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Reflective practice is extensively discussed in the field of teacher education, and it is rapidly increasing in the field of teaching English to speakers of other languages (TESOL). However, reflective practice is still underrepresented in the literature of English as a foreign language (EFL) instruction. The purpose of this study is to understand ways, affordances, and constraints of reflective practice among postsecondary EFL instructors in the preparatory-year program (PYP) at King Abdulaziz University in Jeddah, Saudi Arabia. Cultural-historical activity theory (CHAT) was adopted as a theoretical framework that undergirds a qualitative case study design and thematic analysis. Data was purposefully collected from five experienced postsecondary EFL instructors through a series of semistructured interviews, classroom observations, and document reviews. It was found that instructors engage in diverse ways of reflective practice inside the classroom using intuitive, dialogic and translingual actions. However, they engage in limited ways outside the classroom using online surveys and formal professional meetings. Instructors' long teaching experience, sociocultural awareness, and reconceptualization were major affordances for instructors to engage in reflective practice. Course reports and technical PD were major constraints that limit instructors' engagement in reflective practice. CHAT was an effective framework to analyze reflective practice in the bound system of the PYP. This study contributes to add knowledge about reflective practice in the literature of TESOL and applied linguistics and fills a methodological gap using CHAT as a framework. The findings of this study provide practical and research implications for postsecondary EFL education in Saudi Arabia and TESOL programs in general.

UNDERSTANDING REFLECTIVE PRACTICE AMONG POSTSECONDARY (EFL)

INSTRUCTORS THROUGH THE SOCIOCULTURAL LENS OF

CULTURAL-HISTORICAL ACTIVITY THEORY

by

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CHAPTER I: INTRODUCTION

This study aims to understand reflective practice in the context of postsecondary English as a foreign language (EFL) at a Saudi university. I want to explore how culturally, and historically reflective practice is constructed in a bound system of EFL instruction. In this study, I follow a comprehensive approach using a sociocultural lens to understand experiences, outcomes, and challenges of reflective practice among in-service postsecondary EFL instructors. I use the term "reflective practice" as a holistic term that includes thoughts and actions. In this chapter, I introduce the context of the study, statement of problem, purpose and significance of the study, and the cultural-historical activity theory (CHAT) as a theoretical framework of this study.

Context of this Study

English language instruction in Saudi Arabia has increased in the last few decades as a language contact with international pilgrims, but most importantly for economic, scientific, and educational goals (Moskovsky & Picard, 2019; Syed, 2003). English has been gradually introduced to public school grades as a EFL and in universities as a medium of instruction to enable Saudi students to access global trends of science, technology, and local employment (Al-Hazmi, 2007; Elyas & Picard, 2010). Arabic is still the official and daily language in Saudi Arabia. Public schools and universities in Saudi Arabia still teach in gender-separate campuses. Currently with the new social and economic reforms (Saudi Economic Vision, 2016), there is a greater need for quality English language learning and instruction in Saudi public schools and universities (Allmnakrah & Evers, 2020).

The context of this study is a postsecondary EFL instruction at a public research university in Jeddah, Saudi Arabia. It is an intensive English language program located at King

Abdulaziz University (KAU) and managed by the university-based English Language Institute (ELI). This program forms a major part of the national preparatory-year program (PYP) that aims to prepare postsecondary students for success in undergraduate levels especially in medicine and engineering majors that use English as a medium of instruction. The postsecondary EFL curriculum in the PYP is designed in four language proficiency levels based on the common European framework of reference (CEFR).

The university accepts about 15,000 Saudi students every year. These students are required to complete the PYP courses and pass the intermediate (fourth) proficiency level before joining their academic majors. Postsecondary EFL instructors are usually international or Middle Eastern instructors who come from diverse cultures and languages. They hold M.A. degrees in TESOL or applied linguistics, or B.A. degrees with international experience of postsecondary EFL instruction. They teach every weekday for an average of four hours, and they attend a professional development week four times every academic year.

Statement of Problem

The current literature shows inadequate EFL teacher education in Saudi Arabia (Al-Hazmi, 2003; Al-Seghayer, 2014). EFL teachers were graduates of English translation, linguistics, and social studies departments, and they had little, or no EFL teacher education courses or field placement (Al-Hazmi, 2003). The teaching methods still focus on teacher-centered approaches with memorization and grammar-translation methods (Al-Hazmi, 2007; Assalahi, 2013). There are pressing constraints in reliance on imported curriculum with a lack of "glocal" textbooks (Barnawi, 2018). There is English language proficiency gap among postsecondary students who are challenged by the courses that use English as a medium of instruction (Al-Hazmi, 2007). Therefore, the PYP was adopted in 2007 to prepare Saudi

postsecondary students with intensive English learning. These major developments sacrificed the quality of language planning (Al-Hazmi, 2007). Some recent studies show cultural and systemic issues in postsecondary EFL education (Alghamdi, 2017; Melibari, 2015). According to Sayed (2003), the rapid changes in economy and EFL education resulted in "little time for reflection, consolidation, recalibration, and adjustments" (p. 338). The major research body in the current literature is about EFL teacher education, students' attitudes towards EFL learning, pedagogical and curricular issues (Moskovsky & Picard, 2019). Recent research interests include instructors' critical thinking (Allmnakrah & Evers, 2020), hybridity of teacher or student identity (Elyas & Picard, 2010), and language planning and curriculum design (Barnawi, 2018). However, there is only a few studies that attempted to understand reflective practice especially in the context of postsecondary EFL education in Saudi Arabia (e.g., Almalki, 2020; Sibahi, 2015).

In postsecondary EFL education, a few studies have found reflective practice as a source of empowerment and growth among postsecondary EFL instructors (Shukri, 2014; Sibahi, 2015). In related research, it was found that reflective practice may lead to quality teaching in the PYP programs (Melibari, 2015), and may assist postsecondary EFL instructors to adapt with the nature of static curriculum (Alghamdi, 2017). Other studies however found that reflective practice is still not clear enough to understand among EFL instructors (Almusharraf, 2020; Altalhab et al., 2020; Nadhreen, 2020). Reflective practice in the context of this study also tends to be more transactional than critical. This problem can be explained by four interpretations from the literature. First, reflective practice has been perceived as a written self-evaluation among postsecondary EFL instructors (Sibahi, 2015). It was also seen as self-observation and student's feedback (Shukri, 2014).

Second, the students' course evaluations have been the ordinary tools of reflective practice (Melibari, 2015; Sibahi, 2015). These conventional tools lack the interactive and collective dimensions of reflective practice among instructors and the community involved in postsecondary EFL instruction. Some authors referred to this "compliance" view as a major constraint of reflective practice in teacher education (Brandenburg et al., 2017). Third, reflective practice is constrained by centralized planning and intensive EFL instruction (Sibahi, 2015). Postsecondary EFL instructors are not familiarized with the concept of reflective practice (Nadhreen, 2020). The fixed curriculum with heavy load of teaching in postsecondary EFL instruction makes only a "surface" of reflective practice (Alghamdi, 2017). Finally, the limited number of studies cannot draw an accurate and conclusive picture about the nature of reflective practice in the context of postsecondary EFL instruction in Saudi Arabia.

There is a need for a solid EFL knowledge base through systematic research and critical reflection on experience (Syed, 2003). Researchers suggest further understanding of reflective practice among postsecondary EFL instructors with new research methods (Shukri, 2014; Sibahi, 2015). Syed (2003) emphasized the importance of sociocultural context when it comes to EFL instruction in Saudi Arabia and the Gulf countries. There is a need to study reflective practice in the context of TESOL by utilizing a sociocultural lens (Mann & Walsh, 2017) that emphasizes mediated actions by symbolic language to interpret the world (Vygotsky, 1978). In this study, I want to explore reflective practice as a co-construction of meaning through interpersonal and intrapersonal interactions (Mann & Walsh, 2017) among postsecondary EFL instructors. In line with this view, this study adopts the cultural-historical activity theory (CHAT) as a theoretical framework (Engeström, 2015).

Purpose of this Study

The purpose of this study is to explore postsecondary EFL instructors' experiences of reflective practice in the bounded context of the PYP. I adopt CHAT as a sociocultural framework that undergirds the qualitative research design in this study (Engeström, 2015; Gedera & Williams, 2015). Using descriptive qualitative case study, and thematic analysis (Braun & Clarke, 2006), I want to explore and understand the nature of reflective practice across the postsecondary EFL instructors in the PYP. This study addressed the following research questions:

1. In what ways do postsecondary EFL instructors engage in reflective practice?

2. What are affordances for postsecondary EFL instructors to engage in reflective practice?

3. What are constraints that may limit postsecondary EFL instructors' engagement in reflective practice?

This study contributes to filling gaps in current literature. First, studying reflective practice in postsecondary EFL instruction fills a knowledge gap in the literature of TESOL and applied linguistics. Second, this study fills a contextual gap in the literature by studying reflective practice in an international context. Third, adopting CHAT in this study fills a methodological gap in the literature of reflective practice in EFL education.

The findings of this study provide implications in postsecondary EFL education in Saudi Arabia. Given the similarity of the PYP in Saudi higher education, the implications of this study can be useful to other PYPs in other universities in Saudi Arabia. The implications of this study can be insightful to TESOL education programs in general.

Theoretical Framework

This study aims to study postsecondary EFL instructors' reflective practice as a sociocultural activity in the bound context of the PYP. I focus on instructors' reflective practice in their historical and cultural context of postsecondary EFL education. I consider adopting the second generation of CHAT as a framework to explore postsecondary EFL instructor's reflective practice as a unit of analysis within the bounded system of the PYP and its sociocultural elements (Engeström, 2001, 2015).

Figure 1. The Structure of Human Activity. Adapted from Engeström (2001).
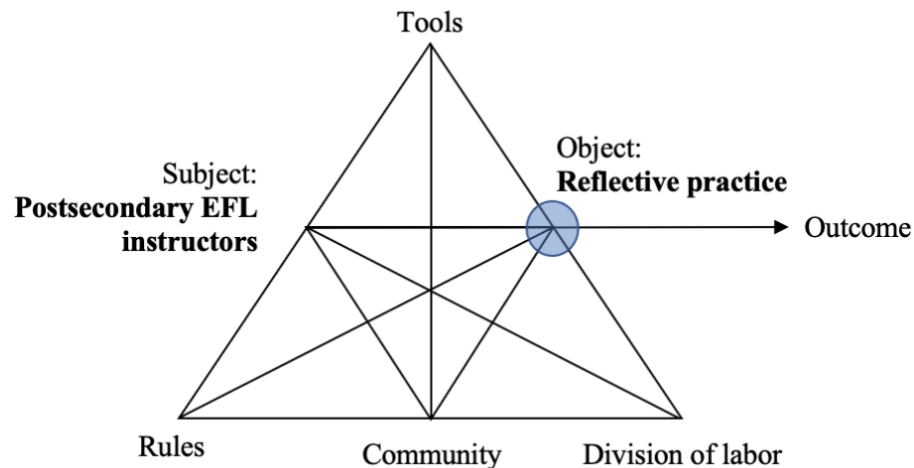
The first generation of CHAT that uses mediated actions model (Vygotsky, 1978). The second generation adds the inter-relations between individuals, community, history, culture, and the activity itself (Foot, 2014; Nussbaumer, 2012). As shown in Figure 1, Engeström (1987) added rules, community, and division of labor as socio-historical elements to the activity system (Yamagata-Lynch, 2010). The second generation of this theory provides more holistic understanding of human activity within the contextual interrelations represented in a triadic relation (Foot, 2014).

The activity of postsecondary EFL instruction will be the center of the theory that directs towards its object. Thus, reflective practice is seen as the object being enacted within the sociocultural elements with the adoption of this theory. Reflective practice as an activity here is considered as a unit of analysis among postsecondary EFL instructors individually and collectively. Although the term cultural-historical activity theory (CHAT) can be used interchangeably with Activity Theory (AT) in the literature (Gedera & Williams, 2015), I specifically used the term CHAT in this study.

Summary and Roadmap

This chapter introduced a statement of problem and a conceptual foundation for CHAT to be a theoretical framework in this study. As an inclusive and transformative framework, CHAT forms a potential to explore reflective practice among postsecondary EFL instructors as an object-oriented activity that is historically developed within a sociocultural system. This chapter also discussed the purpose and significance of this study.

In chapter 2, I review reflective practice across the literature of teacher education, TESOL and applied linguistics, and EFL education in Saudi Arabia. In Chapter 3, I discuss CHAT as a theoretical framework adopted in this study. In Chapter 4, I explain a qualitative case study design using thematic analysis. In Chapter 5, I present the findings based on the research questions and the purpose of this study. Finally, in chapter 6, I discuss findings, limitations, and implications of this study.

CHAPTER II: LITERATURE REVIEW

The purpose of this study is to explore reflective practice among postsecondary EFL instructors using CHAT as a theoretical framework. In this chapter, I review reflective practice and discuss its origins, trends, affordances, constraints and needs across the major fields of teacher education, TESOL, and the context of postsecondary EFL instruction in Saudi Arabia. I also present a summary of the literature reviewed before discussing the conceptual framework in chapter 3.

Overview: Dewey, Schön & Beyond

Reflective practice in the modern literature goes back to John Dewey, an American psychologist and educational philosopher. In his book "How We Think," Dewey (1933) discussed reflective thinking in education as a systematic and complex thinking accompanied with more conscious and disciplined considerations in mind. Dewey's concept of reflective thinking is considered as a process of meaning-making within a community that values individual and collective growth to keep teachers moving from one meaningful experience to another (Rodgers, 2002).

To Dewey, reflection is a systematic inquiry by the teacher that is followed by a reasoning process to refine an idea or a hypothesis for testing (Dewey, 1933; Rodgers, 2002). According to Dewey (1933), reflection is "Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends" (p. 9). This type of complex thinking should be accompanied with more disciplined decisions in the mind of the teacher (Farrell, 2018; Rodgers, 2002).

Reflective practice has been widely discussed in current literature after the introduction of the concept of reflection-in-action (Schön, 1983). Donald Schön, a professor and philosopher

at MIT, valued the use of practitioners' knowledge-in-action to improve their professional practice (Schön, 1983). Schön (1983) pointed out that Dewey's systematic thinking focuses on technical rationality rather than the goal of increasing practitioner's professional learning. Schön (1983) contends that the outcomes of positivist dominance in academic and professional practices emphasize hypothetical thinking and neglect tacit knowledge. Reflection-in-action as an artistry intuitive thinking is a response to the technical rationality that leads to defined and mundane professions (Schön, 1983). This view of reflection can be either throughout the real time of the action referred to "reflection-in-action" or after the action referred to "reflection-on-action" (Schön, 1983).

Both Schön's (1983) and Dewey's (1933) theories are considered seminal works in the literature of reflective practice. They aim to professional practice. Dewey's reflective thinking is more conscious and systematic, and Schön's reflection-in-action is more intuitive knowledge in action. While Schön's (1983) theory attracts practitioners in general, Dewey's (1933) theory focuses more on education and teachers (Farrell, 2018). In addition to these seminal works, other writers proposed the concept of reflection-for-action as an intentionality-based model of reflective practice that implies thoughtful planning before teaching (Thompson & Pascal, 2012; van Manen, 1995).

There are also several level-based models that have been developed to measure or predict reflective practice with certain variables (e.g., Hatton & Smith, 1995; Valli, 1997; van Manen, 1995). However, the meaning of reflective practice varies in literature and differs from one context to another (Brandenburg et al., 2017). In this study, I follow a holistic approach in understanding reflective practice without focusing on specific models. In the following sections, I review deeper discussions about reflective practice across the concerned fields in this study.

Reflective Practice in Teacher Education

The current literature shows that reflective practice is a dominant notion in teacher education (Calderhead, 1989; Dimova & Loughran, 2009; Halliday, 1998). Reflective practice has been widely accepted for making pre-service and in-service teachers learn from their experiences (Shulman & Shulman, 2004). Reflective practice is specifically discussed as an effective tool in student teachers' professional learning (Loughran, 2002; Rodgers, 2002). Most discussions of reflective practice in literature are about bridging the gap between theory and practice (Brandenburg et al., 2017). Reflective practice in teacher education tends to be critical with needs towards transformation (Brandenburg & Jones, 2017; Fox et al., 2019; Larrivee, 2000; Thompson & Pascal, 2012). Due to the appeal of reflective practice, several frameworks or level-based models have been developed in teacher education (Hatton & Smith, 1995; Valli, 1997; van Manen, 1995) and related fields such as TESOL teacher education (e.g., Stanley, 1998). However, these level-based or sequential models have led to ambiguity or the production of more level-based models (Beauchamp, 2015; Mann & Walsh, 2017).

Meaningful Affordances

The current literature shows that reflective practice has been considered as an effective tool for student teachers' learning (East, 2014; Loughran, 2002; Rodgers, 2002; Vujaklija, 2021). Reflective practice has been widely accepted for making pre-service and in-service teachers learn from their experiences (Shulman & Shulman, 2004). The process of reflective thinking has meaningful and professional impacts on teacher's actions (Rodgers, 2002; Schön, 1983). According to Dewey (1933), reflective thinking requires teachers' attitudes of open-mindedness, whole-heartedness, and responsibility to consequences. It is a data-driven meaning by testing hypotheses for the goal of teacher's professionalism (Dewey, 1933). In reflective practice, the

ability to frame and reframe reflection in the educational setting may lead to wisdom-in-action and a better articulation of professional knowledge (Loughran, 2002; Schon, 1983).

Reflective practice leads to enthusiasm and less defined professional practice (Schön, 1983). According to Shulman (1987), reflective practice is one crucial stage to build teachers' knowledge and it leads to educational reform. Researchers found that reflective practice has a potential to make teachers go beyond their knowledge and find ways about their practical theories, identities, and visions (Fairbanks et al., 2010). When teachers are reflective practitioners, they can create self-knowledge and metacognitive awareness (Shulman, 1986). Recent studies show evidence of the benefits of reflective practice in the field of teacher education. Reflective practice is a means to develop teachers' critical capacity (Fox et al., 2019; Thompson & Pascal, 2012; Yu, 2018). Researchers also found that reflective practice can uncover teachers' personal practical theories (Maaranen & Stenberg, 2017).

Social Constraints

Reflective practice has been widely used as a learning tool in teacher education programs in a loose or unclear way (Beauchamp, 2015; Brandenburg & Jones, 2017). The overcited seminal works of Dewey (1933) and Schön (1983) lack in-depth discussion. In fact, these problem-oriented theories lack critical and transformative lenses for the current complex teaching in the classroom. There are binary issues of thinking reflective practice in teacher education as novice versus expert, theory versus practice, transactional versus transformative (Brandenburg & Jones, 2017). In practice, the most common issue is related to theory versus practice. Reflective practice is taught as a routine requirement among pre- or in-service teachers instead of teaching it as an interactive tool to minimize the gap between theory and practice (Glasswell & Ryan, 2017).

The second issue is a structural assumption in teacher education programs (Brandenburg & Jones, 2017). Teachers may not reflect with their teacher educators as co-learners or co-teachers, and their curiosity for learning about teaching would not increase. Another issue related to reflective practice in teacher education is the possible tension between individual and social norms (Glasswell & Ryan, 2017). This issue can create tensions when teachers reflect on their different beliefs and or cultural values (Beauchamp, 2015). In the workplace, considering reflective practice without transformative values can be easily misunderstood as an evaluative action. The managerial view of reflective practice leads to routine and additional burden to the workplace. Finally, the current reductionist epistemology of knowing makes reflective practice limited in systematic policies about educational standards (Brandenburg & Jones, 2017).

Transformative Needs

To reconceptualize the understanding of reflective practice, Schön's (1983) reflection-in-action must be reinterpreted in an alternative epistemology of practice (Russell & Martine, 2017). Schon's perspective of artistry and knowing-in-action needs to be thoroughly discussed to inform alternative views far from the technical rationality which is still persistent in current teacher education. Reflective practice needs to be reinterpreted with both Deweyan and Schönian works but with balanced and thorough discussion (Rodgers, 2002). There is a need for finding alternative lenses or perspectives to better understand and use reflective practice. Loughran (2002) emphasizes that "reflection on experience enhances learning through experience such that divergent rather than convergent learning outcomes are encouraged" (p. 35). Moreover, other international views of reflective practice need to be explored in future research (Dimova & Loughran, 2009).

Reflective practice needs to be reconceptualized in transformative lenses with less politicized views (Brandenburg & Jones, 2017; Kramer, 2018). There is a recent call to move reflection from transactional to transformative lenses by considering "reflection in and on practice as a dynamic and discursive process that requires a critical identification and examination of a personal philosophy, lens, and approach to practice" (Brandenburg & Jones, 2017, p. 271). In practice, teaching actions such as classroom inquiries, portfolios, action research can develop teachers' reflective skills and of course minimize the gap between theory and practice (Darling-Hammond, 2006). Effective teacher education should follow "systematic reflection on student learning in relation to teaching and receive detailed feedback, with opportunities to retry and improve" (Darling-Hammond, 2006, p. 308). Finally, reflective practice needs to be taught as a moral deliberation to both pre-service and in-service teachers (Liston & Zeichner, 1987). Reflective practice needs to be sustainable in teacher education programs and professional development (Zeichner & Liston, 2013).

In summary, the literature of teacher education shows that reflective practice is an effective tool for teachers' professional learning and growth (Dewey, 1933; Loughran, 2002). Reflective practice is widely discussed in teacher education but still in need of holistic and transformative lenses. Given these needs in the literature, I consider reflective practice in this study in a holistic lens that leads to teacher's transformative learning (Brandenburg & Jones, 2017; Kramer, 2018). This holistic view includes various theories and practices beyond individualistic, written, and dominant notions of reflective practice (Dimova & Loughran, 2009). The transformative view considers moving beyond level-based models and evaluative forms in TESOL towards a genuine "questioning and reframing of values underpinning practice linked to ethical and social awareness" (Brandenburg & Jones, 2017, p. 261). In the context of my study,

these views imply identifying tensions or tractions, and ways to maximize a collective reflective practice in a bounded context of postsecondary EFL education. Hence, CHAT would be used in this study as a theoretical framework.

Reflective Practice in TESOL and applied linguistics

Reflective practice has been accepted as a professional learning tool in international language teacher education (Farrell, 2018; Mann & Walsh, 2017). Reflective practice is a relatively new concept that forms a potential in applied linguistics (Mann & Walsh, 2017) with an increased interest in TESOL research (Farrell, 2018). However, reflective practice in TESOL is still in a state between technical and critical stances (Ahn, 2020; Kabilan, 2007; Mann & Walsh, 2013). The traditional methods of TESOL and second language theories make reflective practice lacks critical practices. A few frameworks attempted to understand and sustain reflective practice in TESOL (e.g., Farrell, 2015; Stanley, 1998).

TESOL researchers tried to understand reflective practice with some definitions. Farrell (2015) defines reflective practice as a "cognitive process accompanied by a set of attitudes in which teachers systematically collect data about their practice, and, while engaging in dialogue with others, use the data to make informed decisions about their practice both inside and outside the classroom" (p. 123). In contrast, Mann and Walsh (2017) contend that reflective practice is a dialogic process that can be either "intrapersonal or interpersonal (private or public), entailing interactions between individuals or between an individual and an artefact or tool" (p. 189). In a theoretical perspective, Farrell (2015) linked reflective practice in general to the Deweyan theory of systematically organized thinking. Farrell (2018) considered reflective practice beyond Dewey's (1933) conscious reflective thinking and Schön's (1983) artistry reflection-in-action. In a more holistic view, Farrell (2018) proposed the concept of reflection-as-action which focuses

on "intellectual, cognitive and metacognitive aspects of practice, but also the spiritual, moral and emotional non cognitive aspects of reflection that acknowledges the inner life of teachers" (p. 31). In contrast, Mann and Walsh (2017) consider reflective practice as a sociocultural learning that emphasizes Vygotsky's (1978) theory in which the mind is mediated by symbolic language to interpret the world. Based on CHAT as a framework in this study, Mann and Walsh's (2017) dialogic stance makes more sense to consider reflective practice as a dialogic activity among postsecondary EFL instructors and mediated by psychological and material artifacts (Engeström, 2015).

Positive Affordances

Reflective practice in TESOL can be an effective source of knowledge to the language teacher education (Freeman & Johnson, 1998). Both Deweyan and Schönian theories can be used to solve pressing problems in the fixed field of TESOL (Farrell, 2012). The current literature shows evidence that reflective practice increases TESOL teacher's adaptation and awareness (Farrell, 2014), teacher's autonomy (Genc, 2010; Lubis, 2018), and teachers' resilience (Ayoobiyan & Rashidi, 2021; Yoshihara et al., 2020). For example, Ayoobiyan and Rashidi (2021) found that reflective practice is positively associated with resilience among in-service EFL teachers in Iran. In the context of professional development, one study found that pre-service EFL instructors in Korea challenged the dominant discourse of native speakerism through critical reflective practice in their profession development discussions (Ahn, 2020). Another study found that writing reflective journals makes in-service EFL teachers in Turkey autonomous and better decision makers in their teaching. Despite the restricted EFL curriculum they teach and the limited teacher training they received in their pre-service teacher education, the teachers developed awareness about the limitations of conventional TESOL methods and

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became more sensitive to classroom interactions and students' needs (Genc, 2010). In the context of postsecondary EFL instruction, reflective practice assisted in-service postsecondary EFL instructors in Mexico to develop a critical dialogue about their instructional decisions and their own teacher development (Godínez Martínez, 2018). In Japan, reflective practice through journals made pre-service postsecondary EFL instructors to aware about their difficulties of using first language and balancing course goals in the classroom (Yoshihara et al., 2020). In a similar study in Canada, experienced postsecondary ESL instructors' reflective practice in a group discussion made them cope with language standards and administrative tensions (Farrell, 2014). The self-interrogations through informal reflections made these "mid-career" ESL teachers find ways to challenge their perception of "plateauing" and empowered themselves to build intercultural awareness when instructing international students (Farrell, 2014).

Some writers recommend that integrating reflective practice among second language student teachers can accelerate their teacher identity formation (Neokleous & Krulatz, 2017). In online space, reflective practice among TESOL teachers shows benefits of teacher collaboration and engagement (Burhan-Horasanlı & Ortaçtepe, 2016; Lenkaitis, 2020). Burhan-Horasanlı & Ortaçtepe's (2016) study shows that in-service EFL instructors in Turkey simultaneously engaged in reflections in, on, for-action with "intertextuality" that led them to collaborative reflective practice.

Technical Constraints

TESOL and applied linguistics still focus on traditional theories and prescribed methods that hinder reflective practice (Akbari, 2007). The growing field of TESOL focuses on pedagogical methods and techniques of teaching a second language with a limited attention to the teacher as a person with emotion and cognition (Farrell, 2018). Reflective practice in TESOL

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is less dialogic (Walsh & Mann, 2015) and lacks the critical and moral considerations (Akbari, 2007; Mann & Walsh, 2013). The lack of dialogic stance makes reflective practice an individualistic notion without social learning aspects. The lack of basic critical elements in reflective practice makes the language teacher away from social and moral aspects (Akbari, 2007; Farrell, 2018; Stanley, 1998; van Manen, 1995). TESOL teacher education programs heavily focus on individual differences among learners, and less attention is paid to the language teacher (Akbari, 2007). The post-method approaches attempted to create academically tailored programs, but they failed to establish reflective practice as an effective discourse for teacher's professional learning and organizational development (Akbari, 2007).

The most common challenge is when reflective practice in language teacher education is seen as a ritual routine for evaluation or as a managerial purpose in workplace (Farrell, 2018; Mann & Walsh, 2017). Another issue is that TESOL as an intensive language education ignores spiritual and emotional dimensions of reflective practice (Farrell et al., 2020). Finally, like in the field of teacher education, there is a common issue of tracing reflective practice only to Dewey's (1933) and Schön's (1983) theories without thorough interpretations (Akbari, 2007). The literature is limited to understanding reflective practice in new international contexts (Dimova & Loughran, 2009).

Dialogic Needs

The enthusiasm of Deweyan and Schönian views in TESOL is still important for espousing teachers' teaching beliefs with current "theories-in-use" (Farrell, 2012). There is a need for revisiting of Dewey's and Schön's theories in TESOL research (Farrell, 2012). Dewey's (1933) and Schön's (1983) theories of reflective practice need to be reconceptualized with balanced practices in TESOL teacher education (Akbari, 2007; Farrell, 2018; Mann & Walsh,

2017). Reflective practice in TESOL is still in need to critical lenses (Akbari, 2007). The concept

of reflective practice has been unclear and varied in meaning in current literature. Many scholars

agree that reflective practice encompasses organized thinking and actions (Calderhead, 1989;

Dewey, 1933; Schon, 1983; Shulman, 1987). Reflective practice with criticality about instruction

or curriculum should be integrated in TESOL education (Akbari, 2007; Smyth, 1989).

Reflective practice also needs dialogic lenses in TESOL. Reflective practice should be

enacted in forms of dialogues among instructors beyond the short-lived professional

development and conventional journals in teacher education programs (Mann & Walsh, 2017).

The dialogic reflective practice should consider using new technological tools as mediating

artefacts for focused professional dialogue (Mann & Walsh, 2013; Walsh & Mann, 2015).

Reflective practice in language development programs could lead to meaningful experience with

more emphasis on the instructor's emotions and spirituality (Farrell, 2018). Explicit addressing

of teachers' spirituality may help instructors to recognize their personal and professional

becoming (Farrell, 2020). Finally, reflective practice needs to be introduced to teacher candidates

earlier in their student teaching (Lenkaitis, 2020; Neokleous & Krulatz, 2017). In addition,

reflective practice needs to be further explored among "mid-career" language teachers in

postsecondary level (Farrell, 2014; Godínez Martínez, 2018). Finally, there is a need for

sustaining reflective practice in TESOL (Stanley, 1998; Zeichner & Liston, 2013).

In summary, the research of reflective practice is increasing in applied linguistics and

TESOL (Farrell, 2018; Mann & Walsh, 2017). Despite the evidence of reflective practice

affordances in the literature, the status of reflective practice in TESOL tends to be less critical,

less spoken and challenged by second language acquisition methods and theories (Akbari, 2007).

Given the needs of dialogic and mediated reflective practice in TESOL, I consider reflective

practice in this study as a dialogic practice that uses mediative tools (Mann & Walsh, 2017). In this lens, I see reflective practice in sociocultural learning that emphasizes actions mediated by symbolic language to interpret the world (Mann & Walsh, 2017; Vygotsky, 1978). This sociocultural view of learning implies a co-construction of meaning through interpersonal and intrapersonal interactions among postsecondary EFL teachers and artifacts in the local context of this study.

Hence, CHAT can be an influential framework for understanding reflective practice as a dialogic and mediated action in the context of this study. CHAT with its feature of dynamic interactions between the subject, object and community offers a dialogic visualization of reflective practice activity in the postsecondary EFL instruction. In this study, these interactions are mediated by artifacts, rules, and division of labor (Engeström, 2015).

Reflective Practice in Saudi EFL Education

Reflective practice is seen as a beneficial tool to increase self-evaluation and self-awareness among postsecondary EFL instructors (Shukri, 2014; Sibahi, 2017). However, reflective practice is a less familiar concept or term among EFL instructors in public grade schools (Aldahmash et al., 2017; Altalhab et al., 2020). Reflective practice tends to be a new practice and more transactional than critical in the local EFL education in Saudi Arabia. The literature shows that the recent interest about reflective practice is increasing in Saudi public and higher education (Almusharraf, 2020; Almusharraf & Almusharraf, 2021; Altalhab et al., 2020; Alzayed & Alabdulkareem, 2021; Nadhreen, 2020). Current studies show a potential interest in understanding reflective practice in EFL education. Reflective practice in Saudi EFL education can be seen as technical, routine, and managerial practice (Nadhreen, 2020; Shukri, 2014; Sibahi,

2015). Recent studies show reflective practice as a form of written portfolios in online blogging (Almalki, 2020; Almalki & Walker-Gleaves, 2021; Thani et al., 2018).

Empowering Affordances

Reflective practice found to be beneficial to student teachers' professional learning in Saudi Arabia. In a recent study about reflective practice among male pre-service EFL teachers at King Saud University, researchers found that teachers had positive views about reflection in their practicum semester (Altalhab et al., 2020). It was found that reflective diaries were effective for teachers' lesson planning and classroom teaching performance. Similarly, female pre-service EFL teachers at Imam Mohammed ibn Saud Islamic University perceived reflective practice as a space for expressing their thoughts and teaching experience, and focusing on problem solutions (Alsuhaibani, 2019). In this study, reflective journals made teachers aware of students' participation in grammar teaching. In fact, one study recommended teaching reflective practice in teacher education programs (Oudah & Altalhab, 2018).

In postsecondary EFL education, reflective practice has been found as a source of teacher's empowerment and growth (Shukri, 2014). Postsecondary EFL instructors may be more aware about the concept of reflective practice (Kayapinar, 2013; Sibahi, 2017). In a study at a college in The Royal Commission in Jubail, Kayapinar (2013) found that international teachers perceive reflective practice as a commitment to self-development, and as a solution for some tensions related to the workplace. Shukri (2014) and Sibahi (2017) found that reflective practice leads to professionalism among female EFL teachers at King Abdulaziz University in Jeddah. In-service postsecondary EFL teachers value the importance of learning from their teaching experiences (Shukri, 2014), but they also perceive reflective practice as a path for continuous

professional development and action research (Sibahi, 2017). Another study found that "self-reflection" is a crucial factor to increase quality postsecondary EFL instruction (Melibari, 2015).

Reductionist Constraints

There are practical, conceptual, and methodological constraints in the literature of reflective practice in the context of Saudi EFL education. For practical challenges, some teachers view reflective practice as a problem solution tool in the classroom or the working environment (Alsuhaibani, 2019; Kayapinar, 2013). In addition, reflective practice tends to be avoided due to fixed curriculum or heavy load of teaching (Sibahi, 2017). Reflective practice tends to be descriptive and gradually reduced during the practicum courses (Alsuhaibani, 2019). The top-down curriculum in postsecondary EFL instruction hinders the investment of time for reflective practice (Sibahi, 2015). The nature of intensive instruction and centralized curriculum makes teaching rigid and leaves postsecondary EFL instructors with a "surface" of reflective practice (Alghamdi, 2017). Regarding conceptual challenges, pre-service teachers are not fully familiar with the concept of reflective practice (Aldahmash et al., 2017; Altalhab et al., 2020). For some Saudi pre-service EFL teachers, writing reflective diaries in English demands more cognitive processing (Altalhab et al., 2020). Reflective practice is often perceived as a written notion as in notes or diaries (Altalhab et al., 2020; Thani et al., 2018). Reflective practice is also constrained by the conventional reliance on students' course evaluations or managerial forms in higher education (Melibari, 2015). The literature shows that some studies approach reflective practice based on surface discussions of common theories and or level-based models. The limited research seems to follow a reductionist lens of reflective practice using binary theories or methods without a holistic view with deeper discussions. It is uncertain to draw a conclusive decision due to the scarcity of studies of reflective practice in the context of this study.

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Research Needs

Based on the literature of reflective practice summarized in Table. 1, it can be said that reflective practice in postsecondary EFL education has a potential for further investigation. There is a need for teacher development by studying sociocultural elements of EFL education in Saudi Arabia (Syed, 2003). Reflective practice needs to be further explored in the static context of postsecondary EFL teaching in the PYP programs (Alghamdi, 2017). There is a need to understand ways of quality teaching through reflective practice (Melibari, 2015). There is also a need to explore reflective practice among experienced postsecondary EFL teachers in Saudi Arabia (Almusharraf & Almusharraf, 2021). Further research with a variety of data sources is especially needed for understanding reflective practice among postsecondary EFL instructors (Shukri, 2014; Sibahi, 2015). More constructive research is needed to qualitatively explore reflective practice as a phenomenon among individual teachers (Sibahi, 2017). In this study, reflective practice can be better understood through the sociocultural lens of CHAT. I want to study reflective practice as an activity shaped by triadic interactions among postsecondary EFL instructors (subject), reflective practice (object) and the community who share the activity in one way or another (Engeström, 2015). More importantly, no studies attempted to understand reflective practice utilizing the sociocultural elements of CHAT in this study's context.

Table 1. Reflective Practice Literature Summary

Reflective Practice in Teacher Education		
Affordances	**Constraints**	**Needs**
Effective tool for student teachers' learning (East, 2014; Loughran, 2002;	Contextual and workplace tensions between individual and social norms	Transformative and holistic lenses (Brandenburg

Rodgers, 2002; Vujaklija, 2021).	(Beauchamp, 2015; Brandenburg et al., 2017).	& Jones, 2017; Kramer, 2018).
Teacher's data-driven meaning and professionalism (Dewey, 1933).	Reductionist epistemology (Brandenburg & Jones, 2017).	New non-Western views are needed (Dimova & Loughran, 2009).
Enthusiasm and less defined professions (Schön, 1983).	Critical in nature (Collin et al., 2013).	Reinterpreting seminal works with balanced and thorough discussions (Rodgers, 2002).
Developing critical capacity (Fox et al., 2019; Thompson & Pascal, 2012; Yu, 2018).	No reflection vs critical reflection (Fendler, 2003).	Teaching and sustaining reflection as moral deliberation (Liston & Zeichner, 1987).
Reflective Practice in TESOL/Applied linguistics		
Teacher's adaptation and intercultural awareness (Farrell, 2014)	Technical due to prescribed TESOL methods (Akbari, 2007).	Sociocultural and mediated views (Mann & Walsh, 2017).
Teacher's autonomy (Genc, 2010; Lubis, 2018) and teachers' resilience (Ayoobiyan & Rashidi, 2021; Yoshihara et al., 2020).	Less dialogic & lacks creative tools (Walsh & Mann, 2015). Lack of critical and discursive practices (Akbari, 2007; Mann & Walsh, 2013)	More critical and dialogic lenses (Akbari, 2007; Mann & Walsh, 2017) "Reflection-as-action," holistic beyond

To challenge dominant discourses (Ahn, 2020).	Less attention to teachers' inner life and emotions (Farrell et al., 2020).	Dewey and Schön (Farrell, 2018).
Develops a critical dialogue about instructional decisions (Godínez Martínez, 2018).		Aa a way to reconceptualize EFL teacher knowledge base (Freeman & Johnson, 1998).
Reflective Practice in Saudi EFL education		
Empowering postsecondary EFL instructors (Shukri, 2014).	Underrepresented in the literature of postsecondary EFL education.	Solid EFL knowledge using a sociocultural lens (Syed, 2003).
Self-monitoring and self-assessment for postsecondary EFL instructors (Sibahi, 2015).	Not clear or multifaceted among postsecondary EFL instructors (Nadhreen, 2020; Sibahi, 2015).	Quality teaching in postsecondary EFL education (Melibari, 2015; Syed, 2003).
Female and experienced postsecondary EFL instructors score higher in Reflection Inventory (Almusharraf & Almusharraf, 2021)	Unknown among student teachers (Aldahmash et al., 2017; Altalhab et al., 2020).	Teaching student teachers to reflect (Alsuhaibani, 2019; Oudah & Altalhab, 2018).
	Improper EFL teacher education (Al-Hazmi, 2003; Al-Seghayer, 2014).	Further research with a variety of data sources (Almusharraf & Almusharraf, 2021; Shukri, 2014; Sibahi, 2015).

In summary, the literature of reflective practice in the local context of EFL education in Saudi Arabia is limited. There is a recent and growing interest in understanding reflective practice especially in postsecondary EFL education (Almusharraf, 2020; Nadhreen, 2020). Reflective practice was found as a source of professional growth to postsecondary EFL instructors (Shukri, 2014) and a tool for quality teaching in the PYP (Alghamdi, 2017; Melibari, 2015). Therefore, further research is needed to better understand reflective practice in the context of this study.

Summary

In this chapter, the literature review shows transformative needs in the field of teacher education (Brandenburg & Jones, 2017; Kramer, 2018), dialogic needs using sociocultural lenses in the field of TESOL (Mann & Walsh, 2017), and research needs with various methods to understand reflective practice among postsecondary EFL instructors in Saudi Arabia (Almusharraf & Almusharraf, 2021; Sibahi, 2015). This study aims to understand reflective practice as a sociocultural activity historically shaped among postsecondary EFL instructors in a bound context. Hence, I adopt the cultural-historical activity theory (CHAT) as a fit theoretical framework to study postsecondary EFL instructors' reflective practice in the context of the PYP. In the next chapter, I explain what CHAT is and why it is a fit framework for studying reflective practice in the context of this study.

CHAPTER III: CONCEPTUAL FRAMEWORK

In this chapter, I explain the development of the cultural-historical activity theory (CHAT) as a framework in this study. I discuss CHAT's potential in this study after explaining its principles, elements, affordances, and constraints in the literature. I also justify this study of reflective practice as a sociocultural activity.

Cultural-Historical Activity Theory

The cultural-historical activity theory (CHAT) is based on the epistemology of social constructivism (Engeström, 2000). This naturalistic view implies that realities vary and so does knowledge among people (Hatch, 2002). In this view, knowledge of reflective practice is constructed among individuals in a sociocultural context (Vygotsky, 1978). In line with this lens, I adopt the second generation of CHAT (Engeström, 2015) as a theoretical framework to guide the design of this study. CHAT focuses on creative cognition as a dialectical theory and seeks qualitative changes in human practice over time as a developmental theory (Yamagata-Lynch, 2010). It forms an inclusive, explicit, and socially transformative theory that leads to expansive learning and organizational change (Engeström, 2001, 2015). CHAT is an object-oriented theory that focuses on the activity goals in each system (Kaptelinin, 2005). CHAT has been applied in many fields such as medicine (Engeström, 2001), computer interaction (Kaptelinin & Nardi, 2006), inter-organizational learning (Engeström & Kerosuo, 2007), and educational research (Gedera & Williams, 2015).

CHAT Development

CHAT is based on Activity Theory developed from an early work of Soviet psychologist Lev Vygotsky. Vygotsky (1978) considers learning as a culturally mediated action between a stimulus and response as shown in Figure 2. In the 1920s, Vygotsky viewed associationism to

exclude organisms from the environment (Yamagata-Lynch, 2010). Therefore, Vygotsky developed mediated action as a triadic relation between subject, object, and the artifacts. This model included the cultural element in learning and formed a new theory in the human psychology (Yamagata-Lynch, 2010). To Engeström (2001), this model is considered the first generation of CHAT.

Figure 2. The First Generation of Activity Theory. Adapted from Engeström (2001).
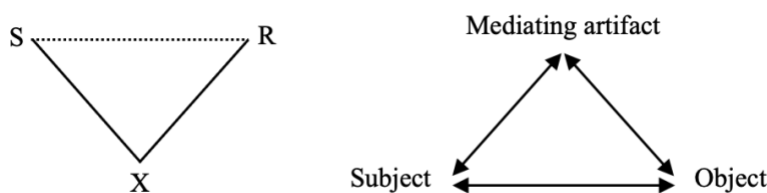
In the 1930s, the post-Vygotskyan Soviet psychologist Leont'ev added the collective and community elements to develop the concept of activity to be as a system theory (Nussbaumer, 2012). As shown in Figure. 3, Leont'ev (1981) suggested a model of three hierarchical levels: operation, action, and activity. Series of operations is considered as the basic level for conscious, individual, and collective actions that all lead to forming an activity (Gedera & Williams, 2015). Most importantly, Leont'ev developed the concept of an "object-oriented" activity as a unit of analysis (Yamagata-Lynch, 2010).

Figure 3. Leont'ev's Hierarchical Levels of an Activity. Adapted from Gedera & Williams (2015).
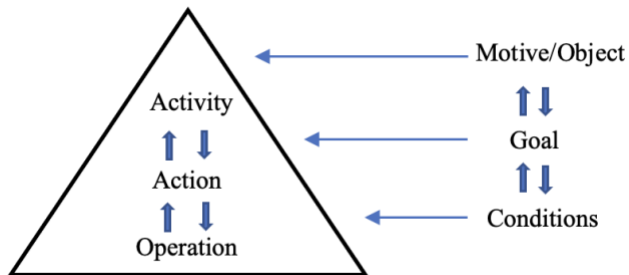
The second generation was developed by Engeström (1987) by incorporating the first generation with inter-relations between individuals, community, history, culture, and the activity itself (Engeström, 2001, 2015; Foot, 2014; Nussbaumer, 2012). As shown in Figure 4, Engeström (1987) added rules, community, and division of labor as socio-historical elements to the activity system (Yamagata-Lynch, 2010). This expanded theory provides a more holistic understanding of human activity with the contextual interrelations represented in a non-dyadic relation (Foot, 2014). Activity is the smallest human learning or action that can be analyzed individually or collectively (Engeström, 2014; Roth, 2012).

Figure 4. The Structure of Human Activity. Adapted from Engeström (2001).
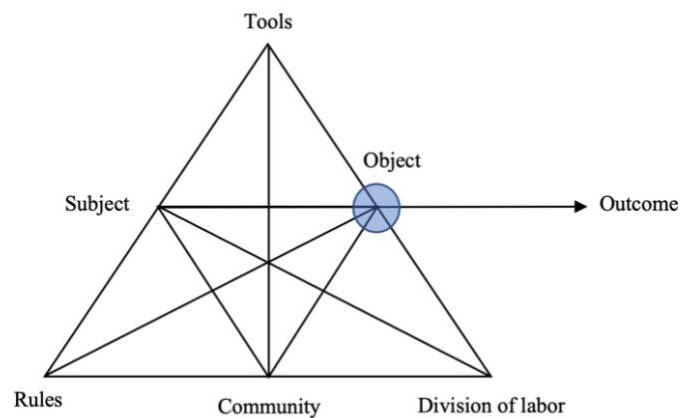
The rapid spread and application of this generation of CHAT in a global context created a few limitations regarding diversity in various cultures or settings (Engeström, 2001). Therefore, the third generation was developed as a combination of two or more activity systems to deal with more cultural tensions and diversity contradictions within complex systems (Engeström, 2015). The third-generation model is useful to deal with at least two units of analysis. In this study, I use the second generation with reflective practice as a unit of analysis.

CHAT's Affordances and Constraints

In related research, CHAT can be an influential method in studying complex educational contexts and systems (Foot, 2014). It can play a role in minimizing binary systemic thinking and common dualisms in language education (Roth & Lee, 2007). It can be an inclusive research approach that leads to transformation in higher education (Vahed et al., 2018). Moreover, CHAT provides an inclusive framework in educational research about teachers' and students' experiences, historical and systemic tensions, educational concepts or contexts, and technology integration (Gedera & Williams, 2015).

In the field of teacher education, CHAT was useful in studying classroom teachers' research (Nussbaumer, 2012), teachers' online professional learning networks (Trust, 2017), teachers' meanings of teaching science outdoors (Benavides, 2016), teacher's designing of classroom curriculum (Lockley, 2015), student teachers' perceptions of ways to promote critical thinking through asynchronous discussion forums (Mwalongo, 2015), and contradictions that affect graduate students' engagement in a blended learning course (Gedera, 2015).

In postsecondary education, the adoption of CHAT as a framework was found to be useful in finding convergences and divergences between university instructors' beliefs and practice in an activity system of writing assessment (Li, 2015). Activity theory in this study in New Zealand helped the researcher to go beyond the linguistic or grammatical level, and to visualize the complexity of university tutors' cognitive development inside the educational contexts (Li, 2015). Activity Theory helped to describe and clarify postsecondary EFL teachers' conceptions that technology support is not dependent on technological tools and teachers but also the sociocultural elements that interact in a complex activity system (Ramanair, 2016). In this study, teachers were unable to conceptualize the object of technology integration (object) for students' speaking skills (outcome) and Moodle as a mediation tool to enact support among students.

Like any theory, CHAT has a few limitations found in the literature. One practical issue is the linguistic representation and translation of CHAT elements such as object (Kaptelinin, 2005). For example, the object can be referred to as objective or motive or the activity itself. The object in CHAT needs to be carefully defined because all sociocultural actions and interrelated relations are directed towards it. Without a specific object in mind, activity dies or changes into another one (Engeström, 2015). Second, despite the emergence of a third generation to address

issues of representation and diversity, the nature of the interrelations or contradictions lines in CHAT still needs further development (Bakhurst, 2009). In a theoretical perspective, CHAT with its dialectical materialism approach may ignore external and affective factors related to the activity (Roth, 2012). CHAT may overlook complex psychological actions or specific human-to-human interactions (Yamagata-Lynch, 2010). Therefore, Engeström (2015) considered both psychological and material tools or artifacts. Finally, CHAT requires investment of time by researchers and readers to learn its sociocultural dimensions (Yamagata-Lynch, 2010). However, CHAT potentials of sociocultural learning and transformation outweigh its limitations because it attempts to depict the best comprehensive and dynamic actions mediated towards an object in a bounded system (Engeström, 2015; Vygotsky, 1978).

CHAT in this Study

The sociocultural elements and principles of CHAT can shape and reshape an activity in an inclusive context (Engeström, 2015). All these sociocultural elements work together interdependently to develop and maintain an activity system in a bound context. In Table. 2, I present brief definitions of CHAT components and principles with their representations in this study.

Table 2. CHAT's Components in this Study

CHAT element	Definitions	In this study
Subject	A person or group of people that culturally and historically acts as the main player in the activity system.	Individual or collective postsecondary EFL instructors inside the PYP.

Object	The most essential element in the system because there is no activity without an objective in mind.	Reflective practice as a central activity of postsecondary EFL instructors inside the bound system of PYP.
Tools or artifacts	Cognitive and material artifacts that mediate the activity inside the system.	Psychological and curricular artifacts or materials that mediate postsecondary EFL instructors' reflective practice.
Community	The sociocultural element that interacts with subject and object. Secondary actors that share the same activity individually or collectively.	Other instructors, administrators or students share actions of reflective practice.
Rules	Cultural or historical norms and traditions. Implicit or explicit rules.	Cultural or institutional norms that control the activity of reflective practice inside the PYP.
Division of labor	The nature of activity distribution among the members or what activity has been done so far in the system. Tasks shared by the community members engaged in the activity.	The structure of reflective practice distributed among postsecondary EFL instructors. It also includes tasks have been done or shared as reflective practice inside the PYP.

Tensions	Contradictions or tensions historically accumulate to make a source of change or development.	Constraints or contradictions accumulate to make a source of change or development for reflective practice in the PYP.
Outcome	Long-term goals of the activity. Expansive or transformative objectives of the whole activity system.	Long-term goals, transformative and expansive learning of reflective practice in the PYP.

Seven Sociocultural Elements in CHAT

According to Engeström (2001), CHAT as an activity system consists of seven sociocultural elements: subject, object, tools or artifacts, rules, community, division of labor, and the outcome. These components develop culturally and historically over time inside the activity system. For better understanding, I explain in detail these sociocultural components and their potentials in this study.

"Subject" is the person or group of people that culturally and historically act as the main player in the activity system. The subject is "a transitional being, beginning in individual and developing into collective subjectivity" (Engeström, 2015). The subject is subjectively acting towards the objective goal or activity itself. The subject uses and discovers tools as mediating artifacts in the activity system (Yamagata-Lynch, 2010). Unlike individual subject in mediation acts model (Vygotsky, 1978), activity system considers subject as individual and collective entity (Engeström, 2015). The subject is also interrelated with community who contribute to shaping the activity and its object. The subject in this study would be the postsecondary EFL instructors directed individually or collectively towards the object of reflective practice inside the PYP.

"Object" is the objective or goal of the activity itself. It is the most essential element in the system because there is no activity without an objective in mind (Engeström, 2001). All actors shape the activity towards the object in a socially constructed practice. According to (Engeström, 2015), the object is the central activity that "exists in its presently dominant form as well as in its historically more advanced and earlier, already surpassed forms" (p. 99). However, there is uncertainty about the concept of object in the literature of activity theory. According to (Kaptelinin, 2005), Leontiev's best translation of object meant as "true motive" which is quite different from Engström's view as the activity itself. The object in this study would be reflective practice itself as a central activity of postsecondary EFL instructors inside the PYP.

"Tools" are cognitive and material artifacts that mediate the activity inside the system. These artifacts can be semiotically produced signs and or physical instruments that mediate the activity while the interaction between the subject and object (Yamagata-Lynch, 2010). Engeström (2015) referred to these mediators as technical and psychological tools and humans as well. Cultural artifacts can be used and reproduced by collective and individual actors in an activity (Engeström, 2001). These cultural artifacts are historically employed and changed within the activity and between the subject, object, and community (Foot, 2014). The tools in this study would be psychological and curricular artifacts or materials that mediate postsecondary EFL instructors' reflective practice.

"Community" is all other people or secondary actors that share the same activity individually or collectively. As in Figure. 4, this community is mediated rules towards the subject. Community is also mediated by division of labor towards the object. This "community of significant others" defines the interrelations within the activity and bounds it from the larger culture in a society (Foot, 2014). The socially and historically engaged community members

share the activity object. The community in this study would be other instructors or students who engage in one way or another with postsecondary EFL instructors to enact reflective practice inside the PYP.

"Rules" include cultural or historical norms and traditions whether implicitly or explicitly. These norms can be exchanged between the community and the subject towards the activity object. According to (Engeström, 2001), activities are open systems that follow cultural and historical rules that shape the actions to the object. These rules can make contradictions and tensions that lead to a qualitative transformation or change in the activity (Engeström, 2001). The rules in this study would be cultural, historical, and institutional norms that shape the activity of reflective practice inside the PYP.

"Division of labor" is the nature of activity distribution among the members or what activity has been done so far in the system. It includes the tasks shared by the community members engaged in the activity, and their different distribution of their participation of the activity. (Foot, 2014) referred to division of labor as "who does what in relation to the object" (p. 8). These distributed roles represent structural powers that can mediate the community to enact the goal of the activity. In an activity system, division of labor is a set of conditions that make the community participants conscious about the object or motive of the activity (Engeström, 2015). The division of labor in this study would be the structure or distribution of reflective practice among postsecondary EFL instructors inside the PYP.

Finally, the "Outcomes" are the long-term goals of the activity. These transformative objectives of the whole activity system emerge after contractions and long cycles of qualitative changes that lead to expansive learning (Engeström, 2001, 2015). The outcome in this study would be transformative and expansive learning of postsecondary EFL instruction in the PYP.

Five Principles in CHAT

Engeström (2001) discussed five main principles of CHAT: unit of analysis, multi-voicedness, historicity, contradictions, and expansive transformation. Understanding these principles is crucial to understand how the sociocultural inter-relations shape reflective practice within the bounded context of the PYP. Based on CHAT's principles, I discuss their potential in this study. First, individual and group actions (subject) are relatively independent but subordinate interpretations within the entire system. In this sense, studying instructors' reflective practice individually as analysis unit is not enough because these instructors interact in a sociocultural learning within a bound system. Therefore, postsecondary EFL instructors in this study shape and reshape reflective practice individually and collectively (subject + community) inside the PYP (activity system).

Second, the participants (subject) within an activity system have distinct positions and tasks towards the activity (object). Based on their distributed roles (division of labor), their views are culturally and historically diverse. Engeström (2001) referred to this principle as "multi-voicedness." In this study, postsecondary EFL instructors can provide a range of views and voices about reflective practice in the PYP. Third, an activity emerges and develops over time in any system. When activity stopped developing and reshaping, this condition means the death of the activity system itself. Thus, human activity needs to be analyzed against local or global histories. In this study, postsecondary EFL instructors develop reflective practice historically through their local or international experience of EFL instruction.

Fourth, because activities are open systems, contradictions historically accumulate to make a source of change or development. There is no perfect activity system, without any contradictions in its development. When contradictions increase, they gradually become tensions

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that form driving forces to change the nature of activity in the system (Engeström, 2015). CHAT can visualize these contradictions and their tensions among the sociocultural elements in the system. In this study, reflective practice tensions among postsecondary EFL instructors can be visually identified and linked to their contradictions in the system of the PYP.

Finally, CHAT leads to a long-term goal of expansive transformations (outcome). By long cycles of qualitative transformations inside the system, activity can make participants collaboratively envisioned and collectively changed (Engeström, 2001). In this sense, the triadic interactions in the activity system are healthy and direct each other beyond the object towards an expansive form of learning. In this study, reflective practice would be an activity that would contribute to an expansive learning and transformation of postsecondary EFL instruction in the PYP.

Cultural-historical activity theory (CHAT) is an inclusive, explicit, and socially transformative theory that leads to expansive learning and organizational change (Engeström, 2001, 2015). CHAT provides an inclusive framework in educational research (Gedera & Williams, 2015). Based on social constructivism, CHAT is a developmental theory that can be employed as a systematic and systemic method in qualitative research (Yamagata-Lynch, 2010). In this study, CHAT focuses on reflective practice as an object-oriented activity culturally and historically developed within the context of the PYP.

Studying Reflective Practice Using CHAT

Based on the literature discussions above, there are major needs of holistic, collective, and transformational lenses. Adopting CHAT can meet these major needs, especially in TESOL and EFL education. Therefore, I see reflective practice in this study as an inclusive, collective, and transformational activity that develops culturally and historically within a bounded system.

Reflective Practice as an Inclusive Activity

Based on the literature discussions above, there are major needs of holistic, transformative lenses, with less tensions, and less politicized views of reflective practice in teacher education (Brandenburg & Jones, 2017; Kramer, 2018). Within the complex relations among the sociocultural elements in educational systems, CHAT can be an inclusive research approach that leads to transformation in higher education (Vahed et al., 2018). CHAT fits this study as an inclusive activity that shapes and reshapes reflective practice by the interrelations among artifacts, actors, rules, engaged community, and their distributed roles (Engeström, 2015). CHAT in this study will assist to identify reflective practice sociocultural elements, systemic contradictions or tensions, and long-term outcomes among postsecondary EFL instructors.

Reflective Practice as a Collective Activity

In this context of TESOL, there are pressing needs of more critical, dialogic lenses (Akbari, 2007) and creative mediation for effective reflective practice (Mann & Walsh, 2017). Therefore, CHAT fits this study as a research framework to explore the nature of dialogic reflective practice mediated by psychological or material artifacts among postsecondary EFL instructors (Engeström, 2001, 2015). CHAT also allows for a critical identification of power structure (division of labor) and policies (rules) that mediate actions between instructors (subject), secondary actors (community), and the activity itself (object). CHAT can provide practice-based insights for understanding reflective practice in TESOL education "from actual human practices rather than from abstract ideas or normative ideals or standards" (Foot, 2014, p. 31). This framework allows for identifying both individual and collective interactions of reflective practice within a cultural-historical context of postsecondary EFL instructors in this study.

Reflective Practice as a Transformational Activity

Because of the pressing needs for quality EFL teaching in a local postsecondary education in Saudi Arabia (Al-Hazmi, 2007, Melibari, 2015) and more interest in understanding reflective practice itself as a phenomenon, CHAT fits this study as a goal-oriented activity system to understand reflective practice within a bound context of sociocultural elements (Engeström, 2001, 2015). By using this framework in this study, reflective practice is studied as an activity that is enacted by individual and collective actions of postsecondary EFL instructors and mediated by psychological and material artifacts within the bounded context of the PYP program. CHAT focuses on creative cognition (dialectical theory) and seeks qualitative changes in human practice over time (developmental theory) (Yamagata-Lynch, 2010). As an activity system, contradictions or tensions lead to qualitative changes and long-term transformations (Engeström, 2001). In this study, CHAT will allow to identify the sociocultural action that shape or reshape the transformation of reflective practice among instructors inside the PYP.

Summary

The literature shows that reflective practice is widely discussed in the field of teacher education. In the current literature of applied linguistics and TESOL, reflective practice is rapidly increasing with a lack of critical and dialogic lenses. However, reflective practice is still unclear and underrepresented specifically in the literature of postsecondary EFL instruction in Saudi Arabia. Based on the discussions above, CHAT can meet the major needs as a fit framework to better understand reflective practice among postsecondary EFL instructors in the PYP. In the next chapter, I explain a qualitative case study design with thematic analysis of this study.

CHAPTER IV: METHODOLOGY

In this chapter, I present a qualitative case study design with thematic analysis to study reflective practice among postsecondary EFL instructors in the PYP. This descriptive qualitative case study is in line with CHAT as a framework and my position as a researcher. In the following sections, I discuss the case study design, positionality statement, setting, participants, data collection and analysis in this study.

Qualitative Case Study

This study followed a qualitative case study to understand reflective practice in the context of postsecondary EFL instruction in the PYP. According to Merriam and Tisdell (2016), a qualitative case study is "an in-depth description and analysis of a bounded system" (p. 39). Because CHAT is a deeply contextual framework in educational qualitative research (Gedera & Williams, 2015), the case study design here was a fit method to describe reflective practice within the bounded system of postsecondary EFL instruction in the PYP. The sample of participants shaped and reshaped the case boundaries in this study.

This descriptive qualitative case study method was in line with constructivism lens (Baxter & Jack, 2008; Yazan, 2015) and CHAT as a framework guiding this study (Yamagata-Lynch, 2010). The unit of analysis is reflective practice that is "intrinsically bounded" among postsecondary EFL instructors in the PYP (Merriam & Tisdell, 2016). In this study, reflective practice is "object-oriented activities that could be identified in the personal, interpersonal, or community/institutional planes" (p. 80). This study addressed the following research questions:

1. In what ways do postsecondary EFL instructors engage in reflective practice?

2. What are affordances for postsecondary EFL instructors to engage in reflective practice?

3. What are constraints that may limit postsecondary EFL instructors' engagement in reflective practice?

In line with CHAT, I focused on exploring instructors' roles or distribution of reflective practice (division of labor) to answer the first research question. I also focused on exploring tools (mediated artifacts) of instructors' reflective practice to answer the second research question. Finally, I focused on identifying the place of tensions or contradictions to answer the third research question.

Positionality Statement

In this qualitative study, a positionality statement was important to address. Positionality is "determined by where one stands in relation to 'the other'" (Merriam et al., 2001). I am a heterosexual cisgender male with moderate views about religion and politics. I am a Saudi Arabian doctoral student at UNC Greensboro in the United States. I was born and raised in Saudi Arabia in a middle-class family that values the importance of education and teachers. I have been interested in art, linguistics, and teaching. After studying linguistics and TESOL in my undergraduate level, I have taught EFL to Saudi students for three years in the middle school and I enjoyed the profession of teaching with close relationships with students and teachers. After moving to higher education, I have taught EFL to postsecondary students for four years at the same context of this study. I have also worked in administrative committees of student support and extracurricular activities.

My graduate studies in the United States of America led me to be interested in teacher education and teacher professional learning. I have learned several theories and research methods specifically in TESOL teacher education. Throughout my coursework in my doctoral level, I have developed my research interest about EFL teachers' professional learning. After in-depth

reading in the literature of TESOL and EFL instruction in Saudi Arabia, I narrowed down my focus into reflective practice. I had no previous experience with reflective practice in my student teaching, nor in my middle school teaching. I learned about reflection in my graduate studies where I have enjoyed writing course reflections. In this study, I need to explore more knowledge about reflective practice using scientific research methods.

I considered qualitative research to interpret EFL instructors' experiences of reflective practice as socially constructed actions through the application of CHAT as a theoretical framework. I believe that reality is different from one context to another, and knowledge is socially constructed by humans individually and collectively. The values of my participants and myself were considered in interpreting data of this research. Therefore, I seek to be reflexive throughout the study and while data collection and analysis. Reflexivity about researcher's subjectivity is important in qualitative research because the researcher is the tool of research design and analysis (Maxwell, 2012; Peshkin, 1988).

Setting of the Study

The context of this study was English as a foreign language (EFL) instruction to postsecondary students in the preparatory-year program (PYP) at King Abdulaziz University (KAU) in Jeddah, Saudi Arabia. Jeddah is a big city on the western coast of the Red Sea with local and international attractions for business, industry, education, and tourism. The postsecondary EFL instruction in this study is hosted at King Abdulaziz University (KAU). KAU was established in 1967 as the first higher education institution in Jeddah, and the third in the country. It was a private university named after the founder of the modern Kingdom of Saudi Arabia. In 1974, KAU was merged under the Ministry of Education as a public university with

an enormous increase of funding, enrollment, collaboration, and research. Currently, it is considered as one of the significant universities in the Middle East.

The EFL instructors participating in this study teach in the university-based English Language Institute (ELI). ELI was first established as a language center by the assistance of the British Council in 1975, for university medicine and engineering students. In 2008, ELI became a university-based institution for teaching intensive English language instruction to thousands of postsecondary students with academic language. ELI offers support services and four weeks of professional development every module to the instructors. The instructors are supported with curricular materials such as textbooks and pacing guides. The classroom instruction is coordinated through weekly emails and periodical meetings by in-house EFL teacher leaders.

Participants in this Study

The study participants were postsecondary EFL instructors who teach intensive English language at KAU. The study population teach at the ELI was about 100 postsecondary EFL instructors who come from diverse backgrounds. Most of these instructors hold TESOL or related master's degrees with international experience of EFL teaching. A few teachers hold PhD and BA degrees with extended experience of EFL instruction.

The full-time instructors in the PYP program were about 85 and their teaching load was about 30 hours per week including five office hours. Some instructors are engaged in leadership or research committees. The teachers are offered the chance to participate in or attend four weeks of in-house professional development every academic year. These professional programs are usually discussion groups or online webinars about TESOL theories and methods. The instructors in this setting share the same curriculum and workload, but they represent cultural and linguistic variation.

The study sample included five male experienced postsecondary EFL instructor with at least 10 years of EFL instruction at the PYP. The sample size was based on purposive sampling and data saturation and the representation of the setting under study (Gentles et al., 2015; Maxwell, 2012). I have developed a relationship with the participants while teaching and working at the ELI. This purposeful sampling is an effective sampling in qualitative research to explore in-depth meanings and experiences as a unique phenomenon (Merriam & Tisdell, 2016). I also used snowball sampling with the assistance of ELI's unit of coordination. As shown in Table 3, five experienced EFL instructors of 10 years or more were recruited to provide richer data about their reflective practice throughout their history of teaching.

Table 3. Participants in this Study

Participant (pseudonym)	Background	Education	Years of EFL instruction	Recruitment	Invitation
Ali	National	M.A. in TESOL	16 total, 6 in the PYP	Purposeful	Phone call
Fahad	South Asian	B.A. in education	20 total, 6 in the PYP	Purposeful	WhatsApp
Hamad	Middle Eastern	B.A. in English	14 total, 10 in the PYP	Purposeful	WhatsApp
Khalid	Middle Eastern	M.A. in literature	24 total, 7 in the PYP	Purposeful	WhatsApp
Rami	Middle Eastern	B.A. in TESL	16 total, 10 in the PYP	Snowball	Email

In this study, I excluded pre-service postsecondary EFL instructors with short experience of teaching and reflective practice. In line with CHAT adopted in this study, reflective practice can be better understood as a historically developed activity throughout instructors' experience. I also excluded female participants because it was difficult to observe female instructors. Male and female instructors teach in separate campuses in Saudi Arabia (Almusharraf & Almusharraf, 2021). This is a culturally bound practice rooted in fundamental Islamic teachings that limit male-female presence closely in public spaces (Alwedinani, 2016).

Data Collection

Data collection was based on three sources: semistructured interviews, classroom observations and document reviews. Participants recruitment and data collection lasted for seven weeks starting from 28th of August to the 16th of October 2022.

Semistructured Interviews

The first data source was a semistructured interview conducted three times with each participant: initial interview before classroom observation, a second interview after a series of observations, and a final interview after about a week of the second one. Each interview was audio-recorded and took about 40 minutes. These were formal interviews to elicit participants' perceptions, practices, and challenges of their reflective practice. This type of interview with structured and less structured questions assumes that individual participants have unique interpretations and worldviews (Merriam & Tisdell, 2016).

In the interviews, I tried to make the participant feels important contributor in the study (Glesne, 2015). I used open-ended questions with probing questions to elicit more details and experiences of instructors' reflective practice. I used jargon-free language that is related to the participant's reality to ensure engagement and quality elicitation (Glesne, 2015). I followed a

protocol (see Appendix A) that was piloted to ensure the focus and goal of the study. In all interview sessions, I tried to clearly communicate my research goal to participants and their contribution to the study. The combination of formal and informal interviews helped to establish an intimate relationship with the participants (Glesne, 2015).

Classroom Observations

The second data source was a series of three classroom observations (45 minutes each), with pre-observation and post-observation interviews (15-minute each). Based on the CHAT, the observations focused on teachers' reflective practice as a sociocultural and inclusive activity during the class time. The observation followed a protocol (see Appendix B) to observe instructors' classroom reflective practice including adaptations, changes, and modifications in the real-time of teaching. In line with a holistic approach in this study, the aim was to observe reflective practices without focusing on specific models in the classroom. It was my literature-driven intention to go beyond reductionist or technical views of reflective practice (Brandenburg et al., 2017). The pre-observation interview served as an informal meeting to build a relationship and elicit instructors' initial reflections before teaching. It also served to minimize "researcher's presence" during classroom observation (Maxwell, 2012). The post-observation interview was an informal meeting to elicit teachers' reflective practice retrospectively after teaching. It also served to strengthen the relationship with the participant before the final interview. The pre- and post-observation interviews allowed the participants to ask questions before and after the observation.

Document Reviews

The third source of data was reviewing documents related to instructors' reflective practice in this case study design (Baxter & Jack, 2008). I focused on the course report which

was a distributed online form to all PYP instructors at the end of each module. This report was a Google form that includes students' progress and additional items to be filled by the instructors as comments or suggestions after each module and for each section. I also considered documents published online in the official website of the university such as teacher professional resources and faculty handbook. The triangulation of data sources assisted to explore the experience of reflective practice in the PYP.

Procedures of Data Collection

After obtaining the site approval from the administration of the ELI at King Abdulaziz University in April 2022, I worked on the IRB and received the approval from the UNC Greensboro in May 2022. I started data from the 28th of August to the 16th of October 2022. At the same time, I was recruiting participants with more focus on purposeful sampling. I sent participation invitations via email and WhatsApp to 16 in-service instructors. Five experienced postsecondary EFL instructors were gradually recruited. All the participants invited were full-time instructors with experience of 10 years or more of teaching.

After each participant agreed, he signed the informed consent (Appendix C) and was given a copy. As shown in Figure 5, I collected data sequentially through an initial interview followed by three classroom observations, a second interview, and a final interview. Each interview and observation took about 50 minutes, with an average of 300 minutes (about 5 hours) per participant. Some data were also collected through short interviews before and after each observation, in addition to document reviews that support the goal of this study.

Figure 5. Procedures of Data Collection

| Informed Consent + 1st interview | ⇨ | 1st observation with pre- & post-interviews | ⇨ | 2nd observation with pre- & post-interviews | ⇨ | 3rd observation with pre- & post-interviews | ⇨ | 2nd interview | ⇨ | Final interview after a week |
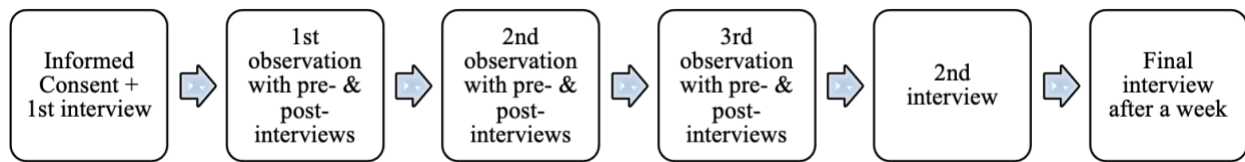
During data collection, I allowed participants whose first language was Arabic to use Arabic or both languages to avoid any barriers during data collection. All the data of observations and interviews were transcribed and saved in digital files protected with a password. I used otter.ai to transcribe audio-recorded data, and MAXQDA software to organize and manage fieldnotes, transcripts, audio-recordings, and documents for analysis.

Data Analysis

The goal of this study was to explore postsecondary EFL instructors' experiences and challenges of reflective practice in the PYP. In line with the cultural-historical activity theory (Engeström, 2001), I used thematic analysis (Braun & Clarke, 2006) to analyze meaningful themes of reflective practice across the data among postsecondary EFL instructors. Employing CHAT was in line with the constructivist lens of designing this qualitative research (Hatch, 2002; Vygotsky, 1978). CHAT provided an influential and holistic framework for the analysis of qualitative research (Engeström, 2001; Foot, 2014; Gedera & Williams, 2015; Nussbaumer, 2012).

CHAT Analysis

The initial analysis of CHAT assisted to visualize instructors' reflective practice as an activity system with a comprehensive description in the bounded system pf the PYP. CHAT helped to identify affordances and constraints of reflective practice from cultural-historical outcomes and tensions (Engeström, 2001). Moreover, CHAT made me focus on analyzing

collective and individual reflective practices by instructors within the system's tools, communities, rules, and roles (Foot, 2014). In a small-scale pilot study, CHAT provided inclusive and visualized analysis using the sociocultural elements that shape reflective practice as an activity in the context of this study. I found that outcomes and tensions can be identified and visualized within the system.

In this study, I conducted three cycles of thematic analysis embedded in the initial analysis of CHAT (as shown in Figure 6). I coded all data deductively based on CHAT's subject, object, tools, community, division of labor, rules, contradictions/tensions, and outcomes. Before thematic analysis, I reviewed data coded specifically under division of labor (as for the first research question about the ways of reflective practice), tools (as for the second research question about affordances), and contradictions or tensions (as for the third research question about constraints). I used MAXQDA software to manage coding and analytical memos.

Figure 6. Procedures of Data Analysis
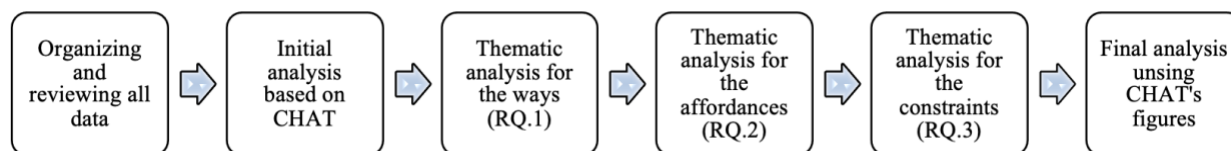
Thematic Analysis

Thematic analysis was a fit method with the sociocultural lens in this study (Braun & Clarke, 2006). When the data collection was finalized from all participants in the site, I started thematic analysis to identify and analyze patterns within the data. Following an inductive thematic analysis within CHAT, I searched for meaningful themes across the rich data to answer the research questions. I was guided by the research questions, looking for themes about ways, affordances, and constraints related to instructors' reflective practice. I considered thematic

analysis at the latent level that "goes beyond the semantic content of the data, and starts to identify or examine the underlying ideas, assumptions, and conceptualizations" (p. 84). Based on Braun and Clarke (2006), I followed the six phases of thematic analysis as follows:

Phase 1: Familiarizing myself with data

This phase includes transcribing data, reading all the transcripts, immersing myself in the data set, and writing memos or notes. In this phase, I transcribed data in "orthographic" manner to include verbal and sometimes non-verbal utterances that would serve the study goals (Braun & Clarke, 2006). I familiarized myself with data based on CHAT with individual and collective ways, affordances, and constraints in mind. For example, when dealing with the first research question (ways of reflective practice), I searched for meaningful patterns across the data about what has been done in the PYP as ways of reflective practice. This phase also included checking back the transcripts and audio recordings several times across participants for accuracy.

Phase 2: Generating initial codes

This phase includes identifying interesting codes and organizing the data in meaningful groups (Braun & Clarke, 2006). I started to list initial ideas and codes from the segments of data and across the participants to be organized in meaningful groups (e.g., Deweyan, Schönian, written, spoken, formal, informal). Using CHAT ready codes and new thematic codes generated, I organized data for a systematic analysis supported by latent analysis and equal attention to the entire data set to form initial themes of reflective practice across data.

Phase 3: Searching for themes

This phase includes "refocusing" the analysis at a broader level to group and collate codes into themes (Braun & Clarke, 2006). I grouped patterns of reflective practice across data with the assistance of CHAT visualization. Some codes became main themes or sub-themes, and

others were discarded. For example, after looking back at all data groups and notes about the first research question, I started to have a sense about the ways of reflective practice in candidate themes such as holistic, reductionist, with students, with colleagues. Some categories such as "routine" was regrouped under the candidate theme "reductionist."

Phase 4: Reviewing themes

This phase includes reviewing and refining themes whether candidate themes to be collapsed into other themes or broken to new themes. I looked at the coherence across levels of themes and entire data. In line with CHAT visualization and data for each cycle, I reviewed themes to fit together as stories to answer the research question. For example, I regrouped the categories under two major themes (transformative and transactional) related to the ways of reflective practice (the first research question). This major theme "transactional" emerged from reviewing two categories: online survey and formal meetings. This major theme "transformative" emerged from reviewing three categories: intuitive, dialogic, and translingual.

Phase 5: Defining and naming themes

This phase includes writing detailed analysis for each theme and how all the themes fit together without an overlap. After having a satisfactory sense of themes visualized in CHAT, I wrote detailed analysis with supporting quotes for each theme, and important sub-themes. I named and defined the final themes concisely. For example, I defined the theme "transformative" ways of reflective practice as holistic actions intuitively or intentionally initiated by the instructor with students inside the classroom. I named this theme "diverse" ways. I also defined the theme "transactional" ways of reflective practice as reductionist actions technically or formally initiated by the instructors or administrators outside the classroom in formal professional meetings and online surveys. I named this theme "limited" ways.

Phase 6: Producing the report

This phase involved writing the full analysis and the final report to provide evidence based on supporting extracts. I expanded my analysis of themes beyond description. I embedded quotes within themes in a meaningful and coherent form. The goal of this phase was to convince the reader about the evidence as a told story (Braun & Clarke, 2006).

Trustworthiness

In this qualitative research, I considered triangulation of data sources to increase the validity of this qualitative study (Maxwell, 2012). Second, I sought trustworthiness measures through daily rereading and listening to transcripts for accuracy (Maxwell, 2012; Merriam & Tisdell, 2016), reviewing codes and themes in a recursive and reiterative way using analytical memos (Glesne, 2015), asking participants in the last interview as a member checking (Merriam & Tisdell, 2016), and going back to the literature for validation (Maxwell, 2012). As for the thematic analysis, I planned to achieve engagement with data through reflexive journals, diagrams of themes and adding descriptions about the context (Nowell et al., 2017). I kept writing reflexive and analytical journals every week during data collection and initial analysis in the site of my research. I also used CHAT visuals and code relations tables in MAXQDA during the in-depth reviewing of codes and themes.

Summary

In this chapter, I discussed the methodology utilized in this study. In line with a constructivist lens, I adopted qualitative case study design to study reflective practice among postsecondary EFL instructors at the PYP. I have purposefully collected data from five experienced postsecondary EFL instructors through a series of semistructured interviews and classroom observations, as well as a few document reviews. I transcribed data using otter.ai and

organized data in MAXQDA software. In line with CHAT as an analytical framework, I

analyzed data by thematic analysis to explore and describe reflective practice at a latent level

(Braun & Clarke, 2006). In the following chapter, I present the findings of this study.

CHAPTER V: FINDINGS

The purpose of this qualitative case study is to understand reflective practice among postsecondary EFL instructors in the PYP. In this chapter, I present the findings of that address the ways, affordances, and constraints regarding reflective practice of postsecondary EFL instructors in the PYP. I also describe the findings of thematic analysis in detail, supported with CHAT visualizations and participants' quotes.

Ways of Reflective Practice in the PYP

In line with CHAT, I conducted thematic analysis focusing on data coded under "division of labor" to address the first research question (In what ways do postsecondary EFL instructors engage in reflective practice?). I found that postsecondary EFL instructors in the PYP engage in two major ways of reflective practice: diverse ways inside the classroom with students, and limited ways outside the classroom with colleagues or administrators.

Diverse Reflective Practice inside the Classroom

Postsecondary EFL instructors engaged in diverse ways of reflective practice with students inside the classroom. I defined diverse reflective practice as holistic actions intuitively or intentionally initiated by the instructor with students inside the classroom. This major theme emerged from reviewing three categories: intuitive, dialogic, and translingual. These categories were generated while reviewing generated codes and their relations to CHAT initial codes.

The diverse ways of reflective practice here were actions distributed or roles have been done (division of labor) by instructors with long history of teaching (subject), mediated by their experience and meaning (tools), and shared with students in the classroom (community), based on instructors' own changes or adaptations (rules).

Intuitive ways

The instructors engaged in sudden changes or adaptations in the real-time of instruction. They have changed lesson activities and language of instruction throughout the observations. For example, I noticed Ali explaining a sudden micro lesson in the time of group presentation. He explained that it was a necessary decision at that moment for health track students to learn some speaking skills. In the analysis of post-observation interviews, I asked Fahad about his sources of reflection practice inside the classroom. He said that "questions after questions in many classes" make him adapt with new students every module. Rami considered reflective practice in the moment of teaching as a mental activity without focusing on writing notes. He insisted that "mental notes stuck in mind." He explained that he gained mental notes after several discussions with students every module.

The analysis of interviews showed ways of intuitive reflective practice. When I asked the instructors about the ways in which they change or adapt their teaching inside the classrooms, they mentioned that they intuitively employ their instructional knowledge based on their teaching experience and students' differences. Rami said his intuitive reflective practice starts from the first day of teaching. Fahad added that this intuitive process of thinking should keep changing as communication develops with students throughout the module.

For Khalid, reflection is a necessary change in difficult moments of teaching. He said, "changing the lesson plan is not terrible, sometimes it is a must." He justified his point when teaching writing about a topic that could take too much time for him and the students. Similarly, Rami explained that his reflection differs when teaching students in level-two. He said, "if I feel they are in a good level, I will try not to use Arabic at all, and even I will bring more difficulty

questions" In this quote, Rami envisioned future reflective actions based on his experience teaching all levels for many modules.

Fahad used his intuitive reflection as an opportunity in situations of classroom management. He said, "I have to utilize this opportunity. So, I adapt suddenly, and I give them some kinds of online games…these are not the planned kinds of activities." Fahad in this quote valued this intuitive action as a professional action beyond the lesson plan.

Dialogic ways

The instructors had a good relationship with students. They intentionally engaged in dialogic reflective practice with students inside the classroom by using spoken and written activities. Dialogic reflective practice here includes two-way conversation or writing between the instructor and the students. For example, Khalid stated that he liked teaching adult students, and he always initiates informal dialogues with students about the importance of learning English for their future career.

Rami stated that he engaged in dialogues with students by asking about their academic backgrounds and their transition from high school to university. He mentioned that understanding students' mentality through dialogues and writing about language and learning is a key tool for his reflective practice inside the classroom. He said, "I sometimes ask the students to write about an experience they have it in their life, about their own experience…and try to express their feelings towards it in writing and speaking."

Ali was a national instructor from the Saudi culture. He explained that he exchanged his own experience of learning English by with students and asked them beyond language skills required in the program. He justified the importance of using this kind of dialogic reflective practice when he talked about issues in teaching writing last summer. He said, "I asked them

what is writing…I found that they don't know exactly what is writing. They just think that writing is just good ideas, and you put them as a language on the paper." He explained to students that it was a writing problem not English language problem. The fieldnotes showed dialogic reflective practice during teaching and interacting with students. Ali engaged in dialogic reflective practice by asking informal questions in Arabic when students were working in small groups. In the second classroom observation, he engaged in short dialogues in speaking activities to make sure students successful EFL learners in the PYP but also as professional speakers in their future academic majors or career.

Translingual ways

The instructors engaged in translingual reflective practice inside the classroom. Translanguaging here means instructor's hybridity between Arabic and English phrases or words for achieving a learning goal. The instructors were not aware about the concept or the term "translanguaging," but they engaged in translingual practice as a natural way based on sociocultural needs. The analysis of fieldnotes showed that translanguaging from using a few Arabic words by Fahad to a dynamically fluid by Rami.

Ali used translanguaging when negotiating the meaning of abstract vocabulary or medical content with students. As a national instructor, he was trying to meet students' needs using Arabic as needed. As a former secondary EFL instructor, he knew what they needed regarding the language of instruction. Rami engaged in a more flexible and fluid hybridity between Arabic and English in all teaching and management practices inside the classroom. As a Middle Eastern instructor, he related translingual reflective practice as a cultural need in an EFL course. Khalid and Hamad also used translanguaging as a way of reflective practice inside the classroom but in a limited way.

Limited Reflective Practice Outside the Classroom

Postsecondary EFL instructors engage in limited ways of reflective practice with instructors or administration outside the classroom. I defined limited reflective practice here as reductionist actions technically or formally initiated by the instructors or administrators outside the classroom in formal professional meetings and online surveys. This major theme emerged from two categories: online survey and formal meetings. These categories were generated while reviewing segments and codes relations to CHAT elements.

The limited ways of reflective practice were actions distributed or roles have been done (division of labor) by instructors with long history of teaching (subject). However, these actions were mediated by online forms and formal professional meetings (tools), shared with unknown administrators outside the classroom (community), and decided based on fixed curriculum and institutional policies (rules) towards reflective practice as a central activity (object) in the bounded context of the PYP (activity system).

Online surveys

The instructors engaged in limited ways of reflective practice through online survey sent by the ELI administration at the end of each module. It is known as the course report which aims to improve teaching and quality assurance. Ali said, "we fill out this survey of checklist and try to provide some justifications on who fails...we were trying to reflect on what we did." Khalid said,

> They sent the electronic form to be filled in by the instructors, and every one of us is keen on providing, to be honest, in order to shake hands with everyone and improve our methodology to improve our teaching. (Khalid, 2022, interview2).

Instructors in both quotes see this survey as a routine online way of reflective practice with a goal of improvement and quality teaching.

The course report is a Google-form survey to provide instructors with students' generated grades from electronic exams in each section. The instructors confirmed they received the students' results, and they can reflect on them. Fahad said, "the course report is submitted based on the input that we receive from the concerned department or the coordinator." Rami added, "if the results were too high, I matched the result with the way I was teaching the students. So, I feel how I was successful or unsuccessful in some points." Instructors here see this report as a structured tool that can be a way of reflective practice.

This structured survey is distributed to all instructors of the PYP including the participants in this study at the end of every module. Hamad said,

> At the end of the module, I look at the report, I focus on the grades, and then I take notes about the skills that the students have weaknesses. If the students in this report have problems with writing, I will see if this problem happens again, and again, with every single section that I am teaching, then it is a common problem that needs to be fixed. (Hamad, 2022, interview 2)

Hamad here sees this time of sending the report as a long-term way of reflective practice only after teaching several modules.

There are a few optional open-ended elements at the end of this survey for instructor's recommendations or reflections in general. Rami said, "they asked us to write recommendation about the methods you use to teach or you or the methods you use them in teaching the language." (Rami, 2022, interview 1). Rami here values these few elements as a written way of reflective practice. In the final interview, Hamad eluded that instructors tend to leave these

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optional elements blank. After reviewing the course report as a source of data in this study, I found it the most tool has been used as reflective practice in the PYP. It was sent to all sections of every module, at least four times a year for every instructor.

Formal professional meetings

The participants engaged in limited reflective practice through formal annual meetings or professional development sessions at the end of each module. One reason was to get general feedback from instructors. Ali said, "we do have certain meetings with heads of the departments here in the ELI they do some formal meetings, just to get some feedback from teachers about the curriculum and how things are working." Ali here thought these meetings were kind of managerial reflective practice that lack real professional dialogues.

The professional development meetings were sometimes online with many instructors. Rami explained that reflective practice tends to be formal in these online meetings. Some of these professional meetings were designed by presenters from outside the university. The documents reviewed showed that reflective practice was used superficially as a "reflection" and without definitions or explanations in some webinars about teacher learning.

As for peer reflective practice, Khalid said he engaged in a more formal reflective practice with instructors and administrators. He justified, "informal reflection may look not a serious but like an opinion." Similarly, Fahad engaged in formal reflective practice when meeting in peer discussion with coordinators or teacher-leaders in the PYP. He added, "rubrics and rules are meant to be formal." All instructors engaged in reflective practice in formal professional meetings, and rarely in short conversations in random situations such as in breaks between classes or while walking in the hallways.

In this section, I addressed the findings for my first research question about ways of reflective practice in the PYP. I found postsecondary EFL instructors engage in diverse ways of reflective practice inside the classroom. It was not surprising to find experienced instructors using their intuitive actions in the real-time of instruction. However, the depth of informal dialogues and translanguaging inside the classroom were interesting findings in this study. I also found postsecondary EFL instructors engaged in limited ways of reflective practice with instructors or administration outside the classroom using structured course report after each module and formal professional meeting with limited space for instructors' individual ways of reflective practice.

Figure 7. Ways of Instructors' Reflective Practice. Adapted from Engeström (2015)

Tools

- EFL teaching/learning experience
- Sociocultural awareness
- Meaning/reconceptualization
- Informal dialogues
- Translanguaging
- Course report
- PD sessions

Subject

- Five postsecondary EFL instructors.
- 10-20 years of EFL teaching in several Saudi and Gulf cities.
- Learned English and masters' degrees abroad.
- Familiar with Saudi culture and Middle East in general.
- Enjoy teaching "adult" students to contribute to their future career.

Object

- "Reflection" is positive/important.
- It comes from: instructors' teaching experience; students' grades, questions, mentality, and local culture.
- "Reflective practice" is unknown.

Outcomes

Long-term goals or expansive learning:
- Reconceptualized as a value for instructors, students, and society.
- Contributing to students' success in academic majors and future career.

Rules

Institution or instructors' rules:
- Submitting course report at the end of each module.
- Fixed curriculum.
- Instructors' changes or adaptations.

Community

Members share same activity in the PYP:
- Saudi students.
- Colleagues.
- Administrators.

Division of labor

Diverse inside the classroom with students:
- Intuitive/sudden change in lesson plan or activities based on long experience of EFL.
- Dialogic via two-way questions based on sociocultural awareness gained over years.
- Translingual using Arabic and English languages with level-one students as a cultural need.

Limited outside the classroom with colleagues or administrators:
- Submitting the course report after each module/section without receiving feedback.
- Attending formal PD and annual meetings with limited dialogues or reflections.
- Surface/superficial "reflection" was used in documents and webinars without explanation.

Affordances for Instructors' Engagement in Reflective Practice

In line with CHAT, I conducted a second cycle of thematic analysis focusing on data coded under "tools" and its relations to the rest of categories and codes to address the second research question (What are affordances for postsecondary EFL instructors to engage in reflective practice?). I found instructors' EFL experience, sociocultural awareness, meaning of reflection, reconceptualization, informal dialogues and translanguaging as affordances (tools) for postsecondary EFL instructors to engage in reflective practice in the PYP.

As shown in figure 7 above, the affordances I found here were the mediating artifacts or signs (tools) shared with students, colleagues, and administrators (community), distributed in different roles (division of labor) based on individual decisions and collective policies (rules) that make instructors (subject) engage in reflective practice (object) in the bounded context of the PYP (activity system). The affordances I found allow or increase postsecondary EFL instructors' engagement in reflective practice in the PYP. In the following, I describe these affordances (tools) in detail.

EFL Learning/Teaching Experience

This theme emerged after analyzing interactions with initial codes of CHAT (subject, object, and tools). All the instructors in this study have had a long experience of teaching English language. They expressed that they had a long experience in teaching English inside and outside Saudi Arabia over 10 years in postsecondary education. These instructors, like all experienced instructors in the PYP, have taught all tracks and the four levels of English language proficiency for many modules. In addition to their long teaching experience, the instructors had also additional experience in English language learning after their undergraduate education.

Ali and Hamad studied intensive ESL programs in Australia and the United States of America. Two instructors had master's degrees in TESOL, and one of them was studying a part-time PhD student during this study. Similarly, the analysis of fieldnotes showed that the participants valued their experience of teaching. When asked in the post-observation interviews about the reasons behind their own actions in the real-time of teaching inside the classroom, they confidently referred to their teaching "experience" as an affordance to their reflective practice.

For example, Ali stated that long teaching experience can be an affordance to engage in reflective practice in the real-time of teaching. He said, "I sometimes do some reflections, and I try to adapt some things inside the classroom as I teach. And this is hard to deal with, but for experienced teachers, I think it is manageable." Similarly, Fahad emphasized that reflective practice inside the classroom is an accumulative result of "a long-term impact of practice." Rami insisted that his long experience of teaching EFL from elementary to master's students made him do "a balance between the teacher guide and the ideas or plans" he had in mind in the real-time of teaching inside the classroom.

When I asked instructors about their experience in general in college teaching, they expressed that they enjoyed their experience as postsecondary EFL instructors. Khalid expressed his pride as a teacher of English in a college level. He said, "you can contribute to their academic career because they are mature, and you enjoy teaching." Ali and Hamad also valued their experience of teaching EFL to "adult students" in the university and even to students in preparation courses outside the university.

Sociocultural Awareness

The instructors have gained a sociocultural awareness about the context of this study. They have been teaching EFL for many years in their home countries and other Arabic and Gulf

countries including Jordan, Kuwait, and Syria. When I asked about their success while teaching in college level, they expressed their understanding of the sociocultural aspects of college students in Saudi Arabia.

For example, Fahad has taught postsecondary EFL students in the Gulf region for 20 years including two different cities on the western coast of Saudi Arabia. He explained that his experience of teaching made him familiar with students and workplace culture in Saudi Arabia. He said, "that [experience] brought me to different kinds of culture and different kinds of work environment. When I started working in a college in Kuwait and then here in Saudi Arabia. I have lots of different kinds of experience." Fahad was aware of the intercultural experience he gained throughout his teaching in the Gulf countries.

Another example was Rami who has taught postsecondary EFL for seven years in Jeddah. In the second post-observation interview, I asked him about reasons behind his translanguaging in his teaching. He justified the natural hybridity between Arabic and English because to him "it's a cultural aspect" especially for level-one students (Rami, 2022, fieldnotes 2). Rami was aware of his translanguaging decisions. He has taught even undergraduate and M.A. students for two years in a northern city of Saudi Arabia before teaching in Jeddah.

The fieldnotes showed that all instructors were aware about cultural aspects of Saudi students. For example, Fahad whose first language was not Arabic was asking authentic questions from the Saudi culture when teaching a lesson about houses in general (Fahad, 2022, fieldnotes 2). In the second observation, he even included a question about Vision 2030 because he knew it was an important topic to Saudi youth. Another example was Ali who was a national instructor from Saudi Arabia. When asked about challenges in his teaching in the PYP, he explained how some "fixed ideas" about English language that hindered students' progress in the

program and university (Ali, 2022, fieldnotes 2). He was confident about that issue because he was a national instructor who has taught English for 11 years in secondary education before joining the university.

Meaning of Reflective Practice

The instructors conceptualized reflective practice positively as an important teaching and learning process from their own objectives, mistakes, and the whole teaching experience. When I asked about the meaning of reflective practice, Rami pointed out that reflective practice is a continuous process of learning. He said, "every day you learn new things. Every time you teach, or every time you do any job, even if you have an experience in it, you still have new situations that you learn from."

Fahad explained reflective practice as learning from mistakes and said, "you will succeed only if you learn by doing or committing mistakes. What happens when we learn by experimenting things, we feel that we achieve something." All the participants shared that reflective practice is flexible in the process of teaching. Ali and Rami stated that reflective practice should not be fixed thinking and it keeps changing with time, students, and curriculum. Ali said that reflective practice is "trying to bring together the challenges that we faced and what improvements are we planning to do to find some solutions that could help."

Khalid emphasized the importance of reflective practice because "teachers usually have aims and objectives." He added that sharing teaching strategies with colleagues outside the classroom is like "a space for shaping and reshaping methodologies and lesson plans." Hamad stated that reflective practice can be one of the best ways to support the students inside and outside the classroom. He said, "it's a way to recognize and identify different problems with

different students to slightly improve their performance." Ali shared that reflective practice is a means of cooperation to share professional knowledge among colleagues.

Reconceptualized Meaning

The instructors also reconceptualized reflective practice as expanded consciousness about their profession. When I asked the instructors about their final thoughts and meaning of reflective practice in the final interview, they all expressed positive realizations. After spending a long time through a series of interviews and observations with instructors, I found that they have constructed a fuller understanding of reflective practice. They realized the value of reflective practice as conscious thinking and actions inside and outside the classroom.

In a side conversation after the last interview, Khalid realized that reflective practice is a holistic practice beyond the common notion of reflection in sharing thoughts with other instructors. He expressed, "it is the first time I heard about this topic, and I think it is very kind of you doing this reflection with us. It is the target of teaching." Khalid here meant that he gained a new concept about reflection during my research interactions with him.

After the second interview, Ali said "reflection was like a relief way to say things and old ideas about teaching." Fahad realized that reflective practice can be flexible, collaborative, and dynamic in teaching. He realized that "there is no fixed way of doing this…it's like a kind of teamwork, and it keeps on changing." Fahad came to this flexible view of reflective practice in the final interview.

Hamad realized that instructors are busy focusing on teaching grammar and other language skills without thinking about themselves inside the classroom. In the final interview, he realized that reflective practice is a process of conscious thinking with a positive value to teachers, students, and society. He said,

I realized that it is really important…where we have to look at every single thing that is

going on in your classroom. You need to observe, you need to collect information, you

need to analyze, you need to address the student's needs because that students need will

be different from time to time, from student to student. So, I am pretty sure what I meant

by that is to give reflective practice its value in our society. (Hamad, 2022, interview 3).

Hamad had a general idea about reflection as concept and term in the first interview.

However, he came to this realization and shared it with me in the final interview. Hamad

reconceptualized his meaning of reflective practice after in-depth discussions with him about this

topic throughout the series of interviews, observations and pre- or post-observation meetings.

Informal Dialogues

I found informal dialogues as a practical affordance for postsecondary EFL instructor to

engage in reflective practice especially outside the classroom with other instructors and or

administrators. I defined informal dialogues as informal two-way spoken or written

conversations online or onsite for the improvement of teaching and learning. When I asked

instructors about the best ways of reflective practice in the third interview, they referred to

informal dialogues with colleagues.

In an informal sense, Hamad said that he prefers informal peer observations with close

colleagues. He justified that way as a non-official (evaluative) observation with more flexibility

about time and place. Similarly, Ali explained instructors need some way of informal, quick

discussions in breaks by other instructors or administrators, not expensive PD, or extra time for

reflective practice. Khalid suggested exchanging informal emails between all instructors

summarizing their EFL experience.

In a dialogic sense, Rami valued his informal discussions with instructors with experience of teaching English outside the Middle East. He said it was insightful way of reflective practice when he had questions in mind about teaching grammar. Hamad said that he engaged in dialogic reflective practice using informal dialogues with his colleagues. He said,

> We take some real scenarios from our classrooms, then we discuss the problems and then everybody suggests a solution and then we try those solutions inside the classroom. If it works, it means It was good, if it does not work, we discuss again and we try another solution (Hamad, 2022, interview 2).

In a collective sense, Khalid suggested to discuss the course report in some with students' reflections at the end of every module, or at the end of every unit. He said, "teachers sit to reflect on what they do inside the class and to reflect on students' responses regarding their learning. In this case, you have mutual ideas which lead to something more useful, or more practical." Rami envisioned that kind of reflective practice as a "three-dimensional image" of dialogues between instructor, students, and colleagues. In a collaborative sense, Ali used a social media tool as an effective way of reflective practice. He engaged in a WhatsApp group initiated by instructors to express their challenges in teaching new health-track and to exchange methods or materials that worked with other instructors.

Translanguaging

The fieldnotes showed that translanguaging was effectively used as reflective practice inside the classroom. I defined translanguaging here as flexible hybridity between Arabic and English languages during instruction for achieving a goal in the real-time of teaching. During the classroom observations, I noticed clear translanguaging especially in the classes of Ali and Rami.

In Ali's teaching, translanguaging was more intentional especially when checking meanings of abstracts vocabulary or new content to health track students. As a former instructor in secondary education and currently in postsecondary EFL education, he was intentional in his use of Arabic to keep students engaged in the activities and new language of medicine. In one post-observation interview, he expressed his concern about the intense medical content in a new textbook assigned for health-track students. Using his local dialect/accent, Ali's translanguaging was an intentional reflection in action, but also a faster way to check students' attention and or understanding during instruction.

In Rami's teaching, however, translanguaging was more intuitive during the whole-time instruction. As an Arabic instructor with extensive experience in postsecondary EFL students in different cities in Saudi Arabia, he used translanguaging with constant hybridity to build relationship and dialogic reflections with students. They also engaged in a similar way of translingual reflective practice with Rami and their peers. When I asked him about reasons behind translanguaging, he expressed that it was a natural need as a "cultural aspect" especially for level-one students. He simply justified, "English here still a foreign language not yet a second language."

However, both ways of translanguaging observed inside the classroom came as ways of reflective practice based on instructors' long experience of teaching and students' sociocultural needs. Ali and Rami's classrooms with translanguaging seemed an active place of learning and teaching. During the series of classroom observations, I saw students highly engaged with the lessons and activities as active learners of English. In other classroom observations where translanguaging was limited showed limited ways of reflective practice inside the classroom. This binary could be related to their lack of instructors' secondary teaching experience or limited

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sociocultural awareness about students. Despite no clear policy about using Arabic in the classroom, translanguaging provided a practical affordance for postsecondary EFL instructors to engage in reflective practice inside the classroom.

In summary, I found three major affordances for postsecondary EFL instructors to engage in reflective practice in the PYP. The professional assets and sociocultural awareness throughout instructors' history of EFL learning and teaching in the Middle East made them able to decide their own rules beyond fixed curriculum in the classroom. They engaged in dialogic reflective practice with students using informal dialogues. For example, Ali used to tell his students about his own EFL learning experience with short dialogues when teaching writing. It was interesting for me to find out in the analysis of the fieldnotes that translanguaging was used as a faster but a cultural way of reflective practice in the real-time of teaching. I was surprised when I found out that Fahad and Hamad in the last interviews reconceptualized their meanings about reflective practice as flexible practice with value to students, instructors, and society.

Constraints that Limit Instructors' Reflective Practice

In line with CHAT, I conducted a third cycle of thematic analysis focusing on data coded under "contradiction/tensions" to address the third research question (What are constraints that limit postsecondary EFL instructors' engagement in reflective practice?). I found that course report, technical PD, fixed curriculum, and workplace culture formed constraints that may limit postsecondary EFL instructors' engagement in reflective practice in the PYP.

The constraints I found here were collective and institutional policies (rules) shared with instructors (subject) and colleagues or administrators (community) and distributed in distinct roles (division of labor) using mediating artifacts or signs (tools) that led to limit instructors'

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engagement in reflective practice (object) in the bounded context of the PYP (activity system). In the following, I describe these major constraints in detail.

Course Report

The course report was a major constraint that limits instructors' reflective practice. One issue that was no feedback sent back to instructors. All the participants stated that when they send this report with or without their optional comments, they do not receive feedback or reflections on that form. For example, Rami ironically questioned, "I don't even know if someone reading it or not or to whom it goes?" He was referring to it as a kind of reflective form but in one direction without feedback. Ali was clear in explaining this problem using a critical tone.

> The problem is that we do not have like feedback. I see this module, and every module, we submit forms, we do put some comments on how to improve certain things beyond our capabilities, but we do not see in the real world any changes. We wish those forms were picked, selected, and discussed (Ali, 2022, interview 2).

Another issue was the timing of the report. When I asked Ali about the best reflective practice to be implemented in the PYP, he emphasized that the timing of sending this report at the end of the module makes it less reflective after he forgets classroom action throughout the module. Hamad added, "because in each module, you are teaching a different section, you are not teaching the same students, so you cannot really see if that really works. So, what you are doing is something which is some kind of general thing." Hamad here reached this reductionist conclusion about course report after he positively reconceptualized his meaning about reflective practice in the third interview.

Technical PD

Professional meetings in the PYP were technical in nature. Professional development session and annual meetings made instructors' reflective practice limited to short conversations and short surveys. The interviews data showed that PD sessions were usually designed as formal presentations without a space for brainstorming or dialogues. The technical design of PD ignored individual and collective reflective practice among instructors. The topics of professional development were mainly about teaching methods and theories. For example, Khalid told me that he attended a PD session about classroom management. He said he was not happy about it because the content was designed based on the experience of the "presenter" himself not instructors' general reflections in the PYP.

The online PD sessions contained many instructors with less space for reflective practice. All instructors found online PD convenient alternative to traditional onsite sessions. However, many instructors in each online PD meeting made reflective practice limited to questions or short comments. Rami said, "there is a room for online chat in Zoom meetings, but it is not really a reflection." Despite his teaching overload, Fahad wished those online PD sessions would return onsite for more dialogic reflective practice.

Fixed Curriculum

Fixed teaching methods and materials limit instructors' reflective practice. As per the rules of the PYP, the instructors mentioned that they receive all textbooks, teacher guides and materials needed for each section or track. The sense of centralized teaching made instructors teach and learn in a routine way with little attention paid to reflective practice. In a post-observation interview, Hamad expressed his excitement in teaching a new track instead of teaching a repeated text for several modules.

The midterm and final exams administration was computer-based to generate automated grades in the course report. As per quality assurance rules at the ELI, all instructors must complete and submit the course report at least four times a year per instructor. This report was a structured survey based on fixed curriculum aligned with the language proficiency framework (CEFR). These major rules or norms limit instructors' reflective practice inside and outside the classroom.

Workplace Culture

The lack of professional dialogues limits instructors' engagement in reflective practice. Professional meetings focus on methods and theories with little or no attention paid to individual differences and values of instructors. For example, Ali and Fahad teach overtime with the more technical tasks of prescribed teaching, students' attendance, office hours, daily emails, periodical quizzes, formal/online PD, course report submissions and more. Reflective practice was not given a value or awareness in the PYP. Hamad related the lack of reflective practice to a sociocultural norm in the Middle East and Arab countries. He said, "that is what I really observed in the last 15 years of my teaching experience. I think most of the teachers do not give that importance for reflective practices. They keep themselves busy with teaching and lesson planning." Hamad shared this constraint as a reality in postsecondary EFL programs.

The word "Reflection" was used as an agreed practice. All the participants in the first interview mentioned that they know the term "reflection" and its importance as a conceptual affordance. However, the document reviews of faculty handbook and some webinars showed "reflection" as a unified term with universal definition in teacher professional learning. The term reflection was used several times in the PYP documents without written or spoken explanation. A final issue was the misleading translation of reflective practice in Arabic studies as

"contemplative," which usually refers to spiritual or mediative practices. This interlinguistic confusion may limit reflective practice among Arabic instructors.

In summary, I found two institutional constraints as a major theme in this study. All instructors raised the issue of sending course reports without receiving feedback or related meetings afterwards. As a document review in this study, this report was an evaluative survey with generated grades of students and few elements as routine reflective practice. The goal of submitting the report was not clear to instructors in this study. Secondary themes of constraints were the lack of reflective practice culture and the superficial use of "reflection" in the PYP.

CHAPTER VI: DISCUSSION & CONCLUSION

In this chapter, I discuss the findings of this study considering the current discussions across the literature reviewed. I also discuss CHAT as a fit framework for analyzing instructors' reflective practice in the bounded context of the PYP. Finally, I provide implications for postsecondary EFL education in Saudi Arabia and TESOL programs, followed with limitations and conclusion of this study.

Discussion of the Findings

The purpose of this study was to understand reflective practice among postsecondary EFL instructors in the bounded context of the preparatory-year program (PYP) at King Abdulaziz University in Jeddah, Saudi Arabia. Data was purposefully collected from five experienced postsecondary EFL instructors through a series of interviews, classroom observations and document reviews. In this study, I addressed the following research questions:

1. In what ways do postsecondary EFL instructors engage in reflective practice?

2. What are affordances for postsecondary EFL instructors to engage in reflective practice?

3. What are constraints that may limit postsecondary EFL instructors' engagement in reflective practice?

As shown in figure 8 below, postsecondary EFL instructors (subject) act individually and collectively towards the central activity of reflective practice (object), using individual and collective mediators (tools) and shared with students and administrators (community), based on sociocultural norms or institutional policies (rules), and distributed diverse ways inside the classroom but in a limited ways outside the classroom (division of labor).

Figure 8. Reflective Practice Activity in the PYP. Adapted from Engeström (2015)

- Five postsecondary EFL instructors.
- 10-20 years of EFL teaching in several Saudi and Gulf cities.
- Learned English and masters' degrees abroad.
- Familiar with Saudi culture and Middle East in general.
- Enjoy teaching "adult" students to contribute to their future career.

- EFL teaching/learning experience
- Sociocultural awareness
- Meaning/conceptualization
- Informal dialogues
- Translanguaging
- Evaluative course report
- Technical PD sessions

Tools

- "Reflection" is positive/important.
- It comes from: instructors' teaching experience; students' grades, questions, mentality, and local culture.
- "Reflective practice" is unknown.

Subject production **Object**

consumption

exchange   distribution

Outcomes
Long-term goals or expansive learning:
- Reconceptualized as a value for instructors, students, and society.
- Contributing to students' success in academic majors and future career.

Rules
Institution or instructors' rules:
- Submitting course report at the end of each module.
- Fixed curriculum.
- Instructors' changes or adaptations.

Community
Members share same activity in the PYP:
- Saudi students.
- Colleagues.
- Administrators.

Division of labor
Diverse inside the classroom with students:
- Intuitive/sudden change in lesson plan or activities based on long experience of EFL.
- Dialogic via two-way questions based on sociocultural awareness gained over years.
- Translingual using Arabic and English languages with level-one students as a cultural need.

Limited outside the classroom with colleagues or administrators:
- Submitting the course report after each module/section without receiving feedback.
- Attending formal PD and annual meetings with limited dialogues or reflections.
- Surface/superficial "reflection" was used in documents and webinars without explanation.

The first cycle of thematic analysis for distributed actions or roles of reflective practice

(division of labor) allowed me to find the themes about the ways of reflective practice addressed

in the first research question about the ways of instructors' reflective practice in the PYP. I found

postsecondary EFL instructors engaged in diverse ways of reflective practice (intuitive, dialogic, translingual) inside the classroom with the community of students. However, I found that instructors engaged in limited ways of reflective practice (online survey and formal PD) outside the classroom with the community of administrators. The second cycle of thematic analysis for the mediating artifacts (tools) in relation with other elements (highlighted in green) allowed me to find the interrelated actions that represent the affordances addressed in the second research question. I found historical affordances (EFL learning/teaching and sociocultural awareness), conceptual affordances (meaning/importance and reconceptualized meaning), and instructional affordances (informal dialogues and translanguaging) for postsecondary EFL instructors to engage in reflective practice in the PYP. The third cycle of thematic analysis for the contradictions/tensions (highlighted in red) represent the constraints addressed in the third research question. I found institutional constraints (between subject and rules; between subject and tools) and one sociocultural constraint (between subject and object) that may limit postsecondary EFL instructors' engagement in reflective practice in the PYP.

Diverse versus Limited Ways of Reflective Practice

For the first research question (In what ways do postsecondary EFL instructors engage in reflective practice?), I found that postsecondary EFL instructors engaged in diverse ways of reflective practice inside the classroom using transformative actions beyond the fixed curriculum (Brandenburg et al., 2017). The instructors used a balance between teaching experience, curriculum, and languages inside the classroom. First, postsecondary EFL instructors engaged in reflection in action as tacit knowledge that leads to enthusiasm and less defined teaching (Schön, 1983). All instructors insisted their intuitive reflective practice comes with learning and teaching experience. For example, Khalid insisted that changing lesson plans are helpful for students

learning and instructors teaching. This ability to frame and reframe instruction leads to wisdom-in-action and a better articulation of professional knowledge (Loughran, 2002).

Second, they engaged in dialogic reflective practice with students for the outcome of their professional learning and students' success (Engeström, 2015; Mann & Walsh). Instructors enacted dialogic reflective practice by engaging in informal and open-ended questions with students. For example, Ali exchanged his experience of learning English with students to start a dialogue about writing in the classroom. Interpersonal and intrapersonal interactions lead to focused reflective practice for the outcome of instructor's professionalism and students' success in their majors (Mann & Walsh, 2017).

Third, instructors also engaged in translingual reflective practice using a flexible hybridity between Arabic and English. For example, Ali and Rami used translanguaging intentionally and intuitively throughout the time of instruction and interactions with students. They used a mixing of languages as a sociocultural need for level-one students (Syed, 2003). These diverse ways of intuitive, dialogic and translingual reflective practice inside the classroom enhance instructors "divergent rather than convergent learning outcomes" (Loughran, 2002). In these divergent ways, reflective thinking required teachers' attitudes of open-mindedness, whole-heartedness, and responsibility to consequences (Dewey, 1933; Rodgers, 2002).

However, this study found that instructors engaged in limited ways of reflective practice outside the classroom using reductionist online forms and formal professional meetings (Brandenburg & Jones, 2017). Like previous research, reflective practice was found as technical or managerial practice in postsecondary EFL education in Saudi Arabia (Nadhreen, 2020; Shukri, 2014; Sibahi, 2015) and in some international TESOL studies (Ahn, 2020; Godínez Martínez, 2018). Instructors engaged in limited reflective practice using an online form at the

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end of every module. This form known as the course report contained generated results of computer-based exams with a few open-ended elements as a way of written reflective practice. Regardless of its unacknowledged goals, this online form was more like an evaluative report with an attempt to achieve reflective practice. All instructors in the PYP including participants in this study submitted this form as a "compliance" way of reflective practice (Brandenburg et al., 2017). This form makes less meaning of reflective practice because data was generated by the computer. Reflective thinking can lead to data-driven meaning if done by the instructors themselves (Dewey, 1933).

Instructors also engaged in limited reflective practice in professional meetings. The professional annual meetings and training sessions were designed in prescribed ways using traditional TESOL methods or theories (Akbari, 2007), with less attention was paid to instructors as individual persons with different teaching practices (Farrell et al., 2020). For example, Khalid attended one session about classroom management, but he found his own way to work better in his classroom. In online space, instructors engaged in limited dialogic reflective practice using Zoom chat box or short group work as a reductionist way.

This study contributed to knowledge by adopting CHAT as an analytical framework provided an influential visualization to understand reflective practice among postsecondary EFL instructors in the PYP (Engeström, 2001, 2015). This study considered reflective practice as a holistic activity in a bound system to meet the needs of dialogic and mediated action (Man and Walsh, 2017; Vygotsky, 1978). The findings showed that instructors' reflective practice tends to be transformative with students inside the classroom and reductionist with colleagues and administration outside the classroom. The diverse and limited ways of reflective practice added

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more knowledge to the current literature by describing multiple ways of reflective practice inside and outside the classroom.

These findings also showed a sign of social or structural tensions or contradictions inside the system of reflective practice in the PYP (Beauchamp, 2015; Brandenburg et al., 2017; Engeström, 2015). The diverse ways of reflective practice (division of labor) towards a central activity (object) led to instructors' professionalism and students' success inside the classroom (outcome) in the bounded context of the PYP (activity system). However, these limited ways of reflective practice (division of labor) towards a central activity (object) led to the production of more evaluative reports and routine professional presentations (contradictions or tensions) in the bounded context of the PYP (Engeström, 2001, 2015).

Individual Tools as Affordances

For the second research question (What are affordances for postsecondary EFL instructors to engage in reflective practice?), I found cultural-historical affordances (EFL learning/teaching and sociocultural awareness), conceptual affordances (meaning/importance and reconceptualized meaning), and instructional affordances (informal dialogues and translanguaging) for postsecondary EFL instructors to engage in reflective practice in the PYP. These affordances were individually developed tools or conceptualized over time by instructors (Engeström, 2015).

Instructors used their professional assets of long teaching experience and sociocultural awareness as effective tools to mediate reflective practice through informal dialogues for the outcome of their professional learning and students' success (Engeström, 2015; Mann & Walsh; Vygotsky, 1978). The long cultural-historical experience of teaching as an affordance confirmed a recent study in which experienced postsecondary EFL instructors in Saudi Arabia scored

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higher in Reflection Inventory (Almusharraf & Almusharraf, 2021). Informal dialogues made instructors enthusiastic in a meaningful classroom despite the fixed curriculum (Dewey, 1933; Schön, 1983). Instructors used positive meaning and importance of reflection as major conceptual affordance. Although a few studies found uncertainty about the concept of reflection among instructors (Nadhreen, 2020; Sibahi, 2015), this study finds the participants reconceptualized the meaning and importance of reflective practice as a conscious practice that has a value to themselves, their students, the workplace, and the society.

The reconceptualization was found in the final interviews after series of interviews and pre- or post-observations interviews that included in-depth dialogues about their teaching and reflective practice. This interesting affordance found throughout the weeks of data collection proves that reflective practice develops with time in a dialogic way (Engeström, 2015; Mann & Walsh, 2017). Another interesting affordance was translanguaging. As discussed above, Ali and Rami chose to use hybridity between English and Arabic as intentionally or intuitively tool of reflective practice based on students' sociocultural need in the local context of EFL (Syed, 2003).

Collective Rules as Constraints

For the third research question (What are the constraints that may limit postsecondary EFL instructors' engagement in reflective practice?), I found institutional constraints (course report, technical PD, and fixed curriculum) and one sociocultural constraint (workplace culture) that may limit postsecondary EFL instructors' engagement in reflective practice in the PYP. These constraints evolved as contradictions or tensions from collective institutional rules or norms (Engeström, 2015).

The online form known as the course report was a major constraint that limits instructors'

reflective practice. It was more like a structured survey sent to all instructors including

participants in this study at the end of each module. This way of "compliance" reflective practice

was a sign of reductionist epistemology of reflective practice (Brandenburg et al., 2017). In fact,

the course report was considered as an evaluative report with students' progress and grades

generated from midterm of final computer-based tests. This structured report confirmed the

descriptive nature of reflective practice in Saudi EFL education (Alsuhaibani, 2019).

The goal of this report/survey was not clear. It included a few open-ended elements for

general comments or routine reflections at the end of the form. However, all participants found it

less reflective since they teach different students every module. It was also sent at the end of the

module which is a reductionist way of reflective practice based on numerical data generated from

the computer-based exams (Brandenburg & Jones, 2017).

The second major constraint was the technicality in professional development sessions.

Like in previous studies, reflective practice was technical and routine action as a managerial task

(Melibari, 2015; Sibahi, 2015). Instructors attend professional meetings that were less dialogic

and less critical (Akbari, 2007; Mann & Walsh, 2013). The short conversations or chats in Zoom

in the professional meetings represent a lack of dialogic and creative mediators for a focused

reflective practice (Mann & Walsh, 2017). These professional meetings sometimes included

international guests with less attention to experienced instructors' reflections from their

classrooms (Farrell et al., 2020).

CHAT in this Study

CHAT was an effective framework to describe reflective practice in this study. As shown

in figure. 8, postsecondary EFL instructors (subject) act individually and collectively towards the

central activity of reflective practice (object), using individual and collective mediators (tools) and shared with students and administrators (community), based on sociocultural norms or institutional policies (rules), and distributed diverse ways inside the classroom but in a limited ways outside the classroom (division of labor).

Engeström (2001) discussed five main principles of CHAT: unit of analysis, multi-voicedness, historicity, contradictions, and expansive transformation. In this study, CHAT was a fit framework for analyzing reflective practice as a unit of analysis in the bound system of the PYP (activity system). It worked well with the thematic analysis division of labor, tools, and contradictions/tensions to address the research questions. Second, CHAT showed the multi-voicedness of participants (division of labor) in this study though the diverse ways of reflective practice inside the classroom (intuitive/dialogic/translingual) and the limited ways outside the classroom with colleagues (formal meetings and surveys).

Third, CHAT assisted me to find affordances and actions that were developed by the instructors individually or collectively based on their cultural-historical experience of teaching and learning (subject). Fourth, CHAT showed that the limited reflective practice outside the classroom could be a sign of social tensions/contradictions inside the activity of reflective practice in the PYP. CHAT's visualization also helped to identify the exact places of those tensions in the system. While instructors transformed tensions/contradictions inside the classroom to qualitative changes using dialogic views, they remained faced with tensions against the rules and what has been done (division of labor) in the system. Finally, the participants' reconceptualized meaning of reflective practice was expansive learning beyond the object in the CHAT.

The triadic interrelation of reflective practice in the PYP can be explained by understanding the three sub-activities of production, exchange, and distribution (Engeström, 2015; Vahed et al., 2018). The sub-activity of production was reflective actions mediated by tools between instructors and the object. The sub-activity of consumption was the added reflective actions that were mediated by the community. The sub-activity of exchange was reflective actions mediated by rules between individual instructors and the community sharing the activity in one way or another. The sub-activity of distribution was reflective actions mediated by instructors' roles between community and the object. All these sub-activities assisted to analyze interactions towards or contradictions against the object.

Implications

This study found that instructors engage in holistic ways of reflective practice that lead to instructors' professionalism and students' success (Dewey. 1933; Schön, 1983). Instructors' cultural-historical experience of EFL learning and teaching, positive conceptualizations, informal dialogues and translanguaging were the tools that mediate reflective practice with community of students in the PYP.

For the PYPs in Saudi Arabia

This study found that instructors who have long experience of EFL teaching/learning with sociocultural awareness and conscious actions engage in transformative reflective practice using holistic tools beyond reductionist forms or surveys (Brandenburg et al., 2017). Experienced instructors and researchers in the PYP can create collaborative projects whether online or onsite to enact written and dialogic tools of reflective practice with colleagues. Reflective practice should be valued as a sociocultural need among both pre-service and experienced postsecondary EFL instructors (Freeman & Johnson, 1998; Syed, 2003).

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Administrators of the PYPs should include dialogic spaces beyond reflective thinking (Dewey, 1933) and reflection in action (Schön, 1983). The word "reflection" and its translation in Arabic should be discussed in professional meetings based on holistic views from the literature. Further research is needed about reflective practice on specific topics or skills in EFL instruction. For policy makers, the fixed curriculum can be better revised based on sociocultural insights from instructors, students, administrators in the PYP and related university departments. Including dialogues with more community members who share the objective of reflective practice can lead to transformative EFL learning and teaching (Engeström, 2015). Like previous research (Farrell, 2014; Godínez Martínez, 2018), dialogic reflective practice made postsecondary EFL instructors in this study increase critical dialogues and instructors' autonomy.

For International TESOL Programs

Based on the affordances found in this study, developing more teacher-centered tools such as informal dialogues in professional meetings and or translanguaging can increase the dialogic reflective practice in TESOL programs. Reflective practice should be reconceptualized as a holistic approach instead of relying on reductionist lenses and through online structured surveys (Farrell, 2018; Mann & Walsh, 2017). Reflective practice should be taught as conscious thinking and professional valued practice in TESOL programs (Stanley, 1998; Zeichner & Liston, 2013). In static TESOL programs, considering reflective practice as cultural-historical activity among instructors can lead to transformative professional learning. Future research should study reflective practice using the second generation of CHAT for bounded contexts in TESOL. The third generation of CHAT can be useful to study two or more distinct populations or languages which is common in international TESOL programs. CHAT can provide practice-based insights for understanding reflective practice using both individual and collective

interactions inside the system. Based on the constraints found in this study, CHAT can assist in identifying systemic contradictions or tensions in prescribe TESOL methods and then finding ways towards long-term outcomes and transformation (Engeström, 2015).

Limitations of the Study

In this study, I found some limitations to be acknowledged. First, this qualitative study used a sample of five experienced instructors. More participants should have been recruited for extending the implications to all PYPs in Saudi Arabia. I was constrained by the limited time during participant recruitment using both purposeful and snowball sampling methods. With the assistance of the senior coordinator in the PYP, I sent an invitation email to 16 experienced instructors, but I only received final approval from one participant I met before in the first week. I found out after two weeks that purposeful sampling worked well with me especially in a research topic about reflective practice using a series of data sources. Second, the uncertainty about the official academic calendar in the university constrained the research paperwork and data collection in the site. It was a transition time for the university to the new three-semester academic year. The participants I have already recruited rescheduled some interviews and or observations several times due to their added overload of teaching. Third, this study should have included data from live or recorded observations of PD meetings or peer-observations. The documents were also limited to the course reports and public documents from the official website. Finally, future research should include students, administrators and or female instructors and their insights or ways of reflective practice.

Conclusion

This study's purpose was to understand reflective practice among postsecondary EFL instructors in the bounded system of the PYP. The literature reviewed shows needs for studying

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reflective practice considering transformative and holistic ways of knowledge (Brandenburg & Jones, 2017; Kramer, 2018), using a sociocultural lens based on mediated actions (Mann & Walsh, 2017; Syed, 2003; Vygotsky, 1978), and through further research with diverse tools in the context of this study (Shukri, 2014; Sibahi, 2016). Therefore, I adopted cultural-historical activity theory (Engeström, 2015) and thematic analysis (Braun & Clarke, 2006) to better understand reflective practice ways, affordances, and constraints among postsecondary EFL instructors in the bound system of the PYP. I collected data using purposeful sampling methods from five male experienced postsecondary EFL instructors through series of semistructured interviews, classroom observations and document reviews.

I found postsecondary EFL instructors engage in diverse ways of reflective practice using intuitive, dialogic and translingual actions with students inside the classroom. However, I found them engage in limited ways using online forms and formal professional meetings outside the classroom. What has been done as reflective practice (division of labor) formed a contradiction that could be a sign of social or structural tensions outside the classroom but still inside the system (Engeström, 2015). This finding, however, adds knowledge to the current literature by offering a more descriptive account of reflective practice inside and outside the classroom in a bounded system.

Second, I found instructors' EFL experience, sociocultural awareness, meaning of reflection, reconceptualization, informal dialogues and translanguaging as affordances for postsecondary EFL instructors to engage in reflective practice in the PYP. These affordances were individually developed mediators (tools) over time by instructors (Engeström, 2015; Mann & Walsh, 2017). Third, I found that course reports, technical PD, fixed curriculum, and workplace culture as constraints that limit postsecondary EFL instructors' engagement in

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reflective practice in the PYP. These constraints evolved as social or structural contradictions or tensions from collective institutional rules or norms (Beauchamp, 2015; Engeström, 2015).

This study contributes to add knowledge by exploring a holistic view of reflective practice in a bounded context of EFL education beyond level-based models and seminal works. CHAT was an influential framework to study reflective practice in the PYP. The findings of this study implied the academic and social value of reflective practice among experienced instructors. Practical implications included the use of informal dialogues with students and collaborative reflective practice projects with colleagues. Research implications included future applications of CHAT about programs or topics related to EFL in Saudi Arabia, and in international TESOL programs in general.

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First Interview

Thanks for your participation.

This study aims to explore further perceptions and experiences of reflective practice among postsecondary EFL teachers. Reflective practice can be defined as going back to think about one's own teaching and find or adapt ways to advance instruction whether during or after the classroom instruction. This interview will focus on your experience of EFL learning and teaching. It will take about 45 minutes. Do you have any questions?

1. Tell me about your English language teaching experience.
2. Describe your English language learning?
3. Why did you decide to teach EFL at a college level?
4. Tell me about the courses and levels you have taught so far?
5. What successes and challenges have you faced in your teaching experience?
   a. You mentioned that "…….." Can you give some examples?
6. In general, how do you feel about your teaching experience?
   a. You said that "……….." Tell me more about that?
7. What is the proudest moment you have experienced in your English language teaching?
8. Thank you for your participation. Do you have any questions? Or do you want to add anything about this topic?

Thank you! The second interview will be done after the classroom observations. Each classroom observation will take about 45 minutes. What are your best times we can schedule for the observations, and the second interview?

Thanks again, see you then.

Second Interview

Thanks for your participation. In the first interview, we discussed your English language learning and teaching experience. This interview focuses on your reflective practice and adaptations or changes in your daily teaching. This interview will take about 45 minutes. Do you have any questions?

9. Describe to me a typical day in your life as an EFL teacher?
10. What is it like to teach postsecondary EFL students?
11. Inside the classroom, in what ways may you change or adapt your teaching or lesson plan?
    a. You said "…." Tell me more about that.
12. What are some reasons that make you change or adapt your real-time teaching inside the classroom?
    a. What are some examples when you go back and change your lesson plan for the next class?
13. In what ways do you think discussions with teacher colleagues improve teaching?
    a. You said "…..." Tell me more about that.

14. What are some EFL teaching topics you may discuss or reflect on with other colleagues?
15. How do professional development meetings involve such reflective discussions?
16. Thank you for your participation. Would you like to add anything or ask about anything in this topic?

Thanks again! Next week, I will share with you a summary or the transcripts for checking or if you would like to add anything. The final interview will be about your final meaning and reflections on reflective practice. It will be done in a week, and it will take about 45 minutes. What is your best time we can schedule for the final interview?
I appreciate your time. I will see you then.

Third Interview
Thanks again for your participation. The last interviews and observations were about your teaching experience and reflective practice inside the classroom. This interview will focus on your final meanings and reflections on reflective practice. This interview will take about 45 minutes. Do you have any questions?

17. Given what you have said about your learning and teaching experiences, what does reflective practice mean to you?
    a. What has informed your understanding of reflective practice?
18. What do you think the importance or the benefits of having reflective discussions among EFL teachers?
    a. You said "…...." Tell me more about that.
19. In what ways do you engage in formal or informal reflective practice?
20. How do you see creative ways of reflective practice among EFL teachers?
21. How would you recommend reflective practice for in-service postsecondary EFL teachers?
22. In what ways do you think the students will be more successful if teachers have more space for reflective practice?
    a. You said "…...." Tell me more about that.
23. If time and resources are not an issue, what would be the ideal reflective practice EFL instructors would engage in?
24. Thank you for your participation. Would you like to add anything we did not discuss?

Thanks again! Next week, I will share with you a summary or the transcripts for checking or if you would like to add anything.
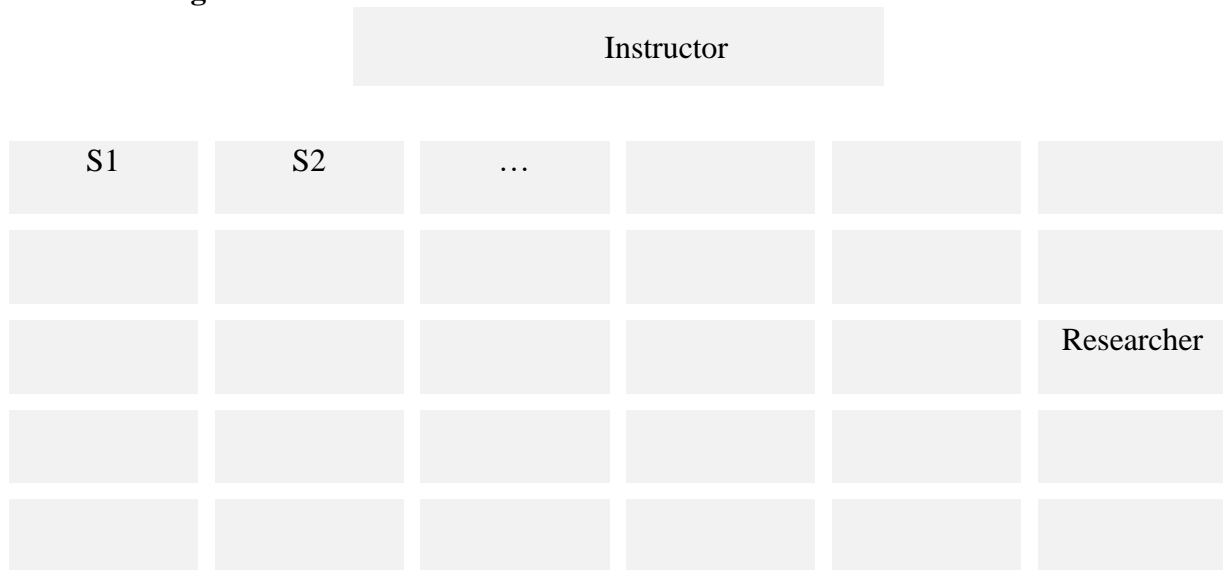
Date/Time: _____ Instructor: _____

Class (level): _____ Number of Students: _____ Topic of the Lesson: _____

Pre-Observation Interviews:

Thanks for your participation.
1. Tell me a little about the class you are teaching today.
2. Tell me about the students you are working with.
3. Anything else you think I need to know?

Classroom diagram:

Instructor		

S1	S2	…			
					Researcher

Timetable:

Time (e.g., 9:10 – 9:15)	What Teacher/Students Do? (e.g., T: asked ... S1: answered, T did a micro teaching…)	What I think? (e.g., T-S response mode, Reflection in action…)

Field notes:

> …

Post-Observation Interviews:

1. What do you think went very well today?
2. I noticed that you …………………., what are some reasons behind that?
3. What lessons were learned from teaching this lesson last module/year?
4. In what ways do the students make you adapt or change your teaching in this lesson?
5. What are some of the things you would change when teaching the same lesson again?
6. Anything else I need to know?

Thank you! The second interview will be about your reflective practice in your daily teaching. It will take about 45 minutes. What is the best time we can schedule for the next interview? Thanks again and see you then.

> **Researcher's Notes**:

> …

APPENDIX C: INFORMED CONSENT

Project Title: Understanding Reflective Practice among Postsecondary EFL Instructors through the Sociocultural Lens of Cultural-Historical Activity Theory

Project Director: Mohammed Saeed Alzahrani

Participant's Name: _____

What is the study about?

This is a research project. This study aims to explore experiences of reflective practice among postsecondary EFL instructors. This study also aims to as explore reflective practice ways affordances and constraints in Saudi Arabian context of language education. Reflective practice can be defined as going back to think about one's own teaching and find or adapt ways to advance instruction whether during or after the classroom instruction.

Why are you asking me?

The reason for selecting you as a participant in this study is to provide rich data about reflective practice in your experience of language instruction. Experienced postsecondary EFL teachers can share insightful information about reflective practice from their history of teaching.

What will you ask me to do if I agree to be in the study?

You are invited to participate in three interviews and three classroom observations for about 45 minutes each. Your participation in this research project is voluntary. You have the right to ask anytime about this study.

Is there any audio/video recording?

The interviews and observations will be audio-recorded. The researcher will limit the access to recorded data and save it in digital files protected with a password. All audio recordings obtained from participants in this study will be strictly confidential.

What are the dangers to me?

The Institutional Review Board at the University of North Carolina at Greensboro has determined that participation in this study poses minimal risk to participants. If you have questions, want more information, or have suggestions, please contact Mohammed Alzahrani who may be reached at (336) 988-1306 or by email: msalzahr@uncg.edu.
If you have any concerns about your rights, how you are being treated, concerns or complaints about this project or benefits or risks associated with being in this study please contact the Office of Research Integrity at UNCG toll-free at (855)-251-2351.

Are there any benefits to society because of me taking part in this research?

Your participation may help the researcher and future researchers to understand reflective practice. The findings of this study will contribute to future research and practical implications of reflective practice in TESOL teacher education in general, and in postsecondary EFL education

in Saudi Arabia, in particular.

Are there any benefits to *me* for taking part in this research study?
You may get some insights about reflective practice in general during or after participating. There are no direct benefits to participants in this study.

Will I get paid for being in the study? Will it cost me anything?
There are no costs to you, or payments made for participating in this study.

How will you keep my information confidential?
All the identities of participants will be anonymous in this study. All audio-recorded, transcribed data and fieldnotes to be obtained from the interviews and observations will be strictly confidential and will be saved in digital files protected with a password. All data will be retained for three years after the completion of the study. All information obtained in this study is strictly confidential unless disclosure is required by law.

What if I want to leave the study?
You have the right to refuse to participate or to withdraw at any time, without penalty. If you do withdraw, it will not affect you in any way. If you choose to withdraw, you may request that any of your data which has been collected be destroyed unless it is in a de-identifiable state.

What about new information/changes in the study?
If significant new information relating to the study becomes available which may relate to your willingness to continue to participate, this information will be provided to you.

Voluntary Consent by Participant:
By signing this consent form, you are agreeing that you read, or it has been read to you, and you fully understand the contents of this document and are openly willing consent to take part in this study. All your questions concerning this study have been answered. By signing this form, you are agreeing that you are 18 years of age or older and are agreeing to participate in this study described to you by the researcher.

Signature: _____ Date: _____