

University of New Mexico

UNM Digital Repository

Language, Literacy, and Sociocultural Studies
ETDs

Education ETDs

Fall 12-1-2022

Writer Identity Construction of Thai EFL Students: A Phenomenological Study

Kittika Limpariwatthana

University of New Mexico - Main Campus

Follow this and additional works at: https://digitalrepository.unm.edu/educ_llss_etds



Part of the [Applied Linguistics Commons](#), [Asian History Commons](#), [Bilingual, Multilingual, and Multicultural Education Commons](#), [First and Second Language Acquisition Commons](#), [Other Rhetoric and Composition Commons](#), and the [Typological Linguistics and Linguistic Diversity Commons](#)

Recommended Citation

Limpariwatthana, Kittika. "Writer Identity Construction of Thai EFL Students: A Phenomenological Study." (2022). https://digitalrepository.unm.edu/educ_llss_etds/142

This Dissertation is brought to you for free and open access by the Education ETDs at UNM Digital Repository. It has been accepted for inclusion in Language, Literacy, and Sociocultural Studies ETDs by an authorized administrator of UNM Digital Repository. For more information, please contact disc@unm.edu.

Kittika Limpariwatthana

Candidate

Language, Literacy and Sociocultural Studies

Department

This dissertation is approved, and it is acceptable in quality and form for publication:

Approved by the Dissertation Committee:

Dr. Pisarn Bee Chamcharatsri, Chairperson

Dr. Rebecca Blum-Martinez

Dr. Mary Rice

Dr. Pimyupa W. Praphan

**WRITER IDENTITY CONSTRUCTION OF
THAI EFL STUDENTS: A PHENOMENOLOGICAL STUDY**

by

KITTIKA LIMPARIWATTHANA

B.A., English, Chiang Mai University, Thailand, 2010
M.ED., Teaching English as a Foreign Language,
Chiang Mai University, Thailand, 2012

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

Doctor of Philosophy
Language, Literacy and Sociocultural Studies

The University of New Mexico
Albuquerque, New Mexico

December 2022

DEDICATION

I dedicate this dissertation to my family, near and far, here and in heaven,
and to those who share my passion for learning and understanding others.

Everyone too bloom if I do!

ACKNOWLEDGEMENTS

I was once a tropical seed put in the desert soil; I was nurtured with care and am now in bloom. In this section, I express my gratitude to all the people contributing to the completion of this research dissertation.

First and foremost, I want to express my most gratitude to my dissertation chair, Dr. Pisarn Bee Chamcharatsri, for his continual support, mentorship, and encouragement from the beginning of my Ph.D. journey to this point and on. Through his knowledge and understanding, he has nurtured and given me opportunities to grow fruitfully in academia. I also want to express my appreciation to my dissertation committee members; Dr. Rebecca Blum-Martinez, who has given me a sense of trust and security in pursuing a degree in the United States; and Dr. Marry Rice, who has allowed me to explore new possibilities; and Dr. Pimyupa W. Praphan, who has provided me insights through her academic expertise of rhetoric and Thai culture. I am extremely grateful for all contributions the dissertation committee members have given me; I have gained so much courage and strength and, therefore, completed this dissertation.

Secondly, I want to thank all participants for their voluntary participation and the valuable time given to this study. I have gained many research experiences and knowledge from collecting data with them. Without their contributions, this research dissertation would not be complete.

Thirdly, I express my sincere gratitude to organizers and scholarship donors, including Lampang Rajabhat University (LPRU), Helen and Wilson Howard Ivins Memorial Scholarship, College of Education and Human Sciences (COEHS), Graduate

Student Leadership Alliance (GSLA), and El Centro De La Raza Scholarship for their financial support in completing a doctoral degree.

In addition, my heartfelt appreciation goes to my friends and colleagues, including Dr. Pongtawee Tassawa, Dr. Vince Case, Jet Saengngoen, Anne Turner, HyunHee Bae, Gülay Güler, Michelle Edwards, Michael de Timmerman and Leo, Amphai Sopha, Kamonthad Saelim, and the Sananoues family. They have provided me with academic, emotional, and social support throughout my time in the United States.

Finally, my profound gratitude goes to my dad (Kitikun), who had given all support a dad could provide for his daughter's life and future. I genuinely appreciate our times together; although it was short, you had planted your soul in me, Pá. My deepest appreciation also goes to my mom (Thapanee), who invariably ignites the fire in me, pushing me to the limit. This dissertation is for you. My soul sisters, who are forever friends, this Ph.D. journey cannot be complete without your support. Also, my wholehearted thank goes to my husband, who is my life supporter in every way. We did this together! First and last, my dear daughter, you are the only reason for our journey to the United States. You made me “[your] best mom in the whole life world.”

**WRITER IDENTITY CONSTRUCTION OF
THAI EFL STUDENTS: A PHENOMENOLOGICAL STUDY**

by

Kittika Limpariwatthana

B.A., English, Chiang Mai University, Thailand, 2010

M.ED., TEFL, Chiang Mai University, Thailand, 2012

Ph.D., LLSS, University of New Mexico, USA, 2022

ABSTRACT

This empirical study uncovered Thai English as a Foreign Language (EFL) writer identity construction and revealed how Thai culture plays a role in the development using a sociocultural perspective. Data collection for analysis includes interviews with nine Thai college students, a group interview, English writing essays, and artifacts they provided throughout a 15-week English writing course. The focus of this study was to gain insight into the phenomenon of identity construction among EFL writers from perceptions of their lived experiences.

Based on the description of identity development, the research findings focus on two different ways the participants perceived their experience. The first group elucidated it as a process in which their identity develops over time. The second group illustrated their writer identity construction using metaphors. The research findings from both groups indicated that the participants experienced identity conflict, expansion, and reconstruction as they negotiated between their multiple selves. In addition, Thai semi-collectivist culture plays a role in constructing their writer identities at the macro and micro levels. The participants' collectivist mindsets, which developed through lived

experiences, filtered their perceptions of who they are and how they approach writing. This study discovered that the Thai culture provides the participants with an essential foundation for constructing their writer identities by creating a sense of group identity or a joint ownership and authority over arguments in their texts. Ultimately, this study contributed significantly to teaching English as a Foreign language, relating to social and cultural aspects in Thailand and other similar EFL settings.

TABLE OF CONTENTS

ABSTRACT	vi
LIST OF FIGURES	xi
LIST OF TABLES.....	xii
CHAPTER 1	1
INTRODUCTION	1
Languages in Thailand.....	1
A Personal Story to a Research Study	3
Research Questions.....	7
Researcher Assumptions.....	8
Overview of English Writing in Thailand	9
Justification of Research on Writer Identity of Thai Students.....	11
Significance of the Study	12
Organization of the Dissertation	12
CHAPTER 2.....	14
LITERATURE REVIEW	14
Conceptual Overview.....	14
Sociocultural Theory.....	14
Discourse in Sociocultural Context.....	15
Identity	17
Identity in Written Discourse.....	19
How has L2 Writer Identity from East/Southeast Asian Region been Studied?	26
Studies in ESL Contexts.....	27
Studies in EFL Contexts.....	30
Cultural Background of Thai EFL Students	34
Educational Background of Thai EFL Students	40
Chapter Summary	47
CHAPTER 3.....	48
METHODOLOGY	48
The Rationale for Qualitative Research Design.....	48
Rationale for the Phenomenological Approach	49
Researcher Positionality.....	51
The Research Site and Sample.....	52
The English Composition Writing Course.....	53
Research Participants	54
Participant 1: Adler	55
Participant 2: Bam.....	56

Participant 3: Cherry	57
Participant 4: Earth.....	58
Participant 5: Jupiter.....	58
Participant 6: Maximoff	59
Participant 7: Sloth.....	60
Participant 8: Spy	61
Participant 9: Vanessa.....	61
Data Collection	62
Methods for Data Analysis	66
Ethical Considerations	67
Issues of Trustworthiness.....	68
Limitation and Delimitation of the Study	70
Chapter Summary	70
CHAPTER 4.....	72
REPORTING ON EFL WRITER IDENTITY CONSTRUCTION	72
Initial Perceptions of Participants and Their Identities as Language Learners.....	73
Imagined Perceptions.....	73
Hosts.....	74
Knowledge Seekers.....	79
Exclusive Club Membership.....	81
Gaining Social Acceptance	81
Improving Social Mobility	83
Writer Identity Construction in an EFL Writing Classroom	88
Writer Identity Construction as Process.....	89
Metaphors for EFL Writer Identity	100
Duck	101
Black Sheep.....	104
Bird.....	107
Concluding of Thai EFL Writer Identity Construction.....	113
CHAPTER 5.....	114
IMPACT ON THAI CULTURE AND WRITER IDENTITY	114
Thai Semi-Collectivist Identity in EFL Writing	114
“I Can’t Write It Out from My Whole Point of View”	114
Creating Inclusivity through Indirect Writing Approach.....	116
I, You, We, and the Togetherness.....	118
Perceived Truths of the Collectivists	123
Balloon Ride Metaphor.....	126
Chapter Summary	127
CHAPTER 6.....	128
CONCLUSION.....	128
Summary of Research Findings	128
Scholarly Contribution.....	131

Pedagogical Implications	132
Future Research Direction	137
References.....	138
Appendix A: Informed Consent.....	151
Appendix B: Interview Guide.....	153
Appendix C: Participants' Written Sample	155
Cherry's Narrative Essay: The Experience that Change My Life	155
Earth's Narrative Essay: The Experience that Changed My Life.....	157
Earth's Expository Essay: The Course of Educational Failure in Thailand	158
Jupiter's Narrative Essay: The Experience that Changed My Life.....	159
Jupiter's Persuasive Essay: Does doing homework help students learn more?.....	160
Maximoff's Narrative Essay: Life Momentum.....	162
Maximoff's Persuasive Essay: Life Hacks Homework	163
Sloth's Expository Essay: The Causes of Crimes in Thailand (First Draft).....	165
Sloth's Expository Essay: The Causes of Crimes in Thailand (Final Draft)	167
Vanessa's Narrative Essay: Spooky Experience in My Life	169
Vanessa's Persuasive Essay: Should Abortion be Legal in Thailand?.....	170

LIST OF FIGURES

Figures

Figure 1 Discourse as Text, Interaction and Context.....	16
Figure 2 Discoursal Construction of Writer Identity	25
Figure 3 Data Collection Procedures	63
Figure 4 Researcher’s Artifact Sample	65
Figure 5 Earth’s Artifact of Writer Identity Development	90
Figure 6 Jupiter’s Artifact of Writer Identity Development	94
Figure 7 Vanessa’s Artifact of Writer Identity Development.....	97
Figure 8 Black Sheep Metaphor.....	104
Figure 9 Fledgling Metaphor	107
Figure 10 Sloth's Artifact of Writer Identity Construction	110
Figure 11 Balloon Ride Metaphor	126
Figure 12 Writer Identity Development.....	129

LIST OF TABLES

Tables

Table 1 An Interpersonal Model of Metadiscourse.....	23
Table 2 Contrasting Learning Strategies and Cultural Stereotypes	35
Table 3 List of Essay Writing Topics.....	54
Table 4 The Basic Information of the Participants	55
Table 5 Data Collections for Analysis	66
Table 6 EFL Writer Identity Construction	72
Table 7 Overview of the Participants' Metaphors	101

CHAPTER 1

INTRODUCTION

This dissertation is original research that reflects my perception in understanding how Thai students learn to write in the English language. To be explicit, I investigated the construction of writer identity in Thai undergraduate students and how Thai culture influences this account using the phenomenological qualitative research methodology. I begin this introduction chapter by providing a brief background of languages in Thailand and my personal narrative, which had taken me on this Ph.D. journey. Later, I provide my research questions, assumptions, justification, the significance of the study, and the organization of this dissertation at the end of this chapter.

Languages in Thailand

There is a legitimate sense that Thailand is a linguistically homogeneous country as Thai is the dominant language. I must also note here that western countries had never colonized Thailand during the colonial era. Therefore, standard Thai has maintained its position as the only national language and has reflected its citizens' unique identity since a Tai chieftain, Sri Intraditya, found the first kingdom in Sukhothai in the mid-13th century (Baker & Jarunthawatchai, 2017; Hayes, 2016; Library of Congress, 2007; Maneepetasut et al., 2012). According to the Basic Education Core Curriculum 2008, the Thai language is "a cultural treasure leading to the attainment of national unity and strengthening of Thai-ness in the Thai people's character" (Office of the Basic Education Commission, 2008, p. 42). Legitimately, standard Thai is an official language used as a communication tool to create a mutual understanding for most Thais. For this reason, schools offer standard Thai for every student starting early from kindergarten. However,

it is also important to note that standard Thai, in fact, functions as a second language (L2) for many Thais who are from different ethnic groups, e.g., Chinese, Burmese, Khmer, Mon, Malay, Lao, Vietnamese, Indians, and indigenous tribes (Kittasangka et al., 2010; Smalley, 1988).

As mentioned previously, Thailand consists of many ethnic groups that use different languages. Among the number of marginal languages and dialects, the three main regional languages include Kammüang in the north, Lao or Isan in the Northeast, and Paktay in the South (Maneepetasut et al., 2012). Thus, it is possible to assume that Thailand has conflicts due to language varieties like other countries such as India, Burma, or Malaysia. However, ethnic minorities have long been absorbed into Thai society and culture throughout history; their language varieties have merged into the Thai language and are considered variants of dialects rather than separate languages. This notion is similar to Smalley's claim on languages in Thailand that "every language has its place in the system and no language threatens the place of the national language" (Smalley, 1988, p. 253).

In addition to the standard Thai language, Thai students learn foreign languages, e.g., English, Chinese, French, Japanese, German, etc., at a certain level during their school years. The purpose of learning foreign languages is to "understand differences of languages and cultures, customs and traditions, thinking, society, economy, politics, and administration... and to access extensive bodies of knowledge of the world community" (Office of the Basic Education Commission, 2008, p. 252). Among all foreign languages, English is the only one mandated in the entire basic education core curriculum; therefore, it has been taught throughout the country, starting in 1999 (Office of the Basic Education

Commission, 2008). In essence, English is viewed as the language of advancement in Thailand due to its underlying ideology; specifically, being proficient in English for Thais is a privilege (Baker & Jarunthawatchai, 2017; Chamcharatsri, 2013; Hayes, 2008).

As Thai is the country's official language, Thai students perceive English language learning as challenging (Dueraman, 2012). The English language learning for many students falls into a matter of necessity rather than a language preference (Chamcharatsri, 2013; Masavisut et al., 1986). After years of learning the English language with much effort, students may still struggle to produce the oral language, let alone craft the language in written texts. I, too, struggled with English language learning early in my school years.

A Personal Story to a Research Study

I was born and raised in a small city, Uttaradit, in Northern Thailand. Although I am of mixed Chinese descent, Thai is the language I use in daily life. Growing up in the middle of a market neighborhood where there were many Chinese Thais, I had heard my grandparents talk to our neighbors with their "Chinese"—the code mixing and code switching between Thai and Chinese. As a child, I never got involved in their conversation. However, it was not difficult to guess their conversation; it was not that I understood Chinese but because they used more Thai. At home, my dad would mention a few words in Chinese every so often to surprise his children with his heritage language. Despite that, I could not understand a single Chinese word and never engaged in a Chinese conversation. At that time, Thai was the only spoken language I used at home and school. Later I started learning to recite and write Thai letters by the age of five. Here

in this context, I define myself as a Thai who speaks and is literate in Thai as my first language (L1).

Early Years of English Language Learning

English is the second language I learned in school, starting in the fifth grade. The English language classroom used a grammar-translation approach where a Thai-speaking English teacher stood in front of the class and explained a lesson to 30 to 40 students. The standard Thai language was the primary language of instruction that the teachers used to clarify English grammatical structures and translate English vocabulary. English was not my favorite subject since there was no authentic environment for language use in my community. To elaborate on what I mean by the authentic environment, I had never used English outside of the classroom, except when I occasionally received a phone call from my cousin who lived in England. Our English conversation ended as soon as we greeted each other because I could not relate to her conversation and was not confident in my Thai-English accent. Thus, my relationship with the English language was somewhat uncomfortable during the early years. My perception of English language learning was similar to many Thai students—viewing English as irrelevant living in my local community (Chamcharatsri, 2013; Dueraman, 2012).

Attitude Shifting

The English language started to get my attention during high school when teachers introduced me to student exchange programs. I remember teachers made special welcome back remarks to celebrate the success of those students who completed their journey abroad and returned home. Many exciting experiences with language learning that those students shared in the auditorium had inspired me because, as it seemed, they

had taken quite a significant leap in their language development. And apparently, they became fluent in English after about ten months of practical immersion in English-speaking countries.

In the eleventh grade, I applied to an exchange program, thinking that living in an English-speaking country, which I considered a sink-or-swim situation, would help me develop my language skills. The application process was not complicated; I took a test and interviewed in basic English conversation. My application was approved quickly, and my whole new experience started there. I spent almost a year living in the U.S., and by the end of the program, I was able to participate in daily conversation. Since then, I realized that I could use English as the language to bridge to connect me with the world and open more avenues for my future.

Learning to Write in College

When I returned home with a passion for advancing my English skills, I enrolled in the bachelor's degree program in English at Chiang Mai University in northern Thailand. The language teaching and learning in college were more intensive; teachers used English as a language of instruction more frequently than the Thai language. In fact, Thai was only used when needed for clarification. Yet, I enjoyed practicing speaking, listening, and reading in classes; academic English writing was a whole new chapter since I had never been explicitly taught how to write, even as an exchange student in the U.S.

Recalling my first writing assignment, I was quite reluctant to start writing. I tried to follow the instruction that an instructor gave me, then gathered information from classroom discussions. I jotted down ideas to outline an essay. I sorted out English terms

from paper dictionaries and slowly completed the assignment. It took me a whole week to write one 4-paragraph essay. Even so, I was not satisfied with my draft because I was unsure of my writing skills, nor could I recognize the errors I made. Yet, my classmates and I barely discussed our written assignments, not even commenting on the content organization. Finally, I submitted my work to the teacher—the only one to turn it in for comments and assessment.

During my second year in college, I remember the most nerve-racking and stressful experience I had was a monthly impromptu writing activity. My teacher gave a few writing topics to all students in the class to write within thirty minutes. This activity worsened my English writing attitude because I felt disheartened to write spontaneously, and I had no chance to revise my draft within the given time. Depressingly, this writing task created a setback in my writing which scored toward my final grade. The only positive impact I could think about was that it had helped me prepare for writing exams. At the time, English language writing was a bitter pill for me because I did not know, to be honest, how to become a better writer.

It took much effort and several years for me to learn and appreciate English writing. I began to understand it when I had a chance to write extensively while continuing my master's degree in teaching English as a foreign language. As I sat down to write during this time, I developed myself for who I am as a writer. I put my thoughts into words, reflected on experiences in sentences, and expressed stories in paragraphs. I captured my feelings and thoughts through my writing, and I sensed the authorship of the stories I wrote. I finally found my writing consists of my history, disposition, values, beliefs, position, and opinions presented through a text. As my writing goal changed, I no

longer wrote to meet the course requirements as in the early years but instead to develop stories that readers would enjoy.

Questions Raising

I became an English teacher at a local university in Northern Thailand shortly after my master's degree graduation. As an English writing teacher, I found challenges in methods of teaching English language writing because, on the one hand, the students came to my classroom having different background knowledge towards English language writing. In addition, they also had different expectations in learning to write in English. Through the experience of teaching in my classroom for some years, a few students stood out as I recalled reading their essays. I asked myself: what made those essays different from others, and what had caught my attention. As I sat down and pondered these questions, the answer was not complicated; those stories spoke to me. I admitted that my students' writing was not always easy to read. But as soon as I realized it, I was diving into their world: life on a farm, a carefree hill-tribe childhood, a passionate teacher, etc. My experiences as a writing teacher in Thailand have led me to essential questions about how these students learn to write in English. My research interests focus on the intersection between the writer identity construction of Thai students, accounting for their historical and sociocultural issues, and English language writing in English as Foreign Language (EFL) classrooms.

Research Questions

This study expands the understanding of writer identity, particularly Thai EFL students who bring to the class their Thai cultural identity and different literacy backgrounds, which remains generally unstudied in previous scholarship. The purpose of

this phenomenological study is to investigate the construction of writer identity in Thai undergraduate students learning to write in EFL classrooms and to explore the impact of Thai culture on the development of their writer identities. This research may empower English writing teachers to effectively support students by raising awareness of writer identity and culturally responsive pedagogy in L2 writing classrooms. The guided questions of this research are as follows:

1. How do Thai undergraduate students construct their writer identities over a semester in an English composition writing course?
2. How does Thai culture play a role in constructing Thai undergraduate students' writer identities in their English writing?

Researcher Assumptions

Prior to this research study, three assumptions had arisen. First, I believe that social and cultural conditions set Thai students for how they construct their English writer identities in the Thai context. This assumption is based upon my own professional observation of the students and the existing literature on L2 writer identity (Burgess & Ivanič, 2010; Chamcharatsri, 2009; Ivanič, 1998; Jwa, 2018; Matsuda, 2001; Matsuda & Tardy, 2007; McKinley, 2017; Shen, 1989; Tardy, 2012), which I expound on in Chapter Two. Second, based on my experiences as a L2 writer in both ESL and EFL contexts, I believe that historical experiences assist in the construction of writer identities. Finally, I believe that it is essential to explore Thai students' lived experiences to understand how Thai students become English writers. According to Bloomberg and Volpe (2019), the pure meaning of a phenomenon can only be understood by the person who has experienced it. While I have no empirical evidence to substantiate these claims besides

my personal experiences and relevant literature, I must state these assumptions clearly and from the outset so that my researcher positionality is transparent.

Overview of English Writing in Thailand

English writing instructions in Thailand often focus on a comprehensive grammar approach (Chamcharatsri, 2010; Srichanyachon, 2011, 2012). The two main reasons are to help students recognize linguistic differences between L1 and L2 and to help students meet the standard requirements of high stakes testing.

Since early year, teachers in Thailand have tried to highlight linguistic differences between Thai and English because they are totally different language roots.

Prasithrathsint (2000) explained, for example, a word meaning ‘good’ [dii] in the Thai language can occur in the same syntactical environment as a word meaning ‘speak’ [phûut] because adjectives in the Thai language act virtually the same as verbs in main syntactic environments. As in a Thai sentence, เขาคือ [khaw dii] ‘(s)he good’ appears in the same syntactical structure as in เขาพูดภาษาจีน [khaw phûut pasaa-ciin] ‘(s)he speak Chinese’ (Prasithrathsint, 2000, pp. 254–255).

Other research studies revealed at least 16 categories of the Thai language interference in English writing of Thai students, including verb tense, word choice, sentence structure, article, preposition, modal/auxiliary, singular/plural form, fragment, verb form, pronoun, run-on sentence, infinitive/gerund, transition, subject-verb agreement, parallel structure, and comparison structure (Sermsook et al., 2017; Suvarnamani, 2017; Watcharapunyawong & Usaha, 2013). Some common mistakes that the language teachers may find in the English writing of Thai students mentioned in Suvarnamani (2017) are, for example:

- Every time I **saw** [sic] her she always smile.
- She *is* good-looking woman when she was a **teenage** [sic].
- She (/) never angry me when I do something wrong.
- I talk to her (/) everything. (Suvarnamani, 2017, pp. 250–255)

Researchers noted both linguistic differences between the two languages and negative transfer to be a cause of concern for English writing instruction in Thailand (Sermsook et al., 2017; Watcharapunyawong & Usaha, 2013). According to Boonyarattanasoontorn (2017) and Padgate (2008), grammatical competencies indicate the level of writing difficulties (Boonyarattanasoontorn, 2017; Padgate, 2008). Meaning, students with lower grammatical proficiency find it more challenging to compose in English. Many students, as a result, perceive grammar as a critical aspect of English language writing (Padgate, 2008; Srichanyachon, 2012) while leaving rhetorical and literary elements out of the writing focus.

Another reason for taking a comprehensive grammar-translation approach to English language instruction has to do with the test-based process throughout the educational system (Baker & Jarunthawatchai, 2017). In Grades 6, 9, and 12, students are required to take the Ordinary National Education Test (O-Net) to assess their academic proficiency. Undergraduate students are required to pass a Test of English for International Communication (TOEIC) upon their graduation. Although it is not a requirement for students from every academic field, many students, such as pre-service teachers, nursing students, engineering students, etc., need to obtain certain TOEIC scores to secure their jobs. Many others who decide to pursue graduate degrees need to take Test of English as a Foreign Language (TOEFL), International English Language

Testing System (IELTS), or its equivalency such as Chulalongkorn University Test of English Proficiency (CU-TEP) or Thammasat University General English Test (TU-GET) in addition to other admission requirements.

Due to these high-stakes tests, language teachers attempt to help students meet standard requirements by providing test preparation and grammatical focus instructions more than any other English language learning aspects. Next section, I justified research on writer identity in Thailand.

Justification of Research on Writer Identity of Thai Students

An understanding of the differences between languages and a comprehensive grammar approach may not be sufficient for English language writing. This is because, according to Ivanič (1998), writers bring their life histories to the act of writing as she noted, “each word we write represents an encounter, possibly a struggle, between our multiple past experiences and the demands of a new context...writing implicates every fibre of the writer’s multifaceted being” (p. 181).

Many scholars have relied on Ivanič’s theoretical concept and examined the writer identity construction of L2 students focusing on different aspects (Chamcharatsri, 2009; Lee, 2017; Li & Deng, 2019; Liu & Deng, 2019). Some other studies combined Ivanič with other linguistic approaches (Burke, 2010; Juliaty, 2019; Jwa, 2018; McKinley, 2017; Ouellette, 2008; Wang, 2015) or drew from other concepts that are relevant to the study of identity (Fernsten, 2008; Getkham, 2016; Zhao, 2019). Among the relevant studies on L2 writer identity I had reviewed, I was uncertain how Thai EFL students construct their writer identities when writing in English. To the best of my

knowledge, only one relevant study by Getkham (2016) explored writer identity focusing on the authorial stance of Thai doctoral students in American universities.

Building on Ivanič argument and a gap in previous literature, I see the benefits in exploring writer identity construction to better understand all aspects that influence Thai EFL students to become English writers. I also see that this present research study can contribute to English language teaching and learning in Thailand.

Significance of the Study

Due to the dominant forms of sociocultural capital and English language writing in Thai contexts, researchers and educators know very little about Thai students' writer identity construction in EFL classrooms. By researching the topic, this study aims to expand the understanding of Thai EFL writer identity construction and to reveal how Thai culture takes part in this account. Second, this study may empower Thai teachers to reconsider English writing instruction and gain new insights into developing students' writer identities. Finally, the research findings describing lived experiences of student writers may essentially raise awareness of culturally responsive pedagogy for language writing instructors.

Organization of the Dissertation

This dissertation consists of five chapters. Chapter One introduces the study's basic components, including background and contexts of languages in Thailand, the researcher's personal story to a research study, research questions, justification, and the significance of the study. Chapter Two presents the conceptual and theoretical frameworks, a relevant literature review on L2 writer identity, and Thai students' background in culture, language, and writing education. Chapter Three provides the

research methodology, including the research design, research methods, tools, and data analysis procedures. Chapter Four and Chapter Five present empirical data and analysis in answering the two research questions. Chapter Six discusses the summary of research findings, pedagogical implications, and future research direction.

CHAPTER 2

LITERATURE REVIEW

In this phenomenology study, I attempted to understand how Thai students construct their writer identities in EFL classrooms and how Thai culture impacts their development. In this chapter, I reviewed related literature on the topic, focusing on three major literature bodies: (a) sociocultural theory, (b) identity in written discourse, and (c) the cultural and educational background of Thai EFL writers. In the following sections, I discuss each body of literature respectively.

Conceptual Overview

Sociocultural Theory

One of the most influential theories in psychological development grew from the work of Lev Vygotsky. Taking the sociocultural perspective, Vygotsky stresses social and cultural impacts on human mental development (Vygotsky, 1978). He described the environment in which individuals grow up and live would shape how they think and what they think through the process called “mediated activities” (Vygotsky, 1978, p. 54). In this mediated process where a pure form of thinking and language are united, each individual internalizes and makes meaning of the world around them (John-Steiner & Mahn, 1996). They then construe, understand, and make sense of life events concerning social relationships to the self and then later choose to interact in particular ways. In this respect, Vygotsky placed a strong emphasis on language developed in sociocultural contexts to play a significant role in shaping each individual's thoughts and connections to the outside world (John-Steiner & Mahn, 1996).

Vygotsky (1978) developed at least three main concepts to explain human mental development, including (a) the inner speech: the pure meaning connected with words, (b) the children's play: the imaginary situation to help children develop new skills, and (c) the Zone of Proximal Development (ZPD) which is one of the most important applications of the theory in education. The ZPD describes an area where the most sensitive instruction or guidance should be given to a child to develop skills (higher mental functions) and later to use independently. Building on this concept, Wood, Bruner, and Ross (1976) introduced the term scaffolding to explain the process that children start to learn new skills with the assistance of knowledgeable others, i.e., parents, teachers, or caretakers. Based on these human mental development concepts, many researchers have long employed this sociocultural perspective to understand complex learning and cognition phenomena.

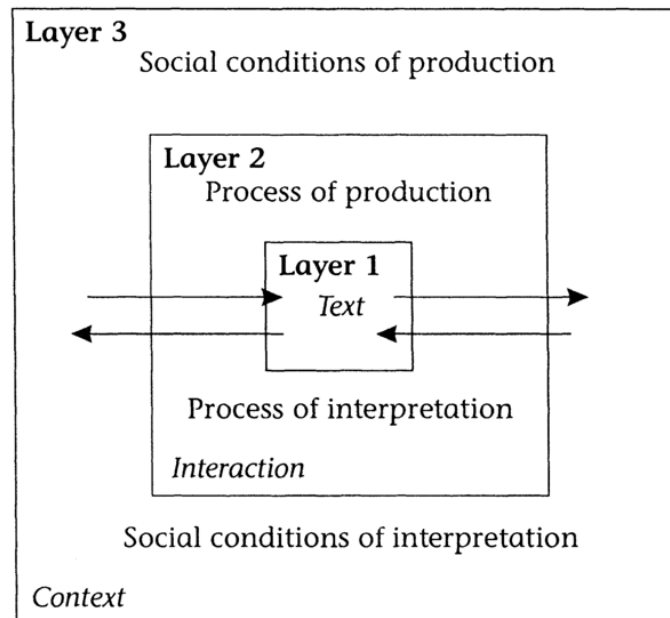
Discourse in Sociocultural Context

Vygotsky developed his theories starting around the 1920s to 1930s. He died at the age of 38 and left his theories incomplete. Fairclough (1989) took up Bakhtin and Vygotsky's ideas and added more to describe the relationship between discourse and sociocultural context. His contributions underlined the impact of social and cultural context on shaping discourse production, discourse interpretation, and the text's characteristics. Figure 1 illustrates Fairclough's framework by Ivanič in her book: *Discourse and Identity* (1998).

The diagram shows how a text (written or spoken), positioned in the inner layer, is embedded in production and interpretation processes. These processes incorporate the mental, social, and physical processes, practices and procedures involved in creating the

Figure 1

Discourse as Text, Interaction and Context (Ivanič, 1998, p. 41)



text. Therefore, the discourse communication between writer and reader, or speaker and listener, occurs by connecting “the wider social context to the words producing in the head of the [text producer]” (Ivanič, 1998, p. 42).

However, Fairclough (1989) emphasized the principal feature referring to the diagram's outer layer (Figure 1). It set out possibilities of constant interaction of the interlocutors concerning specific social conditions of discourse production and interpretation. According to Ivanič (1998), these conditions refer to “systems of values, beliefs, practices, norms, conventions, and relations of power which have been shaped by the socio-political history of a nation or an institution” (p. 42). In this connection, she added arrows into the original diagram to illustrate the sociocultural forces in producing the text. This is how Ivanič explained it:

inward-pointing arrows represent the way in which the cultural context with its competing values and ideologies and its shifting relation of power affect texts indirectly through the heads of participants in specific linguistic interaction. ... The outward-pointing arrows represent the way in which every linguistic act contributes to the future life of the competing ideologies in the cultural context, by reproducing or opposing them, in this way participating in the ongoing process of social change. (Ivanič, 1998, p. 43)

In conclusion, Fairclough (1989) and Ivanič (1998) revealed how language is socially constructed. The diagram (Figure 1) relates social construction to social interaction. In other words, it relates an individual's text to others, and hence it provides a framework for connecting discourse as socially constructed to identity formation.

Identity

Research from sociology and psychology defined the concept of identity in a variety of ways. Put simply, the term *identity* is “how we define ourselves, how others define us, and how we represent ourselves to others” in social relation networks (Ouellette, 2008, p. 259). From this definition, it is vital to review identity theory concerning sociocultural context.

Identity is a term which, according to Gee (2000) used as an analytic lens to recognize one as “a certain ‘kind of person’ in a given context” (p.99). Four perspectives constructing a person's identity include the nature perspective (or N-Identities), the institutional perspective (or I-Identities), the discursive perspective (or D-Identities), and the affinity perspective (or A-Identities). He further described, first, the N-identity as part of a person's identity that has to do with the power of nature, such as the human race,

skin color, or genders. Second, the I-Identities is a particular position in which laws, traditions, or social rules allow the authorities to set a position within an institution, such as being a professor, a teacher, a student, etc. The third perspective, D-identity, looks at individuals concerning their characteristics or charisma. This specific perspective is more of “rational individuals” than natural force or an institution (Gee, 2000, p. 100). Lastly, A-identity builds upon shared experiences as part of an “affinity group” (Gee, 2000, p.105) that the person has chosen but is not forced to participate in distinctive practices. To illustrate, one can be considered a little monster when a person affiliates oneself with the Lady Gaga fan group. Gee explains this further by stating, “while I could force someone to engage in specific practices, I really cannot coerce anyone into seeing the particular experiences connected to those practices as constitutive of the kind of person they are” (2000, p. 106).

Drawing on his definition and different aspects of identity construction, Gee (2005) introduced discourse analysis as a way to gain insight into how language enacts social and cultural perspectives and identities. He also applied the theory and method in his research studies (Gee et al., 2001; Gee & Crawford, 1998) and demonstrate how individuals from different social classes in the United States use language to form themselves as different “kind of people” (Gee et al., 2001, p. 175). Three discourse analysis tools that the researchers used included (a) the I-statements: use of the first-person pronoun directly as ‘I’; (b) motifs appear through each interview and what themes they subserve; (c) narrative analysis that uncover “how the [participants] ‘make deep sense’ of the world and themselves” (Gee et al., 2001, p. 177). Their research findings, in

the end, informed teachers of social processes, how the students constructed their identities, and how to further support them for better futures.

Other researchers and educators built on Gee's theories and explored identity development of people from different discourses, i.e., fifth-grade African-American students in science literacy (Brown et al., 2005); pre-service science teachers (Luehmann, 2007); high school students in social studies (Beck, 2013); second language learners in computer-mediated communication in Russia (Klimanova & Dembovskaia, 2013), all of which entirely revealed environmental impacts on the identity development of the participants. Other linguists, however, approached the construction of identity in academic written discourse using different frameworks and tools to investigate lexical-grammatical, rhetorical resources, etc. I reviewed research studies on writer identity construction in the following section.

Identity in Written Discourse

Previous research on academic written discourse has revealed the intersecting between writing as a way of knowing and writer identity construction (Park, 2013). Several studies in the field discussed writer identity using four key terms (stance, voice, self, and identity), sometimes interchangeably, based on research purposes. Li and Deng (2019) gave a helpful analysis of each term to elaborate on their interrelationship. They summarized, "stance focuses on textual use of language and is linguistically based. Voice concerns a larger discursal use of language and is socio-linguistically based. Self and identity go beyond the linguistic domain and are socio-psychologically based and socio-culturally based" (Li & Deng, 2019, p. 328). Next, I discussed the notion of writer identity and research studies from the mid 20th to 21st centuries.

In the Mid 20th Century

To begin with, the traditional notion of writer identity emerged early in the mid-1960s as the unique individual quality presented through self-expression in a text or *voice* (Coles, 1988; Elbow, 1968; Macrorie, 1970; Stewart, 1969) while emphasizing a strong association with the ideology of individualism in other respects (Ramanathan & Atkinson, 1999). This concept started to get attention among North American writing teachers with their goal of helping students conform to the native-speaker norms on the one hand (Matsuda, 2015) and on the other hands developing linguistic behavior such as “clear, overt, expressive, and even assertive and demonstrative” (Ramanathan & Atkinson, 1999, p. 48). In this regard, writer identity and language learning were then discussed and assessed in line with the presence or absence of the sense of the individual authentic voice (Voloshinov, 1973). However, this view of voice had become problematic when applied to students who come into class with different social and cultural backgrounds.

Giving Shen’s (1989) writing experiences in the U.S as an example, she noted: “the rules of English composition encapsulate values that are absent in, or sometimes contradictory to, the values of other societies [China, in her case]” (p. 460). She provided an explicit example of the collectivist values in presenting her voice using the word ‘we’ instead of ‘I’ as opposed to the values of individualism. For this reason, she reflected on constructing her English writer identity by “getting out of my old identity, the timid, humble, modest Chinese ‘I’ and creeping into my new identity, the confident, assertive, and aggressive English ‘I’ (p. 462). Another confronting factor in her English writer identity formation connects with her Chinese cultural thought pattern that allows for the

creation of the readers to interpret meanings (Shen, 1989). In this sense of being a Chinese writer, she must state how, why, and when a composition is composed to build on the content before gradually delivering the essence later.

For these reasons, Shen battled with the whole system of her previous ideological and logical identities while constructing the new ones as she imagined, “slipping into a new skin” (Shen, 1989, p. 465) to form another English writer identity. Her L2 writing experiences have long been in academic discussion. Based on google scholar, 489 authors cited her work since she published the article in 1989.

Late 20th to 21st Century

The writer identity concept has changed continuously due to a growing body of literature from the late 20th to the 21st century. In light of the social constructivist view, writer identity is not necessarily tied to the ideology of individualism but constructed and negotiated through discourse practices. Researchers explained that writer identity exists in the interaction between writers and readers, mediated by the text (Hyland, 2012a; Matsuda, 2001, 2015; Matsuda & Tardy, 2007).

Stance and Voice. Although the writer's positions, as mentioned in Shen (1989), are inextricably tied to the identity construction regarding *stance* and *voice*. Discourse linguists (Hyland, 2002, 2012b; Hyland & Guinda, 2012; Matsuda, 2001, 2015; Matsuda & Tardy, 2007; Tardy, 2012) placed their focus on investigating elements of writing to understand writer identity from different sociocultural backgrounds. To be specific, they have used corpus, rating scales or rubrics, and all of which can be quantified to examine the issue.

Hyland (2012b), for instance, made a distinction in the linguistic means of realization. He posited that stance addresses “a writer’s rhetorically expressed attitude to the propositions in a text and voice [refers to] his or her attitude to a given community” (p.134). According to Hyland (2012b), his stance framework includes three main components: evidentiality, affect, and presence. Evidentiality refers to the writer’s expressed commitment to the reliability of the propositions he or she presents. Affect involves a broad range of personal and professional attitudes towards what is said. Presence refers to the degree to which a writer places himself/herself in a text. For Hyland, a writer’s stance appears in linguistic choices such as hedges, boosters, and attitude markers in expressing personal judgments. Voice, on the other hands, concerns the manipulation of discoursal features as the way writers structure arguments, negotiate claims, refer to literature, criticize prior work, and all that readers recognize writers as legitimate and authoritative such as the use of first-person pronouns (Hyland, 2002, 2012a).

In addition, Hyland (2005, 2010, 2019) proposed a model of metadiscourse for identifying and coding rhetorical features based on his assumption that “[those] features can be understood and seen as meaningful only in the contexts where they occur” (2019, p. 43). Therefore, metadiscourse analysis can reveal the extent to which discourse structure in ways that is particular to a group of users. His model recognizes two dimensions of interaction: the interactive and the interactional dimensions. The interactive dimension concerns the writers’ awareness of an expected audience—how they seek to accommodate the readers’ knowledge, interests, rhetorical expectations, and processing abilities. On the other hand, the interactional dimensions concern the ways

writers interact with their text message by making explicit views and allowing readers to respond to the text (Hyland, 2019). Metadiscourse here reveals how the writers construct the text interpersonally with their readers. Table 1 shows different rhetorical features use for the analysis.

Table 1

An Interpersonal Model of Metadiscourse (Hyland, 2019, p.58)

Category	Function	Examples
Interactive	Help to guide the reader through the text	Recourses
Transition	express relations between main clauses	in addition; but; thus; and
Frame markers	refer to discourse acts, sequences, or stages	finally; to conclude; my purpose is
Endophoric markers	refer to information in other parts of the text	note above; see Fig; in section 2
Evidentials	refer to information from other texts	according to X; Z states
Code glosses	elaborate propositional meanings	namely; e.g.; such as; in other words
Interactional	Involve the reader in the text	Resources
Hedges	withhold commitment and open dialogue	might; perhaps; possible; about
Boosters	emphasize certainty or close dialogue	in fact; definitely; it is clear that
Attitude markers	express writer’s attitude to proposition	unfortunately; I agree; surprisingly
Self-mentions	explicit reference to author(s)	I; we; my; me; our
Engagement markers	explicitly build relationship with reader	consider; note; you can see that

In addition, Matsuda added that voice could be an academic writing element both from the writer’s and reader’s perspectives. He defined voice or discursively constructed identity in written discourse as “the amalgamative effect of the use of discursive and non-discursive features that language users choose, deliberately or otherwise, from socially available yet ever-changing repertoire” (Matsuda, 2015, p. 144). Furthermore, Tardy

(2012) developed the dialogic view of voice that highlights the interaction between writer and readers regarding the co-construction of voice. She argued that the study of voice must take into account readers' impression rather than solely the writer's intention or textual features, and theories of voice must also distinguish between authors' intentions or appearances of their voice and reader's construction of authors' voices (Tardy, 2012).

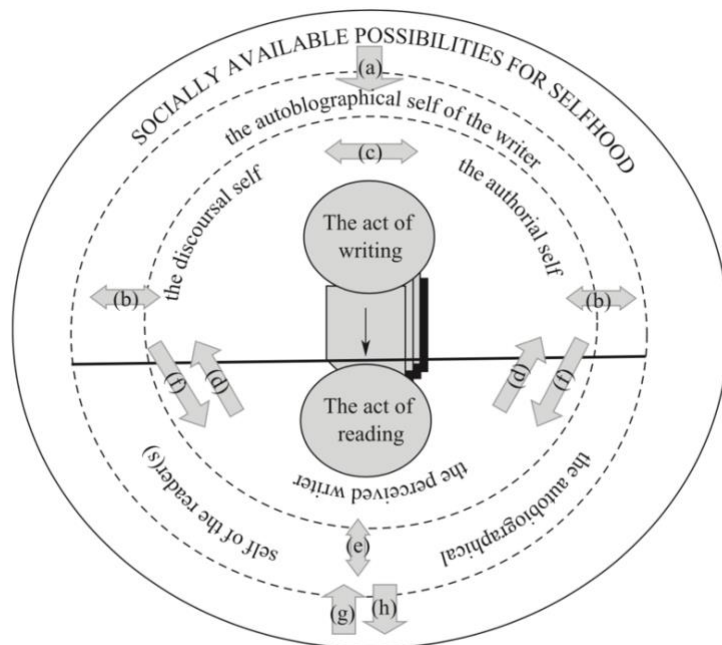
Self and Identity. Drawing on a social constructionist view, Ivanič posited that identity is “not socially determined but socially constructed” (Ivanič, 1998, p. 12) and it is necessary to examine “how the self is implicated moment by moment” concerning “power” and “power struggle” in the process of identity construction (Ivanič, 1998, p. 13). Ivanič further provided her theoretical framework and proposed three key aspects of the discursive construction of identity in the act of writing, as she called: *autobiographical self, discursive self, and authorial self* (Ivanič, 1998).

Autobiographical self represents how writers project their identities in real life or the sense of whom writers bring with them to the act of writing. This identity is shaped by “prior social and discourse history, ...associated with a writer's sense of their roots, of where they are coming from, and ...is in itself socially constructed and constantly changing” through lived experience (Ivanič, 1998, p. 24). Discursive self is an image of the writer that emerges in a specific text or the representation of the self, the view of the world, the values and beliefs that writers construct through their writing practices as well as their choices of wording and other semiotic means of communication in the social context. Authorial self or self as the author is the presence writers construct for themselves as the author of the text or the extent to which writers want to appear authoritative.

To these three, Ivanič added another aspect of writer identity, *possibilities for selfhood*, which are available to writers in the social context of writing and put constraints on who a person can be. Therefore, it relates to ethnolinguistic identity, cultural identity, disciplinary identity, academic identity, and the identity of a particular genre and discourse community. Ivanič provided a theoretical basis and a case-study-based investigation with eight mature students' discorsal construction of identity in academic writing. She argued that "writing is an act of identity in which writers align themselves with interests, values, beliefs, practices and power relations through their discourse choices" (1998, p. 109). Figure 2 shows different aspects and relationships of writer identity in socially available possibilities for selfhood.

Figure 2

Discorsal Construction of Writer Identity (Burgess & Ivanič, 2010, p. 235)



Building on this dynamic construction of the self and selves at different levels, Burgess and Ivanič (2010) constituted the change from viewing identity as an individual

construct to the self and society's co-construction. They explained in addition to the act of reading; readers read not only the subject matter in writing but also the impression of the writer at the same time. Meaning, the readers will likely take on this particular impression of the writer, *the perceived writer*, as a long-term writer identity. Therefore, the researchers (Burgess & Ivanič, 2010) added to the original framework the perceived writer as another aspect to consider the discursal construction of writer identity.

Drew from a social constructionist view, Ivanič posited that identity is “not socially determined but socially constructed” (Ivanič, 1998, p. 12). She suggested that scholars examine “how the self is implicated moment by moment” not on “in power” but also “in power struggle” in the process of identity construction (p. 13).

How has L2 Writer Identity from East/Southeast Asian Region been Studied?

A wide range of research studies on identity includes personal identity, ethnic identity, learner identity, teacher identity, social and cultural identities, gender identity, etc. This section of the literature review, however, focuses on identity in written discourse. To be specific, I reviewed research studies on L2 writer identity from the east/southeast Asian region. Many scholars have relied on Ivanič’s theoretical framework to examine the writer identity construction of L2 students focusing on different perspectives (Chamcharatsri, 2009; Lee, 2017; Li & Deng, 2019; Liu & Deng, 2019). Some other studies combined Ivanič with other conceptual frameworks (Burke, 2010; Juliaty, 2019; Jwa, 2018; McKinley, 2017; Ouellette, 2008; Wang, 2015) or drew from other concepts that are relevant to the study of identity (Fernsten, 2008; Getkham, 2016; Zhao, 2019). I discussed these research studies from ESL and EFL contexts, respectively.

Studies in ESL Contexts

Ouellette (2008) employed critical discourse analysis in exploring identity-related issues in the textual borrowing practices of an ethnic Chinese writer. In this study, the researcher focused on the case of an L2 student from Taiwan who attended a U.S. university and enrolled in an ESL composition course. Considering the student's response to her plagiarism practices in her writing, the researcher chose her essay drafts as the central unit of analysis. Then, the researcher adopted Ivanič's (1994, 1997, 1998) "aspects of writer identity" and Hyland's (1999, 2005) notion of "stance" and "engagement" as a framework to understand how her choices construct identity in and through discourse. The researcher also included the students' journal reflections to explore different aspects of identity that shape her discourse choices.

Fernsten (2008) used critical discourse analysis and ethnographic approach to examine power relations and embedded ideologies that shape how a Korean L2 student in a U.S. university comes to understand who she is as a writer, based on Gee's (2000) identity definition. Unlike the participant in Ouellette's (2008) study who had less experience living in ESL contexts, the participant in this study had more exposure to the English language as she emigrated and attended U.S. schools since kindergarten. The researcher used Fairclough's (2003) method of critical discourse analysis to first examine the writer identity prompt in which the student responds to the question "who am I as a writer." Second, the researcher included in her data analysis the student's weekly reflections on assigned reading which she reflected her understanding of or feeling about authors. Third, the researcher closely analyzed the student's discourse at a conference to discover the ideologies embedded in her language.

Chamcharatsri (2009) based his study on Ivanič (1998) by focusing specifically on autobiographical self to examine L2 writer identity construction in an American university's academic setting. He gathered research data of five first-year students from Taiwan and Japan from the two writing assignments: a poetry book and an autoethnography paper. The researcher also conducted classroom observation and interviewed each participant. After his qualitative analysis, he found that the students dealt with their authoritative voice and the use of pronoun reference to construct their identities. Moreover, he argued that the self-reassurance process helps the students to foster their writing stances.

Burke's (2010) study grounded in social constructionism and discourse theory using Ivanič (1998) and Hyland (2004, 2005) as a framework. This qualitative case study aimed to understand how Korean students construct their writer identities in the U.S. academic discourse community by determining the use of metadiscoursal features and the extent to which their L1 writing practice and the current L2 writing practices impacted their identity development. The researcher collected two interviews, three academic papers, process logs, and a map of social influences from each student. The findings suggested (a) L1 writing practices, (b) privileged academic discourse, (c) marginalized ESL social and linguistic identities, (d) resistance, and (e) blogging impact the students' writer identity construction.

Lee (2017) employed a case study to investigate emerging L2 writer identities in three Korean students' narrative and argumentative essays in the U.S. university. The researcher collected data in a first-year composition classroom for eight weeks. Based on Ivanič's (1998) framework, the data collection procedure started with each participant's

first interview to capture the participants' life history as L2 learners. The researcher conducted the second and third interviews during the narrative and argumentative writing tasks to investigate the participants' perception of self as L2 writers and their sense of writer identity. Then, the researcher collected the first draft of two writing tasks from each participant and analyzed them according to Ivanič's (1998) approach to systemic functional linguistics. The researcher used this data analysis for the fourth interview to confirm the participants' use of specific linguistic forms and to identify discursive self in a particular context of their writings. Throughout the 8-week research period, the researcher observed the classroom, made up field-notes, and used the observation data to confirm her interpretation of the interviews and textual analysis.

Getkham (2016) investigated writer identity focusing on the authorial stand of Thai doctoral students from different universities in the U.S. The researcher collected 36 doctoral dissertations focusing on their introduction and discussion sections and used the program called 'AntConc' to detect the use of linguistic devices based on Hyland's (2005) framework. The results of this quantitative corpus-based study show a significantly high number in the use of hedges. The researcher stated the reason for this is due to Thai cultural influence. However, empirical evidence from a qualitative study could strengthen this research result of the L2 writer identity of Thai students.

Jwa (2018) employed a case study in the context of U.S. college writing to investigate the process of voice construction of a novice L2 writer from Korea. Drawing on the argument that voice is co-constructed (Burgess & Ivanič, 2010; Ivanič, 1998; Matsuda, 2001; Matsuda & Tardy, 2007; Tardy, 2012), the researcher made a comparison between the voice the L2 writer intended to project and the voice constructed by the two

readers. The data collection included four interviews. The researcher conducted an initial interview with the participant focusing on identifying how she positioned herself to project her desired identity and the discursive features she used. Before conducting semi-structured interviews with the two readers, the researcher asked them to build impressions and images of the student from their readings of the student's paper and identify the specific discursive features that informed the writer identities they perceived. After transcribing the three interviews, the researcher assigned codes to discursive features relating directly to the construction of writer identity included lexical choice, sentence structure, paragraph organization, and context details. After analyzing the interview transcripts and the student's paper, the researcher conducted a follow-up interview with the student writer to delve into the discrepancies between the writer's intention for her voice and how the readers perceived her voice to clarify the reasons for the inconsistencies.

Studies in EFL Contexts

Wang (2015) employed a mixed-methods triangulation design to study the formative influence of voice on the argumentative writing performance and voice development in terms of first-person pronoun use in the revision process of L2 students in China. The researcher collected 210 drafts from 70 student writers from a semester-long intermediate English writing course for quantitative data analysis. In that writing assignment, the students were assigned to write on the topic: "it is better to make a wrong decision than no decision at all" and develop multiple drafts in their portfolio. Two experienced raters scored all the drafts holistically using the same standard rubric. Also, first-person pronoun use in students' writings was studied by tagging, classifying, and

counting them based on four typologies of identities: the representative, the guide, the writer, and the opinion-holder (Ivanič, 1998; Tang & John, 1999). The researcher determined the differences in first-person pronoun use between the multiple drafts in the writing process and the Chinese student's essays and 30 American students' essays using t-test and ANOVA. For qualitative data, the researcher conducted follow-up interviews with the raters and three students to supplement the research results' interpretation.

McKinley (2017) utilized a case study approach to investigate the influences on Japanese students' construction of writer identity. His research study focused on different selves the students projected in their English writing and how their learning experiences shaped those selves in an academic writing course. The main data analysis involved two frameworks: Clark and Ivanič's (1997) 'possibilities of selfhood' and White's (2015) outline of appraisal theory, to analyze linguistic features and a particular self and selves in making specific language choices. The researcher used classroom observations and interviews from both teachers and students to support the textual analysis.

Li and Deng (2019) analyzed a Chinese student's identity construction from personal statements she wrote in English for different programs over three years. The researchers compared her discursual characteristics across the four personal statements in terms of language choices and rhetorical choices. For the analysis of language choices, the researchers focused on the words that indicated the authorial self (i.e., self-mention and name-dropping) and remarks that exhibited the discursual self (i.e., words that the student used to present the desired image explicitly). For the analysis of rhetorical choices, the researchers aimed attention at the narrative that brings the student writer's autobiographical self into the texts and other explicit parts that showed her preferred

aspects of discursial self. The researchers conducted five interviews accordingly after the student wrote and edited each draft, then transcribed and analyzed as a compliment to their textual discourse analysis.

Another study (Liu & Deng, 2019) explored the interaction between identity construction and citation practices in MA thesis writing based on Burgess and Ivanič's (2010) framework. Here, the researchers defined identity as the specific realization of self at different levels; selfhood, the autobiographical self, the discursial self, and the authorial self. Ten master students of English linguistics and applied linguistics from a university in China participated in the study. Researchers collected the students' first drafts, revised drafts, and final versions and kept them as separate files for textual analysis. The researchers coded textual data according to use, language, and documentary type. Besides, they conducted two semi-structured interviews in Chinese, focusing the first interview on the process of first draft writing, citation selection, and student's perceptions of citations, and the second interview on the reasons for citation revision and perceptions of citations.

Zhao (2019) conducted a quantitative study in response to Tardy's (2012) call for research on the impact of the extra-textual identity on voice construction. This study specifically examined the extent to which key writer background variables—age, gender, cultural background, and level of exposure to the English language and culture— influence L2 writers' voice construction. The researcher employed a theoretical conception based on Hyland's textual-oriented theorization of voice. The research then investigated voice in 212 argumentative essays written in response to TOEFL writing tasks. Although this dataset revealed a mix of Indo-European with non-Indo-European L1

background, half of these writers had Japanese, Korean, Chinese, and other East Asian language backgrounds. Five trained Ph.D. candidates at an American university rated the writing samples using the developed rubric to measure three different views of voice. The researcher ensured that each writing sample received double ratings and used the average score of the two ratings in statistical analysis.

Juliaty (2019) explored the academic identity of eight novice English writers from Indonesia. The researcher gathered data by compiling (a) two writing assignments (persuasive and argumentative essays) from each student, (b) an autobiography journal reflecting their L2 learning and L2 writing experiences, and (c) a semi-structured interview with each student. For the analysis of the student discourses, the researcher coded all interview transcriptions and the students' journals based on the recurring themes of Ivanič's (1998) concept of writer identity, namely autobiographical self, discursal self, and authorial self. For textual analysis, the researcher coded the students' essays based on the metadiscourse model (Hyland, 2010). The researcher interpreted the analysis results to conclude the portrayal of the student's academic identity.

The research mentioned above explored L2 writer identity in the ESL and EFL contexts; they discussed their findings focusing on different research purposes. However, they do have commonalities. First, they claimed that power relations and embedded ideologies had shaped the student's perception of themselves as a writer. Second, they argued that L2 writers develop their identity by negotiating between the two repertoires (L1 and L2) and aligning themselves with the conventions, values, or beliefs of the relevant academic community. Finally, they agreed that writer identity is socially situated as it involved the writer-reader interaction or the reader's perceived writer(s).

Among the relevant studies on L2 writer identity I have reviewed, we know very little about how Thai students construct their writer identities when writing in EFL classrooms. To the best of my knowledge, only one study (Getkham, 2016) explored writer identity focusing on Thai doctoral students' authorial stance in American universities. Therefore, I intend to expand the understanding of Thai EFL writer identity construction and reveal how Thai culture plays a role in their development. Next, I looked into Thai cultural background as it may alter their writer identity construction.

Cultural Background of Thai EFL Students

It is significant to explore Thai cultural background to understand Thai EFL students' worldview and cultural identity. I started this section by reviewing the historical and cultural environment; then, I moved to discuss Thai people's characteristics and communication style concerning hierarchical structure and collectivism. This literature body may explain the students' preferred social practices that may later influence their writer identity construction.

From History to Cultural Identity

Thailand, one of the oldest nations among many others, has a long history dating back to the mid-13th century when the Thai chieftains established the first kingdom, Sukhothai. Regarding its origin, the Thai is one of the largest ethnic populations of the so-called Tai people who migrated from Guangdong, Guangxi, and Yunnan to settled along river basins of Southwestern China and mainland Southeast Asia (Maneepetasut et al., 2012). Drawing from this historical account, it might be possible that Thai culture derived from Confucianism, the philosophical foundation of a collectivist society. Scovel (1994) classified Thai cultural identity as Semi-Confucian, the middle ground between

Japanese/Chinese Confucian and American Non-Confucian. He further compared and described the Thai cultural stereotypes in Table 2.

Table 2

Contrasting Learning Strategies and Cultural Stereotypes (Scovel, 1994, p.214)

CONFUCIAN Japanese/Chinese	SEMICONFUCIAN Thai	NONCONFUCIAN American
be accurate	be accurate and fluent	be accurate and fluent
play it safe	take risks when safe	take risks
deductive	deductive and inductive	deductive and inductive
product	product and process	process
hierarchical	fairly hierarchical	non-hierarchical
cooperative	cooperative and competitive	competitive
group-centered	fairly group-centered	individual-centered
field independent	fairly field dependent	fairly field dependent
introverted	extroverted	extroverted

The Hierarchical Structure

Tiranasar (2004) elaborated on Scovel’s work and discussed how Semi-Confucian beliefs bring about the hierarchical value and preferred behaviors in Thai collectivist society. This is how she put it:

Thai society is made up of positions that are hierarchical related. Each position in the hierarchical system is fixed...[meaning] individuals are seen as either higher or lower, younger or older, weaker or stronger, subordinate or superior, senior or junior, and rarely equal, in relation to one another. Thus, young people need to learn appropriate behavior concerning the hierarchy. They are taught to recognize the difference between ‘high place’ and ‘low place’ particularly as in the roles of adults and children, or teachers and students. [However], some Thais believe and hold on certain individual or personage which creates asymmetrical relationship. (Tiranasar, 2004, p. 6)

Commonly, Thai children are taught to obey experienced and knowledgeable elders (Maneepetasut et al., 2012). The belief passes through generations using language as a mediated tool. One example reflects in the old Thai proverb ‘ผู้ใหญ่อาบน้ำร้อนมาก่อน’ [phu yai āb num ron ma kon] which literally means ‘adults take a hot bath before’. In addition to this literal meaning, the proverb implies that adults have more experiences as they are older and more sophisticated than young people. Therefore, it is culturally significant for Thai people to listen and respect elders’ wisdom while contrasting views to elders and parents could appear impolite.

As I understand the use of this proverb in the Thai context, I insist on the existence of power relations between the seniors and subordinates in Thai society. Although the hierarchical social structure of the Thais might be less rigid due to modernization and rapid economic development, respecting status and the authorities is still a common practice, even in a greater social unit such as in school (Maneepetasut et al., 2012; Saengboon, 2004; Simpson, 1997). Saengboon (2004) stated, “Thai people, in general, tend to manifest a higher degree of [respect and due deference to one’s teachers] than can be found in most Western cultures” (p. 25). Another thing to consider is that Thai people view teachers as second parents of students. Because of this, Thai students may perceive themselves as subordinate while attempting to conduct a culturally appropriate interaction with their teachers—the authorities and unquestioned knowledge givers (Saengboon, 2004).

The Collectivist Society

Another core value of Confucian culture, besides the hierarchical structure, is the emphasis on cohesiveness among the collectivists. Unlike people from an individualist

society, which often define as independent and autonomous individuals, those from the collectivist culture, in contrast, express “the self as an aspect of a collective” (Armstrong & Swartzman, 2001, p. 66). In an early study explaining collectivism, Triandis (2001) conceptualized the term by its relationships with two cultural dimensions: vertical and horizontal relationships. He explained that hierarchy is fundamental in vertical cultures in which in-group authorities determine most social behavior. Meaning, vertical collectivism includes perceiving the self as a part of a collective and accepting inequalities within the collective. Opposingly, social behavior is more impartial in horizontal cultures. Horizontal collectivism includes perceiving the self as a part of the collective but treating all group members as equally the same. Therefore, East and Southeast Asian people, including the Thais, are likely to demonstrate vertical collectivism, which is hierarchically related in nature rather than horizontal collectivism.

People who value collectivist culture work towards their personal goals while constantly being aware of others in a collective and focusing on the groups' needs, desires, and objectives. However, if there is a mismatch between their personal goals and the in-group goals, the collectivists are likely to prioritize the group goals to maintain social harmony and conformity (Chao & Tseng, 2002; Komin, 1990). To better understand the collectivists in Thailand, I discuss a long history of Thailand's agricultural society, which, I think, plays an integral part in contributing to the country's cultural value.

Rice cultivation in Thailand goes back hundreds of years. Thai people consider rice farmers as the nation's backbone; without them, people would have no food (Maneepetasut et al., 2012). In the past, the farmers depended very much on the

collective (members of the village) to plant, tend, harvest rice in the field, dredge the common canals, and coordinate flooding. With that, they form cooperative labor exchanges. For example, one would come to work for their neighbors' fields, and in turn, those neighbors would have worked in exchange on the land of those people who helped them. Farmers' lives are very interdependent among the collective, and as a result, it shapes the community's values. These collectivists subordinate personal needs to the group's goals and respect others, particularly elders who provide survival skills or local wisdom. They generally avoid conflict between peers to maintain group harmony (Maneepetasut et al., 2012; Saengboon, 2004). Throughout history, rice farmers were the majority of the Thai population. Although the number is decreasing to almost half nowadays, Thai culture still places a great emphasis on collectivism to determine social behavior.

For group relationships, the collectivists choose to manifest their connection to others attentively. To elaborate, they are culturally required to think about what others are usually feeling without being told. Armstrong and Swartzman (2001) explained: "collectivists are not often explicit or verbally direct because they rely on a substantial amount of paralinguistic communication to fully understand the other, which helps to maintain valued harmonious relationships" (p. 66). Based on this argument, living in a collectivist society may require a person to read others' minds. Each person presumes the other to be considerate of one's feelings or needs without explicit expression. At the same time, they concern themselves with the sociological concept of the face or the self with group relationships.

The Self and the Group Relationships. The construction of Thai cultural identity in collectivist societies relates to the concept of the self or the face. This concept generally links to dignity, ego, prestige, respect, reputation, etc., one has in relation to others. With this regard, individuals conduct particular communication styles to avoid conflicts at all cost (Burke, 2010; Komin, 1990). Collectivists design their discourse regarding the face—losing face, saving face, or gaining face. In Thai, there are two ways of expressing loss of face. One is ‘เสียหน้า’ [sia naa] which literally means lose face. Another term is ‘ขายหน้า’ [khai naa], which translates sale face. Other terms for saving face and gaining face are ‘รักษาหน้า’ [rak sa naa] and ‘ได้หน้า’ [dai naa]. When the concept of face applies, many Thais are not likely to take risks in stating direct intentions, but instead prefer indirect means of communication to avoid offending themselves or others (Komin, 1990; Scovel, 1994).

The collectivists' communication styles can also be determined by the self and the group relationships (Carson & Nelson, 1994; Fithriani, 2018). People from collectivist cultures rely on intro-group-oriented to ensure their closeness and cohesiveness (Burke, 2010). The strong sense of collectivism in Thailand reflects in the use of the Thai words ‘เรา’ [rao] or ‘พวกเรา’ [phwk rao], which mean *I* or *we* in English. These words commonly used interchangeably when referring to *I*, *you*, *we*, or *all of you*. To be precise, the word *rao* can be used to refer to the first or second-person pronoun when speaking to intimate or stating neutrality, and *phwk rao* is used when referring to a second-person term, usually to inferiors, for the plural or indefinite pronouns (Simpson, 1997). The words allow Thais to have a sense of self-integration in the in-group members. Tiranasar (2004) pointed out moderation as the keynote of social relationships of Thai. Maneepetasut et al.

(2012) added that Thais hold a strong sense of compromising, being “friendly, pleasant, and polite with other people, not too involved, yet not too distant” are their preferred characteristics (Tiranasar, 2004, p. 7).

To conclude, the Thais' communication styles may generally be indirect to tone down arguments, maintain the face, create a positive image for others, and preserve interpersonal harmony. This literature review body helps understand Thais' subjective positions, although there might be some changes due to modernism. Therefore, a note of caution is necessary when generalizing this cultural identity to individuals. It would be more accurate also to consider any possibilities that contributed to one's identity construction.

Educational Background of Thai EFL Students

As I briefly discussed linguistic background in Chapter One that Thailand is a linguistically homogeneous country (Baker & Jarunthawatchai, 2017; Maneepetasut et al., 2012). Thai and English languages, in fact, have been playing vital roles in different contexts. I will discuss the history of both languages, educational background, and literacy practices of Thai EFL students in the following section.

The History of Thai Language

The history of the Thai language's literacy practices was discovered in 1833 when King Rama IV recognized the stone inscription of King Ramkhamhaeng from 1293 A.D. as the earliest example of written Thai in existence (Danvivathana, 1981). Aiding in the country's development and modernization of King Rama V (1868-1910), he was well aware of the citizens' literacy practices. He, therefore, assigned his brother, Prince Damrong Rajanubhab, to design a system of education in Thailand. In this effort, they

issued a Compulsory Education Act in 1921 that required all children aged between four to eight to attend school (Baker & Jarunthawatchai, 2017). However, it took another decade until, in 1932, the government's national plan offers twelve years of basic education to all Thais.

According to the Basic Education Core Curriculum (Office of the Basic Education Commission, 2008), the Thai language (standard Thai) is prescribed as one of the main learning areas among mathematics, science, social religion and culture studies, health and physical education, arts, occupations and technology, and foreign languages. Thai students are trained in Thai language use for purposes of communication, effective learning, and application in daily life. In that, their language skills are evaluated concerning (a) reading, (b) writing, (c) listening, viewing, and speaking, (d) principle of usage of Thai language, and (e) literature and literary works (Office of the Basic Education Commission, 2008).

In terms of teaching writing in the Thai language based on the Basic Core Curriculum, learning outcomes are evaluated in Grades 3, 6, 9, and 12 (Office of the Basic Education Commission, 2008). Students should write in good manners, write descriptively and creatively in different genres, e.g., short stories to retell their experiences, diary, letters by the end of Grade 3. To pass Grade 6, students should refine their composition writing using outline diagrams and “express feeling and perception” (p.44) using appropriate vocabularies. They should also “compose various types of Thai verses” (p.45). Grade 9 graduates should write informative, descriptive, narrative, and argumentative paragraphs to practice critical thinking skills. To graduate from Grade 12, students should “write compositions reflecting creative thinking by using idioms and

ornate phrases, ...write reports on study and research based on principles of academic writing [using] data and information to make reference... as well as evaluate others' works to refine their writings" (p. 46). A brief review of this Basic Core Curriculum revealed that the writing strands of Thai language learning have distinct objectives and expected outcomes; thus, the Thai students have opportunities to practice Thai writing upon their graduation comprehensively.

Besides the standard curriculum on the Thai language, Hind (1990) argued that Chinese, Japanese, Korean, and Thai languages share some similar aspects based on Asian culture. Thai-Ubon (2011) added that thinking is the most critical aspect that a Thai writer needs to consider before composing any genre. She summarized four critical aspects in Thai writing that "writers must (a) think to the point, (b) organize thoughts, (c) be concise in what they think, and (d) express their ideas clearly" (Thai-Ubon, 2011, p.20). In all aspects, Thai literacy practices in schools may help high school graduates continue in higher education in various fields with ease, despite their English language proficiency. In the next section, I reviewed English language education and English writing in Thai EFL contexts.

The History of English Language in Thailand

As previously mentioned, Thai people are very proud of using Thai as the official language because it reflects the Thai identity, social and cultural values, and the country's freedom from western colonizers (Dueraman, 2012). The English language has had a specific status and function since its first presence in Thailand early in the 19th century (Baker & Jarunthawatchai, 2017; Methitham & Chamcharatsri, 2011).

English language teaching in Thailand started when King Rama III admitted the English language use a necessary “tool to establish diplomatic relationship with Western countries and to safeguard the country from the threat of [the colonizers]” (Baker & Jarunthawatchai, 2017, p. 31). In that regard, King Rama IV began hiring missionaries and tutors from Western countries between 1851-1868 to teach the language to royal family members and officers with their goals to communicate and negotiate with Western power (Methitham & Chamcharatsri, 2011). Because of this historical account, Watkhaolarm (2005) explained that Thai people perceived the English language as the language of the “other” or what is referred to as “[pasaa] farang” (p.155).

According to the three concentric circles of Asian Englishes, Thailand is placed in an expanding circle where English has little to no impact on most people in the country but is widely used as a medium of international communication and higher education (Kachru & Nelson, 2006). However, there is a controversy for the potential development of Thai English variety since the language continues to have a more significant influence on people, especially those who live in metropolitan areas. Researchers (Chamcharatsri, 2013; Watkhaolarm, 2005) argued for the potential of local English development, although it might not be as extensive as other outer-circle countries of Asian Englishes, such as Malaysia, Singapore, and the Philippines. The reason for this is because, first, there has always been a strong sense to protect against the threat of English to the Thai hegemony. Second, there is no need for Thai to make English their own like those mentioned countries (Baker & Jarunthawatchai, 2017). For Thais, the hybrid discourse of Thai English or the so-called “Tinglish has a negative connotation” attached to it (Chamcharatsri, 2013, p. 30).

While the English language continued to impact Thai people due to the need for modernizing the country, it has become the second most important language of Thailand that is “used to connect the country economically, culturally, politically with the rest of the region and world” (Baker, 2015, p. 207). Made in this connection, the Ministry of Education accordingly assigned English in the educational policy along with the Thai language in 1921. Then, the following National Educational Act of 1999 prescribed English as a mandatory subject in the basic core curriculum (Office of the Basic Education Commission, 2008). The policy impacts almost all Thai students to begin studying English at the elementary level of education up until today.

According to the EF English Proficiency Index 2021, Thais’ overall English language proficiency scored very low. Thai students struggled to learn the English language and forced themselves to learn the language as they felt the need to reach their goals— “the language for social mobility, for gaining access to information, and for communicating with others [using] English as a Lingual Franca” (Chamcharatsri, 2013, p. 21). In terms of English language writing, Dueraman’s (2015) study pointed out that Thai high school students lack experience in English language writing. Therefore, the students may find English writing at the college level very challenging. English indeed provides privilege to those who have access to it but learning it within Thai contexts can be a very demanding task. Next, I reviewed English language writing in Thailand.

English Language Writing in Thailand

In this final body of literature review, I gave a closer look at the basic core curriculum regarding English writing Education in Thailand and research on a Thai variety of English. According to the curriculum (Office of the Basic Education

Commission, 2008), English language learning outcomes are evaluated at Grade 3,6,9 and 12 as in the Thai language curriculum. There is no writing outcome expected at the end of the first quarterly; identifying, reading, and speaking skills are the main focuses at this level. For Grade 6 graduates, the expected outcome is that students can express needs and feelings through speaking or writing about various matters and activities. To pass Grade 9, students should be able to “speak and write to describe themselves, experiences, news/incidents, various issues of interest to society; speak and write to summaries the main idea/theme” (p. 256). For Grade 12 graduates, it is expected that students can “speak and write to exchange data about themselves, various matters around them, experiences, situations, news/incidents, issues of interest and communicate them continuously and appropriately” (p. 257).

This review shows that the expected outcomes of English language learning are different from the Thai language. Instead of highlighting each language skill, like in the Thai language curriculum, the English language curriculum introduces the language through different purposes, including language for communication, language and culture, language and relationship with other learning areas, language and relationship with the community and the world. Because of this, the abilities to practice English writing are different from learning to write in Thai. While the curriculum does not dictate the amount of the writing skills to be developed, English writing in high school typically finishes up with producing a paragraph or two. In terms of the English language writing of college students, writing courses are commonly introduced to English majors. Undergraduate students in other programs, although required to enroll in English

language courses, usually learn general English reading, vocabulary, grammar, listening, speaking, and sometimes writing a short paragraph (Dueraman, 2015).

Other relevant studies explored what they called ‘Thainess’ in English writing. Watkhaolarm (2005) revealed how two Thai writers, Chandruang and Adireksarn, created writing styles using Thai English variety in their literary works. Based on Kachru’s (1987) framework, her analysis showed evidence of shared characteristics and creativity of the two authors, even though they published their works at different points in time: *My Boyhood in Siam* by Chandruang in 1940 and *Until the Karma Ends: A Plot to Destroy Burma* by Adireksarn in 1996. Processes involved in creating a Thai variety of English include transfer, translation, shift, lexical borrowing, hybridization, and reduplication. Her findings revealed that the authors create particular writing styles, which are assumed to be a characteristic of a Thai variety of English. Subsequently, Singhasak and Methitham (2016) employed the Kachravian framework (Watkhaolarm, 2005) to examine a Thai English writing strategy used in graduate students’ essays. The researchers, however, found slightly different findings compare to the previous study. To elaborate, they did not find lexical borrowing and shift process in narratives of the students. These studies emphasized the potential characteristic of how Thais may write in English texts.

In conclusion, not all Thai students have ample opportunities to develop English writing skills throughout the educational system. Those who experience it illustrated the uniqueness of Thai English writing strategies. Learning to write English in Thailand is undoubtedly a personal choice for students to improve themselves and reach their future goals. Considering this literature review, the writer's identity construction of Thai

students is an emerging topic that I am interested in conducting in this current research study. Since I was able to locate a small number of studies in Thailand, this study can expand Thai EFL students' understanding as they construct their writer identities under unique sociocultural contexts.

Chapter Summary

Chapter Two has presented three scholarship areas related to this dissertation: the conceptual overview of writer identities, research on L2 writer identities, and the literature of Thai EFL writers. In the first section, I reviewed the theoretical frameworks to study the construction of writer identity. In section two, I provided the cultural background of Thai EFL writers. In the last section, I discussed the educational background of students in Thailand and Thai English writing strategies. In light of this, I hope that this review covers all related literature to set the ground for this dissertation research project.

CHAPTER 3

METHODOLOGY

This empirical study investigates how Thai undergraduate students construct their writers' identities in EFL writing classrooms. To be more specific, this study addresses two research questions: (a) how do Thai undergraduate students construct their writer identities over a semester in an English writing course? (b) how does Thai culture play a role in constructing Thai undergraduate students' writer identities in their English writing? This chapter describes research methodology by discussing the following areas: rationale for research design and methodological approach, description of the research site and sample, data collection methods, analysis and synthesis of data, ethical considerations, issues of trustworthiness, and limitation of the study. The chapter ends with a brief concluding summary.

The Rationale for Qualitative Research Design

Several philosophical strands informed qualitative research to examine human life aspects concerning "how the complexities of the sociocultural world are experienced, interpreted, and understood in a particular context" (Bloomberg & Volpe, 2019, p. 218). The existing qualitative methodologies include ethnography, grounded theory, phenomenology, case study, narrative inquiry, action research, etc. In contrast to quantitative methodology, researchers from a qualitative perspective aim to capture nuances of a particular phenomenon rather than definitively proving hypotheses to establish facts from a large sample of a population (Glesne, 2016; Maxwell, 2013). Through qualitative inquiries, the methodologies enable researchers to enter the world of people being studied and uncover meaningful objects from a holistic understanding

(Creswell, 2012). Bloomberg and Volpe (2019) presented key features to qualitative research methodology: (a) “understanding the processes by which events and actions take place, (b) developing contextual understanding, (c) facilitating interactivity between researcher and participants, (d) adopting an interpretive stance, and (e) maintaining design flexibility” (p. 217).

In this present research study, I aimed to understand the construction of writer identities of Thai undergraduate students who write in EFL classrooms and how their Thai culture comes into play. I believe it is appropriate to proceed with the study from a qualitative paradigm as it allows me to gain the insider’s view of reality to inform the two research questions. Next, I discussed a research methodology—the phenomenology—to study this present research.

Rationale for the Phenomenological Approach

Phenomenology, one of the subjective experience-based methodologies, has its root in word phenomenon. It first came from Husserl (1859-1938), who believed that a person is constituted by the consciousness that sets the limits of all possible knowledge (Porter & Cohen, 2013). According to Patton (2015), Husserl’s basic philosophical assumption was that we could hardly separate descriptions of experience from our interpretation to understand the essence. This is how he explained,

We can only know what we experience by attending to perceptions and meanings that awaken our conscious awareness. Initially, all our understanding comes from sensory experience of phenomena, but that experience must be described, explicated, and interpreted. Yet, descriptions of experience and interpretations are so intertwined that they often become one. Interpretation is essential to an

understanding of experience and the experience includes the interpretation. Thus, phenomenologists focus on how we put together the phenomena we experience in such a way as to make sense of the world and, in so doing, develop a worldview. There is no separate (or objective) reality for people. There is only what they know their experience is and means. The subjective experience incorporates the objective thing and becomes a person's reality, thus the focus on *meaning making* as the essence of human experience. (Patton, 2015, p. 116)

Based on this philosophical assumption, phenomenological analysis emphasizes deeper meanings achieved by returning to the phenomenal world of reality as experienced through senses of the research participants. Indeed, Moustakas (1994) argued, researchers set aside their understanding, judgment, and preconceived knowledge to achieve transcendental phenomenology. Through bracketing, as he called it, researchers investigate a phenomenon focusing on purely descriptive while taking an objective standpoint. However, Martin Heidegger, a philosopher of 20th century, had moved from the descriptive to an interpretive endeavor considering human being more specifically as "being-in-the-world". He views a person as something as being hyphenated in the lived world and cannot be separated into two things, and therefore, this newer approach stresses the importance of the human existence concerning space and time in understanding a phenomenon (Dibley et al., 2020).

Given this methodological approach, I feel that a hermeneutical phenomenology would serve most the purpose of this present research study rather than other qualitative inquiries. This is because, first, I based this study theoretical framework more on a social construction philosophy. Second, I consider myself as the key instrument; my writing is

intricately linked to the analysis (Bloomberg & Volpe, 2019). Therefore, I draw upon my existing knowledge (see Chapter 1: my personal story and researcher assumptions) and my understanding of writer identity as multiple and are socially constructed (Burgess & Ivanič, 2010; Burke, 2010; Matsuda, 2015; McKinley, 2015) to investigate the phenomenon under this study. Hermeneutical phenomenology allows for a continual and collective interpretative process with participants (Porter & Cohen, 2013). Therefore, using this method helps me gain a deep understanding of the essence—the process of writer identity construction of Thai students in their social context through their lived experience as they recall and reflect on it. In the following section, I discussed my positionality to make explicit my personal worldview that shapes the scope of this study.

Researcher Positionality

To recap my personal biases, values, and experiences as an L2 writer from Chapter One, I experienced struggles learning to write in English due to reasons relating to sociolinguistic and sociocultural aspects. I did not realize the reasons behind my efforts and suffering at the time, but I occasionally learned to appreciate my writing. And as far as I know, I managed to advance in my English language learning and become an English teacher. As a Thai EFL teacher, I found myself teaching English writing much in the way I was taught. I admitted that I had no formal training in teaching English writing, and neither did I know how to teach. My English writing instruction focused more on the writing product and grammar, and, without a doubt, I felt tension among my students. Their writing experiences reflected mine, and it was not difficult for me to imagine myself in their positions.

My teaching experience in Thailand initiates the search for pedagogical guidance on teaching English writing in an EFL classroom. To be precise, I lack a clear understanding of how it is exactly for Thai students who only have experience with English in a Thai EFL context to learn writing and construct their writer identities. Accordingly, I reflected on my positionality because my role in this research is critical. I understand and am aware of my responsibilities and roles surrounding being an English writing teacher at the same university where I conducted this research. I acknowledge that I employed existing literature relating to writer identity (see in Chapter 2) to explore Thai EFL students' experiences learning to write in English at the college level, their writer identities develop, and construction of their positive writer identity.

The Research Site and Sample

The site for this study was a public university located in Northern Thailand. The university was one of the former teacher's colleges which have been upgraded into public universities in 2005. The university offers six academic fields of study, including education, science, humanity and social science, management science, industrial technology, and agricultural technology. As of 2020, the official enrollment reported a total of 1,334 students, of which there were 478 students enrolled in the faculty of education. The percentage of male to female students reported 34 to 66 percent.

When conducting scientific research, researchers employ a systematic approach in selecting participants (Bloomberg & Volpe, 2019; Creswell & Guetterman, 2019). Scholars recommended that a smaller sample size is more appropriate for phenomenologists to manage and build knowledge from the rich information (Glesne, 2016; Maxwell, 2013); they generally employ a purposeful sampling method to recruit

around 5 to 25 individuals who have had particular experiences (Padgett, 2017; Polkinghorne, 1989). This way, researchers ensure access to the participants' lived experiences concerning a phenomenon under their research topic.

The target population in this study was English major students who enrolled in an English composition writing course in the faculty of education at the university; I had easy access to them. The total number of students enrolling in the first semester of 2021 was 85 students. All students took two prerequisite courses (English structure for teachers of English and advanced grammar for teachers of English) before enrolling in the writing course. I briefly provided general information about the English composition writing course in which I collected data for this research study in the following section.

The English Composition Writing Course

As Thailand was at a high point in COVID-19 infection rate at the time of this research, the English writing course had shifted from the general classroom instruction to an online learning platform. All students required to compose different types of writings in a 15-week period. To be precise, students wrote (a) narrative, (b) persuasive, and (c) expository texts relating to assigned topics. Each writing task started with an introduction to genre-based writing. Yet, the students did not have complete freedom to choose their writing topics, they participated in an online discussion for writing ideas with an instructor and peers prior to the writing process. Please find a list of writing topics in Table 3. Each student chose a topic to write their first draft. Then, they exchanged their drafts for peer's comments by posting on a Facebook group; this social media platform was created and monitored by the instructor. The students provided written feedback focusing on a content of the first drafts, and then proceeded to a revision. They repeated

Table 3

List of Essay Writing Topics

Text Types	Writing Topics
Narrative	<ul style="list-style-type: none">• Spooky experience in my life• The experience that changes my life
Persuasive	<ul style="list-style-type: none">• Does doing homework actually help students learn more?• Should abortion be legal in Thailand?• Should class rank be abolished in schools?
Expository	<ul style="list-style-type: none">• The causes of crimes in Thailand• The causes of education failures in Thailand

the same procedure and exchanged their second drafts for feedback on language issues and then proceeded to a final revision. A 3-week period was dedicated to each writing task, and the writing instruction repeated the same cycle. I outlined how I utilized the purposeful sampling as in the following paragraph.

Early in June 2021, I contacted an instructor who is my colleague to advertise this research study to the target population. Inclusion criteria for this study were that all participants, both male and female, (a) identify themselves as Thais who speak Thai as their language of everyday life, (b) have learned Thai and English since elementary school, c) are enrolled in the English composition writing course, (d) may have less than an equivalent of one semester studying abroad where English is used as a language of communication. After the instructor sent out a recruitment flyer, 10 students were interested to participate in this study. I checked with them the inclusion criteria; one student failed to meet the requirement due to her multiple years of experience in English speaking countries.

Research Participants

The total number of participants in this study was nine students; all of them gave consent prior to the data collection procedures (see Appendix A: Informed Consent). The

nine participants—Adler, Bam, Cherry, Earth, Jupiter, Maximoff, Sloth, Spy, and Vanessa (pseudonyms)—were 19 to 22 years old. All participants completed their K-12 education from public schools in Thailand; none of them had studied abroad. In this context, the participants started Thai and English language learning from their first grade. They also identified themselves as having lower-intermediate to intermediate level of English proficiency and were from lower- and middle-class family. Table 4 shows the basic information of the participants.

Table 4

The Basic Information of the Participants

Name	Age	Gender	High School Program of Study	English Language Proficiency (Self-identify)	Socioeconomic Status
P1: Adler	19	M	English-French	Lower-intermediate	Lower
P2: Bam	20	F	Math-Science	Lower-intermediate	Lower
P3: Cherry	20	F	Electrical Engineering (MEP)	Intermediate	Lower-middle
P4: Earth	20	F	Math-Science	Intermediate	Lower
P5: Jupiter	20	F	Math-Science	Intermediate	Lower-middle
P6: Maximoff	22	M	Math-Science	Intermediate	Lower
P7: Sloth	21	F	Math-Science	Intermediate	Lower
P8: Spy	20	F	Math-Science	Intermediate	Middle
P9: Vanessa	19	F	English-Chinese	Intermediate	Middle

To give readers unique information about each individual, I provided a series of snapshots of the nine participants related to their families, characteristics, and early educational background. I listed them alphabetically according to the pseudonyms that the participants created.

Participant 1: Adler

Adler is a 19-year-old male and second-year undergraduate student. Adler has been living with his mother and other relatives—a great grandparent, grandparents,

brothers, an uncle, an aunt, and cousins—since his parents are divorced. Having many elderlies at home, Adler has learned to take care of them physically and support them emotionally. In addition, the family has been practicing Buddhist traditions, holding sacred shrines, and praying to ancestor spirits.

In terms of his language learning, Adler took several foreign language courses such as English, Chinese, Japanese, French, and Korea in middle school. He continued his high school in the English and French program, although he insisted that he didn't like French. Adler chose to study in the program because he did not want to be different from his peers. Adler said, "I was like...follow my friends. Sometimes, I was scared of being different from others. I did not want to be a minority, so I chose what most friends did" (Adler, Individual interview 1, July 9, 2021, my own translation). Unfortunately, Adler failed to get into a prestigious college as he wanted due to a mistake in competing for a required admission test. Instead, he got into a college of education at a local university in his hometown.

Participant 2: Bam

Bam is a 20-year-old female and second-year undergraduate student. She has lived with her mother since her parents got divorced. Bam has a sister who lives in Bangkok and is the main support for her education. Bam works part-time at a restaurant after school for her living and helps her mother work on a farm during semester breaks. With a lower socioeconomic status, Bam has had experience with insulting comments from people around her. Therefore, she has an urge to prove herself to others as she aims to "keep other people's insults as [a] driving force for success" (Bam, Individual interview 1, July 15, 2021).

Bam recalled learning Thai and English languages solely from textbooks in elementary school. These experiences in which she felt disconnected caused her to feel unfavored in language learning compared to mathematics subjects. Bam did not like the English subject until a new teacher opened her door to the “new” English language learning. Bam noted that her Grade-6 teacher had a more interactive teaching strategy, so she became interested in English language learning. However, she continued her middle school and high school in a mathematics-science program due to the high school’s score ranking system.

Participant 3: Cherry

Cherry is a 20-year-old female and second-year undergraduate student. She had lived in Thailand’s capital city for five years. Cherry grew up speaking standard Thai as her first language, although her parents speak regional languages (Kammüang and Isan) as their first. After her parents’ divorce, Cherry moved to her mother’s hometown, a rural city in the north. Here, Cherry has lived in a big family, including her mother, brother, grandfather, and two cousins. Cherry mentioned that she faced difficulties adjusting to the northern context but has slowly picked up Kammüang as her second language.

In primary school, Cherry learned English through grammar-translation, memorizing, and dictation. Since Grade 9, she has lived in a dorm independently and continued in electrical engineering (English program) in a vocational school. Cherry has always been a top student and likes tutoring her friends when they need extra help on their schoolwork. She indicated that her tutoring experience is one of the reasons she continues her study at the college of education.

Participant 4: Earth

Earth is a 20-year-old female and second-year undergraduate student. She grew up in a family of four people, including her parents and a twin sister. Her father has received a non-formal high school education, and her mother obtained a vocational certificate. Both parents work as rice farmers in a northern city in Thailand. Growing up, Earth has always been with her family and helped on their farm. She believed that her mother's optimistic point of view affected her considerably, especially in education.

Earth's literacy development started with her mother's encouragement and school support. As she learned how to read in Thai from a very young age, she enjoyed reading everything she came across. She said, "I like reading because I feel that it creates images in my head, and I can apply those imaginations for something else" (Earth, Individual Interview 1, July 11, 2021). However, Earth was not confident in her English language learning until her Grade-4 teacher made an essential change in her life. Earth had a very positive attitude toward the new English teacher; she tried very hard to be "a good student in [her] teacher's eyes" (Earth, Individual Interview 1, July 11, 2021). Later, she became a top student and was selected as a school representative to compete in academic competitions in elementary school. Those academic events included Thai language literacy, English storytelling, and Mathematics competitions. All in all, Earth believed that her Grade-4 English teacher is an essential attribute for her interest in English language teaching and learning.

Participant 5: Jupiter

Jupiter is a 20-year-old female and second-year undergraduate student. Jupiter considered herself coming from a lower-middle-class family in which she grew up with

her grandmother. Her mother, who completed less than secondary levels of education, works in a factory and would come home on weekends. Her father, who received his high school diploma, works as a soldier in another province. So, she could only meet her father occasionally. Jupiter went to rural schools in a northern city of Thailand until she graduated her high school in the mathematics-science program.

Jupiter reflected on the development of her academic identity as being influential mainly by her peers. She said, “all friends are brilliant. If I score low, it’s like I’m not like my friends. I even cried when I got a lower grade. So, I must be very active in learning to become a better student” (Jupiter, Individual Interview 1, July 14, 2021). Since middle school, Jupiter has become a serious and determined student, although her parents are not strict. She also noted that her passion for English language learning is due to her favor in her language teacher.

Participant 6: Maximoff

Maximoff is a 22-year-old male and second-year undergraduate student. He grew up in a lower-class family with both parents who completed less than a high school level of education. Since his parents must work every day to make ends meet, Maximoff had learned to manage tasks at home by himself from a very young age. Besides, Maximoff would help his mother find mushrooms, bamboo shoots, and other vegetables in the mountain; and then sell them at a market. After school, he also works part-time as a gardener to keep aside his money.

With multiple difficulties in life, Maximoff’s mother models optimistic thinking for him to overcome their struggles. Maximoff believed the impact of his encouraging mother affected him positively, especially in education. He studied hard in all subjects

thinking that “the only treasure [his] parents can give is education opportunity” (Maximoff, Individual Interview 1, July 12, 2021). Furthermore, he found himself competent in English when he was in Grade 6. From that point on, he has been an excellent student, participating in many academic competitions in English until he graduated high school.

Participant 7: Sloth

Sloth is a 21-year-old female and third-year undergraduate student. She had a very tough childhood experience since her mother died of AIDS when she was two years old. Sloth had lived with her father, who was a truck driver, her grandmother, and her uncle in a northern province of Thailand. She remembered having no friends and was being isolated from others due to the fact of her mother. In this situation, she became very introverted at school, but as much as she needed to fulfill her loneliness, she called for all attention from her father and became a spoiled child at home. Until she was a teenager, her life started to change after her grandmother and uncle passed away, and her father moved to live with his new family. This time, living by herself, she realized all support her family had given her for years. She reflected on the quest for self and changed to “improve [her]self in [a] better version” (Sloth, Narrative essay).

Aiming to become a better person, she pondered her mother’s impact on her, especially on English language learning. She said, “I know my mother as a confident and smart woman who can speak English. My dad told me that she was an MC, and ...I wanted to be a better person for my mother, my father, and my grandmother” (Sloth, Individual interview 1, July 21, 2021). So, Sloth decided to join an international competition to practice her English language skills and competed in the Asian quiz

program with her team at school. As a result, she found herself in an academic environment where teachers and friends provided her with emotional support like never. The competition, which continued for three years, had intently improved her attitude toward English language learning. In the meantime, she has developed positive self-worth. She said, “I no longer question my past-self. I am fortunate to face those past experiences and to have the opportunity to gain intellectually. Everything has impacted who I am” (Sloth, Individual interview 1, July 21, 2021). From then on, Sloth has aimed to support other people academically and emotionally with a volunteer group that she considers her “second home” (Sloth, Narrative essay).

Participant 8: Spy

Spy is a 20-year-old female undergraduate student. She grew up in a middle-class family of five people, including her parents, a sister, and a brother. Her father is an elementary school principal who is quite strict and conservative. Her mother and her sister are nurses. Spy described that she was the naughtiest child in the family and that the parents were most concerned about her education. Spy attended middle school in the English program and continued in the mathematics and science program in high school. Spy explained that she did well in science and English subjects and got accepted to college in science and English majors. However, she chose to pursue her bachelor’s to become an English teacher. She believed her parents had had an impact on her choice of study. She identified herself as having an intermediate English proficiency level.

Participant 9: Vanessa

Vanessa is a 19-year-old female and second-year undergraduate student. She grew up in an extended family, including great grandparents, grandparents, parents, siblings,

and an aunt. The family owns a retail/wholesale grocery store and runs a Sunday flea market on their property. Vanessa remembered growing up with her great grandparents while her mother worked in the grocery shop. Vanessa would go to school on the weekdays and then attend an afterschool course until late evening. Her father, a policeman, is usually rigorous; her mother is the opposite. Vanessa noted that she is closer and more open to her mother. She said, “my mom lets me try everything I want; she understands me and knows me well.”

Vanessa perceived her mother as a tough woman who devoted her life to the family businesses. Vanessa believed that her mother had significantly impacted her education and career choice. She explained, “becoming a teacher would make my mom’s dream come true because she has always wanted to become a teacher; but she could not follow her dream because of the family businesses” (Vanessa, Individual interview 1, July 14, 2021). Vanessa graduated from the Chinese and English program in high school and decided to pursue a degree in education to become a teacher. She chose a local college near her hometown to help her mother at the grocery shop.

In summary, I employed purposeful sampling to recruit nine participants who enrolled in an English composition writing course at a public university in Thailand. Although the participants have come from different family backgrounds, they shared similar experiences in English language learning in the Thai context. The next section discusses data collection procedures concerning triangulation in qualitative research.

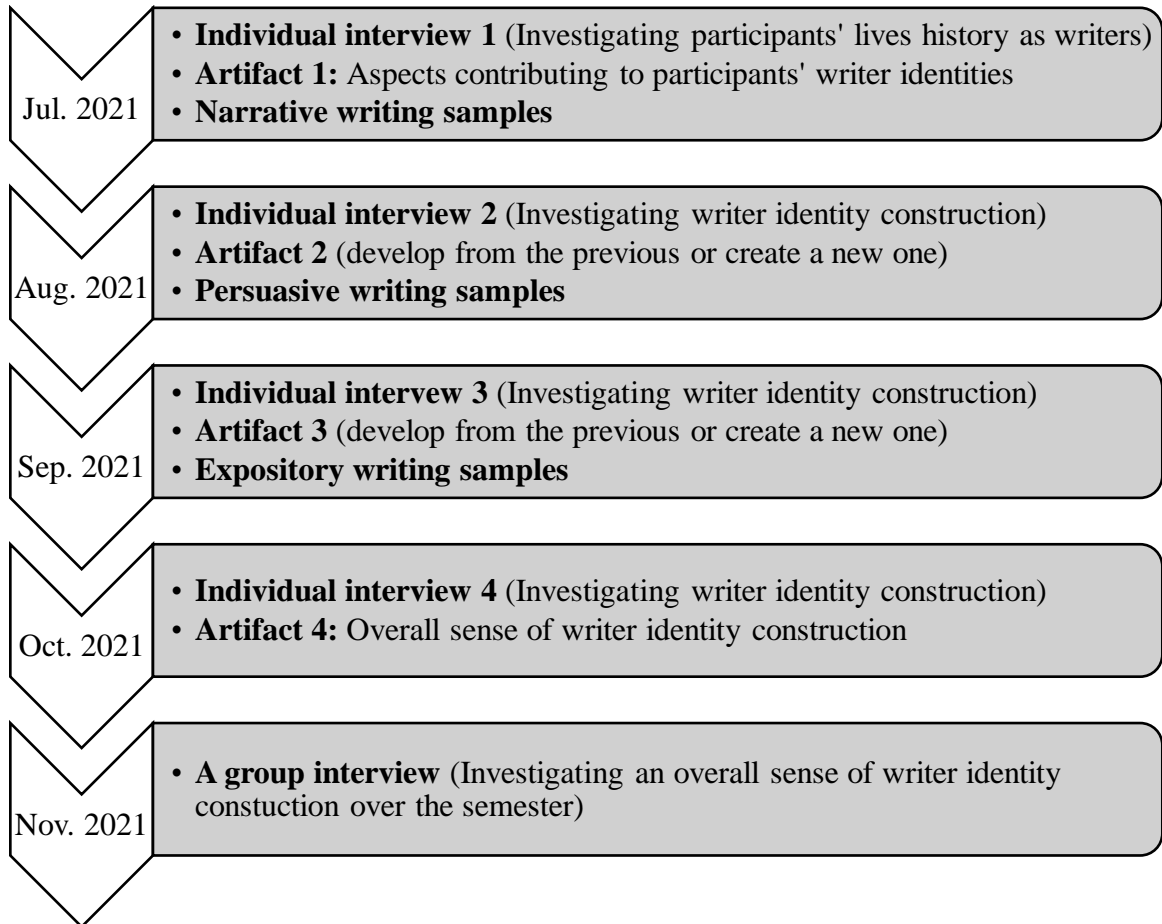
Data Collection

This dissertation research study employed a phenomenological design to depict the essence of Thai undergraduate students' lived experiences as they recalled and

reflected on constructing their writer identities in EFL writing class. Figure 3 illustrates data collection procedures of this present research study from the beginning to the end.

Figure 3

Data Collection Procedures



To elaborate on the data collection procedures, I used semi-structured interviews as the primary source of a data collection method because it can best provide data in the form of descriptions of lived-through moments and acknowledge the reality that the participants have in relation to their sociocultural contexts (Given, 2008). To validate data analysis of this study, I also collected two additional sources of data: students' artifacts and their written texts, including narrative, persuasive, and expository essays.

I individually interviewed the participants four times throughout a semester via Google Meet. The first interview started as early as the first weeks of writing instruction. In this interview, I aimed to probe for the participants' educational background and experiences, familial, social, and cultural environments in which they grew up. Reflective interview questions were related to their life history, cultural identity, disciplinary identity, academic identity, and any other components contributing to who they are as writers prior to the composition writing class (see Appendix B: General Interview Guide). After the first interview, I asked the participants to create an artifact—a simple visual presentation—representing different aspects that contribute to who they are as L2 writers. Though I had a plan to collect the artifacts after each interview, all participants submitted them later because they needed more time for drawing.

During the first quarter of the semester, I collected the first set of textual data—first, second, and final drafts—participants wrote for their narrative assignment. I carefully read and underlined passages, phrases, and words where distinctive writing features and ideas of the participants were revealed. This way, I analyzed the participants' writings simultaneously during the data collection stage concerning hermeneutic phenomenological cycles (Porter & Cohen, 2013). This text analysis in an early stage also helped guide the second interview questions.

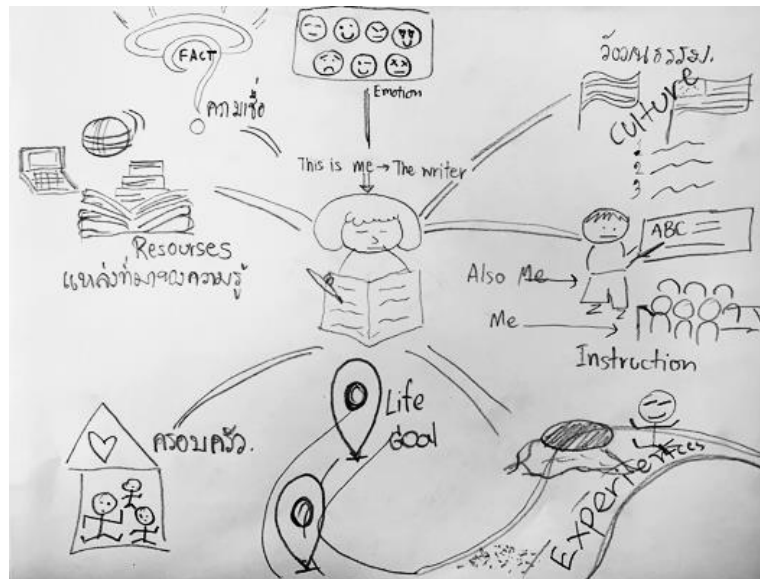
I probed deeper into participants' writer identity construction in the second interview. To be more specific, I asked the participants for how they write their essays; how they feel and what they think before, during and after writing; how they struggle and deal with their writing problems, etc. (see Appendix B: General Interview Guide). I asked the participants to clarify their distinctive writing features and ideas found in their texts,

and to explain their first artifact. At the end of the second interview, I asked the participants to add, erase, or create a new artifact regarding their development of writer identity.

After some level of data analysis, I discovered early that the participants could not articulate the concept of writer identity. The problem was that participants' reflections focused more on the content of their essays than on their perceptions of themselves as L2 writers. So, I decided to share my visual presentation to get them start thinking about aspects contributing to who they are as L2 writers (see Figure 4: Researcher's Artifact Sample). Then, I continued collecting more data.

Figure 4

Researcher's Artifact Sample



In the third and fourth interviews, metaphor emerged from participants when they were trying to reflect on their sense of themselves leaning to write in English; I allowed it to come forward and included it in my data analysis. Finally, almost all participants submitted their third and fourth artifacts, and all of them turned in their drafts of

persuasive and expository essays as I proceeded with the data collection procedures. I conducted the third and fourth interviews accordingly to investigate the process of writer identity construction for the rest of the semester.

I simultaneously analyzed all source of data as I collected them. These data analysis helped frame ideas for the group interview in which I aimed to confirm the process of writer identity construction of the participants. Eight participants participated in a group interview after the semester ended. All participants preferred to use Thai language as a mean of communication. All interviews, which lasted about 30 to 60 minutes, were recorded in their entirety using Google Meet function, then transcribed verbatim in Thai and translated from Thai to English as needed.

Methods for Data Analysis

Hermeneutic phenomenology has been used to “determine how people interpret their lives and make meaning of what they experience” by combining descriptive and interpretive methods into the analyzing procedures (Porter & Cohen, 2013, p. 184) rather than focusing on a pure descriptive feature. Table 5 shows all data collections that I included in the data analysis.

Table 5

Data Collections for Analysis

Data Collections for Analysis	
• Individual interview	36 interviews with nine participants
• Group interview	One group interview with eight participants
• Artifacts	19 artifacts
• English Essays	Narrative, Persuasive, Expository texts

My data analysis began by reading each transcript several times to get a sense of each interview. Then, I examined each transcript line by line, underlining and labeling

passages that explain how Thai students construct their writer identities and how Thai culture plays a role in this account. I treated all relevant statements with equal value and manually categorized them onto different folders. Next, I identified relationships among the significant statements and grouped them into meaning units and themes. I analyzed the artifacts based on the interpretations of the participant's understanding of the phenomenon and my interpretation of them. In addition, I analyzed participants' written texts based on their development of the written papers, their distinctive writing features and ideas related to different aspects of writer identities and Thai cultural issues. Following all these methods of analysis, I triangulate all data by developing a "textural description" or *what* the participant experienced, as well as a "structural description" or the context and setting that influenced *how* the participants constructed their writer identity (Bloomberg & Volpe, 2019, p. 55). The participants' artifacts and their written texts helped frame this textual-structural descriptions. Finally, I employed member checking where participants reviewed the syntheses of the descriptions and interpretations (Bloomberg & Volpe, 2019; Porter & Cohen, 2013).

Ethical Considerations

Major concerns of ethical issues regarding anonymity and confidentiality are significant when conducting any scientific study (Bloomberg & Volpe, 2019; Merriam & Tisdell, 2015). As Bloomberg and Volpe (2019) stated, "true anonymity means that the identity of research participants is not known to the researcher" (p.201). In this regard, I made sure that this study cannot link individual responses with participants' identities. I referred to any data, whether it be the participants' names or the research site, by

pseudonyms. To ensure confidentiality, I saved all records and research-related data in password-protected storage on a cloud where only I can access these materials.

Issues of Trustworthiness

Quantitative researchers must argue for methods and instruments in ways that increase the validity and reliability of a study to create the trustworthiness of research results. Qualitative researchers, however, employ different criteria from those used in the quantitative approach (Creswell & Poth, 2018). To ensure this qualitative research accuracy, I discussed four aspects: credibility, dependability, confirmability, and transferability in the following section to clarify how I account for trustworthiness under this study.

Credibility

According to Bloomberg and Volpe (2019), credibility refers to the extent to which “the participants’ perceptions match up with the researcher’s portrayal of them” (p.202). This study employs triangulation in the data collection methods, including interviews, participants’ written texts, and their artifacts. Gathering data from multiple sources provided corroborating evidence as I analyzed the data for research findings. I conducted member checking with the participants who were the only ones who can reasonably judge the credibility of the results (Birt et al., 2016). I took into account the participants’ rights and interests regarding the reporting of data.

Dependability

An essential approach in creating dependability for qualitative research is that the researcher presents a transparent document of research design, data collection, and data analysis decisions and activities (Creswell & Miller, 2000). I used memos throughout the

research process for writing, sketching, drawing, or concept mapping. This memo not only helped me keep a clear record of all research decisions—how data was analyzed and interpreted—but also linked closely data collection, data analysis, and writing the draft of the dissertation. By reporting each process under a study in detailed and thorough explanations, I was able to establish dependability for this research method.

Confirmability

In qualitative research, a researcher is obligated to be the study's primary tool (Maxwell, 2013). Moustakas (1994) argued that transcendental phenomenology requires researchers to set aside their understanding, judgment, and preconceived knowledge. Through bracketing, researchers investigate a phenomenon focusing on purely descriptive while taking an objective standpoint. However, maintain objectivity is rarely perfectly achieved. In this case, I provided in Chapter One my positionality to inform my preconceived notions as I attempt to understand the phenomenon under this study. Also, I consulted with my advisor on both the descriptions and interpretations after my analysis. This reduced the potential bias from a single researcher (Morse, 2015) and enhanced the confirmability of the data analysis.

Transferability

In quantitative research, evidence for external validity— the extent to which the research results and conclusions of a study can be generalized to a greater population outside the studied context—is essential (Creswell, 2012). Qualitative research, on the other hand, discusses it as the transferability of the study. Kozel (2007) noted for phenomenological analysis that one's experience would not be held as a truth to outline other bodies across times and spaces. Indeed, it is to say that one person's embodied

experience may open up meaning resonances for other people in a similar context. In this regard, I provided a thick and rich description of the study's setting, research participants, and related experiences producing research findings and interpretations. I also conducted member checking after the data analysis to make sure my findings are valid and accurate to all participants. Anyone interested in this research will be able to transfer aspects of my study's design and findings into other similar contexts.

Limitation and Delimitation of the Study

This study involves some limitations, which are related to qualitative research methodology and the research design. A major limitation of this research lines with the location in which I conducted the study. Since I am attending a U.S. university at time of this research study, I could not travel to Thailand for data collection due to the COVID 19 pandemic. With that being said, data collection for this research could only be virtually gathered via online platforms, yielding slightly different information than collecting data in person. However, I intended to use multiple data sources to corroborate evidence and explore the research sample from different angles (Bloomberg & Volpe, 2019; Maxwell, 2013). Another major limitation of this study is the range of time that I conducted this study in one semester. This study cannot explain changes in the participants' identity development over a long period of time. I may wish to conduct a longitudinal study to fulfill this research project at some point in the future.

Chapter Summary

In summary, this chapter provides an informative description of the research methodology for conducting research on how Thai students construct their writer identities and how Thai culture affects identity construction using a phenomenological

approach. The research focuses on exploring with a small number of participants, which I draw from a purposeful sampling strategy. I employed semi-structured interviews as a primary source of data collection and other supplemental data: the students' written texts and their artifacts. I analyzed these data concerning hermeneutic phenomenological methods. This chapter ends with descriptions of ethical considerations, issues of trustworthiness, and limitation of the study.

CHAPTER 4

REPORTING ON EFL WRITER IDENTITY CONSTRUCTION

From a phenomenological perspective, the data description is an interpretation (Patton, 2015). Due to this, it makes more sense to present a composite description along with data analyses of EFL writer identity construction at the same time. This chapter sets out to document a broad range of experiences with details that support and explain research findings and thereby provide an opportunity for the readers to enter into the lived world to better understand the phenomenon under this study (Dibley et al., 2020). Illustrative quotations taken from interview transcripts attempt to portray participants' multiple perspectives and capture some of the richness and complexity of the subject matter. Critical incident data are woven with interview data to augment and solidify the analysis. Following is a report on EFL writer identity construction as guided by the first research question—how Thai undergraduate students construct their writer identities over a semester of an English composition writing course. Please see the outline in Table 6.

Table 6

EFL Writer Identity Construction

Research Findings	
Initial Perceptions of Participants and Their Identities as Language Learner	<ul style="list-style-type: none"> • Imagined Perceptions Hosts Knowledge Seekers • Exclusive Club Membership Gaining Social Acceptance Improving Social Mobility
Writer Identity Construction in an EFL Writing Classroom	<p>From Amateur to Confident Writers</p> <ul style="list-style-type: none"> • Writer Identity as a Process • Writer Identity Metaphors Duck Black Sheep Bird

Initial Perceptions of Participants and Their Identities as Language Learners

Theoretically, writers bring their life histories to the act of writing as Ivanič (1998) described, our words are a product of an encounter, perhaps a struggle, between our multiple past experiences and the requirements of a new context, therefore, “writing implicates every fibre of the writer’s multifaceted being” (p. 181). Drawing on this account, initial perceptions of participants and their identities as language learners are vital components of writer identity development. Therefore, I analyzed the first interview data obtained from nine participants and discussed this research finding in two categories: imagined perceptions and exclusive club membership.

Imagined Perceptions

First and foremost, I defined an operational definition of imagined perception, which I used to explain this study’s phenomenon. I drew on (a) Wenger’s (1998) insight that views imagination as a way in which “we can locate ourselves in the world and history, and include in our identities other meanings, other possibilities, other perspectives” (p.178), and (b) Markus and Nurius’ (1986) theory of possible selves which describe ones’ ideas of themselves in the future concerning what they might become, what they would like to become, and what they are afraid of becoming. Building on these two complementary concepts, I created the term “imagined perceptions” to refer to a belief or opinion of individuals, driven by a social process, toward their future selves in different contexts.

This term is necessary for data analysis due to the specific EFL context the research participants lived through while I conducted this research study. As discussed in Chapter Two, Thailand is one of the non-English speaking countries which aim to

promote standard English in order to gain access to information and the global market (Baker & Jarunthawatchai, 2017; Chamcharatsri, 2013; Hayes, 2016; Maneepetasut et al., 2012). Still, most people in the country use Thai (the official language) to communicate with one another. Those who live outside the metropolitan areas, according to Chamcharatsri (2013), simply find no association with English, although the language has gained prestige in certain population groups. In this case, the Thai English language learners have just faced a gap between classroom learning and language use in everyday life; this is where their imagined perceptions have come into play. Based on my prior assumption, imagined perception is a bridge linking together language learning and potential language use to make learning more meaningful. Therefore, as in the following section, my data analysis of imagined perception provided empirical evidence for the identity construction of the language learners. In the following section, I included two categories of the findings: hosts and knowledge seekers.

Hosts

To begin with, all nine participants used the term “การสื่อสาร” (*communication*) throughout their interview transcriptions; they perceived English as a language for communication, especially with people who cannot use Thai. In this case, 5 out of 9 participants imagined themselves as hosts using English in different contexts, especially in tourism aspects. They expressed their imagined perceptions as hosts in the following ways:

ถ้าคุยกับชาวต่างชาติที่เวลาเราเดินเดินอยู่ดี ๆ แล้วแบบมีชาวต่างชาติเดินมาถามอะไรพวกนี้ เขาก็จะแบบมาถามทางบ้าง มาถามว่าที่นี่ที่ไหนอะไร พวกนี้ครับเราต้องสามารถสื่อสารกับเขาได้บ้าง (Adler)

If I talk to foreigners that when I walk and walk, suddenly like foreigners come and ask something. They would be asking for directions [or] asking where this

place is. All of these, I need to be able to communicate with them. (Adler, Individual interview 1, July 9, 2021, my own translation).

สมมุติว่าเราไปข้างนอก ไปเซเวนแล้วเจอชาวต่างชาติค่ะ เวลาเราเขามาถามทางเรา แล้วถ้าเราพูดไม่ได้เลย เราก็จะเสียเวลาที่
มากมาย แต่ถ้าเราพูดได้นิดนึ่ง เราก็จะสามารถบอกทางเขาไปได้ค่ะ (Bam)

Let's say I go outside, go to Seven [short for 7/11 -- a convenient store] and meet foreigners. When they ask for directions, and if I can't communicate at all, I will lose a lot of self [self-esteem]. But if I could talk a little, I will be able to tell them the way to go. (Bam, Individual interview 1, July 15, 2021, my own translation)

เราก็เข้าอาเซียนแล้วเนาะ ก็มีชาวต่างชาติอะไรมาท่องเที่ยวประเทศไทยอะไรมากขึ้นด้วยค่ะ สมมุติว่าถ้าเราได้ภาษาเราก็จะสามารถใช้ภาษาอังกฤษสื่อสารกับเขาได้ สำคัญมากเลยคะภาษาอังกฤษ (Jupiter)

We [Thailand] have entered ASEAN [Association of Southeast Asian Nations]. There are more foreigners who come to travel to Thailand. Suppose that I know the language, I will be able to use English to communicate with them. English is very important. (Jupiter, individual interview 1, July 14, 2021, my own translation).

ตอนนี้คือภาษาอังกฤษเป็นภาษาสากลไปแล้วครับ คือทุกคนต้องสื่อสารได้แล้วครับ คือทุกคนต้องเริ่มเข้าใจได้แล้วอะครับ คือเวลาที่เราเจอชาวต่างชาติที่เขามาท่องเที่ยวในประเทศไทย แล้วก็แบบเราก็สามารถแนะนำหรืออย่างน้อยก็บอกทางให้เขาได้ หรือแนะนำบางสิ่งบางอย่างให้เขาได้ แบบพอที่จะช่วยเหลือเขาได้บ้าง (Maximoff)

English is an international language now. That is, everyone must be able to communicate. Everyone must begin to understand it. And when I meet foreigners who come to travel in Thailand. And like, I could suggest or at least give them directions or suggest something to help them. (Maximoff, individual interview 1, July 12, 2021, my own translation)

เดี๋ยวนี้ต่างชาติก็เข้ามาในไทยนะค่ะ เราต้องใช้ภาษาอังกฤษเป็นภาษาสากล เพราะว่าเราก็ไม่รู้ภาษาอื่นมาก เช่นภาษาจีน เกาหลี คนส่วนมากเขาก็พูดอังกฤษกันในการสื่อสาร ในอนาคตนะคะหนูอยากแข็งแรงเรื่องภาษาอังกฤษ หนูอยากอ่านออก เขียนได้ แล้วก็พูดภาษาอังกฤษแบบว่าพูดเป็นประโยค คือแบบว่าพูดเหมือนฝรั่งแบบที่เขาพูดกัน อยากรู้ภาษาอังกฤษแบบได้คล่องมาก ๆ ค่ะ (Spy)

Now foreigners come into Thailand. I must use English as an international language because I don't know other languages, such as Chinese, Korean. Most people speak English for communication. In the future, I want to be strong in the English language. I want to be literate and speak English in full sentences, talking like farangs [foreigners, especially ones with light skin color], like the way they talk. I want to speak English very fluently. (Spy, Individual interview 1, July 15, 2021, my own translation)

Among the cited comments, one of the participants, Jupiter, significantly expressed her awareness of Thailand being a member of the Association of Southeast Asian Nations (ASEAN) communities. Because of this, she perceived English as a language for communication. While other participants hold similar perceptions about the English language, they imagined themselves as hosts of the country guiding or helping ‘*farang*’, foreigners, or tourists who cannot speak Thai. To indicate their imaginary world, the participants used words for instance, “if,” “suppose,” “when,” “could,” and “in the future” as seen in the above excerpts.

To fulfill their imagined perceptions as hosts using the English language to welcome foreign visitors to Thailand, the participants indicated a solid desire of mastering the English language, although limited only within the Thai context. They emphasized their viewpoint using phrases “need to be able to communicate,” “will be able to use English,” “must begin to understand,” and “must use English” as in the following comments.

- “I **need to be able to communicate** with them [tourists].” (Adler)
- “Suppose that I know the language, I **will be able to use English** to communicate with them [tourists].” (Jupiter)
- “Everyone **must begin to understand** it. And when I meet foreigners... I could suggest something to help them.” (Maximoff)
- “Now foreigners come into Thailand. I **must use English** as an international language.” (Spy)

In addition to the cited comments, two participants stressed that English, but no other foreign languages, is necessary for Thais, especially a younger generation. This is

how Bam explained, “ถ้าเราได้ภาษาไทยแล้ว เราก็ต้องได้ภาษาอังกฤษด้วยถึงแม้ว่าเราจะเป็นคนไทย สมมุติว่ามีหลานเรา สอนเขาจะได้มีพื้นฐานภาษาอังกฤษ เขาจะได้มีวิชาติดตัวไปตั้งแต่เด็ก” (*If we use Thai language, we also need English too, although we are Thai people. Suppose that I have children or grandchildren, I think if I teach them, and they will have a foundation in learning English. They will have the knowledge with them since their childhood.*) Cherry similarly mentioned, “สมมุติมีลูกก็อยากสอนให้ลูกของตัวเองพูดภาษาอังกฤษได้ไปเลย เราอยากให้ลูกเราพูดภาษาอังกฤษได้ตั้งแต่เกิดไปเลย ทำไมไม่ใช้ภาษาจีนหรือภาษาอื่น แต่ก็อยากให้เรียนนะคะ” (*Suppose I have children, I want to teach my children to speak English. I want my children to speak English right from birth. Why not Chinese or any other language? But I want them to learn [English].*)

What is more, all nine participants spoke favorably about the English language; one of them (Spy) notably highlighted it using the word “farang” as she said: “ในอนาคตนะคะ หนูอยากแข็งแรงเรื่องภาษาอังกฤษ หนูอยากอ่านออกเขียนได้ พูดภาษาอังกฤษแบบว่าพูดเป็นประโยค แบบว่าพูดเหมือนฝรั่งแบบที่เขาพูดกัน อยากพูดภาษาอังกฤษได้คล่องมาก ๆ ค่ะ” (*In the future, I want to be strong in the English language. I want to be literate and speak English in full sentences, talking like farangs, like the way they talk. I want to speak English very fluently.*) In this situation, the participant imagined herself becoming fluent in English language to aligning herself with “farangs,” the native English speakers in this case. To elaborate on this analysis, I discussed in the following paragraphs the meaning, origin, and ideology that the term, *farang*, carries to understand the research participants in this context.

The Royal Institute Dictionary of Thai language (2011) defines the term *farang* as a) people of white race and b) a descriptive of something from foreign origin. Indeed, the Thai term *farang* was equivalent to the Persian term *farangg* and the Hindi term *farengi*

or *farangi* as it was borrowed from Muslim Persian and Indian traders early in sixteen centuries, the original version rooted in the term *Frank* which was used in modern France when referring to Germanic-speaking people. Corresponding to the given definition of *farang*, Kitiarsa (2011) explained that the Thai term *farang* is an identification marker used as an adjective or noun when referring to the West, Western people, and Western-derived things. Winichakul (2000) argued, the term implied a reference to the otherness, but not necessary link to any nationality, culture, or ethnicity. However, the discourse of *farang* in Thai language has long been used to locate Thai cultural and national selves and push forward civilization alongside the rising influence of Western powers since colonization era. In this regard, Thais have held a genuine sense of the Thai selves especially through Thai language while, on the other hand, recognizing the emergence of *farang* as a “superior but suspicious other” (Kitiarsa, 2011, p. 58).

Furthermore, researchers (Pavlenko & Norton, 2007) in language learners’ identities helped us understand this phenomenon when they discussed that people associate themselves to English differently depending on the context in which they have lived. Pavlenko and Norton (2007) explained that people from postcolonial contexts, e.g., India, the Philippines, etc. gain their nativized varieties of English to address their ambivalent relationship to the Western colonizers; those from other counties for whom English is not a postcolonial language such as Thailand, however, aim at promoting Standard English to align themselves with the superior other or the “*farang*” as mentioned in the interview.

In this initial stage of my data analysis, the research participants viewed English as a language for communication and envisioned themselves as hosts using the language

to welcome foreign visitors to Thailand. While the Standard Language Ideology (SLI) plays a role in constructing the participants' identity, I have provided data evidence to elucidate its impacts on participants' writer identity construction throughout this chapter. Next, I presented the second category of the participants' imagined perceptions as knowledge seekers.

Knowledge Seekers

Aside from the initial perceptions of English as a medium of communication with foreigners, as in the above discussion, all participants expressed positive feelings about the English language and seemed to have a good sense of mastering it for the benefits it offers. On the second part, participants (3 out of 9) imagined themselves using English to seek a broader range of knowledge. I presented some of the significant comments in the following excerpts:

หนูรู้สึกถ้าถ้าเรารู้ภาษาอังกฤษเนี่ย มันจะเปิดห้องสมุดให้เรากว้างไปอีกมากมาย แล้วเราจะได้ศึกษาเกี่ยวกับทัศนคติของความคิดของประเทศอื่น เขาคิดยังไงเขาถึงประสบความสำเร็จ คือสิ่งนี้แหละที่หนูคิดว่าหนูต้องการนำมาต่อขยายจริง ๆ ประเทศเราก็คงส่วนมากก็จะพูดแต่ภาษาไทยนะคะ เราก็เหมือนแต่อยู่ในขอบเขตตรงนี้ เราไม่ได้ไปรู้จักจริง ๆ ว่าสิ่งข้างนอกความรู้ ระดับที่เขาไปถึง ความรู้ข้างนอกมันไปไกลขนาดไหน วิธีการแก้ปัญหาต่าง ๆ ในชีวิตของเขาไปถึงระดับไหนที่คนไทยยังไม่ไปถึง หนูว่ามันอิมแพคมากมาย (Sloth)

*I feel that if I know English, it is going to **open a much wider library** for me. Then I will study the attitude of thought of [people from] other countries. How do people think to become successful? This is what I think I really want to continue developing. In our country, most people speak only the Thai language. I'm like, I'm just in **this boundary**. I don't really get to **know others outside**, knowledge, the level other people reached, how far **the outside knowledge** goes, various solutions, and the level in lives that Thai people have not yet reached. I think it's very impactful. (Sloth, Individual interview 1, July 21, 2021, my own translation)*

According to her comment, Sloth used “feel,” “if,” and “is going to” to express her imagination in gaining an entry to the “wider library.” Here, the participant considered English a privileged means to gain access beyond what she referred to as the “boundary,” the imaginary line indicating the extent to which she gains her knowledge through Thai.

In the meantime, the participant pictured herself crossing the borderline and reaching out to the “others” or the “outside knowledge” through English.

Correspondingly, a couple of participants raised similar viewpoints and agreed that they would be able to expand their horizons through English. For example, Cherry pointed out “มัน [ภาษาอังกฤษ] เปิดโลกกว้าง แล้วถ้าศึกษาแล้วก็มองการณ์ไกล ได้เปิดประสบการณ์ใหม่ อยากเรียนภาษานี้ให้รู้เรื่อง เพราะว่ามัน [ความรู้] ไม่มีวันสิ้นสุดค่ะ” (*It [English] opens the world. And if I study it, I can see farther, can open to new experiences. I want to learn this language to be competent because it [knowledge] is endless*). Similarly, Maximoff reflected that “ถ้าเราจะไปศึกษาต่างประเทศก็ต้องใช้คือตอนนี้มันกว้างมากครับ คือโลกเราก็ต้องมีภาษาที่มากกว่าสองภาษาแล้วจริง ๆ ครับ ไม่ควรมีภาษาเดียวแล้วจริง ๆ ครับ” (*If we are going to study abroad, we must use [English], which is now very wide. Well, my world really needs to have more than two languages; there really shouldn't be only one language.*

The data evidence exemplifies the participants’ border-crossing endeavor in their imaginary world and the emergence of their positive English language learner identities. Among the cited comments, Maximoff felt the need to learn English in order to gain access to information using technological devices, reading English instruction manuals and English news, he added:

แม้แต่เวลาเราไปร้าน ไปห้าง บางทีเขามีภาษาอังกฤษแหละครับ คือเราก็ต้องสามารถอ่านหรือว่าแปลข้อมูลหรือว่าใบคู่มือที่มีภาษาอังกฤษ เราก็สามารถอ่านได้หรือว่าศึกษาจากข้อมูลตรงนั้นครับ ถ้าในโซเชียลเน็ตเวิร์กผมจะสามารถดูหนัง หรือดูคลิปภาษาอังกฤษ หรือว่าฟังเพลง แล้วก็ข่าวภาษาอังกฤษครับ

Even when I go to the shop, go to the mall, sometimes they use English. That is, I must be able to read or translate information or a manual that is in English. Then, I can read or study from that information. If in social networks, I can watch movies or watch the English video clip or listen to music and English news. (Maximoff, Individual interview 1, July 12, 2021, my own translation)

In short, English provided a means by which the participants could break through the “boundaries” and increase the range of their knowledge, understanding, or experiences. On this account, I argued that the participants’ initial perceptions and identity as knowledge seekers are part of “a contemporary form of Thainess” (Kitiarsa, 2011, p. 73) which the participants managed to undergo self-modernization living in Thai EFL contexts. Next, I presented participants’ language learner identity prior to their writer identity construction in the English writing course.

Exclusive Club Membership

Since English has been recognized as an international language (Matsuda, 2012), its influences on people around the globe, regardless of ESL/EFL contexts, are undeniable. Researchers pointed out that having English language skills instilled cosmopolitan delight in Thai people (Chamcharatsri, 2013) and assured their “civilized status” (Kitiarsa, 2011, p. 66). I drew on these arguments and started to analyze data by categorizing evidence that depicts participants’ perceptions and experiences with gaining benefits and advantages the English language offers them. After I read and reread through this set of interview transcription, I came up with a theme, exclusive club membership, to investigate influencing factors that occurred in participants’ perceived space and lived space and to illustrate reasons for designing their membership as Thai EFL learners. The following is my presentation of this research finding.

Gaining Social Acceptance

Participants' perceptions and experiences of gaining social acceptance when using or learning English are the first reason for designing exclusive membership for them. Participants expressed it in the following way:

หนูเห็นครูที่สอนภาษาอังกฤษที่เป็นคนไทยกับทีชเชอร์ฝรั่งที่เขาสนทนากัน หนูก็ฟังแล้วแบบคุยอะไรกันนะ ทำไมเราฟังไม่รู้เรื่องเลย ก็เลยแบบอยากจะเก่งภาษาอังกฤษอย่างเขาบ้าง ก็เลยชอบภาษาอังกฤษเพราะได้ออกเสียงแบบได้ความชัดจืดของเสียงเข้าไปค่ะ แล้วเวลาเราพูด อีกคนนึงเขาได้ยิน เขาก็จะมองว่าเธอพูดอะไรกันนะ หนูอยากเป็นแบบนั้น แล้วหนูยิ่งมาเห็นครูเขา หนูแบบยิ่งชอบมากขึ้นค่ะ (Bam)

*I saw a Thai English teacher and a farang teacher talking together. I listened and wondered what they were talking about? Why do I not understand it? So, I want to be competent in English like them. So, I like English because I get to pronounce with a pretentious tone. **Then when I speak [English], another people will hear it. They will look and wonder what I say. I want to be like that.** When I came to see my teachers, I liked it even more. (Bam, Individual interview 1, July 15, 2021, my own translation)*

เรารู้สึกว่ามัน[ภาษาอังกฤษ]เท่อะ มันเจ๋งอะ คนจะสงสัยว่าจำ[ภาษาอังกฤษ]ได้ยังไง เวลาเพื่อนมาถามแล้วเราอธิบายจนเพื่อนเข้าใจมากกว่าที่ฟังจากครู เรารู้สึกดีค่ะ เรารู้สึกภูมิใจค่ะ (Cherry)

***I feel that it's [English] cool. It's rad. People wonder how I remember it [English].** When friends came and asked me, I explained until they understood more than what they've learned from the teacher. I felt good. I was proud. (Cherry, Individual interview 1, July 15, 2021, my own translation)*

หนูอยากเรียนค่ะ อยากให้เป็นจุดสนใจ คือในห้องมีเพื่อนใช้ภาษาอังกฤษคล่องใช้ไหมหะ คุณครูก็จะให้ความสนใจกับเขาแต่คนเดียวค่ะ เลยแบบเป็นแรงผลักดันให้อยากเรียน อยากให้คุณครูสนใจเราบ้าง หนูก็เลยแบบตั้งใจเรียนภาษาอังกฤษ (Earth)

***I wanted to study [English], wanted to be the center of attention.** There was a friend in class who is fluent in English, and the teacher only paid attention to that student. This motivates me to learn. **I wanted teachers to pay attention to me, so I intended to learn English.** (Earth, Individual interview 1, July 11, 2021)*

เราก็ทำการบ้านเอง หรือว่าเราจะเป็นที่ปรึกษาให้เพื่อนเวลาทำการบ้าน คือส่วนใหญ่เพื่อนจะมาปรึกษาเราด้วย เพราะว่าเราจะเป็นเหมือนคนเก่งคนหนึ่งของเขา เราก็แบบโอเคเราก็ภูมิใจอยู่บ้าง เราก็ใช้ชีวิตของตัวเองมาเรื่อย ๆ แบบนี้ครับ ก็ไม่เคยทิ้งการเรียนเลย...ผมก็ตั้งใจเรียนภาษาอังกฤษตลอด คือวิชาภาษาอังกฤษที่ไร ก็จะนั่งอยู่หน้าห้องเลยครับ เป็นตัวแทนของเพื่อนในห้องเลยครับ เวลาที่มีอะไรอาจารย์ก็จะถามผมคนแรก ผมก็จะเป็นคนตอบคนแรกเลยครับ (Maximoff)

***I usually do homework by myself, or I will be a consultant for my friends when they do [their] homework. Most of the time, my friends came to consult with me because I was like one of the intelligent people for them. I was like, okay and a bit proud. I continued to live my own lives like this and never leave learning behind...I always intend to study English. When it comes to an English class, I will sit in the front of the room, be the outstanding [student] of all friends in the room. When there is something, the teacher will ask me first. I'll be the first who answer.** (Maximoff, Individual interview 1, July 12, 2021, my own translation)*

หนูบอกตรงๆ เลยว่าหนูแบบไม่เก่งเลยอะ แต่หนูอยากเก่งอะ อยากพูดได้ ไม่ต้องอายใคร ไม่ต้องคิดขัด อยากพูดแบบสั้น ๆ ใหญ่ ๆ ไม่ต้องคิด ๆ ขัด ๆ กลัวพูดผิด หนูไม่อยากอายเลย แต่ถ้าใครพูดได้ก็ถือว่าไว้มากะ ว้าวซ่า (Vanessa)

*I can honestly say that I'm not very good at it [English], but **I want to be good, able to talk, don't have to be ashamed of anyone, don't stammer.** I want to speak smoothly, without stammer; I am afraid to say it wrong, **I don't want to be embarrassed at all. But if anyone can say it, it's wow, right? Wowza!*** (Vanessa, Individual interview 1, July 14, 2021, my own translation)

The data evidence shows that more than half of the participants (5 out of 9) registered themselves as members of an exclusive English club to gain acceptance from friends, teachers, and others (see above in bold). According to Burke (2010), Thai identity in collectivist society generally links to dignity, prestige, respect, reputation, etc., one has toward others. In consequence, the participants perceived and used English as a means of becoming someone important and avoiding embarrassment. For instance, Earth said, “I wanted to study [English], wanted to be the center of attention”; Maximoff stated when assisting friend in an English class, “I was like one of the intelligent people for them [his friends] ...I was a bit proud”; and Vanessa admitted, “I want to be good [in English]. I want to talk, don't have to be ashamed of anyone... I don't want to be embarrassed at all.”

At this point, I drew on Burgess and Ivanič's (2010) idea on “possibilities for selfhood” (p.235) and argued that the research participants designed their exclusive memberships to obtain social acceptance regarding their sociocultural values available in Thai collectivist society. Next, I discussed another influencing factor for entering the exclusive club.

Improving Social Mobility

Globalization has contributed to the emergence of English in Thailand as the preeminent language (Baker & Jarunthawatchai, 2017; Chamcharatsri, 2013; Hayes,

2016). In this section, I presented evidence from interviews reflecting participants' perception of English as a key to social mobility. The data indicate that all nine participants considered the privilege of being competent in English and admitted that the language was vital for them to learn in order to increase job opportunities. The following comments best illustrate their perceptions.

ส่วนภาษาอังกฤษคือถ้าพูดถึงเราจบครุศาสตร์ แต่ถ้าเราไม่เป็นครูภาษาอังกฤษจริง ๆ ภาษาอังกฤษมันก็ใช้ได้หลายทาง ทั้งไปเป็นทำอาชีพอื่นที่มันเกี่ยวข้องกันได้ อย่างเช่นพวกแบบยูทูปเบอร์ หรือนักแปล (Adler)

For the English language, if I graduate in teacher education but [I] don't really become an English teacher. [My] English language [skills] can be used in many ways, and [I] will be able to do other related occupations like YouTuber or translators (Adler, Individual interview 1, July 9, 2021, my own translation)

หนูคิดว่าภาษาอังกฤษ เวลาเราไปทำงานอะไร ก็จะมีภาษาที่สองที่จะต้องได้ในระดับหนึ่ง มีติดตัวไปเพื่อจะได้เป็นผลดีกับเรา เวลาทำงานถ้าเราได้ภาษาไทยแล้ว เราก็ต้องได้ภาษาอังกฤษด้วย เพราะว่าภาษาอังกฤษเหมือนจะแบบทำได้หลายงานค่ะ (Bam)

*I think English, when we go to work, there will be a second language that [I] must be competence at a certain level. Having it [knowledge] will be good for us. When working, if we know Thai, we must know English too because **English allow me to do many jobs.** (Bam, Individual interview 1, July 15, 2021, my own translation)*

ถ้าสมมุติว่าไม่สามารถสื่อสาร[ภาษาอังกฤษ]ได้ก็จะลำบากนะคะ ตอนนี้ถ้าสมัครงานที่ไหนส่วนมากก็แบบ มีพื้นฐานภาษาอังกฤษใหม่ เก่งภาษาอังกฤษใหม่ พูดภาษาอังกฤษได้ใหม่ ก็จะพิจารณาเป็นพิเศษคะ ก็เป็นเหมือนแบบเป็นบัตรผ่านของเรา ถ้าเราสมมุติว่าได้ภาษาอังกฤษก็จะทำให้เราใช้ชีวิตได้ง่ายมากขึ้นคะ (Earth)

*If [I] can't communicate in English, it will be difficult. Now, if applying for a job anywhere, most of them are like, do you have a foundation in English? Are you good at English? Can you speak English? They will specially consider you. It **[English knowledge] is like our pass.** If I use English, it will make my life easier. (Earth, Individual interview 1, July 11, 202, my own translation)*

การเรียนอังกฤษก็จำเป็น เพราะถ้าเราได้ภาษาที่ไปเปรียบคนอื่นไปแบบแปลติบเปอร์เซ็นต์แล้วคะ ถ้าไปสมัครงานที่ไหนก็ได้เงินเดือนดีกว่าแบบคนที่ไม่ได้ภาษาค่ะ สำคัญมากคะ...เราใช้ประกอบเป็นอาชีพตัวเองนะคะ เช่นเราเรียนเป็นครูภาษาอังกฤษ เราก็ไปเป็นครูภาษาอังกฤษก็ได้ ทำงานอะไรก็ได้คะที่เป็นแบบใช้ภาษาอังกฤษอะคะ (Jupiter)

Learning English is necessary because if I know the language, I have 80 percent advantage over other people. When applying for a job anywhere, the salary should be better than someone who doesn't know the language. It's very important...I use [English] for career. For example, I learn to be an English

teacher, I can become an English teacher. I can do any jobs relating to an English language. (Jupiter, Individual interview 1, July 14, 2021, my own translation)

ผมว่าภาษาอังกฤษก็เป็นเป็นเครื่องมือทำมาหากินก็ได้ครับ คืออย่างเช่นเราสามารถเอาไปปรับเปลี่ยนได้เนอะครับ หรือว่าเราจะเป็นไกด์ก็ได้ หรือครูภาษาอังกฤษด้วยครับ (Maximoff)

I think that English can be a tool to earn a living. That is, for example, I can use it [English knowledge] for translation. Or I can be a guide or an English teacher. (Maximoff, Individual interview 1, July 12, 2021, my own translation)

While most participants mentioned English could offer extra job opportunities, such as translators, tourist guides, YouTubers, English teachers, etc. from the cited excerpts, other participants used symbolic terms to describe English as the exclusive “pass” (Earth) and “a tool to earn a living” (Maximoff). Given this, English had become an indispensable language for gaining mobilized social status over other Thais who cannot use or speak English. An underlining comment from an interview captured it: “if I know the language, I have eighty percent advantage over other people. When applying for a job anywhere, [my] salary should be better than someone who doesn’t know the language” (Jupiter).

Moreover, another data set indicates that most participants (8 out of 9) prioritized improving their social mobility by becoming English teachers. Following are some examples of how participants explain it.

เวลาเรียนภาษาอังกฤษรู้สึกว่าจะต้องทำให้ได้ค่ะ คือหนูรู้สึกว่าจะอยากทำให้แม่ภูมิใจ เขาก็คาดหวังให้หนูรับราชการค่ะ ก็เลยแบบตั้งใจว่าจะทำให้ได้ อนาคตคืออยากพูดภาษาอังกฤษได้คล่อง แม่นไวยากรณ์ ไซค์ะแม่นในคำศัพท์สามารถพูดแบบเป็นประโยชน์สนทนากับคนอื่นได้ แล้วยังเป็นคุณครูสอนนักเรียนอยู่หน้าห้องค่ะ เราต้องแบบอัพตัวเองขึ้น เพิ่มขึ้นเรื่อยๆ ไม่อยู่กับที่ค่ะ เป็นที่ขอรับหน้าถือดา มีงานทำที่ดีและมั่นคง (Bam)

When learning English, I feel that I must accomplish [the task]. Well, I feel like I want to make my mom proud. She’s expecting me to be a civil servant. So, I intend to do it. In the future, I want to be able to speak English fluently, grammatically correct, yes, accurate in vocabulary, able to talk in a sentence, converse with other people, and be an [English] teacher teaching students in front of the room. I must upgrade myself increasingly, not being in the same place to be

[socially] accepted, [and] have a good and stable job. (Bam, Individual interview 1, July 15, 2021, my own translation)

ด้วยความมั่นคงของอาชีพ พ่อแม่ก็อยากให้เข้าราชการเหมือนกัน อันนี้ก็เพื่อความคาดหวังค่ะ ก็เลยเลือกเรียนเป็นครูภาษาอังกฤษ (Cherry)

[Concerning] career stability, [my] parents also want me to be a civil servant; this is their expectation. So, I chose to study as an English teacher. (Cherry, Individual interview 1, July 15, 2021, my own translation)

อยากรับข้าราชการ[ครูภาษาอังกฤษ]ครับ เนื่องด้วยที่ความมั่นคงด้วยครับ ครอบครัวเราเป็นครอบครัวที่ยากจนครับ ถ้าเรา
รับข้าราชการ พ่อแม่ก็จะมีสิทธิรักษา[พยาบาล]ฟรี มีสิทธิพิเศษที่มากกว่านะครับ ก็เลยเลือกเป็นครูดีกว่า... น่าจะเป็นเพราะ
เราเคยลำบากมาก่อน เรารู้ว่าถ้าเราไม่ตั้งใจเรียนให้สูง เราก็จะทำงานเราอยู่กับที่ เราก็ไม่มีทางแบบดึงตัวเองมาจากจุดนั้นได้ ที่
เคยลำบากมาก ๆ ได้ ถ้าเราตั้งใจเรียนสูง ๆ ขึ้นไป แล้วแบบเรามีหน้าที่การงานที่ดี เราก็จะสามารถหลุดครอบครัวของเราให้
ออกมาจุดที่มันลำบากมาก ๆ ได้ครับ (Maximoff)

I want to be a civil servant [English teacher] because of the [career] stability. Our family is a poor family. If I get the job, my parents will also get free [medical] benefits [and] have more privileges. So, [I] better choose to be a teacher... Probably [it's] because I've had a difficult time before. I know that if I do not intend to study in higher level, I will be working at a dead-end position. There is no way I can pull myself up from that point, where it [my life]'s been very difficult. If I intend to study higher, then I will have a good job, I will be able to pull our family out of a very difficult situation. (Maximoff, Individual interview 1, July 12, 2021, my own translation)

According to the cited comments, participants perceived becoming an English teacher as a way to ensure their high status and prestige. Gurevich (1975) suggested that this might be related to reasons Thai people see teaching as a highly-respected occupation, as does the way Thais value the earliest teachers, the Buddhist monks. In addition, a teacher in public school who are a civil servant may hold a long-term job position up to the age of sixty and then enjoy a life pension under Government Officials Pension Act, unlike private-sector employees whose social security programs may be absent (Ramesh, 2000). What is more, public school teachers, along with their immediate family members and parents, receive free medical care and extra medical benefits like no

other occupations. Given this general information, the participants imagined themselves becoming English teachers to improve life security in both social and economic aspects.

Along with the direct benefits participants imagined receiving as English teachers, the interview data reveals that they also imagined indirect benefits such as fulfilling their parents' desires. For example, Bam said, “well, I feel like I want to make my mom proud. She’s expecting me to be a civil servant. So, I intend to do it”; Cherry explained, “[my] parents also want me to be a civil servant; this is their expectation”; Sloth discussed, “[Both of my] parents want me to serve the government service. Because my father is a freelancer, so he wants me to have a good and stable job like teacher”; and Vanessa emphasized it by saying.

มันเป็นความหวังของแม่ คือแม่หนูอยากเป็นครูค่ะ ไม่ได้อยากทำที่บ้าน[ทำธุรกิจครอบครัว] แม่ก็น่าจะแบบคาดหวังให้เรียนครูค่ะ แล้วก็แบบสานฝันให้แม่เนี่ยค่ะ...แม่แบบทำงานไม่ได้ไปเที่ยวไหนเลย แม่ก็บอกหนูว่าถ้าหนูจบก็จะไปเที่ยวต่างประเทศ คือเพราะว่าแม่หนูก็อยากเที่ยวค่ะ (Vanessa)

*It's [my] mother's hope, my mom wants to be a teacher, she doesn't want to do [the family's business]. **My mother is maybe expecting [me] to be a teacher. And it's like weaving a dream for my mom...** Mom can only like work, [so she] cannot go anywhere. My mother told me that when I graduated, I would go on a trip abroad. That is because my mother [too] wants to travel. (Vanessa, Individual interview 1, July 14, 2021, my own translation)*

The participants' comments concerning parental needs constitute empirical evidence for Thai vertical society. Triandis (2001) discussed that cultures with vertical hierarchies determine many social behaviors through the influence of in-group leaders. As such, the participants who value collectivist culture realized and prioritized their group's needs and desires to become civil servants, in this case, while ensuring their exclusive membership to race up the social ladder.

In brief, this section presents initial perceptions of the participants and their identities as language learners. According to the research findings, the participants

brought with them to the English writing class their imagined perceptions of themselves as hosts and knowledge seekers, along with their desire to become a part of an exclusive club so as to gain social acceptance and improve social mobility. Following this, I presented the findings on participants' writer identity construction over a semester of an English composition writing course.

Writer Identity Construction in an EFL Writing Classroom

Theoretically, I discovered that participants' writer identities are socially constructed over time in ways that are dynamic, multifaceted, and constantly changing. This recent research finding corresponds to studies on writer identity in ESL and EFL contexts (Burke, 2010; Chamcharatsri, 2009; Fernsten, 2008; Juliaty, 2019; Lee, 2017); however, the writer identity construction of the participants in this study, as discussed in this chapter, is distinct considering the unique sociocultural dynamic of Thailand.

In what follows, I presented empirical evidence gathered from a group interview, individual interviews, and artifacts, along with the discussion on the data analysis, to explain and illustrate nuances of how Thai EFL writer identity is constructed over a semester of learning English composition. I presented the findings based on two ways the participants perceived their experiences constructing writer identities. From their descriptions of identity development, the first group elucidated it as fluid identity construction or the process in which identity develops over time. The second group explained their writer identity construction using metaphor to simplify their understanding of critical conceptual domains in which they interpreted their lived world.

Writer Identity Construction as Process

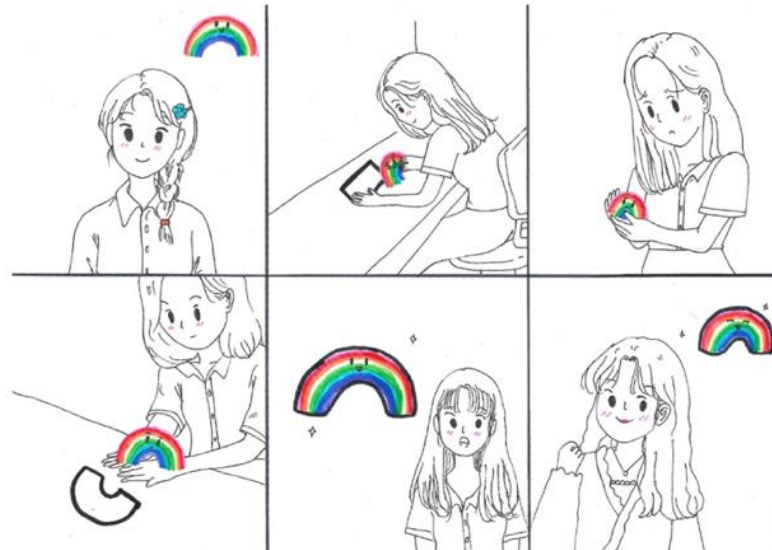
One-third (3 out of 9) of the participants perceived that constructing their writer identities is a process of negotiating all that has been in all their lived experiences (Li & Deng, 2019). In this process, the participants started as amateur writers who brought their initial perceptions, language learner identity, L1 and L2 writing experiences, rhetorical conventions, social and cultural identity, etc., into the writing classroom. Once the instructor gave writing instructions and assignments to the participants, they instantly encountered new knowledge. Soon after the participants began writing, they strived to reconstruct their academic writer identities. From the data that emerged in this category, each participant gradually developed a similar writer identity; however, they provided different narratives to support their understanding of the phenomenon. I discussed each participant's narrative based on their description of identity development from different data sources in the following.

Earth

The first participant, Earth, provided her artifact as evidence for how the writer identity evolved over a semester of learning English writing. Earth shared her experience during a group interview that she started in the writing class having many colors within herself like “เด็กหญิงสีรุ้ง” (*a rainbow girl*) (see Figure 5). In this case, her rainbow metaphor might as well represent multiple aspects contributing to writer identity (Burgess & Ivanič, 2010; Ivanič, 1998), including her initial perceptions, language learner identity, social and cultural identity, etc. Throughout her historical account, Earth came into the English writing classroom with limited writing experience in L1 and L2. She viewed academic writing to consist of three components: introduction, body, and conclusion, and

Figure 5

Earth's Artifact of Writer Identity Development



had no experience with process writing. However, as discussed in the previous section, she had a strong desire to meet her parents, teachers, and peers' expectations of herself and gain membership in the exclusive club. Hence, she formed a positive identity as a language learner from the get-go.

Upon receiving writing instruction from her instructor, Earth found herself confronted with a black rectangle mold that could never accommodate her rainbow shape. At this stage, Earth described that she struggled to organize her complex thoughts within the confines of academic writing conventions. She used metaphor painting her picture with the rainbow colors she had yet to figure out. This is how she put it.

เริ่มต้นที่เด็กหญิงสีรุ้งค่ะ ก็คือเป็นเด็กหญิงที่มีสีสันมากมายอยู่ในตัว เหมือนมันก็จะดี หรือว่าปนกันอยู่ในความคิด พอได้มาเรียนเขียนเรียงความกับอาจารย์ เราก็ได้รับกรอบมา ซึ่งมันเป็นกรอบที่อาจารย์กำหนดมาเป็นสี่เหลี่ยม แล้วเราพยายามขีดสายรุ้งของเราเข้าไปค่ะ แต่ที่นั่นมันเป็นกรอบสี่เหลี่ยมซึ่งสายรุ้งของเรามันเป็นครึ่งวงกลมค่ะ มันไม่สามารถที่จะเข้าไปได้ค่ะ คือแบบมันไปต่อไม่ได้ ไม่รู้จะระบายสีรุ้งของเราลงไปยังไง (Earth)

*Let's start with a rainbow girl, the girl with many colors, **things will get mixed up in my thoughts when I learned to write essays with the teacher.** I got the frame which is a square frame that the teacher has set. And then I tried to stuff my*

rainbow into it. Well, it's a square frame, but my rainbow is a semicircle. They don't fit. It's like I can't move on, don't know how to paint my rainbow colors into it [the black square]. (Group Interview, November 7, 2021, my own translation)

Her first writing assignment about an experience that changed her life provided evidence of how she struggled to organize her narrative story concerning the English writing instruction (see Appendix C: Earth's Narrative Essay). In this essay, Earth briefly discussed an overview of her experience in an introduction paragraph and began introducing her "past-self" as a shy student who did not dare to speak up in classrooms due to ineffective teaching strategies. Then, she moved on to discuss the life-changing experience when she dared to speak in front of people. Later, in conclusion, her narrative abruptly shifted the focus from her narrative story to discuss the reasons Thai teachers should implement learner-centered approaches to enhance active learning. This textual evidence suggests that the participant encountered difficulty organizing the content unity while composing her essay.

Moreover, her individual interview captured the moment in which Earth negotiated between her own understanding of the composition and the writing instructions. She admitted that she was not confident about deciding the controlling idea, supporting details, and conclusion; therefore, she ended up cutting out her narrative content and adding in the final paragraph about teaching based on her understanding of the writing instruction.

เราต้องมี topic มี introduction มี body มี thesis statement มีทุกอย่างเลยค่ะ แล้วหนูก็ต้องมาคิดว่าเล่าเรื่องไหนก่อน แล้วหนูก็มันเขียนเรื่องเกี่ยวกับความประทับใจของหนูค่ะ เสร็จแล้วหนูก็มาดูว่าตรงไหนบ้างที่สามารถจะเป็น topic ได้ หนูต้องเปลี่ยนคำพูดจนบางครั้งเนื้อหาจริง ๆ ที่หนูต้องการสื่อมันก็เลื่อนนิดเดียวค่ะ แต่ว่าเพื่อให้มันตรงตามที่อาจารย์เขาวางไว้ก็จำเป็นต้องใส่ค่ะ... ตอนแรกก็ไม่ได้อคิดว่าจะต้องสื่อถึงคุณครูควรจะมีกิจกรรมนะค่ะ แต่ว่ามันต้องจำเป็นต้องมีส่วนสรุป แล้วอาจารย์เขาก็แนะนำบอกว่า ถ้าเราจะสรุปนะ เราควรจะชักชวนหรือเราจะตั้งคำถามก็ได้ หนูก็เลยดึงส่วนนี้มา (Earth)

I need a topic, an introduction, a body, a thesis statement, everything. I had to think about which story to tell first, then I wrote about my impressions. When finished, I came to see where it could be a topic. I had to change [so many of] my words until, sometimes, [there was] very little of the actual content that I wanted to convey left. But to make it exactly as the teacher's instruction, it was necessary to put in [as is] ... At first, I didn't think that I had to convey about teachers that they should have any activities, but it [an essay] must have a summary section. Then the instructor suggested that if we conclude we should persuade, or we can ask questions. So, I included this part. (Earth, Individual interview 2, July 29, 2021, my own translation)

After receiving peer feedback and making minor revisions, the participant submitted her essay within a two-week period. Having said that, she relied on herself pertaining to peer comments and the perceived academic expectations to determine her written text. Yet her first assignment represents the act of writing as it occurs in the space where her prior and new identities meet.

Earth went on wrestling with different writing tasks and indicated that she began anew to build her positive EFL writer identity toward her final assignment. According to the participant, this transitional phase required her to utilize a new perspective in “thinking about writing.” Her words are as follows:

เราก็ลองเอามาคิดแล้วก็ปรับเปลี่ยนวิธีคิดใหม่ทุกอย่างเลย แล้วเราก็สร้างกรอบให้ตัวเองโดยที่เราใช้มาตรฐานกรอบของอาจารย์ที่อาจารย์มีให้ใช้ให้หมด เราก็เอามาปรับเปลี่ยนเป็นวิธีของเราเอง อย่างเช่นเรากำหนดสิ่งที่เราสามารถจะเขียนเองได้ โดยที่เราไม่ต้องแบบไปพะวงกับโครงสร้างหรือว่าหัวข้อที่อาจารย์เขาให้มาจนเกินไป จนทำให้งานเขียนของเราไม่ตรงกับจุดประสงค์ที่เราอยากจะทำให้มันออกมาเป็นค่ะ แล้วสายรุ้งของเราก็สามารถเข้าไปอยู่ในกรอบนั้นได้ สุดท้ายก็คือแบบเรามีวิธีคิดวิธีเขียนใหม่ค่ะ (Earth)

I try to think and change every new way of thinking. And then, I create a framework for myself by using the teacher's standard framework that the teacher provides, right! I took it and changed it to my own way. For example, I define what I can write by myself so that I don't have to worry too much about the structure or the given topic that the teacher assigned until losing focus of my writing that I want it to be. And my rainbows can go into that frame. In the end, it's like I have a new way of thinking about writing. (Earth, Individual interview 2, July 29, 2021, my own translation)

Earth used the metaphor of a rainbow in a black frame to symbolize her understanding of academic writing genres. Once Earth familiarized herself with the elements of the academic writing, she gained more confidence composing her expository essay and stated that she was able to express herself more fluently (see Appendix C: Earth's Expository Essay). She added that the writing process requires discipline from the writer to read, reread, and revise. And as far as she was concerned, Earth stated that her final assignment, expository essay, was her best work from all three (Earth, individual interview).

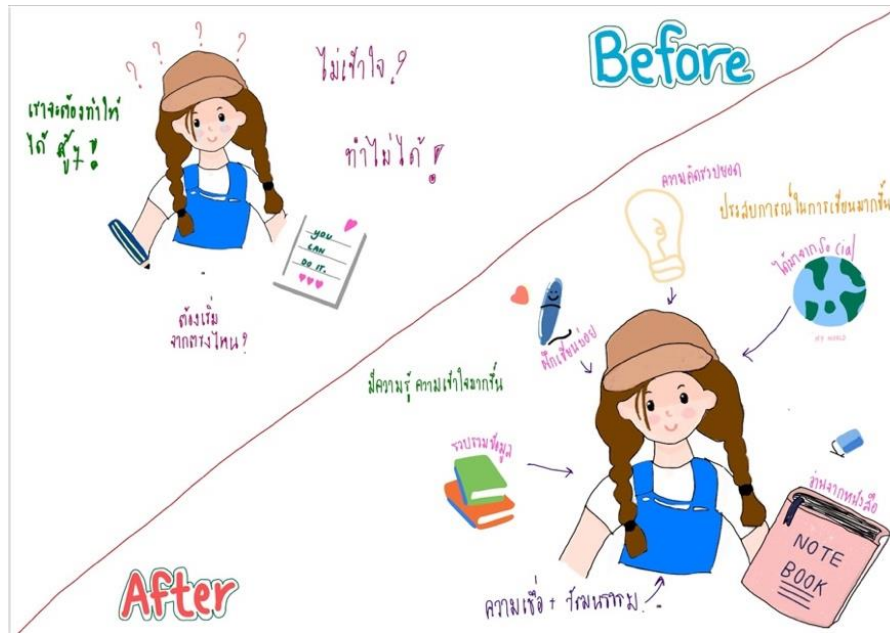
Jupiter

Jupiter was the participant who perceived crossing a borderline as she constructed her writer identity over the semester. Before the English writing course, Jupiter had a positive language learner identity from her background; she felt the need to be active in learning and become a better learner in order to advance her social mobility. As for her writing experience, she had written Thai essays, reflection papers, short answers, etc.; she knew roughly about composing an academic essay and had never experienced process writing before (Jupiter, Individual Interview). In other words, she was unfamiliar with writing and developing multiple drafts, let alone experiencing feedback activities and revision. As a result, Jupiter exhibited an amateur writer identity from the outset coming to the English writing class. Her artifact provides evidence for her writer identity construction at the beginning and the end of the 15-week writing course (see Figure 6); I gathered this data after the final interview in late October 2021.

The picture demonstrates the participant's experience of having an amateur writer identity. During the first few weeks of the writing course, Jupiter admitted that she had

Figure 6

Jupiter's Artifact of Writer Identity Development



mixed feelings of excitement and confusion, and as a result, she was anxious to write in English. Furthermore, she expressed insecurity in English writing concerning L1 and L2 linguistic differences, grammar accuracy, and academic essay structure. The followings are her words:

ตอนที่เขียนสนุกค่ะ ดันเด็นดี แต่ก็รู้สึกว่ายากค่ะ เพราะว่าไม่รู้ว่าจะเขียนจบยังไง Thesis จะเป็นยังไง ยากเขอะอยู่ค่ะ แกรมม่าด้วย ไม่เคยเขียนภาษาอังกฤษยาว ๆ แบบนี้มาก่อนเลยคะ นี่เป็นครั้งแรกคะ กลัวเขียนผิด ๆ ถูก ๆ คิดเยอะ คิดมากอยู่คะ บางทีก็กลัวศัพท์ว่าจะอธิบายยังไง เลยเลือกเขียนแบบเอาแต่แบบนี้พอคะ ย่อ ๆ เพราะหนุกกลัวมันยาวเกินไป กลัวเพื่อนอ่านแล้วมันน่าเบื่อ (Jupiter)

When I wrote it, it was fun, exciting, but I found it difficult to write. Because I don't know how to finish writing, how the thesis will be. It's very difficult, grammar too. I've never written a long English [essay] like this before. This is the first time. I'm very afraid of making mistakes, [I] think a lot. Sometimes, I don't even know the right vocabulary to express. So, I choose to write just like this, in briefly, because I'm afraid it will be too long. I'm afraid my friends world find it boring. (Jupiter, Individual interview 2, August 4, 2021, my own translation)

The above excerpt also shows that the participant demonstrated audience awareness and designed her composition based on perceived readers in the community. In this case, she

intentionally left out specific details of her narrative story and provided general information to secure her writing. She argued that her approach to writing this way would ease the audience or her peers. Eventually, she cut short her narrative content on many points, for example, when her friend has changed and how their relationship has affected her grades (see Appendix C: Jupiter’s Narrative Essay.)

In her second assignment, Jupiter wrote a more extensive text with detailed information (see Appendix C: Jupiter’s Persuasive Essay); she strived to align herself with academic writing conventions to develop her essay. In that, she put effort into creating the essay’s content in terms of details, coherence, and cohesion. Here is how she put it in her personal interview.

รอบนี้ก็พยายามมาก ๆ ค่ะ แต่หนูคิดว่าหนูยังให้รายละเอียดของเรื่องไม่เพียงพอเท่าไรหรอก ก็รู้สึกกังวลนิดหน่อยค่ะ กลัวจะเขียนออกมาไม่ดีอยู่ค่ะ กลัวในเรื่องเนื้อหาที่แต่ละค่ะ กลัวเขียนไม่สัมพันธ์กันค่ะ ในรูปแบบของการเรียงความอะค่ะ กลัวเขียนไม่ถูกต้อง แล้วก็กังวลว่าอาจารย์จะรู้ไหมนะ thesis ของเราคืออันไหน topic ของเราคืออะไร กลัวอาจารย์ไม่เข้าใจตรงกับที่เราเขียนค่ะ (Jupiter)

I tried so hard this time, but I think I didn’t provide enough details about the story. I was a little worried. I’m afraid of the content, afraid that [my] writing is not related to each other in the form of an essay, afraid to write incorrectly, and worried that the teacher won’t know which one is my thesis, what is my topic? I’m afraid that the teacher doesn’t understand what I wrote. I’m afraid that it wouldn’t turn out well. (Jupiter, Individual interview 2, August 22, 2021, my own translation)

For her practice, it also appeared that her writing approach had shifted to focus on the guidelines for academic writing to determine her written text. Again, regarding her audience awareness, Jupiter perceived the instructor as a reader who primarily assessed her writing and strived to achieve her goal set toward the course objective.

Toward the end of the semester, Jupiter explained her experiences with the identity shift from an amateur writer to a more confident writer. In this process, she pointed out that she aimed at negotiating between her own understanding of the

composition, peer feedback, and the writing instructions while writing and revising her essay. The data below reveals how her logical thinking skills improved after the writing process.

พอฝึกฝนบ่อย ๆ ก็คิดว่าเก่งขึ้น เขียนได้ดีขึ้นเรื่อย ๆ ค่ะ แบบคิดคอนเซปต์ปุ๊บอะไรก็เร็วขึ้นค่ะ จับประเด็นได้โอเคขึ้นเรื่อย ๆ ค่ะ หลัก ๆ ก็คือตัวหนูนี่แหละค่ะ แต่แล้วแก้อีกเยอะเลยล่ะ...ทำงานหนักค่ะ คือหนูอ่านหลายรอบเลยล่ะ คือแบบอ่านแล้วอ่านอีกจาก first draft แล้วก็ second draft หนูก็คิดเองเลยล่ะ มาเพิ่มรายละเอียดตรงนั้นตรงนี้นิดหน่อย ตรงไหนอ่านแล้วมันไม่ค่อยดี ไลน์ก็ปรับเปลี่ยน บวกกับเพื่อนที่คอมเมนต์ด้วย และก็ดูโครงสร้างที่อาจารย์แนะนำประกอบ (Jupiter)

When I practice more often, I think I get better. I can write better. I can think of a concept [and my writing] steps are faster. I am better when thinking of an issue. Mainly, it's me fixing it [her writing]. I work hard. I read it many times; read and read again from the first draft, then the second draft. I think by myself, adding more details here and there. Wherever I read and it's not smooth, I revise it. Plus, [I read] friends commented too and [I] looked at the teacher's structure recommended to accompany. (Jupiter, Individual interview 4, October 9, 2021, my own translation)

Jupiter concluded that she developed a positive writer identity from her writing experiences in the English classroom. Finally, she noted a successful writer to have audience awareness—accepting readers' point of views, comments, and expectations for writing an academic essay (Jupiter, Group Interview).

Vanessa

Vanessa was another participant who experienced her writer identity development. As a language learner, she perceived proficiency in the English language for gaining social acceptance; this prompted her desire for a positive writer identity within the writing classroom from the starting point. However, due to a lack of experience in academic writing, Vanessa's writing background was similar to that of other participants, Earth and Jupiter. As far as writing in English was concerned, Vanessa admitted that she “started from zero” and, therefore, perceived her writer identity construction as a pathway of a novice writer (Vanessa, individual interview). She

provided her artifact for data evidence of this phenomenon after a 15-week English writing course (see Figure 7).

Figure 7

Vanessa's Artifact of Writer Identity Development



Vanessa explained in the personal interview that she was not a writer from the beginning; she did not know how to write or compose an English essay. To begin with, she narrated her stories using a combination of some Thai words in her English essay. Still, Vanessa encountered obstacles and was reluctant to design her narrative. Ultimately, she reported that she did not add enough details to her essay (see Appendix C: Vanessa's Narrative Essay). The following are her words:

หนูไม่ได้ใส่รายละเอียดต่าง ๆ เพราะตอนนั้นคิดว่ามันเยอะเกินไปค่ะ หนูอยากเขียนอยู่ณะตอนแรก หนูเรียบเรียงคำเป็นภาษาไทยค่ะ แล้วหนูก็อพยยามไปแปลก่อน แต่หนูกิดว่าหนูเอาแบบสั้น ๆ เข้าใจง่าย คือเพื่อนป่วย แล้วก็ก่อนที่เพื่อนจะตาย เพื่อนก็มาเข้าฝันแก่นี่ หนูเล่าคร่าว ๆ หนูรีบค่ะวันนั้น เลยทำอะไรยังได้ก็ทำไปก่อน หนูไม่รู้ด้วยค่ะว่าเพิ่มเติมรายละเอียดได้ในคราฟที่สอง หนูกิดว่าพีร์ศราฟไปมายุ่ง ใจก็อันต่อไปก็ตามนั้นค่ะ

I didn't include any details because, at the time, I thought it was too much. I wanted to write at first. I put together the words in Thai, and then I tried to

translate them. But I thought I chose to write it in a short, easy-to-understand manner. So, I wrote that my friend was sick, and before my friend died, my friend came into my dream. I was in a hurry that day, so I did what I could. I didn't know if I could add more details in the second draft. So, I thought I should follow whatever content I wrote in the first draft when revising the following ones. (Vanessa, Individual interview 2, August 4, 2021, my own translation)

The excerpt above provides evidence that Vanessa designed her narrative by negotiating between her understanding of academic writing, the linguistic differences between L1 and L2, and the available time she had for the assignment. After the first few weeks of struggling with writing, she managed to complete the first assignment and submitted the essay feeling uncertain yet surprised by her writing abilities.

In writing her second assignment, Vanessa's writing approach began to change as she recognized the need for content elaboration. This time, she went on to gather as much information as possible from others who are knowledgeable and sought clarification on the writing instructions. Then, she elaborated more on the persuasive essay she wrote about the abortion (see Appendix C: Vanessa's Persuasive Essay). She said,

ข้อมูลเรื่องการทำแท้งหนูมีค่อนข้างน้อยค่ะ หนูก็พยายามไปสอบถามพี่ด้วยเหมือน พี่หนูเป็นพยาบาลเป็นหมอ หนูก็ลองโทรไปถามแบบเนื้อหาด้วยค่ะ หนูได้ความรู้เพิ่มเติมมา ก็เลยลองถามอาจารย์ดู อาจารย์ก็บอกถ้าอยากเพิ่มก็ไปใส่ในกราฟที่สองก็ได้ หนูก็เลยใส่เนื้อหาไปเพิ่มให้งานเขียนดีขึ้น (Vanessa)

I have very little information about abortion. I tried to ask my siblings as well. They are a nurse and a doctor. I also tried calling them to ask about the content as well. I gained more knowledge. Then I tried asking my teacher. The teacher said that if I wanted to add more information, I could add it in the second draft. So, I added more content to make my writing better. (Vanessa, Individual interview 3, August 23, 2021, my own translation)

Throughout her writing experience, Vanessa developed an understanding of her audience; she showed a sense of concern while revising her final assignment. In this regard, she constantly switched between reading, rereading, writing, and translating from Thai to

English and English to Thai to make the most of what she was trying to express. She explained,

หนูกังวลเรื่องที่เราเขียนไปแล้วที่เราสื่อไปแล้วเราเขียนไป คนอ่านจะเข้าใจเหมือนที่เราสื่อไปหรือเปล่า หนูอ่านแล้วอ่านอีก แล้วไปแปล แปลแล้วแปลอีก ใช้เว็บไซต์ต่างๆ หรือแอปพลิเคชันต่างๆ ว่าความหมายมันจะตรงกับที่เราต้องการจะสื่อไหม (Vanessa)

*I'm worried about what I've already written that I've conveyed. **Will the readers understand what I've written? So, I read and read, then translated, translated, and translated again. I used different websites or applications to check whether the meaning would be the same as what I wanted to convey.*** (Vanessa, Individual interview 4, October 11, 2021, my own translation)

Vanessa concluded that she had grown from being a nonwriter to a novice writer over the 15-week experience in the English writing course. In the group interview, she discussed three aspects of writing that she learned as a writer: first, knowing the writing content, second, understanding the composition, and last, using the correct word choice to convey the intended message.

หนูเปรียบตัวเองเป็นนักเขียนฝึกหัดค่ะ คือหนูเริ่มต้นจากศูนย์ค่ะ เราพัฒนาเพิ่มมานิดนึงจากที่ไม่ใช่นักเขียนเลย แต่พอได้เรียน ได้มาเขียนเรียงความ แล้วค้นตัวเองเป็นนักเขียนฝึกหัด ในรูปตอนแรกก็คือเป็นรูปหนูแต่หน้าบึ้ง แบบไม่เคยทำ เขียนยังไง ต้องทำยังไง คือเส้นทางในตอนแรกมันเต็มไปด้วยอุปสรรคค่ะ เมื่อเราได้คำแนะนำจากผู้รู้ ข่าวสาร ได้ค้นหาข้อเท็จจริง หาข้อมูลเพิ่มเติม แล้วก็ประสบการณ์ของตัวเอง ก็นำไปสู่เส้นทางถนนในการเขียนมันดีขึ้น เราต้องมีความรู้ในเรื่องที่เราจะเขียนอย่างชัดเจนและถูกต้อง อาจจะมาจากประสบการณ์ที่เราเคยเจอ ไม่ว่าจะในข่าวหรือในชีวิตจริง สองคือโครงสร้างของการเขียน คือเราจะเขียนยังไง ถ่ายทอดออกมายังไงให้มันแบบกระชับ อ่านง่ายสำหรับคนอ่าน ไม่ยาวเกินไปแล้วก็ไม่สั้นเกินไป ให้มันกระชับ แบบอ่านง่าย อ่านแล้วเข้าใจค่ะ สามคือการเลือกใช้คำ คือเราต้องมาตรวจสอบว่าคำที่เราจะสื่อออกไปว่ามันตรงกับสิ่งที่เราต้องการสื่อค่ะ (Vanessa)

I compare myself to a novice writer; I started from zero. I have developed a little from a nonwriter. But after studying, I got to write essays and became a novice writer. In the first picture, it's a picture of me frowning. I've never done it before, how to write it, and how to do it. The writing path, at first, was full of obstacles. When I got advice from knowledgeable others, I searched for facts, explored more, and gained my own experiences. It leads to a road path for better writing. I need to have knowledge of what I am going to write, clearly and accurately. Maybe, it comes from experiences I have had, whether it is in the news or in real life. Second is the structure of writing, how I write, how to convey the stories so that it is concise, easy to read for the reader, not too long and not too short, keep them concise and easy to read and understand. The third is word choice. I have

to check that the words are right for what we want to convey. (Vanessa, Group interview, November 7, 2021, my own translation)

In conclusion, the first group of the participants perceived their writer identity construction as an identity-building process. At the starting point, the participants were amateur writers. Then, they began to shape their identities as they adopted academic writing conventions, gained audience awareness, and developed autonomy in writing. In this transitional phase, the participants must reconcile their understanding of writing experiences with the writing conventions and their conceived goal. As soon as the participants had negotiated their way through this phase, they finally proceeded with English writing more confidently. Next, I reported on the research findings and data analysis of the participants who used metaphors as windows into their writer identities.

Metaphors for EFL Writer Identity

Metaphor is figurative expressions that directly refer to one thing by mentioning another for rhetorical effect. On this account, metaphor helps simplify our understanding of critical conceptual domains to summarize and interpret the world around us (Huang, 2011). Fundamentally, Lakoff and Johnson (2003) discussed that “our ordinary conceptual system, in terms of which we both think and act, is metaphorical in nature” (p.4). Therefore, metaphor is fundamental to our ability to make sense of what we experience. In this second category, three out of nine participants used different imagery metaphors representing an ongoing of being and becoming to express their experiences in constructing their writer identities. Table 7 includes a summary of the metaphor used by the participants in this study.

Table 7*Overview of the Participants' Metaphors*

Metaphors	Metaphorical Meaning	Participants' pseudonyms
Duck	Capable of doing but not an expert	Cherry
Black Sheep	Different from the norm	Maximoff
Bird	Flying to see from broader perspectives	Sloth

Duck

Cherry was the first to provide a figurative expression of her writer identity. As she completed all writing assignments over a 15-week semester, she metaphorically compared her identity to a duck. To elaborate on her figurative meaning, รู้อย่างเป็ด [rǔ yāng pèd] “knowing like a duck” is a proverb in Thai which means not knowing anything at all (Office of the Royal Society Dictionary, 2008). As in Thai, this symbolic meaning of duck refers to an animal that is capable of flying, swimming, and diving; but is not as good as birds, nor can they swim as good as fish. Another way to comprehend this duck metaphor is to compare it with an English proverb—a jack of all trades, a master of none.

According to the interview data, the participant perceived herself as a duck who managed to write in English on any tasks but was not an expert. One of the main reasons to determine her writer identity was due to her perfectionistic nature. In class, Cherry struggled in each writing task to compose an essay. However, despite her attempts to improve her writing, she failed to achieve her goal set for perfection and, consequently, began to see herself as a duck. This finding revealed that Cherry battled in constructing her new writer identity on top of her prior identity of being determined and perfectionistic. The following is an excerpt from her final interview.

หนูเป็นคนเหมือนย่ำคิดย่ำทำ แบบเพอร์เฟกชันนิส ถ้าคิดว่ามันยังไม่ดีพอ ก็ต้องทำให้มันดี เป็นคนแบบเครียดมากเลยคะ เวลาทำงานต่างๆ ไล่กะหนูเครียด เวลาที่หนูเขียนบทนำไม่ได้ หนูก็ไปไม่ได้แล้วคะ หนูเขียนบทนำหลายรอบมาก ๆ เลย แต่ว่ามันก็ยังไม่โอเค มานั่งย่ำคิดย่ำทำว่าจะเขียนยังไงให้มันดีกวานี้ แล้วหนูก็ถามตัวเองว่าทำได้ไหม คำตอบคือหนูทำได้นะ แต่อาจจะ

ไม่เก่งอะไรขนาดนั้น ก็ทำได้ ทำได้ทุกอย่าง แต่ก็ไม่สุดในแต่ละทาง น่าจะเป็นเหมือนเป็ดคะ เหมือนจะแบบไปแต่ก็ไม่สุด แต่ก็ทำได้ แต่ก็ไม่อยากทำ ก็เหมือนเป็ดที่ว่ายน้ำ ก็ว่ายน้ำเป็นนะแต่ว่ายน้ำไม่เก่ง ก็น่าจะเป็นเป็ดอยู่ มั่นครั้ง ๆ กลาง ๆ บินได้ แต่ก็บินได้เท่านั้น (Cherry)

I usually think repeatedly, a perfectionist kind. If I think it's not good enough, I must improve it. I am very stressed when doing various tasks. Yes, I'm stressed. When I couldn't write an introduction, I couldn't continue [writing] any further. So, I revised it many times still it wasn't ok. Then, I sat and thought about how to write better. Then, I asked myself if I could do it. The answer was yes. I can write, but maybe not that good. I can do anything, but it's not all the way — probably like a duck. It's like going, but it's not all the way. I can do it, but I don't want to. Like a swimming duck, it can swim but is not good at swimming. I am probably like a duck; halfway through, it can fly, but not as good. (Cherry, Individual interview 4, October 17, 2021, my own translation)

The interview data capture her struggle to construct her identity from the first writing task. To begin with, Cherry brought her previous writing experiences into the writing class, making it difficult to adjust to the academic writing genre. To clarify, Cherry occasionally wrote Thai essays but was often exposed to writing at the sentence or paragraph level in school. In this context, she used to be a free writer and had never worked on formulating thesis statements or planning details for extensive texts. Therefore, when writing an English essay for the first time, Cherry relied heavily on her intuition and slightly on academic writing instructions (see Appendix C: Cherry's Narrative Essay). As she struggled to balance these two identities to write in English, she felt that she lost her sense of self and encountered difficulty organizing ideas for her narrative essay. Cherry explained,

ที่แรกหนูไม่ค่อยได้สนใจพวกซัพพอร์ตดีจังเลยเพราะว่าตอนนั้นหนูเชื่อมโยงจากอันเก่ามาก่อนแล้วมาเรียนอันใหม่ หนูก็ยังไม่ได้แยกว่าซัพพอร์ตดีจัง กับ ซิสเตสเดทเม้น ก็คือเขียนไปเรื่อย ๆ เวลาเขียนก็รู้สึกอึดอัด เพราะว่าไม่ได้เล่าในแบบของเรา ไม่เป็นตัวเราเลย แต่ก็ต้องทำให้เป็นทางการ ต้องมีพารากราฟ ข้อหน้าที่หนึ่ง ข้อหน้าที่สอง มาธิสสเดทเม้นต้องมีอะไรมาปิดประโยคมาปิดตรงนี้ ตรงนั้น หนูก็ไม่ค่อยชอบตรงนี้เท่าไรหรอก แต่ก็ต้องพยายามปรับเปลี่ยนไปตามนั้น เหมือนเขียนไปตามฟอร์มคะ อินโทรคักชั่นก็ต้องกล่าวรวม ๆ มีบอดี บอดีก็ต้องขยายที่อปปิกเซนเท้น มีที่อปปิก อันนั้นอันนั้น หนูก็ไม่รู้เหมือนกันคะ (Cherry)

At first, I wasn't really interested in any supporting details because, at that time, I linked from the old one [writing experiences] and then learned the new one. I couldn't distinguish the supporting from a thesis statement, I just kept writing, and I felt uncomfortable because it [the story] was not told in my own way, not me at all, but I had to make it formal. There must be paragraphs, first paragraph, second paragraph, then comes the thesis statement. There must be something to end the paragraphs, the closing sentences here and there. I don't really like it this way, but I must try to adjust accordingly. It's like writing to follow the form. The introduction must be general. There is a body, and the body has to expand the topic sentence. There are topics, this and that; I don't know either. (Cherry, Individual interview 2, August 5, 2021, my own translation)

Cherry was also uncertain of her identity as a writer when she participated in peer feedback activity. She drew on her experiences with English writing and a lack of appropriate training for feedback activities. For these reasons, Cherry admitted that she did not know how to provide feedback on her peers' papers. Following are data from her interview.

หนูก็ไม่คิดว่าหนูเป็นนักเขียนที่ดีพอขนาดนั้น หนูก็ไม่รู้ว่าหนูจะเอาบรรทัดฐานอะไรไปวัดความสามารถของหนูกับเพื่อน เราไม่ได้มีศักยภาพ แบบเราไม่ได้เป็นนักเขียนจริงๆ อะคะ หนูก็ไม่รู้จะให้คำแนะนำกับเพื่อน ะ ยังไง เพราะเราไม่ได้เก่งขนาดนั้นนะ เราก็เรียนมาเหมือนกัน อยากรู้พี่ดแบคจากอาจารย์คะ แบบเราก็ไม่ได้อบรมมาคะว่าต้องตรวจอย่างไร เหมือนไม่ได้อบรมหรือมาคุยกันมาให้ตรวจยังไง (Cherry)

I don't think I'm a good enough writer. I don't know what standard I would take to compare my competency with my friends. We don't have the potential; we're not the real writers. Well, I don't know how to give advice to my friends because I'm not that good. We shared similar learning experiences. I would like to know the feedback from the teacher. We are like, we don't have training for how to check, like not trained or haven't discussed how to check. (Cherry, Individual interview 2, August 5, 2021, my own translation)

Cherry also perceived her peers to possess similar writer identities and, therefore, only wished for written feedback from the instructor in order to get her writing up to standard. She wrapped up her interview by reflecting the development of her writer identity as follows: She said, “พัฒนาการของการเป็นนักเขียนเหมือนเดิมค่ะ เพราะว่าเราไม่ได้เขียนเรื่องหัวข้อเดียว มันเปลี่ยนแปลงตลอดเลย ถ้าถามว่าตั้งแต่ที่เขียนมาพัฒนาอะไร ก็พัฒนาเรื่องโครงสร้าง ก็เขียนให้ตรงตามโครงสร้างมากขึ้น” (*The*

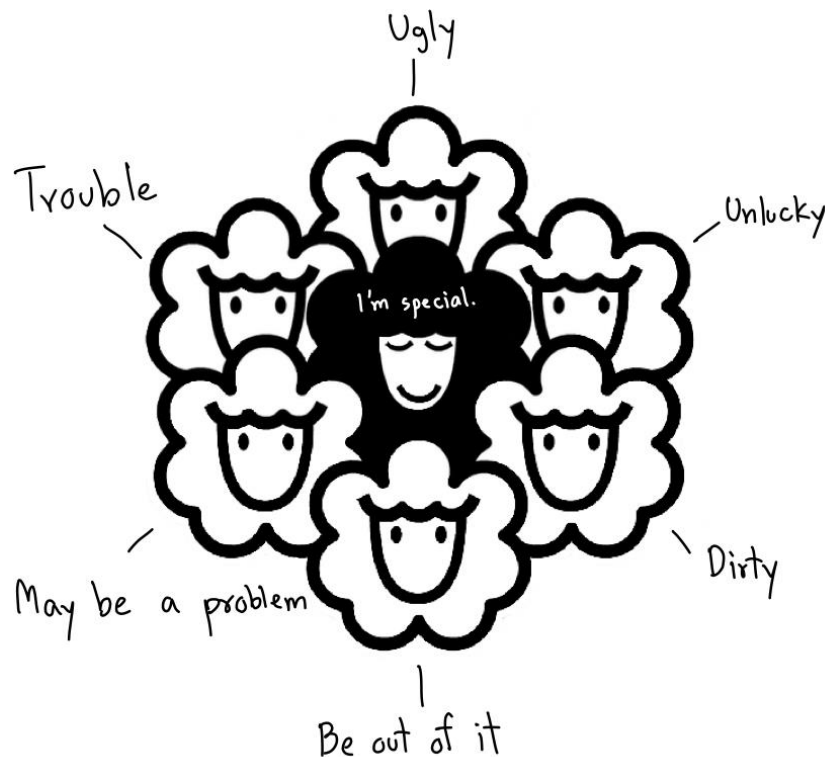
development of being a writer is the same because we don't write on one topic. They [topics] always change. To ask what I have developed, I developed the structure. I followed the structure more when writing). Eventually, Cherry became more aware of essay structure; she struggled to work her way through the writing course but continue to perceive herself as a duck throughout the whole course.

Black Sheep

Maximoff was another participant who perceived a metaphor for his writer identity construction. Over a semester of learning in an English writing class, Maximoff recognized himself as a black sheep—the special one among his other peers to present a unique sense of writing. He provided an artifact to demonstrate his writer identity construction following his final interview (see Figure 8).

Figure 8

Black Sheep Metaphor



Maximoff explained his symbolic metaphor during the group interview as

follows:

เพราะว่าทุกคนเห็นอยู่แล้วว่าแกะส่วนใหญ่ก็จะเป็นสีขาวครับ โดยทั่วไปทุกคนก็จะมองเห็นเหมือนกันหมดเลย แต่ว่าเราก็เปรียบตัวเองในกลุ่มที่อาจารย์จัดให้ว่าเป็นแกะดำ อย่างเช่นเวลาอาจารย์ให้หัวข้อมาเรื่องการบ้าน ทุกคนก็เขียน ทุกคนมองการบ้านเป็นข้อเสีย แต่สำหรับตัวเราเอง เราก็มองเห็นข้อดีที่คนอื่นมองข้าม เราก็เลยเลือกเขียนข้อดีของการบ้าน ให้ทุกคนได้รู้ว่า ทุกอย่างไม่ได้มีข้อเสียไปทั้งหมด มันก็มีข้อดีอยู่ด้วยครับ งานเขียนที่ผ่านมาส่วนใหญ่จะไม่เขียนในแง่ลบครับ จะเขียนเรื่องที่มีนัยยะ (Maximoff)

*Because everyone sees that most of the sheep are white, in general, everyone will see [think] in the same way, but **I compared myself to the group [members] that the teacher assigned us; I am a black sheep.** So, for example, when the teacher gave us a topic about homework, everyone wrote, and everyone considered homework a disadvantage. But for me, **I looked at advantages that others overlook. So, I chose to write down the benefits of homework to let everyone know that everything doesn't only have its downsides. It has advantages too.** Most of my writings in the past were not negative. **I usually write a story that is good.** (Maximoff, Group interview, November 7, 2021, my own translation)*

He approached writing differently from the other members of his writing group.

For example, while his peers were against homework when they wrote their persuasive essays, Maximoff took an optimistic viewpoint in bringing up his arguments to readers' attention (see Appendix C: Maximoff's Persuasive Essay). His approach to deciding an argument of his choice, unlike others, pertains to his identity construction as a black sheep. Other interview data provide evidence for the reason Maximoff positioned himself in a particular way when writing academic genres. Maximoff explained it as follows.

ผมเจอเรื่องลบ เรื่องร้ายในชีวิตมาเยอะแล้ว แม่ก็จะบอกให้คิดบวกครับ แม่ไม่ค่อยมองเรื่องลบ แม่สอนให้คิดบวกตลอด บางทีเราก็คิดถึงกับสิ่งบางอย่าง แต่แม่ก็คิดถึงข้อดีที่เรามองข้ามไป เราไม่ได้คิดถึงจุดนั้น พอแม่เราบอก เราก็เลยคิดถึงตรงนั้น ได้ เราก็เลยอยากให้ทุกคนมองอะไรที่มันเป็นบวกบ้างครับ เราจะได้เห็นข้อดีว่ามันมีประโยชน์ต่อเราหรือว่าสังคมยังไงบ้างผ่านเรียงความของเรา (Maximoff)

*I encountered so many negatives, a lot of bad things in life. My mom always tells me to think positively. Mother rarely sees the negative side. My mom always teaches me to think positively. Sometimes I think negatively about certain things, but my mother thinks of the advantages I have overlooked. I didn't know about that point, and **when my mother told me, I thought about it. I want everyone to look at positive things so that we can see the advantages of how it is useful to us***

or our society through my essays. (Maximoff, Individual interview 4, October 16, 2021, my own translation)

He pointed out that his optimistic way of making arguments, which he inherited from his mother and prior experiences, constitutes his current way of being, thinking, and therefore, writing this way. In accordance with Burgess and Ivanič (2010), this research finding reveals that participant's autobiographical self (how writers project their identities in real life or the sense of whom writers bring to the act of writing) contributed to the construction of the authorial self (the power to decide an argument of the writer). Having a sense of self as an author or the authorial self, as Burgess and Ivanič (2010) called it, Maximoff also came up with his own essay topic to reflect arguments in his paper rather than simply following those assigned by an instructor. The following interview transcript illustrates Maximoff's approach:

ผมเปรียบเทียบตัวเองเป็นแกะดำครับ เพื่อนในห้องเขาจะเขียนหัวข้อตามที่อาจารย์ให้เลยครับ ส่วนเราก็จะแตกต่างออกมา คิดหัวข้อใหม่ที่มีมันสอดคล้องกับเนื้อหาของผมเอง ผมว่าการตั้งชื่อเรื่องมันเป็นสิ่งแรกที่คนอ่านเขาจะเลือกอ่านครับ คนอ่านก็ต้องมองว่าเรื่องนี้มีมันน่าสนใจ มันคืออะไรอย่างนี้ครับ เหมือนอย่างเราไปซื้อหนังสือครับเราก็จะมองปกก่อนว่าเรื่องนี้มีมันน่าอ่าน แล้วก็จะซื้อไปอ่านครับ เวลาเขียนเรียงความเราเลยต้องคิดหัวข้อที่ดึงดูดน่าสนใจ และบ่งบอกถึงวัตถุประสงค์ของเรียงความได้ครับ (Maximoff)

I compared myself to the black sheep. My classmates would follow the writing topic the teacher gave us. I was different from that [because] I came up with a new topic relevant to my content. I think that the title is the first thing that readers will read. Readers must see whether this story is interesting or what is it about? Like when we go to buy a book, we will look at the cover first and see if this is worth reading, then buy and read. When writing an essay, we need to think of an attractive, interesting topic that indicates the purpose of the essay. (Maximoff, Individual interview 3, September 5, 2021, my own translation)

In his interview, Maximoff pointed out that he changed a narrative topic from the Experience that Change my Life to the Life Momentum and a persuasive topic from Does Doing Homework Actually Help Students Learn More? to Life Hacks Homework (see Appendix C: Maximoff's essay). He further indicated that he could make his writing

more appealing to his audiences and get their attention from reading his topic. This set of data shows that Maximoff carved his own perspectives on writing assignments. Instead of blending in, he decided to be different and stood out from the crowd. And although being a black sheep has a negative connotation, he has turned it into a positive mindset.

Bird

Sloth metaphorically compared herself to a bird when experiencing the construction of her writer identity. The metaphor of the bird, in her view, symbolized her development as a writer from being a fledgling to a flying bird. She provided an artifact to illustrate her writer identity construction (see Figure 9).

Figure 9

Fledgling Metaphor



Sloth further explained her symbolic metaphor during the group interview as

follows:

เราไม่เคยได้เรียนตอนเรียนภาษาไทยค่ะ เพราะว่าอย่างภาษาไทย การเรียงความเราก็จะรู้ว่าเมื่ออยู่สามอย่างนะ มีคำนำ มีเนื้อหา แล้วก็มีสรุป เราก็รู้แค่นั้น ก่อนเรียนก็เป็นคนที่ระหกระเหินค่ะ ยังไม่รู้ว่าจะต้องวางปีกยังไง ต้องหัด ปีก ต้องมีครุ ถ้าไม่มีครุ หรือว่าคนที่คอยสอนหนู ก็ไม่รู้ว่าจะต้องทำยังไงจะต้องเริ่มจากตรงไหน แต่พอได้มาเรียนเขียนเรียงความภาษาอังกฤษรู้สึกว่าการคิดเรามีเพิ่มมากขึ้นค่ะ เพราะว่าแต่ละรายละเอียดที่เราใส่เข้าไป เราเริ่มรู้มากขึ้น เริ่มจับจุดได้ถูกขึ้นว่าจะเรียบเรียงอย่างไร แล้วรู้สึกการเขียนของเราว่ามันมีประเด็นขึ้น เราได้มาเรียนรู้หลายอย่าง เช่นเวลาอ่านงานเขียนของเพื่อนก็รู้สึกว่าคุณแต่ละคนก็จะมีแนวคิดหรือมีวิธีที่เขียนการเล่าเรื่องที่แตกต่างกัน การใส่ใจรายละเอียดที่แตกต่างกันค่ะ พอได้อ่านก็เหมือนกับได้เรียนรู้ไปด้วย ฉะนั้นแล้วทุกครั้งที่ได้เขียนเรียงความหรือว่าจะได้อ่านของเพื่อน ก็รู้สึกว่าได้เรียนรู้เยอะค่ะ การเป็นนักเขียนสำหรับตัวหนูเองก็เหมือนเปรียบเหมือนนกค่ะ ที่ไม่ได้บินให้สูงขึ้น แต่ว่าเหมือนพยายามมองให้กว้างขึ้นค่ะ เหมือนได้มองจากมุมสูงแบบนก ก็รู้สึกว่าเขียนก็ทำให้เราได้เห็นรายละเอียดเล็ก ๆ ทำให้เราเป็นคนที่จะเขียนขึ้นค่ะ (Sloth)

I never learned [to write an essay] when learning Thai because, in the Thai language, there are three components of essays: an introduction, a content, and a conclusion, and that's all I know. Before learning, I was a fledgling. I still don't know how to spread my wings. I have to practice, practice. I need a teacher. If there is no teacher or someone to teach me, I don't know what to do and where to start. But when I came to learn to write an essay in English, I felt that my concept had developed. Because I started to know more about each detail I put into, I began to understand the compositions. And then, I felt that my writing had better discussion points. I have learned a lot. For example, when reading my friend's writing, I felt that each person had different ideas or ways of writing their stories with a different focus on details. After reading, it's like learning as well. So, every time I write an essay or read it from a friend. I feel like I've learned a lot. Being a writer for me is like a bird that does not fly higher but tries to look at broader perspectives, like taking a bird's-eye view. I feel that writing allows us to see small details, making us a more detailed person. (Sloth, Group interview, November 7, 2021, my own translation)

Like a young bird that has just fledged but does not know how to spread its wings and take off to fly, Sloth explained that she needed instructors' guidance and support for learning from the beginning of the writing course due to her limited knowledge of academic writing. After a 15-week semester, Sloth stated that she gained a more comprehensive understanding of how to write an English essay from her experiences. Data shows that Sloth learned from the writing process and her peers' essays. As she

viewed her writing experience as a learning process, she imagined herself flying and exploring her own and others' work from a bird's eye perspective.

Sloth began to understand the composition and applied the skills she learned throughout the course to compose her English essays (see Appendix C: Sloth's Essay Drafts). She gradually became capable and gained confidence in writing different genres toward the end of the semester. Finally, Sloth compared herself to a flying bird and described the skill sets she developed in academics, including a) her understanding of the writing process, b) time management skill, c) creativity and imagination, d) ability to reflect on her writing experiences, e) acceptance of readers' viewpoints, f) and adaptability to academic writing genres. She put it in the following:

ตอนปลายเทอมรู้สึกว่ามีบินได้คล่องขึ้น แล้วยังทำได้ การบินของเราสามารถพาเราในที่ไปในที่ต่างๆ ได้ง่าย รู้สึกว่าได้เรียนรู้ทั้งการวางแผน ขั้นตอนการเขียน มีความคิดสร้างสรรค์ จินตนาการ การแบ่งเวลาต่างๆ ทั้งได้เรียนรู้คำศัพท์ เรียนรู้งานเขียนของเพื่อน โครงสร้างการเขียนหรือว่าการคำนึงถึงมุมมองของผู้อื่นที่จะได้รับ พอเรามาทบทวนแล้วปรับแก้ ก็จะทำให้งานมันสำเร็จไปได้ (Sloth)

*At the end of the semester, I felt like I could skillfully fly. And I did it. Flying could easily take me anywhere. I feel that I have learned **planning, writing process, creativity and imagination, and time management**. Also, I've learned **vocabulary and friends' writings, the writing structure, and taking into account the views of others**. When I reflected and adjusted, I could accomplish the [essay] tasks. (Sloth, Group interview, November 7, 2021, my own translation)*

The bird metaphor, symbolizing writer identity construction, helps capture the participants' perception of how she sees herself as a bird learning to fly toward her goal set for individual and collective improvement. To further elaborate on her identity construction for who she is as a writer or a discursive self (Burgess & Ivanič, 2010; Ivanič, 1998), Sloth created another artifact illustrating the internal and external forces for the betterment (see Figure 10).

Figure 10

Sloth's Artifact of Writer Identity Construction



Following is the participant's explanation of her artifact.

ภาพนี้พูดถึงองค์ประกอบที่มีอิทธิพลต่อการเขียน ส่วนแรกเป็นครอบครัวของหนูที่พุงกันมา มีสีน้ำเงินคือความสดใส แล้วก็มีสีแดงหมายถึงครอบครัวของหนูเองที่ไม่ได้เป็นครอบครัวที่สมบูรณ์ และสีน้ำเงินกับสีแดงมันปนกันไป แต่ว่าสิ่งที่ยังมีอยู่ก็คือพระอาทิตย์ที่เป็นแสงนำ ทำให้เรารู้ว่าทุกวันนี้เราใช้ชีวิตเราอยู่เพื่อครอบครัวของเรา เรารู้สึกว่าทุก ๆ วันมันยังมีความหวังที่จะทำเพื่อครอบครัวของเรา

ต่อมาเป็นตัวเองนะคะ อันนี้ก็บอกว่าคุณเองมีหลายแบบ แบบว่าเริงสดใส ซึ่เล่น รู้สึกว่าคุณเองเป็นคนที่มีมองโลกในแง่ดี แต่ก็มีจุดแดง ๆ ที่บางมุมของเราก็จะมีความคิดลบคะ ต่อมาก็เป็นเพื่อนคะ ได้เจอเพื่อนแบบช่วยกัน แล้วก็สีขาวที่ทาตัวเอง พัฒนาตัวเองขึ้นมาคะ จนเจอวงกลมคะสีทองหมายถึงปัญญาคะ เหมือนเพื่อนที่เป็นกัลยาณมิตรที่ดีคะ ก็มีอิทธิพลในงานเขียนเราเหมือนกัน ฟังขว้างคุณนะคะ สีเขียวหมายถึงฝันป่าทั้งโลกแล้วก็หมายถึงทั้งสังคม หมายถึงสังคมที่เราใช้ชีวิตนะคะ สิ่งต่าง ๆ เหล่านี้ที่อยู่รอบตัวเราจริง ๆ (Sloth)

This picture talks about the elements that influence the writing. The first part is my family, which [we] supports each other. Blue means brightness, and red means that my family is not a complete family, and blue and red are mixed. But what still exists is the sun, which is the leading light that makes us realize that I

live my life for my family these days. I feel that there are still hopes I can do for the family every day.

Next, it was me. This tells that there are many types of selves, a cheerful and playful, feel that I am an optimistic person. But also, there are red spots that show some of my negative thoughts. Next is friends. I've met friends who helped me. Then the white that brought me up, developed me into the gold circle, which represents wisdom. Like friends who are good friends. This influences my writings as well. On the bottom right side, the green represents the entire forest and society. This refers to the society in which I live, these things really surround me. (Sloth, Individual interview 4, October 20, 2021, my own translation)

The data shows that Sloth perceived her writer identity as socially constructed and multiple, driven by internal and external factors. From the top left corner of the artifact, she depicted her family, her hardships, and the hope she has for a better future to form a critical foundation of her being and thinking, which later played a part in her writing. In the middle, she painted multiple images of herself in blue, yellow, and red sprinkles to reflect aspects of her family within her identity as a writer.

In the top right section, Sloth continued to illustrate friend supports that helps her in multiple ways, giving peer feedback activity as an example. This reflected how Sloth constructed her writer identity through interactions with her peer. Also, Sloth painted this section in a black color shade merged in green and white vertical lines, leading upward to her goal set for wisdom in a golden circle on the top. In this, the participant spontaneously drew on a similar concept compared to her bird metaphor when she moved upward to her goal of learning English writing. In addition to that, the bottom right portion, Sloth also painted in black and green to illustrate the social context in which she lived. She further discussed that she built on these two parts and painted her multiple selves in green with little black dots as a metaphor for social influence as she perceived it. From her drawing, Sloth utilized her multiple selves in the act of writing, as discussed in the following excerpt:

ข้างล่างฝั่งซ้ายนะจะจริงๆ ต้องพูดถึงอันนี้ก่อน ตอนแรก ๆ มากี่จะเป็นช่องเล็ก ๆ ที่ต่อกัน อันนั้นหมายถึงกรอบที่เราทำตามที่ตั้งคอมไวด์บอกไว้ละ มันเป็นกรอบเล็ก ๆ แล้วมันก็มีแค่ไม่กี่สี ซึ่งเป็นสิ่งที่เราต้องทำตาม มันเป็นสิ่งที่เราไม่สามารถขัดได้เลย อย่างเช่นเวลาเขียนเรียงความตามที่อาจารย์กำหนดให้แต่พอเริ่มเข้าใจจะเห็นว่ากรอบที่เราทำได้แค่นี้ มันเริ่มใหญ่ขึ้น แล้วสี หนูสามารถทำอะไรต่าง ๆ ได้ มีสีสีนั้นสีนี้แล้วมันก็เริ่มมีกรอบน้อยลง สีขาวมันก็เริ่มโยงไปทุกกรอบทุกที่ ทำให้รู้สึกตัวตัวเองนั้นมีอิสระในการคิด ในการควบคุมตัวเองมากขึ้นละ สีดำตรงกลางก็หมายถึงงานเขียนของเรา เป็นน้ำหมึกที่หยดลงเป็นงานเขียนของเราละ (Sloth)

Below, on the left side, I have to talk about this one first, actually. At first, it was small blocks that connected to each other. That means the scope in which we can do as society has said. They're all small frames, and they're only in a few colors, which is what I must follow. It's something we can't resist at all. For example, when writing an essay according to what the teacher has set. But when I started to understand, the frame that I could only do got bigger and bigger. I have put that color and this color, and it's starting to have fewer boundaries. The white began to link to every frame everywhere, which made me feel that I had more freedom to think, to control myself. The black in the middle represents my writing. It's the ink that drips down into my writings. (Sloth, Individual interview 4, October 20, 2021, my own translation)

In the bottom left section, Sloth reflected on her internal perception and how she finds herself negotiating it with social rules, conventions, ways of thinking, or something along that line. The participant gave her academic writing experience as an example. Little rectangles of yellow, red, and purple represent academic writing conventions that the writing teacher teaches in class and that she must adhere to strictly. As the semester moved along, Sloth continued to familiarize herself with the conventions and started to realize essential elements for writing. She began to negotiate them with her prior identity, reflecting on where those little blocks extended to larger blocks. Adding to that, she painted a blue block blended with yellow and a red line to represent the inclusion of her multiple selves and another block mixing green, black, and red to symbolize ways of being in her social context. White lines across all blocks suggested an ongoing process of connecting, negotiating, or balancing all aspects to construct her very own writer identity. The artifact captures the participant's perception of her identity construction as a writer

learning to write in an English writing classroom. Finally, I draw a conclusion regarding the construction of Thai EFL writer identities.

Concluding of Thai EFL Writer Identity Construction

In investigating Thai EFL writer identity construction, this research concludes that participants had limited background experience in academic writing coming to the English writing classroom. However, they valued English language learning because of its potential benefits, such as gaining social acceptance and improving social status. While learning to write in English, the participants constructed their writer identities based on their perceptions of themselves in society. The students perceived who they were as writers before learning and who they would become as they learned to write in English. Over a semester, the research findings reveal that the participants, as amateur writers, underwent a transitional or transformational phase. In this process, they experienced identity clashing, expanding, and reconstructing as they negotiated between prior identities, academic writing conventions, and their goals set for learning English writing. Once all aspects had been aligned, the participants gained confidence in their writing, but if not, negotiations continued constantly. Next, I analyzed and discussed in Chapter Five the impact of Thai culture on the writer identity construction of Thai EFL students.

CHAPTER 5

IMPACT ON THAI CULTURE AND WRITER IDENTITY

This chapter presents a composite description and analysis of the cultural influence of Thai students on their writing identities as guided by the second research question—how does Thai culture play a role in constructing Thai undergraduate students' writer identities in their English writing? I have extracted examples of quotes from interview transcripts to illustrate the complexity of the subject matter. In addition, critical incident data is woven into the interview data and my discussion in the following to supplement and strengthen the analysis.

Thai Semi-Collectivist Identity in EFL Writing

Literature has long suggested that Thai culture is influenced by Confucianism, in which the emphasis is on a collectivist society (see Chapter 2). With this philosophical foundation, Thai people have developed a semi-collectivist mindset in seeking to preserve social harmony and avoid conflict at all costs (Komin, 1990; Maneepetasut et al., 2012). Theoretically, Thais are likely to prioritize the collective and minimize the individual's desires even when they participate in a writing activity. Data evidence from this study demonstrates how the participants approached writing concerning sociocultural views and values of their collectivist society.

“I Can't Write It Out from My Whole Point of View”

Data from individual and group interview indicate that participants planned their narratives and arguments, thinking about other people's opinions and feelings toward their writings. Also, the participants practically made sure to fend their writing off any

possible impacts on individuals in their collective group. Six participants explained it in the following quotes:

หนูเลือกเขียนหัวข้อสาเหตุของความล้มเหลวของการศึกษา หนูคิดว่ามันใกล้ตัวหนูก็เลยเลือกเขียนเรื่องนี้ แล้วก็คิดว่ามันมีประเด็นไหนบ้างที่จะเอามาเขียนล่ะ หนูไปศึกษาค้นคว้าก่อนเพราะว่ามีหลายประเด็นล่ะ อยากเขียนประเด็นที่คนอื่นเขาพูดถึงกันเยอะ ๆ และมีความคิดตรงกับหนู คือถ้าความคิดตรงกันก็อาจจะเขียนออกมาได้ดีกว่า ก็เลือกประเด็นส่วนใหญ่ที่คนพูดถึงล่ะ (Cherry)

*I chose to write on the topic of the reasons for the educational failures. I thought it was close to me, so I chose to write this. And I think of issues to write about. I went to study and research first because there are many issues. **I want to write about issues that other people talk a lot about and have the same thoughts as me. That is, if the ideas are the same, it might be better to write them out.** I chose most of the issues that people were talking about. (Cherry, Individual interview 3, August 26, 2021, my own translation)*

เวลาเขียนเราก็นึกถึงผู้อ่านด้วยล่ะ ถ้าเราใช้คำแบบนี้เขาจะคิดยังไง เราควรใช้คำอย่างไรเพื่อให้มันออกสมบูรณ์แบบ หรือว่าไม่กระทบใคร ไม่ให้เขาสะดุ้งล่ะ ให้เขาแบบประทับใจในงานเขียนของเรามากที่สุด แต่ว่าเราต้องคำนึงถึงตัวเองด้วย ไม่ใช่เราจะแค่แค้นคนอ่านฝ่ายเดียว เราก็ต้องใส่ความเป็นตัวเองลงไปด้วย ไม่ใช่เราเสียความเป็นตัวเองมากเกินไปล่ะ (Earth)

*When writing, I also think of the readers. If I use certain words, what will they think? **What word should I use to make it perfect or not affect anyone? Don't let them startle. Make them the most impressed in my writings.** But I also have to consider myself, not that I only care about the readers. I also have to put myself into it. **Don't lose myself too much.** (Earth, Individual interview 1, July 11, 2021, my own translation)*

หนูคิดว่าสิ่งสำคัญเวลาเขียนก็คือการใช้คำที่ถูกต้องนะคะ ตามบริบทต่าง ๆ ด้วยล่ะ สิ่งที่ไม่ห้ามเลยก็คือห้ามเขียนเสียดสีล่ะ ก็จะนึกถึงพวกวัฒนธรรมอะไรด้วย แล้วก็ศาสนาก็จะระวังการใช้คำพูด (Jupiter)

*I think that the most important thing when writing is to use the right words in different contexts. **But a forbidden thing is that I don't write sarcasm. I think of cultures too. And about religion, I will be careful with the use of words.** (Jupiter, Individual interview 1, July 14, 2021, my own translation)*

เวลาที่เรากำลังจะสื่อหรือว่าต้องการจะเขียน เราต้องมีความรอบรู้ในเรื่องต่าง ๆ ว่าสิ่งที่เราเขียนเนี่ยไปกระทบต่อคนอื่นหรือไม่เปล่า สร้างความเดือดร้อนให้คนอื่นไหม เราก็ต้องมีความรอบคอบในจุดนี้ด้วยครับ (Maximoff)

***When I want to convey or want to write, I have to be knowledgeable in various matters, whether what I write affects other people or causes trouble for others or not? I also need to be careful at this point.** (Maximoff, Group interview, November 7, 2021, my own translation)*

หนูรู้สึกว่าเป็นคนไทยแล้ว ความเชื่อหรือว่าวัฒนธรรมเป็นสิ่งที่สำคัญมาก ๆ ที่จะทำให้อ่านโน้มน้าวตามได้เพราะนั่นคือสิ่งที่เราทุกคน คนไทยทุกคนรู้ค่ะ แล้วก็ต้องระวังความเชื่อหรือว่าศาสนา เวลาหนูเขียนก็จะอิงถึงสิ่งที่คนส่วนใหญ่น่าจะรู้สึกเหมือนกันค่ะ (Sloth)

I feel that for Thai people, belief or culture is very important to persuade the readers because that is what we all, all Thai people, know and be careful of beliefs or religions. When I write, I base it on what most people would feel the same way. (Sloth, Group interview, November 7, 2021, my own translation)

การเป็นนักเขียนเราก็ต้องดูในมุมมองของเรา แล้วก็มุมมองของคนอื่นค่ะ มุมมองของเราก็คือ ตัวเราอาจจะคิดไม่เหมือนคนอื่น แต่ว่าบางทีเราก็ไม่สามารถที่จะเขียนออกมาให้เป็นมุมมองของเราทั้งหมดได้ค่ะ เราต้องมามดูมุมมองคนอื่นค่ะ เรียกว่าเป็นเสียงข้างมากที่ส่วนรวมยอมรับค่ะ ไม่ใช่ความคิดเราคนเดียว (Spy)

Being a writer, I must look at my point of view and other people's views. My view is that I may think differently than others. But sometimes, I can't write it out from my whole point of view. I have to look at other people's perspectives, or it's called the majority that is generally accepted, not my point of view solely. (Spy, Group interview, November 7, 2021, my own translation)

The above data indicates that the participants felt that they need to compromise personal viewpoints and chose to bring up the socially accepted point of view, which they assumed, to improve their Thai Semi-Collectivist voices in their writings. Next, I discussed data relating to writing strategies the participants used to create their collective senses in their works.

Creating Inclusivity through Indirect Writing Approach

Aside from bringing their collective point of view into their writings, participants in this study applied an indirect writing approach to enhance the inclusivity of the readers through the meaning-making processes. In this reader-responsible writing, the participants felt that they could better engage readers who are primarily responsible for interpreting written texts. The following are participants' words.

ส่วน introduction ส่วนเกริ่นก่อนเข้าเนื้อหาหลักการเขียนเรียงความ ก็คือผมเกริ่นแบบโดยรวม คือเราจะไม่เผยได้ก่อนว่าเราจะพูดเรื่องอะไร เพราะไม่มันเดี๋ยวก่อนอ่านก็จะแบบเขาจะรู้หมดแล้วว่าเรากำลังจะเล่าอะไร ถ้าเราเผยได้ไปตั้งแต่รอบแรกตั้งแต่บรรทัดแรก ๆ ว่าเราจะเล่าเรื่องนี้เรื่องนั้น เขาคงจะเบื่อไปก่อน เขาอาจจะไม่อ่านเลยก็ได้ วิธีนี้จะช่วยให้เรื่องที่เรานำเสนอใจมากขึ้นครับ (Adler)

Introduction part, the introductory part before entering the main content of the essay, I imply as a whole. That is, I will not reveal what I will be talking about. Because otherwise, the readers will be like they will know everything that I am going to tell. If I directly reveal from the first round from the very first line that, yes, I will talk about this story. They [the readers] will probably be bored. They might not read at all. This way [indirect writing] will help make the story I write more interesting. (Adler, Individual interview 2, August 7, 2021, my own translation)

ถ้าจะให้ผู้อ่านจับประเด็นว่าจริง ๆ ที่กล่าวในแต่ละย่อหน้าคืออะไร เขาก็จะรู้เองว่าที่เขียนมาในแต่ละย่อหน้าคืออะไร เราค่อยเอามาสรุปอีกที ไม่ให้พูดซ้ำซาก ให้คนอ่านอ่านทุกย่อหน้ามาแล้วคิดไว้ในใจ แล้วให้ conclusion ของเรามาเฉลย มาบอกอีกทีว่าความคิดที่คนอ่านจับใจความมา มันถูกไหมว่าเขาเข้าใจตรงกันหรือเปล่านั้นที่อ่านมา ถ้าเขียนเฉลยไปเลยตั้งแต่แรกว่าเราจะพูดถึงอะไรแบบชัด ๆ เลยก็ไม่ต้องอ่านละ คนอ่านเขาก็รู้ไปเลย รู้ตั้งแต่อ่านตอนแรกไปแล้ว มันเหมือนดึงความสนใจของผู้อ่านออกไป เขาก็ไม่ได้มาโฟกัสที่เราเขียนแล้วว่าเราจะสื่อถึงอะไรจริง ๆ (Cherry)

Suppose you want the readers to capture the point of what is really said in each paragraph. They will know for themselves what is written in each paragraph. I just summarized again. No need to restate. Have the readers read every paragraph, then think in their minds and let my conclusion answer, say again if the idea that the readers understand is correct or not, whether they understand the same or not from what they have read. If you directly state from the beginning what you are going to talk about, they don't have to read it. The readers know it, knew from the first time they read it. It seems as if to draw the readers' attention away. They won't focus on what I write about what I really meant. (Cherry, Individual interview 4, October 17, 2021, my own translation)

สำหรับอินโทรดักชั่นที่หนูเข้าใจก็คือ ทำยังไงให้เปิดใจผู้อ่านค่ะ ให้เขาได้รู้สึกอยากอ่านในสิ่งที่เราเขียนค่ะ ให้เขามาเชื่อมกับเราได้ก่อน หนูพยายามเกริ่น ให้เขาได้ติดตามค่ะ หนูรู้สึกว่าการคิดคนเรามักจะชอบไปสังเกตคนอื่นมากกว่าสังเกตตัวเองค่ะ หนูก็เลยเลือกตั้งคำถามในการมองผู้อื่น เพื่อเขาได้ลองมาสังเกตสิ่งที่อยู่รอบๆ ตัวก่อน (Sloth)

The introduction that I understand is how to open the reader's mind to make them feel like they want to read what I write, to connect with me first. I try to imply and let them think accordingly. I feel that, usually, people tend to observe other people rather than observing their own selves. So, I chose to ask questions about others, so that they try to observe things around them first. (Sloth, Individual interview 2, August 5, 2021, my own translation)

This indirect writing approach corresponds to the previous literature on the collectivist way of communication, which usually occurs indirectly (Armstrong & Swartzman, 2001; Javdan, 2014; Juliaty, 2019; Komin, 1990). More evidence from

different data sources also found in this study. Giving Sloth's narrative writing in the following as an example:

The Experience that Change My Life

What do you think about how many people in the world? and what do you think about how many story that they passed? The most of people have both good and bad stories. Yes, in the worst time in their life they also have the stories that appreciate in their life. Including friends, family, love and maybe it's about the point that change their life.

And also about my life, I am not deny that I really had bad life stories till my 21 years old went through. But it is not always to have worst time. In the dark sky, it always has many light stars. I have the good time too. In my life , it is about 2 things. The best two things that very

(Sloth, Narrative writing)

the participant began by asking general questions in an attempt to persuade her readers to think about other lives before connecting it with her personal narrative. This way, she indirectly made a way to start her own story without introducing it explicitly from the beginning. At this point, I argue that an indirect writing approach the participant used to create a connection between their intended readers and the self is an important cultural aspect that the participant consciously and subconsciously applied in her English writing.

I, You, We, and the Togetherness

Adding to an indirect writing approach, a scholarly perspective from the previous literature has mentioned that collectivists express themselves as an aspect of a collective (Armstrong & Swartzman, 2001; Komin, 1990). However, this issue has received very little research. Thus, this section provides empirical data found in written texts of Thai students in this study to support the claim. The below data set reveals a significant

writing practice in which the participants use linguistic devices such as pronouns and common nouns to maintain their cultural identities and connect their worldview to others. A description and a series of writing samples to investigate this phenomenon are in the following:

อันนี้หนูเขียนเพื่อสื่อให้ผู้อ่าน โดยหมายถึงทั้งเขาและเราค่ะ ส่วนนี่เป็นการสอนผู้อ่านด้วยค่ะ ให้ข้อคิดจากการเล่าประสบการณ์ของหนูให้ผู้อ่าน แล้วหนูก็สรุปโดยให้เขามีส่วนร่วมด้วยค่ะ หนูเลยใช้คำว่า เรา เพื่อให้ไม่เหมือนเป็นการสั่งหรือเป็นการบังคับ หนูใช้คำว่า us เพราะว่าให้ความรู้สึกอะลุ่มอล่วย แบบนุ่มนวลกว่าค่ะ ไม่เหมือนแบบฟันธงว่า ถ้าคุณคบเพื่อนไม่ดี คุณก็จะไปในทางที่ไม่ดีนะ คือไม่เป็นการแบบ Fix ไปตายตัวค่ะ มันก็แล้วแต่ที่ประสบการณ์ที่แต่ละคนจะพบเจอด้วยค่ะ บางครั้งเพื่อนก็อาจจะไม่เป็นแบบที่หนูเจอก็ได้ค่ะ แต่ตรงนี้ช่วยให้เขาไปเชื่อมโยงต่อจากประสบการณ์ที่หนูเล่าในย่อหน้าที่เป็นเนื้อหาค่ะ (Jupiter)

I wrote this to convey to readers. I mean both them and me. This part is to teach the readers, to give the readers some insights from telling the story of my experiences. And then I concluded in a way that they can get involved as well. So, I use the word ‘our’ to make it not like an order or like forcing. I use the word ‘us’ because it gives a feeling of compromise. It’s softer. It’s not like straightforward that if you have bad friends, you’re going to end up in a bad way. This is not a fixed type. It also depends on the experience that each person will meet. Sometimes, my friends may not be like what I have experienced. But this helps them connect from the experiences that I told in the body paragraphs.
(Jupiter, Individual interview 2, August 4, 2021, my own translation)

Of course, people who step into **our lives** have both good and bad for **us** to see and learn the quirks of people. And will be an experience in choosing friends in the future. Choosing to be friends with good friends will allow us to receive only good things, feel comfortable, and lead **our lives** in a better direction. If **you** choose to be with bad friends, it will often lead **us** in a bad way or may cause us to lose our future. Every event that **I** have encountered has made **my** life a turning point. It also allows **us** to learn that ultimately, the choice of friends can determine what **our** future life will look like.

(Jupiter, Narrative writing)

In her text, Jupiter used the pronouns ‘our’ and ‘us’ in her first couple of sentences to bring in a general argument on the table. Then, she made a way to connect it to her readers by changing the pronoun to ‘you’ in the middle of the paragraph. Next, this participant moved on to support her argument by linking it to her narrative using the pronouns ‘I’ and ‘my’ before changing them back to ‘us’ and ‘our’ again in the last sentence. For one reason, Jupiter said that using different pronouns to implicitly refer to herself and the readers makes her arguments less direct and more polite. For another reason, her writing practice allows for the possible construction of a discursive self (Burgess & Ivanič, 2010; Ivanič, 1998) or the representation of the self as an aspect of her collective group. This specific writer identity construction concerning the sociocultural values of society, according to Jupiter, empowers her make argument and to appropriately teach her intended readers at the same time.

Similar data appears across the participants’ written texts. The participants in this study used pronouns (e.g., I, you, and we) interchangeably with common nouns (e.g., people, students, and each person) to connect one’s worldview and experiences to their readers in creating togetherness, as I called it. This writing practice allows the participants to have a sense of self-integration in the in-group members and, therefore, make possible construction of the discursive and authorial identities in which the writer voice can be heard as part of a collective. The followings are the writing samples of the participants in this study.

Overall, at least when **I** grow up those fears disappeared because fear is normal for many **people**. Maybe it is because of childhood imagination, or sometimes it is my own thoughts. But as time passed, **I** began to learn many things. **Each person's** fear of something will be replaced by the truth. And will make **you** more comfortable.

(Adler, Narrative writing)

And if **I** didn't go to the activity camp at a school in Lampang, **I** probably won't have a chance to catch the microphone. And speaking in front of many people, not having the opportunity to practice speaking in front of many people that **I** have never met. The opportunities, **we** have been given to speak are many these days. But experience is what assesses **our** own quality. So when **we** have the opportunity, **we** should do it and train **yourself** to excel

(Earth, Narrative writing)

Secondly, homework gives **learners** a cumulative stress state. Because **students** take a long time to do homework. Because the homework must be completed in each subject in order to turn it in time as the teacher set. which makes **students** have to do homework like a delay, rarely have time to rest. **I** have to do my homework every night. causing the **students** to not sleep enough. In addition, there will be health problems both physically and mentally as well. And

(Jupiter, Persuasive writing)

My life has changed since childhood. **I** prepared my life like a momentum because **our** life must go forward. **We** will not be able to continue without readiness, knowledge, and experience. Even though time has passed, **our** life is constantly experiencing changes.

(Maximoff, Narrative writing)

In the society of studying in school, I can't be by myself. Therefore, we must have friends, both friends in the classroom. And I've made many different kinds of friends, both good and bad. Because I believe that everyone has different characteristics, not the same. Some things teach us what we should or shouldn't do. But we chose to be in a good relationship with them.

(Spy, Narrative writing)

Besides using pronouns and common nouns to generalize statements and make indirect arguments in English texts, data from another interview reveals participant awareness of the face-saving value. This concept is basically a critical concern for harmony and security protection among the people of the collectivist culture, including Thais (see Chapter 2). Thai people culturally prefer being polite to others by not getting too involved yet not getting too distant from them (Maneepetasut et al., 2012; Tiranasar, 2004). Theoretically speaking, this communication style links closely to a relationship one has with others concerning dignity, ego, prestige, respect, reputation, etc. (Komin, 1990). A participant in this study explained that referring to individual matters using common nouns instead of direct naming helps create the formality of her narrative and maintain the face value she holds towards her readers. To note, this realm of cultural perception influences the participant's indirect text production. The following shows how Earth explained it in her interview.

ในงานเขียนที่จริงหนูเขียนจากประสบการณ์หนูเลยคะ แต่หนูเล่าให้เป็นเรื่องแบบทั่วไป ใช้คำทั่วไปเช่นนักเรียน แทนการเล่าจากตัวเองโดยตรงคะ ที่แรกหนูก็เขียนจากมุมมองและประสบการณ์ของตัวเองนี่ละคะ แล้วหนูก็ลบออก เพราะว่าหนูมาอ่านดูแล้วก็ไม่แน่ใจว่ามันจะดีหรือเปล่า หนูก็เลยเขียนแบบเป็นทางการมากกว่าจะเล่าเรื่องแบบส่วนตัวของหนูคะ เพราะถ้าเป็นแบบนั้นก็กลัวเขามองในมุมมองแบบอื่น แบบเสียดายอะไรคะ (Earth)

In writing, I am actually writing from my experiences, but I convey it as a general story, use common words like students instead of talking about myself directly. At first, I wrote from my own point of view and experiences. Then I deleted them because I read them, and I'm not sure if it's good or not. So, I wrote

it formally rather than telling my personal story. Because, if so, I am afraid they would look at it [her personal story] from a different perspective, like in the bad way. (Earth, Individual interview 3, August 18, 2021, my own translation)

Perceived Truths of the Collectivists

Besides a specific writing approach, participants in this study designed their texts based on their perceived truths of the Thai collectivists. Data evidence appears in the following excerpts.

เราเกิดในศาสนาพุทธ สิ่งที่เราเขียนก็มีความเป็นหลักธรรมอยู่ค่ะ สิ่งที่เราเคยซึมซับ หรือสิ่งที่เราถูกปลูกฝังมา เราก็รู้สึกว่ามีศาสนาเป็นหัวใจ หนูก็เชื่อตรงนี้ค่ะ หนูมีตรงนี้อยู่ในงานเขียนด้วย เป็นสิ่งที่ผู้อาวุโสหลาย ๆ ท่านปลูกฝังให้เรา มาเวลาเขียน หนูวางแผนเลยว่า การทำแท้งไม่ควรถูกกฎหมายในไทย เพราะมันเป็นการทารุณ อย่างหนึ่งที่เราได้เคยคือว่าเราเป็นศาสนาพุทธด้วย หนูคิดว่ามันสำคัญมากที่ทุกคนจะมีความเห็นใจ มันทำให้เราอยากเขียนเรื่องนี้ค่ะ อยากจะสื่อว่าทุกชีวิตมีคุณค่ากันหมด แล้วมันโยงกับศาสนาพุทธด้วย เราเลยเขียนถึงสิ่งที่เราสัมผัสกับมันมากที่สุดค่ะ เกี่ยวกับเรื่องศาสนาและเรื่องจิตใจค่ะ ก็เลยเขียนถึงสิ่งนี้มากที่สุดเพื่อโน้มน้าวให้คนอ่านเขาได้เห็นใจและเข้าใจว่ามันขัดกับศาสนาเรา ซึ่งเป็นศาสนาประจำชาติเราด้วย (Sloth)

I was born Buddhism. What I wrote was a principle. What I have absorbed or what I have been cultivating. I feel that religion is the heart. I believe in this. I have this in my writing. It is something that many elders have instilled in me. When writing, I planned that abortion should not be legal in Thailand because it is cruel. One thing that I can feel is that we are also Buddhists. I think it's essential for everyone to have empathy. It made me want to write this story. I want to convey that every life has value. And this is also linked to Buddhism. So, I wrote about the things that touch me the most: religion and spiritual matters. So, I wrote about this the most to persuade the readers to have empathy and understand that it [abortion] is against our religion, which is also our national religion. (Sloth, Individual interview 3, August 27, 2021, my own translation)

เรื่องลึกลับหรือเรื่องผีที่ผมเขียนขึ้นนี้เป็นความเชื่อ ความเชื่อของคนไทยเรานี่ล่ะครับ ถ้าเราไปทำไม่ดี หรือว่าไปลบหลู่เขา อาจจะกลับมาหลอก มาทำให้เรามีชีวิตที่แย่งลง ผมอยากสื่อว่าทุกคนนอกจากประสบการณ์ที่เจอทั่วๆไป ต้องมีประสบการณ์ขนหัวลุกหรือว่าน่ากลัวกันบ้าง มันไม่ใช่ทุกคนจะไม่มี มันต้องมีบ้าง (Adler)

Mysteries or ghost stories that I wrote in this piece are beliefs. The beliefs of our Thai people, if we would have mistreated or offended others, they could get back and haunt us to make our lives worse. I want to convey that everyone, besides general experiences, must have had some goosebumps or scary experiences. It's not that everyone doesn't have one; there must be some. (Adler, Individual interview 2, August 7, 2021, my own translation)

หนูเลือกเขียนเรื่องสยองขวัญ เพราะเป็นคนชอบเรื่องสยองขวัญอยู่แล้ว หนูเคยเจอด้วย หนูเชื่อเรื่องนี้ค่ะ เพราะว่าคนแถวบ้าน หนูเขาเชื่อเรื่องผี เจ้าที่ ชีวิตหลังความตายอยู่แล้ว เรื่องพวกนี้มันซึมซับมานาน หนูคิดว่าหนูน่าจะเขียนเรื่องนี้ได้ดี (Vanessa)

I choose to write horror stories because I like horror stories. I have also met. I believe in this. Because people in my community believe in ghosts, spirits, or people who live after death, these things have been absorbed for a long time. I think I can write better about this. (Vanessa, Individual interview 2, August 4, 2021, my own translation)

The most common religion in Thailand is Buddhism, which encompasses many Thai beliefs and practices, including those about spirits and ghosts. The above excerpts indicate the impact of this cultural identity on the construction of the writer identity of the participants. For instance, Sloth based her arguments on her Buddhist beliefs and explained why she opposed abortion in Thailand. Other participants drew on their beliefs about spirits and ghosts to choose their topics for narrative writing.

Other participants used Thai proverbs—traditional sayings convey truths through common sense and shared experiences among the collective members. The data evidence shows in the following:

However, it can be seen that homework has many advantages. No matter when the homework has been there. But, of course, it is something that allows everyone to practice their role and development. Even if it's a **bitter pill** that looks boring but as the old saying "**Sweet as faint, bitter as medicine**" is important, this allows us to practice more than the class and make learning more knowledgeable and proficient in the lessons. You can improve your quality of life for yourself with more potential. Therefore, if you want students to learning or new knowledge. You should give them homework so that they can review their knowledge and increase their knowledge skills.

(Spy, Persuasive writing)

วัฒนธรรมไทยก็มีผลต่อการเขียนของหนูค่ะ อย่างเช่นที่หนูบอกว่าเรื่องการคบเพื่อน มันจะมีสุภาษิตไทย ถ้าแบบว่าคบคนพาลพาลพาไปหาผิด คบบัณฑิตบัณฑิตพาไปหาผล อันนี้เป็นคำสอนจากรุ่นสู่รุ่นต่อกันมา เวลาคนอ่านที่มีวัฒนธรรมที่เหมือนกับหนูมาอ่านเขาก็จะรู้สึกเหมือนหนูค่ะ (Jupiter)

Thai culture also affects my writing. Like I said about friendship, there will be a Thai proverb. If you associate with thugs, they will lead to wrongdoing. If you associate with scholars, they will lead to profit. This is a teaching from generation to generation. When readers who share the same culture with me comes to read, they will feel like me. (Jupiter, Individual interview 2, August 4, 2021, my own translation)

Yet, instead of providing a direct reference to strengthen an argument, the participants in this study expressed it in general and indirectly using the perceived truths of the collectivists (religious beliefs and proverbs). In this writing practice, the writer also assumed that their intended readers who shared similar sociocultural contexts would be able to make sense of one's experiences and perceptions as presented in their texts.

Correspondingly, other researchers noted that this kind of general statement and indirect nature of writing is often found in the writing production of Asian writers (Javdan, 2014; Juliaty, 2019). For example, Juliaty (2019) argued that an overly general and indirect approach to writing of Indonesian EFL students resulted from their L1 writing repertoire. However, I found that the participants in this present study deliberately approached writing indirectly and generalized their arguments to establish a collective sense—a critical concern for Thai cultural identity—in their writings. To some extent, their text production might appear vague to other readers, especially those who are from different sociocultural backgrounds. It is also crucial to keep in mind that writers with this collective principle also assume a great deal of readers' involvement in text interpretation (Komin, 1990). Therefore, I argue in this study that Thai collectivist culture lays an essential foundation for the participants in constructing their authorial identities

(Burgess & Ivanič, 2010) by establishing a collective voice—their own voice and others’ voice—to create joint ownership and authority over arguments in their texts.

Balloon Ride Metaphor

Another participant provided meaningful data evidence to help understand her worldview as a Thai student writer whose cultural background has impacted the construction of her writer identity. This participant compared her writing act to a balloon ride metaphor in which she set her view from a broader perspective. The following are data from her artifact and interview.

Figure 11

Balloon Ride Metaphor



ตั้งที่หนูเขียนมาหนูเป็นนักเขียนแบบกว้าง ๆ ไม่ได้เจาะลึกค่ะ เขียนเรื่องที่คนทั่วไปรู้ก็อยู่แล้วค่ะ ไม่ได้แบบว่าจะเจาะจงหรือเข้าไปถึงจุดเล็กเลย หนูมองแบบภาพรวมค่ะ เราไม่ได้เจาะจงถึงใคร แบบเป็นบอลูน เพราะว่าบอลูนเวลามันลอยขึ้น เราก็จะเห็นแบบกว้าง ๆ ค่ะ แบบภาพรวม ไม่ได้เห็นแบบอยู่ลึกเข้าไป (Spy)

Since I wrote, I'm a writer with broad perspectives and didn't get in-depth. I wrote things that people already know, not specific or reaching to details at all. I looked at the overall picture. I didn't pinpoint anyone, like a balloon. Because when the balloon rises, I will see from a broader view—the overall image, not

seen in depth. (Spy, Individual interview 4, October 15, 2021, my own translation)

This balloon metaphor helps capture the participant's lived experience as she learned to write in an English writing classroom. The participant explained that taking a broader perspective for her writing is like riding on a balloon where she tends to focus on things as a whole and be less direct. This metaphor goes hand in hand to support the Thai semi-collectivist identity in English writing as when other participants use their collective senses and linguistic devices available to them to create collective arguments. The phenomenon under this study corresponding to Burgess and Ivanič's (2010) argument that the possibilities for selfhood which are available to writers in the social context put constraints on the discursal construction of writer identity or who a person can be. Therefore, writer identity construction critically involves a process that writers align themselves with cultural values, beliefs, and practices through their discourse choices (Ivanič, 1998).

Chapter Summary

This chapter documents nuances of Thai semi-collectivist identity that contributed to the writer identity construction of Thai students in their English writings. By examining these research findings, I gained a better understanding of the participants' writing approach and practice as it pertains to their sociocultural views and values. The next chapter presents the conclusion of the study, pedagogical implications, and future research direction for second language writing.

CHAPTER 6

CONCLUSION

As discussed in chapters one and two, English writing for L2 learners is one of the most challenging skills to develop. However, despite its importance, English writing skills are less emphasized in Thailand's basic core curriculum since skill requirements are not specified (Office of the Basic Education Commission, 2008). Instead, writing instruction in this context falls on grammar focus and short paragraph writing rather than on the actual writing process (Chamcharatsri, 2010; Dueraman, 2012). Many Thai students, as a result, graduate from high school not knowing how to compose complex texts nor feeling confident learning to write in English at a college level (Boonyarattanasoontorn, 2017; Dueraman, 2015).

In contributing to the issue of teaching English writing in Thailand, this empirical study examines the process in which Thai students develop their writer identity over a semester of learning to write in an English writing classroom. Towards achieving this goal and presenting the findings of the present study, I organized this chapter into four parts. The first section addresses the answers to the research questions in this study. Then, I discussed scholarly contribution and proposed pedagogical implications for second language writing. The last section discusses the future research direction for second language writing in Thailand and other similar EFL contexts.

Summary of Research Findings

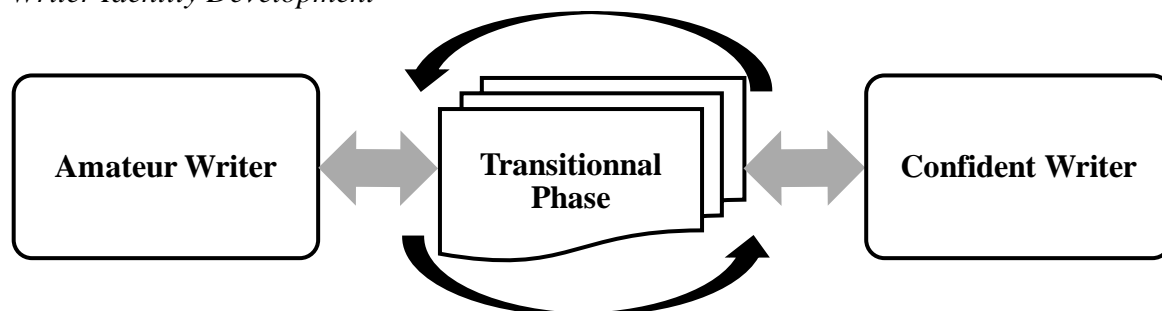
The summary of the research findings is arranged according to the research questions presented in this study. The research questions were as follows:

1. How do Thai undergraduate students construct their writer identities over a semester in an English composition writing course?
2. How does Thai culture play a role in constructing Thai undergraduate students' writer identities in their English writing?

Research findings indicate that Thai undergraduate students had little experience in academic writing prior to enrolling in English writing classes. However, they valued English language learning due to its potential benefits English has offered them, such as gaining social acceptance and improving social standing. Hence, they constructed their writer identities based on their perceptions of themselves in society—who they were as writers before learning and who they would become as they learned to write in English. As amateur writers, the participants reflected on the transitional phase they underwent constructing their identities over a semester. It was during this stage that they experienced identity clashes, expanded, and reconstruct as they negotiated prior identities, academic writing conventions, and their goals for learning English writing. Participants were more confident about their writing once all aspects of the writing were aligned; but in case they were not, negotiations continued. I developed the diagram below to illustrate the process of writer identity construction of the participants over a semester in the EFL writing classroom (see Figure 12).

Figure 12

Writer Identity Development



For the second research question, participants reflected on the role Thai semi-collectivist culture plays in constructing their writer identities at macro and micro levels. To elaborate, the participants' collectivist mindsets, which develop through lived experiences, filtered their perceptions of who they are and how they approach writing. For example, a participant mentioned, "I can't write it out from my whole point of view" (Spy, Group interview). Another participant said, "When I want to convey or want to write, I have to be knowledgeable in various matters, whether what I write affects other people or causes trouble for others" (Maximoff, Group interview). In this respect, the participants negotiated their collectivist values with writer identities and, therefore, approached writing tasks concerning other people's opinions and feelings. Under this realm of the possibilities for selfhood (Burgess & Ivanič, 2010) available to the participants, they tended to raise socially accepted arguments to improve their collective voices over their own. In this case, they drew on a broader perspective using old proverbs or religious beliefs as a basis for their arguments. As an illustration of how it feels to write from a broader perspective in the Thai EFL context, a participant compared it to a balloon riding metaphor in her artifact (see Chapter 5).

Another impact of Thai semi-collectivism, writers construct identities through an indirect writing approach to enhance a sense of collective connection between themselves and their readers. Relevant literature reveals that the collectivists are not often explicit or verbally direct in nature to allow for a sense of joint ownership in their communication (Armstrong & Swartzman, 2001; Komin, 1990). In their essays, the participants transferred this sociocultural concept and composed their texts using a specific writing strategy to create inclusivity for their audiences. For example, they used pronouns 'I' and

'you' interchanging with 'we,' 'our,' 'everyone' or other common nouns such as students or teachers. This way, the participants stated that they could refer to one's matter as an aspect of their collective groups, avoid direct references pinpointing an individual, and preserve the collectivist value of the face or the self with group relationships. On the one hand, the text production of the participants who adhere to the collectivist principle might appear vague regarding the academic writing conventions. On the other hand, the participants insisted that indirect writing helps get their readers' attention as they assumed a great deal of readers' involvement in text interpretation. Next, I discussed scholarly contribution and the pedagogical implications of this research study.

Scholarly Contribution

Studies on L2 writer identity reviewed in chapter 2 focused on analyzing the written discourse of L2 students (Fernsten, 2008; Getkham, 2016; Ouellette, 2008; Wang, 2015; Zhao, 2019) along with observation and interview in other studies (Chamcharatsri, 2009; Juliaty, 2019; Jwa, 2018; Lee, 2017; Li & Deng, 2019; Liu & Deng, 2019; McKinley, 2017). In this current study, I integrated participants' drawings into data analysis to capture moments during which participants undergo writer identity construction. This data set not only helps enrich the narrative account of the research findings but also allows a possible pathway to develop an in-depth understanding of the abstract concept—the process of writer identity development. In addition, participants in this study used metaphors to compare their writer identities with other figurative words. The use of metaphor allows the participants to express their unique sense of themselves as they learn to write in a way that people can easily understand, which in turn, contributes significantly to the analysis of this complex concept. Drawing from these

significant findings, I suggested that other researchers can prototype this empirical research methodology and use it as a guide to strengthen data analysis for future studies.

As mentioned previously, this research indicates the process of writer identity development from an amateur to a confident writer as a writer undergo a transitional or transformational phase. The findings of this research contribute to the conversation about teaching writing in Thailand and other similar EFL contexts. Therefore, I proposed pedagogical implications to support L2 writers in the following section.

Pedagogical Implications

As discussed earlier, Thai undergraduate students constructed their writer identity by negotiating between their multiple identities when learning to write in English. In this process, writers align themselves beyond academic dimensions to embrace various aspects of identity as a writer. Although this is a very complex and challenging process, the students might be able to navigate this more confidently with sufficient support and guidance from English writing teachers and stakeholders. Based on this research finding and the previous research on the writer identity of ESL learners (Burke, 2010; Chamcharatsri, 2009; Fernsten, 2008; Getkham, 2016; Jwa, 2018; Lee, 2017, 2018; Ouellette, 2008) and EFL learners (Juliaty, 2019; Liu & Deng, 2019, 2019; McKinley, 2017; Wang, 2015; Zhao, 2019), I propose pedagogical implications to support English writing teachers and student writers in Thailand. The following recommendations are intended to inform administrators, program directors, and academic advisors who are responsible for teacher education, as well as English language writing teachers and instructors who play the most important role in developing the English writing skills of EFL students in Thailand.

Provide Teacher Training for English Writing

Since English writing is less emphasis in Thailand, many English teachers may have little experience teaching English writing and have never received formal training for English writing. The lack of training in teacher education leaves teachers uncertain of how to teach English writing to Thai students, let alone possessing the writer identity concept to assist students in their English writing classes.

At this point, I propose that teacher education in Thailand should include training for language teachers to improve a broader understanding of English writing and writer identity since they might not have this background and concept. It is also possible that the teacher training curriculum uses this research finding as a starting point to initiate a discussion on how Thai culture impacts students' writings and their identities as writers. In this way, English writing teachers will gain better understanding of writer identity, and therefore, will be able to help students in their English writing classes. In designing teacher training curriculum as well as English writing instruction, the following insights need to be considered accordingly.

Increase Support for Constructing a Confident Writer Identity

- promote reflective writing through personal narratives,
- allow L1 writing or a variety of expressive art modalities to help focus on content,
- keep students informed of the writing process,
- provide self-editing and peer review training, and
- provide ample time for writing skill development on each task.

Since writing in English is not a common practice for Thai students, it can be challenging to get the students to develop their writer identities in an English writing classroom. English writing teachers should promote reflective writing through personal narratives in this context. This is because it helps student writers bring out their identity while connecting their narrative sense to a particular experience that has impacted their present and future lives. Teachers can get them to start writing by incorporating Thai, their L1, or any other language available for them when they encounter writing blocks. Other art-based modalities such as painting, drawing, crafting collages, or creating illustrated maps can also assist students in expressing their thoughts and ideas and, therefore, help them focus on content (Chamcharatsri & Iida, 2022). L2 writing teachers can incorporate these techniques into prewriting tasks so the Thai students, who tend to eliminate their authentic voices due to their cultural identity, can begin drafting their English essays more confidently.

In addition, L2 writing teachers should inform students of the writing process to enhance a positive writer identity. It is often the case that L2 students lack experience in the academic writing and misconceive the true nature of revision process. Many amateur writers consider their early drafts to be their final products and are unsure of how to improve them. In revision, they are often uncertain of their mistakes and tend to sport only surface errors to improve their writing. Therefore, it is necessary for writing teachers to provide sufficient training for editing and proofreading skills to support the students' confidence in writing. As a further aid to help students stay focused on the narrative during revision stage, teachers can have them refer to their prewriting tasks, whether they are their L1 writing, outlining, or artwork of some kind.

Another way to improve a confident writer identity is to promote collaborative learning in an L2 writing classroom. This research provides empirical evidence for the writer identity construction of L2 students as socially constructed, explained in Chapter Four. The participants perceived writer identity construction as driven by external factors when participating in collaborative learning activities. Not only that they get to read and learn from their peers, but they also get to exercise their analytical and communication skills through peer feedback activities, for instance. These collaborative learning experiences foster their autonomy and a sense of being a confident writer. However, developing analytical skills during this writing process is not always easy for L2 students. Hence, it is also crucial that writing teachers focus on writer identity development and provide ample time for brainstorming, drafting, writing, reading, rereading, revising, and working in groups on each writing task. Next, I discussed implications regarding cultural matters.

Keep Students Informed of Cultural Matters

Living in EFL contexts, Thai students are likely to have accustomed to the dominance of Thai culture. This study shows that Thai culture impacts the construction of Thai EFL writer identity at different levels. In brief, it contributes critically to their communication approach where the emphasis is on an author's relationship with others in a collective society, impacting how they express it through written discourse. On this account, Thai EFL writers assume the shared knowledge and contexts of their intended readers, and they tend to decide their texts in a way that is less direct to allow readers' connection and interpretation. In this communication approach, other researchers explained that EFL writers use readers-responsible language to appropriate their written

discourse (Qi & Liu, 2007). Through their language use, EFL writers manage to preserve and align themselves to their cultural identities while constructing their writer identities at the same time. To help EFL students navigate English writing concerning this cultural phenomenon under this study, I provide the following implications for L2 writing teachers and instructors:

- increase cultural awareness in an L2 writing classroom,
- raise awareness of Global Englishes (GE)
- develop audience awareness.

Instructors and writing teachers should increase their awareness of Thai semi-collectivist culture to prepare Thai students for English writing. Discussing how the culture influences their thoughts and, in turn, impacts the language they use in their written texts can be an effective strategy to raise their concerns. Also, it is crucial to raise awareness about global Englishes or writing styles that make written English more understandable to audiences of different backgrounds. By pointing out different writing styles, it helps students develop a positive writer identity and helps empower them to write. Furthermore, teachers might investigate the cultural impact on students after they produce a draft using their L1 and translate that L1 writing into English text. Besides, teachers should set the learning outcomes for “good” writing and make clear their writing instructions for which standard students should follow. Finally, educators should consider emphasizing that each writing approach, whether using reader-responsible or writer-responsible languages, has its benefits and drawback for different writing purposes.

Last but not least, writing teachers must develop audience awareness for students who are from EFL contexts since they may have come to an English writing class with a

specific sociocultural background. Through audience awareness, the students will be able to determine what information they should include, how they should arrange it, and what kind of supporting details will be necessary to ensure the reader understands of what they are presenting. It will also be helpful to arrange peer discussions about their writing at various stages so that L2 students have more opportunities to approach their audience in multiple ways and, consequently, develop their authenticity of the language use.

Future Research Direction

Based on this phenomenological study, I make the following recommendations for future research relevant to EFL writer identity. First, future studies may expand from this current research by exploring the writer identity that emerged from participants' pseudonyms and recruiting students from other regions of Thailand since this study only included students from the Northern part of the country. Another possible avenue is to conduct future research with L2 students of other Southeast Asian nations or other similar populations of EFL contexts. Second, in terms of methodological approach, researchers could conduct future research using quantitative research methodology as a framework to get a result from a larger scale and might as well theorize this current research finding. Last, in terms of theoretical perspective, researchers could employ Critical Discourse Analysis (CDA), which can provide insight into ideologies, power differentials, gender models, and social relationships concerning identity within the written discourse of EFL students. This way, researchers could investigate the writer identity concerning culture and language from different angles.

References

- Armstrong, T.L., & Swartzman, L.C. (2001). Cross-cultural differences in illness models and expectation. In S. S. Kazarian & D. R. Evans (Eds.), *Handbook of cultural health psychology* (pp. 65–67). Elsevier.
- Baker, W. (2015). *Culture and identity through English as a Lingua Franca: Rethinking concepts and goals in intercultural communication*. De Gruyter Mouton.
- Baker, W., & Jarunthawatchai, W. (2017). English language policy in Thailand. *European Journal of Language Policy*, 9(1), 27–44.
<https://doi.org/10.3828/ejlp.2017.3>
- Beck, T. A. (2013). Identity, discourse, and safety in a high school discussion of same-sex marriage. *Theory & Research in Social Education*, 41(1), 1–32.
<https://doi.org/10.1080/00933104.2013.757759>
- Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: A tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research*, 26(13), 1802–1811. <https://doi.org/10.1177/1049732316654870>
- Bloomberg, L. D., & Volpe, M. (2019). *Completing your qualitative dissertation: A road map from beginning to end* (4th ed.) SAGE.
- Boonyarattanasoontorn, P. (2017). An investigation of Thai students' English language writing difficulties and their use of writing strategies. *Journal of Advanced Research in Social Sciences and Humanities*, 2(2), 111–118.
<https://doi.org/10.26500/JARSSH-02-2017-0205>

- Brown, B. A., Reveles, J. M., & Kelly, G. J. (2005). Scientific literacy and discursive identity: A theoretical framework for understanding science learning. *Science Education, 89*(5), 779–802. <https://doi.org/10.1002/sce.20069>
- Burgess, A., & Ivanič, R. (2010). Writing and being written: Issues of identity across timescales. *Written Communication, 27*(2), 228–255. <https://doi.org/10.1177/0741088310363447>
- Burke, S. B. (2010). *The construction of writer identity in the academic writing of Korean ESL students: A qualitative study of six Korean students in the U.S.* (Publication No. 3433435) [Doctoral dissertation, Indiana University of Pennsylvania, UMI Dissertation Publishing]. <http://search.proquest.com/docview/839877923/abstract/FD5EF5C429B851PQ/4>
- Carson, J. G., & Nelson, G. L. (1994). Writing groups: Cross-cultural issues, 3(1), 17–30. *Journal of Second Language Writing, 3*(1), 17–30.
- Chamcharatsri, B., & Iida, A. (Eds.). (2022). International perspectives on creative writing in second language education: Supporting language learners' proficiency, identity, and creative expression. Routledge.
- Chamcharatsri, P. (2013). Perception of Thai English. *Journal of English as an International Language, 8*(1), 21-36.
- Chamcharatsri, P. B. (2009). Negotiating identity from auto-ethnography: Second language writer's perspectives. *The Asian EFL Journal, 38*, 3-19
- Chamcharatsri, P. B. (2010). On teaching writing in Thailand. *Writing on the Edge, 21*(1), 18–26.

- Chao, R., & Tseng, V. (2002). Parenting of Asians. In M. H. Bornstein (Ed.), *Handbook of parenting: Social conditions and applied parenting* (pp. 59–93). Lawrence Erlbaum Associates Publishers.
- Clark, R., & Ivanič, R. (1997). *The politics of writing*. Routledge.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed). Pearson.
- Creswell, J. W., & Miller, D. L. (2000). Determining Validity in Qualitative Inquiry. *Theory Into Practice*, 39(3), 124–130.
https://doi.org/10.1207/s15430421tip3903_2
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (4thed.). SAGE.
- Danvivathana, N. (1981). *The Thai writing system* [Doctoral dissertation., University of Edinburgh]. Edinburgh Research Archive. <http://hdl.handle.net/1842/18127>
- Dibley, L., Dickerson, S., Duffy, M., & Vandermause, R. (2020). *Doing hermeneutic phenomenology research: A practical guide* (1st ed). SAGE Publications.
- Dueraman, B. (2012). Teaching EFL writing: Understanding and rethinking the Thai experience. *Journal of Alternative Perspectives in the Social Sciences*, 4(1), 255–275.
- Dueraman, B. (2015). The crucial point in time where Thai students are introduced English language writing. *English Language Teaching*, 8(9), 96–103.
- Fairclough, N. (1989). *Language and power*. Longman.
- Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Psychology Press.

- Fernsten, L. A. (2008). Writer identity and ESL learners. *Journal of Adolescent & Adult Literacy*, 52(1), 44–52. <https://doi.org/10.1598/JAAL.52.1.5>
- Fithriani, R. (2018). Cultural influences on students' perceptions of written feedback in L2 writing. *Journal of Foreign Language Teaching and Learning*, 3(1). <https://doi.org/10.18196/ftl.3124>
- Gee, J. P. (2000). Chapter 3: Identity as an analytic lens for research in education. *Review of Research in Education*, 25(1), 99–125. <https://doi.org/10.3102/0091732X025001099>
- Gee, J. P. (2005). *An introduction to discourse analysis: Theory and method* (2nd ed). Routledge.
- Gee, J. P., Allen, A.-R., & Clinton, K. (2001). Language, class, and identity: Teenagers fashioning themselves through language. *Linguistics and Education*, 12(2), 175–194. [https://doi.org/10.1016/S0898-5898\(00\)00045-0](https://doi.org/10.1016/S0898-5898(00)00045-0)
- Gee, J. P., & Crawford, V. M. (1998). Two kinds of teenagers: Language, identity and social class. In D. E. Alvermann, K. A. Hinchman, D. W. Moore, S. F. Phelps (Eds.) & D. R. Waff, *Reconceptualizing the literacies in adolescents' lives* (pp. 225–245). Lawrence Erlbaum Associates Publishers.
- Getkham, K. (2016). Authorial Stance in Thai Students' Doctoral Dissertation. *English Language Teaching*, 9(3), 80–95.
- Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage Publications.
- Glesne, C. (2016). *Becoming qualitative researchers: An introduction*. Pearson.

- Gurevich, R. (1975). Teachers, rural development and the civil service in Thailand. *Asian Survey*, 15(10), 870–881. <https://doi.org/10.2307/2643270>
- Hayes, D. (2008). Becoming a teacher of English in Thailand. *Language Teaching Research*, 12(4), 471–494. <https://doi.org/10.1177/1362168808097160>
- Hayes, D. (2016). The value of learning English in Thailand and its impact on Thai: Perspectives from university students. *Asia Pacific Journal of Education*, 36(1), 73–91. <https://doi.org/10.1080/02188791.2014.924390>
- Hinds, J. (1990). Inductive, deductive, quasi-inductive: Expository writing in Japanese, Korean, Chinese, and Thai. In U. Connor & A. M. John (Eds.), *Coherence in writing: Research and pedagogical perspectives* (pp. 89–109). Alexandria, VA.
- Huang, W.-C. (2011). The EFL learner identity development: A perspective of metaphor. *International Journal of Innovative Interdisciplinary Research*, 1, 1–13.
- Hyland, K. (2002). Options of identity in academic writing. *ELT Journal*, 56(4), 351–358. <https://doi.org/10.1093/elt/56.4.351>
- Hyland, K. (2005). *Metadiscourse: Exploring interaction in writing*. Continuum.
- Hyland, K. (2010). Metadiscourse: Mapping interactions in academic writing. *Nordic Journal of English Studies*, 9(2), 125–143.
- Hyland, K. (2012a). *Disciplinary identities: Individuality and community in academic discourse*. Cambridge University Press.
- Hyland, K. (2012b). Undergraduate Understandings: Stance and Voice in Final Year Reports. In K. Hyland & C. S. Guinda (Eds.), *Stance and voice in written academic genres* (pp. 134–150). Palgrave Macmillan.
https://doi.org/10.1057/9781137030825_9

- Hyland, K., & Guinda, C. S. (Eds.). (2012). *Stance and voice in written academic genres*. Palgrave Macmillan.
- Ivanič, R. (1998). *Writing and identity: The discursual construction of identity in academic writing*. Benjamins.
- Javdan, S. (2014). Identity manifestation in second language writing through notion of voice: *A Review of Literature. Theory and Practice in Language Studies*, 4(3), 631–635. <https://doi.org/10.4304/tpls.4.3.631-635>
- John-Steiner, V., & Mahn, H. (1996). Sociocultural approaches to learning and development: A Vygotskian framework. *Educational Psychologist*, 31(3/4), 191–206. <https://doi.org/10.1080/00461520.1996.9653266>
- Juliaty, H. (2019). Exploring academic identities of EFL novice writers. *Indonesian Journal of Applied Linguistics*, 9(2), 324–334. <https://doi.org/10.17509/ijal.v9i2.20230>
- Jwa, S. (2018). Negotiating voice construction between writers and readers in college writing: A case study of an L2 Writer. *Journal of Language, Identity, and Education*, 17(1), 34–47.
- Kachru, Y., & Nelson, C. L. (2006). *World Englishes in Asian contexts*. Hong Kong University Press.
- Kitiarsa, P. (2011). An ambiguous intimacy: Farang as Siamese occidentalism. In R. V. Harrison & P. A. Jackson (Eds.), *The ambiguous allure of the west: Traces of the colonial in Thailand* (pp. 57–74). Hong Kong University Press.

- Kittasangka, M., Wang-oon, K., Jumpa, N., Ratanasangsawang, P., Innchai, K., & Jaha, N. (2010). *Culture and language communication of the ethnic groups in upper northern Thailand* [Unpublished manuscript]. Chiangrai Rajaphat University.
- Klimanova, L., & Dembovskaya, S. (2013). L2 identity, discourse, and social networking in Russian. *Language Learning & Technology*, 17(1), 69–88.
- Komin, S. (1990). *Psychology of the Thai people: Values and behavioral patterns*. Research Center, National Institute of Development Administration.
- Kozel, S. (2007). *Closer: Performance, technologies, phenomenology*. MIT Press.
- Lakoff, G., & Johnson, M. (2003). *Metaphors we live by*. University of Chicago Press.
- Lee, S. (2017). Writer identity in narrative and argumentative genres: A case of Korean students in the United States. *International Journal of Applied Linguistics and English Literature*, 6(1), 178–188. <https://doi.org/10.7575/aiac.ijalel.v.6n.1p.178>
- Lee, S. (2018). *Construction of writer identity in an ESL context*. The Institute for Education and Research Gyeongin National University of Education, 1, 83–104. <https://doi.org/10.25020/JoE.2018.1.1.83>
- Li, Y., & Deng, L. (2019). Writer identity construction revisited: Stance, voice, self, and identity in academic written discourse. *Chinese Journal of Applied Linguistics*, 42(3), 327–344. <https://doi.org/10.1515/CJAL-2019-0020>
- Library of Congress. (2007). *Country profile: Thailand*. Federal Research Division. <https://www.loc.gov/rr/frd/cs/profiles/Thailand.pdf>
- Liu, Q., & Deng, L. (2019). Chinese MA student writers' identity construction in citation practices. *Chinese Journal of Applied Linguistics*, 42(3), 365–385. <https://doi.org/10.1515/CJAL-2019-0022>

- Luehmann, A. L. (2007). Identity development as a lens to science teacher preparation. *Science Education, 91*(5), 822–839. <https://doi.org/10.1002/sce.20209>
- Maneepetasut, J., Weber, K., Nakhornthai, M., Fall, O., Chakorn, O., Pongpat Tongdara, Surasit Rungreangsilpa, & Wineenart Phanvut. (2012). Thailand in the 2010's. National Identity Office, Office of the Permanent Secretary, the Prime Minister's Office.
- Markus, H., & Nurius, P. (1986). Possible selves. *American Psychologist, 41*(9), 954–969. <https://doi.org/10.1037/0003-066X.41.9.954>
- Masavisut, N., Sukwiwat, M., & Wongmontha, S. (1986). The power of the English language in Thai media. *World Englishes, 5*(2–3), 197–207. <https://doi.org/10.1111/j.1467-971X.1986.tb00726.x>
- Matsuda, A. (2012). *Principles and practices of teaching English as an international language*. Multilingual Matters.
- Matsuda, P. K. (2001). Voice in Japanese written discourse: Implications for second language writing. *Journal of Second Language Writing, 10*(1), 35–53. [https://doi.org/10.1016/S1060-3743\(00\)00036-9](https://doi.org/10.1016/S1060-3743(00)00036-9)
- Matsuda, P. K. (2015). Identity in written discourse. *Annual Review of Applied Linguistics, 35*, 140–159. <https://doi.org/10.1017/S0267190514000178>
- Matsuda, P. K., & Tardy, C. M. (2007). Voice in academic writing: The rhetorical construction of author identity in blind manuscript review. *English for Specific Purposes, 26*(2), 235–249. <https://doi.org/10.1016/j.esp.2006.10.001>
- Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed). SAGE.

- McKinley, J. (2015). Critical argument and writer identity: Social constructivism as a theoretical framework for EFL academic writing. *Critical Inquiry in Language Studies*, 12(3), 184–207. <https://doi.org/10.1080/15427587.2015.1060558>
- McKinley, J. (2017). Identity construction in learning English academic writing in a Japanese university. *The Journal of Asia TEFL*, 14(2), 228–243.
- Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation* (4th ed.). John Wiley & Sons.
- Methitam, P. & Chamcharatsri, P. B. (2011). Critiquing ELT in Thailand: A reflection from history to practice. *Journal of Humanities*, 8(2), 57-63
- Morse, J. M. (2015). Critical analysis of strategies for determining rigor in qualitative inquiry. *Qualitative Health Research*, 25(9), 1212–1222. <https://doi.org/10.1177/1049732315588501>
- Moustakas, C. (1994). *Phenomenological research methods*. SAGE. <https://doi.org/10.4135/9781412995658>
- Office of the Basic Education Commission. (2008). *The basic education core curriculum B.E.2551*. The Ministry of Education of Thailand. http://academic.obec.go.th/images/document/1525235513_d_1.pdf
- Ouellette, M. A. (2008). Weaving strands of writer identity: Self as author and the NNES “plagiarist.” *Journal of Second Language Writing*, 17(4), 255–273. <https://doi.org/10.1016/j.jslw.2008.05.002>
- Padgate, W. (2008). Beliefs and opinions about English writing of students at a Thai university. *PASAA*, 42, 31–53.
- Padgett, D. K. (2017). *Qualitative methods in social work research*. SAGE.

- Park, G. (2013). 'Writing is a way of knowing': Writing and identity. *ELT Journal*, 67(3), 336–345. <https://doi.org/10.1093/elt/cct012>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4 th ed.). SAGE.
- Pavlenko, A., Norton, B. (2007). Imagined Communities, Identity, and English Language Learning. In Cummins, J., & Davison, C. (Eds.), *International Handbook of English Language Teaching* (pp. 669–680). Springer. https://doi.org/10.1007/978-0-387-46301-8_43
- Polkinghorne, D. E. (1989). Phenomenological research methods. In R. S. Valle & S. Halling (Eds.), *Existential-Phenomenological Perspectives in Psychology: Exploring the Breadth of Human Experience* (pp. 41–60). Springer. https://doi.org/10.1007/978-1-4615-6989-3_3
- Porter, E. J., & Cohen, M. Z. (2013). Phenomenology. In Trainor A. A. & Graue E. (Eds.), *Reviewing Qualitative Research in the Social Sciences* (pp. 180–196). Routledge. <https://doi.org/10.4324/9780203813324-16>
- Prasithratsint, A. (2000). Adjectives as verbs in Thai. *Linguistic Typology*, 4(2), 251–272. <https://doi.org/10.1515/lity.2000.4.2.251>
- Qi, X., & Liu, L. (2007). Differences between reader/writer responsible languages reflected in EFL learners' writing. *Intercultural Communication Studies*, 16(3), 148–159.
- Ramanathan, V., & Atkinson, D. (1999). Individualism, academic writing, and ESL writers. *Journal of Second Language Writing*, 8(1), 45–75. [https://doi.org/10.1016/S1060-3743\(99\)80112-X](https://doi.org/10.1016/S1060-3743(99)80112-X)

- Ramesh, M. (2000). The state and social security in Indonesia and Thailand. *Journal of Contemporary Asia*, 30(4), 534–546. <https://doi.org/10.1080/00472330080000491>
- Saengboon, S. (2004). Second language acquisition (SLA) and English language teaching (ELT). *PASAA*, 35, 11–34.
- Scovel, T. (1994). The role of culture in second language pedagogy. *System*, 22(2), 205–219. [https://doi.org/10.1016/0346-251X\(94\)90057-4](https://doi.org/10.1016/0346-251X(94)90057-4)
- Sermsook, K., Liamnimit, J., & Pochakorn, R. (2017). An analysis of errors in written English sentences: A case study of Thai EFL students. *English Language Teaching*, 10(3), 101–110.
- Shen, F. (1989). The classroom and the wider culture: Identity as a key to learning English composition. *College Composition and Communication*, 40(4), 459–466. JSTOR. <https://doi.org/10.2307/358245>
- Simpson, R. C. (1997). Metapragmatic discourse and the ideology of impolite pronouns in Thai. *Journal of Linguistic Anthropology*, 7(1), 38–62. <https://doi.org/10.1525/jlin.1997.7.1.38>
- Singhasak, P., & Methitham, P. (2016). Non-native English varieties: Thainess in English narratives. *English Language Teaching*, 9(4), 128. <https://doi.org/10.5539/elt.v9n4p128>
- Smalley, W. A. (1988). Thailand's hierarchy of multilingualism. *Language Sciences*, 10(2), 245–261. [https://doi.org/10.1016/0388-0001\(88\)90016-2](https://doi.org/10.1016/0388-0001(88)90016-2)
- Srichanyachon, N. (2011). A comparative study of three revision methods in EFL writing. *Journal of College Teaching & Learning (TLC)*, 8(9), 1–8. <https://doi.org/10.19030/tlc.v8i9.5639>

- Srichanyachon, N. (2012). An investigation of university EFL students' attitudes toward peer and teacher feedback. *Educational Research and Reviews*, 7(26), 558–562.
- Suvarnamani, S. (2017). A Study of Grammatical and Lexical Errors in Descriptive Writing of First Year Arts Students at Silpakorn University. *Humanities, Arts and Social Sciences Studies* 239–264. <https://doi.org/10.14456/sujsha.2017.3>
- Tang, R., & John, S. (1999). The 'I' in identity: Exploring writer identity in student academic writing through the first-person pronoun. *English for Specific Purposes*, 18. [https://doi.org/10.1016/S0889-4906\(99\)00009-5](https://doi.org/10.1016/S0889-4906(99)00009-5)
- Tardy, C. M. (2012). Voice construction, assessment, and extra-textual identity. *Research in the Teaching of English*, 47(1), 64–99.
- Tiranasar, A. (2004, July 12). *Cultural identity and art education in Thailand* [Paper presentation]. The 2nd Asia-Pasific Art Education Conference, Hong Kong. <http://pioneer.netserv.chula.ac.th/~tampai1/hk2004.htm>
- Triandis, H. C. (2001). Individualism-collectivism and personality. *Journal of Personality*, 69(6), 907–924. <https://doi.org/10.1111/1467-6494.696169>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wang, D. (2015). The relationship between voice development and the quality of EFL writing: A study on first-person pronouns in the revision process. *Chinese Journal of Applied Linguistics*, 38(1). <https://doi.org/10.1515/cjal-2015-0006>
- Watcharapunyawong, S., & Usaha, S. (2013). Thai EFL Students' writing errors in different text types: The interference of the first language. *English Language Teaching*, 6(1), 67–78.

- Watkhaolarm, P. (2005). Think in Thai, write in English: Thainess in Thai English literature. *World Englishes*, 24(2), 145–158. <https://doi.org/10.1111/j.1467-971X.2005.00399.x>
- Wenger, E. (1998, July 27). *Communities of Practice: Learning, Meaning, and Identity*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511803932>
- White, P. R. R. (2015). *An introductory tour through appraisal theory 1*. https://www.grammatics.com/appraisal/appraisaloutline/framed/appraisaloutline.htm#P6_847
- Winichakul, T. (2000). The others within: Travel and ethno-spatial differentiation of Siamese subject 1885-1910. In A. Turton (Ed.), *Civility and Savagery: Social Identity in Tai States* (pp. 38–62). Psychology Press.
- Wood, D., Bruner, J. S., & Ross, G. (1976). The role of tutoring in problem solving. *Journal of Child Psychology and Psychiatry*, 17(2), 89–100. <https://doi.org/10.1111/j.1469-7610.1976.tb00381.x>
- Zhao, C. G. (2019). Writer background and voice construction in L2 writing. *Journal of English for Academic Purposes*, 37, 117–126. <https://doi.org/10.1016/j.jeap.2018.11.004>

Appendix A: Informed Consent

This project has been approved by the University of New Mexico Institutional Review Board for the Protection of Human Subjects: IRB# 09121

You are being asked to join a research study by Kittika Limpariwatthana and Dr. Pisarn Bee Chamcharatsri (Principal Investigator) from the Department of Language, Literacy, and Sociocultural Studies. Kittika is conducting a dissertation research project where the purpose is to investigate the writer identity construction of Thai undergraduate students in EFL writing classrooms and to reveal the impact of Thai culture on the construction. You have been selected as the target population because you are Thai undergraduate students (over 18 years of age) speaking Thai as your first language. You started to learn Thai and English in grade 1 and are now taking an English composition writing course. You may have less than an equivalent of one semester studying abroad.

Your participation in this research project will involve answering multiple interview questions, drawing simple presentations, and sharing with the researcher your English essays via email or Line application. There will be at least four individual interviews and a group interview collecting over a semester. Each interview should take about 45 to 90 minutes to complete. You may choose to turn off your camera and change your display name to protect your privacy during a group interview. The interviews will focus on how you put yourself in your writing, how Thai culture is involved in your writing, what has contributed to your writer identity construction, etc. Your involvement in the research is voluntary, and you may choose not to participate. You can refuse to answer any of the questions or to provide research data at any time. There are no known risks in this research, but you may experience discomfort, emotional distress, inconvenience, or possible loss of privacy when participating in research activities.

Your contact information will be stored in the password-protected email, or LINE until you are done with your participation; I will permanently delete it. I will use pseudonyms to identify all data obtained from your essays, drawings, and interviews. You may create your own pseudonym if you desire; otherwise, I will randomly provide one for you. All data in this project will be stored on the password-protected cloud storage. I will keep the audio recordings as the original until the transcriptions have been checked. All identifiable data will be altered while transcribing the interviews. Once all identifiers have been removed, and the transcription has been confirmed, I will permanently delete the original sound files. I will keep the transcribed data indefinitely; only pseudonyms will be used for future research reports and publications. Unidentifiable information may be used for future research without your additional informed consent.

There is no direct benefit to you from participating in this research. However, the information gained from you will be helpful for the anticipated societal benefit of the research. The findings from this project may be helpful in addressing writer identity construction of Thai undergraduate students in EFL classrooms.

If you have any questions, concerns, or complaints about the research, please feel free to call Kittika Limpariwatthana at (505)312-0808 or kittikalim@unm.edu. If you have

questions regarding the rights of your participation, or about what you should do in case of any harm to you, or if you want to obtain information or offer input, please contact the UNM Office of the IRB (OIRB) at (505) 277-2644 or irb.unm.edu.

By responding “YES” to the following question, you will be agreeing to participate in the above-described research.

Do you give your consent to participate in this dissertation research study?

Appendix B: Interview Guide

The interviews in this study were semi-structured. I asked questions to facilitate full disclosure of the participants' writer identity construction throughout a semester. The following questions guided the interviews in this study. All interviews took about 45 to 90 minutes to complete.

Interview I (Before writing class)

1. Please share stories of your childhood, family background, community, and culture that you grew up with.
2. Please share stories of your learning experiences in high school.
3. Please share stories of your language learning experiences both in Thai and English.
4. What activities do you like to do in your free time?
5. Why did you choose to pursue a degree in the college of education?
6. Why did you choose to major in English?
7. What role do you think English has played in today's society?
8. How has English played a role in your daily life?
9. How do you see yourself using English in the Future?
10. What do you think contributes to who you are, your viewpoints, or your characters?
11. At what level (beginner, intermediate, advanced) do you think your English language skills are?
12. What did you write in English?
 - a. What was the purpose of writing in English?
 - b. How did you feel when composing in English?
 - c. How did you write in English?
 - d. What processes did you use in your English writing?
 - e. How did you convey your story in your English writing?
 - f. How did you choose the vocabulary?
13. How do you feel about your English writing experiences?
 - a. Why don't you write in Thai?
14. How has your Thai identity played a role in your English writing?
15. How has Thai culture played a role in your English writing?
16. In your opinion, do you have a writer identity in English writing?
17. How did you put yourself in English writing?
18. Could you please draw a simple picture to show who you are as a writer in English? Please explain your picture.

Interview II, III, IV (After writing narrative, persuasive, and expository texts)

1. How did you choose a topic for writing your narrative essay?
2. What processes did you use in writing your narrative essay?
3. What did you think while writing your narrative essay?
4. What did you feel while writing your narrative essay?
5. How did you convey your story in your narrative essay?
6. How did you choose the vocabulary to write in the narrative?
7. What do you think is a challenge or a problem in writing your narrative essay?

8. What techniques did you use to overcome difficulties or problems while writing your narrative essay?
9. How did you construct your writer identity when writing your narrative essay in English?
10. How has Thai culture impacted your writer identity construction when writing your narrative essay in English?
11. What distinctive features do you have when writing your narrative essay in English?
12. How did you put yourself in your narrative writing?
13. Could you please explain each component that I have highlighted in your narrative text?
14. In which draft of the narrative essay best represents your identity? How?
15. From your experience writing your narrative text, in what direction does your identity develop?
16. Could you please add, edit, or create a new artifact to illustrate your writer identity construction? Please explain it.

Group Interview (After the composition writing course)

1. How has your writer identity changed over a semester?
2. What role does social or environmental factors play in your English writing?
3. What is Thainess in English writing?
4. How does Thai culture play a role in constructing your L2 writer identity?
5. What contributes to your construction of writer identity?

Appendix C: Participants' Written Sample
Cherry's Narrative Essay: The Experience that Change My Life

Inspiration comes from traveling. Many people can change themselves. Have a better view of the world, appreciating the little things around you and most importantly, appreciating yourself and the many experiences from your travels. It allows us to learn, share, open our hearts, and what we get in return is the incomprehensible happiness of staying still. It's a proven reason why. People who like to travel are often successful in life. I never knew that this was the beginning of my life-changing experience with going out and searching for new experiences.

“The plan is no plan” I used this definition for this trip. Most of the time, many people plan to have everything in place for the trip. To be comfortable, here's everything planned out in advance. Both booking must-visit restaurant Coffee shops that need to be checked in, But in this trip, I didn't plan anything at all. What will the destination be? It makes me think and it's very fun. Because he has always been with himself and his private world, I always thought that being alone is the best. No hassle, no hassle until when a friend invites me to go on this trip. I started to feel like stepping out of my comfort zone and with not planning this trip. It makes sense, It's like challenging yourself. I put all the necessary items in my backpack. Traveling with Google Maps and asking for directions from the villagers has begun. When traveling on unfamiliar roads and roads with the view along the way We all agree that the first destination on this trip would be Mae Kampong Village, Chiang Mai Province with longing for nature I want to relax in peace and quiet, This village was the best choice at that time. The two wheels immediately started turning towards the destination.

Mae Kampong is located in Mae On District. Chiang Mai Province a small village hidden in the midst of the green forest There is a cool clear stream running through it. The happiness of visiting Mae Kampong Village is to experience the fresh air and the nature of the forest. Stream and way of life The way of life of the villagers is still in harmony with nature. With the purity of nature And located not far from Chiang Mai city. Making Ban Mae Kampong is a popular tourist destination. That many people tend to pin and want to visit once Mae Kampong can travel overnight and sleep in a homestay in a simple atmosphere. With many choices Or you can travel in the morning to the evening, you can travel comfortably.

I went to coffee shops that are like 3 landmarks of this place, the first shop, Ing Dao Coffee Shop, good view, looking forward to the view of mountains and greenery. And the houses of Ban Mae Kampong, hidden in the valley, can all sit and enjoy the view while sipping your favorite drink. A breath of fresh air listening to the sound of the water from the stream, the cool breeze blowing, can help to relax quite well. Second shop Ban Rim Huai Lung Pud & Pa Peng Coffee Shop, a shop called located in the heart of Mae Kampong Village that anyone passing by must stop by to take pictures It is a drink shop and restaurant with good atmosphere, located on the edge of a stream in the middle of the village. The shop itself is an old wooden house that is quite unique. This makes it popular for tourists to stand and pose for cool photo poses in the front of the shop. If passing through the road to the village of Mae Kampong then I saw a lot of people standing.

That's guessed that it has arrived at this shop. In addition, homestay accommodation is also available. And the last shop Industrial shop at home, It's a coffee shop in the middle of the forest. Along the stream in Mae Lai village, Not far from Ban Mae Kampong. The name of the shop comes from the name of Grandma "Utsa", adding to the chic of the name, followed by the word "brew at home". The shop is a warm wooden house. Feels like sipping coffee at home, The menu includes coffee. Other drinks and homemade desserts is a café where you can sit and enjoy. Relax from exhaustion to heal with natural freshness. And fresh air all around Plus there is a beautiful photo corner to go back as well.

This plan is no plan trip made me change my mind. I myself used to look at photographs from other people and imagine the place. But in the end, Thousands of stories Words can't describe as fully as experiencing it for yourself once. Make me fall in love with traveling to get out to see different perspectives which in each place will be unique It has its own aura waiting for us to find out. Learned during the trip saw the outside world and good friendship, I want people who read my story to open their minds to new experiences from travel. Then you will love traveling, just like me.

Earth's Narrative Essay: The Experience that Changed My Life

My past self was a person who didn't have the courage to say or do anything in front of so many people. Whether it's speaking in front of the class, giving a presentation, or just introducing yourself. Until I was selected to go to the camp-activity, which made me more assertive. That was the point where I changed myself from the same person to the new person.

In the past, when I was a child in elementary school, I had quite a few activities in front of the class, because teachers would teach by explaining and working only. And most students rarely comment on their studies. But if you don't understand, you can ask for more information. That's why I didn't have the courage to raise my hand. Or when in doubt, keep it and only do what you understand. Because I don't have activities in front of the class, I feel terrified of speaking in front of many people. Even if it was to introduce myself in front of the class to my friends. However, I'm still nervous.

Later in secondary school, Me and my friend were chosen as the vocal students. To attend an activity camp at a school in Lampang. That's not the first time I've spoken in front of other people. But it's my first time speaking using a microphone. in front of many people, Whether introducing yourself, answering questions, including speaking in different ways. that I have never met. The activities in this camp were what changed me. made me more assertive, made me confident in myself, and is no longer afraid to speak in front of many people.

Until I have the courage to express myself today. I think teachers should have activities that encourage students to be more assertive. Provide opportunities for all students to express themselves often, such as singing. Discussion in front of the class or theatrical performance, These activities will help children's assertive behaviors to be more durable. Helps reduce nervousness and increase confidence, which causes children to have behaviors that have changed for the better. If the teacher teaches by explaining and working only, most students rarely comment on their studies. Will make students not practice thinking, expressing and most importantly, there may be some students who have problems speaking in front of people like me. And if I didn't go to the activity camp at a school in Lampang, I probably won't have a chance to catch the microphone. And speaking in front of many people, not having the opportunity to practice speaking in front of many people. This includes introducing yourself, answering questions, or speaking in different ways. That I have never met. The opportunities, we have been given to speak are many these days. But experience is what assesses our own quality. So when we have the opportunity, we should do it and train yourself to excel

Earth's Expository Essay: The Course of Educational Failure in Thailand

What is it that is causing Thailand's educational potential to dwindle? Thailand's educational system is not up to the task of competing with neighboring countries. Thailand was ranked 33rd out of 47 nations with low achievement across the board. There are three primary reasons for this: incorrect values, measuring systems, and improper child indoctrination. The country's growth must be coordinated with the development of its people, with education being a top emphasis.

Thailand values grades and degrees. It makes them forget the value of humanity. GPA is not an indicator of Thai children's educational success. I always encounter this problem. My best friend is facing this problem. By his family, they would always compare my friends with others. That was successful in certain subjects, such as getting 1st place in the exam. That wound in my friend's heart. All the problems arise from indoctrination in educational institutions or families that put the wrong values on children, In spite of grades not having for comparison or acting to classify people or measure the value of people. But we took this as a tool to measure them. determine their future success. To the development of a mind set that causes individuals to be misunderstood. And pass them on to future generations. It's time for us to stop doing that.

I want to point out that "Every research indicates that the child has multiple intelligences at different levels of the brain. Some people can't be logical, but have an excellent imagination. Some people like language and music. But they can't learn math." A child should just be good at what he or she is good at. It's not top notch on the GPA, so then it shouldn't take the same measurement method. come to measure all children because everyone is different. It is not wrong that a child is not good at math. But this child may grow up to be a successful person in life.

Don't ruin the joy of learning. By cramming dreams or hopes of father and mother into the child's head. Human beings are born with innate aptitudes that cannot be forced to study the same, letting children learn what they love naturally. They will do that well and be happy. Growing up to be mentally healthy. I often hear that word more often than that. Grow up to be a civil servant and you will be comfortable. It's not true at all. There are many more successful people after they quit.

Causes of problems that make Thailand lag behind in education. Starting from the family institution wrong values instilling youth including a bad indicator. These problems are the root cause. Successful people in life at the destination weren't measured by their grade point average. We look at life, survival, work, people management, and decision-making intelligence.

Jupiter's Narrative Essay: The Experience that Changed My Life

"Friends" have been another person who has always influenced each person's life, from small to large. We meet so many people in life who have met each other, like friends, family, etc. I will tell you about friends who I have met in my life as small as I am going to say about two types of friends. A friend who takes me a good way, and a friend who takes me a bad way into a turning point in my life by changing my life to this day.

Looking back, I'm still a junior high school student. This is a year of high school life, very excited. I met new and old friends in a new place. I felt very isolated and lonely back then because I didn't know anyone. At that time, there was a person who came to greet us first. He is a lovely person, kind and considerate teamwork. We are so close, we become closer and closer, but over time, there is an event that we separate. He started one by one, not many in the early stage, but as time went on, his character began to change a little. I didn't go anywhere, like before, without the help of the exploitation group. I think of myself. Let's know he's a different person, I know. That's why this is the most nervous moment for me. My grades are not good, and my mental health is not good. My parents are worried about me. It made me the worst at that time.

Since I entered Senior High School. I met a new friend, meet a new society with a better environment. I met a group of friends who are good, caring, sincere, who like to invite each other to do homework in their spare time or after school. Review each lesson every time we take an exam. Help each other in all matters, whether it's group work or a personal matter. Being together and being happy, having peace of mind, having fun, being able to consult and talk about everything. Support each other to do only good things. Which is when I was living in high school. It was a very happy time. Not stressful. It made many things change for the better. I don't feel as stressed as before. Which can be seen that the grades are improving continuously, good mental health, because I found a good society to get to know good friends.

Although in life, we come across many different types of people that we have met from childhood to adulthood. This is a good test that will teach us to live together in society. Teach us to distinguish, as we will see many examples in the past. Of course, people who step into our lives have both good and bad for us to see and learn the quirks of people. And will be an experience in choosing friends in the future. Choosing to be friends with good friends will allow us to receive only good things, feel comfortable, and lead our lives in a better direction. If you choose to be with bad friends, it will often lead us in a bad way or may cause us to lose our future. Every event that I have encountered has made my life a turning point. It also allows us to learn that ultimately, the choice of friends can determine what our future life will look like.

Jupiter's Persuasive Essay: Does doing homework help students learn more?

Homework has been associated with school education for a long time. But have you ever wondered if homework helps children be smarter? And when talking about homework, there are often different opinions on both sides. Some say homework helps children learn more. And some say homework can't make kids learn at all. Today I'm going to comment on homework that can't help children learn at all. This will consist of three main topics: First, homework wastes time. Secondly, homework gives learners a cumulative stress state. And finally, with more homework, students lose motivation and interest in learning. These three main points were all the problems that led me to the idea that homework did not help children learn at all.

First of all, homework is a real waste of time. Which can be seen that studying in each subject after completing the course, teachers in that subject will assign homework for most of the subjects. All students will finish school at 4 p.m. And because of the distance from home to some students' schools are far away. Therefore, it takes a long time to get home. Some people return home, taking more than 1 hour on the journey. On arrival at home, some students have to help with household chores, such as cleaning the house before they go out to eat, and personal errands. Which when finished, it is about 9:30 p.m., and students still have to do homework that the teacher sometimes ordered there is little time to study for exams. It also results in less personal time for students, as they have to focus on homework in time for the teacher's deadline. It also allows students to spend less time doing activities with friends and family. Gradually, this began to affect their social skills. It also wastes time in promoting skills in other areas of the students. And too much homework means the child doesn't have much time to spend with family activities. In recent times, the distance with the family has also decreased. All of which said, homework wastes most of your time in your life, because instead of spending your free time after school to do activities with family and friends to relax after a long day of studying. Which should take these free time to learn skills around, other than just studying in the book.

Secondly, homework can give students a stressful state. Because students take a long time to do homework. And that students are burdened with too many things to do. They also have to complete the teacher's homework for each subject in order to deliver on time as the teacher sets. This allows students to do homework late and rarely have time to rest. Also, having to do homework every night so students don't get enough sleep. It can affect their emotional, mental, and activity efficiency. Which people who sleep less may be upset or do not work as well as they should. In addition, not getting enough sleep regularly increases the risk of getting sick and having various health problems. With diabetes, heart disease and obesity, people who sleep less often feel tired and lethargic throughout the day. And sometimes too much homework increases student anxiety. This is because students feel anxious and unable to concentrate, because they are afraid of not being able to submit assignments in time, and this may result in stress for the child. This is partly due to the fact that some subjects are too heavy and difficult. Causing students to be burdened with too many things to do. As a result, doing homework or assignments is not as effective as it should be. Ultimately, homework can result in stress and anxiety among students. It is also a cause of physical and mental health problems.

Thirdly, with more homework, learners lose their motivation and interest in learning. Therefore, it can be seen that a lot of homework is caused by teachers in each subject giving students homework without discussing them first, because each teacher did not know before the students had a lot of homework. Which when these houses are more and more will result in children not loving learning. Students are not bored and want to study. It also deprives students of motivation and interest. When the homework comes and has to be done daily, the students do not have time for other activities. As a result, students lose discouragement and effort in doing homework. Also, homework can have a negative impact on students' attitudes towards schools. Because the students are already studying very hard. Also, get homework. And sometimes the homework is too difficult, the teacher who teaches is not paying attention to the students. Make students do not understand Some teachers, if students do not understand and want to ask questions. Students are often reprimanded. Resulting in students feeling bad. Uncomfortable to study in various subjects. All the above shows that homework causes students to lose motivation and lose interest in learning a lot.

In summary, homework is something that has been associated with school education for a long time. When everyone talks about homework, people in society tend to have different opinions and attitudes towards homework. Which in my opinion towards homework in the Thai education system, I think that homework does not contribute to learning and does not affect the potential development of students. It can be seen I am not the only one who thinks that homework cannot help learning more. But there's also a lot of research that has been done on homework to show that giving homework to students has a lot of downsides. These will be a tool to ensure that homework has more disadvantages than advantages, and that giving homework to children can result in students wasting time doing activities with family and friends, and not having time for themselves. Causing students to have stress, anxiety, as well as make students lose their motivation and interest in learning. All of which I have said, these three reasons are the reasons why educators should be aware that homework still affects learners to learn or not?

Maximoff's Narrative Essay: Life Momentum

Experience is that kind of stuff which every human has gained since being born. There are two kinds of experiences which are bad and good. Therefore, about experience everyone can talk and talk and never finish talking. On the other hand, almost every day of everyone's life is an experience. In my while life I have gained and still make new experiences. I learnt how important it is to listen to other people and how to make difficult decisions. Also, I learnt to start a new life once again.

When I was young, I was not good at English. I could not speak, write, and read it. From childhood to adulthood, I have always used Thai language as my primary language. I had never understood English at all. Until I was in Prathom 6, I met a great teacher. Her name is Mrs. Panita Ponglangka. She was my mentor, and she was an English teacher. I gained a lot of knowledge and skills in English from her. She taught me to be able to speak, read and write English. Taking care and mentoring as well as I had improved. I had always studied hard, practiced, and obeyed her teachings. "Do not give up if you have not don't it yet" she said. After I graduated, my English grades were up. In Mattayom 1-3, I had been a representative of the school to compete in English skills until receiving many awards. I was very happy to meet a good teacher like her. Absolutely, I will never forget her teachings and improve myself even more. My life must go on to encounter unexpected experiences.

It happened once again. My life had undergone another big change when I was an engineering student at King Mongkut's University of Technology Thonburi. I studied the science-mathematics course in Mattayom 4-6. I studied hard at that time because I had a dream of becoming an engineer. I graduated in 2018 before I took the university entrance exam. At that moment, I thought I was clever and very confident. It would be easy to study engineering. Then, I choose tot study international environmental engineering because my English is not bad. But when it was time study, I could not understand anything. I was very tired and discouraged because my test scores were very low. Trying to do it again was a failure. Therefore, I decided to quit in 2019 and found what works best for me. Now I am studying in the bachelor of Education Program in English at Lampang Rajabhat University. I have studied for 1 year. I discovered that I was the best suited to being an English teacher. And I hope there will be more changes.

Everyone has had a life-changing experience. My life has changed since childhood, but I was never afraid of those changes. My way is to just accept it and be ready to change by taking advantage of your own past experiences. That I can speak, read, and write English today caused by teaching from teachers, self-practice and use experience that have been encountered. I prepared my life like a momentum because our life must go forward. But we will. Not be able to continue without readiness, knowledge, and experience. Even though the time has passed, our life is constantly experiencing changes in our life.

Maximoff's Persuasive Essay: Life Hacks Homework

There is a strong connection between regular completing homework and higher accomplishment in subjects such as English, Math, and Science. Everyone, at one point in time, has complained that they have had too much homework. Especially in high school. I was always told homework would help me because it is a way to practice and fully master the material I needed to learn. In high school, students spend a few hours a night doing what they see as busy work, which means they do not think it is helping them at all. Understanding the value of homework can help increase motivation and productivity. In this essay, I'll help you understand why homework is important and discuss all its benefits for both children and parents.

One of the benefits of homework is time management. Homework goes beyond just the task itself. It helps children take control of their workload and improved their time management skills. Homework is set with a deadline and taking ownership of this deadline help them think independently and develop problem-solving skills. This is a prime example of why homework is important because time management is a vital life skill that helps children throughout higher education and their careers. In addition, homework acts as a bridge because teachers rarely see into the family lives of their students and parents rarely see the classroom lives of their children. Homework can help teachers and parents learn more about how student like to learn, providing a deeper understanding of how to approach their learning and development. Many parents also want their children to have homework, so they can understand what they're learning at school. Some families overextend themselves with extracurricular activities. Students can easily have more then 40 hours per week, from clubs to sports, that fall outside of regular school hours. Homework can be treated as one of these activities, fitting into the schedule where there is extra time. As an added benefit, some homework can even be completed on the way to or from some activities. It allows parents to find out their children's strengths and weaknesses. Together, an educational plan can be developed that encourages the best possible learning environment.

Repeating the same problems over and over can be boring and difficult, but it also reinforces the practice of discipline. To get better at a skill, repetition is often necessary. You get better with each repetition. By having homework completed every night, especially on a difficult subject, the concepts become easier to understand. That gives the student an advantage later in life when seeking a vocational career. Doing homework helps children discover a pattern that will help them when they're required to study for important tests and exams. Children who are familiar with the routine of completing homework will find it easy to adapt to a schedule of doing regular revision at home. Skills such as accessing learning materials, time management, and discipline will help improve how children revise, and ultimately, improve their grades. Children learn at different paces, and the time spent in the classroom might not be enough for some student to fully grasp the key concepts of a subject. Having additional time for learning at home can help children gain a deeper understanding than they would if they were solely reliant on their time in school. Homework is important because it gives parents and children the freedom and the time to focus on subjects that they may be struggling with. This extra

time can make a big difference when it comes to exams and grades. Another benefit of homework is that engaging in homework encourages creativity. According to “Do students have too much homework?”, the skills that you get from doing homework, such as creativity, inventiveness, and seeing a bigger picture, are the most important. Many students do not realize that homework can enable student to be wiser and develop useful skills. Creativity is an essential part of homework, such as projects, because it allows the student to take information and use their creativity to create a visual presentation based on the facts. Inventiveness is also important because our nation needs it.

Homework offers multiple benefits for real life. The benefits of homework are that it helps the student develop essential skills. While homework may seem like a tedious task, it can help a student comprehend the material. Homework is necessary for more than just a grade. It is an assignment that teaches you valuable life skills. According to “Do student have too much homework?”, homework should lead student to be better at taking what they know and applying it to a certain task. Students tend to portray homework as something that they must get done, without knowing the value that lies behind it. Homework enables the student to recall a certain problem and apply it to another distinctive situation. Applying knowledge is the most important thing. Learning is important, but what student do with the facts that they learned is essential as well. Applying knowledge allow students to take a simple fact and relate it to a grander scheme of things. Relating what they know will enhance their creativity and let them see behind the lines of how everything connects. Homework is important because it develops core skill in young children that will serve them throughout school and working life. Improved grades, discipline, time management, using resources, and improving communication are all vital life skills that will open the door to unique opportunities and help children find success in their careers. Doing regular homework should be considered as an investment in your future.

Sloth's Expository Essay: The Causes of Crimes in Thailand (First Draft)

In Thai television news, there are the many of the crime reports we can see. Almost one hundred percent of every Thai channels show these news every day and the most of news are very violent. Did you know that on September, 2020 to August, 2021 there are more than 100,000 crime cases that happened in Thailand? Most of them, ความผิดเกี่ยวกับทรัพย์สิน รวมไปถึงการทำร้ายร่างกายและการเสียชีวิต. This critical situation in Thailand is caused by bad economy, weak law and environment. The purpose of this composition is to analyze these three main causes of crimes in Thailand.

The first that one affected cause of crimes in Thailand is the failed economy. This causes made many Thai peoples ตกงาน and they haven't a job to do for their livelihood so that they have to กู้เงิน or sell their house for survive which ینگทำให้ฐานะที่เป็นอยู่นั้นแย่กว่าเดิม. Moreover failed economy got Thai peoples ตกงาน it also ทำให้เกิดความยากจนอีกด้วย. คนที่รวยขึ้นก็จะรวยขึ้นอีกคนที่ยากจนก็จะยิ่งยากจนกว่าเดิม. They don't have money to buy some food for their family. ความยากจนเริ่มเพิ่มขึ้นเรื่อยๆ ไปยังหลาย families จนกระทั่งเกิดเป็น slum cities. They don't have ศักยภาพที่จะหางานทำด้วยตัวเอง. How do they do? ก็ออกไปปล้นสิ until our บุคลากรคุณภาพless and ศักยภาพของเศรษฐกิจในประเทศก็less. Those reasons is the one way that many poor Thai families think they can live with it by do the wrong things.

The second cause of crimes in Thailand related to the law is not strong enough for country. When the law is not strong so that peoples aren't afraid of the law. The most of poor peoples find the money from the easy ways. For example, they gamble by ignore any law and not have any นักพนันคนไหนที่เลิกเล่นพนันเพียงแค่ถูกจับครั้งเดียว. Many people who are the both of คนปกติและข้าราชการ think that they can หาผลประโยชน์ of society from ช่องโหว่ทาง law by คอร์รัปชั่น for getting rich so that we can found คอร์รัปชั่นได้แม้กระทั่ง school and รัฐสภา. Also about drug is the one easy way for getting so much money. Seller get a lot of money and buyer get the drug they want. They take drugs as take snacks. Why? Because of the police officers are sellers. They จะกลัว law ไปทำไม when everybody can แหกกฎหมายได้แม้กระทั่งข้าราชการชั้นสูง

The last cause that makes Thailand to come to the many crimes is the surroundings which the country is. The surroundings has changing in every time to cause ค่าเงินสูงขึ้น. ประเทศที่ด้อยอำนาจและไม่มีผู้คนที่มีความพัฒนาประเทศจะเกิดค่าเงินแข็งค่า ค่าเงินสูงขึ้นเรื่อยๆ for example, 20 years ที่แล้วราคาไข่ไก่อยู่ที่ฟองละ 2 baht but today ไข่ไก่ราคาฟองละ 4 baht that เท่ากับไข่ไก่มีราคาเพิ่มขึ้นจากเดิมเป็น 2 เท่า ค่ายังชีพสูงขึ้นและการดำรงชีวิตก็ยากขึ้น so that they have to stole or ปล้น for having more money to buy their food. The lack of ศีลธรรม is the one of most important which ทำให้เกิด crime ต่างๆ if they haven't part ที่มายับยั้งซึ่งใจไม่ให้ do the bad things. Every sinner ที่เคยก่อ crimes becomes the good guy by การมีศีลธรรมในจิตใจ. พวกเขาไม่ต้องคอยมีตำรวจมาห้ามเพื่อบอกว่าสิ่งนี้ผิดแต่เขามีตำรวจจากการเตือนตัวเอง. If every sinner ไม่มีศีลธรรม, they will always be sinner to cause crimes. Technology ที่ก้าวไกลเป็นตัวกลางที่ทำให้คนเข้าถึงสื่ออาชญากรรมต่างๆได้ง่าย ทางสถิติพบว่า 10 กว่าเปอร์เซ็นต์ในประเทศไทยมีการลอกเลียนการก่อ

อาชญากรรมจากการดูสื่อต่างๆ ทั้งสื่อออนไลน์ and television. All of these cause เป็นเหตุผลที่ทำให้เกิดความขัดแย้งต่างๆที่ตามมาของอาชญากรรม in Thailand เพิ่มขึ้น.

If not the Thai government works on the causes of crimes which are the poor economy, the powerless law, and the surrounding environment of the country, the trouble is going to get worse. No any Thai people want to see Thai people killing each other. Thailand can be the good community for our children if we all ตระหนัก and understand for ผลประโยชน์ของส่วนรวม in our country more than for ourselves, the land we are here will be the land of real smile.

Sloth's Expository Essay: The Causes of Crimes in Thailand (Final Draft)

In Thai television news, there are many crime reports that we can see. Almost one hundred percent of every Thai channels show these news every day and the most of news are very violent. Did you know that on September,2020 to August,2021 there are more than 100,000 crime cases that happened in Thailand? Most of them are property offences including assault and death. This critical situation in Thailand is caused by bad economy, weak law and environment. The purpose of this composition is to analyze these three main causes of crimes in Thailand.

The first that one affected cause of crimes in Thailand is the failed economy. This causes made many Thai peoples are unemployed. They haven't a job to do for their livelihood so that they have to borrow the money or sell their house for survive which is only making that position even worse. Moreover failed economy gets Thai peoples are out of job it also creates poverty. The rich will be richer up, the poor will be even more poor. They don't have money to buy some food for their family. Poverty rises up to many families until it happens to be poor community. They don't have the potential to get a job on their own. How do they do? Then go and rob. Until our quality personnel and the potential of domestic economy declined. Those reasons is the one way that many poor Thai families think they can live with it by do the wrong things.

The second cause of crimes in Thailand related to the law is not strong enough for country. When the law is not strong so that peoples aren't afraid of the law. The most of poor peoples find the money from the easy ways. For example, they gamble by ignore any law. No gambler leaves gambling, only one arrest. Many people who are the both of normal people and civil servants think that they can take advantage of society from law weakness by corruption for getting rich so we found corruption, even at school and parliament. As well as drug is the one easy way for getting so much money. Seller get a lot of money and buyer get the drug that they want. They take drugs as take snacks. Why? Because of the police officers are sellers. Why should they be afraid of the law when everyone can break the law, even a superior official?

The last cause that makes Thailand to come in the many crimes is the surroundings which the country is. The surroundings has changing in every time to cause the money is going up. A country that is less power and hasn't potential enough for country development, it's going to come up with solid money and the value of consumer goods is going to go up. For example, 20 years ago, the price of chicken egg is 2 baht per egg but today, it is 4 baht per egg that is double the price. Living expenses is higher, and living is harder so that they have to stole or rob for having more money to buy their food. The lack of morality is the one of most important which to incur many crimes, if they haven't the part that keeps them from doing the bad things. Every sinner who committed a crime can become the good guy by moral in the mind. They don't have to wait around for cops to tell them this is wrong but they are got a cop from warning themselves. If every sinner doesn't have morality, they will always be sinner to cause crimes. Advanced technology is a medium that allows people to have access to crime media. In statistics, more than 10

percent of Thailand has been a copycat crime by watching TV media and online media. All of these is the cause why the following conflicts of crime in Thailand increased.

If not the Thai government works on the causes of crimes which are the poor economy, the powerless law, and the surrounding environment of the country, the trouble is going to get worse. No any Thai people want to see Thai people killing each other. Thailand can be the good community for our children if we all are aware and understand for public interest in our country more than for ourselves, the land we are here will be the land of real smile.

Vanessa's Narrative Essay: Spooky Experience in My Life

Did you have an experience about spooky story? In my life, since I was young until I grew up. I have many experiences, such as studying, friends, traveling, or stories listened to by others. But I want to tell you about my spooky experience when I studied in high school. Then I had a close friend, but she died, and the story that a ghost haunted me. The two experiences made me believe in mystical things that are invisible to this day.

My first experience spooky story was about my close friend. She named Pan. She was so lovely, friendly, and a good friend. She died because Systemic Lupus Erythematosus. One day before she died, she came to me in my dream. She cried, but doesn't tell anything. I was so scared because I was sensing. Next day, bad news that I don't want to know was coming. Pan's mom called me, she told me that Pan was dead. At that moment, I couldn't say anything. Tears flowed from eyes and felt so sad. So, I felt very lucky that was her friend.

Secondly, that was I met by myself when I slept. Caused by that day, I was a monthly period. It made me exhausted and sleepy. While I slept, my feelings at that time were half asleep and half awake. I saw a black shadow. He sat beside my bed, looked at my face, and his nails caught my blanket. At that time, I tried to wake up, move and shout. But I couldn't. Therefore, I thought of my great-grandmother's face and pray that she helped me. Finally, I was able to move and wake up. Although, this was a long time ago, but it was still spook. If I considered this story, I had fear and couldn't sleep. So, when I went to the bed, I just only hope that I would not think about it at night.

Although I experienced and listened to many spooky stories, I am still scare. I can remember everything. Then, when I studied at high school. There were many spooky stories, which were from friends, teachers and seniors. I lived in fear daily. Sometimes it might be a fun story, but sometimes it is very scary too. Nowadays, I hope I will not be faced and listened with the horror of the forecast again.

Vanessa's Persuasive Essay: Should Abortion be Legal in Thailand?

Do you think abortion is acceptable or not? Nowadays in Thailand, there are many women who are pregnant without being ready. The most common solution for some people is abortion. There are many ways, whether it's a way to buy medicines and take them yourself. Or most will choose to do with illegal clinics. Because doing it legally is still not well accepted in society. Of course, most people who hear the word abortion will imagine it is immoral, sinful, or they may label the woman a gullible woman. But no one thinks that if a child is born from a parent who is unprepared. When those children are born, how will they be raised? What will be the consequences? Today I have two reasons that might make you agree that if legal abortion is acceptable in society, how will it benefit?

The first reason is to reduce the number of children who will be born with various disabilities, or to reduce the number of children abandoned. This may be caused by women who are ready to become pregnant. But know that the child will have physical defects since the womb, known by endoscopic ultrasound, and found abnormalities. Can terminate the pregnancy. In some cases of giving birth to a child with disabilities, parents may not be able to raise them easily. Because they require special attention and care, and take a lot of money for treatment. In other cases, women who are not ready to conceive, such as women who have been sexually harassed, raped or unprotected during sex, cause pregnancy when parents are not ready to raise children and don't know how to teach the child the right way. All those things will adversely affect behavior, mental state, and affect the future life of the child as well.

The second is the choice of illegal abortion methods will be reduced. Due to illegal abortion, either way, such as buying pills to eat by yourself, buying pills to insert into the vagina. Or going to have an abortion at a clinic that doesn't meet the standards and is unsafe. These actions also pose a risk of contracting other serious diseases or problems later on. Especially, having an illegal abortion with an unskilled doctor can cause bleeding that can be fatal.

Finally, there is still no legal abortion in Thailand. But in my opinion, if abortion is legal in the country, it is a good thing. In addition, people in society should open their minds to accept. And encourage this law to be valid in the country, in order to reduce the number of children who are abandoned pregnancy from parents are not ready. And illegal abortions are reduced. When you've read all, has your idea of legal abortion changed for the better?