الجامعة الإسلامية بالمدينة المنورة
ISLAMIC UNIVERSITY OF MADINAH

قواعد وضوابط النشر في المجلة

أن يتسـم البحـث بالأصالة والجدية والابتكار والإضافة المعرفية في التخصص.

لم يسـبق للباحـث نشـر بحثه.

أن لا يكون مسـتلاً من رسـالة علمية (ماجسـتير / دكتوراة) أو بحوث سبق نشرها للباحث.

أن يلتـزم الباحـث بالأمانة العلمية.

أن تراعـى فيه منهجية البحث العلمي وقواعده.

أن لا تتجـاوز نسـبة الاقتباس في البحث المقدم (25%).

أن لا يتجـاوز مجمـوع كلمـات البحـث (12000) كلمـة بما في ذلك الملخصيـن العربي والإنجليزي وقائمة المراجع.

لا يحـق للباحـث إعـادة نشـر بحثـه المقبول للنشـر في المجلـة إلا بعـد إذن كتابي مـن رئيس هيئة تحرير المجلة.

أسـلوب التوثيـق المعتمـد فـي المجلـة هـو نظـام جمعيـة علـم النفـس الأمريكيـة (APA) الإصدار السابـع، وفي الدراسات التاريخية نظام شيكاغو.

أن يشـتمل البحـث علـى : صفحـة عنـوان البحـث، ومستخلص باللغتيـن العربيـة والإنجليزيـة، ومقدمـة، وصلـب البحـث، وخاتمـة تتضمـن النتائـج والتوصيـات، وثبـت المصـادر والمراجـع، والملاحـق اللازمة مثل: أدوات البحث، والموافقات للتطبيق على العينات وغيرها؛ إن وجدت.

أن يلتـزم الباحـث بترجمة المصادر العربية إلى اللغة الإنجليزية.

يرسـل الباحـث بحثـه إلـى المجلـة إلكترونيًـا ، بصيغـة (WORD) وبصيغـة (PDF) ويرفـق تعهدًا خطيًا بـأن البحث لم يسـبق نشـره ، وأنه غير مقدم للنشـر. ولن يقدم للنشـر فـي جهة أخرى حتـى تنتهي إجراءات تحكيمه في المجلة.

المجلة لا تفرض رسوما للنشر.

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فهرس المحتويات : ❋

❋ ترتيب الأبحاث حسب تاريخ ورودها للمجلة مع مراعاة تنوع التخصصات

ISLAMIC UNIVERSITY OF MADINAH

Exploring a New Avenue for Language Pedagogy in EFL Classrooms through South-South Dialogue Post-method

استكشاف مسار جديد للتربية اللغوية في فصول تعليم اللغة الإنجليزية كلغة أجنبية من خلال طريقة ما بعد الحوار بين الجنوب العالمي

إعداد

Dr. Maryumah Heji Alenazi

Associate Professor in English Language Teaching

At Northern Border University - Arar

د. مريومة بنت حجي العنزي

أستاذ مناهج وطرق تدريس اللغة الإنجليزية المشارك

بجامعة الحدود الشمالية – عرعر

Dr. Maryumah Heji Alenazi

المستخلص

يقوم العلماء من داخل دول الجنوب العالمي بمناقشة وتحليل وتبادل وجهات نظرهم حول تدريس اللغة الإنجليزية وممارساتها من خلال مفهوم الحوار فيما بينهم؛ وذلك بهدف الاستجابة لعدم المساواة والاضطهاد الاجتماعي في فصول تعليم اللغة، ولقد اعتمد البحث الحالي على المدخل الكيفي (تصميم دراسة الحالة) من أجل تحقيق هدف البحث، كما اعتمد البحث على مقابلات شبه مقيدة للحصول على المعلومات اللازمة للبحث، ويتناول البحث الحالي محادثة مع اثنين من مدرّسي اللغة من دول الجنوب العالمي يعملان في جامعة دوم (اسم مستعار) في المملكة العربية السعودية، ولقد أشارت نتائج البحث إلى أن الحوار بين مدرّسي اللغة من دول الجنوب العالمي هو جهد متعدد المستويات وزاخر بعلاقات اجتماعية – ثقافية وسياسية واقتصادية معقدة من ناحية القوة والمصالح، ولذلك يتعيّن على مدرّسي اللغة أن يبتكرا قراراتهما التربوية في فصولهما الدراسية ويحللانا باستمرار، وذلك لتلبية الاحتياجات الفورية للمتعلمين، ويختتم البحث ببعض الأفكار النهائية والدعوة إلى مزيد من الدراسات التي يمكن أن تكتشف مثل هذا الاستقصاء.

الكلمات المفتاحية: دول الجنوب العالمي، حوارات، عابر للحدود، اللغة، بيداغوجية ما وراء المنهجية.

Abstract

South–South dialogue refers to the collective decentering effort through which scholars from/within the Global South discuss, analyze and share their perspectives on English language teaching and practices, with the intention of responding to inequalities and social oppressions in their everyday language classrooms. The research adopted the qualitative method (the case study design) for fulfilling the research purpose. Through semi-structure interviews, this paper examines the conversations with two language teachers from the Global South working at Doom University (a pseudonym) in Saudi Arabia. The findings suggest that South–South dialogue is a multilayered effort, charged with complex socio-cultural, political and economic relations of power and interests. As such, the two language teachers have to constantly devise and negotiate their classroom pedagogical decisions in order to meet the immediate needs of their learners. This paper concludes with some final reflections and a call for more studies that could explore such a line of inquiry.

Keywords: South-South, Dialogues, Transnational, Language, Postmethod Pedagogy.

Introduction

Language Pedagogy refers to "a specific theory and philosophy which guides and directs the instruction used in teaching language" (Jules, 2019, p. 139). This definition suggests that there are certain theories and philosophies that inform and guide instructional strategies used by teachers in a given English as a foreign language classroom (EFL). At the same time, because EFL classroom pedagogical strategies used by teachers are often informed by predominantly western theoretical and philosophical perspectives as well as complex on-the-ground realities, issues of colonializations, pedagogical inappropriacy, social inequalities, cultural tensions, monolingual approaches to EFL teaching strategies, and other conflicting discourses arise. Indeed, these issues have been extensively examined in different EFL and English as a second language (ESL) contexts and settings (see, for examples, Barnawi & Phan, 2015; Feraria, 2019; Harvey & McDonald, 2019). One case in point is the on-going debates on a postmethod pedagogy, as an emancipatory approach to ELT, and its pedagogical outcomes.

It has been argued that a post method pedagogy aims to empower teachers and at the same time help them devise classroom pedagogical practices responsive to the immediate needs of their learners (Harvey & McDonald, 2019). According to its founder, Bala Kumaravadivelu (2001) , a post method pedagogy is construed as "a three-dimensional system consisting of three pedagogic parameters: particularity, practicality, and possibility" (p. 538). The pedagogy of particularity refers to the idea that for a "language pedagogy, to be relevant, [it] must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu" (p.538).

Indeed, the above three pedagogic parameters (i.e., particularity, practicality, and possibility) are not mutually exclusive. Instead, they complement each other to facilitate teaching and learning processes in a given context (e.g., to subvert monolingual approaches to language education). Undoubtedly, the actualization of a post-method pedagogy has been extensively examined and theorized in the research literature over the past decades. Specifically, many scholars in the Global South have explored a post-method pedagogy and its potential efforts in de-colonizing monolingual approaches to EFL teaching and learning (e.g., Barnawi & Phan, 2015; Harvey & McDonald, 2019; Kumaravadivelu, 1994). There are, however, still no studies that engage with analysis of a post-method pedagogy from the lens of *South–South* dialogue (which shall be described below).

Global South is conceptualized as "people, places and ideas that have been left out of the grand narrative of modernity… [It] refers to histories of exclusion and disenfranchisement" (Pennycook & Makoni 2020, p. 1). It refers to those people, spaces, knowledges and ontologies that have been peripheral with limited influence on international affairs and global knowledge production (R'boul, 2022a). That is why, a central conception to this paper's reasoning is that the "Global South" can be found in "Western, and even English-speaking spaces; the Global South can be indeed found within the Global North" (R'boul, 2022b, p. 148). The term Global South broadly understood to include regions such as Africa, Asia, Latin America and the

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Arabian Gulf as well as regions outside Europe and North America. Beyond its geographical definition, it marks a question of geopolitical, intellectual relations of power (Connell, 2007; Grovogu, 2011; Mukherjee, 2019; Ramírez, 2014). It emphasizes, as Mukherjee (2019, p. 5) states, "the global politics of knowledge, since the Global South has been historically treated as a data mine, while the Global North has been associated with the intellectual work of generating theory". The idea of Global South here envisions the interrogation of the dominance of Western/Global North policies, curricula and pedagogies in English language learning and the inclusion of Global South perspectives into the field of English language teaching (ELT). Connell (2007) , in her work titled *Southern Theory: The Global Dynamics of Knowledge in Social Science*, argues that:

Knowledge about a colonized society is acquired by an author from the metropole and deployed in a metropolitan debate. Debates among the colonized are ignored, the intellectuals of colonized societies are unreferenced, and social process is analyzed in an ethnographic time-wrap. (p. 44)

The above insight indicates that analysis of issues surrounding a colonized and/or peripheral society (e.g., Saudi Arabia) by researchers from the metropole/Global North and through metropolitan perspectives could offer an "incomplete interpretation of data and generate misunderstanding or limited understanding of social phenomenon occurring in the hybrid contexts of the Global South" (Mukherjee, 2019, p. 2). Inspired by Connell's above proposition, scholars have recently taken different approaches to examine the possibilities of decolonizing ELT strategies in different geographical locations. These include "remembering as a de-colonial project of language policy" in the Philippines (Tupas, 2021) ; "dialogue as a decolonial effort" in transforming monolingual ideologies in Nepal (Phyak et al., 2021; see also Macías, 2021) ; and North–South debates on the epistemologies of the Global South (Wiley, 2021) , to name a few.

While the above studies offer insightful accounts of ways of re-thinking ELT in the Global South, still little is known about the ways in which South–South dialogue could serve as a new path for analyzing ELT approaches in peripheral societies. South–South dialogue indicates "the active collaboration and support among marginalized academic communities in different parts of the world including the South in the Global North" (R'boul, 2022b, p. 148). Connell's (2007) providing an argument citing that "peripheral societies produce social thought about the modern world which has as much intellectual power as metropolitan social thought, and more political relevance" (p. 42). We therefore need to unearth what South–South dialogue could reveal about ELT approaches in the Global South.

It is worth noting that a binary division of South vs. North will not be offered, as such an effort itself is "a division drawn according to colonial logic of modernity arising out of the processes of the first industrial revolution in the Global North and the West, and spreading to the rest of the world from there" (Mukherjee, 2019, pp. 4–5; see also , 2003). The position that analyzing ELT approaches from South–South perspectives is taken one way to generate new insights and knowledge about ELT in a given peripheral society.

To that end, this study uses debates on transnational education (e.g., Altbach & Knight, 2007; Barnawi, 2021; Wilkins & Juusola, 2018) , southern theories (e.g., Connell, 2020; Mignolo, 2011; Mukherjee, 2019) , and a post-method pedagogy as a conceptual scheme to engage with what is termed as *South–South* dialogue as a new path for analyzing a postmethod pedagogy in a peripheral society. It demonstrates how different perspectives on a post-method pedagogy shared by two transnational language teachers (i.e., from the Global South) working in a Saudi higher education (HE) institution, Doom University (DU; a pseudonym) , during the course of my conversations with them, could offer rich reflection and critical engagement pertinent to analysis of ELT strategies.

With this in mind, the present research examines three research questions (RQs):

(i) What is your opinion about a post-method pedagogy?

(ii) How do you actualize it in your classroom?

(iii) What reasons guide your classroom pedagogical decisions?

In what follows, the notion of transnational education is depicted. Next, why South–South dialogue matters and elaborate on the idea of South–South dialogue in the analysis of ELT is delineated. After introducing the context of the study, the perspectives of two transnational teachers working at DU is shared.Tthe paper with some final reflections will be depicted.

Transnational Education and Its Key Concepts:

Transnational education (TNE) is an increasingly important feature of the modern-day internationalized higher education field. TNE is also discussed under other similar concepts including cross-border, offshore, and borderless higher education, and it manifests in different types of arrangements, such as distance/virtual/online education, franchised or licensed programs, international branch campuses, joint or double degree programs, [mobility of international teachers] and other partnership arrangements, as well as study abroad options. (Wilkins & Juusola, 2018, p. 1)

Needless to say, the aforementioned different models of transnational education (TNE) alongside their various practices have been widely studied in the research literature (e.g., Altbach & Knight, 2007; Kim, 2017; Phan, 2017; Wilkins & Juusola, 2018). Nonetheless, the ways in which transnational teachers from/within the Global South come together to reflect on their everyday classroom pedagogical practices, with the intention of exploring transformative pedagogies are still unvoiced in the research literature. This is particularly true in a context like Saudi Arabia where issues of ELT have long been controversial (see, in particular, Barnawi, 2018). This paper attempts to engage with the aforementioned research gap, and hopefully contributes to the existing scholarship of ELT.

Why South–South Dialogue on ELT Matters:

Through "centuries of colonialism, neocolonialism, Cold War expansionism, and, most recently, globalization" (Corradi, 2017, para# 1) , English has become the global language of science, trans/international education as well as business communication and cooperation, innovation and technology (Altbach & Knight,

2007; Kim, 2017). Today, communities in the Global South share a common concern about the linguistic colonialism of English. That is, globalization together with expansion of the English language have caused social inequalities and oppressions among peripheral societies, and displaced their rich local knowledge, language, culture and traditions at various degrees and levels (e.g., Canagarajah, 1999; Tupas, 2018). One case in point is that, in many peripheral societies, those who speak the English language can have access to better education and job opportunities, while those who don't speak it often lag behind.

Such observations are not new; instead, they have long been examined and documented by scholars from the global North (e.g., Phillipson, 1992; Tollefson, 1991) as well as the Global South (e.g., Canagarajah, 1999; Hough & Skutnabb-Kangas, 2005; Tupas, 2018). The main concern here is that scholars from the Global South have long been presenting their cases of ELT to the Global North, through publications and other scholarly endeavors, with the intention of providing intellectual, linguistic, cultural, ideological and pedagogical visibility to their concerns for unequal Englishes in the context of globalization. The results of such efforts have often been disappointing. These efforts still do not provide an equal and yet competitive balance of power. As an illustration: through research publications, teaching, conferences and other scholarly works, scholars from the Global South have long been arguing for relevant language assessment practices for multilingual learners, culturally and pedagogically relevant curriculum, and the like. Yet, our everyday realities continue to show that students in different peripheral societies still have to go through Western-oriented modes of knowledge production, assessment practices (e.g., TOEFL or IELTS) and the HE institution system in order to pursue their dreams within the global market (Barnawi, 2018). It is for these reasons that in this article is engaged with the question of how South–South dialogue on the analysis of language pedagogy could lead to the exploration of transformative learning pedagogies in a peripheral society. Before showing how South–South dialogue on language pedagogy could help illuminate monolingual ideologies and approaches to ELT in a given society, it is important to understand what South–South dialogue on ELT means.

Understanding South–South Dialogue on ELT:

South–South dialogue is an effort through which scholars from/within the Global South discuss and share similarities and differences in their English language teaching and practices, with the intention of responding to inequalities and social oppressions brought about by such policies within their individual context. Such an effort could create not only a shared responsibilities and joint opportunities among Global South communities, but could move them towards a new path in critiquing and understanding language pedagogy in the contemporary TNHE context. This is particularly true when such a dialogue is guided by motives of analyzing instructional strategies for the sake of recognizing "epistemologies of the South" for "cognitive justice" (Santos, 2014). The idea of cognitive justice suggests that we pay attention

not only to forms of knowledge but [also] to the diverse communities of problem solving. What one offers then is a democratic imagination with a non-market, non-competitive view of the world, where conversation, reciprocity, translation create

knowledge not as an expert, almost zero-sum view of the world but as a collaboration of memories, legacies, heritages, a manifold heuristic of problem solving, where a citizen takes both power and knowledge into his [or her] own hands. (Visvanathan, 2009, para# 6 cited in Santos, 2014)

Such dialogues on critiquing and understanding language pedagogy from/within Global South communities do not operate in a vacuum, nor are they free from troubles. They are rather complex efforts charged with multiple relations of power. For example, in many Global South communities, local governments, elites and business organizations have multiple interests with the West that mostly benefit them, but not necessarily the vast majority of their communities (Barnawi, 2018; Tupas, 2018). Under the banner of globalization and transnational education, local HE institutions in peripheral societies purposefully import Western theories, knowledge, pedagogy, products and services to maintain their belonging to the global knowledge economy, and be recognized as key players in the global HE market (Barnawi, 2018; R'boul, 2022c). Also, transnational language teachers from India, Pakistan and Algeria, for instance, move to other Global South communities with their own epistemologies, knowledge and pedagogical practices. In everyday workplace realities, they are expected to help their local universities compete internationally through different scholarly activities including teaching and learning, co-publication, obtaining research grants, and helping their university to gain international accreditation (see, for example, Bauder, 2015; Kim, 2017; Rosinger et al., 2016). While this is all happening, they also have ethical and moral obligations to identify negative effects of neocolonial practices in ELT within their institution on the one hand, and have to constantly adjust themselves to fulfill certain economic-oriented needs and expectations set by their institutions on the other.

Taking the above conditions together, South–South dialogue is construed as a multilayered process, charged with complex socio-cultural, political and economic relations of power and interests. This article shows how my conversations with two transnational teachers on a post-method pedagogy reveal both challenges as well as common opportunities and capabilities toward moving beyond tensions related to local/global south/north arising in their everyday classroom pedagogies.

Research Methodology

The research adopted the qualitative method (case study design) to summarize the participants' experience in their natural setting, leading to rich and substantial information regarding the phenomena under study (Creswell, 2012; Patton, 2002). Furthermore, the case study is "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2003, p. 13). Since the case study design is conducted in a natural setting with the intention to comprehend the nature of current processes in a previously little-studied area, it allows the researcher to grasp a holistic understanding of the phenomenon under investigation (Benbasat, Goldstein, & Mead, 1987).

Research Instrument:

The data of this study emerged from semi-structured interviews with two transnational teachers working at Doom University in Saudi Arabia. Semi-structured interview, "as a conversation with a purpose" (Burgess, 1984) , is relevant here because "it records people's attitudes, feelings and behaviors, and provides an in-depth but usually indicative picture about why people act in certain ways" (Barclay, 2018, p. 1).

Disconfirming evidence, a method closely related to triangulation, is the search by researcher (s) for disconfirming or negative evidence as a method of evaluating the credibility of the generated themes (Miles & Huberman, 1994). In terms of the research process, after establishing the initial themes or categories, the researcher began to look through the data for evidence that supports or refutes these themes, and to add, modify, or delete data in light of the newly emerging perspectives. In this process, the researcher used his own lens to represent a constructivist approach that relies on looking at all the different viewpoints on a theme or category. This provided support for the credibility of the account as well as evidence for the validity of the narrative.

The Context of my Study: Doom University

Doom University (AU) is a public university located in the western region of Saudi Arabia. It offers a wide range of degrees in various disciplines, including medicine, social sciences and humanities, business and management, history, Islamic studies, geography, engineering, and information and technology. It has transnational teachers from different countries, including India, Pakistan, Egypt, Sudan, Malaysia, and Jordan, to name a few. These transnational teachers have different cultural, linguistic, and pedagogical backgrounds.

Participants of the Study:

The data of this study, as stated above, emerged from semi-structured interviews with two transnational teachers working at DU. The participants were two transnational EFL teachers working at DU. The table below summarizes the background of these two participants:

No	Participant	Nationality	Languages	Qualifications	Teaching experiences
1	Rajiv (Pseudonym)	India	Hindi, English, and Urdu	MA in Literature and Linguistics	23 years (12 years in Saudi Arabia)
2	Shah (Pseudonym)	Pakistan	Urdu, English, and Punjabi	PhD in TESOL	19 years (14 years in Saudi Arabia)

The interviews were conducted after obtaining the consent form from both participants. Each interview last for about an hour. The interviews were then transcribed verbatim for analysis purposes. The interviews were then codified according to the three research questions presented in the introduction section.

Findings and Discussion

RQ1: What is your opinion about a post method pedagogy?

The findings of research RQ1 revealed that both participants were well informed about the numerous outcomes of a post-method pedagogy in EFL classrooms. Specifically, **Shah** felt that it does not only allow teachers to devise classroom pedagogical practices responsive to the local intellectual conditions of their learners, but it also empowers and liberates them in different forms and ways. Likewise, **Rajiv** stated that the post method pedagogy is a way of "thinking the alternatives while deconstructing the concept of methods". He believed that it enables teachers to address various pedagogical challenges in their everyday classrooms, including 'the superior native self and the inferior non-native other' together with various social, cultural and ideological issues. What is interesting about the responses shared by **Rajiv** and **Shah** is that they both have positive views about a post-method pedagogy in ELT, albeit each one looks at it from a different point of view (i.e., as de-colonial approach in the case of **Rajiv** and as an emancipatory pedagogy in the case of **Shah**). These accounts were fully captured in their responses below:

Shah: It affords a compendium of principles and strategies for context relevant teaching

Post-method pedagogy affords a compendium of principles and strategies for context relevant teaching. The pedagogy has a liberating and empowering element for teachers. It admits teachers' agency, expertise, judgement and ability to respond to the local conditions and needs. It does not hold teacher bound to a fixed, top-down and imposed methodological procedures. Rather, teacher have freedom to teach as suits and fits the local social, cultural, political and educational exigencies of their immediate context. Thus, post-method pedagogy also takes into account broader external-to-the-classroom factors and internal-to-the-classroom factors. Post-method pedagogy also accounts for equity. Teachers who are trained in a certain English language teaching method and teach according to that method are not superior to teachers who have not been trained in any such method. Around the world a large number of teachers never had an opportunity to get trained and adopt a particular ELT method. Normally, such teachers are considered deficient in teaching expertise compared to method-trained teachers. Post-method pedagogy acknowledges and recognizes the value of the teaching of the former group of teachers. It takes away from their teaching the stigma of inferiority and accords them a status equal to method-trained teachers. Further, the pedagogy also affords a possibility to method-trained teachers to leave the straitjacket of methods procedures, be flexible and be responsive to the local conditions and adopt their teaching accordingly. (**Shah, Interview, 2022**)

What we could be inferred from **Shah**'s response above is that he acknowledged the pedagogical merit of the post-method pedagogy from four dimensions. First, he felt that it offers a rich space to a teacher devise his/her own instructional strategies to accommodate the local conditions of his/her learners. Second, because it encourages bottom-up approach, a teacher who is using a post method pedagogy could feel liberated. He/she has the freedom to use instructional strategies that are responsive to

the immediate needs of his/her learners. Third, it acknowledges and recognizes teacher identity and agency in a sense that he or she would not feel inferior in the current field of ELT that has long been dominated by monolingual approaches to ELT (Johnson, 2000). Finally, it fosters teacher autonomy in today's age of accountability. Collectively, **Shah** seemed to view a post-method pedagogy from a "hermeneutic perspective of situational understanding" (Elliott, 1993; Kumaravadivelu, 2001, p.538). That is, as Kumaravadivelu (2001) convincingly argues, "a meaningful pedagogy cannot be constructed without a holistic interpretation of particular situations and that it cannot be improved without a general improvement of those particular situations" (pp. 538-539).

Rajiv: A post method pedagogy should be views as a de-colonial construct in ELT

Post method pedagogy has been an amalgamation of several streams that objected even the idea of method to impart second language learning. The objections raised against searching for the best methods may be understood in two dimensions—theoretical and practical. Problematizing the concept of method is the theoretical dimension where the concept of method is viewed as a colonial construct employed politically to assert the dominance of English. The result is that due to a created kind of inferiority, learners empathize with the native speaker marginalizing and suppressing the individual voice and cultural identity. Practical dimensions critically analyze the restrictive, obscure, prescriptive, top-down approach of method that does not address context-related issues. Thinking the alternatives while deconstructing the concept of methods–in other words, "post-method condition" as mentioned by Kumaravadivelu ended up in Post-method pedagogy where "a search for an alternative to method rather than an alternative method" is carried out.

To me as an ELT practitioner, a postmethod pedagogy is relevant as it addresses the following:

1. Learning is understood as a social-cultural-political activity

2. Emancipation from the preconceived notions of dogmas and established structures of hegemony

3. Developing an awareness of freedom to learn and manage new skills and knowledge.

4. It problematizes the binary—the superior native self and the inferior non-native other (**Rajiv, Interview, 2022**)

Rajiv's response above indicates that he had theoretical, historical, political, cultural and practical knowledge about a post-method pedagogy. That is, as he narrated, "problematizing the concept of method is the theoretical dimension where the concept of method is viewed as a colonial construct employed politically to assert the dominance of English". Politically, he felt that such a pedagogy could resolve issues of inferiority, self-marginalization and other cultural politics of ELT in the Global South. Practically, he believed that it allows a teacher to develop an awareness of freedom to learn and manage new skills and knowledge. It, as well, enables a teacher to liberate his instructional strategies from 'preconceived notions of dogmas

and established structures of hegemony'. **Rajiv**'s response above is in line with Kumaravadivelu's (2001) argument that

a post-method pedagogy must (a) facilitate the advancement of a context-sensitive language education based on a true understanding of local linguistic, sociocultural, and political particularities; (b) rupture the reified role relationship between theorists and practitioners by enabling teachers to construct their own theory of practice; and (c) tap the sociopolitical consciousness that participants bring with them in order to aid their quest for identity formation and social transformation. (p. 537)

RQ2: How do you actualize a post method pedagogy in your classroom?

The findings of RQ2 demonstrated that a post-method pedagogy seemed to allow both participants to devise instructional strategies that are responsive to intellectual conditions of their learners. Importantly, in both participants' responses, issues of power, social justice, learner autonomy, and local needs are placed at the heart of their instructional strategies. These accounts were clearly captured below:

Shah: My main strategy is to keep my teaching flexible and adaptable

My main strategy is to keep my teaching flexible and adaptable. I focus on learners and their learning and adapt my teaching according to their needs and styles. The basic principle of my post-method teaching is "I shall teach in a way that helps the learning of my learners rather remaining restricted by the procedures of an ELT method." This strategy allows me to align my teaching to the learning culture of the learners. Further, I accord substantial autonomy to my learners. I acknowledge their ability to work independently and make wise decisions regarding their learning. All this together, helped me achieve my teaching objectives and learning outcomes for my learners. I am also responsive to the learning and educational culture of the students. I believe that a learning and educational culture of a particular community or society evolves over ages and generations contribute to this evolution. It has its strengths and success stories. Discarding a community's or society's learning culture in favor of an ELT method is ignoring and disregarding the strengths of a local learning and educational culture, the contribution of the generations which went into developing and evolving and this culture and the successes which were achieved by following this culture. Thus, by acknowledging and recognizing the local learning and educational culture of my students, I am able to build on the stronger foundations which already exist in the form of that culture rather building something anew and from a scratch—thus ensuring a sense of continuity for my students. (**Shah, Interview, 2022**)

Shah's response above indicated that he does not use preconceived instructional strategies in his classroom. He seemed to be flexible and adaptable throughout his teaching strategies in order to respond to the needs of his learners. This suggests that, for **Shah**, instructional strategies "do not constitute a method but function as a heuristic to develop an appropriate pedagogy from the bottom up" (Canagarajah, 2002, p. 142) in order to address cultural, linguistic and intellectual conditions of his learners. For **Shah**, as well, due to EFL classroom contingencies together with the constantly changing needs of language learners, flexibility and adaptability are

important. This view is in line with Barnawi and Phan's (2015) argument that "classroom realities often do not correspond to any recognizable method; in other words, a teacher might commence his class with a specific method in mind, but then might be influenced by classroom contingencies to alter his strategies as he goes on" (p. 11).

Rajiv: I use different postmethod driven strategies while teaching extensive reading

I use a wide range of postmethod driven strategies in my everyday classrooms. For instance, I always try to maximize learning opportunities through extensive reading. Also, through reading discussions I tend to facilitate negotiated interaction, foster language awareness, and contextualize linguistic input. These characteristics and others are employed while teaching Extensive Reading. (**Rajiv, Interview, 2022**)

Notably, extensive reading (ER) in EFL classrooms has many benefits, including increasing learners' motivation, and self-esteem; developing their autonomy; and enhancing their language skills (i.e., reading, writing, speaking, listening, and vocabulary) (see, for example, Day, 1998 for a detailed account on this issue). **Rajiv** seemed to believe that by teaching extensive reading through post-method-oriented strategies it would be able to help him not only maximize learning opportunities among his students, but such strategies would facilitate negotiated interaction and foster language awareness among them. Importantly, these strategies, he argued, could ensure social relevance and promote learner autonomy. Sedimented through his prior knowledge and experiences in ELT in general and reading in particular, **Rajiv** seemed to have a strong believe about the effect of extensive reading in relation to second language acquisition. He felt that extensive reading has linguistic, cultural and pedagogical benefits, as presented above. In this context, it could be argued that it is such an awareness of instructional strategies that have been referred to as the teacher's "sense of plausibility" (Prabhu, 1990) or "beliefs and assumptions" (Woods, 1996).

RQ: What reasons guide your classroom pedagogical decisions?

The findings of RQ3 showed that both participants offer rich and different pedagogical justifications for their current classroom strategies. **Shah** felt that his current strategies allow both a teacher and students to construct their own knowledge and liberate themselves from any rigidly prescribed methods. **Rajiv**, on the other hand, believed that allowing language learners to construct their identity; creating authentic learning environment; fostering language awareness among learners; and developing learner autonomy are the primary reasons behind his current classroom strategies. These accounts were well reflected in their responses below:

Shah: I teach-for-learning rather teaching to the method

These teaching strategies allows me to teach-for-learning rather teaching to the method. Method is an imposition taking away my expertise, ability and capacity which I have developed over the years of teaching practice. Teaching to the ELT methods disconnects me from the local culture of learning and education, from the local wisdom, from the local community and above all from my local learners. Methods mean doing things in a certain way and thus there is an element of prescriptivism to it. By following something prescribed, I feel my teacher knowledge

and expertise gets depreciated. I feel being controlled rather acting independently to the local and classroom exigencies. I cannot remain flexible and responsive to the situations which are not accounted and acknowledge in an ELT method. The leading principle for me remains "I am in the situation; I am in the actual place with the actual students in the local learning and educational culture, and I know better what to do; I must not remain enslaved and under control to the prescriptivism of those who have never experienced this situation, this place, the students, the local learning, and education culture. Therefore, I must act and do as my evolved teacher judgement and expertise determines best." (**Shah, Interview, 2022**)

The above response shared by **Shah** suggested that he is purposefully disconnecting himself as well as his students from 'transplanting western pedagogies' in classrooms (Barnawi & Phan, 2015). By emphasizing local culture, knowledge and wisdom, **Shah** is attempting to realize what he describes "I teach-for-learning rather teaching to the method". Interestingly enough, **Shah** seemed to be more confident about his classroom pedagogical decisions, explaining: "I must act and do as my evolved teacher judgement and expertise determines best". Such an assertion made by **Shah** indicated that, building on his own experience of teaching and knowledge of local needs, he had been devising bottom-up strategies with the intention of meeting the local intellectual conditions of his learners. What is crucial in **Shah**'s classroom pedagogical decisions is that when a language teacher gains necessary skills and knowledge "to operate with some personal conceptualization of how their teaching leads to desired learning – with a notion of causation that has a measure of credibility for them" (Prabhu, 1990, p. 172). Prabhu's position has also been supported by scholars such as Canagrajah (2002) who persuasively argue that "though terms like experience, wisdom, and intuition are unscientific to base a pedagogy upon" (p. 140) , in today's field of ELT that is still dominated by monolingual ideologies, language teachers in the Global South should be comfortable with their own pedagogical decisions.

Rajiv: ER acknowledges the lived experience of my students

The following post-method macro-strategies are used while teaching Extensive Reading because they:

1. Maximize learning opportunities. In this context, learners are given freedom to choose their own study materials. In the case of ER, the reading materials they choose become their study materials as well. No graded books are used.

2. Minimize perceptual mismatches and facilitate negotiated interaction. Throughout the course of this strategy, teacher-learner conferences are encouraged and students are given freedom to change their reading materials. Bottom-up design democratically acknowledges the lived experience of the learner.

3. Enhance the autonomy of learners. This is because ER allows language take control of their learning and self-monitor their learning as well.

4. Contextualize linguistic input and integrate language skills. Such classroom strategies will allow learners get exposed to the holistic nature of learning where they are encouraged to contextualize their own learning.

5. Ensure socially, cultural and linguistically relevant pedagogy. In this strategy, the lived experience of the learners demonstrating their subjectivity, knowledge and identity are highly valued. (**Rajiv, Interview, 2022**)

Rajiv's pedagogical justifications above indicated that language learners alongside their identities and autonomy are key. He strongly believed that teaching extensive reading through post-method-oriented strategies could help him empower his students and raise their cultural and linguistic awareness. Notably, the strategies as well as conceptions of teaching ER used by **Rajiv** with his students seemed to resemble a combination of self-directed learning as well as learner-centered language education. He felt that such teaching strategies would help students improve their language skills at their own pace and at the same time increase their autonomy. He maintained that "throughout the course of this strategy, teacher-learner conferences are encouraged and students are given freedom to change their reading materials". What is interesting here is that despite there are various western-oriented language pedagogies such as task-based approach, communicative approach and the like, **Rajiv** seemed to hold a strong believe about the pedagogical merit of extensive reading in his EFL classroom. Such a belief might stem from the power of extensive reading that succinctly captured by Nuttall, (1982): "The best way to improve your knowledge of a foreign language is to go and live among its speakers. The next best way is to read extensively in it" (p. 168).

Conclusions of the Research

Conceptualizing South–South dialogue as an effort through which scholars from/within the Global South discuss, analyze and share their perspectives on English language teaching and practices, with the intention of responding to inequalities and social oppressions in their everyday language classrooms, this paper, through semi-structure interviews, examines my conversations with two language teachers from the Global South working at Doom University (a pseudonym) in Saudi Arabia. It investigates three questions: (i) what is your opinion about a postmethod pedagogy? (ii) how do you actualize it in your classroom? and (iii) what reasons often guide your pedagogical decisions? The findings revealed that both participants offer rich and different pedagogical justifications for their current classroom pedagogical practices.

I, as a language teacher from the Global South, argue that putting those perspectives on a post-method pedagogy shared by two scholars from the Global South in a dialogic manner is one way of visualizing what I term South-South dialogue. Both participants engage with a post-method pedagogy and its parameters from different perspectives, with the intention of responding to inequalities and social oppressions brought about by the very notion of ELT. Importantly, putting together the conversations shared by **Shah** and **Rajiv** in this study could create not only a shared responsibilities and joint opportunities among Global South transnational teachers, but could move them towards a new path in critiquing and understanding language pedagogy in the contemporary TNHE context.

This study demonstrated that **Shah** and **Rajiv** were well informed about a post-method pedagogy and its parameters as well as their classroom pedagogical decisions. They both saw it as something that could be implemented to decolonize their

classroom pedagogical practices. By collectively reading the views shared by these two scholars from the Global South working in non-English dominant country located in the Global South (i.e., Saudi Arabia in the case of this paper) , we should be able to better understand

the advancement of a context-sensitive, location-specific pedagogy that is based on a true understanding of local linguistic, sociocultural, and political particularities. As a pedagogy of practicality, postmethod pedagogy rejects the artificial dichotomy between theorists who have been assigned the role of producers of knowledge and teachers who have been assigned the role of consumers of knowledge (Kumaravadivelu, 2001, p. 544)

Recommendations and Suggestions for Further Research

Although a postmethod pedagogy has been widely examined in the research literature, studies that examine how transnational teachers from the Global South engage with it in a context such as Saudi Arabia are rare. One possible reason for the paucity of such studies is due to the fact that scholars from the Global South tend to mostly implement and reflect on a postmethod pedagogy in their home countries (India in the case of Rajiv and Pakistan in the case of Shah) , not in another non-English speaking dominant country (i.e., Saudi Arabia in the case of this study). Further comparative ethnographic studies, through the lens of South-South dialogue, could help us conceptualize the nuances of a postmethod pedagogy within the Global South; unearth sources of tensions; and bridge epistemological gaps in ELT today. As the south-south dialogue addresses social inequalities in the language classroom; thus, further research is needed for investigating the potential advantages of such a dialogue in ensuring teaching practices focus on equality. Another item of interest is that dynamics have a vital role in formulating the dialogue of south-south which might be taken into account from the viewpoint of future research to clarify their effect on the teaching learning outcomes process. Another item recommended to be further explored in future research is the effectiveness of South-South dialogue in developing both multilingualism and intercultural communication.

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