identity changes as well” (Sussman, 2000). As a result of this, sojourners begin to display new behaviors and seem to follow new cultural scripts that allow them to fit in better with their host countries. Though this is incredibly beneficial in their day-to-day life interacting with individuals in the host country, at a certain point, the sojourner is no longer actively engaged in the behaviors, traditions, and scripts of their home cultures. Sussman (2000) proposes a new take on cultural identity transition by stating that rather than sojourners being aware of their cultural identity changes and encountering high-stress situations as they are engaging with their new dominant cultures, sojourners actually do not become fully aware of these changes nor do they
experience the most severe levels of stress until they begin the process of repatriation. This theory contradicts many other theories of cultural adaptation that propose that new coping mechanisms and skills on how to adapt successfully will help the sojourner during the repatriation process. This is because of the fact that when the sojourner returns back to their home country, discrepancies become evident and triggering for individuals.

**Implications in the EFL Community**

When the above frameworks, models, and theories are seen through the lens of the TESOL / TEFL communities, one of the largest problems that seems to stick out is the prejudicial othering associated with the labeling and hiring practices of NESTs versus NNESTs. Often we find NESTs hired who have little to no English teaching experience but have “white-sounding” names and come from native English-speaking countries over those with years of experience and advanced degrees in the field. In any other context, this would not be acceptable. These discriminatory hiring practices continue to occur despite various decrees, charters, and statements released by TESOL on the topic. For example, we can look at the 2006 TESOL Position Statement Against Discrimination of Nonnative Speakers of English in the Field of TESOL that states, “ [...] the use of the labels “native speaker” and “nonnative speaker” in hiring criteria are misleading, as this labeling minimizes the formal education, linguistic expertise, teaching experience, and professional preparation of teachers. All educators should be evaluated within the same criteria” (TESOL, 2006) (Appendix G). This labeling is not only misleading but can also be tied to linguistic imperialism and linguistic hegemony. It can be argued that “inner-circle countries such as the United States and the United Kingdom have helped create the native speaker fallacy, which holds that the ideal English teacher is a NEST. In doing so, they have
helped maintain control over a multi-billion-dollar industry in not only employing teachers but creating materials used by schools all over the world” (Ruecker & Ives, 2015, p. 736). When inner-circle countries (Kachru, 1985) are able to control not only the narrative that NESTs are more qualified but also able to control the curriculum being taught in these settings, it becomes very hard for this fallacy to be changed as “method is the most crucial and consequential and where hegemonic forces find it necessary and beneficial to exercise the greatest control because method functions as an operating principle shaping all other aspects of language education: curriculum, materials, testing and training” (Kumaravadivelu, 2014, p. 73). Going even further,

The problem [the native speaker fallacy] is exacerbated by the fact that at the local level, teachers themselves are disempowered and marginalized, that is, socially and professionally they are cosigned to Phillipson’s Periphery, thus rendering more complex their political role in reproducing patterns of domination and exploitation. (Johnston, 1999, p. 257)

When assumptions about cultural background and knowledge of culture are made and thus NESTs are given jobs based on their home cultures, the flexibility and fluidity of cultural identity as mentioned above is completely disregarded. It doesn’t matter if a “native speaker” has lived in a non-native speaking country for 30 years, has formed a completely new cultural identity, and no longer speaks English fluently, if they fit the preconceived notions of what a native speaker looks like, they are usually chosen above those who are labeled as “non-native speakers”. We can look at a simple scenario to see how situations like these are playing out in the hiring processes of language centers and schools across the world every day. Imagine, you have two applicants for an EFL teaching position. The first is Jane Doe. She has no teaching
experience and has lived in China for 30 years working in an unrelated field but she was born and grew up in the United States. Then we have Oussama Maaqili. Born in Morocco, he has an advanced degree in teaching English as well as years of teaching experience around the world. He has also spent the majority of his adult life living in an English-speaking country. Who should get the EFL job? Common sense should tell us it must be the latter candidate as their background is way more impressive than the former candidate. Unfortunately, due to “generations of applied linguistic mythmaking in the indubitable superiority and impregnable infallibility of the ‘native speaker’ has created stereotypes that die hard” (Nayar, 1994). This unfair stereotyping becomes even more problematic when speaking about the expatriates who move abroad and take English teaching jobs simply because there is nothing else that they can do in their country of choice. The addition of the identity that is formed when one changes careers alongside the cultural identity changes, mentioned above, that occur when one moves outside of their home culture, can create a tumultuous environment not only for the teachers in question but also for all of those who have to interact with them on a daily basis. This becomes especially true considering when the fact that “those teaching English as a second or foreign language frequently exist at the edges of institutions and communities” (Johnston, 1999) is added to the equation. This marginality is made even more noticeable when expatriate English teachers restrict “themselves to expatriate enclaves and social circles” (Johnston, 1999).

**Post-Native Speakerism**

Though the labels of native speaker, non-native speaker, and the term native speakerism have become a seemingly normal part of the normal conversations within the EFL community,
those who theorize about a post-native speakerism world stress that a re-labeling rather than simple acceptance of NNESTs is necessary to move forward in this field.

Some might ask why is labeling so important in the EFL community? For this, we look back at what the term native speakerism implies. It implies “an ideological reflection of inequitable practices originating from within, and thus favoring, the West” (Houghton & Hashimoto, 2018, p. v). This label presents to individuals an “ideological packaging” (Houghton & Hashimoto, 2018, p.v) and results in almost immediate ‘othering’ by separating English teachers into two categories, NESTs and NNESTs. These terms categorize teachers regardless of cultural background, education levels, amount of teaching experience, etc. As these terms have become ideological, it is unlikely that they can be stripped of any associated notions, negative or positive, that they currently hold. This contradicts some of the past decisions made by important EFL organizations such as TESOL who set up the NNEST Caucus in 1998 led by George Braine and then, in 2008 upgraded the Caucus to an Interest Section (Kumaravadivelu, 2014, p. 70) “where entrenched lines are frequently drawn between those deemed to be native speakers and those often self-identifying as non-native speakers” (Houghton & Hashimoto, 2018, p.vii). This labeling continues to reinforce the idea that there is a difference between the legitimacy of NESTs and NNESTs which leads to the further marginalization of NNESTs. The need for relabeling has led to the push to use neutral terms such as monolingual English language teachers (ELTs) and multilingual ELTs but this is just the tip of the iceberg in addressing the discrimination teachers face within the EFL community and in regards to unfair hiring practices backed up, in many cases, by discriminatory work visa policies. For these issues to be addressed, administrators responsible for hiring decisions will need to prioritize educational background, qualifications, and language proficiency rather than just focusing on their cultural upbringings.
Conclusion

In conclusion, many themes seem to carry over from one theory to the next. It is evident from the research that cultural identities do in fact change when sojourners or expatriates are exposed to cultures different than their own for considerable amounts of time. We can also see that for most, the depth of one’s cultural identity is not known until they step outside of their own cultural circles and are forced to interact with those who are different than themselves. It is as if a mirror is held up for the first that reflects one’s true cultural identity. For some, this can trigger a process of acculturation and positive change, including becoming a more ethnorelative person (Bennett, 1986) and being able to interact more positively with those from other cultures while for others it might be a stressful, fear-inducing situation that causes them to strengthen their current cultural characteristics and become more closely tied to their home countries. I think what is interesting is that there seems to be very little research focused on how one will react before they are put into these kinds of situations, before it is too late for those who have packed up their lives, quit previous jobs, and sold possessions, etc. Personally, I have seen this occur quite often in my many years living abroad. That being said, I think that developing a better awareness around the multitude of factors involved in determining if an individual will be a successful sojourner or expatriate opens up a large possibility for further research that will be beneficial not only for individuals who are thinking about this type of lifestyle but also for companies who send their employees to foreign offices to live and work long term and for the EFL field that often hires individuals who have never not only lived or even been outside of their home countries.
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Appendices
Appendix A

J.W. Berry’s Framework of Behavioral Shifts in Response to Acculturation (1992)
Appendix B
Molinsky, Andrew. Cross-Cultural Code Switching Psychological Toll

Determinants of Psychological Toll

Contextual and personal variables | Mediating psychological states | Experienced emotions
---|---|---
Psychological safety norms | Experienced face threat/validity | Embarrassment
Norm complexity | Experienced performance difficulty/efficacy | Performance anxiety
Norm discrepancy | Experienced identity conflict/fit | Guilt, distress, anxiety
Personal values

Cultural knowledge

Psychological toll
Increased by negative emotion Decreased by positive emotion

P1a, b
### Appendix C
J.M. Bennett’s Characteristics of Cultural Marginality (1993)

<table>
<thead>
<tr>
<th>ENCAPSULATED MARGINAL</th>
<th>CONSTRUCTIVE MARGINAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disintegration in shifting cultures</td>
<td>Self-differentiation</td>
</tr>
<tr>
<td>Loose boundary control</td>
<td>Well-developed boundary control</td>
</tr>
<tr>
<td>Difficulty in decision making</td>
<td>Self as choice maker</td>
</tr>
<tr>
<td>Alienation</td>
<td>Dynamic in-betweenness²</td>
</tr>
<tr>
<td>Self-absorption</td>
<td>Authenticity</td>
</tr>
<tr>
<td>No recognized reference group</td>
<td>Marginal reference group</td>
</tr>
<tr>
<td>Multiplicistic¹</td>
<td>Commitment within relativism¹</td>
</tr>
<tr>
<td>Conscious of self</td>
<td>Conscious of choice</td>
</tr>
<tr>
<td>Troubled by ambiguity</td>
<td>Intrigued by complexity</td>
</tr>
<tr>
<td>Never &quot;at home&quot;</td>
<td>Never not &quot;at home&quot;</td>
</tr>
</tbody>
</table>
Appendix D

Depiction of J.W. Berry’s classification of acculturation orientations (1993)
Appendix E
Bennett Model of Cultural Competency (Adapted from Bennett, 1986)
Appendix F

Sussman Cyclical model of shifts in cultural identity (2000)
Appendix G

TESOL Position Against the Discrimination of Nonnative Speakers of English in the field of TESOL (2006)

For decades there has been a long-standing fallacy in the field of English language teaching that native English speakers are the preferred teachers because they are perceived to speak “unaccented” English, understand and use idiomatic expressions fluently, and completely navigate the culture of at least one English-dominant society, and thus they will make better English as a second language (ESL) or English as a foreign language (EFL) teachers than nonnative English speakers. As a result, nonnative English-speaking educators have found themselves often implicitly, and sometimes explicitly, discriminated against in hiring practices or in receiving working assignments in the field of teaching ESL or EFL.

However, as English language learners, nonnative English-speaking educators bring a uniquely valuable perspective to the ESL/EFL classroom, and so can closely identify with the cross-cultural and language learning experience that their students are experiencing. Research has shown that students do not have a clear preference for either native English-speaking educators or nonnative English-speaking educators, demonstrating that, in general, students do not buy into the “native speaker fallacy.”

In many cases the nonnative English-speaking educator may also be an immigrant to an English-language-dominant country, and thus had to master both a second language and a second culture. These personal experiences may be similar to those of their students, and thus the nonnative English-speaking educator can serve as a powerful role model for students.

The distinction between native and nonnative speakers of English presents an oversimplified, either/or classification system that does not actually describe the range of possibilities in a world where English has become a global language. More important, however, the use of the labels “native speaker” and “nonnative speaker” in hiring criteria is misleading, as this labeling minimizes the formal education, linguistic expertise, teaching experience, and professional preparation of teachers. All educators should be evaluated within the same criteria. Nonnative English-speaking educators should not be singled out because of their native language.

TESOL strongly opposes discrimination against nonnative English speakers in the field of English language teaching. Rather, English language proficiency, teaching experience, and professionalism should be assessed along on a continuum of professional preparation. All English language educators should be proficient in English regardless of their native languages, but English language proficiency should be viewed as only one criterion in evaluating a teacher’s professionalism. Teaching skills, teaching experience, and professional preparation should be given as much weight as language proficiency.