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Autoethnography: A Method Comprising Multi-Dimensional Traits in ELT Research Trends

Vidhya Pokhrel*
Regent Residential School
vidhyajoanna@gmail.com, vidhya@regentschool.edu.np

Abstract

This paper explores the use of autoethnography in ELT research trends. It attempts to examine the coverage of different dimensions of ELT research using autoethnography. The paper presents the SALSA method (Search, Appraisal, Synthesize and Analyze) for reviewing and analyzing the studies (n=30) on autoethnography as a research inquiry in English Language Teaching (ELT). The research question, 'How have autoethnographic research covered different aspects of ELT?', has guided the researcher in conceptualizing, trending and analyzing research studies that have been done using autoethnography in ELT research. The coverage of the dimensions of those research trends in the reviewed research studies has been observed and analyzed using SALSA method. The research concluded that autoethnography in ELT is a blooming genre to include multi-dimensional traits in ELT research and has the potential to dig up researchers' personal and professional experiences that cover a huge arena in the educational field. This research recommends conducting research on ELT trends using research methods other than autoethnography which may explore new aspects of ELT.

Keywords: *SALSA, autoethnography in ELT research, professional development, identity construction, transformative learning, ELT practitioners, systematic analysis*

*Corresponding Author
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Introduction

Autoethnography has been taken as a movement to carry out research to express researchers' own stories connecting them to the society they live in. Autoethnography is a unique opportunity for any individual to write their own stories, to make reflections upon them and to explore the world of various socio-cultural phenomena to understand them (Sardabi et al., 2020). It is a common approach to use narratives of teacher professionals in autoethnography because there is a large number of narrative research conducted with biographical data (Bolivar & Domingo, 2006). Autoethnography is the expansion of narrative study situated in the research tradition of narrative inquiry (Smith, 2017) and language teachers have used this approach to study their self and professional identity or to study other social entities associated with their experience (Vasconcelos, 2011). Autoethnography in English Language Teaching is rising (Canagarajah, 2012) as it is not only about researchers' selves as ELT practitioners, but it is more than that. It needs to be understood not simply as a description of lived experiences of self and others in a social setting along a variety of things coming from people's lives, such as in the form of their stories, poems, or art but this has to be looked at in a way that it creates multiple layers of learning (Qutoshi, 2015). For ELT practitioners, autoethnography serves to understand their own experiences in the ELT field, which allows them to interpret their own as well as their participants' experiences and represent them through

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writing (Mendez, 2013). This makes the multiple layers of learning happen. The researchers of ELT need to understand their 'self and others' perspectives as the individual's 'self' is associated with 'others' as he/she lives in society. The culture and traditions of the society affect an individual's self and for this, autoethnography has become a tool through which they explore their experiences to establish their own identity as an English teacher. Autoethnography thus, is a method with its characteristics and has a huge essence in ELT research as a method to include multi-dimensional aspects of ELT-related concerns. In light of this, the research tries to look at some ELT practices of conducting research using autoethnography to show the usage of autoethnography in ELT research from 2010 to 2021. It highlights some trends that have been followed in those research as well as analyses the multi-dimensions of the ELT related concerns that have been comprised in those research studies. The following research question has guided this research: How has autoethnographic research covered different aspects of ELT?

Autoethnography in ELT Research

Autoethnography is a form of ethnography that comprises auto or self and ethno or culture (Ellis, 2004, 2007). About the historical perspective of autoethnography, it is Hayano (1979) who is often taken as the first person for the use of autoethnography. Also, Heider is the one who used the term 'autoethnography' in 1975 for the first time (Zake & DeCesare, 2011). Autoethnography came into existence when the ethnographers took into account their observation. Now, coming to the meaning of autoethnography, it has a deeper meaning in itself. The personal experiences "auto", embedding the cultural beliefs and practices "ethno" that get described and interpreted "graphy", build up as autoethnography (Adams et al., 2017). Researchers use autobiography, combining it with the doctrine of ethnography, to conduct research (Ellis et al., 2011). History has shown that autoethnography provides a unique opportunity to learn from the person to the general, meaning that by exploring personal experiences, one can learn about general aspects such as social, cultural, and political (Douglas & Careless, 2013). Autoethnography evolved through the blending of fiction and the real social world because it can be highly personal, rewriting the self in the social world, while also crafting fictions (Denshire, 2014). Language teachers have used this approach to study themselves and professional identity or to study other social entities associated with their experience (Vasconcelos, 2011). It is quite interesting to explore autoethnographic research in ELT to discover how autoethnography is inclined to researchers' subjectivity and emotionality and how it assumes the presence of those entities which matters for the actual meaning of autoethnography (Adams et al., 2011). Also, it is thought-provoking to view autoethnography as a distinct research method to see how it comprises the holistic aspects of researchers' subjectivity by incorporating their stories and experiences.

SALSA Method for Systematic Literature Review

A method of Search (S), Appraisal (AL), Synthesize(S) and Analyze (A), SALSA has been used to systematically review articles on autoethnography in ELT research. SALSA is a process of systematically reviewing data in a certain topic that fits the eligibility criteria which is pre-specified and those data are analyzed to summarize data from several studies (Mengist et al., 2019). For this, the articles and theses from 2010 to 2021 which are relevant to the topic were searched using search engines such as Google Scholar and JSTOR. The criterion in selecting articles in the search engine was that the articles needed to be related to autoethnography in ELT. Initially, 50 research works were searched on autoethnography, among which 30 studies were included as the studies met quality criteria (autoethnography in ELT). 44 other research studies have been used to support the discussion brought in the

research. For Synthesizing, the interpretation of the studies was carried out on the specified insight of the studies. A systematic analysis was done to analyze data under themes.

Table 1

The Framework for Systematic Studies

	Steps	**Outcomes**
SALSA Framework	Search	Define the search strategy
	Appraisal	Selecting studies Quality assessment of the study
	Synthesis	Extract data Categorize the data
	Analysis	Data analysis Discussion and conclusion

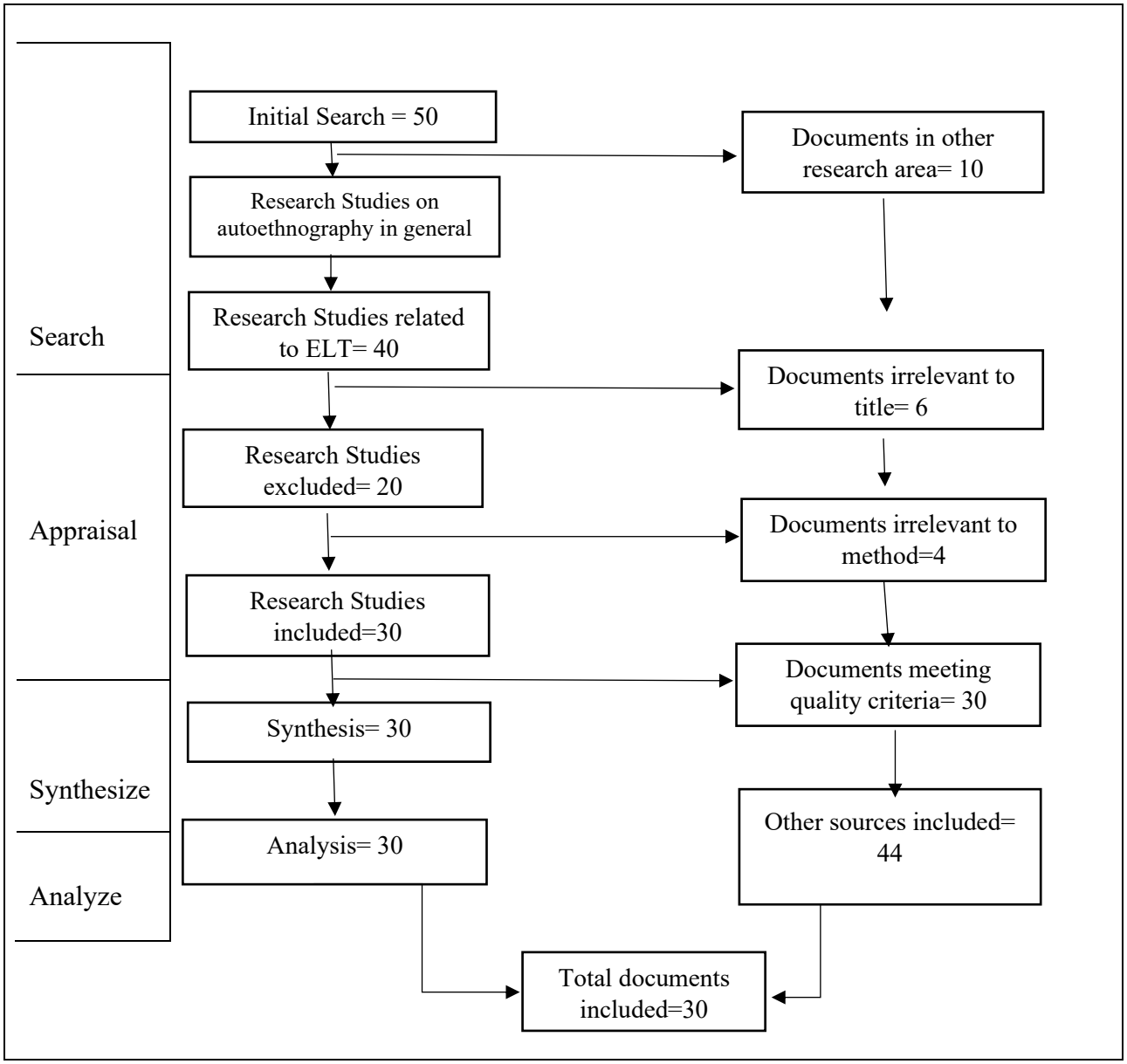
Note: Adapted from "Methods for conducting systematic literature review and meta-analysis for environmental science research" by Mengist et al. (2019).

While reviewing the research studies using the SALSA method, certain steps were followed. First of all, a Search strategy was included. After that, the Appraisal step was followed by which the studies were selected based on the level of quality assessment of the study. The data were extracted from those studies, and then they were categorized under certain themes. After that, data analysis was done concerning the trends in ELT research using autoethnography. Finally, a systematic analysis was done to see the research studies in ELT with the usage of autoethnography, comprising the dimensions of the trends followed in those research studies.

The following process was followed for the systematic review of the identified research studies.

Figure 1

Systematic Review Process



Note: "Project management competency framework" by Rezende et al., 2019, *Iberoamerican Journal of Project Management*, *10*(1), 34-59

Systematic Analysis of the Major Trends in ELT Research Using Autoethnography

While reviewing the research studies using the SALSA method, close observation was done on the research trends, and the systematic analysis was done which helped to generate the following themes.

Table 2

Research trends based on autoethnography in ELT research

Major Trends in ELT Research
Identity construction
Professional development

Autoethnography on	Pedagogical practices
	Transformative learning
	Corrective movement
	Vulnerability

On Constructing the Identity of English Teachers

In ELT research, Autoethnography has been used as a medium to explore the identity of English language practitioners. There can be complexity in language teachers' identity construction (Matsumoto, 2012), which might be the research subject. Many teachers are now aware of being researchers to explore their own identities. Teachers' identity construction is a major concept in the research (Lapidus et al., 2013; Ryan, 2012; Suhr, 2014; Yazan, 2018, 2019), and this has led researchers to conduct autoethnographic inquiry on their own, which has made them aware of their position as English teachers. An identity is an important tool for researchers in terms of understanding self and society (Gee, 2000). English teachers go through certain stages of teaching and learning that comprises their highs and lows, and they might have tremendous stories that they faced in their lives. From the beginning career of teaching to the level where they gain expertise to teach English is actually a difficult trial for them. Ryan (2012) expresses his experiences of learning a second language, travelling to another country, bringing his experience of being a student of a second language and being an ESL teacher, realizing that there are some questionable methods in English language classes. The autoethnographic research made him re-examined his own identity as a teacher and learner of a second language.

English teachers are empowered if they analyze their personal paths critically (Lapidus et al., 2013). The researchers gave light on the practical aspects of autoethnography by highlighting the term 'personetics', which is the process of looking at their identity as well as learning. The researchers aspire to autoethnography as an emergent research genre to explore the ESL teachers' teaching-learning journey to view their identity. Zuniga et al. (2019) narrate their experiences of a cross-section of U.S. bilingual teacher educators, focusing on their bilingual identity. They discuss the opportunities as well as the challenges faced by bilingual teachers to advise curriculum design and instruction in the field to make them meaningful to bilingual students. Suhr (2014) focused on the internal and external factors that affected his identity construction, especially in the context where he was not a native speaker and the teaching environment was English-speaking dominant. The study examines the teaching experience of the author, his positioning of the self, and his establishment of close relations with oneself. These experiences have been wonderfully interlaced as autoethnography. (Yazan, 2018) brought the concept of identity and agency to view his self-development efforts by designing identity-oriented courses for the Teachers of English as a Second Language (TESL), which developed a critical perspective on the language teaching practices and focused on teacher identity in social, cultural, economic, and political contexts. Being teachers of a Second or foreign language is itself a challenging task for English teachers, which then interweaves many stories related to linguistic challenges (Holland, 2015; Lemberger, 2017). When it is about the experience of non-native English teachers or students, it is difficult to express their feelings, and autoethnography helps them to explore their experience of being non-native practitioners of English. Huo (2017) 'couldnresearched his experience of being a non-native English-speaking instructor. He did journal entries on his own teaching experience and by examining his participants where he found the complexity in the identity of non-native English

teachers and their identity heavily relies on power, race and ideology they hold. Hsieh (2016) sought to bring subjective experiences of students by his effort as an English teacher where he addressed the issues such as the international students' identity of new and old selves. The real and imagined selves appeared to be the conflict creator in the research. Our emotive response towards the experiences affects our sense of self (Hopkins, 2015). The researcher has brought his deeper understanding towards multicultural, non-native students being their professor and has explored the non-native students' challenges and gained a fresh understanding of their challenges, not just by knowing but by feeling. Lei (2015) explored the colonial traces upon him by critically analyzing his own story of being an L2 English learner. Being a non-native speaker of English, an L2 learner always feels inferior compared to a native speaker of English. Autoethnography can be a platform to express such feelings of being inferior as well as being courageous in the journey of identity construction of English teachers.

Lei (2015) has focused on his English language development through his relationship with administration and colleagues. The impact on his L2 teacher identity by his sustained teaching experience and the formation of his teacher identity after his first teaching term has made him realize the transition from playing the role of an ESL teacher to feeling like one. Teacher identity is pertinent to fulfill the commitment they have towards care for learners and to support them in their learning (Robinson & McMillan, 2006). Teachers' commitment, motivation, self-efficacy, and job satisfaction are associated with their identity which are the results of their personal and social experiences (Day et al., 2005). Teachers learn and teach simultaneously and during this process of constructing their identity, they interact with their significant others (Izadinia, 2015). Teachers' identity construction happens through two approaches to identity, a psychological and a sociological where a psychological approach is about one's personal characteristics and sociological approach is about negotiating the society to construct their social roles through personal experiences and social identity (Rucieman, 2018). The ELT research discussed above has followed the trend of studying English teachers' identity construction since they are the research studied on their personal as well as professional identity construction.

On the Professional Development of English Teachers

Professional development of teachers comprises their personal identity along with the professional self. Autoethnography recollects the narratives of teachers and assists them to view their professional growth. Narratives of teachers reveal the variation that is there in society and appeals to the need for reflective metacognition which influences people's thoughts and responses about the extreme social events (Koshmanova et al., 2007). Teachers grow professionally when they reflect upon their own identity as a teacher and as a person to bring change in themselves (Canagarajah, 2012; Park, 2016; Yazan, 2018, 2019). Professional development in ELT practitioners happens when they see their practice or the ongoing trend in their field critically. They create discourse to make themselves professional in their field. Teachers' oral narrative discourses are the means for understanding their identities (Hall et al., 2010). The local vernacular practices of the English teachers should get a platform to share their experiences of locally practicing global language and to facilitate this, the community like TESOL could be a great platform (Canagarajah, 2012). The research navigates the English peripheral teachers of competing in the communities of their practice, raises the voices of these teachers in the professional organization and strengthens teachers' voices to constructively criticize the practices in the center and periphery.

Generating the narratives through autoethnography could be a medium to be in contact with TESOL graduates even after their graduation (Park, 2016). Park raises her voice for the TESOL, being too focused on passing the students out with their degree and never being

passionate about keeping those degrees activate. She sees a lack of 'Community of practices' among TESOL practitioners and can sense the stagnant community though they were once live TESOL members. Creating such discourse has led her to gain the position of a professional teacher educator in society. Mabuan (2018) brought the experience of using Massive Open Online Courses (MOOCs) and their role in the professional development of English teachers. The researcher has unpacked massive amounts of information in his search for professional development using the MOOC platform. His experience of MOOC, learning and collaborating in English class enriched him with qualities such as digital competence, self-efficacy, self-management, and self-directed learning. Gautam (2018) brought his own experience of changing his identity from a respected Guru culture to a marketable respected sir of English culture. His story of becoming a professional English language teacher could serve as an inspiration to many English teachers.

Diaz and Reyna (2019) acknowledged the practices in their pre-service teaching as a way to grow professionally. As they continue learning and refining their language as bilingual teachers and their pedagogical practices, they grow linguistically as well as professionally. This shows that there can be thousands of stories and experiences of professional development that teachers can express by means of autoethnography. Autoethnography gives researchers a gateway to illuminate their memories of an experience that allows access to the subculture, such as the culture of teacher education and teaching and learning (Hayler, 2011). The teacher educator can take a stance to reflect his/her actions, values, and vulnerabilities with the help of autoethnography, which discloses his/her personal, pedagogical, and professional experiences (Legge, 2014) and helps discover their professional growth.

On the Pedagogical Practices of English Teachers

Autoethnography has been used in ELT research to view the pedagogical practices. Expressing personal narrative through autoethnography provides teachers an opportunity to address their identity-related issues, which helps them use the knowledge they build personally and socially to consider their pedagogical practices and dispositions (Vavrus, 2009). The pedagogical practices are to be viewed critically so that teachers can reflect on their pedagogical practices and bring change in those practices (Arikan, 2015; Gagnon, 2011). English teachers go through different experiences that are related to their pedagogical practices. Gagnon (2011) used autoethnography to highlight the importance of writing in ESL teachers' lives. With the help of writing efforts, English teachers in his research could express their past experiences, their present experiences, as well as their future visions as ESL teachers and, could go beyond their surrounding pedagogical space to excavate more than what they know. Autoethnography allows teachers to link their personal experiences to pedagogical theory, keeping in the center the relationship between teachers and students. The research tries to tie her memories, which she recollects through the snapshots of how she used her personal stories to use in her professional settings and how that helped her build relationships with students. Her shocking experience of taking herself as a perfect English as a Foreign Language (EFL) teacher when teaching phonetics and phonology in a perfect manner but getting to know that the students took her as a poor teacher, made her realize that she had ignorance in her instructional approach, rather than the subject matter itself. Her pedagogical practices of listening to the EFL students have allowed her to learn a few lessons, such as the need to make EFL class enjoyable. Autoethnography in ELT research has paved a pathway for the researchers to look at their 'selves' which has reflected their teaching practices and has exhibited a need for changes in some areas.

Autoethnography helps to come to the ground-level observation of practical teaching in the English classroom (Arikan, 2015). Arikan's observations in his classroom teaching

revealed that he learned the value of attitude rather than content. Because of one student's utterance that he smelt like her father, Arikan never went to the classroom again after smoking a cigarette. Carrying out the autoethnographic inquiry, he understood the difference between theory and practice. A simple instruction "Be a flower" works, and simple things like the attention span of students, class size, and managing materials may challenge an English teacher in a practical setting in primary classes. Trahar (2013) has discussed her ability to interrogate the philosophical underpinning of her experience of teaching and learning. The researcher has kept the questions based on the context and the way of academic traditions in the university. The research is her personal experience of changing her attitude towards the way of teaching, which she did by having a conversation with herself. Kusaka (2014) illuminated the assumptions that underlie Japan as the misconceptions about linguistic proficiency and pedagogical skills. The researcher incorporates the tension between researchers' sense of metamorphic understanding and perceived lack of transformation of the circumstances, such as new classrooms and meeting rooms. Good pedagogy means putting into practice the theories of teaching and learning, which requires teachers to make their classroom a social setting where they can interact with each other and can engage deeply with the invented activities (Danielewicz, 2001). Earning pedagogical skills is one of the greatest assets for teachers of English, which gives them a platform to understand their teaching practices from the ground level.

On Transformative Learning of English Teachers

An auto/ethnography brings out the experiences of the delineated period from the past till the present. This threads up a sequence of life from the beginning stage till the ongoing stage, which is often an illustration of transformation. An individual can transform (Sykes, 2014). English teachers, too, have stories of their transformation. Gagnon (2011) has brought the experience of engaging ESL teachers in L2 writing, and that gives them a platform to reflect on their teaching and the experiences of their transformative learning. Autoethnography and transformation have a strong link within themselves. Autoethnography offers a view of the past and present practices which enable envisioning the future, and transformative learning holds the same characteristics (Belbase, Luitel & Taylor, 2008). When we talk about transformation, it is the positive changes that occur in personal and professional life. Yazan (2019) deals with bilingual teachers who made them realize that non-native teachers can be good English teachers if he/she has the pedagogical knowledge. To learn the misinformation about language ideology and pedagogical skills is a transformative learning experience that happened in English teachers in the research. Pandey (2018) investigated the use of culturally relevant pedagogy in English language teaching in Nepal, which has laid a pathway to focus on the interpretive and creative spaces for transformative learning. The importance and values of auto/ethnography are to hold the capacity to initiate positive change (Starr, 2010). Transformative learning contains a major element called 'reflection' which assists an individual to do a real and high-level assessment about self. Lapidus et al. (2013) researched themselves as language writers and expressed that being language writers, researchers build interpersonal relationships as well as compassionate relationships with others. Camangian (2010) investigated the relationships fostered by an autoethnography unit that made students self-reflect on their relationships and helped them build a compassionate relationship with their mates. This led them to be transformative learners.

Transformative learning happens while writing in ESL class (Lemberger, 2017), which made the researchers view their past and present experiences as language writers and to make the vision of using language writing as a medium to enhance language teaching and learning in ESL classes. Lemberger (2017) brought his experience of teaching English in Japan, transforming himself into a person who knows the language and culture of Japan, as it was

more important for him to conceptualize the culture of Japan than to teach English, though his focus was to make students enjoy the curriculum and build a community in the classroom. Holland (2015) adheres to the idea that auto ethnographers in ELT acknowledge many ways of thinking, writing, speaking, and even believing. Through the autoethnographic movement, Holland learned about Japanese culture, and he too learned about his own identity and his culture, which led him to transformative learning. It is because reflection leads to recalling the moments of the past to see the difference that has ensued in the present life of the individual's self. This shows the knotted relationship between autoethnography and transformation.

On Making a Corrective Movement for ELT Practitioners

Autoethnography is a corrective movement that is against the ethnographic practices, which were colonized in nature since they erased the subjectivity of the researcher (Gannon, 2006). Autoethnography is a research method that is carried out to decolonize social inquiry, and so, it relies upon a self-narrative style of writing by analyzing one's own experience and being critical in exploring the cultures in which the researchers particularly situate (Yazan et al., 2021). Auto/ethnography is above ethnography because it is ethnography of the self as evocative, unfolding, and scenic stories, which can also be called the real calling of researchers, as it is about writing the stories of researchers' souls. Yazan (2018) augmented the above ethnography and involved his students in writing the narratives of their teaching journey. That made them write about their 'self' and their associated 'others'. There is no doubt that autoethnography is about 'self' and that makes researchers take it easy to have words simply flow onto the page, which gives strength not to be worried about being criticized for the work is less academic (Campbell, 2016). The autoethnographic texts need to be taken as a situated perspective, which makes the readers rise above the thought of authenticity in the text. It captures the numerous ways of subjectivity along with the conflicting subjectivity of the author, and that is why it is a situated perspective. It is like Arikan (2015) taking corrective movement on conducting English classes practically in primary classes. Being the University teacher, he had thought of running the classes theoretically, which did not work. Later, he had to bring himself down and run the classroom pedagogy, being practical in that context. Autoethnography looks upon the researcher's 'Self', which has made it distinct from ethnography. Ethnography seeks to open their tensions, emotions, and vulnerability, which the researcher might not have experienced, but autoethnography is about studying the vulnerable self of the researcher (Sidhu, 2018). Canagarajah (2012) used autoethnography as a movement to correct the ideology of people regarding mandatory teaching methods. He boldly came up with his thought that teaching methods are not mandatory, but they are to be made appropriate according to the local pedagogical tradition. Park (2016) suggested having a correction in TESOL not to be too mechanical. Rather, he proposed to have a community of practice with the graduated TESOL students. Autoethnography carries potential for research issues that are on language teaching and learning (Mirhosseini, 2018). Exploring the diversity of research in ELT, the researcher discovered that the autoethnography in TESOL is focused on self and society to bring them together. By doing this, he could bring life-like findings and understandings, which is a corrective movement in TESOL processes. Stanley (2019) claims that autoethnography, being used differently in ELT, is a method to apply the evocative nature of storytelling but has ignored social justice. He argued on a misreading of the intention of autoethnography in ELT and questions whose needs and interests the research needs to serve? Autoethnography in ELT has been misinterpreted as memoir or life-writing. Therefore, it needs to stand as a corrective movement to conduct equitable research that incorporates the redressing of social justice imbalances in a broader sense. In this sense, ELT practitioners have used autoethnography as a corrective movement.

On Excavating the Vulnerable Self of English Teachers

By bringing the vulnerable self in their writing by shedding light on their personal experience, the researcher's face can be uncovered to the readers (Bochner & Ellis, 2016). As a lecturer for a doctoral seminar on qualitative research methods, Prasad (2019) studied a group of students where he taught autoethnography by giving space to the vulnerability in writing, and it helped students in understanding that the self cannot be negated in autoethnography. Even the performances of vulnerability were used to compare and discuss each other's state, which was powerful. Canagarajah (2012) excavates his vulnerable self by bringing forward his experience of being in the situation where he was fumbling to answer his methods of teaching English and the target language, which led him to explore different ELT methods. Writing autoethnography with the marginalized vulnerable group enlightens us to know that we are marginalized since we experience that in terms of age and gender, but also, we come to know that we might bear the positionality of the oppressor while being in that group (Tilley-Lubbs, 2014). We speak for the oppressed but may not realize that we are the oppressors of those oppressed. Iams (2016) embraced vulnerability as a tool to understand his personal and professional life. Being a male heterosexual native English-speaking teacher with a white complexion, he tried dismantling a taboo of perceived privileges of Native speakers of English, where the idea is that a person with perceived privileges is not supposed to speak of those privileges. Park (2016) brought the graduates' expression from TESOL, who shared their feelings of how active they were when they were in the TESOL program and how stagnant they were after getting the TESOL degree and not being in touch with the TESOL community. Being in the position of an autoethnographer and studying vulnerable groups makes us view the world from a marginalized point of view, which makes us critical and compels us to look at our positionality as well. Loo (2017) reflected his vulnerability when being aware that he was on a peripheral trajectory as an English teacher. His feedback to the students who were writing their thesis was not accepted by the students since they believed that their writing could be right, as the meaning could affect the writing. This made Loo know his students closely, which he did by utilizing his pedagogical skills and knowledge. Arikan (2015) was compelled to leave his smoking habit when his student told him that he smelled like her father. His expression of that embarrassing moment he had when knowing that the student found out that he too smokes, is an example of bringing the vulnerable situation into the research. Therefore, the vulnerable self is prevalent in the marginalized group as well as us as the researcher, which might give birth to layered stories of being oppressor and the oppressed.

Systematic Analysis of the Multi-dimensions in ELT Research Trends

ELT research studies using autoethnography as a genre have been inclined to comprise multi-dimensional traits of ELT research trends. The themes generated from the research trends may have several dimensions regarding their issue. However, this research has tried to venture into some dimensions of the thematized issues and has analyzed the reviewed research studies from the perspective of the coverage of those dimensions.

Table 3

Systematic Analysis of the Multi-dimensions in ELT Research Trends

Research Trends in ELT	Number of reviewed research studies	Dimensions of the research trends	Number of studies comprising dimensions
Identity Construction	11	-Personal	4
		-Professional	5

		-Individual	-
		-Collective	2
Teacher Professional Development	5	- Actions on Education and discipline in the classroom	
		-The personality orientation of teachers	2
		-The value orientation of teachers	
		-Detailed lesson planning	
		-Specific characteristics of each class taking into account that	3
		-Instruction based on continuing education and training, and the inclusion of the discipline's development	
		-Teachers' work with the legal and formal aspects	
Pedagogical practices	5	-Pedagogy of artistry	2
		Artistic pedagogy (Creativity, teaching methods)	3
		-Relational pedagogy	
		(Taking immediate action as per circumstances)	
Transformative learning	4	-Critical reflection	2
		-An emancipatory orientation	2
Corrective movement	3	-Changing minds	3
		-Room to grow	
Vulnerable self	2	-Opens learning opportunities on the cognitive, emotional, and behavioral levels	2
		-Holds promise for "deep learning."	

In this process of systematic analysis, the data have been analyzed to bring the essence of research studies. The theme 'identity Construction' has been generated from the eleven research studies that have been reviewed. Personal identity of English teachers becomes professional when entering the classroom as teachers (Lopes, 2009). The concept of personal and professional dimensions of identity construction of teachers has been brought up in the article. Personal and professional dimensions have been captured by nine reviewed research studies (Lapidus et al., 2013; Lei, 2015; Hopkins, 2015; Hsieh, 2016; Huo, 2017; Ryan, 2012; Suhr, 2014). Likewise, individual identity and collective identity have been brought as the dimensions of identity construction. Individual identity does not exist in society, but it becomes a collective identity (Kasten, 2005). The reviewed research studies (Yazan, 2018) have uncovered the dimension of collective identity.

The theme 'Professional development' was generated from seven reviewed research studies. Focusing on dimensions of professional development, Makovec (2018) came up with different dimensions of professional development; 'Actions on Education and discipline in the classroom', 'The personality orientation of teachers', 'The value orientation of teachers', 'Detailed lesson planning', 'Specific characteristics of each class taking into account of that', 'Instruction based on continuing education and training and the inclusion of discipline's development' and 'Teachers' work with the legal and formal aspects'.

The research works reviewed cover most of the dimensions mentioned by (Makovec, 2018). Canagarajah (2012) has comprised the dimensions 'The personality orientation of teachers' and 'The value orientation of teachers.' Park (2016) comprised 'The personality orientation of teachers' and 'Specific characteristics of each class taking into account'. (Yazan 2018) included 'Actions on Education and discipline in classroom', 'Specific characteristics of each class taking into account that', and 'Teachers' work with the legal and formal aspects.' Yazan (2019) incorporated 'Specific characteristics of each class taking into account that' and 'Instruction based on continuing education and training and the inclusion of the development of discipline'. Mabuan (2018) includes 'Teachers' works with the legal and formal aspects.' Gautam (2018) comprises 'The personality orientation of teachers', 'The teacher's personality orientation', and 'Instruction based on continuing education and training and the inclusion of discipline development'. Similarly, Diaz and Reyna (2019) comprise 'The value orientation of teachers' and 'Instruction based on continuing education and training and the inclusion of discipline development'.

Pedagogical practices are the other themes extracted from the data. Five review works fall under this theme. 'Pedagogy of Artistry' is the dimension of pedagogy that deals with creativity and teaching methods in the classroom, whereas 'relational pedagogy' is the dimension of pedagogy that teachers apply for immediate action as per circumstances (Cuenca, 2010). Gagnon (2011) and Vasconcelus (2011) comprised 'Pedagogy of artistry' in their research, whereas Arikan (2015), Trahar (2013) comprised 'relational pedagogy'. Looking into another theme, 'transformative learning, seven reviewed works fall under it. 'Critical reflection' and 'an emancipatory orientation' are the dimensions of transformative learning for people associated with education (Jones, 2010). Four research studies, Pandey (2018), Lapidus et al. (2013), Yazan (2019), and Camangian (2010) incorporated 'Critical reflection' as a dimension for transformative learning, whereas Lemberger (2017), Holland (2015), and Gagnon (2011) included 'an emancipatory orientation' as the dimension of transformative learning. The theme 'corrective movement' was generated from the data, and six research studies comprise the theme. 'Changing minds' and 'room to grow' are the dimensions for corrective movement (MacBeath, 2012). Yazan et al. (2021) have inculcated 'changing minds' in their research. Similarly, Arikan (2015), Canagarajah (2012), Mirhosseini (2018), and Stanley (2019) have all brought 'changing minds' as a dimension for corrective movement in

their research, whereas Yazan (2018) has inculcated the 'room to grow' dimension in his research.

Another theme, 'Excavating the vulnerable self,' was extracted from the data. Vulnerability holds the dimensions such as 'Opens learning opportunities on the cognitive, emotional, and behavioral levels' and 'Holds promise for "deep learning"' (Brantmeier, 2013). Among five reviewed research works, Canagarajah (2012), Iams (2016), Park (2016), Arikan (2015), and Loo (2017) comprise the dimension 'Opens learning opportunities on the cognitive, emotional, and behavioral levels', whereas Canagarajah (2012) comprises 'Holds promise for "deep learning" too. This systematic analysis illustrates that autoethnography comprises the various dimensions of the research trends in ELT research.

Conclusion

Autoethnography has rooted its underpinning in the ELT research. Having explored several research studies done in ELT following the autoethnographic pathway from 2010 to 2021, the studies illuminate that autoethnography is a rising genre in ELT research as to how Canagarajah (2012) addressed it. The blooming growth of undertaking autoethnography is seen since 2015 (21 research studies) than before 2015 (9 research studies). The method comprises various dimensions of ELT-related concerns. Having the potential of letting researchers dig out their own experiences and contributing to the educational domain, autoethnography has become a platform to evoke English teachers to bring out their experiences, and the research trend shows that the majority of research studies are swayed towards identity construction. Though the mostly shaded light is on their identity construction, other trends have also been followed, such as professional development and pedagogical practices as of huge importance for English language practitioners. The autoethnographers have researched bringing their vulnerable self into the research. They have brought their experience of transformative learning by exploring their 'self' and 'others' aspects. Autoethnography has been used as a method to apply the evocative nature of storytelling. However, it has failed to comprise social justice. Autoethnography in ELT is being misinterpreted as memoir or life-writing and needs to stand as a corrective movement to conduct equitable research that incorporates the redressing of social justice imbalances in a broader sense.

The present research could be a good contribution to the ELT practitioners since it has explored the relevant research which certainly sheds light on the contribution of exploring the ample research studies to illuminate the coverage of different dimensions in ELT research using autoethnography. It is an exertion to uncover the trends as well as multi-dimensional aspects in ELT research using autoethnography, which comprises the multi-dimensions of ELT-related concerns in the research arena. However, this research has not covered the ethical aspects of autoethnography and thus can lead to a new line of inquiry in the arena of ELT research using autoethnography. Future research can come up with ethical issues related to autoethnography in ELT research. This research also recommends conducting research on ELT trends using research methods other than autoethnography which may explore new aspects of ELT.

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The Author

Vidhya Pokhrel is an independent learner who enjoys creating memories out of life experiences. She has earned Ph.D. in English Language Education (ELE) from Kathmandu University, Nepal. She is working in the capacity of Principal in Regent Residential school, Nepal. She is a regular presenter at national and international conferences. Ms. Pokhrel is a life member of NELTA, member of STAR Scholars' Network and Full member of AsiaTEFL. Her interests in research include 'Teacher Identity, Teacher Professional Development', 'Creative Writing' and 'Transformative Learning'

AI Declaration

No generative AI tools are used in the creation of this paper.