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Professional Identity Adaptation of Native English Speaking ESL Teachers in the State of Qatar Contact Zone

Submitted by

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Abstract

Sachs (2005) argues that a conceptual framework of identity can guide teachers on how to construct their own ideas regarding "how to be", "how to act", and "how to understand" their work (p. 15). However, teachers who work in a foreign context may need to adapt their conceptual framework of identity in order to improve the fit between themselves and their workplace. With this thought in mind, the current qualitative, exploratory study is concerned with the professional identity adaptation of a group of ten native English speaking teachers working at two governmental institutes in the state of Qatar. The aim of this study was two-fold: first, to discover what factors affect teachers' self-perception and professional identity; second, to explore implications for the practice of these native English speaking teachers (NESTs). Research data collected through in-depth semi-structured interviewing and classroom observations revealed that both *institutional* and *intrapersonal* factors were involved in the adaptation of the teachers' professional identity and the teachers' approaches to adapt their pedagogy. In other words, one of the noticeable features of the teachers' professional identity adaptation was the conflict between the teachers' expectations and the realities of the local context (*interpersonal conflicts*). There was evidence that teachers' *intrapersonal negotiation* lead them to develop multiple identities in order to avoid any troubles at the workplace. Consequently, the mismatch between the teachers' expectations of their professional life and the realities of the local context caused an apparent inconsistency between the teachers' beliefs and behavior, which was considered to be a form of cognitive

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dissonance among the teachers. This study provides English teachers who work in a new context with pragmatic information and insights about the professional identity adjustment process. It also heightens their awareness of the possible professional identity transitions that they may go through. The study should help expatriate ESL teachers in the State of Qatar, in particular, to cope with a possible discrepancy between the idealism of their pedagogical and cultural theory, and their perceived reality of classroom practice.

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Contents

Acronyms used

EFL—English as a foreign language

ESL—English as a Second language

TESOL—Teaching English to Speakers of Other Languages

UAE—United Arab of Emirates

UK—United Kingdom

USA—United States of America

Tables and figures

Chapter 1: Introduction

Beijaard, Meijer, and Verloop (2004, p. 108) explicitly note that the concept of self strongly defines teachers in terms of pedagogy, professional development, and attitudes towards educational change (cited in Scotland, 2014). I think this quote shows the importance of teachers' self-image and professional identity.

Although professional identity is an important element of professionalism, there has been little research conducted on professional identity formation in the State of Qatar educational system (Scotland, 2014, Rostron, 2014). This study aims to bridge the gap in existing research by investigating the professional identity formation of English native speaking teachers who teach English at foundation level in two Qatari governmental institutes. In other words, this study attempts to explore different stages that teachers may go through to reach some level of compatibility between their personal world views and professional views.

Yet, here in this study, the main theme is not the process of the development of professional identity from pre-professional to professional, but is how teachers' professional identity might evolve in service in the state of Qatar contact zone. By contact zone, I mean a place where "cultural action, the making and remaking of identities, takes place" (Clifford 1997, p. 7.) This is what Jameson (1991) terms as "the third space". It is a place where "the negotiation of incommensurable differences creates a tension peculiar to borderline existences" (Bhabha, 2004, p. 312).

In a more specific view, the state of Qatar due to massive development and investments projects has drawn people from different parts of the world to make it their temporary home. Therefore, when people from different backgrounds meet, a contact zone is set up within which they interact. Holiday, Hyde, and Kullman (2010) argue that in such a situation people enter into a "culture of dealing". In other words, when people with different cultural backgrounds meet each other and interact, they act as the primary source of a particular culture which is influenced by the broader cultural influences of being Qatari, European, American, Iranian, and so on. In such circumstance "what people see of each other is influenced by the middle culture of dealing, which may be very different to what they think they see which is a product of othering" (p. 29). Therefore, I felt that I can contribute to the existing knowledge by exploring how the participants of the study may reach congruence among different aspects of their professional identity in such a place.

To sum up, this study seeks to explore whether native English speaking ESL teachers adapt to new roles and construct new professional identities to suit the state of Qatar contact zone.

1.1. The research problem

English teachers, in this case English teachers in a context away from their homeland, may face a number of dilemmas and challenges created by the universal or unifying standards in educational system and the diverse cultural values among their students under conditions of globalization (Rajabieslami,

2014). For instance, one of these challenges might be the different backgrounds learners bring with them to the classroom. At best teachers might receive workshops and seminars about challenges of teaching students from diverse cultural environment. However, in order to understand their students' language and educational needs, "they need to develop a critical knowledge of students' home cultures, their attitudes, and their individual learning experiences" (Troudi, 2005, p. 14).

Furthermore, education systems in the international environment have led scholars to pay specific attention to the cultural processes in globalization. For instance, one of the important concerns of Allwright (2000) in his Exploratory Practice model is a cyclical connection between *global thinking* and *local thinking and acting*. In addition, Kumaravadivelu (2008), in his *cultural realism* stresses on the importance of both local and global cultural awareness in educational system. It appears that without cultural awareness even maintaining a sound conversation with students from other nationalities would be difficult, let alone teaching them. As Troudi (2005) states, teachers need to have awareness "of modes of learning and sociolinguistic patterns of communication in the cultures of their students that affect their approaches to learning English" (p.11).

Yet, Teaching English to Speakers of Other Languages (TESOL) literature largely ignores the professional identity formation of teachers who step into the classroom with their own background knowledge, values, and beliefs, and confront students with different values and beliefs. Though it might seem charming at first, once the initial wonder wears off, the cultural differences begin

to lose their shine and culture shock sets in instead. This is what Oberg (1954) terms as "occupational disease", and describes through honey moon-crisis-recovery-and adjustment model. Lysgaard (1955), also, proposes "U-curve" model that describes moving from the honeymoon period into the culture shock and then into recovery and adjustment.

So, here a question that crosses one's mind is "how should a teacher, who is supposed to give voice to students in the journey of self-development, find his/her own self in a new context of teaching?" Despite having several years working experience, teachers usually find themselves dislocated in such a situation that "can disturb core elements of identity for expatriate TESOL teachers" (Neilsen, 2011, p. 24). Schome and Hedge (2002) argue that *dislocation of culture* presents us with a *cognitive dilemma* because the new culture contradicts both our expectations and predictions.

Therefore, this study seeks to explore how teachers who work in a different social, cultural, governmental, and institutional context may cope with dislocation. Moreover, it goes beyond to find out what strategies teachers apply to reconstruct their professional identity in a new context. Last but not least, this study aims to explore the implications for the practice of these teachers.

1.1.1. Personal experience

Based on several years experience of working in the Gulf, I have observed that English speaking expatriate teachers tend to have more difficulty in adapting to life within an Arabian educational environment than say, for example, their Arabic or Farsi-speaking counterparts. In addition, it seems to me that this 'culture shock' can produce an emotional vulnerability that can have a negative effect on professional identity. To use Hall's (1976) two-dimensional cultural model that is centered on the concepts of 'communication' and 'time', these teachers used to work in an American or Western European environment which is 'low context' (the purpose of communication is the exchange of information, facts and opinions),and 'monochromic' (stresses the importance of the task and the meeting of deadlines – future plans need to be firm); and now they work in an Arabian context which is 'high-context' (the purpose of communication is to form and develop relationships), and 'polychromic ' (stresses the importance of people and the completion of transactions rather than adherence to strict schedules -- future plans do not need to be firm). However, I should mention that this is rather a simplistic explanation based on my own personal observation, and there should be other factors involved in the process of adjustment to a new working context such as "institutional and personal environment, individual agency, and discourse communities" (Scotland, 2014, p. 7), (See sections 3.4 and 3.9).

I have seen this clash of cultures play out during faculty meetings in which teachers from the UK, the USA, Canada, or Australia complain about various issues relating to both communication and time.

In addition to commenting in public meetings, some of these teachers have confided in me personally about issues regarding communication and time, and also about concerns in other domains.

Key questions here are how native English speaking ESL teachers overcome the challenges that they might face in 'high-context'. Specifically, do these challenges have any impact on teachers' professional identity and their teaching style? To find out a better understanding of this initial question, I decided to conduct this study to explore whether native English speaking ESL teachers adapt their professional identity in the state of Qatar.

Here, I should mention that the term 'native English speaking teachers has been associated with the 'core' English language countries such as the UK, Canada, America, and Australia where speakers "represent standardised model of English" (Kirkpatrick, 2007). However, the two models of 'native English Speaker' and 'non-native English speaker' have become a controversial issue in recent years (e.g. Davies, 2003; Brutt-Griffler & Samimy, 2001). Davies (2003) goes as far as to consider nativeness in languages, as a 'myth'.

However, despite the recent critiques to a binary classification of native and non-native speakers (Davies, 2003; Brutt-Griffler & Samimy, 2001; Holliday & Aboshisha, 2009), "nativeness in language continues to exert a powerful impact on society" (Brutt-Griffler & Samimy, 2001). Therefore, while Davies (2003) acknowledges the shortcomings of nativeness paradigm, he states that the nativeness paradigm serves practical function in applied linguistics. He explains

in the applied linguistics, a model and goals are required "whether the concern is with teaching or testing a first, second, or foreign language, with the treatment of a language pathology, with stylistic discourse and rhetorical analysis or with some other deliberate language use" (p.1).

In the current study, too, the binary paradigm of English native speaker and non-native English speaker has been used in order to narrow down the broad population of expatriates in the state of Qatar and my personal observation of the challenges native English speaking teachers face in the state. Nativised varieties, such as Indian or Malaysian English or other areas where English is not originally spoken, but it has been influenced linguistically and culturally, by local languages, are excluded in this study.

1.1.2. Significance of the study

"A better understanding of who language teachers are enables a better understanding of language teaching and learning" (Varghese, Morgan, Johnston, & Johnson, 2005, p.22). It seems to me that this quotation shows the importance of conducting further research on teachers' professional identity formation. Teachers, at the front line of educational globalization, are expected to give the power of self-expression to students enabling them to move towards self-development while keeping abreast of global cultural flows. According to a study conducted in Australia by Breen et al. (2001), there is a possible relationship between teacher beliefs, guiding principles, and classroom actions, and their effect on ongoing decision making. Breen et al. (2001) claim these principles are

"reflexive in both shaping what teacher does whilst being responsive to what the teacher observes about the learners' behavior and their achievements in class" (p. 473).

The need for more research becomes even more vital when we consider that teachers in a new context should not only acquire new skills but also adapt to the social regulations and values in the new context. Whether teachers like it or not, these social values and regulations rule may reconstruct their identities. As Troudi (2005) argues, TESOL teachers need both content knowledge and cultural knowledge. He argues that cultural knowledge is more than knowing about life-style in other countries, and it "needs to be informed by a deep sense of commitment on the part of the TESOL teacher to understand his/her students' social and cultural contexts" (p.1).

According to Goffman (1959) and Leary and Kowalski (1990), failure to convey impressions or images that are consistent with one's social role not only diminishes one's effectiveness in that role but may also cause the individual to lose the right to enact the role (cited in Ibarra.1999, p. 1.) However, the process by which teachers form new professional identities by negotiating with themselves and others to adapt themselves in the new context has received little attention in the literature. As mentioned, effective instruction can lead to improvement in student learning. Therefore, understanding social and psychological processes, by which teachers adapt their professional identities, becomes important. I hope, therefore, that this research can explore how being

exposed to the State of Qatar contact zone can result in negotiation of a professional identity for ESL teachers.

1.2. Research questions

As one of the key participants in L2 pedagogy is teachers, I conducted this study with the aim of exploring their ideas and thoughts on how being exposed to the State of Qatar contact zone may lead to a negotiation of their professional identity. It focuses on English native speaker ESL teachers who are teaching at a governmental institute in Qatar.

The two questions underlying my motivation to conduct this study have been

1. How might professional identities of native English speaking ESL teachers evolve in Qatari foundation year programmes?

2. What are the implications for the practice of these native English speaking teachers (NESTs)?

1.3. Rationale of the study

One of the established definitions of professional identity is based on three elements: "self-labeling as a professional, integration of skills and attitudes as a professional, and a perception of context in a professional community" (Gibson et. al., 2010, p. 1.) In this line of argumentation, Auxier, Hughes, and Kline (2003) claim that:

"Professional identity is equal to the therapeutic self, which is a combination of professional (role, decisions, ethics) and personal selves (values, morals, perceptions). The therapeutic self creates frames of reference (professional context) for counseling role and decisions, attitudes concerning responsibilities and ethics, modes of thinking, and patterns of problem solving" (Cited in Gibson et. al, 2010, p. 1.)

What the aforementioned quotation shows is that a perception of context is one of the elements of professional identity formation. Accordingly, in the aftermath of a study conducted by Neilsen, Gitsaki, and Honan (2007) on nine ESL instructors who had taught abroad, ELT teachers in a globalizing world are continually inspired to retailor and rework their professional identities (Neilsen et al., 2007, p. 11).

In my understanding, clarifying the factors that lead to the professional identity adaptation process is related to what we know about *teacher cognition*, and how teachers interpret and evaluate the new context in order to gain insight about the new social norms and rules. Borg (2003, p. 81) defines teacher cognition as "what teachers know, believe, and think." He believes that teacher cognition leads to the "greater understanding of the contextual factors which shape what language teachers do" (p. 106). To achieve this understanding, this study attempts, in the first stage of data collection and analysis, to identify the assumptions of ten ESL native English speaker, who have worked in two of the largest institutes in Qatar for at least a year, about their values and professional

identities. In a subsequent stage, it will attempt to explore what implications are for the practice of these teachers.

This study will help teachers in the contact zone to comprehend more effectively the nature of the changes in the work environment as a result of the global process, to analyse their awareness of their professional identity formation, to get familiar with the strategies teachers might adapt to reform their professional identity, and finally to help them locate themselves in a new contact zone through negotiating and renegotiating their professional identity.

1.4. Theoretical framework

Researchers of socialisation (e.g., Schein, 1978; Nicholson, 1984; Ashford and Taylor, 1990) claim that people endeavor to improve the fit between themselves and work environment through negotiated adaptation, and it is this negotiated adaptation which helps shape an individual's changing self-conception. This multi-dimensional view of professional socialization, incorporating not only new work roles but also new self-conceptions, is echoed by Markus and Nuris, 1986). They argue that external factors and models are interpreted selectively based on an individual's self-conception. In other words, an individual interprets and performs a new work role based on their assumption of who they are and would like to become.

Here the questions that may be raised could be "what occurs when people face changes in the environment?", and "how do they create new self-conceptions?" In this study, I use some elements of grounded theory methodology—"one that is

inductively based on the data rather than deductively derived from predetermined hypothesis" (Perry, 2011, p. 80) – to describe the adaptation process that the participants might go through in a new contact zone context. To narrow down the scope of my study, I focus on English native speaking ESL teachers' professional identity adaptation as a process of creating and testing new self-conceptions in the State of Qatar contact zone context. I attempt to find out primarily the external and internal factors that contribute to creating new self-conceptions in a new work environment, and secondly, the process of creating and testing new self-conceptions during professional identity adaptation.

1.5. Organization of study

Following this chapter, I describe the research context in chapter two with the aim of demonstrating different aspects of the participants' setting in the State of Qatar, and the influence of these aspects on their lives. In chapter three, I review the literature on professional identity as it interacts with negotiation adaptation, elaborating on theoretical perspectives of identity and professional identity. In the fourth chapter, I explain the overall research design and methodology of the current study, and I justify the rationale behind them. In chapter five, I explain the major themes that emerge from the collected data. I describe contextual factors and interpersonal aspects of the teachers' professional identity adaptation process, and the teachers' pedagogical decisions in the research context. In chapter six, I discuss and interpret the findings by providing an in-depth picture of how the professional identity of the participants might evolve in the state of Qatar, and implications for the practice of these teachers. Finally, I reflect on the

participants' self-image as an English teacher and their sense of belonging to their professional community as well as how these factors influence the participants' pedagogical decisions in the classroom.

Chapter 2: Context of the Study

Introduction

This study is concerned with the professional identity formation of a group of educators working as English language teachers at two governmental institutes in the state of Qatar. The main purpose of this chapter is to describe the context of the study with reference to factors such as economic development, culture, educational reform, national agenda items, and the selected research sites. My aim is to illustrate the salient features of the research context that may have an effect on the practitioners' lives directly or indirectly.

Since discovery of oil has had significant impact on every aspect of Qatari society such as the educational system, social class, and economy (Karmani, 2005), I will, first, provide a brief overview of Qatar society in the pre-oil and post-oil eras. Following this, I will discuss the effects of the discovery of oil in the state of Qatar in more detail, focusing on the economic development and the importing of an expatriate workforce. At the end, I will describe the provision of education, the purposes of higher education, challenges of education, the role of English as a medium of instruction, and the characterizations of English language teachers. In my understanding, these aspects can familiarize the readers with the experiences of the participants in this study, which may in turn lead to a clear understanding of the lives of professional TESOL practitioners in the state of Qatar.

2. 1. An overview of Qatar

The modern history of Eastern Arabia began with the immigration of Bedouin tribes from Central Arabia to the Western Coast of the Persian Gulf. The Bedouin converted to Islam in the 6th century, and they established their society laws based on shariah laws and some of the customs, which were aligned with Quranic laws. They had a very simple lifestyle without being influenced by urban civilization. Their main income was from pearl diving and fishing, which were not sufficient enough to raise the economic conditions above the poverty line (Al-misnad, 1984). In fact, based on archeological evidences, Doha was a dusty and largely inhospitable fishing village well into the 1920s and 1930s (Kamrava, 2013, p. 5). The economic situation remained almost the same over centuries until the mid-20th century, when oil was discovered in the Arabian Peninsula. The discovery of oil was a turning point in the history of these communities that transformed them into one of the richest nations in the world within a decade. The discovery of oil had a great impact not only on their economy, but also on their society and education. Below, I will briefly discuss the short history of Qatar society and its current social stratification.

2.1.1. Qatari society

When contemplating the experience of English language teachers in Qatar, it is useful to look at the social context. In fact, understanding something of Qatari society enables us to reach a deeper understanding of local circumstances of this study.

Qatar's social class structure changed with the discovery of oil. It can be divided into two periods; the pre-oil era and the post-oil era.

In the pre-oil era, society consisted of three main groups, with the ruling family belonging to the elite, the pearl traders coming second in the social hierarchy, and the low-ranked clergy, pearl divers, and sailors forming the lowest strata (Sarhan, 1980, p.90).

However, the discovery of oil and distribution of oil wealth led to new social classes. Al misnad (1984, p. 33) describes the post-oil social structure as follows:

- "The bourgeoisie class which includes the ruling families and the traditional notables and merchants. This class pursues commerce, in particular import and export business, construction, real estate and the agencies for foreign companies.
- The middle class, which is made up of bureaucrats and civil servants. These are mostly the educated groups of the lower or petty bourgeoisie origin. This is the largest class since most nationals join government service. However, the high-ranking government officials and bureaucrats come from the ruling families or from other tribal elites.
- The skilled and unskilled working class, which grew around the oil industry, petrochemical and construction industries. This class consists mainly of non-nationals."

The term bourgeoisie takes on a different or unique connotation in the context of Qatari society. In the west, it traditionally denotes the middle class without considering any connection to a ruling class. However, as Al misnad (1984) points out, the Qatari bourgeoisie is closely linked to the ruling class. In the context of Al misnad's classification, the English teachers in Qatar fit in the third class because they do not have any "bourgeoisie" (not being Qatari), and a

subgroup which has little connection to the domestic society of the state of Qatar. Therefore, being expatriate and non-national is part of their identification, and there is no possibility for them to be integrated into the Qatari society.

2.1.2. The expatriate workforce in the State of Qatar

Qatar's rapid economic growth led to the employment of a large number of Qatari nationals. Yet due to labor shortage, a significant number of foreign workers have been allowed to enter Qatar. According to national census in 2010, expatriates made up "approximately 85 percent of all individuals living in the country" (Kamrava, 2013, p. 5).

In accordance with the economic growth and industrial plans, Qatar will depend on a non-Qatari labor force in the future to achieve its National Vision 2030 objectives. Yet, there is a gap between the expatriates and the locals. Expatriate workers are effectively barred from seeking long-term residence in Qatar, which could be a justification why expatriate groups are mainly attracted by extrinsic motivation, such as the tax-free salaries, rather than through intrinsic motivation or a desire to develop the country. Davidson (2006), who conducted a study in the UAE, which almost has the same proportion of expatriates, describes separation between locals and expatriates in the following terms;

> "given their cautious acceptance of their employers sponsorship and their strictly temporary view of life in the Gulf, which is often regarded as a steppingstone to other countries and as a quick means of making money, the majority of the UAE's resident expatriates are extremely weak civil society actors lacking any

strong cultural and institutional ties with the constituencies they serve or claim to

represent" (Cited in MacLeod, 2013, p. 28).

The English language teachers who participated in this study are expatriate

workers. They have been hired to help young Qataris to enter the international

economic sector by improving their English language proficiency which is an

essential communication tool in international markets.

2.1.3. Cultural aspects of the State of Qatar

In spite of the fact that expatriates form about 85% of Qatar's population and

English is spoken commonly, the country is mindful of safe guarding its cultural

traditions and customs, and regards this as one of its relevant goals (Cited in

Hukoomi Qatar e-Government website National Development Strategy 2011-

2016.) A significant objective of the Qatar National Vision 2030 (QNN 2030) is to

"modernize the state while preserving the country's culture and Arab identity"

(ibid). Qatar meets this objective through hosting international film festivals,

incorporating cultural programme exchanges, and through bodies such as the

Ministry of Culture, Arts and Heritage, which offers grants programmes.

Furthermore, Qatar strives "to develop a feeling of identity with their country"

among the students and "a deep understanding of Qatar's traditions,

achievements and culture" (Curriculum Standards for the State of Qatar, 2004, p.

9). In order to achieve this goal, the Ministry of Education has added an Arabic

track in higher education, giving students a chance to continue their education in

Arabic. Yet, students are still required to pass a few English courses as a second language before signing up for the Arabic track.

2.1.4. Education in the State of Qatar

As participants of this study are members of the higher education workforce, it is useful to look at the educational growth and the purposes that underpin the implementation of higher education in the state of Qatar. Hereafter, I will give a brief overview of education in the state of Qatar, and the importance of English as a medium of instruction.

According to Al-Kubaisi (1984, p. 49), the first primary school for males was officially opened in 1959 with 250 male students educated by six teachers. Five years later in 1965, the first girls' primary school was opened with 451 students and 14 female teachers.

As in the industrial sectors, the demand for education has rapidly increased. Now, Doha is home to a growing number of international schools. Consequently, the provision of higher education in Qatar has expanded rapidly; there is now one state-funded university, and many state-funded institutes under the supervision of the Qatar Foundation, in addition to a number of private colleges and universities.

2.1.5. Official purposes of higher education

One of the goals of the state of Qatar, which has been emphasized by Qatar National Vision 2030, has to do with the training and education of its local population. In 2008, Qatar laid down its long-term national objectives and values in the Qatar National Vision 2030. Its objectives are "to transfer Qatar into an advanced country able to sustain its development and provide high standards of living for its entire people" (Education and Training Sector report, 2014, p. 6). To achieve this goal, education and training have been identified as key elements that can prepare Qataris to take part in the nation's industries, scientific fields and healthcare system.

According to Al-Thani, a member of the ruling family, Qatar National Vision 2030 regards human development as its corner stone, because development and progress cannot be achieved without advanced high quality educational and training services "that are aligned with the labor market needs and the aspirations and abilities of each individual" (Cited in Education and Training Sector report, 2014, p. 1). In the same line of argumentation, Al-Mahmoud, Minister of Education and Higher Education, emphasises "the right of all citizens to access educational and training opportunities that are consistent with their abilities and interests, and effectively prepare them for participation in the work force, and promote their values and their affiliation" (Cited in Education and Training Sector report, 2014, p. 3).

From this account, it can be interpreted that the main purpose of higher education is to achieve advanced high quality educational services that meet business sector needs and the desires of each individual.

2.1.6. The challenges of higher education in Qatar

Although education in the state of Qatar has developed very quickly, there are still aspects of it that need ongoing development. Providing free education to students, borrowing curricula, policies, and principles from Western higher education systems have not helped Qatari students, on all levels, to achieve standard results in science, mathematics, and English language. According to Qatar Comprehensive Education Assessment (QCEA, 2008), "Overall, 2008 performance levels are generally low… Some students performing at the very highest levels, but the majority are performing at moderate levels, at best." For example, overall performance level results were as follows:

- meet standards ranges from 7% (grade 8) to 13% (grade 5),

- approach standards ranges from 11% (grade 9) to 34% (grade 5 and 6)

- below standards ranges from 53% (grade 5) to 81% (grade 9)

Furthermore, the situation of students in university foundation programmes is not statistically clear, because each institute evaluates the students' achievement in its own way without publishing them.

The Education and Training Sector Strategy in Qatar (2011, executive summary report, p. 8) has summarized the challenges of education that require further improvement as follows:

- "the underachievement of Qatari students in math, science and English language at all levels;
- weaknesses in educational administration and the preparation and development of teachers;
- insufficient alignment between the national curriculum and the needs of the labor market;
- low standards in some private schools; and
- inadequate offerings of multiple pathways beyond the secondary level, resulting in limited opportunities for Qataris to continue their education after secondary school and throughout their lives."

2.1.7. English as a medium of instruction

As mentioned (in section 2. 1. 5.), one of Qatar's educational priorities has been aligned to the requirements of foreign/transitional businesses. In order to meet workforce needs, the instruction of English has been integrated by the government in Qatar's National curriculum, in order to facilitate communication with the rest of the world. Therefore, it is not surprising that English is taught from Kindergarten to grade 12, and students have to take 45-60 minutes per day. Moreover, after completing secondary school, the next stage for Qatari students is a one year accelerated programme in the English language in order to achieve a higher level of proficiency. Once they reach the required level of English proficiency, they will be permitted to study courses at college or university.

According to Qatar English standards Supreme Education Council (2004), the general purpose of the English standards is to enhance students' English language proficiency and prepare them to enter workplace and/or continue their education in higher educational system, where English is the medium of communication and instruction.

By this account, it is obvious that in Qatar, as in other GCC countries, English language has become not only the mode of commercial interaction, but also a parameter of its local higher education. This issue sparks "a common fear throughout the Gulf [that] is the loss and degradation of Arabic as a written and spoken language" (Weber, 2011, p. 63). This is what Troudi (2009. p. 200) terms as "educationally marginalising" the language.

Here an important consideration arises that could be a solution which meets both the workforce needs and preclude the Arabic language from being marginalized. Kermani (2005) believes that one possible solution is "bilingualism". He notes that the solution is "to explore language education policy and planning solutions that are locally based and help maintain and indeed promote Arab-Islamic values…[through] expanding the hugely important role and contribution of bilingual Arab teachers of English" (p.101). In the same line of argumentation, Mouhana (2010), who has worked on the effect of bilingualism in Math and IT at UAE, claims that the "university language policy based on the drive to produce bilingual graduates often means that students find it challenging to complete their degrees in a non-native language. To further exacerbate their difficulties, the tertiary institution's policy requires courses that be taught in the medium of

English to the exclusion of L1" (p.2). However, regardless of the great effort that the Qatari government has put into Qatarization through its national hiring program and adding the Arabic Track to higher education, a low level of English persists as one of the barriers to entering the private workforce in Qatar.

2.2. The research settings

The participants in the current study worked in their respective English Foundation programmes at two governmental institutions in Qatar. The purpose of such Foundation programmes is to prepare students for college courses by improving their English language proficiency.

These English Foundation programmes offer English language courses at four levels of instruction: pre-elementary, elementary, intermediate, and upper-intermediate. Students take twenty-four hours of English course per week. Each English level includes three courses (reading, writing, and grammar). Students need to score a combined average of 70 or above in order to be eligible for the next level.

All English teachers at both sites are expatriates, from various nationalities. They are all hired based on temporary contracts which are renewed annually. Teachers generally have a Master's degree in English language teaching or a related field. A typical full-time contract includes tax-free salary, housing, transportation allowance, medical insurance, a 60-day paid annual vacation, yearly return airfare to country of origin, and an annual contribution towards school fees for up to three children.

The primary job responsibilities of teachers include teaching assigned courses, participating in monthly professional development workshops, as well as completing two hours for office visits, three hours for tutoring, and one hour for committee work.

2.3. Positionality

Due to my experience of teaching English at foundation programmes in the Gulf countries for almost ten years, I consider myself as an 'insider-researcher' to the context of my study. The participants of the study are my colleagues. I selected them upon personal contacts whom I felt knew me well to feel comfortable, and to share their ideas and feelings. The reason that I did this was political considerations within the research context (see section 4.3.)

In addition, because my research interests are cultural awareness and process of identity formation and adaptation for both TESOL practitioners and learners, I usually consciously and/or subconsciously try to explore how individuals' identity are continually constructed and reconstructed through a "discursive activity" and a "communicational practice" (Sfard and Prusak, 2005, p.16). This helps me to constantly evaluate my own personal growth and to have a clearer image of 'who I am' and 'who I want to become'.

Therefore, when I moved to the State of Qatar, while I was trying to learn more about Qatari culture and values, I was also interested in finding out what other expatriates' strategies and approaches are in adapting to life within Qatari society. This double reflection—on other expatriates and myself— helped me to

explore my own cultural preferences and biases. In addition, this helped me to overcome my 'acculturative stress' (Rodriguez, et al, 2002), and function well in Qatari society.

My positionality inspired my initial thought to pursue this study when I felt that English speaking teachers tend to have more challenges in adapting to life within an Arabian educational environment than say, for example, their Arabic or Farsi-speaking teachers (see section 1.1.1.). However, as I mentioned in section (1.1.1), this initial observation was an over-simplistic perception regarding factors that might affect the teachers' professional identity. Therefore, I decided to conduct this study to explore whether English speaking ESL teachers' professional identity evolve in the State of Qatar.

I felt this study could be a productive learning experience. First, being an "insider-researcher" could allow me to reach a better understanding of my own professional context and those teachers who took part in the study. Second, I could reach a better understanding of social and psychological process by which teachers might adapt themselves in the State of Qatar.

Although, I tried my best to protect my study from the weakness of the possibility of bias on my part by using multi-procedural approaches such as triangulation (Perry, 2011), I acknowledge that this personal involvement might contain "degrees of bias" (Lankshear & Knobel, 2004). Therefore, it is not representative of a broader population.

2.4. Summary of chapter 2

The main purpose of this chapter was to explore different aspects of the TESOL practitioners' setting in the state of Qatar, bearing in mind the influence of these aspects on their lives. Above, I have considered the effect of the discovery of oil on Qatar's movement towards modernization. In particular, I focused on the rapid provision of higher education, the role of English language as a medium of instruction, and the situation of English language instructors in the state of Qatar.

The main theme of the chapter has been the rapid growth in Qatar's economic and educational sectors and the resulting importation of an expatriate work-force. In addition, I discussed the existing wide gap between foreigners and locals. This gap could have a possible bearing on the main focus of this study, identity adaptation of TESOL practitioners in Qatar.

In the following chapter, I will review the literature on theoretical perspectives of identity and professional identity, elaborating on factors that may have effects on English language teachers' professional identity.

Chapter 3: Literature review

Introduction

In order to provide a background to the main themes of the study -- how native English speaker ESL teachers' professional identities might evolve in the state of Qatar contact zone, and how this institutes their professional practice-- I will discuss below how concepts related to professional identity—specifically in ELT (English Language Teaching)--, and globalization and teaching of English have been presented in the literature.

To do this, I will first discuss professional identity in the context of modernist and post-modernist views, and then I will take post-structuralist angles with reference to individual agency. After this, I will discuss the concept of professional identity and aspects that can affect it, such as career transition and negotiation adaptation. Then I will narrow down the concept of professional identity in general to professional identity, and professionalism in ELT. In addition, I will discuss factors that may affect ELT practitioners' professional identity in the Gulf contact zone. And finally, I will elaborate on the interrelationship of globalization and English language teaching.

3.1. Theories of identity

In recent years, identity has become a popular concept among social scientists (e.g. Norton, 2000; Pavlenko, et al, 2001; Bendle, 2002; Pavlenko and Blackledge, 2004). However, this popularity did not happen rapidly. As Block (2004) cites "it has been the result of systematic and extensive borrowing from

contiguous social science fields of inquiry" (p. 2). Bendle (2002) argues that one of the reasons for the current popularity of identity is the result of Freud's (1923) psychological perspective of the concept of the self as something worthwhile to study.

A survey of publications focusing on the concept of identity reveals how views of identity have changed. Traditionally, the self is seen as the product of social conditions and social categories such as religion, social class, race, family, and so on (Block, 2004). This view of the self is similar to what Holliday, et al (2010) term as an 'essentialist' view of the nature of culture which drives 'sexism' and 'racism'.

In recent years, the view that identities are determined by social categories—has come to be questioned (e.g. Giddens, 1991; Bauman 2005; Block 2004; Holliday et al, 2010). As a result, social studies have been influenced by approaches such as 'post-modernism' and 'poststructuralism' that I will describe in the next section.

3.1.1. Post-Modern perspectives on identity and professional identity

'Postmodernism' is a term used in arts, fashion, literature, and many other fields as well as social science. It may imply a chronological sense in that, first there was a modernism, and now postmodernism has come to be (Crotty, 2009). However, a closer look at these two concepts reveals that postmodernism and modernism are two different perspectives (ibid). In fact postmodernism is

presented in reaction to the exhaustion of a "structural transformation of advance industrial societies" and in respond to 'postmodern world' (Crook, 1991 cited in Crotty, 2009, p. 190). To reach a better understanding of the postmodernism views of identity, I am first going to explain the modernist perspectives on identity, and then discuss how postmodernism arises out of it.

Macionis (1991) defines modernism in social science as "patterns of social life linked to industrialization". The core approach of modernism is to apply rational and objective knowledge in studying a phenomenon, in order to achieve modernization. According to Kempner (1998), in a modernist perspective, knowledge is "international regardless of the context in which it is produced" (p.3), and all nations need to follow the same linear path of modernization based on geographical and cultural territoriality. This is why, for instance, developing countries emulate the social and economic models and paradigms of industrial countries in order to reach modernization. In particular, social modernists believe in continual progress of the civilized knowledge and power of a privileged Eurocentric culture (Aronowitz, 1987). Tierney (2001) summarizes the modernist perspectives as "deterministic logic, critical reasoning, humanistic ideals, a search for universal truth, and belief in progress" (p. 358).

Thus, according to social modernist perspectives, one's identity is defined by a set of norms and values in a particular society, and also by stable elements such as the language people speak the ethnic group to which they belong, or even their gender. This perspective represents cultural differences which remarkably depend on geographical locations and boundaries. As Gutpa & Ferguson (1997)

claim "it is so taken for granted that each country embodies its own distinctive culture and society that the terms 'society' and 'culture' are routinely simply appended to the names of nation-states" (p. 7.) In other words, "who am I?" is defined by the society or nation to which one belongs. In short, identity in modernism has been associated with the sameness of the members of a social class—at either the local or national level.

Contrastingly, in post-modernism, identity refers to differences, and it is based on how different somebody is from somebody else. As Bauman (1995) explains

"if the modern problem of identity was how to construct an identity and keep it solid and stable, the post-modern problem of identity is primarily how to avoid fixation and keep the options open. In the cases of an identity as in other cases, the catchword of modernity is creation [while] the catchword for post modernity is recycling" (p. 18).

In other words, postmodernism rejects the totalizing and essentialist base of modernist systems of thought (Crotty, 2009). In fact, postmodernism is a set of cultural movements with the aim of conceptualising the complexity of human behaviors theoretically (Milner, 1991). In addition, as Crotty (2004) argues "our world is now a world of postmodernity" with radically new socio-political reality. Therefore, a "new cultural logic" is required to understand it that commits to "fragmentation" rather than "total completion" (Crotty, 2009, p. 191).

Miller (2009) analyses the definition of identity in the ELT literature as "relational, negotiated, constructed, enacted, transformed, and transitional" (p. 174).

Therefore, "who am I, or who I think I am, could be said to depend very much on where I am, who I am talking to, what we are talking about, how I wish the other person to perceive me and what we perceive the purpose of our conversation to be" (Hudson, 2013, p. 47.) Therefore, identity is a complex concept and a large number of aspects lie behind it.

In considering the complexity of identity and multiple components of individuals and society in the identity development process, it is no surprise that in the field of TESOL, "identity has been used as a concept to explore questions about the sociocultural contexts of learning and learners, pedagogy, language ideologies, and the way in which languages and discourses work to marginalize or empower speakers" (Miller, 2009, p. 173.)

As teachers are considered the front line of education and "have to learn to recognize and renew not only their own identities, beliefs, and values but also strive to shape those of their learners as well" (Kumarvadivelu, 2011, p. 72), this study focuses upon the teachers who are involved in a process of professional identity formation in a specific context in the state of Qatar. In order to become familiar with the role of society and individuals in identity formation process, I will discuss identity and professional identity in the context of sociocultural views from post-structuralist angles.

3.1.2. Post-structuralist views on identity and professional identity

Another theoretical perspectives on identity and professional identity in educational literature are post-structural perspectives. Post-structuralist views emphasise that an individual's identities are 'ever-changing' and are continually "reconstructed through the semiotic processes of language and within language" (Davey, 2013, p. 29). In other words, identity is shaped through a "discursive activity" and a "communicational practice" (Sfard and Prusak, 2005, p. 16).

Post-structuralist positions tend to understand agency as "connected with the social dynamics of power, filtered through language" (Davey, 2013, p. 30). As Day et al (2006) argue identity is shaped in the space between the 'structure' (of the relations between power and status) and 'agency' (in the influence which we and others can have); and it is the interaction between these which influences how teachers see themselves, i. e. their personal and professional identities (p. 613).

In addition, post-structuralist positions emphasise that an individual has many identities that are negotiable, and one may engage in a combination of identity discourses at any given time, social discourses, and settings (Gee, 2000). Therefore, an individual is recognised as a "certain kind of person" through those identities that they take in various contexts (ibid, p. 105). Gee (2000) argues that individuals' multiple identities are built around four interrelated perspectives: "Nature-Identity" which is developed from forces in nature; "Institution-Identity"

which is authorized by institutions; "Discourse-Identity" which is developed through the dialogue with other individuals; and "Affinity-Identity" which is developed through joining in collective practices of affinity groups (p. 105).

Post-structuralist perspectives, therefore, tend to understand identity not as a single entity, but as multiple selves that can modify over-time "in response to historical, social, cultural, and psychological circumstances" (Davey, 2013, p. 31). In other word, post-structuralists view identity as a "multiple, conflicting, ever-changing [that is] created both by individuals and by the society they live in" (Cowrie and Sakai, 2012, p. 129.)

Attempting to explore how the professional identity of native English speaking ESL teachers might evolve in the state of Qatar, I need to consider social structures from post-structural point views, for example going beyond limits and boundaries of structures. It is within post-structuralist views toward agency that I hope to reach a better understanding of teachers' professional self.

In section 6.1. of this study, I will elaborate on a set of common characteristics of teachers' professional identities that were analysed through Davey's (2013) five lenses: becoming, doing, knowing, being, and belonging. In addition, I will discuss collective aspects of the teachers' professional identity through Gee's (2000) Institutional-Identity and Discourse-Identity perspectives (see sections 6.1.4. & 6.1.5).

3.2. **Professional identity**

The aim of this section is to look at relevant studies carried out with regard to the conceptualization of professional identities that could shed light on the professional identity adaptation of the participants in the study.

As it was mentioned earlier, (see section 3.2.2.), an individual has a number of adaptable 'selves' that they take on in various contexts and at given times (Gee, 2000). Following the same line of argument, Markus and Nurius (1986) argue that within each person there is a range of 'possible selves' that they either would like to become or avoid becoming. These 'possible selves' are both 'situated', (that is adaptable to various situations) and 'substantive' (that is more stable) (Ball, 1972).

Over-time, an individual's self-view begins to internalise "mental models and ideals" and create one's self-image (how an individual sees themselves) (Davey, 2013). However, when it comes to professional identity an individual's focus shifts from creating a self-image, to creating "congruence between his or her self-image(s) and the image(s) others seems to have of them" (ibid, p. 26). As Reistetter et al (2004) argue, professional identity is formed when an individual's view of self as a professional reaches "congruence between personal world view and professional view" (cited in Gibson et al, 2010, p. 21).

But, how can an individual reach this kind of identity congruence? Davey (2013) answers this question through pinpointing four key characteristics of the concept

of professional identity. He argues that common conceptual elements of professional identity include:

- "professional identity can be thought of both as personal and social in origin and expression" : The personal side of professional identity (consisting of self-values, perceptions, experiences, and emotions) is perceived, but the social side of professional identity is influenced and negotiated through the political, historical, social, and cultural situations and discourses.

- "professional identity can be thought of as multifaceted and fragmented, as well as evolving and shifting in nature": One's professional identity consists of many elements and expressions that might be different from circumstance to circumstance and are always in the process of becoming.

- "professional identity involves emotional states and value commitments: Due to constant shaping and reshaping of one's professional identity, it involves emotional commitment and resistance to one's belief systems and cultural norms.

- "professional identity necessarily involves some senses of group membership, or non-membership, and identification with a collective": An individual's sense of being a member of a purposeful occupational community is an important element of his or her professional identity (p.32).

Therefore, professional identity is an ongoing construction and reconstruction of individuals' 'professional stories' through our relationships with others within

multiple contexts (Rodgers and Scott, 2008) which is shaped based on three main components: "self-labeling as a professional, integration of skills and attitudes as a professional, and a perception of context in a professional community" (Gibson et al. (2010).

From the above discussion, one can conclude that everyone goes through different stages to reach the agreement between personal world view and professional view. Yet, here in this study, the main theme is not the process of the development of professional identity from pre-professional to professional, but it is how ESL teachers' professional identity might evolve in a particular context. In section 6.1.4, I will explain the personal side of the participants' professional identity (being) in the state of Qatar. After that, in section 6.1.5., I will discuss the social side of professional identity, and I will elaborate on how the participants' feel about their professional community (belonging).

Before discussing ESL teachers' professional identity, I will elaborate on factors that have an effect on professional identity in general and that are of relevance to this study. After this, I will discuss the concept of professionalism in ELT.

3.2.1.Career transition

Numerous studies in the field of sociology have noted that career transitions are one of the circumstances that lead to professional identity changes. It could be said that new roles demand new beliefs, way of interactions, and skills that have a significant impact on individuals' self-definitions (e.g., Becker and Carper, 1956; Hall, 1976; Schein, 1978; Hill, 1992). According to Van Maanen and

Schein (1979. p. 226), success or failure to convey impressions that are appropriate for one's social roles depends on a variety of elements such as "appropriate mannerisms, attitudes, and social rituals."

However, findings of Markus and Nurius's (1986) quantitative study on exploring the possible-self that was conducted in the USA, reveal that people interpret and enact their new roles based on their self-conceptions such as their understanding of who they are and who they want to be. The results of Ibarra's (1999) study-carried out in the Harvard Business school on junior consultants and investment bankers undergoing a career transition- suggests that the process of adaptation is described through three interactive cycles of observation, experimentation, and evaluation which facilitates "the relationship between situational and individual influences, on the one hand, and identity-construction processes, on the other" (p.787.) As Ibarra's study illustrates, people go through an adaptation process in order to adopt the new rules and norms that are required in their new workplace.

3.2.2. The processes of Interpersonal and Intrapersonal adaptation

As mentioned earlier, professional identity may change in the course of career transition. In other words, new roles may produce fundamental changes in both the behavior and identity of an individual. In order to respond to diverse social environments, socialization researchers (e.g., Schein, 1978; Nicholson, 1984; Ashford and Taylor, 1990) claim that people endeavor to improve the fit between

themselves and their work environment through a negotiated adaptation, which helps shape an individual's changing self-conception. A multi-dimensional view of professional socialization, incorporating not only new work roles but also new self-conceptions, is echoed by Markus and Nuris (1986). They believe that external factors and models are interpreted selectively based on an individual's self-conception. In other words, an individual interprets and performs a new work role based on their assumption on who they are and would like to become. This is what Auxier et. al (2003) term as an "interpersonal process" of professional identity formation. They believe that professional identity formation consists of acquisition of professional skills or "intrapersonal process", and includes the role of a professional community or a particular context in shaping professional identity or "interpersonal process". For instance, according to cognitive dissonance theory (Festinger, 1957), individuals have a tendency to seek consistency among their cognitions (i.e. beliefs and opinions). Therefore, when there is inconsistency between attitudes or behaviors (dissonance), something must change to eliminate dissonance.

It seems that negotiation of adaptation is quite diverse specifically when it comes to the internal process through which an individual is exposed to a new professional community or context. Therefore, more studies need to be carried out to understand this process. This is why, I use explorative methodology to explore the adaptation process that is required for professional identity growth in a new contact zone context. In this study, to narrow down the scope of my study, I focus on English native speaker ESL teachers' professional identity adaptation

as a process of creating and testing new self-conceptions in the State of Qatar contact zone context. I attempt to find out primarily the external and internal factors that contribute to creating new self-conceptions in a new work environment, and secondly, the process of creating and testing new self-conceptions during professional identity adaptation.

Returning to the main focus of this study, that is, English native speaker ESL teachers in the State of Qatar contact zone, I will discussion ELT professionalism below.

3.3. Professional identity in ELT

The concept of teacher identity has been an increasingly popular subject among researchers in the last decade. However, the concept of professional identity in the educational literature is defined in different ways, and occasionally terms such as 'self-image' and 'self-conceptions' have been used interchangeably (Beijaard, et al, 2003; Davey, 2013).

Some scholars have defined professional identity as 'reflection' and 'self-evaluation' (e.g. Cooper & Olson, 1996; Kerby, 1991). Whereas, other scholars have argued that 'teachers' roles' determine their professional identity (Volkmann & Anderson, 1998). Therefore, the ambiguity around conceptualizing professional identity has made it difficult to explain what essential features are involved in professional identity and more importantly to what extent they are involved (Knowles, 1992).

Although teachers' professional identity has been defined in various ways, there is an understanding among scholars that teachers' identity is "an ongoing process of integration of the 'personal' and the 'professional' sides of becoming and being a teacher" (Beijaard, et al, 2004, p. 113). For instance, Kelchtermans (2009), defines a teacher's professional identity as "a kind of dynamic image that they have of themselves in their teaching career" in other words, "how teachers see themselves as teachers based on their continuing interaction with their context" (cited in Canrinus et.al., 2012, p. 116.) In other words, teachers' professional identity is a continual process in which teachers try to find out 'who I am at this moment?' and 'what do I want to become?' (Beijaard, et al, 2004).

In addition, the result of Goodson and Cole's (1994), qualitative study (that was conducted through group discussion), shows that teachers' sense of professional identity depends on their personal and professional realization of themselves as teachers over time. Moreover, Murphey, 1998; Singh & Richards, 2006 define teachers' professional identity as teachers' conceptualization of themselves.

But what can a teacher do to become a professional? Coldron and Smith (1999) argue that an essential factor for teachers aspiring to become professionals is to be 'active'. This means that to be professional, teachers "should participate dialogue, and be aware of many approaches and ways of doing things, be engaged with a range of resources, and share ideas" (cited in Beijaard, et al, 2004, p. 114). In addition, in the process of professional identity formation, teachers need to develop their knowledge domains not only in teaching and subject matter but also in human relations (Antonek et al, 1997).

Beijaard et al (2004), also, argue that regardless of the ambiguity around the concept of professional identity, there are certain features that are essential for teachers' professional identity: professional identity is a "life-long learning process" (Day, 1999), and it is a constant anticipatory reflection on "what I want to become" (Conway, 2001); a teacher's professional identity consists of sub-identities that they need be well balanced; and agency plays an important role in professional identity (it implies teachers' constructive view of learning and making sense of themselves as teachers (p. 122).

In the current study, my aim is to explore the factors that might affect the participants' self-perception and professional identity. To do so, I am going to apply Davey's (2013) methodological framework of teachers' professional identity (see section 6.1.) that consists of five parameters: "the Becoming" (implies teachers' aspirations and motivations; the "Doing" (focuses on teachers' professional tasks); the "knowing" (focuses on teachers' knowledge); the "Being" (centers on teachers' self-image); the "Belonging" (implies how teachers see themselves as a member of their professional community) (pp. 38-39).

In the following section, I will discuss both internal and external factors in relation to ESL teachers in the Gulf.

3.3.1.**Reflective activities**

Western-trained English teachers in the Gulf contact zone should not only acquire new skills and norms of their new institution but also learn how to respect the social norms and rules that they are exposed to in the new contact zone. Scotland (2014), in his qualitative study on the renegotiation of professional identities among English language teachers in the State of Qatar, defines contact zones as "sites where cultures meet and interact… These contact zones are spatial and temporal locations that are constituted relationally and that have developed through the historical process of displacement" (p. 33). Within the Gulf contact zones, expatriate English teachers meet and interact with students with disparate cultural backgrounds and identities. Therefore, there is a possibility that these intercultural experiences disturb core elements of their identity (Neilsen, 2011, p. 24). While undergoing changes to do with cultural dislocation, instructors are required to reflect on how this process of internalizing unfamiliar norms affects them professionally.

Neilsen, Gitsaki, and Honan (2007) through their ethnographic study document the complexity of working as English teachers in the global cultural conditions. The result of their in-depth interviews with nine English teachers, who have worked in different countries, shows that English language teachers continually go through professional identity adaptation and a reinvention process.

In the following section, I discuss some external factors in the environment that these teachers may be exposed to which have received so much attention in the literature, community of practice, and context.

3.3.2. Learning community

Community of practice theory, as a "middle-level theory between structure and agency" (Barton & Tusting, 2005, p. 3) has been well received in social studies, especially in institutional context.

The use of learning community practices in professional development programmes is foregrounded by Wenger (1998) and Gee's (1999) as a way of learning that takes place in exchanging ideas and collaboration in learning communities. This is what Lave and Wegner (1991) refer to as "learning as legitimate peripheral practice." They pinpoint three characteristics that are crucial for a community of practice "the domain, the community, and the practice." They claim that membership infers an act of committing to the domain that leads people to learn from one another and identify through their shared domain of interest. The second characteristic is the community, which can be a community of practice unless members communicate and learn from one another. The practice, as the third characteristic, refers to the development of shared insights. Yet, the key point is that these three components are needed to create a community of practice. In short, in "legitimate peripheral participation" it is not only learning that affects membership, but it also has effects on the form of membership. The concept of a learning community is widely considered as

actualizing the concept of identity and a means by which professionals construct their own learning through interaction with other professionals.

The impact of a learning community on teachers' conceptions of their profession is examined by Franzak (2002) through a *critical friends group*. The collected data of Franzak's study, that was conducted in the USA, shows that the collaborative and transformative nature of CFG [critical friends group] gave teachers a chance to renegotiate their identity continuously which had effects on the participants' confidence, autonomy, and sense of commitment to their teaching practice (cited in Izadnia, 2013, p, 700.)

Similarly Farnsworth (2010), through an ethnographic study in a school context, found community learning as a set of resources that leads to participants' engagement with identity negotiation, which in turn, has an impact on participants' beliefs about teaching.

The idea of community of practice is particularly important as it is aligned with the purpose of this study's thesis, which is the impact of institutional and national factors in the contact zone of ESL instructors' professional identity adaptation (see section 6.1.5).

3.3.3. **Context**

Context is another factor that has been examined in the literature regarding its impact on the construction of teachers' professional identities. Various studies have been conducted on changes in professional identity of teachers as a result of contextual factors. For instance, Findlay (2006), in her qualitative study that was conducted in the UK, discusses "the impact of both learning factors (e.g. confidence, commitment, feedback, and support) and context factors (e.g. allocation and structure of work and encounters and relationships with people at work) on identity development of five newly qualified teachers" (cited in Izadnia, 2013, p. 703). Her findings of in-depth interviews with teachers and their mentors reveal that critical feedback or praise in a new environment can have a significant influence on teachers' identity. She considers contextual factors as an important element in creating agency and resistance in the teachers' identity construction process.

The impact of contextual factors on teachers' identity construction becomes more noticeable when it comes to global educational contact zones. These are academic environments where teachers and students with different cultural backgrounds interact with one another. Scotland (2014) conducted a study on ten experienced English language teachers with regard to their professional identities, a specific focus of renegotiation in a global contact zone in the state of Qatar. The result of his study reveals that "a key factor in professional identity construction is how individual sites of agency mediate interaction between institutional discourses and a teachers' existing identity" (p. 41.) According to

him, ESL teachers in the state of Qatar, which is a contact zone, reconcile the ideologies which emanate from broader macro-level societal ideologies based on their existing values and beliefs. But each individual teacher resolves these constraints in a very personal way. This finding aligns with Day et.al.'s study (2006). They claim that "agency plays a unique role in managing and resolving the tensions which arise during the process of identity construction" (cited in Scotland, 2013, p. 41). This study elaborates on how teaching overseas creates situations where renegotiation of identity occurs.

So far in this section, I have outlined both the complexity of identity and especially professional identity, and how external factors such as community of practice and context may impact negotiation of professional identity, specifically teachers' identity adaptation and negotiation.

Having discussed the extent to which various external factors, such as community of practice and context, influence the professional identity adaptation of English language teachers, I now turn to a discussion of the complexity of identity and professional identity adaptation, particularly, in the Gulf contact zone by looking at some factors in the environment that ESL teachers are exposed to in Qatari society which might be in contrast to their prior experience.

3.3.4. Prior experience

The prior experience that teachers bring with them into a new teaching context plays a considerable part in shaping their identity. For example, the results of Cook's (2009) study on a group of first-year English instructors show that teachers' prior experience influences "their personae, understanding [of] how and why to set boundaries with students and [give evidence of] resilience and resolve in their face of multiple challenges" (p.274).

In addition, Olsen (2008) investigated the impact of student teachers' reasons for entering the programme on their professional development in the USA through semi-structured interviews. In his findings he mentions that the kind of "teacher one is becoming" is connected to prior events and experiences of teachers (p.36). He believes that by making teachers aware of this point we can help them to "identify and adjust what (and how) they learn from their pasts" (cited in Izadnia, p. 704).

In the same line of argumentation Akyeampong and Stephens (2002) conducted a study in Ghana in order to explore the effects of background characteristics, experiences, beliefs, and expectations of student teachers on professionalised understanding of teaching. They claim that the picture of teachers and teaching in teachers' minds need to be made more visible in teachers' training programmes in order "to promote deeper reflection on professional knowledge and pedagogical classroom practice, which can then lead to a personalised understanding of teaching" (p. 273). As the participants of this study are teaching

in a context that might be different from the one in which they trained as teachers. It is possible that they may go through different stages of negotiation adaptation in order to reach a balance between personal world view and professional world view. Therefore, I think it would be helpful for teachers who teach in a new context or in a context which is different from their home to be aware of their prior experience on their teaching and consequently on the fit between themselves and their new work environment. In addition to prior experiences, pre-conceived notions also affect teachers' practice, which I will discuss below.

3.3.5. Islamophobia, Orientalism, and Occidentalism

Here, I think it would be helpful to have a look at external factors in the Gulf to which Western-trained instructors may be exposed which might have formed a kind of pre-conceived notion. Hudson (2013) believes that Orientalism and Islamophobia are two contested terms that may have an impact on native speaker ELT professionals. He says that native speaker ELT professionals "may have formed professional identities initially influenced by their upbringing and education in their homelands, including the Orientalist and Islamophobic discourses in Western Anglophone society" (p.174). However, as expatriates live in the Gulf, where the culture of society is influenced by Islam, "there is the potential for some of them to be seen as 'Islamophobic' or 'Orientalist'. Yet, when they start learning about such elements as language, food, and society in general, they may go through a negotiation adaptation in order to adjust the fit between themselves and the new environment that consequently leads to an

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individual's changing self-conception. In other words, expatriates may find a contradiction between what they were exposed to in Western societies that has shaped pre-conceived notions in their minds, and what they are exposed to in their new society.

In the same line of argument, Hudson's (2013) study on a group of native speaker English teaching professionals in the UAE reveals that the construction of professional identity for native speakers "involves their perception of the realities of their new environment" (p. 249). In the course of his study, he found that the construction of professional identities in the UAE involves a series of choices such as the political, religious, and cultural environment in which they are working that may be best for their chances to get their contracts renewed. He also emphasizes that these choices vary greatly, depending on factors "such as the individuals' experiences, age, beliefs, values, gender, financial situation, and personality"(p.250).

In addition to the contradiction that expatriates may experience (between what they were exposed to in Western societies regarding Orient), they may also face some challenges in being perceived as members of Occidental societies in the State of Qatar. Buruma and Margalit (2004) show that while "radical Islam" is seen as a purely Islamic phenomenon and shape "the East" in the Western colonial mind, there is a dangerous anti-western movement shaped by radical Islamic groups such as Al-Qaeda that try to stereotype the western world. Buruma and Margalit (2004) term this dehumanizing picture of the West "Occidentalism". Makdisi (2013) argues that "the 'us/them' is the opposition of

Occident and Orient on a larger scale" (p.4). In fact, 'Occidentalism', also, creates a sense of othering that may have an effect on teachers' identity through creating images of the west that might shape individual conceptions of themselves and others (Cooke, 1997). This issue is particularly important because the participants of the study are expatriates who might be perceived as 'them' in Qatari society. Therefore, they might be judged based on stereotypes about the western world reinforced through radical Islamic groups.

Thus, 'Islamophobia', 'Orientalism', and 'Occidentalism' all create guarded impressions of people from diverse backgrounds. As Cooke (1997) argues preconceptions are "built on the weak and resilient foundations of myth and image intervenes in our perceptions of one another and our communication with each other" (p. 101). In other words, the characters' countries are a major intervention made to suggest what people do is attributable to whichever ethnic group they belong to (Holliday, 2016).

Considering the context of this study, I also think that it is necessary to stress an important factor that may have an effect on the teachers' identity formation in the context of this study, that is, teachers' expatriate identity.

3.3.6. Expatriate identity

Another factor that has received attention in the literature is the aspect of being considered expatriate residents. English language teachers, in the context of this study are foreigners, and according to the policy of the state of Qatar, they are considered expatriate residents. Therefore, being an expatriate is part of their

identity. In order to build an expatriate identity, they get involved in "learning and exhibiting from adopting or condoning culturally expected behaviors that are inconsistent with the expatriate's own values, attitudes, beliefs, or behavioral norms" (Maertz et al, 2009, p. 66).

Findings of Hudson's (2013) study reveal that part of the dynamic process of professional identity development of his participants was to confront different challenging situations which may conflict with their professional and personal identities as well as their beliefs and values. Being expatriate, or what Miller (2009) terms it as 'other', plays an important role in one's identity. Miller (2009) says "the role of the other in negotiating and legitimizing one's identity" is an important factor in ELT professionalism (p. 174.)

Multiple identities of expatriate teachers, therefore, may at times come into conflict and frustrate their efforts in the process of professional identity adaptation. But according to Pennington (2002), the "complex of overlapping multiple identities" available to English language teachers need not confound their (development of a stable) sense of professional self. Instead, it can be seen as a "composite professional identity that encompasses the part of language teachers" (Cited in MacLeod, 2013, p. 58.) However, some scholars believe that this is an idealized vision of TESOL practice, and it is not feasible practically. For instance, Breckenridge (2010) found out in her study on Canadian teachers working in Korea that "health benefits, severance packages, annual bonuses, and job security guaranteed to local English instructors were not always extended to foreign workers" (p.12).

In short, in this section Islamophobia, Orientalism, and Occidentalism are considered as external factors in the literature that ESL native English speaking teachers might be affected by in the Gulf contact zone. The terms of Islamophobia and orientalism refer to certain stereotypes of Muslims reinforced through the media and literature in Western societies. As Rich and Troudi (2006) point out "increasingly racialized discourse of Islamophobia in the UK media" potentially carry racist under tones (p. 615). Since the participants of this study are Western educators who work in an Islamic society, these factors need to be taken into account. The reason that I felt I need to consider these terms is that they might affect the participants' attitude. Another factor that has been discussed is expatriate identity and its possible effects on ESL instructors' professional identity adaptation.

3.3.7. Acculturation

Acculturation is not a new concept in social science research. In fact, attention to acculturation can be traced back to the 1960s when collectivist oriented immigrants relocated to individualist societies, such as the United States (Schwartz, & Zamboanga, 2008). These immigrants created their own ethical territories within the urban areas, as a unique blend of their own cultures and American culture (Flannery, Reise, & Yu, 2001 cited in Schwartz & Zamboanga, 2008). Berry (1997) states that acculturation is the contact of individuals or groups from dissimilar cultural backgrounds that results in the adaptation or lack of adaptation that takes place.

Many cultural psychologists argue that acculturation is a bidimensional model that might result in biculturalism (e.g. Benet, Martinez, & Haritatos, 2005; Schwartz, Zamboanga, Rodriguez, & Wang, 2007; Schwartz & Zamboanga, 2008). However, acculturation does not always result in biculturalism. Berry (1997) introduces four categories: assimilation (receiving-culture acquisition and heritage-culture rejection), separation (receiving-culture rejection and heritage culture retention), integration (receiving-culture acquisition and heritage culture retention), and marginalization (receiving-culture rejection and the heritage culture discard) (Schwartz & Zamboanga, 2008).

In the current study as well, the participants had moved from individualist societies to the State of Qatar which is perceived as collectivist-oriented. Therefore, in order to function well in the host society, the participants of the study may have needed to acquire the receiving culture and also retain the heritage culture, which is integration. However, to reach integration, these individuals might have gone through 'acculturative stress' which is one of the side effects of acculturation (Rodriguez, et al, 2002). Acculturative stress is the pressure to acquire aspects of the receiving-culture as well as the pressure to retain aspects of heritage-culture (ibid).

Another factor that has been illuminated in the literature by Schumann (1976) is 'social distance'. Schumman (1976) argues that acculturation is about the degree to which an individual perceives the distance between themselves and the receiving culture group: the smaller the distance the better the cultural acquisition and language learning occurs. As he states, an individual "experiences culture

shock when he finds that his problem-solving and coping mechanisms do not work in the new culture" (Schumann, 1976, p. 401).

Although the focus of Schumman's research was language learners, this can also apply to native English speaking teachers who work in the Qatari context; they might experience culture shock and psychological distance when they confront context which is different from the context with which they are accustomed. This consequently might affect their image of themselves and their professional identity.

3.3.8. Globalization and the teaching of English

Globalization is not a new phenomenon, but recent advancements in technology have increased its potentialities dramatically. The global electronic world connects billions of people around the globe instantly. Steger (2003) defines globalization as "a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges, while at the same time fostering in people a growing awareness of deepening connections between the local and the distant" (p. 63). The facilitation of communication, brought about by the process of globalization has resulted in three schools of thought; homogenization, hybridization, and glocalization.

The first group considers globalization a one-way flow that results in spreading Western cultural values through an international language and media industry. However, the second group sees globalization as "de-centerization process" (Giddens, 2000, p. 34). They believe that globalization does not denote Western

cultural domination. The last group sees globalization as "the fold process of particularization of the universal and universalization of the particular" (Robertson, 1992, p. 177). In other words, global and local modify each other so as to meet both global and local needs.

Despite the arguments offered by the three schools of thought, there is a general agreement that "with the recent increased pace of globalization, English has become even more of a world language" (Green, 2011, p. 6). Therefore, in many countries learning English has become a compulsory part of educational system. As Maurais and Morris (2003) state "many countries throughout the world are beginning to see English as a basic educational requirement for all rather than simply as a desirable accomplishment for some" (cited in Jia-Huey, 2007, p. 53).

In order to facilitate communication with the rest of the world, the Qatari government has decided to integrate instruction of English in the National curriculum (see section 2.1.7 & 2.1.8). In doing so, the Qatari government aims to prepare local citizens to enter the workforce and the international business sector. The motivation for integrating English in educational systems drives from the belief, widely held in the Gulf countries, including Qatar, that speaking English is inextricably intertwined with modernity and economic growth (Xhori, 2002, p. 1).

However, while integrating English in educational systems as preparation to enter the international business sector, the Qatari government expects students to preserve the country's culture and Arab identity (see section 2.1.4.). In other

words, higher education should consider both local culture and the broad macrostructural issues of a globalized world when formulating curricula. However, the result of some studies carried out in the Gulf countries demonestrate that it is challenging for teachers to integrate global issues with local culture. As MacLeod (2013) reports, in his qualitative study in the UAE, "the interpersonal conflict that can arise between Western English language teachers (and 'Western pedagogy') and Emirati students when the objective and requirements of higher education collide with perceived local realities is highly significant" (p. 39).

Considering the importance of relating the micro level of teaching to the macro level of global issues in a fast growing country, this study aims to explore how teachers prepare their students to enter a globalized world and relate their teaching and content to global issues in a classroom context.

3.4. Conceptual framework

This study aims to illustrate how individuals go through professional identity adaptation in new contexts. In other words, the study does not aim to impose a hegemonic normality on a specific group of people or nation, but it attempts to reveal moments that someone feels ambivalent towards a new context. That is to say, the aim of this study is to explore the moments that someone tries to make sense of the 'signs' in the new context where negotiation of identity occurs in order to reconstruct their cultural identities.

This research does not aim to promote modes of differentiation and fixation by the discourses of 'minorities', native English speakers in the state of Qatar, in terms of the stereotype or what Bhabha (2004) refers to as "fetishism", because fetishism is always a simultaneous inter-play between conformation of similarity and "the anxiety associated with recognition of difference" (p. 107.) I feel that as a researcher I can learn more about the process of professional identity adaptation if I accept the complexity of the construct of identity and how it is constructed and negotiated rather than looking at it as a solid and stable component. As this study is exploratory in nature, I think it is possible to conceive of and articulate identity as a multiple and ever-changing phenomena that is constructed and reconstructed over and over by individuals in various contexts which are the basis for post-modern and post-structuralist perspectives towards identity. In short, this study aims to find out how the participants go through professional identity in a context away from their home.

3.5. Summary of chapter 3

This chapter has considered the concept of ELT professional identity as it interacts with *negotiation adaptation*. I have conceptualized professional identity and factors that have effects on professional identity adaptation in a new context. I have also considered the concepts of identity and professional identity from post-modernist and post-structuralist perspectives. Finally, I have examined factors such as prior experience, learning community, and context that may contribute to professional identity adaptation, particularly in the context of this study which is the Gulf contact zone.

The themes discussed above are interrelated with one another with respect to their interaction with ESL teachers' professional identities. For example, the theme of post-modern and post-structuralist professional identity can be understood as relating to ESL teachers' agency through negotiation adaptation in a new context. This, in turn, is a component of professional activity within communities of practice wherein individual teachers decide how to approach their own practice surrounded by the different realities of their new professional context. Prior experiences, values, and beliefs that teachers bring with them into their new workplace play a considerable role in adapting their professional identity. For example, orientalist, Islamophobic, and occidental discourses in Western societies that may have initially influenced ESL teachers' views of professional identity can be seen as ideologies that may contribute to interpersonal conflict in the Gulf contact zone where the culture of society is influenced by Islam. In addition, being considered as expatriate can be seen as another factor that leads to negotiation adaptation of ESL teachers' professional identity.

All of these matters can be regarded as fundamental to ESL instructors' professional identity adaptation in the research context. They are significant themes through which to move toward understanding ESL instructors' identity adaptation in the state of Qatar.

In the following chapter, I will explain the research process. I will describe the data collection process by outlining methods that have been used to collect data.

Chapter 4: Research design and methodology

Introduction

The primary purpose of this chapter is to explain the overall research design and methodology of the current study and to explain and justify the methods that I used. What follows is an overview of the research theoretical perspectives, its methodology, the overall research design, data collection methods, ethical framework, and finally the limitations of the study.

4.1. Theoretical perspective

In order to address the research questions, it is necessary to explore the participants' inner thoughts regarding their professional identity and their inner negotiation adaptation. To do so, I have to engage directly with them in the research context and develop an understanding of their self-perceptions of their professional identity adaptation process and pedagogical decisions.

Clarifying the factors that lead to the professional identity adaptation process depends on what we know about "teacher cognition." In other words, the aim of conducting a study on teacher cognition is to find out how teachers interpret and evaluate the new context in order to gain insight about the new social norms and rules. Borg (2003, p. 81) defines teacher cognition as "what teachers know, believe, and think." He argues that teacher cognition leads to the "greater understanding of the contextual factors which shape what language teachers do" (p. 106.) To achieve this understanding, this qualitative exploratory study attempts to identify individuals' perspectives towards their professional identity in

their workplace context, and to frame such perspectives in the research context. This is achieved through interviewing and observing the participants and confirming interpretations of their interviews through summary memos and summary charts. In addition, I used constant comparison method (see section 4.4.4.) that enabled me to explore and explain emerging patterns in data. In all stages of data collection and data analysis, I tried to meet the basic principles of the grounded theory method that Charmaz and Henwood (2008) sum up as follow;

> "We gather data, compare them, remain open to all possible theoretical understandings of the data, and develop tentative interpretations about these data through our codes and nascent categories" (p. 241).

In ontological terms, this study is based on relativism because it comprehends reality that an individual constructs in their mind within a social context. As Crotty (2009) says "what is said to be the way things are, is really just the sense we make of them" (p.43). I understand that 'reality' is socially constructed by human beings and that it is ever changing, and dependent on context (Richards, 2003, p. 43). I also feel that social structures within a specific context may affect peoples' construction of their realities, identities, and professionals.

Epistemologically speaking, this study sees knowledge as "personal, subjective, and unique" (Cohen et al, 2007, p. 255) and that such knowledge is based on an individual's world view. This individually constructed knowledge is referred by Greener (2011) as "abductive" (p.15). By abductive, Greener suggests that although reality exists independently of our conceptions of it, our interpretation of

it might be different from individual to individual or group to group. The aim of this approach is to advance personal knowledge, to understand, and to make sense of the world. This is achieved by interpreting social reality through individuals' perspectives, which is inductive in nature. In other words, this study is based on the knowledge of an individual. Knowledge then, may be used to further specific "interests at work in a particular situation" that can be "uncovered" through research questions (Cohen et al, 2007, p. 26). In short, this study stresses "the importance of the subjective experience of individuals in the creation of the social world" (Cohen et al, 2000, p. 7).

Methodologically, this exploratory study is informed by the interpretive paradigm as it seeks to understand professional identity adaptation from the perspectives of participants in a social situation. In other words, access 'reality' as the participants experience it. As for construction of meaning, interpretivists assume that all knowledge and meaningful reality is being constructed within a social context through human beings interacting with their world (Crotty, 2009). In particular, this study is interested in the potential of individual human agency and its capacity to direct professional identity formation.

Regarding data collection procedures, this study is a qualitative one. As Perry (2011) states, any studies that focuses on a "specific phenomenon", and it is conducted in a "real-life setting" through "observation" and "verbal analysis" could be classified as a qualitative study (pp. 80-81). In this study, in order to gain a deep insight of the participants' professional identity adaptation and pedagogical decisions, I used semi-structured interviews and observations as data collection

methods. Therefore, this study is place on the qualitative end of the qualitative-quantitative continuum.

4.2. Research design

Below, I have set out detailed descriptions of the instruments used to collect data as well as my rationale for choosing these particular instruments. I will also provide a comprehensive account of the methods used to collect and analyse the data. Finally, I will explain ethical considerations that I observed in the course of this study.

4. 2. 1. Data collection instruments

I chose two methods for collecting data: semi-structured interviews and classroom observations. The reason that I decided to obtain data through interviews was that I wanted to explore the participants' inner thoughts, feelings, and values. I decided to use observations in order to find out how these insinuate the teachers' professional practice. I considered other methods such as questionnaires to gather data, but I decided that they would not be appropriate for the research questions. As Perry (2011) says, "the value of a data gathering procedure depends on how well it provides answers to the research question" (p.113).

The reason that I decided to conduct both observations and interviews was that the use of one only was not enough to find out answers to my research

questions. Significantly, only one of these methods would not allow me to fully explore the participants' viewpoints, their subjectivities, and their practice.

Furthermore, I felt that collecting data through the interviews would not have been enough to give me a clear image of the implications for the practice of the participants in the actual classroom context. As Morrison (1993) claim, observations give a researcher an opportunity to collect data on "physical setting, human setting, interactional setting, and programme setting" (p. 80). In addition, I felt that by using both interviews and observations as methods of collecting data, my study benefited from the strength of "triangulation" approach (Perry, 2011. p. 124). In this way, I did not have to limit myself to only one method of data collection.

Therefore, I used observations as a complementary method. It means that I first conducted the interviews and then I conducted observations within a smaller sample. In the following, I first explain the rationale of using interviews as a method of data collection, the type of interview, and the process of data collection through interviews. After that, I discuss the process of observations in detail.

4.2.1.1. Semi-structured interviews

Interviewing was best suited to my research purpose because I felt that an "interpersonal connection between the interviewer and the interviewee" would allow me to monitor and modify the questions for a better understanding and comprehension (Perry, 2011, p. 125). Furthermore, I expected that running

interviews would allow me to learn more about how the participants view their professional identity and find out how they construct and represent their values and identities. As Cohen et al (2007) claims, interviews allow the participants-"be the interviewers or interviewees"- to discuss their world view, and to express their perspectives and situations (p.267).

Regarding the format of the interviews, I chose "semi-structured" interviews with a total of 23 items (see appendix 3 and 4) because this kind of interview gives the interviewer freedom "to follow up a question with additional questions that probe further" (Perry, 2011, p. 125). These types of interviews are midway between "informal conversational interviews" and "closed quantitative interviews", on a 'types of interview' continuum (Patton, 1980, p. 206 and Gillham, 2000, p. 6). Indeed semi-structured interview is a "key technique in 'real world' research" (Gillham, 2000, p. 21) because it encourages interviewees to speak "freely" (Troudi&Alwan, 2010, p. 112. cited in Macleod, 2013, p. 87). In addition, it gives the interviewers a chance to "anticipate" and close the possible "logical gap" in the course of interviews (Patton, 1980, p. 206).

Another reason for using a semi-structured interview style as opposed to an unstructured interview format, was that I wanted to identify similarities between individual subjectivities, and then to frame them in the research context. In order to do this, I needed to first explore the participants' views to themselves individually as professionals, and then compare their view points.

Unstructured interviews would not have enabled me to do this kind of comparison as "what is being sought is more uncertain" (Cohen, et al, 2007, p. 272). In other words, emerging topics would have been different from one to another (Richards, 2003).

As the purpose of interviews was to explore the participants' views of their professional identity growth or adaptation in the new context, I decided to interview the participants individually. I felt that in this way, I could facilitate "freer" discussion by eliminating the fear of "being ostracized" for sharing their views in front of their colleagues (Cohen et al, 2007, p. 374). I felt that I may not be able to get information about individual differences if I conduct group interviews or focus group discussion. As Morgan (1998) suggests, focus groups should be avoided when participants are not comfortable with discussing their feelings and opinions openly. In addition, in order to conduct more productive interviews, I thought having more control over the environment, and being familiar with the place, would help the participant to relax. This would lead to a more informative interview (Kvale, 1996).

In short, I felt conducting one-to-one interviews would give me a better opportunity to create a more comfortable environment that would enable the participants to discuss their thoughts and experiences openly.

4.2.1.2. Semi-structured observations

I chose a "semi-structured" format for the observation because this kind of observation gives the observer freedom to gather data "in a far less pre-determined or systematic manner" (Cohen et al, 2000, p. 305). Cohen et al (2000) state that this kind of observation is a midway between "highly structured-observation" and "unstructured-observation" on the observation continuum.

I used a semi-structured observation method rather than an unstructured observation format, because my agenda was to find out if global issues were discussed in the classrooms and, if there were, how did the discussion develop. In fact, I had the following questions in my mind prior my observation: How often teachers discuss topics related to students' culture? How often teachers discuss topics related to global issues? Do teachers relate local topics to global issues? Therefore, I could not categorize my observation method under unstructured observation. An unstructured observation would have been far more ambiguous regarding the aims of the observation process.

Although I had an agenda of what I wanted to look for, I did not have any hypothesis. Therefore, highly structured observations also would not have been enabled me to conduct this type of explanation because it is more "hypothesis-testing" than "hypothesis-generating" (ibid, p. 305). In other words, a structured observation did not match the aim of this study because I was not looking to confirm or reject a specific hypothesis.

In short, I assumed that conducting semi-structured observations would give me a better opportunity to illuminate the issues that I was looking for, without the restriction of following a fixed schedule. Therefore, I did not prepare any observation sheets. However, I was so focused to take notes of all incidents related to above mentioned agenda of my observation.

4.3. Sampling techniques

Perry (2011) says "the sample is the source from which data are drawn to answer research question(s)" (p. 56). Therefore, the main goal in selecting my sample was to choose participants who were "information rich" (ibid, p. 68). To do so, I drew upon personal contacts whom I felt knew me well to feel comfortable, and to share their ideas and feelings. In this study, the element of trust was especially important because it would lead to open and honest interviews. So, the selection of research sample falls into convenient sampling strategy. This is a type of purposive nonprobability, convenience sampling as it entails "deliberately choosing a sample to supply the most information possible regarding the research questions" (Perry, 2011, p. 66). However, as Cohen et al (2011) say the "parameters of generalizability" in this type of study are not applicable. In other words, the gathered information from the participants of this study may not be generalised to a larger TESOL practitioners' population (Gay et al. 2006).

The main reason for selecting convenience and purposive sampling instead of random sampling (which can be more representative of the population) was

political considerations within the research context. Participating in this study and expressing opinions could result in negative consequences for the participants at their workplace. Conducting this type of study in GCC member state such as Qatar where there is a tendency towards self-censorship, was risky (Wildavsky, 2010). Therefore, in order to eliminate the element of fear of open speech, I decided to select the participants based on purposive and convenient sampling techniques. In other words, I chose the participants who were working with me for one or two years. Therefore, they could trust me to express their opinions and thoughts. As Cohen et al (2011) say, it is the researcher responsibility to be sensitive towards "the context, the cultures, the participants, and the consequences of the research on a range of parties" (p. 165). Although the sample was not randomly chosen, it did not lack purpose. As Perry (2011) says, "sometimes researchers select their conveniently available sample so that it fulfills the purpose of the study" (p. 66). The primary reason for selecting only native English-speaking ex-patriots, as opposed to ex-patriots in general was my own experiential knowledge. Maxwell states that such personal knowledge "is both one of the most important conceptual resources and the one that is most seriously neglected in works of research design" (2005, p. 37).

4.3.1. Reflexivity

Based on several years working in the Gulf, I have observed that English speaking ex-patriot teachers tend to have more difficulty in adapting to life within an Arabian educational environment than say, for example, their Arabic or Farsi-speaking counterparts. In addition, it seems to me that this 'culture shock' can produce an emotional vulnerability that can have a negative effect on professional identity. To use Hall's (1976) two-dimensional cultural model that is centered on the concepts of 'communication' and 'time', these teachers use to work in an American or Western European environment which is 'low context' (the purpose of communication is the exchange of information, facts and opinions),and 'monochromic' (stresses the importance of the task and the meeting of deadlines – future plans need to be firm); and now they work in an Arabian context which is 'high-context' (the purpose of communication is to form and develop relationships), and 'polychromic ' (stresses the importance of people and the completion of transactions rather than adherence to strict schedules -- future plans do not need to be firm). I have seen these differences in perception of cultures play out during faculty meetings in which teachers from the UK or the USA complain about various issues relating to both communication and time. Although this personal observation seems rather over-simplistic explanation of factors that might play role in the participants' professional identity adaptation, it was an initial step to develop my research questions.

From the beginning of the current study, I have tried my best to put myself in their position and to also reflect on my own cultural preferences and biases. This

double reflection -- on the research group and on myself -- further strengthens the link between the conceptual framework and the sample group in the current study because, as Holliday (2007:xi) points out, qualitative researchers require a "postmodern awareness of who the people are that we are daring to research, who we are to be researchers, and on what basis we can begin to understand what is going on between us."

However, I should mention that there is a "potential for inaccuracy in the researcher's criteria" in selecting my sample, because, it was based on my personal observation and judgment which is subjective, and it might contain "degrees of bias". Therefore it is "unrepresentative of a broader population" (Lankshear & Knobel, 2004, p. 148).

4. 3. 2. Participants

Ten ESL teachers, who were working at English foundation level in the State of Qatar, volunteered to participate in this study. However, one of the participants changed her mind in the course of the study. Therefore, I did not use her interview in this study. All the participants were from either the United States or the United Kingdom. Six of them were male, and four of them were female. The following table shows the participants' qualifications and experience.

Table 4.1. The participants' teaching experience and qualifications

Participants' pseudonyms	Teaching Experience	Qualification
David	Thirty four years	Master in New Testament Studies Teaching degree Studying EdD(TESOL)
Alex	Seven years	Master degree in Linguistics
Tom	Three years	Master degree in TESOL
Allen	Twelve and half years	Master in TESOL Master in Linguistics CELTA and DELTA
Paul	Ten years	Master in Professional Writing Master in Research Education Studying doctoral of Educational Leadership
Maggie	Seventeen years	Bachelor degree in Teaching English CELTA
Emily	Around seventeen years	Master in Educational Leadership focusing on Teaching Reading

| Linda | Twenty five years | Master of Art History and Literature |
| Ellen | Around twelve years | Master in Teaching Secondary English |

Although all the participants were ESL teachers at the foundation level, they were working in two different governmental institutions. Six of them were my co-workers and three of them were my friends who were working in a different institution.

Three classes were selected for observation. All three classes were intensive English foundation programmes that had the aim of preparing students for college level. To enter the college, the students had to pass four levels of the English programme. The programme consisted of four levels and each level taught three skills (writing, reading, and grammar). Each skill was taught one hour and half per day, five days a week, for nine weeks. Here, I should mention that I selected three classes to be observed based on convenience sampling. In fact, most teachers who I approached to get permission for observing their classes did not accept it. Therefore, I just observed three classes that their teachers were comfortable with the idea of being observed.

In the following, I discuss the participants of each class separately.

Class #1

Class A was a reading class in an intensive English programme. The teacher in this class was an American female teacher who had been teaching English for sixteen and half years. There were twenty three Qatari female students in this class. The age range of students was from 18 to mid-30. This class was from 8:30 am to 10:00 am five days a week. I observed this class for 9 hours which was 6 sessions.

Class #2

Class B was a writing class in the same intensive English programme. The teacher in this class was an American female teacher. She has been teaching English for seventeen years. There were eighteen Qatari female students in this class. This class was also from 8:30 am to 10:00 am five days a week. I observed this class for 6 sessions as well.

Class #3

Class C was also a reading class in the same intensive English programme. The teacher in this class was a British male teacher who had been teaching English for thirty four years, three of which had been in Qatar. There were twenty one Qatari female students in this class. The age range of students was from 18 to mid-30s. Once again, this class was from 8:30 am to 10:00 am, five days a week. I observed this class for 6 sessions.

4. 4. Interview procedure

Interview data was collected in the summer of 2015 from nine native English speaking ESL teachers who were working in two governmental institutes in the state of Qatar. Below, I will describe the participants of the study. After that, I will discuss the process of the interviews which includes piloting, conducting, recording, and analyzing the collected data.

In the course of data collection through interviews, I followed Kvale's (1996) seven stages of an interview investigation; "Thematizing, designing, interviewing, transcribing, analyzing, verifying, and reporting" (p. 88). I will discuss each step of my interview investigation in more detailed.

The first stage of the interview was outlining the theoretical basis of my study. In other words, I decided on why interviewing was the best possible approach to answer my research questions.

The second stage was designing which "involves translating the research objectives into the questions that will make up the main body of the schedule" (Cohen et al, 2000, p. 274). This stage was the point where I decided on a semi-structured format. In order to get the information that was required. I also created the outline of the points that I needed to cover that would give me a deep insight into the participants' inner thoughts about their professional identity. Through this stage, I also created the first draft of the interview questions. I tried to create more indirect questions so that I could make inferences about the participants' opinions concerning the main themes of the research questions, which related to

professional identity, globalization, and students' values and beliefs. I felt that indirect questions would lead me to more in-depth information about the participants. As Cohen et al (2000) say "by making the purpose of questions less obvious, the indirect approach is more likely to produce frank and open responses" (p. 276). For example, in order to explore the participants' motivation and aspiration of becoming a teacher, I asked them why did you decide to become a teacher and what do you do to improve yourself as a professional teacher?

4.4.1. Piloting

After formulating my interview questions, I prioritised those that I found to be the most important, and as Gillham (2000) suggests, I grouped them under headings (appendix 1 contains the interview questions pre-piloting.) I also asked my supervisor and a colleague to read them and suggest possible changes (appendix 2 contains the interview schedule for piloting). I then made the changes and prepared the interview questions for piloting. I conducted one pilot interview in order to find out if I need to make changes in the sequence of the question, and also to find out possible "defects" in the interview schedule after piloting (appendix 3 contains the interview schedule after piloting). After piloting, I modified two interview questions based on the feedback that I received from a teacher who I conducted the piloting interview with. Table below is illustrative.

Table4. 2. The result of the interview questions piloting

Pre-piloting	Post-piloting
- Do you think you have these qualities? - How do you see globalization?	- Are there any qualities that you would like to develop? - Do you think that globalization and teaching English are connected? How?

4. 4.2. Interviews and transcription

After selecting the participants, I started interviewing. I conducted ten interviews, each approximately one hour, which I recorded for the purpose of data analysis. I then saved the recorded interviews on a compact disc. The reason that I preferred recording over taking notes during the interview was that note taking could be "highly off-putting for some respondents" (Cohen et all 2000, p. 281).

I asked the participants to choose a place where they felt comfortable in order to eliminate any possible anxiety of being in an unknown place. Also, in order to properly shape the dynamics of the interviews, I defined the topic and the purpose of my study before I start the interviews (Kvale, 1996, p. 126).

During the transcription stage, I was aware that there was a possibility of losing data from the original meetings. For instance, I was not able to recall the participants' gestures clearly. As Kvale (1996) says, "the transcript can become

an opaque screen between the researcher and the original live interview situation" (p. 167). Therefore, in order to increase the reliability of my data, I asked the participants evaluate my interpretations through member checking.

Once data from the interview were transcribed, I started analyzing them. I wrote summaries of each interview in which I described the participants' thoughts, concerns, and issues (Cohen et al, 2000). This process involved "more of a reflexive, reactive interaction between the researcher and the decontextualized data" (ibid. p. 282). In order to increase the reliability of the data analysis process and to avoid "haphazard subjectivity" (Miller, 2008, p. 753), I tried to focus on the whole by "generating natural units of meaning" (Cohen et al, 2000, p. 282). To do so, I organised the summaries according to units of meaning. After that, I classified, categorized, and ordered them. At this point I felt that the summaries were comprehensive enough to generate themes from them (appendix 4 contains a sample of summary).

4.4.3. Member checking

Before I started coding and categorizing the participants' responses, I asked the participants to read my interpretations of their interviews. I used member checking because the interpretation of meaning can be different among groups and across various contexts (Vannini, 2008, cited in MacLeod, 2013). Therefore, one way to construct meaningful analysis of collected data is to share the interpretations of the interviews with the participants.

To conduct member checking, I wrote memos, and I sent them to the participant (appendix 5 contains one of the memos). In general, the participants of the study agreed with my summaries although a few of them added editorial and/or additional comments. The participants' evaluations confirmed that the interpretation of the interviews reflected what they actually meant to say. Therefore, it was an indication that the initial interpretations of the data were accurate.

4.4.4. Coding and categorization

Generating meaning from interview data involves reducing data overload from data (Miles & Huberman, 1994). This process is termed 'coding' in which a researcher recognizes the patterns in the data to identify any relationships between broad categorisations of data (Wolcott, 1994). According to Cohen et al (2007), this process is a "reflexive and reactive interaction" between the data and the researcher (p. 368). In order to generate meaning, I used some stages that Miles and Huberman (1994) suggest which include "seeing plausibility, clustering, identifying and noting relations between variables, and building logical chain of evidence" (cited in Cohen et al, 2007, p. 283).

To organise codes and categories, I used the traditional technique of using highlighters and colored markers. The reason that I chose this technique was that it let me to build a more intuitive relationship with the collected data. Wolcott (2001), also, encourages students to do manually manipulate "actual bits rather than electronic bytes to get a physical feel for what they are trying to accomplish" (p. 43).

The starting point of categorization and coding of the collected data involved "initial coding" (Richards, 2003, p. 273). This approach helped me to more purposefully engage with the data. The main advantage of it was that it helped me to avoid the creation of "premature categories." The box below shows an example of initial coding in the course of data analysis.

Table4.3. Sample of initial coding of the interview data

I have taken time to understand and know the culture. Spoken to Arabic instructors I have spoken to students about rituals, and I think my EQ is high enough to know what to fight for what not to fight for. For example: you have to be patient, cannot insist on deadlines at least in a nagging manner, building relationships if a relationship isn't there things won't get done… not to ask for things right away. Once the relations are built things happen very quickly and sometimes too quickly. In America things are linear ABCD. If a phone rings the question will be do you have information? Everything is information. Arabs use language to bind together their community. We don't do that. That is not the primary use of English. At first I couldn't understand it. Students do not think about learning a new vocabulary. They expect the language acts as oil to smooth everything. Primarily to save face, so when I go to California I have to stop myself from asking questions like how is your family, which is offensive in the West. Whereas it is a first thing one says here. People back home tell me I've changed, grown kinder but it is genuine not cosmetic. I think we've lost this in the West. You become more Arab taking in the culture… when I go back home what am I? Am I Irish? I spent 23 years in America, 3 years in India, so it is multiple faced. It is not black and white, and I see this in students as well. They gave me books in English which helps me to become Muslim. What's going on there? So the argument could be in learning English… You can advance Islam. So my students see themselves as owning English. It is their language too. It is the language of global business and sports.	Cultural Awareness • Talking to Arab students or instructors • EQ Adapting strategies • Being patient • Being flexible about deadline • Building relationship Advantage of adaptation Cultural differences • Using language for information • Using language for binding their community Cultural influence • Becoming more Arabs • Adapting identity in different contexts Students cultural adaptation • Owning the language • Using the language to advance Islam • Using the language of global business and sport

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The initial coding helped me to organize the emerging interpretations and ideas which led me to generate a number of categories. For instance, in order to find out subordinate and superordinate codes, I looked for patterns of expressed ideas and regular words and phrases (Wiersma & Jurs, 2009).

After initial coding, I started to do "axial coding" (Strauss and Corbin, 1998, p. 101). It involved finding out the connection between categories and subcategories. As Strauss and Corbin (1998) state, "breaking the analytic process down is an artificial but necessary task because analysists must understand the logic that lies behind analysis" (p. 100). Subsequently, I carried out "selective coding", the stage in which "a central category (or explanatory concept) is identified, in terms of which other categories can be redefined and integrated" (Richards, 2003, p. 277) (Appendix 6 contains a sample of coding process).

The idea that teachers need to build a relationship, for instance, came up in most of the discussions with the participants, especially when they spoke about the qualities of a professional teacher in the State of Qatar. Therefore, "building relationship" became one of many subordinate codes to the superordinate code of "perceptions of professional identity as a teacher in Qatar" (Cohen et al., 2007). Coding the interviews helped me to outline the major themes that emerged from the data (Miles and Huberman, 1994, p. 91), and to gain an overall sense of the collected data (Wiersma and Jurs, 2009).

The process of delineating subordinate codes and connecting them to broader superordinate codes was repeated in order to identify a central category. Strauss

and Corbin (1998) term this stage of analysis as "selective coding" in which the researcher can develop his/her theory as it emerges (p. 101). Although this process was very time consuming, it helped me to get a sense of what emerged from the data.

4.4.5. Analysis grids

The analysis of data also involved creating "analysis grids" in which I summarized the participants' opinion under thematic headings (Gillham, 2000, p. 64) (appendix 7 contains a sample of an analysis grid). The purpose of composing analysis grids was to shorten the findings with the aim of "meaning condensation" (Kvale & Brinkmann, 2009. P. 205). After that, I created a summary chart that contained summary of all the interviews under the same thematic headings (Wolcott, 1994) (Appendix 8 contains the topic summary chart of the interviews).

The summary chart helped me to identify main themes which I felt were the most frequently expressed ideas in the interviews (Ryan & Bernard, 2003). These were commonly held ideas that were repeated and identified during the coding process. For example, ideas relating to 'making relationship for building professional image' were repeated in response to different questions).

I then organized the main themes that had emerged from the data analysis and the ideas related to these themes. These are addressed in chapter 5, where the findings of the study will be discussed.

4.4.6. Analysing

As mentioned in sections 4.4.4 & 4.4.5 the data analysis process involved breaking down and rebinding collected data, with the aim of finding out answers to the research questions. This is called 'data analysis'. Richards (2003) says that analysis of data is "neither a distinct stage nor a discrete process; it is something that is happening, in one form or another, throughout the whole research process" (p. 268).

Although qualitative analysis is partially subjective and intuitive, it needs to have certain qualities. Coffey and Atkinson (1996) indicate seven essential qualities of qualitative analysis that I tried to apply during analysis process of this study: "artful, imaginative, flexible, reflexive, methodical, scholarly, and intellectually rigorous" (p. 10).

In the process of analysis, I used "an open process of breaking down the data set and exploring different ways of rearranging it in order to promote a better understanding of what it represents" (p. 271). In addition, by breaking down the data set and comparing incidents and ideas that were repeated in the interviews, I could form concepts that are one of the basic units of analysis and one of the basic elements of grounded theory (Corbin and Strauss, 1990, p. 7). For example, the ideas relating to the importance of cultural knowledge were repeated in response to the question 'which area do you think you need to improve?' which was given a conceptual label—'believing in the need of having cultural awareness'—in my axial coding process. Then I started creating

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categories which are the second element of grounded theory (Pandit, 1996). Corbin and Strauss (1990) argue that categories are the "corner stones" of developing theory (p.7), and researchers need to highlight similarities and differences through an analytic process of making comparisons. For example, believing in 'the need of having cultural knowledge', 'talking to Arab colleagues', and 'observing society to learn about Arab culture' seem to represent ideas directed toward 'cultural learning'. Therefore, I grouped them under the category: 'learning about culture through studying and observing society'.

Another element of grounded theory building that I applied in the analysis process was "literature comparison". According to Strauss and Corbin (1990), the literature can be used as a secondary source of data in the grounded analysis. For instance, I linked the above mentioned emerged category to Ibarra's (1999) identity construction process theory that says in the process of identity construction, individuals go through three interactive cycles of "observation, experimentation, and evaluation" (p. 787). The reason that I did so was to create an "interactive relationship" among "theoretical and conceptual links, and analytic notes" (Coffey and Atkinson, 1996) in an ongoing process that would yield better insight regarding the collected data.

In analysing the interview data, I considered the aim of the study, my understanding of the phenomenon under investigation, the analytic notes that were generated by the collected data, and the theoretical and conceptual links in the related literature (Richards, 2003).

The following diagram represents "the interactive relationship of the different elements" in data analysis process (Richards, 2003, p. 271).

Figure4.1. Elements involved in the analysis and interpretation

4. 5. Observation

As I mentioned earlier, besides the interviews, I also used classroom observations as a method of data collection. The main reason that I conducted observations was to answer the second research question of this study: 'what are the implications for the practice of these native English speaker ESL teachers (NESTs?'

4. 5. 1. Observation procedure

Regarding the format of observational procedure, I chose to be an 'outside observer' as the source of data collection, because it matched the purpose of this study which called for observing "the outward behavior of the participants under study" (Perry, 2011, p. 120).

Concerning the degree of my personal participation, I chose to be a non-participant due to the fact that the teachers had a fixed curriculum to cover, so they were not comfortable with the idea of having a potential disruptive participant observer in their classes. In addition, I did not feel that I needed to interact with the participants in order to fulfil the aim of this study, which was to observe the implications for the practice of the teachers. Besides, by being a non-participant observer, my collected data would be considered more objective.

However, I was aware that my presence in the classroom might cause the participants not to act normally. Therefore, I attended each classrooms three times before collecting any data, so that the participants would feel more comfortable. In other words, I "desentized" the participants (Perry, 2011, p. 122).

I used note-taking strategy to collect the data. Due to Qataris' culture, taking pictures or video-taping female students was not possible because it is considered taboo. In addition, the teachers who participated in this study were not comfortable with being recorded. Therefore, I just used note-taking, although I took pictures from materials and activities that were written on the board (appendix 9 contains some sample of taken pictures).

The main disadvantage of this technique was that it could have been "off-putting" for some of the participants (Cohen, 2000, p. 281). In order to overcome this problem, I found a corner in the classroom where I could jot down the notes without attracting too much attention. Then immediately after each session, I wrote a fuller description in the form of field-notes. I then wrote a final version which "includes extract from the field-notes" (Richards, 2003, p. 117). Appendix 10 contains a sample of field-notes.

During the note taking process, I tried to jot down words or phrases that would help me to recall the events later on. Therefore, my notes may not be comprehended by someone else. However, in writing up my field-notes, I was more cautious, and I created them in such a way that others would be able to visualize what I had observed during the field session (Berg, 1998, p.150). Although I tried to create an image of what I saw, I should mention that it was my impression of the field session. Therefore, my field notes only present my version of the field session; another person might see it in a different way. As Emerson et al. (2001) claim:

> "Field notes are an expression of the ethnographer's deepening local knowledge, emerging sensitivities and evolving substantive concerns and theoretical insights" (p. 335).

However, relating personal account did not mean that I neglected to follow certain strategies so as to increase the reliability of my data collection. To do so, I used the basic considerations that are introduced by Richards (2003) for effective note-taking such as minimizing the gap between field and note taking, jotting

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down notes, key word and phrases, and seizing opportunities in the field (pp. 136-137).

In order to minimize the gap between note taking and the field note, I immediately went to my office after each class observation and started to organize my notes. I also avoided getting involved in any conversations between leaving the field and starting to write the field notes.

During my note-taking, I was careful not to miss any interactions between teachers and students in the classroom, and I took notes and drew symbols that would help me to recall the event afterward. In addition, I took all the possible opportunities in the field to organize my notes. For example, during the classroom, when teachers and students were engaged in an activity that was not related to the goal of my observation, I wrote down my thoughts about what I have been observing. For example, I wrote down the Arabic words that teachers used for greeting, and connected it to the idea of creating the sense of 'us' rather than 'othering'.

4. 5. 2. Setting

The observation data was collected in the fall of 2015, from three classes. All three teachers of the observed classes were native English speakers. The classes were held in a governmental institute in the State of Qatar. Below, I will describe the observed classes, the process of data collection, and the process of analyzing the data. At the end, I will mention the ethical considerations of this study.

All three classes that I observed were held in a governmental institute in the State of Qatar. Classes were spacious enough to accommodate twenty five students. The seating arrangement in all three classrooms was in angled rows (stadium seating). To do group work, students shifted the desks to work together. In the front of the classrooms, there was a teacher's desk. All classes were equipped with an overhead projector, a computer, and three white boards on three different walls.

4. 5. 3. Coding and categorizing of observation data

Coding and categorizing the observation data was not so different from collected data through interviews. I used "brief phrases" for this initial coding. Box 4.2 is an example of initial coding of the field-notes.

Table 4.4. an example of initial coding of the field-notes

Filed-note of reading class Nov 15, 2015. Class time: 8:30 – 10:00	
Teacher entered the class. She smiled at students. She greeted students by using an Arabic word "Salam Aleikom". She passed the attendance list to students to sign in. Students signed their names. Couples of students were talking in Arabic together. Some of them were on their cellphones. The teacher attracted students' attention by asking "how was your weekend?" "what did you do in weekend?" Some students answered "nothing", "usual", and "just slept". Nobody used complete sentences. Then the teacher asked "didn't you have family gathering?" with surprising tone. Students started to explain about their family gathering. This time more students were involved, and they used more complete sentences such as "I visited my grandma."	Removing barriers, sense of us Touching one of the main Qataris values Students show more interest to known conversation

After I finished initial coding, I started to revise and rename some of codes, and to organize them into categories (Lichtman, 2013, p. 254). At this phase the data analysis, I grouped some codes under a major topic. For example, the major category of 'making students more involved in discussion' came out of some subcategories such as 'using Arabic words' and 'touching Qataris values'.

In order to identify key concepts from the collected data, I reviewed my data several times. I tried to find few concepts that reflected the meaning of the collected data. Therefore, every time that I read the data, I tried to sort categories in a more informative and logical way (Lichtman, 2013). At this point, three main concepts emerged localizing materials, localizing topics of discussion, and linking global issues to local issues. The next step of my study was to combine the collected data from both observations and interviews in order to represent the findings.

4. 5.4. Writing up the findings

The process of writing up the account involved three aspects of "process, product, and position" (Richards, 2003, p. 293). I first tried to elaborate on the process of data collection and data analysis (set out in this chapter). The product of the study which is related to presenting the research and representing the research questions' answers will be discussed in the next chapter. I also tried to present issues of reflexivity and authenticity (Manning, 1997 and Finlay, 2002) by clarifying my standpoint as a researcher.

The process of writing up the findings (product) was based on an analytical framework which was initially taken from the research questions, the collected data from both interviews and observations, and emerged codes and categories (Wolcott, 1994). In order to create an explanatory picture of the findings, I used a constant comparison approach by which the maintained connections between data and conceptualization contributed to the "emergence of theoretical elaboration" (Richards, 2005, p. 280). I also tried to highlight the relationship between the "isomorphism" of the findings with "reality" (Denzin & Lincoln, 1994. P. 114). Figure (4. 1) elaborates the inter-relationship between collected data and concepts in the literature to represent answers of research questions.

Figure4.2. Interrelationship between collected data and concepts in the literature
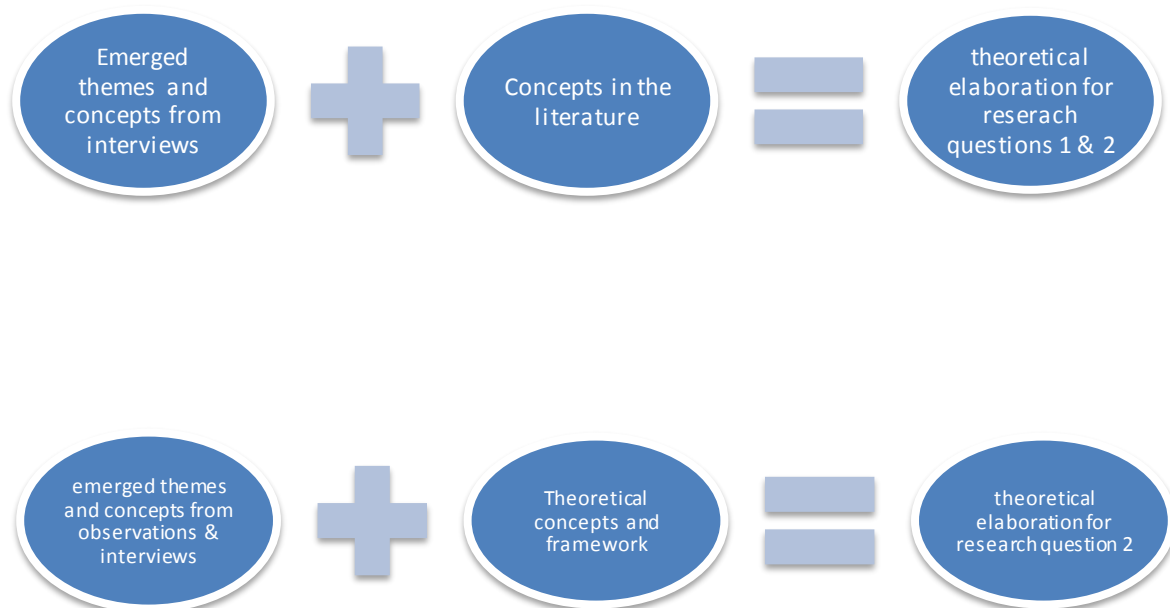
Regarding the writing style, I used a narrative form, which was enriched with quotations from interviews, field notes, transcripts, and memos. I also added selected photographs or copies of the materials that were used in the classrooms (Gilham, 2000, p. 74 and Richards, 2003, p. 281). By doing so, I tried to create insightful commentary rather than unjustified personal opinion (Wolcott, 1994). I also attempted to link the study's findings to theory, as well as to larger issues such as cultural awareness and stereotype.

4. 6. Trustworthiness and credibility

The trustworthiness of qualitative studies has been questioned by positivists because of having a different approach to address two issues of reliability and validity. However, qualitative researchers have developed some criteria that respond directly to these two issues in their studies (Silverman, 2001, and Guba, 1981).

In this study, in order to ensure trustworthiness, I employed four criteria of credibility, transferability, dependability, and confirmability (Shenton, 2004).

Credibility deals with the question, "how congruent are the findings with reality" (Merriam, 1998). Therefore, in order to address credibility, I demonstrated a true picture of findings by using triangulation approach. I used two methods of observations and interviews as the main methods of data collection. In addition, I used member checking strategy to ensure what I reported was what the participants actually intended to say.

Regarding transferability, the findings of this study cannot be generalized to other contexts. However, I provided detailed contextual information in order to enable readers "to compare the instances of the phenomenon described in [this] research report with those that they have seen emerge in their situations" (Shenton, 2004, p. 70).

Addressing dependability in qualitative studies is one of the most difficult issues. As Marshall and Rossman (1991) state, due to the changing nature of the phenomena in qualitative studies, obtaining similar results by repeating them is problematic. However, in this study, I tried to provide readers with in-depth report in order to enable them to repeat the work even if they do not gain the same result (Shenton, 2004). However, I should mention that because of exploratory nature of the study, generalization of the findings was not the aim of this study. The main aim was to gather "insightful and enlightening" data from the participants (Dornyei, 2007, p. 153).

Finally, I tried to report the findings of the study honestly and clearly in order to ensure confirmability of the study. I tried to remain objective and to ensure that the findings are the result of the participants' ideas and thoughts, rather than my own preferences. To do so, I clarified my own beliefs and assumptions in choosing the participants as well as my beliefs underpinning methods adopted in the study.

4. 7. Ethical considerations

A high quality study may discover some things about the participants that they themselves might not be aware of, or may not want others to know (Richards, 2003, p. 139). Therefore, ethical considerations is one of the most important responsibility of the researcher (Hammersley and Atikinson, 1995).

In order to address the ethical issues, I did my best to make sure that my study through all its stages-- from research design, data collection, data analysis, and presentation of findings-- was ethical (Wellington, 2000).

The concept of ethics is usually related to protecting the rights of participants (Gorard, 2001). The five considerations that are emphasized in the literature are "consent, honesty, privacy, ownership, and harm" (Richards, 2003, p. 141).

In this study, I considered all the above mentioned considerations, and my research participants were protected from physical, psychological, or social harm (Shank & Brown, 2007). For instance, all the participants remained anonymous, and they were aware of what was happening to the information that they shared throughout the analysis process.

To do so, I completed a "certificate of ethical research approval" form of the University of Exeter (see appendix 12) before I began data collection in September, 2015. I agreed to protect the anonymity of each participant, and to give the participants enough information about my research aims and their rights. Therefore, I asked the participants in my study to sign a consent form (see appendix 13), which they could keep a copy of. Through this form, the

participants were informed about the purpose of my study and their rights. For example, it was mentioned in the form that there would not be any negative consequences if they refused to contribute to the study. They also were informed that they could withdraw at any stage of this study.

All the participants of this study have been given a pseudonym to protect their anonymity. I also did not mention the names of their workplace to protect them from any negative consequences. In addition, I conducted the interviews outside their workplace to make them feel more comfortable. They were also aware that they could skip any questions that made them feel uncomfortable. I also conducted member checking, and I shared a memo for each interview with each respective participant to find out if they agreed with my interpretation. All the recordings and collected data were kept in my personal laptop with a highly secured password. Finally, I obtained the participants' permission to attach a copy of the recordings to my thesis.

Regarding the observations, I followed the above mentioned considerations such as filling the consent form, making clear the purpose of observation, and obtaining permission to take some pictures of the materials. In addition, I just used note taking strategy because the teachers were not comfortable with being recorded while they were teaching. In addition, because it was an overt observation, I did not feel that I was invading the participants' privacy. Both teachers and students were aware that I was observing them, and they agreed on my presence in their classrooms.

In short, I made my best effort to protect the participants' anonymity and to treat all the provided information confidentially.

4.8. Limitations of the methodology

As with any study, the current research design is not immune to certain limitations. One obvious limitation was my criteria in selecting my sample because it was based upon my observation and judgment which is subjective, and it might contain "degree of bias", and this limited the generalisability of the study (Lanksher & Knobel, 2004). Therefore, the findings of this study cannot rightfully be translated to other contexts.

Another limitation was that the participants of this study were my colleagues, and this relationship could motivate them to respond to my questions based upon their knowledge and understanding of my "presence and style" that Punch (1998) terms as "reactivity" of the participants (p. 258).

Finally, I should mention that there is a "potential for inaccuracy" in data interpretation, and it would be unrealistic to deny human biases and subjectivity (Somekh, 2008, p. 6). However, I tried to minimize subjectivity of the study by giving a thick description about research events, data collection, and data analysis in order to create "appropriate findings" that can be repeated in other contexts (Spielman & Radnofsky, 2001, p. 265).

4.9. Summary of chapter 4

The main purpose of this chapter was to discuss the overall process of the study in regard to theoretical perspective, methodology, research design, and sampling paradigm. To do so, I first discussed theoretical perspective. This included: ontology, epistemology, and methodology of the study. Then I provided a comprehensive account of the instruments used to collect data as well as my rationale for choosing these particular instruments. After that, I explained the process of analysing the collected data and the process of writing up the findings. I also clarified how I ensured trustworthiness of the study. In addition, I explained ethical considerations that I observed in the course of the study. Finally, I discussed limitations of the study, and I acknowledged that due to the limitations, this study is unrepresentative to a broader population. In the following chapter, I will discuss the research findings.

Chapter 5: Research findings

Introduction

In regard to what affected the teachers' self-perception and professional identity, how the teachers chose to adapt their pedagogy, and the implications for the practice of these teachers, five major themes emerged from the collected data from both interviews and observations: interpersonal conflicts, intrapersonal negotiation and adjustment, tendency towards stereotyping, and de-emphasizing global issues.

- Interpersonal conflicts—how the new context generated new concerns for the teachers, both from inside and outside the classroom.

- Intrapersonal negotiation and adjustment—how the teachers chose to adapt to new context.

- Tendency towards stereotyping—how the teachers chose to evaluate Qatari students.

- De-emphasizing global issues—how the teachers chose to de-emphasize the wider global context in their teaching and content.

- Cognitive dissonance—how the teachers chose to seek consistency among their cognitions.

In reporting the findings of the study, I will first describe the theme of interpersonal conflicts with regard to the evolution of the teachers' professional identities. This includes the teachers' challenges both inside and outside the classrooms, and how these challenges may have affected the teachers' professional identity. In order to address the second research question of the

study, I will then link this theme to 'intrapersonal negotiation adaptation' – the process by which teachers make professional and pedagogical adjustments within the new context. After that, I will describe the theme of stereotypes, and how the participants evaluate Qatari values—an aspect that has particularly effects on both the teachers' professional identity adaptation and pedagogical adjustment. I will then discuss the theme of detachment, and how the teachers de-emphasized relating their teaching and content to global issues two aspects that come under the second research question. Finally, I will explain how the teachers tried to eliminate the resulting dissonance in order to harmonize their contradictory and competing cognitions.

To clarify each theme, I will quote from the interviews, and/or I include an example from the field notes. The table below provides a summary of the themes and subthemes identified in the collected data.

Table 5.1. Emergent themes and sub-themes

Themes	Theoretical concepts	Emerging categories from the collected data
Interpersonal conflicts	Contextual factors (see section 3.3.3) Ambiguity around conceptualising professional identity (see section 3.3)	Disconnection between faculty, students, and admins, lack of academic goals among students, mismatch of curriculum and demands, poor academic background of students, students resistance to taking responsibility and becoming independent learners
Intrapersonal negotiation and adjustment	Negotiation adaptation observation, experiment,	Learning about the culture through studying,

	and evaluation (see sections 3.2., 3.2.1, and 3.2.2)	observing society, discussion with students and colleagues, forming relationships, not sharing personal life issues, and self-evaluation by getting contracts renewed
Stereotypes	Conflicts between subconscious evaluation of Qataris values and conscious evaluation (see section 3.3.4. and 3.3.5)	Slavery system, feeling the obligation of accommodating Qataris' values, no pressure to compromise values, no major difference between American or British values and Qataris values
De-emphasizing global issues	Localization (see section 3.3.8)	Views towards globalization, avoiding relating macro level to micro level (relating content and teaching to global issues)
Cognitive dissonance	Inconsistency between beliefs and behaviors (see section 3.2.2)	inconsistency in evaluating Qatari values, intentional detachment from globalization

5. 1. The teachers' interpersonal conflicts with the administration and with students

The first major theme that emerged from the collected data through interviews was 'interpersonal conflicts'. These conflicts were associated with the administration (outside the classroom), and with students (inside the classroom).

The participants found that their role as a teacher has become unnecessarily complicated because of the challenges that they faced with administration and students. These are discussed under separate headings below.

5.1.1. The challenges of the teachers with administration

The participants of the study complained about four primary issues: loads of paperwork, lack of clear instruction and communication, the bending of rules based on nepotism, and a constant changing of the rules.

5.1.1.1. Loads of paperwork

The loads of paperwork made teachers feel overwhelmed. Aside from their teaching roles, the teachers also needed to complete obligatory tasks for both their immediate supervisor and members of the senior management team. "There are many things and paperwork that we need to do at my workplace. Probably, I need to work on giving, giving, and giving to my workplace" (Maggie). The mountain of paperwork was regarded as a barrier to successful professional practice because it limited the amount of time that the teachers could devote to developing their teaching skills. Teachers also felt that the numerous administrative requests diverted their energy from their main role, which was teaching. "I do not have enough time for planning because there are outside measures to do with organization" (Tom). Therefore, there was a sense that the resulting conflict undermined an aspect of the teachers' personal agency in that they could not focus fully on their pedagogical goals within the classroom.

5.1.1.2. Unclear instruction and communication

In addition to meeting the reporting requirements of the administration, conflict was also created by the ambiguous nature of the administrative directives which made teachers uncertain as to what was expected of them: "Last semester, I received emails from three different members of the management team, each one telling me a different time and place for the same faculty meeting" (Ellen). These mixed signals also eroded the teachers' trust and confidence in the management team, and as the old saying goes, "without trust, there can be no leadership". In particular, this appeared to have a negative effect on the teachers' identity in regard to what it means to be a 'follower'—a role that is indispensable to task management.

In addition, teachers sometimes found it difficult to get the information that they needed due to unclear instruction. "In America, things are linear ABCD for example, if a phone rings in America the question will be do you have the information? Everything is information. But Arabs use language to bind together their community which is not the primary use of English" (David). Although this case can be perceived as a generalization (because the teacher is generalizing his understanding from one Arab country to the entire Arab world), it still illustrates that the teacher expected a more linear information protocol in administrative directives. Furthermore, the institution's non-linear approach can also be viewed as a factor that threatened one of the teachers' peripheral identities which is 'getting work done efficiently'.

A lack of order or (not prioritizing the requirements), was also reported as a challenge for teachers. "There is not really a set sense of order [which causes] a large disconnect between faculty and administration" (Tom). In other words, although the teachers would receive many directives, there was no explanation as to what should be addressed first as a matter of priority. Thus, the teachers were left to interpret for themselves. However, their lack of certainty in such self-interpretation may have chipped away at their confidence in their performance.

In my view, the central problem here is that senior management team does not engage in any forms of professional process management. In fact, administrators seem so busy doing their ordinary tasks that they do not take time to reflect on how well they are doing it. In addition, there were no professional development programs for management team to improve their performance. Therefore, they were not able to provide the teachers with clear directives that were easy to follow.

5.1.1.3. Bending of rules

Another conflict that teachers faced was that rules and policies were sometimes laid aside due to nepotism. For instance, a student broke the attendance rule only because "she knew the president of college" (Paul).

An additional problem was that, when there was a change in administration, many rules were suddenly changed without prior notice. For example, one of the teachers said, "the criteria for annual performance evaluations change from year to year – and sometimes even from semester to semester" (Emily). Therefore,

constant changes in administration's rules and policies made it difficult for teachers to develop a sense of stability in their performance. There was a sense then, of not being able "to catch up with all requirements" (Maggie).

5.1.2. The challenges of the teachers with students

Major classroom conflicts included the following: a lack of academic goals among students, poor academic background and lack of critical thinking, students' resistance to taking responsibility for their learning, students' erroneous beliefs regarding political issues and negative attitudes, and ambiguity regarding taboo topics.

5.1.2.1. Lack of academic goals

There was a sense among the teachers that students' views towards language learning did not match the teachers' expectations. In other words, the teachers felt that the students expected to pass without making enough effort, whereas teachers expected students to become goal oriented and independent learners. This was one of the main challenges reported by the participants.

The teachers felt that, the problem fundamentally was a lack of student motivation. For example, one teacher said "students just come to class and expect to learn a language" (Allen). Teachers speculated that one reason behind the students' reluctance to learn was that the majority of them were financially secure. "They do not need to have jobs, so there is no motivation for them because they have a roof over their head, and they have everything" (Maggie).

Furthermore, this perceived lack of student motivation and desire to learn frustrated the teachers because they could not evaluate their professional performance successfully through students' participations and progress. Teachers found it "hard to be the only ambitious one in the class" (Alex).

In addition, this perceived lack of motivation among students made teachers feel that, instead of being a teacher, they were forced to turn in to a "policeman" who should keep track of students' homework and assignments (Emily).

However, here I should mention that the teachers overlooked a fact that a big part of students' lack of motivation could be due to a lack of positive relationships with the teachers or a lack of interest in the topics that were discussed in class. In fact, the teachers were aware of a lack of motivation among students, but they did not show curiosity to find out the reasons beneath this lack of motivation. Instead, they had this assumption that Qatari students were not motivated to learn.

5.1.2.2. Students' poor academic background and lack of critical thinking

Another factor that was reported by teachers was students' poor academic background, which was especially manifested in a lack of critical thinking. Indeed, this was regarded as a further hindrance to students' language learning progress.

"… It is difficult to encourage students to see out of [the] box. They have lack of general knowledge. I don't know if it has something [to do] with their school system. I have a really hard time to get some students to become independent learners" (Emily).

The teachers believed that the students' elementary and high- schools were not top-quality institutions. Therefore, expecting them to adequately perform at college level was an unrealistic expectation. "These students are taught by people from poor academic background, and then we give them gestapo style treatment" (Alex). Therefore, the teachers felt that they needed to realize "the GCC has the lowest standards of education in the world, so [teachers] have to realize the population [they] are dealing with" (Tom).

Additionally, this poor academic background was mentioned as one of the major problems that prevented teachers from achieving their teaching goals, such as training students to become autonomous and critical thinkers.

However, one issue that needs to be reflected on is students' English language proficiency. In fact, many students were not able to complete the assigned works, and/or they had difficulties in expressing their thoughts due to a lack of English knowledge, not necessarily a lack of general knowledge.

5.1.2.3. Students' resistance to taking responsibility

Teachers found students to be generally disobedient in the classroom, and described them "just [like] children" (Emily). They believed that some students go to college just to socialize rather than to study. As one teacher put it: "it is all

about having strawberries with chocolate sauce and chatting with their friends"
(Emily). The teacher here wanted to emphasize that the students' primary
purpose of going to college was not to go to study, but to go to cafeteria and
socialize over their favorite dessert.

Students' resistance to following the rules was also highlighted as a major
problem in the class.

> "Students do not seem to understand the norms that are set by the
> college… I think Qataris do not like to understand because they don't want
> to take the responsibility because they so get used to have everything that
> they don't like being told that they have done something that they don't
> want to hear" (Paul).

Teachers got frustrated when students did not take the responsibility to learn.
They felt that "it is like talking to a wall", and acquisition doesn't happen (Alex).

One reason that teachers put forward to explain students' resistance to learning
was the mismatch between students' language proficiency and the curriculum.
For example, it was reported that "we give students a hard-time about spelling,
but we do not teach it to them" (Alex). In other words, there was a feeling among
the teachers that students did not like to follow the rules because they were not
able to meet the standards that were set for them in the curriculum. That is to
say, they broke the rules in order to express their frustrations. However, students'
tendency to break the rules could be due to cultural difference. As it was
explained in chapter one, two concepts of 'communication' and 'time' are

interpreted differently in 'low context' and 'high context' (Hall, 1976). Students grow up in 'high context' (the purpose of communication is to form relationship rather than meeting deadlines). However, the teachers use to work in 'low context' therefore they stressed the importance of meeting dead line. This different view towards completion of tasks could be another reason for students' resistance to follow the rules.

Therefore, maintaining a good relationship between students and the teachers was challenging. Consequently, this conflict could have negative effects on the teachers' self-image to building a good relationship with their students.

5.1.2.4. Students' political beliefs and negative attitudes

Some teachers found it really difficult to handle "unpleasant discussions" that some students brought up in the classroom.

> "I had a student that on the day that Osama Bin Laden was killed, started a very unpleasant discussion in the class, but I thought that it is because of a very different view, and it is not personal" (Emily).

That is why teachers usually preferred to avoid any sensitive topics-- such as politics-- because students' perspectives may shock them. For example, one teacher reported, "once one of my students wrote about Hitler as her hero" (Ellen), and this made the teacher feel extremely uncomfortable.

However, teachers mentioned that they usually let things like this go because they felt that they are "the guest in the country", and they "need to be tolerant" (Emily).

5.1.2.4. Taboo topics

When they joined the workplace, teachers had an orientation session in which they were warned not to talk about certain topics, such as politics, religion, and other culturally sensitive issues. However, teachers found the session far too general, and they were not provided with enough in-depth information about what was considered to be taboo.

> "I had an activity that you had to draw a picture of your partner and interview each other, but I had some students who didn't like it. So, I think here we need to do some sort of research about what are the taboos in Qatari interpretation of Islam because I was not aware of them at all, like taking class photography" (Allen).

It was also reported that, sometimes, students themselves were willing to bring up certain topics that teachers regarded as taboo. "I had a Mutawa [religious person] who liked talking about his wife's shopping habits" (Alex). Another teacher expanded on this point in more detail:

> "I avoided many things at the beginning, but I realized that this perception of the west that Muslims are very sensitive and you cannot talk about anything with them. But later I found that they are more open with the same gender teacher. So don't assume what you think is inappropriate is really inappropriate. I really like to

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see some serious research done in this context, for example, many teachers think you cannot use music in the class, which is not true" (Allen).

In short, teachers found it both difficult and perplexing when it came to taboo subjects that students raised in the classroom. Not being fully aware of acceptable topics made it difficult for the teachers to develop their content knowledge of the context. Consequently, they might have felt frustrated with constructing their practical knowledge that they needed to prepare lessons. In addition, the inability to discern and identify culturally taboo topics was not only perplexing, but it may have also created a sense of uncertainty and fear among the teachers.

The main reason for the teachers' lack of cultural knowledge was due to the fact that they did not receive any cultural orientation sessions during the year. Therefore, they did not feel confident about their cultural knowledge. This aspect seems particularly important because the teachers had different cultural back ground and were not very familiar with Qatari culture.

5. 2. The teachers' intrapersonal negotiation and adjustment

In light of the fact that official orientation sessions at the college did not adequately prepare the teachers, they attempted to manage their own adjustment through a process of negotiation adaptation, and they tried to learn about the new context by investigating various other channels in order to fill the gaps. It was reported that the teachers tried to learn more about Islam.

"When I moved to Qatar, I realized that the world is much deeper and wider than I knew. When I got here, I talked to colleagues to give me incident and advice. I also read and learned a lot about Islam, and I tried to observe the culture in general in society" (Paul).

Consequently, teachers identified different sources for learning about the culture. The main sources were students, colleagues, books, the internet, and observing the society in general.

"I always do a lot of study before I do something. So I never make a huge change without knowing what I am getting. I go to library, surf on the internet, and check ESL café questions about everything to prepare myself and decide if it is what I want to do it, so I did all my study before I decided to move from South Korea to the Gulf" (Emily).

When the teachers first began to teach at the institution, they were very careful about their reactions and responses, in order to adjust themselves in the new context.

"The first year, I just paid attention. I think paying attention is helpful when you are in a different situation. So, I just kept my mouth shut, and I just listened to people" (Maggie).

It was also noted that none of the teachers faced any serious problems either at work or in the local society. Nevertheless, they remained in a conscious observation stage, even after working in Qatar for couple of years. In other words, even though they had in fact learned many new things about Qatari culture, they were hesitant about inculcating this new knowledge in the

classroom because it might lead to the emergence of more sensitive issues. Therefore, there was a sense in which the participants developed what could be viewed as a double identity. For instance, one of the teachers said "I am a different person at work" (Emily).

In addition, in order to avoid any potential trouble, the teachers preferred to censor their personal life at their workplace. One teacher was quite explicit: "I do not show my personal life" (Tom). However, this process of self-censoring or not showing their personal identity may have engendered a sense of fear because the teachers were not sure if a certain behavior was acceptable. As David said, "I feel I am walking on eggshells". Therefore, there was a general sense that the participants did not feel completely comfortable in their workplace, and this was reflected in the fact that they constantly avoided any discussions that might offend the local culture.

5. 3. The teachers' adaption of pedagogy

The teachers used different approaches to adapt their pedagogy. For the teachers, knowing what to talk about and what not to talk about was considered an essential key in navigating their classrooms. Almost all of the teachers believed that a teacher in the State of Qatar needs to have a good idea about what taboo topics are, such as religion and politics. This was reflected in the data in that the teachers expressed a carefulness in not breaking the 'no religion and no politics' rule something that they were told about in the orientation sessions.

On a related topic, some of the teachers reported that they learned through their experience of teaching in the State of Qatar that they needed to be culturally sensitive in order to avoid offending their students. For example, one of the teachers said "I like to use music in my classes, but I found that sometimes I should not use it. So, I always ask my students if I can use it. If they all agree, I will use music" (Ellen). Another teacher said "when I prepare a task, I remove pictures of women in bikinis" (Emily).

The teachers also said that it was not difficult to adapt their materials in the context, and they believed that this kind of censoring does not have a negative effect on students' learning outcomes. There was also a sense that the teachers were so careful not to culturally offend their students because they thought "attitude and emotion has effects on learning outcome. If students get offended, it may shut them down" (Emily). Interestingly, the only cited reason for being culturally sensitive in the classroom was not related to the students' affective factors, but to a substantial fear among the teachers. In fact, there was a feeling that the teachers chose to be culturally sensitive due to a lack of job security and a lack of trust in the system. For example, Paul said that "it is better to use localized materials otherwise students complain, and you will be fired".

As far as solutions were concerned, localizing materials was reported as being an effective strategy in avoiding any potential cultural clashes in the classroom. Consequently, the teachers preferred to use localized materials about Islam and Qatari leaders that student could "relate to their culture" (Paul). In addition, the teachers felt that they could show their respect to the main value of Qatari

students which was submission to God by using "English texts related to the history of Islam" (David).

Overall, there was a feeling that the teachers tried to censor inappropriate materials in order not to offend their students. In addition, they tried to use localized materials within the students' socio-cultural schemata. In fact, the teachers were deciding what was appropriate and what was not based merely on their assumptions and understanding of the context. However, they did not receive any pertinent instructions from the management regarding the appropriateness of classroom materials. Therefore, there were no standardized methods for adapting instructional materials in the context of the study, and some teachers reported that the process of gaining an understanding of what was appropriate and what was not, was a complicated process. I have already described this phenomenon in section (5.1.2. taboo topics).

5. 4. The teachers' tendency towards stereotyping

The research findings show that even though teachers attempted to increase their cultural awareness (see section 5.1. above), there was a constant conflict between their *conscious* and *subconscious* evaluation of Qatari values. On the one hand, when the teachers were asked to compare Qatari values with American or British values, and if they ever had to compromise their personal values in the workplace, they did not mention any major cultural differences at all, and reported that they did not have to compromise any of their own values. For example, one teacher said "I don't see any differences between Qataris values

and values in the West. People all have the same values, such as submission to God, honesty, goodness, and hospitality" (David). Another teacher explicitly mentioned he has never compromised his values, and he said, in fact, "Qatari values are not in contrast with American values. The main difference between Qataris and Americans is when it comes to deadlines and time management" (Tom). In addition, one teacher saw American and Qataris values so similar. She said,

> "American and Qataris are in some ways the same [when it comes to things like] shopping. They are horrible consumers, and I am not positive that we have a better democracy, so I am pretty flexible about lack of democracy here, and I think capitalism is the worst, and they are both very obsessed by phones, cars, and jewelry" (Maggie).

On the other hand, when the teachers tried to make sense of Qatari values, a significant difference between those values and American or British values suddenly emerged, in that the teachers subconsciously grouped their students together into a single 'other'. In addition, they also tended to exaggerate particular aspects of Qatari cultural identity in a somewhat pejorative and *essentialist* manner. This is shown in the quotes below. After each quote, I will comment on how an *essentialist* viewpoint is manifested.

> "I have to be sensitive about Qatari values. I am obliged to accommodate their values as non-offensively as possible because they are paying" (Tom).

The 'I' and 'they' in the above mentioned extracts of the interviews appear to reflect an essentialist view towards Qatari culture, which results in 'stereotyping' and 'othering'. Therefore, there was a sense that the teacher did not have sense

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of belonging to the context. However, this could be explained in relation to some factors such as being a Western expat, speaking different languages, and not having the same right as Qataris. Therefore, the teachers' tendency was toward an essentialist view of Qatari culture. Although this same teacher reported earlier in the interview that "I have never faced any major problems that forced me to compromise my values", he still felt being obliged to accommodate Qatari values.

Another teacher also saw her students on a separate path, and the sense of 'us' could not be seen in her comments about her students.

> "Underneath of everything I think that I am not here to change them. It is not my job to change. You have your path and I have my path. We may end up in the same place, but from different roads" (Emily). Furthermore, the teacher explained that "here I have to rethink about everything because they are not very flexible, and sometimes their English level is so low".

Later on, however, she commented that "students often have questions about life in the U.S. If they know I have lived in South Korea, they ask about Koreans and the life there" (Emily). It is interesting to observe here that an essentialist outlook maybe at work in that, although students showed interest in learning about other cultures, the teacher labeled them as being "not very flexible".

In addition, although the majority of the teachers stated that they did not face serious cultural conflicts, they also felt that they needed to be careful about what to say in class. This is clearly seen in the following excerpt:

"A teacher here needs to be careful of what she says. I learned this in a very hard way. There are some words that have different meaning in different Gulf countries. For example, the word "wagah" in Oman just means not polite, but in Qatar it means not raised well by the family, and it is really insulting. I said it to one of my students, and she made a complaint against me" (Maggie).

Although I have sympathy for this teacher for being reported, I would still have to conclude that she was guilty of linguistic stereotyping. Some words have different meanings in the world over;-- it is not something that only exists in the Gulf countries. The teacher's use of "wagah" could also be viewed as a lack of knowledge (on her part) about the Arabic language. It was reported that none of the teachers learned Arabic language, they only tried to learn a few words that they could use in the classroom in order to build a rapport, such as 'Salam Alaykom'[Hello], 'AlhamdulelAllah' [Thanks to Allah which is used to mean "well, thank you"], and 'fiamaneAllah' [goodbye]. Therefore, there was a possibility of making mistakes in the usage of some words.

5. 5. The teachers' views about globalization and raising awareness about global issues

I will first describe the teachers' perspectives regarding this phenomenon. Later on, I will discuss whether or not the teachers raise students' awareness about global issues—a question that is germane to the critical approach to education.

5. 5. 1. The teachers' views about globalization

In the course of interviews, globalization was generally described as an inevitable movement towards internationalizing and uniformity of the world that has a considerable impact on English language teaching. However, the participants expressed different opinions about globalization.

It was described in two distinct ways. One group of the teachers saw this economical and political movement as a "horrible" phenomenon (Maggie) because "for money we are killing the planet and small cultures, and we are making a standardized world" (Allen). In addition, globalization was associated with importing "the worst of culture from the U.S. -- like KFC" (Emily). In the view of these teachers globalization, was conceived as a large-scale of 'Westernization' that had far-reaching negative social and cultural effects.

On the other hand, some other teachers had a very positive view towards globalization, and they saw it from a different perspective. For example, one teacher said that, "the world is becoming smaller, and it is awesome to see such a mixture, even regarding foods" (Ellen). It was also seen as a factor that "brings a better understanding and reduces the risk of wars" (Alex). Therefore, it could be perceived that raising global awareness may not only have a positive effect on individuals, but also on reducing misunderstanding among nations.

Regardless of the different perspectives of the participants about globalization, they were all confident that "English education and globalization are definitely connected" (David).

Culturally speaking, there was a sense that the teachers associated globalization with wide-spreading British and American culture because "materials are created in Europe in a massive industry" (Allen). Another teacher also said that "it is hard to take British and American values out of the English classroom, and cultural imperialism takes place since we are [here] because you need us" (Alex). English materials "definitely expose [students] to all of [British or American culture]. That is not a bad thing because they need to be aware of other peoples' culture" (Emily). Therefore, there was a sense that the internationalization of higher education was viewed as the establishment of British or American style education in the local context. As such, it could be perceived that internationalization of higher education in the local context came down in favor of the teachers who were already accustomed to studying and working in American or British style education, and they did not need to make a great effort to adjust themselves in the internationalized educational system in the region.

The teachers also saw the English as "the tool of communication" (David), and they thought that "if you want to be a world player, you need to know English" (Emily). In addition, the English language was considered as "the language of money" (Paul). In fact, English language was described as the main tool of communication that connects people around the world. Therefore, people "need" to learn English, this gives English teachers the opportunity to "walk around" the world and find a job (Alex).

5. 5. 2. The teachers' avoidance of discussing global issues

The research data also revealed a detachment from the macro-structural development of world affairs in that the teachers avoided integrating the wider global context into their classroom. The various manifestations of this are discussed below.

It was reported that the teachers de-emphasized the need to relate their teaching and content to global issues. Indeed, they put forward several reasons to explain their avoidance to discuss global issues in the classroom. For instance, it was reported that an effective teacher should "localize the text as much as possible", and use "articles about Islam and leaders like Sheikha Moza, otherwise students complain" (Paul). In fact, this teacher's view towards localizing materials is in line with a group of scholars who strongly recommends teachers to develop a semantic and pragmatic sense of teaching and learning among their students by using materials that contain aspects of the students' native culture (Adaskou, et al. 1990, Stren, 1992, Mc Kay, 2002).

Another teacher believed that classroom discussion about inter-cultural viewpoints "can be hindered through miscommunication. For example, students might think [the teacher is] pressuring them out of their cultural norms" (Tom). In addition, the teachers think that, by not localizing topics, students might "get offended, and they shut down" (Emily). There was a perception that the teachers viewed the discussion of global issues as a source of a potential risk, which may

put their jobs in danger. Therefore, the element of fear might have discouraged the teachers from relating their content and teaching to global issues.

Furthermore, some teachers simply avoided any discussions about global issues because they felt that it was not their job to do it. For example, one teacher said that "it is none of my business. They can be as Qatari as they want, and they can do whatever they want to do with it" (Alex). This could reflect the teacher's view of his job as being an instructor, who should just teach the English language, instead of being an educator. This could also be seen as a lack of commitment to more broadly educating the local society. Another teacher opined that relating teaching and content to global issues was a huge challenge in Qatar because "much of the world does not respect the values of Islam" (Paul). By way of example, he said that some global values such as "gay marriage, freedom of speech, and freedom of religion" are in contrast with Islamic values (Paul). This teacher justified not making an effort to raise students' awareness towards global issues by only highlighting some examples of global issues that are in obvious contradiction to Islam. However, he clearly ignored the facts that there are many other global issues that do not clash with the students' culture, such as health care, education, technology, etc. Therefore, it could be perceived that the teacher had a very limited view of global issues for education.

In summary, it appeared that there was a desire among the teachers to separate language teaching from global issues in order to avoid clashing with the cultural values of the local context. Furthermore, there was a sense that the teachers avoided relating the micro-level of teaching and materials to the macro-level of

global issues because they had a fear of offending their students' values and, consequently, losing their jobs. In addition, it was perceived that some of the teachers viewed themselves as only an instructor not an educator. There was also a sense that the teachers had a limited view of global issues for education, and they thought that raising the students' awareness about global issues was only limited to controversial issues such as gay marriage or freedom of religion.

5. 5. 3. The teachers' de-emphasis on global topics in the classroom

Two main themes emerged from the twenty seven hours of classroom observations: the teachers' tendency to localize the global issues and students' resistance to discuss global issues relating to history and politics.

5. 5. 3. 1. The teachers' tendency to localize global issues

Collected data through observations of the classroom-- in much the same way as gathered data through the interviews-- revealed the teachers' avoidance to discuss global issues in-depth. There was a sense that the teachers preferred to teach English through localization. For example, the field-note (in appendix 10) shows how the teacher tried to de-emphasize the main vocabulary of the lesson (UNICEF) by focusing on local charity organizations.

The field-note in appendix 10 reflected a discussion that was centered on the importance of charity in Islam. However, the teacher avoided talking about the importance of charity in other religions and in other countries. In addition, the

importance of learning about UNICEF, that was the main topic in the textbook, was diluted by only emphasizing local charity organizations. Therefore, there was a sense that the students repeated what they already knew, and that the teacher did not make an effort to expand their general knowledge into the global domain.

Two phenomena seemed to be significant during the observations: first, some teachers did not fully discuss international customs, events, and organizations, as the legitimate, bona fide, and stand-alone subjects that they are. Instead, they only touched on these lightly, before quickly moving to parallels in Qatari society (e.g. appendix 10). Other teachers went even further, and skipped the discussion of other countries customs, events, and organization altogether. For example, one of the sessions that I observed actually fell on the American 'Thanksgiving Day', and the main topic of the lesson was about American foods. However, the teacher did not even mention traditional thanksgiving foods in the classroom. This omission seemed even more peculiar given the fact that the teacher was American and there had been animated and exited discussions among the American teachers—prior to this particular lesson—about a Thanksgiving dinner planned for later in the day.

The reason of this kind of censoring or localizing the materials could be related to the complexity of teaching English in the context of study. On the one hand, as I discussed in section (5.1.2, taboo topics), the teachers stated that they did not have a clear idea of what they should talk about and what they should not. On the other hand, there was a feeling that the 'no religion, no politics' rule created a sense of fear among the teachers that made them avoid discussion about issues

that they felt might be related to politics or religion. It seems that they preferred to 'play safe' and localize the topics as much as possible. In addition, it was also noticeable that the teachers mainly chose to emphasize on local customs and events in Qatar, such as Qatari weddings, Qatar's National Day, and the Qatar world cup in 2022. This heightened sense of insecurity and fear on the part of the teachers could cause students to get demotivated due to discussing repetitive topics.

To sum up, the materials and topics of discussions were localized, and it was the teacher who was learning about Qatari culture. It appeared to me that the students were kept in a bubble, and the teachers were careful not to encourage them to see the world outside of the bubble.

5. 5. 3. 2. Students' resistance to discussing topics related to history and/or politics

It was also evident during observations that students were not willing to discuss political and historical topics. For instance, they were not comfortable discussing topics such as 'freedom' or any other topic related to politics. Even when a few students showed interest, other students discouraged them by saying something in Arabic. The field-note (see appendix 11) based on a discussion about 'Gandhi' is illustrative. In the field-note it was explained when the teacher was trying to introduce Gandhi through relating it to history of Qatar, one of the students said "we do not like history". The teacher immediately changed the topic by giving some vocabulary exercises to students (without even asking why you do not like

history). Although the teacher did not successfully prepare the students' schema for the discussion, yet the students' resistance to discuss the topic was obvious. This resistance was more noticeable given the fact that in Qatari culture students do not usually speak up their mind in the classroom, and they try not to embarrass the teachers. If they have an issue with teachers' pedagogy, they either talk to the teacher in their office or complain to top managers. However, in this case the student clearly showed her intolerance of discussing history by stating "we do not like history".

In a previous section of this thesis (5.1), we noted that discussions on politics and history were banned by top administrators of the institute, and now we see the students also did not want to have such conversations in the classroom. Therefore, there was a feeling that the teachers had to either localize the materials in order to avoid any troubles, or relate their teaching and content to global issues in a very subtle way in order not to make students feel uncomfortable.

In addition, there was a perception among the teachers that their students had real institutional power, and the teachers feared this. The following extract from the interviews illustrate the point:

> "There was an incident that two students reported an Indian teacher that he spoke against the prophet and he lost his job. Just because they didn't like him. Since then most teachers started to record their lecture daily, each minute, every second" (David).

As can be seen, there was a sense of powerlessness among the teachers that might have caused them to avoid discussing global issues.

Overall, it appeared to me that discussing global issues was seen as a complex phenomenon that would cause trouble for the teachers. However, here I should mention again that one reason behind it was the teachers' limited understanding of global issues. As it was mentioned earlier in this chapter there are major global issues that fit very well within Islamic principle such as quality of air and drinking water, new medical discoveries, and building hospitals and schools in some poor countries.

I can now summarize from all of the above that the research data revealed several factors that could explain the complexity of relating teaching to global issues: the teachers' lack of knowledge about taboo topics; the fear of no religion, no politics rule; the fear of students' power; and the students' resistance to discussing some subjects such as politics.

5. 6. Cognitive dissonance

As was highlighted in previous sections of this thesis (5. 4. and 5. 5. 2.), the research data exposed an inconsistency in the teachers' attitudes and behavior. On the one hand, in section (5.4), the teachers stated that they did not find any major differences between Qatari values and British or American values. On the other hand, the teachers also said that they felt vulnerable when faced with the challenge of accommodating Qatari values in the classroom.

In addition, in section (5. 5. 2), although the teachers believed that 'teaching English language' and 'globalization' are connected, they avoided expanding their students' general knowledge into the global context due to a fear of offending their students, opting to 'play it safe' instead.

These examples illustrate that there was a marked discrepancy between the idealism of the teachers' pedagogical and cultural theory and their perceived reality of classroom practice. It seems to me that the teachers were experiencing a form of *cognitive dissonance*. According to cognitive dissonance theory (Festinger, 1957), there is a tendency for individuals to seek consistency among their cognitions (i.e. beliefs, opinions). When there is an inconsistency between attitudes or behaviors (dissonance), something must change to eliminate the dissonance. I will discuss how this theory might explain the behavior of the teachers in the final chapter of the thesis, when it comes to the discussion of the study.

5.6. Summary of chapter 5

This chapter focused on five major themes that emerged from the collected data: interpersonal conflicts, intrapersonal negotiation and adjustment, tendency towards stereotyping, de-emphasizing global issues, and cognitive dissonance.

Overall, the collected data revealed both contextual factors and intrapersonal aspects of the teachers' professional identity adaptation process in the research context. One of the noticeable features of the teachers' professional identity adaptation was the conflict between the teachers' expectations and the realities

of the local context. This was explained as interpersonal conflicts. There was evidence that teachers' intrapersonal negotiation lead them to develop a multiple identity in order to avoid any troubles at the workplace.

In addition, the teachers' inconsistency in evaluating Qatari values was perceived as a possibility of stereotyping. There was also evidence to suggest that the teachers de-emphasized the expansion of the students' general knowledge in the global context in order to avoid cultural clashes with the students themselves. Indeed, this appeared to be an intentional detachment from globalization in the context of the study. Last but not least, there was an apparent inconsistency between the teachers' beliefs and behavior, which was considered to be a form of cognitive dissonance among the teachers. In the next chapter, I will discuss the impact of all these factors on the teachers' professional identity and pedagogical decisions.

Chapter 6: Discussion

Introduction

This chapter seeks to provide an in-depth discussion of what factors affect teachers' self-perception and professional identity, and implications for the practice of these native English speaking teachers (NESTs). The two goals of this section are to generate an understanding of the participants' self-image as an English teacher, and to discuss their sense of belonging to their professional community. I can then determine how both of these factors influenced their pedagogical decisions in the classroom.

These goals are aligned with the overall aim of the current study, which is not only to investigate what the participants do in the classroom, but also to explore "what they think, intend, conceptualise, believe or value" (Davey, 2013, p. 34). In other words, the way that the participants adapted their teaching and content is regarded as a product of how they defined and valued their professional selves.

The main findings based on analyses of the research data were as follows:

A) In terms of how professional identity of the participants evolved in the State of Qatar, the interview data showed a set of common problematic characteristics and their impact on the teachers' professional identities.

1. Extrinsic motivation of money and short-term view of professional affected the teachers' desire to be productive and had negative impact on the teachers' 'becoming' aspect of professional identity.

2. Some issues such as loads of paper work, lack of clear instruction and communication, the bending of the rules based on nepotism, and a constant changing of the rules diverted teachers' energies from their actual teaching role. These issues contributed to a mismatch between the image the teachers' had about what they should do, and what they were actually asked to do.

3. The participants' lack of cultural knowledge about Qatari society created a sense of fear among teachers, and created a feeling of being inadequate. This negatively influenced the teachers' perceptions of those parts of their professional identities relating to 'knowledge'.

4. Metaphors and expressions that the participants used in the interviews showed a real conflict in terms of their 'core-identity' and their 'institutional-identity' or 'discourse-identity'.

5. The participants felt that their individual and collective voices were ignored by institutional managers. This had negative impact on their sense of belonging.

B) In terms of the implications for the practice of the participants, the interview and observation data revealed that

1. Lack of knowledge about taboo topics in Qatari society, and lack of clear definition of teaching and development within a broader institutional context created feeling of vulnerability and insecurity in teachers.

2. There was inconsistency and discrepancy between the teachers' attitudes toward Qatari culture that illustrate a form of cognitive dissonance among the teachers.

3. The above mentioned factors made the teachers avoid controversial issues such as religion and politics, and focus only on local issues without trying to make an effort to expand students' general knowledge into global domain.

6.1. Table Themes in the discussion

Themes	Issues
Aspects of professional identity: "becoming, doing, knowing, being, and belonging" (Davey' 2013), (see sections 3.3., 3.3.2., 5.1., &5.2.)	The monetary motivation, limited cultural knowledge, contrary perspectives of a teachers' work, a compromised 'desired self-image', and a limited sense of belonging
Mismatch between "core-identity" and "discourse identity" or "institutional identity" (Gee, 2000), (see sections 3.1.2 & 5.2)	Separating personal selves from professional selves, teachers' desire to be themselves at school, a definite element of fear among the teachers
Cognitive dissonance (see sections 3.2.2 & 5.6.)	Discrepancy between the teachers' attitudes toward Qatari culture and accommodating Qatari values; lack of standardized institutional instruction

	about adapting pedagogy; and feeling like working in a slavery system
Localizing materials and avoiding controversial issues (see sections 3.3.8, 5.5.3, 5.5.3.1 & 5.5.3.2)	A lack of job security, fears of potential cultural clashes, a lack of enough cultural knowledge

6.1. The evolution of professional identity

In order to answer the first research question of the study, how might professional identities of native English speaking ESL teachers evolve in Qatari foundation year programmes, I am going to discuss the collected data from the interviews through five lenses: 'becoming, doing, knowing, being, and belonging' (Davey, 2013). The reason that I decided to discuss findings through Davey's (2013) methodological framework was to represent all necessary aspects of teachers' professional identity. In fact, in the literature, scholars have focused on one or two aspects of identity. For example, the notions of 'self-image' or 'self as a teacher' have been central to concepts of professional identity in some studies (e.g. Volkmann and Anderson, 1998). In some other studies professional identity was defined accorded to 'reflection' and 'self-evaluation' (e.g. Cooper & Olson, 1996; Kerby, 1991). The effect of 'community of practice' on teachers' professional identity was echoed by Lave and Wenger (1991). The importance of teachers' roles was highlighted by Coldron and Smith (1999), (see section 3.3). All these studies gave me an in-depth insight of various aspects of professional identity. However, the challenge was identifying how to represent various aspects

of the participants' sense of professional identity in a cohesive way. Therefore, I felt that Davey's (2013) five 'lenses' can help me to describe and draw out the conceptualisations that participants had of their professional identity. In this way, I could discuss all major aspects of the participants' professional identity.

The data revealed a set of common problematic characteristics that the teachers gave evidence of with regard to their professional identities adaptation. In the following, I discuss these characteristics and their impact on the teachers' professional identities.

6.1.1. Extrinsic motivational factors

In order to explore the participants' values and motivational factors as a teacher, I asked them two sub-questions: First, why they decided to become a teacher in the first place, and second, why they decided to work in Qatar. As explained in chapter five, the findings revealed that the teachers' motivation was the extrinsic motivation of money. In addition, the teachers perceived themselves as short-term employees due to the temporary nature of their contracts.

This short-term view of professional life, and being prepared to leave at any time, negatively affected the teachers' desire to be productive. Ultimately, the teachers' motivation for becoming a teacher in the state of Qatar was merely based on monetary reasons for short period. Macleod's (2013) qualitative study on English teachers' professional identity in the United Arab Emirates describes the same phenomenon, and identifies 'monetary gain' as the main objective of expat English teachers working in the UAE. Another qualitative study conducted in the

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UAE by Hudson (2013) also identifies money as a powerful incentive for English teachers. In addition, he claims that teaching for money in the Gulf can create a feeling of obligation and compulsion on the part of the teachers. He explains that most of English teachers in UAE look for financial stability, and in most cases they get use to luxurious lifestyle in the Gulf. But, "they wish they could be working elsewhere on the same salary" (p. 211). Therefore, they feel 'trapped' in their job, and as the breadwinner in their family, they feel obliged to provide financial security for their family. This could contribute to negative effects on teachers' professional identity.

The review of the literature also shows that one aspect of teachers' professional identity is the teachers' perceptions of themselves, which can be described as the way teachers visualize themselves in the world (Ottensen, 2007). As Davey (2013) explains, 'who I am' as a teacher depends on 'where I have come from', and 'what I want to be'. Therefore, "the professional self [is] partially… driven from teachers' motivations, aspirations, and goals" (p. 46). The result of a study conducted by Elawar and Lizarraga (2010), on 342 volunteer in-service teachers in the state of Arizona, reveals that teachers' motivation is the most crucial factor that influences the quality of education that students receive. Elawar and Lizarraga also claim that self-regulated teachers focus their identity on a combination of motivational factors, which enable them to clarify and prioritize their core values and beliefs, and it is these values and beliefs that empower the teachers' long-term sustainability. These findings are in line with Day's et al

(2006) view of a teacher's competence when they state that a teacher's commitment to their professional life is largely determined by their specific goals.

Overall, regardless of the teachers' original altruistic ideals and inspirations pertaining to the teaching profession, their motive for working in Qatar was an extrinsic (financial one). This myopic focus on money had caused the teachers to abandon their original teaching ideals, and they may have lost any incentive to engage in a struggle to mediate new social and professional roles within their current teaching context.

6.1.2. The ambiguity of job descriptions

This section explores the teachers' professional identity as viewed through the lens of what a teacher actually does in his or her particular teaching context. According to Davey (2013), "if our professional motivations and expectations are part of professional identity, so, too, are our perceptions of the scope of the job" (p. 69). In other words, a teacher's image of what their job consists of plays a role in conceptualising their own professional identity. Along the same line of argumentation, Tickle (2000) says that professional identity not only refers to expectations of other people in society about what a teacher should know and do, but also includes teachers' perceptions of what they do in their professional lives based on their experiences (cited in Bijaard et al, 2004, p. 108).

Viewed from a surface level, the teachers' responsibilities in this study were 'normal and expected' teaching tasks which are common to an English Foundation year programme. However, when one delves more deeply into the

research data, it becomes clear that what the teachers were *expected* to do (in real terms 'on the ground') did not align with their understandings of what a teacher *should* do.

This brings us to the challenges that the teachers faced in their workplace (See section 5.1.), which included: loads of paper work, lack of clear instruction and communication, the bending of the rules based on nepotism, and a constant changing of the rules that diverted their energies from their actual teaching role.

These issues overwhelmed the teachers, and contributed to a mismatch between the image that the teachers had about what they should do, and what they were actually asked to do. The teachers' perception was that the main thrust of their job was to teach students and to prepare them for college level. However, they were distracted from this primary objective by many administrative tasks that were given, and without clear instruction. Consequently, these obligatory tasks were regarded as a barrier to successful professional practice because it limited the amount of time that the teachers could devote to their teaching and developing students. In other words, expecting the teachers to be 'flexible' in carrying out multiple tasks, contradicted the teachers' perception of their roles as professionals (Monahan, 2005 and Crichton, 2010). Heavy workload and additional administrative responsibilities are mentioned in Khan's (2011) study on expatriate English teachers' motivational factors in Oman as a strong demotivation factors. This is what Coldron and Smith (1999) perceived as the tension between agency and a given structure.

In addition, the teachers reported some major conflicts with students that were caused by a poor academic background and a lack of academic goals among students (see 5.1. for more details). One negative result of this was that students' performance in language learning did not match the teachers' expectations. This phenomenon has also been reported in Macleod's (2013) study on teachers' professional identity in the United Arab Emirates. Findings of his study reveal that teachers felt that they were not able to produce the types of student learning outcomes that the teachers felt were indispensable criteria for their own professional success.

Overall, this discussion shows a profound mismatch between the teachers' priorities in their work and the priorities assigned by the institution regarding their work. In my view, the central problem here is the fact that when the senior management team email teachers with a request to complete a particular task (or tasks), they have obviously not taken the time to analyse just how long it will take teachers to complete the task, what resources teachers may need to fulfil the task, and how the extra time needed outside the classroom to finish the task might impact the quality of teaching inside the classroom. In other words, the major implication is that the senior management team does not engage in any form of professional process management. In fact, it seems that the management team are so far from real teaching and do not know what happens in reality, and they function as administrators rather than educational leaders. One reason for this issue could be that very few members of the management team have been

involved in teaching. Therefore, they may assign a task for teachers without analysing all aspects of it from teachers' perspectives.

In the context of the business world, Thom (2009) states that, "Process management is the application of knowledge, skills, tools, techniques and systems to define, visualize, measure, control, report and improve processes with the goal to meet customer requirements profitably." Of course, as Hess and Fullerton (2009) point out, process management within the educational domain is for the primary benefit of students (as opposed to customers). With that caveat in mind, Sternke and Hansen (2011) observe that in their longitudinal study at a school located in Milwaukee in the USA, all too often, educational management teams get caught up in the 'replication trap' – administrators are so busy doing their work, that they do not take time to reflect on how well they are doing it. Consequently, the processes end up managing the administrators instead of the administrators managing the processes.

In terms of finding a solution, it seems to me that English Language Centers (including those at the center of the current investigation) could benefit from the seven-point strategy created by Ewy and Gmitro (2010), who are pioneers in the field of educational process management:

1. Commit to analyzing *all* processes throughout the institution. Hess and Fullerton (2009) state that while industries outside of education often analyze processes in every aspect of their organizations, schools are primarily only "data-driven" with regard to student achievement.

2. Identify key processes. This calls for zeroing in on those processes that are critical to making the institution function optimally. This will mean looking at various items, such as the institutional strategic plan, organizational chart, and the key tasks that are performed repeatedly.

3. Identify the key process owner. Senior management may need to identify who is in charge of process design, measurement, deployment and improvement of each process. As Sternke and Hanson (2011) maintain, "this is especially important when a process is integrated into multiple parts of the organization and many people share in its implementation" (p. 1).

4. Understand the user requirements. Users can include the student, the teacher and even the parent or family. The key question, here, is, 'What does each user group rely upon the process to do?'

5. Flowchart how the process works. Flowcharting enables everyone to get on the same page with a clearer understanding of the process itself. Not only does this make the process more understandable, but it also helps it to be more efficient and sustainable.

6. Determine and collect results to measure how the process is working. A fundamental aspect of process management is that it must focus on how well the process itself is working. For example, how does an educational institution know how well they are serving their users of instructional

technology? Collecting results often calls for creating IT dashboards that measure items, such as cycle time, productivity, or cost.

7. Structure time to analyze the process and its results. In terms of avoiding the replication trap referred to above, it is important to schedule time in order to analyze the process itself, and look for ways to improve it. The most effective management team use plus/delta tools, and other quality tools, to evaluate and improve processes.

I believe that if the educational institutions at the center of this research investigation made use of Ewy and Gmitro's (2010) process management model, they would reap three major benefits: First, it would improve their organizational agility in that they could more quickly modify their best practices, and therefore keep abreast of the ever-changing conditions within the educational sector. Second, implementing process management protocol could reduce institutional running costs because it leads to more effective and time-saving processes. Third, and finally, more qualitative processes can only lead to greater teacher productivity and – most importantly -- enhanced student learning.

6.1.3. The essence of cultural knowledge

Bourdieu (1983) claims what distinguishes one occupational group from another is the particular knowledge that belongs to that occupational group. Therefore, it can be perceived that one aspect of professional identity is related to professional knowledge and expertise. Davey (2013) also believes that teachers' performative quality and their 'knowledge-in-action' are entirely interdependent,

and these two create a sense of expertise and professionalism in teachers (p. 114).

There is an ongoing debate as to what English teachers need to know in order to teach speakers of other languages. Early debates often centered on several domains: "content knowledge, curriculum knowledge, knowledge of learners and their characteristics, knowledge of educational contexts, knowledge of educational ends, purpose and values, and general pedagogical knowledge" (Shulman, 1987, p. 6).

Many scholars (Brookfield, 1995; Gunstone, 1999; Loughran, 2002) also emphasise teachers' reflection. Good examples of these are Schon's (1983) concepts of reflecting-in-action and reflecting-on-action (cited in Davey, 2013, p. 86). Overtime, however, the focus of studies shifted from teachers' pedagogical knowledge to their socio-cultural knowledge (Freeman and Johnson, 1988; Johnson, 2000).

Almost twenty years ago, Freeman and Johnson (1988) pointed out that the kind of knowledge makes a teacher a good teacher is too limited, and it needs to be conceptualised through a dynamic sociocultural lens. More recently, Troudi (2005) expands the concept of content knowledge to include a broader concept of 'cultural knowledge'. He argues that, besides the content knowledge, "teachers need to be aware of the attitudes towards English that learners and their communities have" (p.8).

Here, I adapt Troudi's (2005) critical perspective on the concept of knowledge, in order to discuss what the participants felt they needed to know in order to be an effective professional teacher. The reason that I considered both content knowledge and cultural knowledge as two factors that can impact the teachers' professional identity, is the fact that all these teachers were working in a context that was different from their homeland. Therefore, they needed to be aware of their students' beliefs. As Hall (2002) states: "the sociocultural worlds into which learners are appropriated play a fundamental role in shaping their language and cognitive abilities" (cited in Troudi, 2005, p. 11).

The most emphasized element that emerged from the interviews regarding what it means to be an effective teacher was the importance of cultural knowledge. All the participants in the study constantly spoke of their need to know and understand their students' values and beliefs. There was a sense that all participants were aware of the importance of cultural awareness in order to maintain a positive relationship with their students. However, the teachers did not have a clear, detailed understanding of what exactly constituted this cultural knowledge. In fact, they only possessed a very limited knowledge about Islam and Qatari culture. For example, during orientation sessions, the participants of the study were only given a very general exposure to what Holliday (1999) refers to as 'large culture', such as national and geographical boundaries. The teachers also mentioned that they gained only a superficial understanding of Islam and Qatari culture by reading some books and discussing with their students and colleagues, (see section 5. 2. 1).

However, most of them felt that this knowledge was inadequate because they needed to know more about 'Qataris' interpretation of Islam' in order to have a fruitful discussion with their students. It was clear from the data that this uncertainty about what one should talk about, and what one should not talk about, created a sense of fear among the teachers. Consequently, they avoided any discussions in the classroom, even at those times when the topic would not have been at odds with Qataris values, (see section 5. 4. 3. 1).

This lack of cultural knowledge had a negative pedagogical effect in that it made the teachers avoid the essential task of developing their students' general knowledge. Holliday et al (2010) explain that due to lack of cultural knowledge people tend to make usual essentialist mistake of imagining everyone in one nation is the same. Therefore, they interact with everyone based on their image of that particular nation. In other words, they create a 'closing rank' (p.13). In this study also the teachers' lack of cultural knowledge made them to avoid developing their students' general knowledge based on their own assumption of Qatari culture.

However, it is important to stress here that this lack of cultural knowledge was partially the fault of the administration for not providing the teachers with enough cultural training. In fact, the teachers had only one brief orientation session at the beginning of academic year. But even here they were only given general advice not to talk about politics and religion. No details were presented, and this left a residue of ambiguity among the teachers.

This phenomenon does not exclusively take place in Qatar. It has been highlighted by Hudson (2013) who stresses that such general censorship directives may lead to a feeling of fear among native English-speaking ESL teachers in UAE. He concludes that this fear may have negative effects on teachers' personal and professional identities.

This section 'on knowing' focused on the teachers' perceptions of those parts of their professional identities relating to knowledge. Although all the participants had appropriate content knowledge -- in that they were academically qualified—they quickly discovered that content knowledge alone was not enough, and that they needed to hone their cultural knowledge in order to be truly effective ESL teachers in the Qatari classroom.

6.1.4. Mismatch between core-identity and desired-self

Personal side of professional identity, which constitutes the teachers' impression of 'being', is another important factor in developing professional identity process. As Davey (2013) states, in one sense professional identity is "a very public phenomenon" which is represented by "a set of distinct social behaviours". Yet, in another sense, it is also "an intensely personal phenomenon [that] is quite privately located" (p. 116). This privately located sense of 'being' includes our own emotions and self-image. A helpful model of these two aspects of professional identity are Mead's (1936) concepts of the 'I' and the 'Me', through which he clarifies the interaction of our active aspects 'I' in response to the social

pressure (i.e. societal rules), and the socialized aspect 'Me' that is developed through social interaction.

It would be helpful, at this juncture, to explain Mead's concepts of the 'I' and the 'Me' in the practical context of the ESL teacher. If I am teaching in an English language center in Qatar, I may reflect on my position as an ELC teacher. To do so, however, I have to be able to think of "myself" in relationship to the whole center -- the other actors (teachers) and the "rules" of the institution. We might refer to this cognitive object as 'my ELC teaching self' or "Me."

In examining the data, it seems clear to me that, due to a fear of not wanting to offend their Muslim students and/or colleagues, teachers have suppressed the "I" by not responding spontaneously to new queries or questions in the classroom regarding cultural or religious issues (It is not safe to do so!). Instead, they have quite intentionally decided -- well ahead of time – how they will respond. Indeed, they will not respond! Consequently, they fail to take the opportunity to develop their "Me". By choosing job security over professional development, they have opted for psychological and social stagnation within their teaching context. However, a risk of job security if the teachers were to respond was partially based on their fear due to lack of cultural knowledge. In addition, the rule of no politic and no religion made the teachers suspicious towards the consequences of any discussions related to politics and religion.

The implication of Mead's model is evident when one analyses the data to ascertain how the teachers saw themselves as 'being' a teacher. This is

especially reflected in the expressions and metaphors that the teachers used to describe themselves and their work, included: 'being a teacher is like being a policeman'; 'being a teacher is like being a father, mother, brother, and sister'; and 'being a non-Muslim teacher is like walking on eggshells'.

I focused on metaphors in light of Breault's (2006) belief that the metaphors professionals use to describe themselves shed light on the nature of "their practice, relationships, and identity" (cited in Davey, 2013, p. 118).

One can gain a deeper understanding of this 'policeman' phenomenon by looking at the research of Markus and Nurius (1986) who argue that people interpret and enact their new roles based on their self-conceptions and understanding of who they are and who they want to be. This individualized understanding is a key part of 'possible-self' of their identity which is a "cognitive manifestation of enduring goals, aspirations, motives, and threats" (cited in Davey, 2013, p. 117). However, they state that the 'possible-self' may or may not be an individual's 'ideal-self'. In this study, the 'possible-self' of being a 'police-man' did not match the teachers' desired-self of being a friendly facilitator. Therefore, the teachers could not make sense of the role that they had to play on daily basis. This image--which was held by three teachers--, highlighted the 'self-contradictory' conceptualisation that they had of their teaching role.

Another dominant metaphor expressed by David, was 'being a teacher is like being a father, mother, brother, and sister". This particular image matched one of the main Qatari values, which is 'family'. It seemed in this instance, that David

adapted his 'possible-self' to his students' values. To him, being a teacher involved treating his students like a family. He also added that the "sense of family is so important within Arab culture", and he saw it as "strength". Therefore, it was perceived that his 'possible-self' was in line with his 'desired-self'. However, he went on to say that as "a non-Muslim teacher, I feel that I walk on eggshells, not with students but with Muslim fellow teachers… If someone does not like you, they could report you for saying something against the prophet… I never feel comfortable to have a critical conversation with a Muslim teacher because I may lose my job".

The metaphor of 'walking on egg-shells', and his subsequent explanation, signaled the element of fear in being a non-Muslim teacher in an Islamic context. Consequently, the possible threat to his job security caused the teacher to self-censor himself, which was certainly not his desired-self.

In addition to the metaphors that the teachers used, they also expressed their professional image through using some expressions such as 'being another person' or 'not showing a personal side' (Emily, Tom, Alex). This shows that the teachers had to separate their personal selves from their professional selves. According to Berci (2007), this phenomenon is common in other professions, such as Law. However, he also points out that teachers are not willing to separate their personal selves from their professional selves. Berci (2007) refers to teachers' desire to be themselves at school as "teaching who they are" (p. 73). However, due to cultural differences and a lack of job security, the teachers in this study had a definite fear of showing their personal selves at school.

A helpful lens through which to view these metaphors and expressions of the teachers is the 'multiple selves' concept as described by Gee (2000). He identifies four interconnected identity perspectives: "nature-identity, institutional-identity, discourse-identity, and affinity-identity". Gee (2000) argues that these may or may not be in harmony with our "core-identity" (p.99). We can easily apply this to the current study. For example, both metaphors of 'being a police-mam' and 'walking on the eggshells' reveal that the participants' 'core identity' did not match their 'institutional-identity' or 'discourse-identity'. In administrative terms, the teachers felt vulnerable in expressing their desired selves mainly because they did not want to lose their jobs. In pedagogical terms, they felt that they had to act like a police-man with their students in order to push them to learn. In summary, both the teachers' institutional identity (shaped through response to senior management authority), and the teachers' discourse identity (shaped through interaction with students) were not congruent with their 'desired self'.

In other words, the teachers experienced a real conflict in terms of their core-identity because how the teachers saw themselves as 'being' was at odds with how they were expected to be by their institutions and students. Erikson (1970) refers to this phenomenon as an "identity crisis", which occurs when a person is unsure of his or her role. This phenomenon has been demonstrated in Hudson's (2013) study in UAE. He states that native English speaking teachers in UAE had to play the role of 'standup comedian' in order to build class rapport and deal with "differences between their own beliefs and expectations and those of the locals"

(p. 235). This self-image may consequently have a negative effect on teachers' sense of being important that has been mentioned in Khan's (2011) study, on factors affecting expatriate English teachers in Oman, as one a dissatisfying aspect that may reduce intrinsic motivation among teachers.

6.1.5.A lack of sense of belonging

As Bullogh (2008) states, "we know who we are in part by whom and with what we identify and to whom and [to] what we belong" (cited in Davey, 2008, p. 143). This identity formation -- forged out of a sense of belonging—is the key focus of Lave and Wenger's (1991) 'Community of Practice' model. They argue that new-comers in each community tend to get involved, initially, with 'peripheral' tasks. Then through having social interaction with more experts in the community, they move towards full participation in the community. Lave and Wenger (1991) maintain that two essential elements are needed in order to have a true sense of belonging: a 'joint enterprise' and a 'shared repertoire'. These are essential to the achievement of 'mutual engagement' among the members of the community of practice.

I will now draw on this theory to elaborate on how the teachers felt about their community, and whether they had a sense of belonging to it or not. In order to explore how this participation process played out in the context of this study, I analyzed the collected data in relation to Lave and Wenger's (1991) three categories of a 'shared repertoire', a 'joint enterprise', and a 'mutual engagement'.

Regarding a 'shared repertoire', the data revealed that the teachers' pedagogical goals did not match those of the students' or the administration (see section 5.1.1. and 5.1.2.). Another element that discouraged the teachers from becoming fully involved was a lack of 'joint enterprise' *vis- a- vis* the administration. The teachers felt that the managers did not take into consideration the teachers' ideas.

These factors show the absence of what Gee (2000) calls Discourse-Identity, "whereby individuals' practices and reputations are constructed and validated (or not) through the company kept and the discourses engaged in" (cited in Davey, 2013, p. 144). In my view, the feeling of not being heard by the managers discouraged the teachers, and they failed to adequately develop their discourse-Identity. It also caused a "negative 'us and them' discourse in the community of practice" (Davey, 2013, p. 149), and consequently a sense of reluctance developed among the teachers in relation to authentic mutual engagement with senior management – a mutual engagement that would have only benefited of the growth of the institution. Such a limited sense of responsibility towards the local context has also been reported in Macleod's (2013) study in the UAE. He sees the self-reported relationship among teachers, students, and managers as an antagonistic one, in which teachers displayed only a limited degree of collective action in improving their professional situation.

In fact, it could be perceived that, far from being a healthy community of practice, the teaching department under current investigation could be accurately categorized under Crichton's (2010) 'Community of Consumption' model.

According to this model, managers encourage members to pursue the organisation's goals under insecure employment conditions, and they compare members in regard to how effective they are in achieving those goals (Cited in MacLeod, 2013). An additional illustration of Cricton's (2010) model is the fact that, in this particular context, the teachers' employment was based on a temporary contract without any hopes of having a permanent one. Consequently, the teachers tended to do whatever was necessary due to fear of unemployment.

Macleod (2013) also refers to the existence of a 'community of consumption' within UAE context. He states that teachers in the context of his study were disconnected from one another and they lost the capacity to unify because of their fear of unemployment. He also mentions that in the UAE, students and managers evaluate the teachers and -- in some cases -- they compare teachers, which only provokes teachers to look out only for their own interests in order to remain employed.

In this section, I argued that the teachers' goals did not match those of the students nor the administrations. This discouraged the teachers from developing a sense of belonging. Consequently, they did not fully invest themselves in a shared repertoire and a joint enterprise with their respective institutions. In addition, the temporary nature of their work contract, coupled with a lack of job security, created more of a 'community of consumption' rather than a 'community of practice'. Furthermore, when viewed through the lens of Gee's (2010) collective aspects of the teachers' professional identity, the teachers in the study faced problems with their Discourse Identity mainly because they felt that their

individual and collective voices were ignored by institutional managers. In short, their professional identity was compromised because they had no real sense of belonging.

6.1.6. Overall picture of the teachers' professional identity challenges

The collected data from the interviews with the native English-speaking ESL teachers, identified some of the struggles and conflicts that the teachers experienced in regard to their professional identity construction or re-construction process. The data was analyzed through five lenses: 'becoming, doing, knowing, being, and belonging' (Davey, 2013). By doing so, I considered the teachers' professional identity adaptation in both the individual and collective domains. These two domains were particularly important in identifying the teachers' professional lives because identity is the interconnection of "both how collective discourses shape personal worlds and how individual voices combine into the voice of a community" (Sfard and Prusak, 2005, p. 15).

The data revealed a set of common problematic characteristics that the teachers had in regard to their professional identity. These included the following: the monetary motivation; limited cultural knowledge; contrary perspectives of a teacher's work; a compromised 'desired self-image'; and a limited sense of belonging.

The study also contained evidence to suggest that, despite individual differences in initial aspirations to become a teacher (which included both intrinsic and

extrinsic motivation), the teachers' 'becoming' aspect of professional identity was shaped more and more across time, by the extrinsic motivation of money. Indeed, it was clear that, in the end, the money issue was the primary motivating factor in the teachers' decision to stay in Qatar. This drift toward an exclusive focus on the extrinsic motivational factor of salary due to a profound lack of intrinsic motivation is caused, in the view of the teachers, by institutional mismanagement. Most significantly, this work-related dissatisfaction among the teachers made it difficult for them to define an important aspect of their professional identity, which is 'what I want to become'. Bureaucratic administrative policies and insufficient recognition for work done have been reported in Khan's (2011) qualitative study in Oman as two important factors that demotivate teachers overtime.

However, there is another negative factor lurking in the background here in that professional researchers on work place motivation have clearly demonstrated that salary alone cannot sustain motivation over the long-term. For example, according to Herzberg's set of Hygiene Factor theory (1959), salary represents the first basic need, and its absence may cause dissatisfaction, but it does not necessarily provide satisfaction. Along similar lines, White (2006)—commenting specifically on the educational context-- believes that extrinsic factors such as high salary and status are not strong motivators to attract and to retain teachers interested.

If we apply Herzberg's (1959) and White's (2006) lessons to the teachers in the current study, we would have to conclude that their exclusive focus on the

extrinsic motivating factor of salary cannot be sustained over the long-term, and possibly even more damage will be done to their professional identity and their quest to discover 'what I want to become'.

In regard to 'doing', there was a clash between the teachers' perceptions of what their job consists of, and what they would like it to consist of. This was manifested in a mismatch between the teachers' view of the scope of their job and the administrations' expectations. This contradiction caused the teachers to feel detached from what they were doing in their daily classroom operations. The teachers stated that their main priority was teaching-related tasks, and that the non-related administrative directives were not beneficial for the teachers' professional development. Therefore, it was understood that the teachers had a limited sense of agency in prioritizing their tasks according to their own desire. This in turn may have an effect on the quality of their performance in the classroom.

Another problematic area in relation to the teachers' professional identity was the notion of cultural knowledge. Due to the lack of appropriate institutional orientation sessions, the teachers were perplexed about what topics were appropriate in Qatari culture, and what topics were not. This ambiguity regarding cultural issues created a sense of fear among the teachers. In addition, it had a direct effect on the teachers' self-evaluation of their performance and, in some cases, it contributed to their feeling of being inadequate. As we have seen, this feeling was revealed through the metaphors that the teachers used in communicating their perceptions of being a teacher. The metaphors exposed a

mismatch between the teachers' core identity and their 'discourse-identity' (Gee, 2000). Furthermore, there was evidence that the teachers' 'core-identity' was not congruent with their 'institutional-identity'.

The mismatch between the teachers' core identity and institutional-identity undermined their sense of belonging to the institution as a whole. In particular, the teachers had oppositional attitudes towards the "audit culture" of their institutions (Stronach et al, 2002, p. 109) and their managers' fixation with "performativity" (Breen, 2006, p. 208). Therefore, as a coping strategy they did not fully invest themselves in their community, and they limited their work to only fulfilling those obligatory aspects of their contract, in order to remain employed. The fear factor has been reported in Hudson's (2013) study in UAE. He states that the nature of employment in the region and lack of job security create a "pervasive professional discourse of fear" (p. 240).

To sum up, the intent of this section has been to discuss some essential elements or characteristics of the professional identity of a group of native English—speaking ESL teachers, and to discover some of the possible challenges that the teachers experienced in terms of their professional selves. Overall, these challenges had negative effects on the teachers, in terms of their individual professional experiences, values, motivation and self-image, as well as their collective identity and sense of belonging.

6.2. **Pedagogical adaptations**

In the previous section, I discussed how the teachers' professional identity evolved in the context of this study. Of interest here is to elaborate on the second research question of the study which was the implications for the practice of these teachers.

The concept of pedagogy refers to certain methods and practices with the aim of acquiring particular behaviors, skills, and/or knowledge. However, at a higher level, it refers to "varying sets of rules, principles, and devices which generate differing sorts of practices and produce different sorts of identities" (Bernstein & Solomon, 1999, cited in Scotland, 2014, p. 36). Therefore, pedagogy is a natural component of identity. Coldron and Smith (1999) expand the relationship between pedagogy and identity as an "inherent part of teacher's pedagogical practice […] because ways of acting and thinking are patterned into practices and sets of practice" (cited in Scotland, 2014, p. 36). This dialectic between pedagogy and identity can become even more convoluted when the teacher and students do not belong to the same culture (Jennings & Smith, 2002). In the case of this study, both the teacher and the language of instruction were foreign to students. Therefore, in this kind of "teaching and learning contexts, sustaining students' motivation to learn becomes a daily challenge for teachers" (Kheifa, 2009, p. 1). Consequently, the teachers felt they needed to filter their teaching methods through the local culture of students.

To do so, the teachers chose censorship and localization of materials as the main approaches to adapt their pedagogy. In fact, the teachers were told to be sensitive about students' cultural issues and religious belief right at the beginning when they joined the institutes. The teachers stated in the interviews that localizing materials was an effective strategy in avoiding any potential cultural clashes in the classroom. For example, one teacher said that "it is better to use localized materials otherwise students complain, and you will be fired" (Paul). Therefore, it can be concluded that one main reason to adapt pedagogy was the existence of an element of fear among the teachers.

However, as it was demonstrated in section (5.2) that the teachers decided to use localized materials merely based on their assumptions and understanding of the context, and the extent of using localized materials varied from censoring pictures to using English text related to the history of Islam. In fact, there were no standardized methods for adapting material in the context of the study. Prowse and Goddard (2010), also, observed the same phenomenon in their qualitative study on a group of trained Western teachers in the State of Qatar. They observed that Western teachers working in Qatar adapted their pedagogy based on their perceptions of Qatari culture.

Although the teachers used different methods to localize their materials due to their perceptions of their students, they all had the same aim, which was to avoid using any potentially offensive materials. Using culturally appropriate materials has been a controversial topic in the literature, and some scholars believe that not using controversial materials is less likely to facilitate learning. For example,

Tomlinson (2001) states that "provocative text which stimulate an effective response are more likely to facilitate learning that neutral texts which do not" (p. 68). The idea of using controversial topics to increase students' engagement goes back to 1960s when "Paulo Freire used controversial topics in his literacy programs in order to affectively engage learners" (Scotland, 2014, p. 37).

In contrast another group of scholars strongly suggest that teachers should develop a semantic and pragmatic sense of teaching and learning among their students by using materials that contain aspects of the students' native culture (Adaskou et al. 1990, Stern, 1992, McKay, 2002). Some scholars go further and highlight the fact that learners' cultural identity could become disconnected and invisible if teachers do not show sensitivity towards students' native culture (Sumaryono and Ortiz, 2004). Troudi (2005) also emphasizes on the importance of teachers' cultural knowledge. He maintains that it is essential for "teachers to develop a critical knowledge of students' home cultures, their attitudes and their individual learning experiences" (p. 14). In addition, findings of Mahabadi's (2012) qualitative study on 30 Iranian students who were learning French reveal that learners' performance in reading comprehension was significantly better when they were exposed to localized materials. One of the teachers in this study also pointed out that she did not use controversial topics because they might get offended and shut down. However, I should mention here that the teachers categorized intellectually engaging and stimulating topics under the domain of controversial topics, and they overlooked the fact that they could use some topics that fit very well the Islamic culture of Qatari students such as global warming.

This perspective is in line with Scotland's (2014) teaching experience in Qatar who also chose not to use controversial material. However, he went on to say that "I feel that my teaching has not suffered due to a lack of controversial issues, I am still able to generate interest in my lesson using more culturally appropriate topics" (p. 37).

During the classroom observation, it was evident that the students also were not willing to discuss political and historical topics. For instance, the field note (see appendix 11) illustrates the students' resistance to discussing a historical topic about 'Gandhi'. Therefore, the teachers felt that they had to localize the materials in order to avoid any troubles. Hudson (2013) in his qualitative study in United Arab Emirates refers to this understanding about how the religious and political aspects of students may affect the teachers' professional lives as "learning of the rules of the game" (p. 153). In other words, he considers the dominance of the no religion, no politics discussions as an essential rule that teachers working in UAE need to be aware of it.

6.2.1. Dilemma and vulnerability

In addition, the teachers in the current study stated that, in order to adapt their pedagogy successfully, they needed to not only avoid controversial topics such as religion and politics, but also to be aware of taboo topics. However, taboo topics were reported as being the teachers' Achilles heel. In fact, the teachers were perplexed about what was appropriate and what was not. As I explained in chapter 5, a lack of knowledge about taboo topics was one of the challenges for

the teachers. In fact, they only had one brief orientation session in which they were warned not to talk about certain topics such as politics and religion. The teachers found this directive to be far too general because it did not provide enough in-depth information about what was considered to be taboo. Therefore, they felt vulnerable and unsure about topics that they could discuss. In other words, the teachers did not have enough cultural knowledge. Therefore, they had difficulties to understand their students' learning approaches and their attitudes towards English language (Troudi, 2005).

In light of the fact that senior management did not provide orientation sessions about topics that could be legitimately used in the classroom, teachers were reduced to learning about what was appropriate and what was not only through trial and error. In practical terms, they would not use certain materials or topics again if they got negative reactions from students. This coheres well with Prowse and Goddard's (2010) study on pedagogical adaptation of Western trained teachers in Qatar, who found that there was no official policy about using some topics, and it was the teachers who "were concerned that some topics may offend and alienate some students" (cited in Scotland, 2014, p. 38).

It can therefore be concluded, that pedagogically speaking, there was no clear definition of teaching and development within a broader institutional context, and this issue consequently decreased the teachers' opportunities to realize and develop a clear understanding of the ways that they could adapt their pedagogy.

This lack of clear definition of what was considered to be culturally taboo topics forced the teachers into resolving a pedagogical dilemma on their own: How could they respectfully include Qatari cultural and religious values within their classroom syllabus without the necessary knowledge of what was deemed to be culturally and religiously appropriate. This dilemma created feeling of vulnerability and insecurity in the teachers—particularly in regard to job security. Consequently, they opted to censor personal side of their identity within the classroom by deliberately not raising those issues, attitudes, and questions that might potentially clash with the Qatari values of their students. Better to 'keep your head down than standing up and getting it blow off', so-to-speak. This phenomenon has been reported in Hudson's (2013) study in UAE. He states,

> "the complexity, uncertainty, and potential for conflict surrounding the issue of religion may lead to a careful self-censorship of the teachers' beliefs and opinions, potentially entailing dishonesty and compromises of the teachers' principles" (p. 123).

However, here I should mention that it also seems that the teachers did not fully invest in learning about important aspects of the Qatari culture. In other words, the teachers also were partially responsible for this lack of cultural knowledge, and even if administration provided sessions on cultural issues, they would not be enough. This issue became noticeable when the teachers were asked to compare Qatari values with American or British values.

Seven out of nine teachers stated that they had to compromise important aspects of their personal identity. However, a closer look at the data reveals that the

picture painted by the teachers in this regard was inconsistent and, at times, contradictory. On the one hand, when the teachers were asked to compare Qatari values with American or British values, and if they ever had to compromise in their workplace, they did not mention any major cultural differences at all, and reported that they did not have to compromise any of their values.

On the other hand, when the teachers tried to make sense of Qatari values, the same teachers subconsciously tended to group their students into a single 'other' in a somewhat pejorative way. In fact, there was a feeling among the teachers that they had to be sensitive about Qatari values, and they were obliged to accommodate their students' values as non-offensive as possible because of a potential risk of job security.

This discrepancy between the teachers' attitudes toward Qatari culture and being vulnerable when faced with the challenge of accommodating Qatari values in the classroom, illustrate that the teachers were experiencing a form of cognitive dissonance. According to cognitive dissonance theory (Festinger, 1957), individuals try to seek consistency among their cognitions in order to eliminate the dissonance (inconsistency between attitudes or behaviors). In the case of this study, the teachers' knowledge about Qatari culture was not sufficient, and this made them feel vulnerable and fearful of discussing a topic that might offend their students. Therefore, they tried to 'play it safe' and to localize their materials and topics. However, due to the lack of standardized institutional instruction

about adapting pedagogy, they could not reach consistency of their opinions about Qatari values.

Furthermore, the teachers felt that they were working in a "slavery system" in which the administration dictated curriculum design and pedagogical approach. This perspective shows the teachers' low opinion about their role as a teacher in the context of the study. Moore and Hofman (1988) define professional identity as "the extent to which someone thinks of his or her professional role as being important, attractive, and in harmony with other roles" (p. 70). Clearly, someone who perceives his/her job as being part of a 'slavery system' cannot have a high opinion about the importance of his/her role. In addition, 'feeling like a slave' can have a direct, negative effect on the teachers' "anticipatory reflection" (Conway, 2001). In other words, when the teachers see themselves as people who are obliged to accommodate their students' culture, they consequently see their professional identity as being "stable or fixed" instead of being an "ongoing process" (Beijaard, et al. 2004, p. 122).

The data shows that the teachers adapted their pedagogy, but in such a way that compromised their personal identity. Specifically, they tried to localize their materials and show respect to their students' culture. However, they tried to manage their classroom only with an assumption that they had to censor their personal life and localize materials. In fact, the teachers felt vulnerable and fearful of exposing their students to some materials that might offend their students' values. This decision was not merely based on the importance of considering students' affective factors. Only one teacher stated that she used

localized materials because of her students' affective factors. Other teachers emphasized on the fact that if they say something that students do not like, they might lose their job. This perspective among the teachers made them to 'feel obliged' to accommodate Qatari values. Therefore, they had tendency to exaggerate some aspects of Qatari values. Consequently, it made them feel that they are stuck in a 'slavery system'.

However, the data reveals that this testimony of compromising was sometimes inconsistent and other times even contradictory which can make it a case of cognitive dissonance. Regardless of this mixed messages, the overall effect was that the teachers undermined co-construction of learning by using defensive teaching style and localizing their teaching and content.

6. 2.2. Localisation of materials and content

Due to globalization, English language has gained a high status, and it is becoming the language of worldwide interconnections. For example, in the Gulf countries, English is the language of instruction in most institutions (Troudi, 2009). However, the impact of globalization is not just on teaching and learning English language, but it transfers ideas, values, and information of billions people around the world. Steger (2003) defines globalization as "a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchange while at the same time fostering in people a growing awareness of deepening connections between the local and the distant" (p. 19).

In the case of this study, collected data through both interviews and observations reveal that the teachers—albeit subconsciously—were following patterns of the localization school of thought in that they tried to use localized materials due to several factors: a lack of job security, fears of potential cultural clashes, a lack of enough cultural knowledge. These factors made the teachers focus only on local issues without trying to make an effort to expand students' general knowledge into the global domain.

The field-note in appendix 10 shows a discussion in which the main vocabulary of the lesson (UNICEF) was diluted by only emphasizing local charity organizations and the importance of charity in Islam. In addition, during the observations it was noticed that some of the teachers skipped the discussion of other countries, customs, events, and organizations (see section 5. 5. 3. 1).

One of the main reasons of this kind of censoring and localizing the materials was related to the teachers' fear of the 'no religion, no politics' rule, as well as lack of cultural knowledge. The teachers considered relating content and teaching to global issues as a huge challenge in Qatar. They justified not making an effort to raise students' awareness towards global issues by only highlighting some examples of global issues that are in obvious contradiction to Islam. However, they clearly ignored the facts that there are many other global issues that do not clash with the students' culture, such as health care, education, technology, etc. Therefore, it could be perceived that the teachers had a very limited view of global issues for education. In other words, they were mainstream

English teachers who were trained to focus on language proficiency rather than educational issues.

This myopic view towards global issues and the element of fear among the teachers caused some of them to feel reluctant about expanding their students' general knowledge. In other words, the teachers overlooked the fact that they can raise their students' awareness towards interculturality by building a concept of culture that is not 'fixed', but characterized by 'change' (Menard-Warwick, 2013).

Detachment from global issues has been reported in MacLeod's (2013) study in UAE. He states that globalization in UAE is regarded as inevitable at large-scale social change. However, teachers tend not to discuss global issues due to the perceived fear of creating feeling of estrangement and alienation among students.

Another reason was that students were not willing to discuss political and historical topics. In the field-note 11, it was explained that when the teacher was trying to introduce Gandhi, one of the students said "we do not like history". This resistance was a good enough reason for the teachers to avoid relating their teaching and content to global issues. However, two of the teachers strongly believed that if teachers successfully prepare the students' schema for the discussion, students will show the interest to speak up their mind in the classroom.

Therefore, it appeared to me that the success of relating teaching and content to global issues depended on how the teacher built their relationship with the students, and how comfortable he/she made them feel in participating in globalized conversations. However, I should emphasize that only two teachers out of nine had this perspective; the rest preferred to avoid any trouble, and to localize their materials as much as they could.

Overall, it appeared to me that discussing global issues was seen as a complex phenomenon that would cause trouble for the teachers. Most of the teachers said that this complexity related more to their lack of cultural knowledge about taboo topics, the 'no religion- no politic' rule, and the students' resistance to discussing some subjects.

In section (6.2), I explained the pros and cons of localizing materials, and I concluded that localizing materials is beneficial for students' affective factors. However, one point that needs to be discussed here is the possible effect of this type of localizing would have on students' general knowledge and critical thinking. The reason that I raise this issue is that one of the main objectives in Qatari higher education is the development of critical thinking among students, one of the purposes of which is to prepare them for global competition (Qatar vision, 2030). In this regard, one of the main themes that emerged in the interviews was the complications relating to expanding students' general knowledge into the global context. Teachers stated that they could teach English language without connecting teaching and content to global issues, but it would have negative effects on students' general knowledge and critical thinking.

Although the teachers believed that they needed to expand their students' general knowledge and critical thinking by connecting their teaching into global context, they opted to 'play it safe' due to a fear of offending their students.

The negative effects of avoiding relating teaching and content to global issues have been emphasized in the literature as well. In fact, some sociolinguists believe that we learn when "we interact with each other and with the world; we tune our relations with each other and with the world accordingly" (Wenger, 1998, p. 45). This kind of learning through interaction with the world is what Kumaravadivelu (2008) terms, "cultural realism". He states,

"in understanding other culture, we understand our own better; in understanding our own, we understand other cultures better… when we do that, and do that right, we are not culturally melting. We are not hybridizing. We are, in fact, culturally growing" (2008, p. 165).

However, this understanding may not be achieved if teachers do not assist their students to develop global cultural consciousness. In the case of this study, the teachers opted to 'play it safe', and were careful not to expose their students to many aspects of the globalized world. Consequently, they deprived their students of the opportunity to move forward in developing their global cultural consciousness.

6.3. Summary

In this chapter, I discussed the struggles and conflicts that the teachers experienced in regard to their professional identity construction or reconstruction process. These included the following: the monetary motivation; limited cultural knowledge; contrary perspectives of the nature and scope of a teacher's work; a compromised 'desired self-image'; and a limited sense of belonging. I related each of these conflicts to the relevant literature and local studies conducted in the Gulf.

Overall, the challenges and conflicts that the teachers experienced in terms of their professional-selves had negative effects on the teachers' individual professional experiences, values, motivation, and self-image, as well as their collective identity and sense of belonging. Consequently, the data reveal that the way the teachers defined and valued their professional-selves had a direct effect on their pedagogical decisions.

Specifically, the teachers chose censorship and localization of materials as the main approaches to adapt their pedagogy. This localization of materials was merely based on their assumptions and understanding of the context, whereas their cultural knowledge was not enough to make them feel confident in their pedagogical adaptation strategies. This dilemma at one level created feeling of vulnerability and insecurity in the teachers—particularly in regard to job security. At another level, made the teachers feel they were compromising their own identities, and they were stuck in a 'slavery system'.

Although the data reveals that this testimony of compromising was inconsistent and contradictory, the overall effect was that the teachers undermined co-construction of learning by using defensive teaching style and localizing their teaching and content.

Finally, I discussed that the teachers as coping strategy avoided relating their teaching and content to global issues. In other words, the teachers opted to 'play it safe', and were careful not to expose their students to many aspects of the globalized world. Consequently, they deprived their students of the opportunity to move forward in developing their 'global cultural consciousness' (Kumaravadivelu, 2008).

Chapter 7: Conclusion

7.1. Summary of findings

The aim of this study was two-fold: first, to discover what factors affect teachers' self-perception and professional identity; second, to explore the implications for the practice of these teachers. In other words, the overall aim of the current study was to explore not only how the teachers defined and valued their professional selves, but also the way that the participants adapted their teaching and content in Qatari context.

The study contained evidence to suggest that, despite individual differences in initial aspirations to become a teacher (which included both intrinsic and extrinsic motivation), the teachers' "becoming' aspect of professional identity was shaped more and more across time, by the extrinsic financial motivation. In addition, the teachers regarded their job as merely temporary because they were employed to teach on a contractual basis. This short-term view of professional life and myopic focus on money had caused the teachers to abandon their original teaching ideals of 'what I want to be', and some of them lost any incentive to fully invest themselves in their professional roles within the current teaching context.

Another problematic area in relation to the teachers' professional identity was a clash between the teachers' perceptions of what their job consists of, and what they would like it to consist of. The challenges that the teachers faced in their workplace included: loads of paperwork, lack of clear instruction and communication, the bending of the rules based on nepotism, and a constant changing of the rules that diverted their energies from their actual teaching role.

This contradiction caused the teachers to feel detached from what they were doing in their daily classroom operations and limited their sense of agency in prioritizing their tasks according to their own desire.

In regard to 'knowing', the teachers' problematic area was cultural knowledge. Due to the lack of appropriate orientation sessions, the teachers were perplexed about what topics were appropriate in the Qatari culture. This ambiguity regarding cultural issues created a sense of fear among the teachers, and in some cases it contributed to their feeling of being inadequate. These feelings were revealed through the metaphors that the teachers used in communicating their perceptions of 'being' a teacher. For instance, both metaphors of 'being a police-man' and 'walking on the eggshells' revealed that the teachers experienced a real conflict in terms of their 'core identity' because how the teachers saw themselves as 'being' was at odd with their 'institutional-identity' or 'discourse identity' (Gee, 2000). This conflict caused the teachers to be unsure about their professional roles which was a sign of 'identity crisis' (Erikson, 1970, Kroger, 2007).

All the above mentioned challenges undermined the teachers' sense of 'belonging' to their institutions. Consequently, as a coping strategy they did not fully invest themselves in a 'shared repertoire' and a 'joint enterprise' with their respective institutions (Lave and Wenger, 1991). In addition, the temporary nature of their work contract and a lack of job security, created more of a 'community of consumption' (Crichton, 2010) rather than a 'community of practice' (Lave and Wenger, 1991). In fact, the data revealed that the teachers'

professional identity was compromised because they had no real sense of belonging.

Overall, the challenges and conflicts that the teachers experienced in terms of their professional-selves had negative effects on the teachers' individual professional experiences, values, motivation, and self-image, as well as their collective identity and sense of belonging. Consequently, the data reveal that the way the teachers defined and valued their professional-selves had a direct effect on their pedagogical decisions. Specifically, the teachers chose censorship and localization of materials as the main approaches to adapt their pedagogy.

However, as it was discussed in section (6.2) that this localization of materials was merely based on their assumptions and understanding of the context, whereas their cultural knowledge was not good enough to make them feel confident in their pedagogical adaptation strategies. This dilemma at one level created feeling of vulnerability and insecurity in the teachers—particularly in regard to job security. At another level, it made the teachers feel they were compromising their own identities, and they were stuck in a 'slavery system'.

Although the data reveals that this testimony of compromising was inconsistent and contradictory, the overall effect was that the teachers undermined co-construction of learning by using defensive teaching style and localizing their teaching and content.

The nine participants of this study were teaching English in two governmental institutions in the State of Qatar. They were part of higher-education system that

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aimed to prepare students for college level and involvement in Qatarisation (preparing students to play an active role in globalized trading). However, the country is mindful of safe guarding its cultural traditions and customs. As one of the main objective of the Qatar National Vision 2030 is to "modernize the state while preserving the country's culture and Arab identity" (cited in Hukoomi Qatar e-government website National Development Strategy 2016), therefore, the teachers were ideally expected to give the power of self-expression and self-development to Qatari students while keeping abreast of global cultural flows.

This task, however, was complicated for the teachers because they were struggling with various factors: lack of job security, fears of potential cultural clashes, and a lack of cultural knowledge. Therefore, as coping strategy the teachers avoided to relate their teaching and content to global issues. In other words, the teachers opted to 'play it safe', and were careful not to expose their students to many aspects of the globalized world. Consequently, they deprived their students of the opportunity to move forward in developing their 'global cultural consciousness' (Kumaravadivelu, 2008).

7. 2. Contribution of this study to the field of TESOL

I hope that this study has made a valuable contribution in bridging the gap that currently exists in researching professional identity adaptation of native English speaking ESL teachers in the State of Qatar. The findings show that native English speaking ESL teachers face serious challenges in the process of professional identity construction and re-construction in two respective Qatari

educational environments. In particular, the study generates an understanding of the participants' self-image as an English teacher and their sense of belonging to their professional community. In addition, the study illustrates how the teachers adapted their classroom pedagogy in regard to their views towards their professional identity.

In conducting this study, I was particularly interested in understanding how native English speaking ESL teachers adjusted from a 'low context' environment in which (the purpose of communication is the exchange of information, facts, and opinion) to the 'high context' Qatari environment in which (the purpose of communication is to form and develop relationships). Specifically, I aimed to explore if these challenges had any impact on the teachers' professional identity and their teaching style.

7. 3. Theoretical and pedagogical contribution

The research data generated by this study should help expatriate ESL teachers in the State of Qatar to more clearly identify the discrepancy between the idealism of their pedagogical and cultural theory, and their perceived reality of classroom practice. In fact, I believe that being aware of some of the possible challenges that the participants of this study experienced in terms of their professional selves, can help other expat teachers in the State of Qatar to assess more skillfully how well they are adapting themselves to their new context.

In addition to helping teachers, the study could also benefit members of senior management teams in that it highlights the fact that many of the major challenges

that the teachers faced were related to a lack of process management. This not only caused confusion among the teachers when they attempted to fulfil the administrative tasks, but it also had a negative impact on the quality of teaching inside the classroom. Therefore, this study suggests that improving their process management skills would enable senior management teams to secure three major benefits. First, it would help them to keep abreast of the ever-changing conditions within the educational sector. Second, it would lead to more effective and time-saving processes. Third, such stream-lined processes can only lead to more teacher productivity and—consequently—to more enhanced student learning.

In addition, the findings suggest that expatriate teachers need a clear and detailed orientation session to Qatari culture. Teachers constantly spoke of their need to know and understand their students' values and beliefs. They were also aware that, in order to have a fruitful discussion in the classroom, they needed in depth knowledge of Qatari culture. The data reveals that a lack of cultural knowledge had a very negative pedagogical effect in that it prevented the teachers from fully engaging in the essential pedagogical task of developing their students' general global knowledge. In this connection, the study may well have a positive impact in terms of the teachers' pedagogical decision-making, in that it might encourage them to rethink their avoidance strategy in not exposing their students to the global domain.

7.4. Recommendations of this study

Findings of this study reveal some problems and challenges that expatriate English teachers face within a Qatari educational context. Foley (2010) says "defining a problem is the beginning of a solution" (p. 13). I think that in order to reach a satisfactory solution teachers and administrations need to cooperate more effectively.

First, as far as the administration is concerned, this study urges the development of a professional development programme that will help teachers understand and appreciate the Qatari culture and values. Such a programme can be led by Qatari specialists from various university departments and relevant cultural institutions along with very experienced teachers from Qatar and elsewhere. As Troudi (2005) states, teachers need to be aware of students' values and beliefs in order to be able to enhance students' language learning. The importance of cultural knowledge was one of the most emphasized elements that emerged from the interviews. Having a clear understanding of Qatari culture would help teachers to feel more confident in the classroom. This, in turn, would have a direct positive impact on their self-image and professional identity. In addition, it would largely eliminate the teachers' fear and uncertainty about what they should talk about, and what they should not talk about, in class.

Another recommendation that emerges from this study is the need for the administration to create a more secure employment environment in which teachers feel that their individual and collective voices are heard by institutional

managers. Creating a 'community of practice' based on a 'shared repertoire' and a 'joint enterprise' would be beneficial in developing a real sense of belonging among teachers. As a result, this would encourage them to fully invest themselves in their respective institutions' goals (Lave and Wenger, 1991).

Second, as far as the teachers are concerned, this study recommends that they take a proactive role in seeking knowledge about their own professional identity construction and re-construction. They need to invest in "meta-awareness" that would enable them to take a critical role in their own professional identity growth (Ramanathan, 2002, p. 65). In particular, they need to take seriously the responsibilities that accompany their role as a teacher. One way to do so is to increase their cultural knowledge in order to have a more fruitful discussion in their classroom. In addition, instead of playing safe and avoiding to expose their students to global issues, teachers can try to find intellectually engaging topics that do not clash with Islamic values. In this way, they can focus on co-construction of learning in their class in which both teachers and learners grow culturally and co-construct their identities.

7. 5. Limitations of the study and further research

This study is limited to exploring professional identity adaptation among a group of native English speaking teachers in the State of Qatar. Therefore, it is "unrepresentative of a broader population" (Lankshear & Knobel, 2004, p. 148). In order to achieve a more complete understanding of English teacher professional identity construction and re-construction, it would be helpful to have

a random sampling of both native and non-native teachers. Furthermore, it would be advantageous to investigate professional identity construction of local Qatari teachers in order to examine if they face similar challenges (such as administrative problems), or if they have other concerns.

In addition, since socio-cultural advocates believe that "self can never be described without reference to those who surround it" (Taylor, 1989, p. 35), it would be helpful to investigate students' and administrators' identity formation in which "they interact and sometimes conflict with language teacher identities" (Macleod, 2013, p. 202).

Furthermore, the attitude of the local community towards expatriate English teachers would be a valuable source of data. It would give a more complete picture of a broader context of teachers' social interaction.

The current study focused mainly on semi-structure interviews and observations. However, further research might consider teachers' professional identity adaptation expressed through narrative (Morgan, 2004). Last but not least, it would be helpful if the study could be replicated in the context of private institutions to investigate whether expatriate teachers face the same challenges and dilemmas in the construction of their professional identities.

7.6. Reflections on my doctoral journal

This study was a productive learning experience for me. As an "insider-researcher", I had an opportunity to get "intimately engaged" with my research context (Breen, 2007, p. 163), and gain a deeper insight into a place where I have been working as an English teacher. It also enabled me to be more aware of those teachers who took part in the study. Holliday (2007) refers to it as a "postmodern awareness". In addition, I was able to "interact naturally" with them because of "relational intimacy" (Breen, 2007, p. 163). However, I should mention that this personal involvement might contain a certain "degree of bias" that renders this study "unrepresentative of a broader population" (Lankshear & Knobel, 2004, p. 148).

Being an "insider-researcher" not only allowed me to "openly discuss" (Cresswell, 2012, p. 474) in order to collect a "richer" set of data (Kerstetter, 2012, p. 100), but it also made it easier for the participants to "open up" and share their inner thoughts and concerns. In fact, the sense of belonging that I felt to the research context encouraged me to work harder toward completing the study, in that I continually wanted to see what was going on, vis-a-vis the teachers' experience.

In addition, on a personal level, I learned that instead of looking at members of other cultures as "essentially foreign", I can look for "cultural threads" that might bring us together (Holliday, 2016, p. 321). In the course of collecting data and analysing the data, I realized that it is not difficult to make sense of different culture environments if I try to engage creatively with cultural threads. As Holliday

(2016) argues cultural threads have the power to extend and carry individuals across the boundaries that drive from social structures within which individuals are brought up. Therefore, regardless of cultural differences in a different culture environment, individuals have the potential "to engage positively, creatively and critically with the realities and the people that we find [by] a cultural mode of thinking" (ibid. p. 328).

By conducting this study I have not only learned how to become a better researcher through the guidance of my supervisor, but also how to become a better teacher by becoming more aware of my professional identity evolvement process. As a primary consequence of this study, I am now more able to make the necessary changes to improve teaching and learning environment at the research context. I also believe that I can share findings with other teachers to make them more aware of the possible professional identity transition that they may go through. This would be particularly helpful for their pedagogical adaptation and, most importantly, would enhance student learning in the classroom.

Appendix 1: First draft of interview schedule

Semi-Structured Face to Face Interview Questions

A)   Introduction

1. Can you tell me about your background and career experience?

2. Can you please fully describe your complete educational teaching and training history as it relates to teaching ESL here in the GCC region as well as in other locations?

3. Can you please fully describe your past experiences of teaching?

4. Can you please fully describe your personal and professional reasons for coming to the GCC in the Middle East to teach ESL?

B)   What are the implications for the practice of these native English speaking teachers (NESTs)?

5. Why did you decide to become a teacher?

6. How do you see yourself as a teacher?

7. How do you see your role as a teacher?

8. What do you see as your strength?

9. What do you see as your weaknesses?

10. How do you see yourself as a professional ESL instructor?

11. Has your view to yourself changed since you started teaching in the Gulf?

12. What qualities do you believe a professional teacher should possess in the Gulf?

13. Do you think that you have these qualities?

14. What have you done to improve yourself as a professional instructor in order to adapt yourself in the state of Qatar?

15. Have you ever faced any cultural clashes in your classroom? Please explain.

16. How do you think an effective teacher can adapt her pedagogy to avoid offending students' beliefs and values?

17. How do you think an ESL instructor could teach English language while respecting students' identities and values in the state of Qatar?

18. Do you see any necessities to adapt your pedagogy in order not to culturally offend your students in the state of Qatar?

19. How do you see globalization?

20. Do you think that globalization and teaching English are connected? How?

21. Do you think that globalization has an impact on your way of teaching? How?

22. How do you think an ESL instructor can provide his/her students language skills required in the global society while respecting students' cultural perspectives?

23. Do you see any contradiction between preparing students for entering global society and respecting their identities and values?

24. If yes, how do you overcome this challenge?

25. Do you think that considering students' values and identities are realistic in your current teaching context?

Appendix 2: Interview schedule for pilot interview

Semi-structured Face to Face Interview Questions

A) Introduction

1. Can you tell me about your background and career experience?

2. Can you please fully describe your complete educational teaching and training history as it relates to teaching ESL here in the GCC region as well as in other locations?

3. Can you please fully describe your past experiences teaching?

4. Why did you decide to become a teacher?

5. Can you please fully describe your personal and professional reasons for coming to the GCC in the Middle East to teach ESL?

B) 1st research question: How do native speaker ESL teachers' professional identities evolve in the state of Qatar?

6. How do you see yourself as a teacher?

7. How do you see your role as a teacher?

8. What do you see as your strength?

9. Which area do you think you need to improve?

10. How do you see yourself as a professional ESL instructor?

11. Has your view of yourself changed since you started teaching in the Gulf?

12. What qualities do you believe a professional teacher should possess?

13. What qualities do you believe a professional teacher should possess in the Gulf?

14. Do you think that you have these qualities?

15. What have you done to improve yourself as a professional teacher in order to adapt yourself in the state of Qatar?

C) 2nd research question: What are the implications for the practice of these native English speaking teachers (NESTs)?

16. Have you ever faced any cultural clashes in your classroom? Please explain.

17. Do you come up against any difficulties in encouraging students to think critically or to learn independently?

18. How do you think an effective teacher can adapt her pedagogy to avoid offending students' beliefs and values?

19. How do you think an ESL instructor could teach English language while respecting students' identities and values in the state of Qatar?

20. How do you see globalization?

21. Do you think that globalization and teaching English are connected? How?

22. Do you think that globalization has an impact on your way of teaching? How?

23. Do you see any contradiction between preparing students for entering global society and respecting their identities and values?
If yes, how do you overcome this challenge?

24. Do you think that meeting students' values are realistic in your current teaching context?

Appendix 3: Interview schedule after piloting

Semi-structured Face to Face Interview Questions

Introduction

1. Can you tell me about your background and career experience?

2. Can you please fully describe your complete educational teaching and training history as it relates to teaching ESL here in the GCC region as well as in other locations?

3. Can you please fully describe your past experiences teaching?

4. Why did you decide to become a teacher?

5. Can you please fully describe your personal and professional reasons for coming to the GCC in the Middle East to teach ESL?

   A) 1st research question: How do native speaker ESL teachers' professional identities evolve in the state of Qatar?

6. How do you see yourself as a teacher?

7. What do you see as your strength?

8. Which area do you think you need to improve?

9. How do you see yourself as a professional ESL teacher?

10. Has your view of yourself changed since you started teaching in the Gulf?

11. What qualities do you believe a professional teacher should possess?

12. What qualities do you believe a professional teacher should possess in the Gulf?

13. Are there any qualities that you would like to develop?

14. What do you do to improve yourself as a professional teacher in order to adapt yourself in the state of Qatar?

B) What are the implications for the practice of these native English speaking teachers (NESTs)?

15. Have you ever faced any cultural clashes in your classroom? Please explain.

16. Do you come up against any difficulties in encouraging students to think critically or to learn independently?

17. How do you think an effective teacher can adapt her pedagogy to avoid offending students' beliefs and values?

18. How do you think an ESL teacher could teach English language while respecting students' identities and values in the state of Qatar?

19. How do you inspire your students to learn English?

20. Do you think that global issues and teaching English are connected? How?

21. Do you think that global issues have an impact on your way of teaching? How?

22. Do you see any contradiction between preparing students for entering global society and respecting their identities and values?
    If yes, how do you overcome this challenge?

23. Do you think that meeting students' values are realistic in your current teaching context?

Appendix 4: Interview summary

David

The following is a summary of an interview; I conducted with "David" in September, 2015.

Bio and career experience

David is a British ESL instructor who is teaching English at foundation level at one of the governmental institutes in the state of Qatar. He has a Master of New Testament studies and Teaching degree from UK. Currently he is studying doctoral of TESOL at a university in the UK. He has been teaching Theology and ESL for 34 years mostly university level in America. He has taught ESL for more than 25 years in UK, parts of Europe, Philippines, India, Saudi, and Qatar. Since he worked 23 years in the US, he mostly compares Qatar with the US in his conversation.

Self-perception as a teacher

David believes that a teacher has many roles such as "father, mother, brother, sister, a policeman sometimes, and facilitator". He likes "to provide an environment of relaxation, safety, and fun". So that people feel comfortable of learning a new language. He prefers to point to the window but doesn't tell them where to look or another analogy is shining a light ahead of his students.

Perception of education in the State of Qatar

David thinks that the purpose of education should be helping people to learn how to think. He says that teachers need to work align with Qatar 2020 vision which aims to prepare students to become an effective citizen.

Perception of professional identity as a teacher

David says that after many years of teaching, he does not evaluate himself consciously and he does teaching automatically. He believes that a good ESL instructor needs to have two certain qualities; "integrity and honesty". He thinks "a good teacher should be honest with himself and his students". He explains that an ESL instructor needs "to have honesty about his skills, his subject knowledge, and his needs".

Perceptions of professional identity as a teacher in the State of Qatar

David thinks that beside the above mentioned qualities, an ESL instructor needs to possess some other qualities in the state of Qatar such as "a deep awareness

of the culture, profound knowledge of Islam, and a deep respect of Islam". He feels that since he has moved to the Gulf he has become more Arab. He says now he knows that he has to be patient, he cannot insist on deadlines at least in a nagging manner. He thinks that it is important in the Arab world to build relationships. He says "if a relationship isn't there things won't get done". He feels that "once the relations are built things happen very quickly and sometimes too quickly".

He says "in America things are linear ABCD". He gives an example that if a phone rings in America the question will be do you have information? Everything is information. But, he says "Arabs use language to bind together their community which is not the primary use of English". At first he couldn't understand it. Later he found that students do not think about learning a new vocabulary. They expect the language acts as oil to smooth everything. Primarily to save face, so when he goes to California he has to stop himself from asking questions like how is your family, which is offensive in the West.

He says that learning these qualities made him a better person and he feels very comfortable with these qualities. He thinks that he has being more concerned with community and social interaction since he has moved to the Gulf.

Factors that contribute to possible changes in professional identity perceptions

David thinks that within the Arab culture, their strength is within family and community. He says that at the beginning it used to annoy him when students used to greet for the first two minutes of class. But, now he sees it as strength. He believes that "people in the US need more of this culture in their workplace".

Compromising values

David doesn't see any differences between Qataris values and values in the West. He believes that people all have the same values such as "submission to God, honesty, goodness, and hospitality". Therefore he doesn't feel he has ever compromised his values by respecting his students' values.

However, he says that as a non-Muslim teacher he feels that he walks "on eggshells" not with students but with Muslim fellow teachers. He thinks that "Muslim teachers need to be educated on how to have sympathy with non-Muslim teachers". He says, if someone doesn't like you they could report you for saying something against the prophet. He says that he never feels comfortable to have a critical conversation with a Muslim because he may lose his job. He

thinks that sometimes even asking questions about Islam would make you lose your job.

Adapting pedagogy

David believes that by using some terms such as "InshaAllah" or "FiamanAllah" in the classroom, teachers can show their respect to the main value of Qataris students which is submission to God. In addition, he tries to use English text related to history of Islam and leaders of Qatar. He thinks teaching a language through known materials is more practical and helpful.

Perception of globalization

David believes that globalization has both positive and negative sides. He uses the example of the internet that we can say if it is good or bad. He says that "globalization is good for Qataris because now they have their place at the table, and they have access to global resources". However, he says "it can be negative in terms of power because America is controlling it".

David says that English education and globalization are definitely connected, because English language is the tool of communication. He thinks that because of this connection, he is in Qatar and teaching English.

Relating teaching and content to global issues

David thinks that the need to prepare students for globalized society is over simplified things, because he believes that Qatari students are already in globalized world. He says that "they sit next to a US manager, British consultant, and Swiss engineer". In addition, they are already in touch to globalized world through books, TV, films, and entertainment.

What he feels that it is important for his students to learn how to analyze everything. He tries to help them to become better critical thinkers by teaching them how to analyze the text or ask them if they agree with the views in the passage why or why not. He also sometimes talk to them about life skills e.g. he asks them "are you going to choose Arabic or English track?" He prefers to use more localized text related to Qatari society than globalized issues. He believes that if students learn how to think and analyze texts, they themselves can follow the world news and analyze it.

Appendix 5: Summary memo to participant

November, 2015

Dear David

Ocean of thanks for taking your valuable time and participating in my study! Here is my interpretation of our interview in September, 2015 about professional identity adaptation in the State of Qatar. I would highly appreciate if you kindly look at it and write your comments either between paragraphs or at the end of the document where I have left space for comments.

Thank you again for taking your time!

1. As a teacher you see yourself as father, mother, brother, sister, a policeman sometimes, and facilitator. You like to provide an environment of relaxation, safety, and fun, so that your students feel comfortable of learning a new language. You prefer to point to the window but don't tell your students where to look or you would like to shine a light ahead of his students.

2. You think that the purpose of education should be helping people to learn how to think. You believe that at your current workplace teachers need to work align with Qatar 2020 vision which aims to prepare students to become an effective citizen.

3. When it comes to evaluation, you do not evaluate yourself consciously. You think that after many years of teaching, you do teaching automatically. You believe that a good ESL instructor needs to have two certain qualities; integrity and honesty. You think a good teacher should be honest with himself and his students, and to you honesty means having honesty about skills, subject knowledge, and needs.

4. You think that beside the above mentioned qualities, an ESL instructor needs to possess some other qualities in the state of Qatar such as a deep awareness of the culture, profound knowledge of Islam, and a deep respect of Islam. You feel that since you have moved to the Gulf you have become more Arab. You think now you know that you have to be patient, he cannot insist on deadlines at least in a nagging manner. You think that it is important in the Arab world to build relationships. You believe that if a relationship isn't there things won't get done, but once the relations are built things happen very quickly and sometimes too quickly.

5. You think that Arabs and Americans use language for two different purposes. You believe in America things are linear ABCD for example if a phone rings in America the question will be do you have information? Everything is information. But, Arabs use language to bind together their community which you think it is not the primary use of English. At first you couldn't understand it. Later you found that students do not think about learning a new vocabulary, but they expect the language acts as oil to smooth everything primarily to save face. Now when you go to California you have to stop yourself from asking questions like how your family is which you think is offensive in the West.
You think that learning these qualities made you a better person and you feel very comfortable with these qualities. You think that you have being more concerned with community and social interaction since you have moved to the Gulf.

6. You think that within the Arab culture, their strength is within family and community. At the beginning it used to annoy you when students used to greet for the first two minutes of class. But, now you see it as strength. You believe that people in the US need more of this culture in their workplace.

7. You do not see any differences between Qataris values and values in the West. You believe that people all have the same values such as submission to God, honesty, goodness, and hospitality. Therefore you don't feel you have ever compromised your values by respecting your students' values. However, as a non-Muslim teacher you feel that you walk on eggshells not with students but with Muslim fellow teachers. You think that Muslim teachers need to be educated on how to have sympathy with non-Muslim teachers. You think that if someone doesn't like you they could report you for saying something against the prophet. Therefore, you never feel comfortable to have a critical conversation with a Muslim because you may lose your job. You think that sometimes even asking questions about Islam would make you lose your job.

8. You believe that by using some terms such as "InshaAllah" or "FiamanAllah" in the classroom, you can show your respect to the main value of Qataris students which is submission to God. In addition, you try

to use English text related to history of Islam and leaders of Qatar. You think teaching a language through known materials is more practical and helpful.

9. You believe that globalization has both positive and negative sides just like the internet that we cannot say if it is good or bad. You think globalization is good for Qataris because now they have their place at the table, and they have access to global resources. However, you believe that it can be negative in terms of power because America is controlling it. You think that English education and globalization are definitely connected, because English language is the tool of communication. You also think that because of this connection, you are in Qatar and teaching English.

10. You think that the need to prepare students for globalized society is over simplified things, because you believe that Qatari students are already in globalized world because they sit next to a US manager, British consultant, and Swiss engineer. In addition, they are already in touch to globalized world through books, TV, films, and entertainment.
You feel that it is important for your students to learn how to analyze everything. You try to help them to become better critical thinkers by teaching them how to analyze the text or ask them if they agree with the views in the passage why or why not. You also sometimes talk to them about life skills e.g. you ask them "are you going to choose Arabic or English track?" You prefer to use more localized text related to Qatari society than globalized issues. You believe that if students learn how to think and analyze texts, they themselves can follow the world news and analyze it.

If you have any comments, please kindly write below:

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Appendix 6: sample of coding process

Initial coding	Axial codes	Selective codes
Cultural Awareness • Talking to Arab students or instructors • EQ **Adapting strategies** • Being patient • Being flexible about deadline • Building relationship **Advantage of adaptation** **Cultural differences** • Using language for information • Using language for binding their community **Cultural influence** • Becoming more Arabs • Adapting identity in different contexts **Students cultural adaptation** • Owning the language • Using the language to advance Islam Using the language of global business and sport	Believing in the need of having cultural awareness	Consciously going through professional identity adaptation

Appendix 7: Analysis grid

Interview summaries: conducted interview in September, 2015

Participant	Self-perception as a teacher	Perception of education in Qatar	Perception of professional identity	Perception of professional identity in Qatar	Factors that contributed to change	Compromising values	Adapting pedagogy	Perception of globalization	Relating teaching and content to global issues
David Interview September, 2015 Interview Length: 53:08	Father Mother Brother Sister Policeman Facilitator Creating environment of safety and fun Creating feeling comfortable of learning a new language Students learn by having a choice of how to learn Students learn by pointing to the window not by telling them what to look at Shinning a light ahead of students	Helping students to learn how to think Preparing students to become an effective citizen Having clear vision (Qatar 2020)	Being autonomous Teaching automatically Integrity Honesty Honesty about his skills, his subject knowledge, and his needs	Being autonomous Teaching automatically Integrity Honesty Honesty about his skills, his subject knowledge, and his needs Deep awareness of the culture Profound knowledge of Islam Not insisting on deadlines in nagging manner Building relationship Using language to bind the community Greeting colleagues and students	Becoming familiar with the culture Becoming familiar with Qataris values Seeing the strength of Qataris values such as family	no difference between Qataris values and values in the West e.g. submission to God, honesty, goodness, and hospitality not feel comfortable of not having a critical conversation with a Muslim feeling of walking on eggshells with Muslim fellow teachers Lack of sympathy with non-Muslim teachers The fear of losing job if a Muslim teacher doesn't like you Being threaten of saying something against the Prophet	Using some words such as "InshaAllah and FiAmaanAllah" Using English text related to history of Islam and leaders of Qatar Localizing materials	Both positive and negative Good and bad Good for Qataris because they have their place at the table Good for having access to global resources Bad in terms of power because America controlling it English language is the tool of communication	No need to prepare students for globalized society Qatari students are already in globalized world They are living in a multi-cultural society Students just need to analyze everything Helping them to become better critical thinkers Asking them if they agree with the views in the passage why or why not Talking to them about life skills Helping them to analyze localized materials, students will analyze world news themselves

Appendix 8: Topic summary chart

Participant	Analysis grid chart by theme 1. Self-perception as a teacher
David	Father Mother Brother Sister Policeman Facilitator Creating environment of safety and fun Creating feeling comfortable of learning a new language Students learn by having a choice of how to learn Students learn by pointing to the window not by telling them what to look at Shinning a light ahead of students
Tom	Very good at interacting with students Interact with students in a nonthreatening or in a non-obstructive way Fostering an environment of self-learning Using different styles e.g. lecture style and communicative or task based methodologies Helping students to earn grades not to give grades He thinks he is professional because he does more than his colleagues
Paul	Cares about students Takes his job seriously Plans his lessons Grades papers in couple of days Helps students to connect academia to real life experiences Helps students to go to the point they want to be
Maggie	Leads students to the information and gets them all chances Tries different learning styles to make acquisition happens Opens the door but students have to do the rest and walk through the door to become active and proactive learners Loves teaching Likes helping people Very happy teacher but at the same time very strict Needs to have deeper knowledge of concepts Needs to get her Master Getting a Master is good at teaching level and also at confidence level
Linda	Is a people person Guides students to the area that students do not know Makes students realize that learning is not just the moment Is very patient but the older she gets the less patient she becomes
Emily	At her current work place she feels she is like a police man Discourages her to treat adults like children Facilitates students to learn what they want to learn Prepares them to go to college Hard worker teacher An organized teacher Plans out a course for students that leads them step by step to where they need to go
Ellen	Builds a rapport with students A fun teacher Cares a lot about her students She doesn't have a certificate related to ESL but she is professional in a way she interacts with students and peers Could be more organized especially when she is overwhelmed Prepares students to the next step which is higher education
Alex	An empathetic teacher Familiar with students' aspiration because she studied German language His strength is sympathetic that sometimes is weakness because students

	take advantages e.g. they expect him not to mark them absent or late It is easy to talk to him Getting too much involved in conversation and hesitant to correct grammar mistakes Needs to improve his classroom management
Allen	Pretty good teacher Gives students more than what they want Students like him Stages the lesson very well Creates a very student-center environment Pretty good people skill Should not be very sensitive because he demands 100% attention Should create more engaging tasks.
	Theme 2. Perception of education in Qatar
David	Helping students to learn how to think Preparing students to become an effective citizen Having clear vision (Qatar 2020)
Tom	There is not really a set sense of order Large disconnect between faculty, students, and administration There is no job security
Paul	Students do not seem to understand the norms that are set by the college They do not like to understand because they do not want to take the responsibility They get used to have everything They do not like being told that they have done something that they don't want to hear e.g. a student put her stuff down on the desk and left but she expected to be marked present because her stuff was there.
Maggie	Students in Qatar are not active. There is no need to have a job. There is no motivation because they have a roof over their head. Students less likely to show respect to following rules. e.g. A nice boy asked her teacher "help me". Latter she realized he didn't me to explain again, but he meant give me high grade. They don't like to be told to be on time or present. They want every little mark.
Linda	She is glad of being here. She gets to see how other people work and how other students interact. She thinks professionally it built her experience.
Emily	Sometimes students' goals do not match the goals of the instruction. Sometimes for students its all about having strawberry with chocolate sauce and chatting with friends. There are some students who are really interested in learning and others who are just there for entertainment. Students have lack of general knowledge They don't see out of box Everything is about relationship. She has learned to act differently in school. She says that lets be efficient and get everything done but in Arab culture I walk into office and say hi, how are you? How is your family? everything is about relationship. Some students are so personal with you. They are genuinely warm and generous.
Ellen	Dressing professionally is so important. Getting certificate is more urgent. She needs to be more flexible because in the setting you never know what is changing. Here is very international and most people come from West so it is pretty easy.
Alex	Education in Qatar is like keep the kids of street program back home. Students and teachers are burned out because of attendance policy and block schedule.

	Teachers give students hard time about spelling but we don't teach it to them. Students are taught by people from poor academic background and then in college we give them gestapo style treatment. Students are not ambitious. "We are doing something terribly wrong."
Allen	People are less self-motivated. Students come to class and seat and expect to learn a language. Some serious studies need to be done to find out what are taboo topics n what are not. e.g. many teachers think they cannot play music in the class which is not true. He avoided many things at the beginning but later found people are more open with the same gender and it is perception of the West that Muslims are very sensitive.
	Theme 3. Perception of professional identity as a teacher
David	Being autonomous Teaching automatically Integrity Honesty Honesty about his skills, his subject knowledge, and his needs
Tom	Competency Having leadership skills Giving Restricted freedom Restricted by goals or objectives Giving freedom to students freedom to achieve academic goals in their own ways Being positive because TESOL is a self-less career.
Paul	Cares about students Takes his/her job seriously Plans lessons
Maggie	Takes responsibility Gets along with co-workers Fulfils the contract
Linda	Being people person Having love to students Teachers need "patience, integrity huge one". Developing a sense of adventure and fun
Emily	Being genuine Caring about students Being prepared Being patient in a reasonable way Having the ability to do the job in terms of what to do and how to do it.
Ellen	Fairness and professional look and dress Interact with students Never feel that she knows enough Having the satisfaction of being part of future "There is nothing more enjoyable than watching someone learn".
Alex	Instead of following too theoretical perspectives, a professional teacher needs to come up with pragmatic ways to help students. Being creative
Allen	Be a professional role model Guides students to work hard Helps students to understand that deadline is there for a reason Somehow being like parents Shows right way to grow up to students Help students to realize sometimes they need to do something that they don't like to do in order to see the benefits in the future Helps students to realize that a little work today can have rip a lot more if they soil the seeds Having empathy with language learning process

	Being patient Having a good judgment Being autonomous, self-motivated, and hard-working (need to be all the things that you tell students)
	Theme 4. Perception of professional identity in the State of Qatar
David	Being autonomous Teaching automatically Integrity Honesty Honesty about his skills, his subject knowledge, and his needs Deep awareness of the culture Profound knowledge of Islam Not insisting on deadlines in nagging manner Building relationship Using language to bind the community Greeting colleagues and students
Tom	Having empathy is an important quality Cultural understanding and EQ Being flexible to the requirement of the administration from day to day Realizing that GGC has the lowest standards of education in the world, realizing the population you are dealing with
Paul	Needs to like teaching Not being here just for traveling and exploring different places Being flexible Being open minded Being extremely cultural sensitive Realizing that the world is deeper and wider
Maggie	Having certain qualities such as tolerance, sense of humor, patience, acceptance, and submission to Muslim system Being careful of what she says Knowing that there are some words that have different meaning in different Gulf countries e.g. "Wagah" in Oman just means not polite but in Qatar it means not raised good by family.
Linda	Being patient Having integrity and sense of adventure Being patient to explain more because they are not exposed to general knowledge
Emily	Being respectful to the culture Dressing in a way that is acceptable to students Having self-awareness Being aware of what kind of topics to discuss in the classroom Being really careful about religion, politics, and leaders in the Arab world Making relationship, everything is about relationship Greeting students and asking about how is their family before starting the lesson
Ellen	Dressing professionally Having enough certificates and credential Being flexible to sudden changes
Alex	Being optimist and patient Being patient because students in the Gulf write notes, do homework, but there is very little acquisition of content, it is like talking to a wall, but at least when you talk to a wall you know that it is a wall. Keeping your clothes on Sticking to a pattern based format Having a good idea what are taboo topics such as religion and government
Allen	Being more patient with administration Being sensitive Being culturally sensitive Do not mingle in many classes because of gender issues

	Being aware of real taboo topics not only perception of West about Islam e.g. not taking pictures in the classroom
	## Theme 5. Factors that contributed to change
David	Becoming familiar with the culture Becoming familiar with Qataris values Seeing the strength of Qataris values such as family
Tom	Learned a lot about Arab culture during his master program because he was working with GCC nation
Paul	Talking to colleagues and asking for advice Learning a lot about Islam Observing the culture in general in society
Maggie	The first year just paid attention Kept mouth shut and just listened to people Started to study Master and got advantage of different professional development
Linda	Learned the culture through discussion with students and asking them
Emily	Age and experience Always does a lot of studies before doing something Goes to library, surfs on the internet, and checks on ESL café questions about everything to prepare herself Accepts she is not here to change, it is not her job Accepts people may end up to the same place through different paths The older she gets the more she realizes that she doesn't no many things
Ellen	At her workplace she was warned that if she doesn't get an ESL related degree, her contract will not be renewed.
Alex	There is a ZenBodist element here, so he doesn't have to get unduly frustrated. He just needs to be worried about now and he really appreciates it.
Allen	He did all his studies (Delta and Master) in the Gulf. He has to be more adult because here is more conservative and he has to avoid certain topics such as alcohol and drugs.
	## Theme 6. Compromising values
David	no difference between Qataris values and values in the West e.g. submission to God, honesty, goodness, and hospitality not feel comfortable of not having a critical conversation with a Muslim feeling of walking on eggshells with Muslim fellow teachers Lack of sympathy with non-Muslim teachers The fear of losing job if a Muslim teacher doesn't like you Being threaten of saying something against the Prophet
Tom	He has never faced any major problems that he feels he needs to compromise his values. He never shows his personal side He feels he has to be sensitive to Qataris's values. He is obliged to accommodate Qataris' values as non-offensive as possible because they are paying which he sees as a master slave situation. Qataris' values such as family values, quality time with friends and family are not in contrast with American values. The main difference is when it comes to deadline and management.
Paul	Qataris' values are in line with 1950 in America. Qataris remained more conservative. Family value is the main concern in Qatar. They are God fearing and generous people, but only generous to those who they like. He never felt he has to compromise his values, but sometimes he has problems with admins e.g. one student was absent for 2 or 3 weeks but because he knew the president of the institute, he was not dropped.
Maggie	She has to be open minded e.g. she has a driver but it doesn't mean that it is easy for her to see a labor works in heat, but she is surrounded by slavery system. She thinks as a teacher she is on top food chain of slavery system.

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	Qataris do not pay attention to your suggestion because they are paying. Qataris and American values are equally different from her values. Her values are living simple, recycle everything, and make her own things. American and Qataris' values are in some ways the same shopping, being consumer, cars, jewelries, phones. But it doesn't bother her because she learned "when in Rome do as Romans". She knows if she doesn't respect people's values her contract will not be renewed. But it doesn't bother her.
Linda	She has never been forced to compromise her values. She has never faced cultural clashes, but she has faced cultural issues that needed to be explained. Her students were always ready to explain it to her. She never questions her students' values and she makes it clear that this is what she believes and they don't have to accept. She even likes some Qataris' values e.g. she admires what they call pray and they take it seriously. She thinks it is necessary to respect other people's values e.g. when someone comes to your home he/she needs to repect your rules. It is honoring values. She thinks a key to be successful in the Gulf countries is to respect values.
Emily	Sometimes students bring up some discussions in the class that is unpleasant to her e.g. on the day that Osama Bin Laden was killed, one of students bring up an unpleasant discussion. But she thinks that she is an adult in the class and she needs to be tolerant. She is the guest in the country, so she should be respectful to the culture.
Ellen	She has never had to compromise her values. She doesn't know much about Qataris' culture, but she knows that in the US also not everyone is ok with gay marriage. She never felt that she has to do something that she doesn't like to do. She just doesn't like the way that men and women interact. Sometimes her students perspective shocks her e.g. once one of her students wrote about Hitler as a hero
Alex	He never felt that he has to compromise his values. It is strange to him when a colleague is bothered over something that students did or didn't do. He just doesn't like it when they use Islam to justify certain things e.g. once he was kicked out of cafeteria by a security in girl's campus. He asked if it is Islam or Qataris culture.
Allen	He thinks values among teenagers are so common in Qatar and Wales e.g. mobile, football, shopping, and music. The biggest difference is that the average teenager is not religious in Wales and more think of having a part time job. So they grow up faster especially girls. He had some clashes but he doesn't know if they are cultural or just personality e.g. he had many people who got angry when he had to fail them and many cheating in the exam. His main concern when it comes to compromise is religion because he cannot talk about it. But if students ask him, he talks. He is a foreigner in the country, but he feels relaxed and comfortable in the class because he has authority, and he knows how to lead some discussions such as racism and laborism.
	Theme 7. Adapting pedagogy
David	Using some words such as "InshaAllah and FiAmaanAllah" Using English text related to history of Islam and leaders of Qatar Localizing materials
Tom	Trying not to bring up religion, and with male student not to bring up wives topics When he talks about vacation, he does not bring up places questionable for morals e.g. Amsterdam and Thailand He believes that censoring topics doesn't have negative effects on language learning, but it has negative effects on students' general knowledge.

Paul	Localizes the text as much as possible and avoid culturally sensitive texts Uses articles about Islam and leaders like Sheikha Moza Uses stories that students can relate to their culture Teaches vocabularies that students want to use them Believes using localized materials is better otherwise students complain and he may lose his job.
Maggie	Avoids anything that she is not supposed to say e.g. about religion, sex, physical body, and political rules Believes that censoring topics doesn't have negative effects on students' language learning because they don't really want to talk about it
Linda	Thinks about what she want to say before she says it, and plans any lessons well Believes that censoring or tailoring materials doesn't have negative effects, because she doesn't test students on something that she had to censor
Emily	Has to rethink about everything Removes pictures of women in bikini Believes censoring doesn't have negative effects on learning outcome because if students get offended, it may shut them down Tries to make students to become goal-oriented by asking them to write I hope to or I want to
Ellen	Tailors her lesson to be culturally sensitive e.g. she doesn't talk about mothers and sisters with male students Likes to use music in her classes but she doesn't Avoids sensitive topics sensitive topics such as politics Doesn't feel that tailoring materials has negative effects on language learning
Alex	Enjoys talking about religion if students are open about it Asks students about rituals and prayer Jokes with tehm when they cheat on exam by using Arabic words such as "haram" But he never talks about Islamic values
Allen	At the beginning, he did too much censoring, but he started to become more comfortable He doesn't like to move the line of acceptability to the most conservative students, but He thinks sometimes it is good to push them out of their comfort zone, but not making them uncomfortable He believes that censoring topics doesn't have any negative effects on students language learning outcome He learned letting go without stressing himself when students come late
	## Theme 8. Perception of Globalization
David	Both positive and negative Good and bad Good for Qataris because they have their place at the table Good for having access to global resources Bad in terms of power because America controlling it English language is the tool of communication
Tom	Wouldn't be in Doha if globalization was not happened Views globalization as a cyclical It is two ways e.g. many American are giving up their passport for other nationalities, and less developed nationalities are trying to become Westernized Globalization and teaching English are related because majority of information is in English Globalization is English based but the trend may change because people are embracing their mother tongue.
Paul	It is positive because it connects people People become more and more aware of other culture e.g. you hear news in China or somewhere far away in few seconds English is a language of money, so he has a job in the Middle East

Maggie	It is horrible, but without it she couldn't have a job and put her kids to college English and globalization is connected because these places want to connect to the world, so they need English
Linda	Globalization is incredibly positive. "we are all in the planet and everybody is connected to everybody" "it is important to learn English" to keep connection Hopes to stay in touch with her students and teach them on line
Emily	It is sad that tradition is lost "we have imported the worst of culture of the U.S like KFC". Here everywhere is like the US such as malls and restaurants, they just wear Abaya English is sort of language in business, market, and international law. Most books are in English "if you want to be a world player, you need to know English" "Materials that we use definitely exposes them to globalization, but all of that is not the bad thing because they need to be aware of other people's culture."
Ellen	"the world is becoming smaller." "it is awesome to see such a mixture of even regarding food." "it is essential to know English" But people judge American just based on movies or books
Alex	"global world brings a better understanding and reduces the risk of wars" "globalization helps to make people aware of other culture." "it is hard to take British and American values out from English language classroom, and cultural imperialism takes place since we are because you need us."
Allen	"just for money we are killing the planet and small cultures." "A lot of local characters are gone" "Different places do not have different shops" English and globalization definitely are connected. "materials are created in the Europe in massive industry" It encourages people to walk around and go where jobs are "because people move around, they need to communicate so they need to use English so it is giving me a job.
	## Theme 9. Relating content and teaching to global issues
David	No need to prepare students for globalized society Qatari students are already in globalized world They are living in a multi-cultural society Students just need to analyze everything Helping them to become better critical thinkers Asking them if they agree with the views in the passage why or why not Talking to them about life skills Helping them to analyze localized materials, students will analyze world news themselves
Tom	Doesn't try to expose his students to global issues, because students might think that he is pressuring them out of their cultural norm
Paul	Doesn't need to expose students to global issues, because most of his students do not want to leave and are happy in the Middle East Thinks exposing students to global issues is "a huge challenge in Qatar" because "much of the world doesn't respect the values of Islam" Says Qataris do not have boyfriend and girlfriend, so "if you show a man and a woman holding hands, you will be in trouble." Some global values are in contrast with Qatari values such as "gay marriage, freedom of speech, and freedom of religion."
Maggie	"Qataris are totally different, they go outside a lot." "globalization is good for them." Doesn't expose students to global issues, but if she wants to prepare them she tells them more about American values in real life.
Linda	Brings up things from media to show students what is going on the world outside the books, and she has never faced any problems. Says to her students "not everyone believes what you believe, so be open to

	learning". Tries to use open ended questions instead of yes/no questions to make students to think critically Asks "students to see people in the world instead of only reading a passage".
Emily	Some students are very open to being exposed to other culture, but some are not Does not try to bring up the issues, unless students bring it up.
Ellen	Never tried to expose students to global issues If she wants to do that she sits them down and tells them if you go to the US "the real life might be different from what you expect and it would be more difficult to respect your values because you are out of it."
Alex	He says that "it is none of my business" to expose students to global issues "they can be as Qataris as they want, and they can do whatever they want to do with it".
Allen	Believes "encouraging students to look outside the box is a difficult task all around the world" not only in this context Tries to create following the comments when someone says something instead of just answering Gives them time to think and analyze the text Sometimes it doesn't work because the given syllabus and books need to be covered

Appendix 9: Sample of materials and activities

Sample of taken pictures of materials and activities on the board
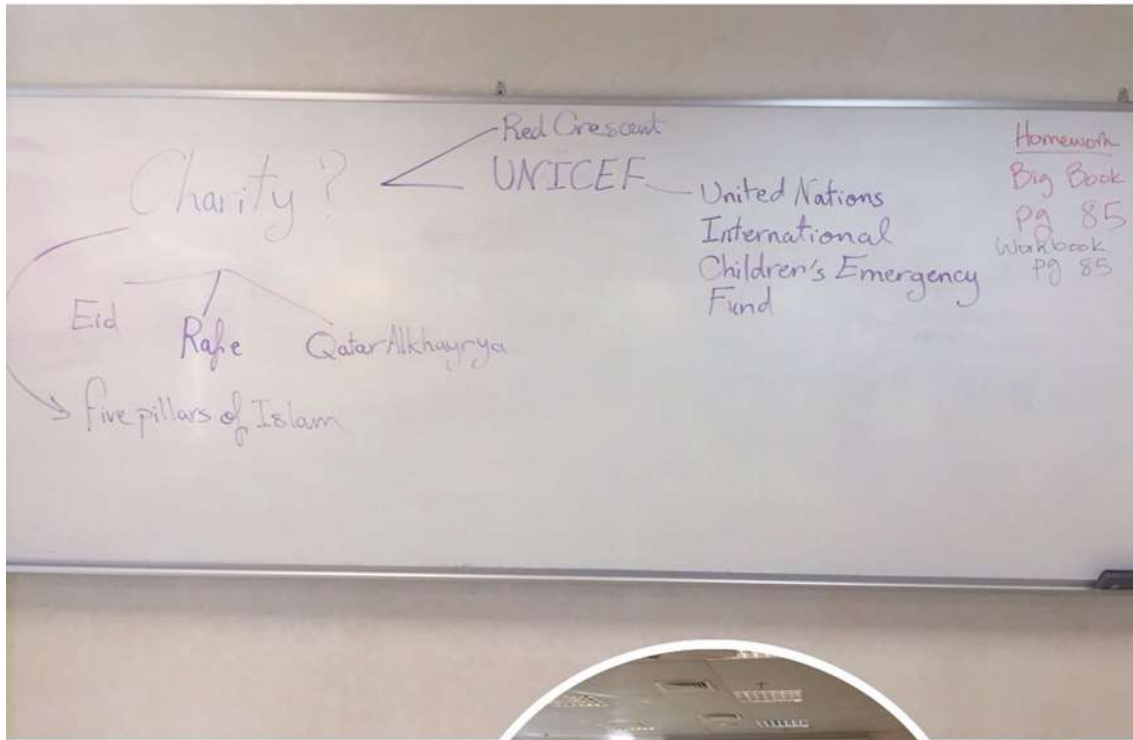
Nov. 3rd 2015, Reading Class

By giving money to UNICEF, FC Barcelona helps other people. But the team also helps itself. UNICEF is a charity. It helps poor children. Everyone has a **positive** opinion of UNICEF. The UNICEF logo connects FC Barcelona to that positive feeling. It makes FC Barcelona **stand out** in a really good way. The team can attract new fans in other countries. Stores will sell more of the team's jerseys. Basically, it's an **investment**. By giving a little money to UNICEF, the team will make more money than it would without this investment.

So, the Tigers should make the same investment. We could be the first English team to do so. If more people like the team, more people will want to visit Hull. This will help our city as well.

In 2010, the Tigers' advertising **contract** with Karoo[7] will end. Our team can live without the advertising money. Why don't we give money to a charity and wear its logo? What's your opinion, Tigers fans?

Post your comments below!

COMMENTS

Posted 10/9 11:01 AM	
• **Mike T**	Karoo pays the team a lot of money. The money can go toward a star player's salary. Although giving to charity is nice, it's not a smart investment right now.
Posted 10/9 11:15 AM	
• **Footy Fan**	I think it's a good idea. Some people have a bad opinion of Hull. This could change people's ideas about the city.
Posted 10/9 11:32 AM	
• **Nebb**	FC Barcelona has way more money than we do. FCB can afford this; we can't. It would be a mistake.
Posted 10/9 12:06 PM	
• **Tiger012**	If the Tigers have extra money, they should lower ticket prices!!!
Posted 10/9 12:15 PM	
• **Emma B**	It's a good idea, but we should give money to a local charity. How about Dove House? It offers free medical care in Hull.
Posted 10/9 12:42 PM	
• **HC2000**	People will only buy Tigers' jerseys if the team is winning games. We should just **focus** on improving the team.
Posted 10/9 12:52 PM	
• **Louis K**	I agree with Emma B, but I think it should be a global charity. UNICEF is known around the world. Dove House isn't. The Tigers are already popular in Hull. We need to make fans in new places. A global charity would help us do that.

Post new comment:

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[7] **Karoo:** a company that provides Internet service in Hull, England

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Sometimes a writer does not say everything directly in the text. Instead, the reader has to think about the information in the text and make his or her own conclusion based on that information. That conclusion is called an *inference*. An inference is stronger than a guess. A guess might be correct or incorrect. An inference is probably correct because it is based on real information in the text.

EXAMPLE:

The game just ended. Leah and her teammates are all smiling.

↓

Inference: Leah's team won the game.

C. Read the first paragraph of the "Hull City Tigers Discussion Board" on the next page. Check (✓) the inference that you can make based on the information in that first paragraph.

_____ 1. Hull City won last night's game.

_____ 2. Hull City lost last night's game.

_____ 3. Everyone expected Hull City to win the game.

READ

Read the "Hull City Tigers Discussion Board." Was your inference in Exercise C correct?

HULL CITY TIGERS DISCUSSION BOARD

1   Hello Tigers **fans**! What a week for Hull[1] football! I hope you were able to watch last night's game. The whole team played well. I think we surprised a lot of people. This is a really good start to our first year in the Premier League![2]
It's time to think about our future. People in Hull may love the Tigers, but
5   how can we **attract** fans from other places? Winning more games will help, but there is another thing we could do—we could change our jerseys.[3]
I love the Tigers' jerseys as much as the next fan. I'm proud to wear the orange and black, especially when we're playing so well! And I don't **mind** the **advertising** on our jerseys. Almost every football team does the same thing.
10   Well, one team in Spain is actually doing something different. As you may know, FC Barcelona[4] is giving money to UNICEF[5] in order to wear the UNICEF logo[6] on its jerseys. And I think the Tigers should do the same thing, or something similar. Let me explain.

1 **Hull:** a city near the North Sea in Northern England

2 **the Premier League:** a group of England's top football teams that play games against each other
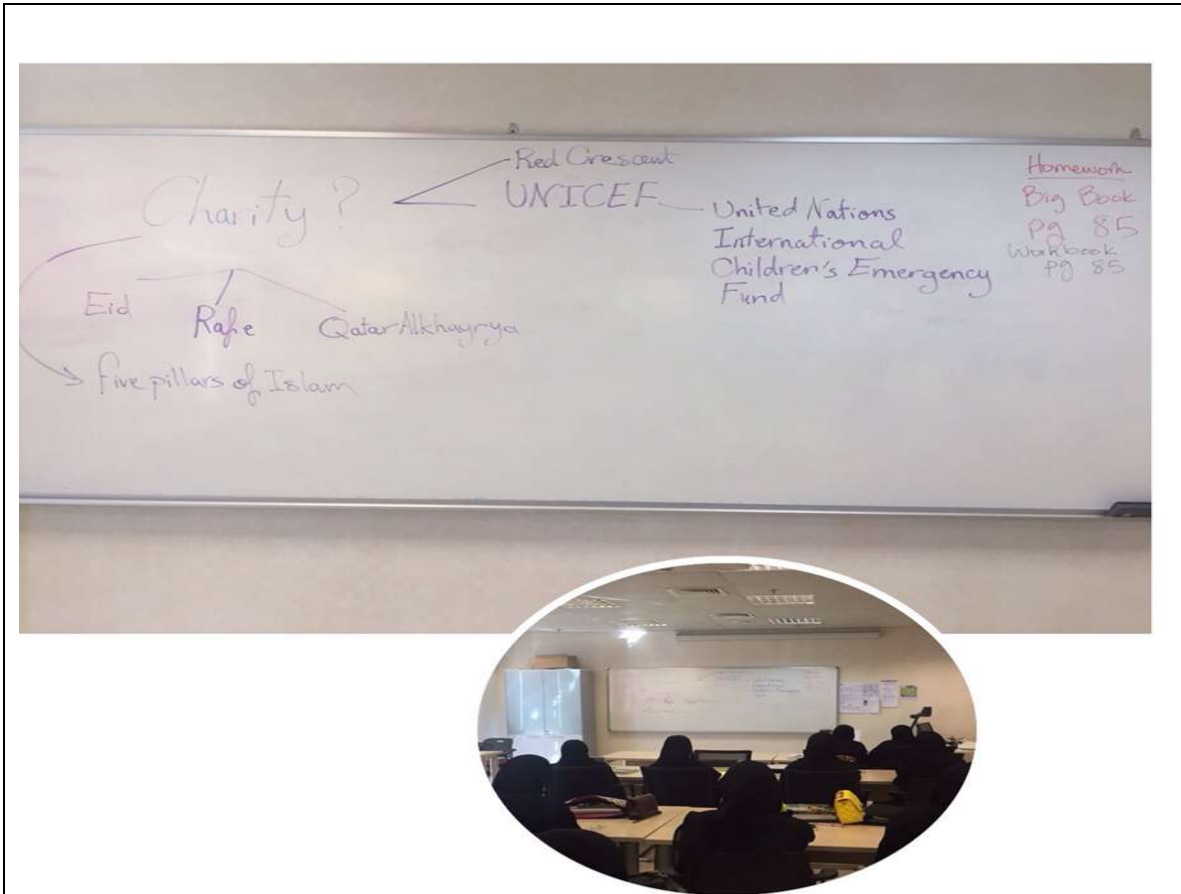
3 **jersey:** a shirt worn as part of a sports uniform

4 **FC Barcelona:** a football team from Barcelona, Spain

5 **UNICEF:** an organization created by the United Nations that gives food, clothing, and medicine to poor children

6 **logo:** a small design that is the official sign of a company or organization

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Appendix 10: Sample of field-notes

Nov. 3rd 2015, Reading Class

Nov. 3rd, 2015
Time: 8:30 – 10:00 am
Reading class, level 2, English foundation program

There were twenty students in the class. They were all busy talking in Arabic with their peers. The teacher entered the class. She was an American female English teacher in her late fifties. She greeted students by asking questions such as "how are you?", and "how is your family?". A couple of students answered the questions. The relationship of the students and the teacher was formal and respectful, but friendly. The teacher reviewed some vocabularies with the students. Then she started to lecture on how to make an inference based on the information in the text. The topic was a football team that wants to attract more

fans.

One of the main vocabularies in the text was UNICEF. The teacher asked students if they know about it. None of the students knew what it is. Then the teacher asked if they know what charity is. They all were familiar with the word. The discussion about charity went well because students had many ideas about it. One of the students said Qatar was "number 1 in charity" last year. The teacher asked about the names of some charity organizations in Qatar, and wrote the names on the board. Then she explained that UNICEF is an international charity organization for poor children. Students mentioned the name of a charity organization that collects money for children in Syria. Students sympathized with children in Syria. Both the teacher and students were comfortable with the discussion, and students explained to how important charity in Islam is. The discussion took about 10 minutes.

After that they started to do couple of activities about how to make an inference. At the end students were asked to write their comments and ideas about different ways of attracting fans for the football team that has been mentioned in the text. Interpretation: Students' general knowledge seemed low. The teacher introduced UNICEF through familiar topics. She didn't introduce any other international charity organizations. The main discussion was about how important charity is in Islam and charity organizations in Qatar. Students mainly led the conversation. In short, the discussion was localized.

Appendix 11: Sample of field-notes

Oct. 27th, 2015 **Time: 8:30 am to 10:00 am** **Writing class, level 3, English foundation program**
Eighteen students were present in the class. The teacher was a British male English teacher in his late fifties. When he entered the class, he greeted students friendly, and took attendance. Then he started teaching how to write a descriptive paragraph. After teaching prepositions, the teacher asked the students to find prepositions in a paragraph in their book. The paragraph was about Gandhi. Before students started to read the paragraph, the teacher asked them if they know Gandhi. Only two students knew that Gandhi was an Indian, and they read some of his quotes on social media. Then the teacher told students that "Gandhi helped India to win independence from Britain". Students had no reaction, and they did not ask any further questions. After checking the prepositions in the text, the teacher asked if there is such a person in the history of Qatar. One of the students said Shaikh Qasem. Then the teacher asked students to elaborate, but another student said "we don't like history". The teacher immediately changed the topic and asked students to do a vocabulary exercise. Interpretation: Students' general knowledge was low. The teacher made effort to discuss a historical event, but the students did not show interest and avoided involvement in the discussion.

Appendix 12: Approved ethical form

CERTIFICATE OF ETHICAL APPROVAL

Title of Project: Professional Identity Formation of English Native Speaker ESL
Instructors in the State of Qatar Contact Zone

Researcher(s) name: Natasha Rajabieslami

Supervisor(s):   Dr Saleh Troudi
Dr Esmaeel Abdollahzadeh

This project has been approved for the period

From: 07/10/2015
To: 12/10/2015

Ethics Committee approval reference: D/14/15/55

Signature: Date......17/07/2015...............
(Dr Philip Durrant, Chair, Graduate School of Education Ethics Committee)

COLLEGE OF SOCIAL SCIENCES AND INTERNATIONAL STUDIES

When completing this form please remember that the purpose of the document is to clearly explain the ethical considerations of the research being undertaken. As a generic form it has been constructed to cover a wide-range of different projects so some sections may not seem relevant to you. Please include the information which addresses any ethical considerations for your particular project which will be needed by the SSIS Ethics Committee to approve your proposal.

Guidance on all aspects of the SSIS Ethics application process can be found on the SSIS intranet:
https://intranet.exeter.ac.uk/socialsciences/staff/research/researchenvironmentandpolicies/ethics/

All staff and postdoctoral students within SSIS should use this form to apply for ethical approval and then send it to one of the following email addresses:

ssis-ethics@exeter.ac.uk   This email should be used by staff and postdoctoral students in Egenis, the Institute for Arab and Islamic Studies, Law, Politics, the Strategy & Security Institute, and Sociology, Philosophy, Anthropology.

gseethics@exeter.ac.uk   This email should be used by staff and postdoctoral students in the Graduate School of Education.

Applicant details	
Name	Natasha Rajabieslami
Department	TESOL
UoE email address	nr255@exeter.ac.uk

Duration for which permission is required

You should request approval for the entire period of your research activity. The start date should be at least one month from the date that you submit this form. Students should use the anticipated date of completion of their course as the end date of their work. Please note that retrospective ethical approval will never be given.

Start date: 07/10/2015	End date: 12/10/2015	Date submitted: 26/06/2015

Students only

All students must discuss their research intentions with their supervisor / tutor prior to submitting an application for ethical approval. The discussion may be face to face or via email.

Prior to submitting your application in its final form to the SSIS Ethics Committee it should be approved by your first and second supervisor / dissertation supervisor/tutor. You should submit evidence of their approval with your application, e.g. a copy of their email approval.

Student number	610043017/1
Programme of study	Other Doctor of Education (EdD) TESOL
Name of Supervisor(s)/tutors or Dissertation Tutor	Dr. Saleh Troudi & Dr. Esmaeel Abdollahzadeh
Have you attended any ethics training that is	No, I have not taken part in ethics training at the University of Exeter For example, the Research Integrity Ethics and Governance workshop:

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Files\Content.Outlook\7FPH6QFY\modified%20ethic%20form.docx

Page 1 of 7

available to students?	http://as.exeter.ac.uk/rdp/postgraduateresearchers
	If yes, please give the date of the training: Click here to enter a date.

Certification for all submissions

I hereby certify that I will abide by the details given in this application and that I undertake in my research to respect the dignity and privacy of those participating in this research. I confirm that if my research should change radically I will complete a further ethics proposal form.

Natasha Rajabieslami

Double click this box to confirm certification ⊠

Submission of this ethics proposal form confirms your acceptance of the above.

TITLE OF YOUR PROJECT

Professional Identity Formation of English Native Speaker ESL Instructors in the State of Qatar Contact Zone

ETHICAL REVIEW BY AN EXTERNAL COMMITTEE

No, my research is not funded by, or doesn't use data from, either the NHS or Ministry of Defence.

If you selected yes from the list above you should apply for ethics approval from the appropriate organisation (the NHS Health Research Authority or the Ministry of Defence Research Ethics Committee). You do not need to complete this form, but you must inform the Ethics Secretary of your project and your submission to an external committee.

MENTAL CAPACITY ACT 2005

No, my project does not involve participants aged 16 or over who are unable to give informed consent (e.g. people with learning disabilities

If you selected yes from the list above you should apply for ethics approval from the NHS Health Research Authority. You do not need to complete this form, but you must inform the Ethics Secretary of your project and your submission to an external committee.

SYNOPSIS OF THE RESEARCH PROJECT

As a guide - 750 words.

English teachers, in this case English teachers in the ELSE context who are teaching English away

from their homeland may confront a number of dilemmas created by the universal unifying

standards in the field of education and the diverse cultural values among their students under

conditions of globalization. Yet, TESOL literature largely ignores the professional identity

formation of teachers who step into the classroom with their own background knowledge, values,

and beliefs but they confront to the students with different values and beliefs. It might seem

charming at first. However, once the initial wonder wore off, the cultural differences began to lose

their shine and culture shock sat in instead. So, here this question that cross one's mind is that "how a teacher who is supposed to give voice to students in the journey of SELF development should find his/her own SELF in the new context of teaching?" Despite having several years working experience, teachers usually find themselves "dislocated" in such a situation. Shome and Hedge (2002) argue that "dislocation" of culture presents us with a "cognitive dilemma" because culture is no longer what is used to be or where we might expect it to be.

This study is going to explore how teachers who work in ELSE social, cultural, governmental, and institutional context may overcome dislocation? And, it goes beyond to find out what strategies do teachers apply to reconstruct their professional identity in a new context?

INTERNATIONAL RESEARCH

This study is conducted in the State of Qatar, in the GCC region. Countries in the GCC region "tend to self-censor" (Macleod, 2013, p. 93.) In such a context, this study might be considered sensitive. In order to overcome this challenge, I'm going to select participants who are known to me, and whom I feel that they can trust me to reveal their attitudes. In addition, in order to meet the ethical issues of the institution for which the participants work, I'm not going to mention the name of the institution.

The following sections require an assessment of possible ethical consideration in your research project. If particular sections do not seem relevant to your project please indicate this and clarify why.

RESEARCH METHODS

In collecting the research data, I chose semi-structured interviews as a method. Regarding the format of the interviews, I chose semi-structured interviews because this kind of interviews gives me freedom to follow up a question in order to get further information. I have grouped the questions under headings. I will trail the questions by asking a colleague to read them. After applying possible changes, I'll conduct two pilot interviews in order to sequence the questions in a more logical way. After that, I'll ask the participants to choose a place where they feel comfortable for the interviews. I'll record the interviews and save them on my personal laptop in order to make sure that no one would have access to them except me. In addition, I am going to observe some of the participants' classes. The reason that I chose observation as another method to collect the data is that it gives me more in-depth information to support my findings. In order to make sure that all participants of the study are comfortable to participate in this study, I will ask them to fill the consent form, and I'll make them aware that they can withdraw any time. In order not to respect the values of Qatari students in the classroom, I am not going to record the classroom observations. The reason that I decided not to record the observation is that Qatari girls do not like to be filmed or recorded due to their tradition. Therefore, I'll just take a note of my observations.

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PARTICIPANTS

The participants of the study are all adults. The youngest participant of this study is 32 and the oldest one is 57 years old. They all work as English language instructors in foundation level at a governmental institution, and their objective is to prepare students for university study by helping them to develop their English language proficiency. They all have the same status at workplace. They all have had experience of teaching in non-Western centuries prior to joining their current workplace, except one. I selected the participants of the study based on "convenience sampling", as it entails whoever agreed to participate in the study.

THE VOLUNTARY NATURE OF PARTICIPATION

All participants of this study will be recruited upon personal contact at the workplace. I selected participants whom I felt they trust me to share their ideas. Due to sensitivity of the topic in the context of study, I felt that the element of trust is so important. Therefore, I asked those instructors whom have worked with me around two years and they knew me. I briefly explained the purpose of my study to them. Those who agreed to participate have been selected.

SPECIAL ARRANGEMENTS

There is no participant with special needs in this study.

THE INFORMED NATURE OF PARTICIPATION

All the interviews will be recorded and transcribed by the researcher and will be kept in a safe place. No one except the researcher would have access to the recorded interviews. In addition, all emerged themes and categorizes will be checked with the participants (member checking). I will also inform the participants about their rights by asking them to sign the consent form before I start the interviews.

ASSESSMENT OF POSSIBLE HARM

Discussion about cultural issues is a sensitive topic in the state of Qatar. That's why I selected the participants who were known to me, and whom I felt that they can trust me to reveal their thoughts. I am also going to assure the participants one more time before I start the interviews that all information would remain confidential. In addition, I will do member checking and I will let them know the themes and categories that will have been emerged.

DATA PROTECTION AND STORAGE

All the interviews will be recorded on my cell phone and right after the interview sessions all recording files will be transferred on my personal laptop that has highly secured password. After that the recording files will be deleted from the cell phone. I will transcribe the recording myself, and I will keep them on my personal laptop as well. No one except me would have access to the recorded interviews. In addition, all emerged themes and categorizes will be checked with the participants (member checking). I will also inform the participants about the purpose of data collection and the process of data analysis in order to make sure that they are comfortable with the arrangement.

DECLARATION OF INTERESTS

This study will be used only as the researcher's thesis and it will not be used for any sort of advertisement.

USER ENGAGEMENT AND FEEDBACK

All emerged themes and categorizes will be checked with the participants (member checking), and the participants will be informed about the process of data analysis.

INFORMATION SHEET

Title Research Project: Professional Identity Formation of English Native Speaker ESL Instructors in the State of Qatar Contact zone

Dear colleagues,

I am working on my doctoral thesis project which aims to explore how native English speaker instructors who work in a setting away from their home construct and reconstruct their professional identity. To do so, I am going to conduct series of interviews to find out possible cultural clashes or misunderstanding that you may have experienced during your work experience in your current context, the State of Qatar. In our interview session, I am going to ask you some questions about how you have overcome some challenges that you might have faced in your current setting. In addition, I am hoping to find out some strategies that you might have applied to adapt yourself in the new context.

In the second phase of my study, I am going to observe some of your classes to see how you help your students to become familiar with Western culture without offending their values.

Here, I would like to assure you that you can withdraw at any stage of this study. You also will remain anonymized and all your information will be treated confidential. The information that you provide me with will be used in my thesis and no one except me will have access to your personal information.

Sincerely,
Natasha Rajabieslami

CONSENT FORM

Title of Research Project: Professional Identity Formation of English Native Speaker ESL Instructors in the State of Qatar Contact Zone

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

I have the right to refuse permission for the publication of any information about me

any information which I give will be used solely for the purposes of this research project, which

may include publications or academic conference or seminar presentations

if applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

all information I give will be treated as confidential

the researcher(s) will make every effort to preserve my anonymity

....
(Signature of participant)   (Date)

....
(Printed name of participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s): ...+97455055682.......................................

If you have any concerns about the project that you would like to discuss, please contact:

......Natasha Rajabieslami via email : nr255@exeter.ac.uk
....
OR
......S.troudi@exeter.ac.uk ....

* when research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

SUBMISSION PROCEDURE

Staff and students should follow the procedure below.
In particular, students should discuss their application with their supervisor(s) / dissertation tutor / tutor and gain their approval prior to submission. Students should submit evidence of approval with their application, e.g. a copy of the supervisors email approval.

This application form and examples of your consent form, information sheet and translations of any documents which are not written in English should be submitted by email to the SSIS Ethics Secretary via one of the following email addresses:

ssis-ethics@exeter.ac.uk   This email should be used by staff and postdoctoral students in Egenis, the Institute for Arab and Islamic Studies, Law, Politics, the Strategy & Security Institute, and Sociology, Philosophy, Anthropology.

gseethics@exeter.ac.uk   This email should be used by staff and postdoctoral students in the Graduate School of Education.

Appendix 13: Sample of consent form

UNIVERSITY OF
EXETER

GRADUATE SCHOOL OF EDUCATION

Title of Research Project: Professional Identity Formation of English Native Speaker ESL Instructors in the State of Qatar Contact Zone

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

> there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

> I have the right to refuse permission for the publication of any information about me

> any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

> if applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

> all information I give will be treated as confidential

> the researcher(s) will make every effort to preserve my anonymity

Cecelia King
....
(Signature of participant)

September 2015
....
(Date)

Cecelia King
....
(Printed name of participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s): ...+97455055682...

If you have any concerns about the project that you would like to discuss, please contact:

......Dr. Salah Troudi via email : S.Troudi@exeter.ac.uk
....
....

* when research takes place in a school, the right to withdraw from the research does NOT usually mean that pupils or students may withdraw from lessons in which the research takes place

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

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