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English Language Teachers' perceptions of academic integrity and classroom behaviour of culturally diverse adult English Language Learners (ELLs) in Canada: A critical perspective

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DEDICATION

This work is dedicated to my husband, Muhammad Nawaz and my sons, Talha, Hamza, and Huzefa who have been my steady and constant support throughout this journey. It would not have been possible for me to stay on course if it were not for them.

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ABSTRACT

The study is based in critical issues in the field of English Language Teaching (ELT) as second or additional language and informed by Critical Pedagogy (CP), the study uses thematic discourse analysis through critical analysis techniques. The main focus of this research is to explore the extent of intercultural understanding and perceptions of the English Language Teachers (ELTs) towards students in their culturally heterogeneous ELT classrooms about certain academic behaviours, namely plagiarism (Academic Integrity) and learners' classroom participation and relationship of these academic tasks to the cultural orientation of English Language Learners (ELLs) in ELT classrooms in the Canadian context. Participating ELTs teach adult students of color and ethnic diversity in different English language teaching situations and come both from across Canada, at the macro level (Stage 1-survey questionnaire), and from Nova Scotia, at the micro level (Stage 2-focus group discussions). The thesis also demonstrates factors that may contribute to Canadian ELTs' perceptions about the issue of understanding non-white and racially non-main stream ELLs. The thesis aims at bringing attention to the need for a collaboratively developed Professional Development (PD) training component focused on intercultural understanding from a critical perspective, for the ELTs in the Canadian context. It is expected that the findings will gain some traction among the ELT community, especially in the Canadian context and will contribute to highlighting the importance of understanding of cultural differences and inclusion of this understating in the continuous professional development of English language teachers.

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LIST OF ACRONYMS

AI	Academic Integrity
CBIE	Canadian Bureau for International Education
CIC	Citizenship and Immigration Canada
CLB	Canadian Language Benchmark
CP	Critical Pedagogy
CPD	Continuous Professional Development
DMIS	Developmental Model of Intercultural Sensitivity
EAL	English as an Additional Language
EAP	English for Academic Purposes
EFL	English as a Foreign Language
ELLs	English Language Learners
ELT	English Language Teaching
ELTs	English Language Teachers
EMI	English as the Medium of Instruction
ESL	English as a Second Language
HEIs	Higher Education Institutions
HRM	Halifax Regional Municipality
IENESTs	Internationally Educated Non-English-Speaking Teachers
IEP	Internationally Educated Professionals
IEP	Internationally Educated Professionals
IIE	Institute of International Education
ISANS	Immigrant Settlement Association of Nova Scotia
L1	First Language
L2	Second Language
LINC	Language Instruction for New Comers
LINC	Language Instruction for Newcomers to Canada
MCQs	Multiple Choice Questions
MMR	Mixed Method Research
NESTs	Native English-Speaking Teachers
NNESTs	Non-Native English Speaking Teachers
NS	Nova Scotia
PD	Professional Development
TESL	Teaching English as a Second Language
TESL NS	TESL Nova Scotia (Provincial professional association)
TESOL	Teaching English to the Speakers of Other Languages
UAE	United Arab Emirates

DEFINITIONS

Following definitions describe some of the acronyms that are frequently used throughout the thesis.

EAL/ESL: English as an Additional or Second Language programs involve studying English language to develop communication skills and integrated English language skills of reading, writing, listening, and speaking for learners who do not speak English as their first language and require developing English language skills for communication, employment, and immigration purposes. Cambridge online dictionary (ESL, n.d.) defines the terms as "English as taught to people whose main language is not English and who live in a country where English is an official or main language."

EAP: English for Academic Purposes is an intensive, usually short-term program, ranging from 3 months to one year long taught at universities and community colleges to enhance language proficiency for academic purposes of prospective university students who do not speak English as their first language. Students usually study methods and techniques to do basic research of existing literature, write research papers including avoid plagiarism, and make academic presentations. According to Liyanage and Birch (2001, p. 51) EAP, also called, English for General Academic Purposes (EGAP) aims at "improving the students' general study skills, relating them to the students' academic disciplines and teaching the students discipline-specific genres."

English as an L1 context: L1 denotes the first language spoken, and the term English as an L1 context has been used in this thesis to represent Canadian context where English is spoken as the first language or is the lingua franca.

(English as an) L2 teachers: For this thesis, with reference to Borg (2009), the term 'L2 teachers' is used to refer to teachers who are teaching English as an additional or second language. These teachers are also referred to as ELTs i.e. English language teachers.

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1. Introduction

I am a female Canadian citizen who was born in Pakistan to a primary school teacher and a small farm-land owner and is a practicing Muslim by religion. After leaving Pakistan as an adult, being an ELT for seventeen years in the Middle East and currently in Canada, I have started relating to my context and myself in a different way. I became more aware that I was "in debt" (Andreotti, 2017) to the Canadian society as I was given a "position at the table" (ibid) and should have been thankful for that. Despite the fact that I was educated and trained to be an ELT, I became aware of the "deficit theorizing" (Bishop, Berryman, Cavanagh, & Teddy, 2009, p. 2) about me as a student and as an ELT because of my racial and ethnic background (Pirbhai-Illich, 2013) and my educational background although a Master from the University of Manchester proved to be quite useful because of the economic and social value attached to degrees earned from one the leading English speaking countries (Altbach, 1991). I became aware that I was being perceived as a "space invader" (Puwar, 2004) who did not quite belong to the space I was occupying and as a "less Canadian" (McGarry, 2008, p.126), and I struggled with the position of 'the Other' I was placed in. I wanted to explore more about English language teaching and learning which led me to my research experiences. I did research with Arabic immigrant women's motivations for learning English language; I did another study with Internationally educated ELTs who are still referred to as Non-native English

Speaking Teachers (NNESTs), and I did a study with refugees and immigrants in an EAL classroom about sociocultural relationships that are developed in a multicultural English language classroom. I started developing a voice for myself and somewhat for those who I allied with, professionally. However, I became aware that there were others who were not really heard, who were kept silent in the peripheries of the multicultural classrooms and were being marginalized for who they were: the ELLs, and particularly, the ELLs of colour. My theoretical and practical knowledge of "critical multicultural education" (McGarry, 2008, pp. 120-121) and critical pedagogy led me to "critical interrogation" of race, gender, marginalization, and diversity. All of these experiences guided me to this research where I knew I wanted to explore what ELTs in Canada think about difference and diversity of their students in their classrooms; how they see difference, and how they deal with difference in their classrooms.

This study, however, is seminal in that it explores perceptions of ELTs about their ELLs, and eventually, the study aims to raise awareness to the unheard voices of ELLs in the Canadian context. To me, it was important to start my journey of research from ELTs' perspectives as I expected to develop awareness and reflexivity about the perceptions affecting classroom pedagogy including my own perceptions about cultural differences which I noticed when I started to feel discomforted in intercultural communication situations after coming to Canada. Additionally, my realization towards understanding of difference and acceptance of diversity came through literature and my work for this study. Sarah Salem (2016), in her blog entry, admits to have learnt to distinguish 'difference' from 'diversity' in that diversity affects difference and reduces it to cherishing diversity as a movement to create so-called

balance and harmony, the toned-down idea of co-existence because it is hard to face the challenges of difference as it is discussed and unpacked.

Burbules (1997) highlights the importance of identifying and understanding "difference" in education. He informs educators that recognizing difference in relation to "categorization" or "itemization" such as race, gender, etc. can lead to more blurred assumptions rather than clarity. Applying Burbules' work, more than a decade later, Martin and Griffiths (2013) advise against the binary view of difference which puts the cultures at odds; instead, they propose an alternative, "relational logic", which can be a way of "understanding culture and identity that leads to a more open-minded, non-judgmental stance towards difference" (p. 6). John Dewey and Bertrand Russell (1966 cited in Chandella & Troudi, 2013, p. 43) have said, "open-mindedness is an elusive aim of education yet worth pursuing because it fosters willingness to revise earlier beliefs and presumptions."

In ELT classrooms in the West, diversity is sanctioned in a way that the ELLs are viewed as the 'Other', and the teaching material theorizes deficiency (Pirbhai-Illich, 2013) and pre-sets the aim to guide the learner to a less-deficit self. However, the danger lies in the fact that in doing so, classroom pedagogy "specifies in advance what a person should become, which means it is hostile to those who cannot live up to the norm" (Osberg & Biesta, 2010, p. 575) and ELLS are, as a result, marginalized. Embracement of difference as opposed to theoretical and politically correct implementation of ontological stance about diversity needs to happen more than ever in English Language Teaching (ELT) classrooms in Canada. Kumaravadivelu (2003) argues that even though there has been change in the

ontological position of the English Language teaching methodology, it still is based in the concept of Westernizing the classroom pedagogy. He proposes a "postmethod pedagogy" (pp. 541, 44-45) which is grounded in the tenets of (i) understanding of the teaching context ("particularity"), (ii) making the theoretical knowledge aligned with classroom practice ("practicality), and (iii) accepting a broader sense of "global sociocultural reality" (possibility).

Grounded in Critical Pedagogy (CP), this research project has a twofold aim, leading to a follow-on project. Firstly, it intends to explore the perceptions of English Language Teachers (ELTs) about the relationship between cultural orientations and cultural differences of their students regarding certain academic behaviours such as academic integrity and participation in classroom activities in an ELT classroom in the Canadian context. Secondly, it aims at finding out ELTs' point of view about having a component on cultural, racial, and social understanding of academic integrity and classroom behaviour in their continuous professional development. Pirbhai-Illich with reference to Street (1987 cited in 2013) mentions that teaching (Literacy) cannot be separated from or understood without "the social, political, economic, and cultural contexts that it is enacted in" (p.p. 82-83). Completion of the thesis is expected to lead to the action when, positioning myself as a critical pedagogue, I am planning to use the data gathered from the research, in collaboration with the participating ELTs, to develop a Professional Development (PD) and training component for the ELTs in the Canadian context to aim for a more expanded and emergent point of view of cultural understanding in the culturally heterogeneous ELT classrooms. To realize this aim, CP can offer a platform where ELTs can discuss and address classroom practices in "a consciousness-raising

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exercise" and address the "politics of education in mainstream society" (Pirbhai-Illich, 2013, p. 84).

Critical Pedagogy (CP) is not just an educational idea; it is rather an "ideology" that connects the classroom knowledge to the wider social and societal aspects of the ELT learner (Akbari, 2008, pp. 276-277). Principles of CP, as described by Chandella and Troudi (2013), put a lot of responsibility on the teacher in terms of creating a critical atmosphere in their classrooms with racially diverse students. With regard to a critical atmosphere, they (ibid, p. 53) refer to Rocha (2006) who, in her work on tertiary education in the Caribbean, emphasizes that "the authoritarian nature of teaching at the tertiary level, both in terms of the classroom environment and the didactic methods", should be discussed. In this regard, Pirbhai-Illich (2013) states that CP provides a platform for the exploration of and questioning the hegemonic practices in education.

In this chapter, I will explain what the focus of the research study is, and why I believe this research project will contribute to the existing knowledge of CP underscoring the importance of deeper intercultural understanding, reflexivity, and understanding of difference in the field of English language teaching. Teaching practice that enables an educator to understand inequalities and discrimination of the marginalized, reflect on his/her own practice, privilege and authority, to raise questions about the education system at the immediate and macro levels, and to advocate change for learners, is based on the principles of social justice (Cochran-Smith et al, 2008) and is culturally responsive (Blair, 2017). In this chapter, I will also describe my personal motivational drive, as a critical pedagogue, behind this study

and will try to define its place in the context and setting of the research, looking at the broader notion of cultural understandings and its relevance in ELT classrooms.

1.1. Background to the study

In the last 50 years or so, there has been a relatively high influx of immigrants to English language speaking countries such as the US, Canada, England, Australia, and New Zealand. Segal, Elliott, and Mayadas (2010, p. 19), in their introduction to immigration trends, estimate that about 200 million people immigrated in the late 20th and early 21st century, and "sixty percent of the world's migrants live in developed countries". Besides, social, economic, and educational globalization, in general, and the internationalization of education across borders during the last two to three decades, in particular, along with the hegemonic power of English language that got established as a consequence have all diversified English language learning and teaching scenarios like they had never been before. According to the Canadian Bureau for International Education (CBIE), between the years 2003 and 2013, there was an increase of 84% in the enrolment of international students (CBIE, 2014). Furthermore, the data provided by the Institute of International Education (IIE, 2014) in a press release indicate that the United States saw an increase of 72% in the enrolment of international students in the last fifteen years. The situation of enrolment of international students in the UK, Australia, and New Zealand is almost the same, and there is an increase in the number of students enrolling in higher education institutions.

Of this increase, IIE (2014) further estimates that enrolment from countries such as Saudi Arabia, UAE, Qatar, etc. fall among the top three on the list right behind China.

In English language teaching classrooms, whether they are English as an Additional Language (EAL), English as a second Language (ESL) for immigrants and new comers, or English for Academic Purposes (EAP), particularly for undergraduate, graduate and post graduate students at universities entering academic programs with lower proficiency in the use of academic English (see 'Definitions, p. 11 of the thesis), there are increasingly more international students coming to English speaking countries such as the US, UK, Canada, and Australia from around the world. Learning styles and background of these students may not be usually very well known to English Language Teachers (ELTs), specifically, main-stream Canadian ELTs, or the curriculum does not require to obtain the knowledge concerning race, gender, previous academic background, and linguistic differences. In her thematic analysis of the 'multilingual turn' from two books on the topic, Meier (2016) points out that for multilingual classrooms, there is "lack of teacher guidance" (p. 21), which could pose challenges for making appropriate pedagogical decisions in the classroom. Consequently, with this increase and change in demographics of student population in universities, ELTs have tried to understand their students' behaviour in terms of cultural background under the notions of "multiculturalism" as Kumar (2011, p. 2) defines it in his critique on the term. This understanding may have more likely been developed because generally, multiculturalism in a plural society is understood through "political and symbolic terms" (Kumar, 2011, p. 2) to recognise multicultural learners in terms of their learning behaviours which reduces the individual learner "to encourage conformity". Steinberg and Kincheloe (2010, p. 140) challenge the very notion of pseudo democracy in societies like Australia, Canada, Great Britain, New Zealand, and the United States, and the nations in the European Union, and they

claim that through education and other agencies a perpetuation of conformity is in practice where individuals are "acculturated and schooled to feel comfortable in relations of either domination or subordination rather than equality and interdependence". Therefore, dominant factors behind teachers' perceptions and their effects on the classroom pedagogy, learners' behaviours, and overall teaching-learning process, particularly in an English as L1 contexts, offer a platform worth researching.

1.2. Rationale to the research study

Keeping the aforementioned scenario in mind, the study intends to explore what English Language Teachers (ELTs) in the Canadian context perceive about cultural orientations and cultural differences of their students and their influences on certain academic behaviours such as academic integrity and participation in classroom activities. Secondly, the study is set to find out what English language teachers in the Canadian context think of contributing to developing a professional development module which informs about cultural differences as a foundation to understand English Language Learners' (ELLs) classroom behaviours such as academic integrity and classroom participation. For this reason, it is important to know what perceptions ELTs in Canada hold about cultural differences and about their culturally diverse English language learners. With regard to development of perspectives in industrialized, capitalistic societies, Osberg (2008) refers to Gramsci's 2006 work. She (ibid) presents the idea that in hegemonic societies, instead of developing their own perspectives, the "subaltern classes (the masses, the workers) are indoctrinated in the hegemonic perspective" (p. 137) that is based on political, economic, and

cultural ideologies. She further argues that these perceptions can be explored as the relationship between the politically hegemonic class and the 'subaltern' is truthfully investigated.

After the completion of the thesis, I intend to apply the findings of this research project to propose a professional development and training model for ELTs with respect to ELLs' cultural orientation and its relationship to how ELLs behave and perform academically. Using the data gathered from the research, in collaboration with the participating ELTs, a professional development and training component will be developed for the ELTs in the Canadian context for a greater cultural understanding of the culturally heterogeneous ELT classrooms.

In the following sub-sections, I present the rationale to the research from three different angles: my personal experience in the research context, my previous experiences as an ELT, and my understanding of the ELTs in the Canadian context.

1.2.1. Insider research

This research study is part of my ongoing work as an English language instructor at a university in Canada where, in my program, 100% of the student population is made up of international students from diverse cultural backgrounds. Being in the situation firsthand has not only raised my awareness on understanding individual characteristics of students, but has also made me question how critical implications of teachers' perceptions may arise and subsequently affect the teaching and learning process. According to Lytle and Cochran-Smith (1993, pp. 23-25), research carried out by a teacher as an insider may provide "unique perspective on teaching and learning". They further call this type of research "intentional inquiry" which might be

reflective in nature in a way the teacher-researcher wants to make sense of her personal experiences and desires to adopt a different approach to classroom teaching. An argument made against this type of "conceptual research" is that "it is often personal, retrospective and based on narrow perspective of a single teacher" (Lytle & Cochran-Smith, 1993, p. 36). Johnston (1999, p. 557), on the other hand, believes in the "transformative power of the individual teacher".

As a practicing ELT in the Canadian context, I decided to conduct a study that is related to my current classroom practice, and with my interest in critical research in education, I based my study on the principles of Critical Pedagogy. Academic integrity and classroom participation are two important criteria of evaluating students' success in English language, especially in English for Academic Purposes classrooms. Apart from being academic tasks, both plagiarism and participation have affected ELLs in different ways. For example, plagiarism has caused nervousness (Ashworth et al, 1997), discrepancy in the level of understanding of the written text between the teacher and the student writer (Gu & Brooks, 2008), and loss of grades and even accusations and penalties (Amsberry, 2010). As for participation, students tend to resist or stop participating because how they are comfortable participating is not usually acknowledged by ELTs (Norton, 2001). Because of the rationale mentioned above, I started my research inspired by my own teaching context. I will describe my personal background below.

1.2.2. Putting my roots down

Lantolf and Thorne (2000) explain the sociocultural aspect of human development through the act of interacting in the social and cultural spaces humans occupy. In these spaces, language, and in my case second language, English, is used to internalize and mediate the social connections (ibid, p. 203 & Duff, 2007) and interact with the new culture in the process of language learning. My personal experience and identity as a South East Asian/Pakistani Canadian and an EAP instructor in both the Arab world (United Arab Emirates-UAE 2002-2008) and in Canada (2008-to date) have prompted me to look at the social and cultural aspects of language teaching, in general, and now in the Canadian context, in particular.

I was born and raised in the province of Punjab, in Pakistan. My primary and secondary education were based in the British curriculum of education in an English as the Medium of Instruction (EMI) context. The classrooms that I attended as a student and later taught as an English language teacher, at the beginning of my teaching career, right after completing my teaching education, were relatively linguistically homogenous contexts. Pakistan is a multilingual context and in Punjab, with Punjabi being the regional language, different dialects of Punjabi are spoken at home. According to Manan, David and Dumanig (2016), 44.15% of Pakistanis speak Punjabi as their mother tongue. However, in most households, children learn to speak Urdu as the common lingua franca or as Manan et al refer to it, the "language of wider communication" (2016, p. 5). The medium of instruction, used in the classrooms I went to as a student and later started teaching, was English.

When I started teaching in the UAE, I had the opportunity to teach students from different parts of the Middle East such as Saudi Arabia, Kuwait, Oman, and the UAE. However, in this situation, almost all students were of similar linguistic backgrounds i.e. they all spoke Arabic as their first language. This shift from teaching and being from one culture to another prompted my interest in exploring the role of culture in the field of ELT. In 2005, I got a Certificate in English Language Teaching to Adults (CELTA) in a culturally heterogeneous (Australia, India, Iraq, Jordan, USA) classroom of trainee-educators taught by only Caucasian European, British, and Australian teachers. This experience helped me to look at the ELT scenario as a learner with a culturally and linguistically different identity from that of the teachers and the fellow teacher trainees.

Then, I completed my MA in Teaching English to Speakers of Other Languages (TESOL) from the University of Manchester in 2009. My MA (TESOL) research titled *Motivation to learn English among Arab women in Canada: a case study in Halifax, Nova Scotia,* helped me to have an insight from the learners' point of view. I had already started working as an ELT at a local non-profit organization in Halifax, Canada. I left that position to join the university I am currently working at. I have been teaching EAP to international students since 2011 with this university, and this experience has helped me to navigate through my previous experiences from the lens of my own culture and intercultural understanding. I see these lenses as tools that have given me more awareness of who I am and of "aspects of culture that are important to students" (Weinstein, Curran & Tomlinson-Clarke, 2003, p. 270). In an effort to find my own place as an expatriate in the UAE, as an immigrant in Canada, as a racially diverse Muslim woman, and as a visible minority at my current

workplace, cultural differences became the lenses that helped to understand my students' cultural differences and "acknowledge the legitimacy of different ways of speaking and interacting" (ibid, p. 275). In my professional and research life, there could not have been a better time to explore the issues of relationship between culture and classroom behaviours than now where I have gathered a sense and experience of not only teaching in a culturally diverse context but also being part of one as well, as a student (see more on my position in the research in section 3.1.).

1.2.3. ELTs in the Canadian context

In the context of this study, privately run English Language schools, non-profit organizations offering EAL programs, and ESL and EAP programs at the local universities are demographically quite diverse in terms of the student population. Although there are no firm statistics available that confirm the linguistic and cultural affiliation of the ELTs in Canada, they are predominantly mainstream Canadian, European, ethnically Caucasian, and most of them speak English as their L1. Findings from this research indicate that, 77 of the 109 participants (this number includes both complete (N=92) and incomplete responses on Lime Survey) who gave complete responses to the question about linguistic background identified themselves as English language speakers although there are some ELTs who are well versed in one or two international languages in addition to English. Another characteristic is that a good number of ELTs have had some experience of English language teaching in another culture outside Canada. ELTs, in their teaching experience outside Canada, have gone through stages of acculturation, a process by

which "culture change and adaptation [that] occurs when individuals with different cultures come into contact" (Gibson, 2001, p. 19) in one context and re-acculturation as they come in contact with culturally diverse individuals in a different context. Having the experience of living and teaching in different cultures is assumed to be a desirable hiring characteristic by most ELT institutions and is one of the factors why ELTs who have taught in another culture are thought to be a good fit for teaching English to students from varied cultural orientations. However, this assumption applies to white, English as a first language speaking, main stream Canadian ELTs. According to Ryan, Pollock and Antonelli (2009, p.603), "internationally educated teachers (IETs), many of whom are people of colour" are least likely to find jobs in teaching despite the fact that they have experience of having taught outside Canada.

How ELTs perceive the relationship between the culture of their students and their academic behaviours in ELT classrooms is an under-researched phenomenon. For example, Borg (2009) points out to the gap in research on L2 teachers' thinking and beliefs and points out that it was in the mid-1990s when such research was given any heed, a decade after it had already been established as an important research area in the field of education. Borg (2006) defines beliefs as ideas that teachers express in evaluative terms (how something should be done), and he mentions thinking (2003) as an active, routine thought process where teachers make decisions based on the contextual information and beliefs. In the 30 years of research on teachers' perceptions, from 64 research articles, Borg (2003) points out that most work seems to have been done on language skills and pedagogical decision-making in the classrooms (see more on this gap in section 3.3). In the field of education, although the abstract concepts of beliefs, thinking, and perceptions may seem to be

challenging research areas, there is an important place for the exploration of beliefs to derive a connection between perceptions and their effects on teaching (Pajares, 1992). In relation to ELTs' views about cultural diversity, Bodycott and Walker (2000, p. 81) confess that in Australia, ELTs believed that it is the responsibility of the ELLs to adapt to the new academic culture; they go on to argue that currently, for an enhanced learning experience, there is a need for PD that raises ELTs' awareness of the connection between their attitudes and "intercultural understanding" as demonstrated through curriculum and pedagogy,

In the Canadian context, there is a plethora of research done with a focus on ELLs from a particular cultural origin such as Chinese, Japanese or with a linguistic focus on Arabic speaking students, etc., but there is very little to be found with a focus on plural classrooms that attends to issues of diversity, racism, and social justice in ELT. Although a number of studies have been conducted on internationalization (e.g. Qiang, 2003; Knight, 2003; Morita, 2004), the focus on international students is largely with regard to their mobility, and there is a gap in studies that focus on racial and cultural diversity and its understanding from Canadian ELTs' point of view. This stirred my interest in looking at plural classrooms in the Canadian context from a pedagogical point of view with a focus on the perceived role of culture in ELT classrooms. Detailed description of the Canadian ELT context is presented in Chapter 2: Contextual Background.

1.3. Research aims and objectives

This research aims at contributing to the much-discussed issues of English Language Learners' (ELLs') in-class participation (Liu & Littlewood, 1997;

Flowerdew, 1998; Norton, 2001; Morita, 2004, etc.) and academic integrity (Howard, 1995; Pennycook, 1996; Wilhoit, 1994; Ashworth et al, 1997; Hayes & Introna, 2005, Amsberry, 2010, etc.) faced by ELTs teaching international English language learners in a plural ELT classroom in adult and higher education in English-speaking countries. With Critical Pedagogy (CP) as the informing framework of this exploratory qualitative research, I am striving to use my personal "intentions, experiences, values and predispositions" (Canagarajah, 2005, p. 944) about the issues discussed above. For reporting purposes of the data collected, I have used thematic discourse analysis of the data from a critical perspective and the "narrativity" approach proposed by Canagarajah (2005, p. 944), which he used in 2001 to describe his experience of being an academic writer in both the non- English-speaking world of Sri Lanka and the English-speaking USA. According to him, this approach is more "indirect, context bound, and [contains] personal form of theorization" (p.944).

This research aims at doing a follow-up project in order to develop a professional development component regarding enhanced cultural understanding of the ELTs in Canada from a critical standpoint. This research aims to be useful in filling the existing gaps in the pre-and in-service and continuous professional development of ELTs in Canada.

1.4. Research Questions

Following are the research questions that were explored through this research.

> RQ1. In what ways do ELT teachers, in a culturally plural
> classroom, make associations between culture and learning

behaviours such as participation in classroom activities and academic integrity?

RQ2. What are the English Language Teachers' perceptions on including cultural understandings of academic integrity and classroom behaviour in professional development?

These questions were explored through a set of quantitative and qualitative questions in an online survey at stage I and face-to-face focus group discussions at stage II. Research methodology and instruments and research design are discussed in detail in Chapter 4: Research Methodology and Research Methods.

1.5. Organization and structure of the study

Following this chapter where I have presented the introduction, background, and rationale to the study, Chapter 2 is a detailed description of the Canadian context. In Chapter 3, I present a review of the relevant literature and theoretical framework within which my study is situated, informed by these theoretical underpinnings. Chapter 4 presents research methodology and instruments that have been used to gather data for this research. This chapter also describes the epistemological and ontological points of view related to sequential exploratory research and research design in addition to the approaches I have taken to analyse the data. A visual illustration of the design of the study is presented in this chapter as well. Followed by the presentation of design, Chapter 5 presents description of the sampling and data collection and thematic analysis of the findings. This chapter also presents detailed presentation and analyses of the data gathered at both stages. Chapter 6 subsequently presents the interpretation and discussion of the findings. Concluding

thoughts, emerging questions, and implications of intercultural understanding in ELT in the Canadian context are presented in the concluding chapter, Chapter 7.

1.6. Summary

This introductory chapter provides a brief glimpse into this research project. With a brief background to the research, I have provided the motivation behind the research from three perspectives: (i) the position of the research (ii) the position of the researcher, and (iii) the place of the contexts, both macro (Canada), and micro (Immediate English Language Teaching context) contexts, in the research. This chapter introduces the main research questions, which were explored at two different stages of the research, and the illustration of the organization and the structure of my study.

Before going into the further detail of the research process, the next chapter, Chapter 2, illustrates the contextual background of the research thoroughly.

CHAPTER TWO

CONTEXTUAL BACKGROUND OF THE RESEARCH

2. Introduction

In 1985, Richard White, a curriculum theorist and educational researcher from Australia, talked about the dangers of the "neglect" (p. 92) of the context in early research as the researchers implied generalized results irrespective of contextual constructs. Although he acknowledged the contribution of knowledge these researches might very well have made to the field of education, he holds the view that the firsthand experience of these researchers is more likely unclear as compared to the "complexity, the incessant variability, and the interactedness of the classroom" a practicing teacher can have.

In this chapter, I will describe some of the most commonly occurring social and academic contextual features of the research context pertaining to my research. The chapter will begin by introducing overall Canadian ELT context and its internationalization as this will help understand the demographic makeup of the ELT scenario, which is one of the focuses of my investigation. This is further followed by social and academic characteristics of the immediate micro context and outlook and features of ELTs and ELLs in the context. This chapter subsequently concludes with a description of the contextual background of diversifying adult ELT classrooms.

2.1. Contextual background of the research

The main objective of the research was to find out perceptions of Canadian ELTs about ELLs regarding certain classroom behaviours such as participation in classroom activities and academic integrity in the Canadian ELT context at local universities and schools for adult ELT education. For methodological convenience and availability, the context of this research is to be looked at from two perspectives. Firstly, from a broader perspective, the research starts with an online survey questionnaire disseminated throughout Canada hoping to reach as many contextual situations as possible. Secondly, at a micro level, focus group discussions were held in Nova Scotia, the Canadian province I live in. In this context, qualitative data for the research was gathered at three major universities and an immigrant settlement language school. The main reason for adopting this approach was to bear in mind that geographically these contextual settings are far apart from each other, and the research is trying to approach a wide range of possible viewpoints in the context.

2.2. Canada: The macro context

Canada, the world's second largest country in area, geographically sprawls over a large land mass, making it one of the biggest ELT contexts around the world for international students who come to different parts of Canada to study in higher education (universities), immigrate to Canada, or travel to Canada to participate in ELT courses to improve academic or general English. Google.ca describes Canada as:

> Stretching from the U.S. in the south to the Arctic Circle in the north,
>
> is filled with vibrant cities including massive, multicultural Toronto;

predominantly French-speaking Montréal and Québec City;

Vancouver and Halifax on the Pacific and Atlantic coasts,

respectively; and Ottawa, the capital. It's also crossed by the Rocky

Mountains and home to vast swaths of protected wilderness.

(www.google.ca. Retrieved on March 24, 2016)

In term of its educational policies, the geographical as well as linguistic diversity set Canada apart in several ways from other Western or Inner Circle countries such as the UK, the US, Australia, etc. in the mid-1980s. According to Altbach (1985 cited in Trilokekar 2010), Canada developed its international educational identity distinct from "Great Britain and establish[ed] its unique role as a non-colonial, middle power, seeing itself neither as "center" or "periphery"(p. 132). However, the economization and commodification aspects of higher education in Canada, argue Johnstone and Lee (2014), have taken over the greater good.

Since the focus of my study is English language teaching, English language teachers, and English language learners, I will concentrate my attention on the contextual features of the Canadian context that relate to my research, classroom pedagogies and language teaching. Canada takes pride in its bilingualism and English or French language proficiency, training, and education are major requirements to enter the country and have become a necessity to be successful socially, economically and professionally. On the one hand, bilingualism is faced with "nationalist ideologies" of the French-speaking Canadians, and on the other hand "political mobilization movements, and the diversity and involvement in international networks" have resulted in the "commodification" of language (Heller, 2002, p. 47).

According to Heller (ibid), this contradiction has direct correlation with language teaching and learning. In addition, this may in turn affect what language teachers perceive as competence. Similarly, Giroux (2011) criticizes the commodification of education and says that "corporatization" (p. 116), as he refers to this, can significantly affect management and production of knowledge in particular forms that help achieve lucrative objectives. Nevertheless, one outcome of increasing immigrant population and international students' enrollment is that English language teaching for non-English speaking ELLs has become an essential part of the fabric of education in Canada.

2.2.1. Internationalization of the Canadian context

Before I go into describing the setting of my study, it would be helpful to know how internationalization of the Canadian Higher Education (HE) is perceived by some researchers in Canada. Jane Knight (2003, pp.2-3) from the Ontario Institute for Studies in Education at the University of Toronto defines the term "internationalization" in higher education in Canada as "the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education". As per this definition, the process of integration is to make sure that "sustainability of international dimension remains central, not marginal, and is sustainable". She further defines globalization as "the flow of technology, economy, knowledge, people, values, and ideas . . . across borders", emphasizing the infusion and embedding of "intercultural policies into programs".

Qiang (2003), from the same institute in Toronto, is somewhat more comprehensive in approaching internationalization from different pedagogical angles such as

curriculum, activities, and attitude focused on internationalization. He (ibid) has pointed out the importance of preserving the elements of individual and cultural identity. He also reports, with reference to previously produced literature, that internationalization still seems to be inherently concentrated on the commodification of education linked more to economic benefits at the institutional, organizational, and national levels. He criticizes that internationalization at the HE institutions is more of a conceptual framework, and it does not really offer the practical involvement of the faculty in achieving effective internationalization through enhanced intercultural understanding. He proposes a continuous review process of internalization to introduce change to the existing policies in place.

Furthermore, internationalization of higher education in Canada has been influenced by the federal government's policies with a focus on economic pursuits (Trilokekar, 2010). Beck (2008, pp. 6-7) in her doctoral research, finds the internationalization of HE in Canada to be more of an "economic-political" way; however, she has proposed a more "purpose"-focused education. Similarly, Cudmore (2005, p. 39) discovered a link "between international education and business interests" when he looks into internationalization of one of the group of colleges in Toronto.

The above description of internationalization although mentions the terms, culture, intercultural, multicultural, global, etc. as part of the policy, it is clear that the process of internationalization is geared more towards economization of higher education. Learners are looked at as clients and their countries of origin as prospective markets. It is unfortunate that this "market-driven" approach to internationalization of education is putting "pedagogical possibilities for critical thought, analysis, dialogue, and action"

(Giroux, 2011, p. 7) at a grave risk. Consequently, institutional policies based on political and economic aspirations of a state and actual classroom practices are contradictory rather than complementing. An example of this paradox of internationalization from the viewpoint of interculturality is Pirbhai-Illich and her co-authors' intercultural experience through a project at the University of Regina between 2013 and 2016. Speaking of inviting international scholars and them experiencing "uninviting behaviours" (Pirbhai-Illich, Huan & Martin, 2016, p. 7), she points out that "there is a gap between institutional policy and individual practice".

Although the enrollment of international students in different programs across Canada has been constantly increasing, it has been, so far, to a greater extent, unscathed by any "research based decision making regarding policy and practice in internationalization" (Beck, 2008, p. 8). Looking at the motives behind why students come to study in Canada, Beck (2008) outlines a plethora of reasons, among which, individual economic development and hegemony of Western education credentials are at the top. Beck further (2008) finds, through her research, that "Canada is well positioned as a desirable destination point for undergraduate and graduate students" (p. 241).

Globalization of the world and internationalization of HE (Higher education) are two different phenomena (Qiang, 2003). Globalization, as Tomlinson (2007), in his lecture presented at the University of Nottingham Ningbo China (UNNC) Research Seminar Series 2006–2007, has defined, is a complicated process of change happening across multidimensions such as in "economy, in politics, in communications, in the physical environment and in culture" (p.1). On the other hand, internationalization of

HE is a product of the process of globalization where students move from other countries to usually developed nations' education systems, and their academic needs are catered for at these institutions; however, the "process" of education i.e. pedagogical and administrative decisions, is controlled by the West, or the "north" (Altbach & Knight, 2007, p. 291).

Through a CP lens, the above discussion on internationalization can be seen from two angles. Firstly, from the angle of policy where it seems that the universities across Canada are adopting internationalization as an institutional policy and nothing substantial is being done except for the commodification of education with Canadian academic norms as a standard, which is what Ahmed (2012) calls the routine process of policy taking the place of action at an institution. Secondly, from implementation point of view, internationalization is a process which is "dynamic and …. still unfinished" (Amin[1], 2001, p. 12) and not a definitive policy that institutions can implement based on a definitive formula. This idea is presented in section 3.3. and is later echoed in the analysis of the data (see 5.4.1, a, b, & c)

2.3. Nova Scotia: The micro context

English Language Teaching context in NS is not very different from the macro context of Canada. That is to say, almost all ELLs are immigrants and international students. They have different purposes to learn language such as settlement, employment, and success in academic, economic, and professional pursuits, etc. Nova Scotia is one of the most eastern provinces with a total population of 947, 284

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[1] Samir Amin used the idea of 'dynamism' for the word democratization, a term he preferred as opposed to 'democracy.'

with an increase of 0.2%, according to the quarterly estimate of population done by Statistics Canada ("Canada's population", 2016). In this population, most Nova Scotians speak English as their first language in addition to Francophone Acadians whose population makes up a very small proportion of NS demographics. For example, according to the census of 2011, out of the population of over 900, 000, only a little over 31, 000 spoke French as their mother tongue ("Language Highlight Tables, 2011 Census").

Immigrants make an even smaller portion of this population. According to a census of 2006 by Statistics Canada, NS' immigrant population was 45, 195. Most of these immigrants speak a language other than English as their first language. The other part of non-English speaking population, international students, according to an independent study done in NS, is increasing and enhanced linguistic support is recommended for this student population (Williams, 2013) because language is one of the key challenges in the way of academic success of a lot of these non-English speaking ELLs. Andrade (2006) believes that it would be false to assume that international students could adjust with the educational systems already in place; educational institutions should rather be ready to provide appropriate cultural and adjustment support. In the following section, I have illustrated the contextual features of ELT and specific characteristics of the ELTs and ELLs relevant to my study.

2.4. ELT in the context of the study

Canada is a desirable destination for international education, immigration, and economic investment. Education and immigration pursuits have given rise to the creation of English language programs for adult immigrants including English for

Internationally Educated Professionals (IEP), Language Instruction for Newcomers to Canada (LINC), and English as an Additional Language (EAL) learners. According to the Citizenship and Immigration Canada (CIC) website (CIC is now referred to as IRCC, Immigration, Refugees and Citizenship Canada), English language classes are funded by the government at all the provinces and territories service centers where English language classes take place for permanent residents, refugees, and citizens. Four different types of English language classes are taught at these service centers:

1. General language classes at basic, intermediate, and advanced levels

2. Classes that teach literacy and language (for people who have difficulty reading and writing in any language)

3. Classes that teach advanced and job specific language skills to help ELLs succeed in the workplace. (Language classes funded by the Government of Canada, 2014, July 04)

4. Fourth type of publicly funded classes such as English for Academic Purposes (EAP) classes take place at community colleges, for example, Nova Scotia Community College (NSCC). These classes take place for students who are planning to take credit courses at a university (English for Academic Purposes, 2017).

A second type of English language teaching occurs at the universities across Canada. These programs cater to meet the needs of English language proficiency requirements for international students. These programs are run under different names; for example, Dalhousie University in Halifax has EAP (English for Academic

Purposes) program, University of Toronto runs University of Toronto English Language Program, University of British Columbia (UBC) has English Language Institute, and Queens University in Ontario, St. Mary's University in Halifax, University of Calgary and many other universities across Canada offer similar programs where students study Academic English language skills to be able to enter an undergraduate or a graduate degree program. Some universities such as University of Waterloo in Ontario offer ESL teacher training programs to international student-teachers as well. These universities have experienced ebbs and flows of enrollment of international students. For example, Doug Owram (March 8, 2010), Deputy Chancellor and Principal of UBC Okanagan, reports that because initially Canadian universities focused on graduate studies for international students and came into the field of undergraduate enrollment much later than their counter parts such as universities in the UK, Australia and New Zealand, enrollment of international students has been much lower than expected, only 7% in 2008. Nevertheless, he furthers explains that the universities are seeing an expansion in enrollment and calls for the readiness and policy development for the success of the programs and the students.

A third type of ELT setting is privately owned and run schools, colleges, and institutes in Canada. These institutes get a fair share of the so-called English language teaching industry. For example, VanWest College of English language training has two branches in Vancouver, British Columbia. Established in 1988, on the College website, their vision statement reads like this:

To be a leader in the delivery of quality English language services that
ensure our students achieve their English language objectives in a
safe, inclusive environment that promotes global citizenship. ('About
VanWest', retrieved on March 25, 2016).

Another example of a successful privately owned and run institute is CLLC
(Canadian Language Learning College), which has two branches in Halifax and
Toronto each and their website shows that they have been the Silver Winners in the
Business of the Year category in 2016 in Halifax.

There are other privately-run institutes across Canada, but for the purpose of this
research, I have presented a brief synopsis of this part of the ELT context.

2.4.1. ELLs (English Language Learners) in the context

Adult English Language Learners (ELLs) from various cultural and academic
backgrounds study English language with different purposes for different duration in
the Canadian context. Three of the main common objectives of ELLs studying
English are: (i) to qualify for academic programs at the tertiary level in Canada, (ii) to
prepare for job search in the Canadian job market, and (iii) to improve English
language for communication and basic literacy for ELLs with little or no formal
education. These objectives can be translated into motivational orientations that were
researched extensively with a focus on the Canadian context (e.g. Clement, Dörnyei,
& Noels, 1994; Dörnyei, 2003; Gardner, 2007).

With different purposes, classroom pedagogy changes, and in addition to improving
basic language skills of reading, writing, listening, speaking, grammar, and

vocabulary, English language classes focus on behavioural and etiquette aspects of language learning. Some of the examples of activities that are part of "a conventional classroom's curriculum and instruction" (Vavrus, 2008, p.49) and involve both behavioural and communication skills development are learning how to work in pairs and groups through knowledge sharing, how to communicate outside the classroom, how to present work, written or oral, how to research, and how to use and acknowledge outside sources, etc. These intricately interwoven skills learned in an English language classroom are closely related to each other based on the purpose and type of the classroom. Some of these skills are part of what Dörnyei (2003) calls "the inherent social dimension of language learning" (p. 3). However, the ethnocentric framework of these activities as they privilege "white middle-class values" (Vavrus, 2008, p. 49) and ignore cultural characteristics of racially diverse students who are expected to participate in these activities has been criticized and a culturally responsive pedagogy and teaching has been proposed (Gay, 2002; Vavrus, 2008; Martin & Pirbhai-Illich, 2016; Pirbhai-Illich, et al, 2017; Pete, 2017, Blair, 2017).

Before students can move on to the next proficiency level or their respective academic programs, students spend varying amounts of time in an English language class. For example, a student studying English language to qualify for their academic program may spend three months (one semester) to a full academic year in an EAP or ESL program depending on their initial language proficiency. An ELL in a literacy program, on the other hand, may have to be in an English language classroom for a longer term, for up to three years.

Immigration and international students' enrollment have made English language classrooms diverse, both linguistically and culturally. Most ELLs who are in English language classes in Canada have already had some previous English language learning experience in their home countries. So, they bring previous experience of a different academic cultural background as well. Therefore, the question is how much teachers, in general, or ELTs, in particular, know about their students. There is a disconnect between what teachers assume they know about their students and how students see their academic behaviour, and this "object-based" knowledge others the learner from the teacher (Martin & Pirbhai-Illich, 2016, p. 359). Besides, what teachers perceive as a cultural behaviour might just be linguistic proficiency or lack of proficiency thereof as students see it (Andrade, 2006).

2.4.2. ELTs (English Language Teachers) in the context

In this sub-section, the terms NEST and NNESTs have been used to refer to native or non-native English-speaking ELTs as they are mentioned in the literature from where the information has been drawn. However, I, as a racially, ethnically, and linguistically marginalized ELT, argue with the use of the term. In this regard, Meier (2016), from whom I have borrowed the term, 'plurilingual', criticizes the use of these terms and proposes, with reference to existing literature, the notion of teachers with "other than white', racial, ethnic and linguistic backgrounds" (Pirbhai-Illich, 2013, p. 79[2]) as "potential plurilingual beings who can draw on their language repertoires and facilitate collaborative co-construction of knowledge" (p. 21).

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[2] Pirbhai-Illich used the terms to describe students while I have interchangeably used these terms to describe ELTs.

In the Canadian context, there is no significant research available on the commonly shared professional characteristics of ELTs which can help identify what entails being an ELT where almost all ELLs are English as an Additional Language (EAL) speakers. Most ELTs, on the other hand, speak English as their first language, are Caucasian Canadians, and most have had teacher training in Canada, commonly identified as Native English-Speaking Teachers (NESTs). According to the findings of this research, 109 participants responded to the survey question about their linguistic background. 71 of these respondents reported English as their L1, and 8 participants also reported French, German, Greek, and Italian, and Spanish as their L2 with English as L1. The results of this research also demonstrate that ELTs who are EAL (English as an Additional Language) speakers (N=30/109) and are culturally and racially diverse make a small proportion. These ELTs are referred to as Non-native English Speaking Teachers (NNESTs). So, there is a mix of ELTs: those who speak English as their first language and those who "have acquired a language [English] later in life" (Meier, 2016, p. 13).

Moussu and Llurda (2008) criticize the fact that the research focused on non-native English-speaking ELTs is limited, and until the early 90s, there was none with a focus on Internationally Educated Non-English-Speaking Teachers (IENESTs) from linguistic and cultural points of view. Kachru (1996, p. 243) presents the "interlocutor fallacy" in the views that the main purpose of learning English language is to come in contact with an English as an L1 speaker, and that the learning should be focused only on the acquisition of L2. He warns that this perception can affect policies including curriculum, pedagogy, and teacher education. This may have also led to recruiting more Caucasian, Native Speakers of English as ELTs. Having been in the

context, my experience informs me that a commonly employed ELT at an English language institute demonstrates the following two main characteristics depending on the institution.

2.4.2. (a) Outlook of the ELTs in the context

Although statistics for demographic makeup are available for public school educators (Ryan, Pollock & Antonelli, 2009) and university professors (Canadian Association of University Teachers (CAUT), 2010), for ELTs in Canada, there are no statistical references to be found. However, based on my personal experience and the results of this research, most ELTs in Canada primarily are from countries such as Canada and the United States of America while there could be some from the UK in addition to the internationally educated ELTs who may have come through immigration. Most ELTs speak English as their first language, are racially Caucasian, and are thought to be culturally more equipped to teach what Maum (2002, p. 2) referred to as "a feel for its [English language] nuances" although she goes on to critiquing the argument that having born into a language is not the default criterion to become an ELT. Majority of the ELTs that are hired across Canada are indicative of the hiring practices of selecting English as first language speakers who are racially mainstream white Canadians. These practices are not explicitly stated in the hiring policy statements; however, ELTS' "status as native or nonnative speakers perpetuates the dominance of the native speaker in the ELT profession and contributes to discrimination in hiring practices" (Maum, 2002, p. 2). This policy may have been based on English language learning and teaching assumptions such as "(ii/iv) ELT research and pedagogy should be informed by native speaker models. (iii/iv) The cultural content for ELT should be derived from the cultures of native English speakers" (McKay,

2003, p. 3). Although notable changes in the hiring policy for educators of diversity have been introduced across Canada, according to a 2010 review by CAUT, Canadian education scenario remains underrepresented by First Nations educators and minoritized academics.

A minority of ELTs in the Canadian context are Internationally Educated Non-native English Speaking Teachers (IENNESTs). These ELTs, mostly, have immigrated to Canada with family from different parts of the world. The list includes, however is not limited to, Asia (China, Japan, Korea), Southeast Asia (mostly India, Pakistan), Mexico, Russia, Ukraine, Turkey, and some parts of Europe (Poland, Italy, etc.). Linguistically and racially, these ELTs are different from most ELTs in the Canadian context. To see how the results of the survey questionnaire match with the above description, see chapter 5: Presentation of Research Findings and Analysis under the sub-section 5.2.1. and Table 5.1: Overall description of the sample with full responses (Q1-6). There is no data available on hiring of IENNESTs; however, this research gathered some data on the linguistic origin of ELTs, which could be generally applicable to the overall Canadian ELT context.

2.4.2. (b) Educational qualification and previous teaching experience
In terms of educational qualifications and previous teaching experience, policies and standards are quite high, depending on the institution. A minimum qualification would be an undergraduate degree in language or language teaching with additional teaching qualifications or certification. In the province of Ontario, for an ELT to be able to get a job, she/he has to complete TESL certification, referred to as "Language Instructor Accreditation" (TESL Ontario, retrieved on March 31, 2016). At the

university level, an ELT program would require an applicant to have a Master's degree in language, linguistics, or education with teaching qualifications. International teaching experience is valued keeping in mind that the student population is EAL speakers, and it is assumed that teachers, who have teaching experience internationally, may be better, equipped with teaching the target student population, may have more cultural and linguistic awareness (Nault, 2006), and may use this knowledge to focus on the diverse needs of their students from diverse backgrounds.

Many NNESTs take on further study, after coming to Canada, to improve their credentials to have a better chance in the Canadian English language teaching job market. Further education, practicums, and teaching qualification credentials make them more employable and prepare them to teach in the Canadian context.

2.5. Focuses of the study

The focus of this study is intricately woven in two elements of an English language classroom with the main focus on English Language Teachers (ELTs) in the Canadian context and their perceptions about the second element, English Language Learners (ELLs) in the Canadian context. Yet, both these elements are looked at interrelatedly. For example, the study is focused on ELTS' intercultural understanding and perceptions they hold about ELLs. Hence, one cannot separate the ELT from the context including the learners they are teaching. To this end, the aim of this research is to see how ELTs in Canada are "connecting and reflecting on the interrelatedness" (Dogancay-Aktuna, 2006, p. 280) of their pedagogical decisions and the culturally diverse classroom contexts.

I have already explained the contextual features of the research in sub-section 2.4. This research is expected to add knowledge to gain a perspective on what ELTs think is the relationship between the cultural orientations of their English language learning students and certain classroom behaviours from a critical perspective. The ultimate goal of the research is to find out if the gaps in ELTs' Continuous Professional Development (CPD) can be bridged with a professional development module focused on "teachers' recognition of the complex and situated nature of English language teaching that will help them in making socioculturally appropriate pedagogical decisions" (Dogancay-Aktuna, 2006, p. 291). Informed by Critical Pedagogy (CP), the study conducts critical analysis of the themes identified in the data to analyse the data obtained through the survey questionnaire and the focus group discussions.

Another main focus of this research was to explore how the in-class behaviour of adult international students, studying in universities and language schools across Canada, is perceived and dealt with in ELT classrooms. The research tried to explore if there is a perception of determining a relationship between students' behaviour in classrooms and their cultural orientations.

2.6. Summary

In this chapter, I have presented a detailed picture of the contextual background as it pertains to my research. The contextual background included a description of Canada as a macro context of research and internationalization of the HE, illustration

of NS as a micro context, and the description of ELT context in Canada and the two components: ELTs and ELLs. The chapter concludes with the description of the focuses of the study that I consider important to explore the answers to my research questions. In the following chapter, I will provide a review of the relevant literature related to the focuses of my research.

CHAPTER THREE

LITERATURE REVIEW

3. Introduction

In a multicultural educational context, it would be naïve to think that "respect for cultural difference, appreciation of ethnic traditions and artefacts or promotion of cultural sensitivity" (Kubota, 2004. p. 31) can bring a solution to the critical academic issues in English Language Teaching classrooms. According to Martin (2012, p. 5), in a situation like this, cultural difference is seen as "celebrating diversity" where "differences are externalised and seen to be the property of the 'Other'". She further highlights the inadvertent consequential effects of "celebrating diversity", one of which is "reducing complex cultures and societies to single story stereotypes". Along similar lines, Kubota (2004) looks at these steps to understand difference through a critical lens and proposes for a critical multicultural education where seeking "social transformation" is the core objective rather than superficially "celebrating differences or assuming a priori that all people are equal" (p. 37). At the same time, Burbules (1997, pp 97-98) comments that differences can be challenging in an educational context because they are not "simply neutral"; they cannot be measured; they can be existing in contrast with measurable "educational values and aims", and hence can result in desiring for more homogeneity in classroom settings. Speaking of the US educational policy, Burbules (1997, p.98) points out the desire for sameness through the notions of "what every educated person should learn, should know, should be

able to do" despite the fact that the system articulates the desire to cater to the needs of learners of various learning styles belonging to various cultural backgrounds. This observation is quite similar to what is happening in the Canadian ELT context.

This exploratory study is informed by the theoretical principles of Critical Pedagogy (CP) woven in the frameworks of critical issues in ELT, the plurality of TESOL classrooms, the issue of cultural backgrounds and CP, and academic behaviours influenced by culture. It aims at exploring ELTs' perceptions about the relationship between cultural and academic behaviours in plural ELT classroom in the Canadian context. It also explores their views about including a component on intercultural understanding in their in-service Professional Development (PD). As an outcome of this research, in collaboration with the participating ELTs, a professional development and training component is intended to be developed for the ELTs in the Canadian context for an enhanced and critical understanding of culture and its relationship to classroom pedagogy for the culturally plural ELT classrooms.

This chapter focuses on the theoretical framework of the research, and it also explains CP and its theoretical and practical aspects through literature followed by how CP is seen and practised in English Language Teaching. It also provides an overview of what, according to different researchers, constitute critical issues in ELT, in particular, and other diverse classrooms, in general. The discussion in this chapter also highlights the importance of identifying the relationship between issues of culture in TESOL and classroom pedagogy as it is relevant to my research. Through literature, I aim to outline what stance experts in the field take in terms of facing critical pedagogy beyond just its literal and conceptual explanation to establishing its

relevance to issues such as academic integrity and classroom participation of adult ELLs. My endeavour is to present how an understanding of the above-mentioned issues from the perspective of CP can help transform classroom practices and pedagogy.

3.1. Positioning myself in the research

The concept of positioning has been explained in terms of how one is "located" within a certain context or discourse; it has also been explained in terms of roles as male and female (Lagenhove & Harré,1995, p. 362). Positioning theory, according to Lagenhove & Harré (1995, p. 362), "expands the idea to a whole set of rights, duties and obligations that" a person may have in a discourse where both the position of the speaker and the content are important. They further say that one sees oneself in a certain position and brings forward certain "material and social world by means of rhetorical reconstructions", which more importantly, can be used to make sense of how an individual creates "different social worlds as well as of the self that inhabits them". As an ELT in Canada, teaching English for Academic Purposes (EAP) courses at a university, I understand my position in terms of how I place myself in the context, how I see others/colleagues in relation to that position, and how I see other beings (especially ELLs) in this context. According to Hall (1990, p. 222), what we express in our writings and work is closely related to a specific "place and time, and history and culture", positioned in a context. Not long ago, Harré (2005, p. 186), illustrated the relationship of "complaining" with positioning theory. He demonstrates that complaining is related to what position the complainant takes "with respect to what can legitimately be said and done by whom" and the "content of a position

derives from local standards of propriety, moral principles and so on". It is not that I am taking the position of a complainant; rather I am taking the position of someone who has come to question the cultural practices of ELT and wants to address the issues culturally marginalized (Pennycook, 2001) ELLs might be facing in their classrooms.

I position myself as a critical pedagogue in the current context for certain reasons. Firstly, I have a critical view of the practices I see first-hand in the context I am working and because of my own positionality as a woman of colour, with a history, both linguistic and cultural, and a set of experiences that attune me to certain issues differently from the main stream, white English Language Teachers. Secondly, I believe that ELT classrooms in most societies, in general, and in the English-speaking plural societies like Canada, in particular, are reflective of societal practices and preconceptions (Akbari, 2008). Thirdly and more importantly, I believe in the constant process of evolution, "a broader understanding of developing the possibilities to articulate alternative realities" (Pennycook, 2001, p. 130) through action oriented practices such as helping learners develop their voice. However, one needs to be careful that the alternative does not come at the cost of "unintended consequences" (Griffiths & Allbut, 2011, p. 17) and as teachers "it is important to recognise how our own perceptions impact on what we might do in our classrooms".

Critical Pedagogy is also placed in a situation and a context in which a social transformation or change is called for (Gruenewald, 2003), and a critical pedagogue looks at exploring ways to bring the transformative change to the existing system

through the awareness and the knowledge that a system may need to alter, and that is one of the main aims of this research.

3.2. Critical Pedagogy (CP)

The original characteristics of Critical Pedagogy (CP) were to empower peasants in Brazil under the oppression of the government enforced labour system. Conformity to the political charisma under the false pretences of "freedom, order, and social peace" (Freire, 2000, p. 78) was challenged. Awakening to the deception of government actions such as using violence against strikers was induced. Freire (2000, p. 78) draws parallels between oppression of political systems and educational systems where "education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression". Pirbhai-Illich (2013) states that CP offers a platform where hegemonic "socio-historical and political spaces" are explored and challenged in how minoritized individuals are treated within these contexts.

According to Giroux (2011), CP is related to a particular context, to a particular group of people, and to a particular form of knowledge being produced under certain conditions. The role CP plays in a context is to challenge the assumptions in the production of knowledge, which apparently is focussed on the individual, but, in reality, it is related to the political agenda of the larger society. Just like Freire, Giroux (2011, p. 4) sees "texts, institutions, social relations, and ideologies as part of the script of official power". He further challenges the role of education as a tool to reproduce models of conformity to the existing norms of society of technical and economic development. He, instead, wants to see CP as a "theoretical source and as

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a productive practice" (p.5) where learners are aware of the dynamics of the content, and objectives of knowledge being produced can be seen in relation to the broader society and its norms.

In relation to learners, the dialogic role of Critical Pedagogy (CP) is to develop individual consciousness (empowerment) of the issues at hand and facilitate them to be able to deal with the issues effectively (transformative change) through a dialogue between students and educators (Freire & Macedo, 2003, Aliakbari & Faraji, 2011). In relation to teachers, the main role CP plays is to change their roles from the "depositors" (Freire, 2000, p. 72) of knowledge to agents of transformation and intellectual awareness among students. Teachers create situations for their learners to understand the problem and find solutions to the problems facilitating a context where students "take a more active role" (Aliakbari & Faraji, 2011, pp.78-80). In this context, knowledge is not imparted as a "packaged" commodity, but learners are empowered to learn and pose questions. The theoretical explanation of a context practicing CP may seem to be too idealistic to achieve in academic situations with high stakes in institutional pedagogy, classroom practices of producing certain knowledge, and standardized assessments. Nevertheless, it is possible, and that is why Akbari (2008, p. 276), similar to other critical theorists, refuses to define CP in terms of just a theoretical perspective; he rather calls for its practical presence in "the actual world of classroom practice".

Furthermore, Kumaravadivelu (2006, p.70) frames CP in terms of expanding the classroom pedagogy from a content based teaching context to a place where "cultural forms and interested knowledge" are created for a meaningful experience for

both teachers and the learners. He further highlights the fact that "critical discourse and the idea of transformative teacher education program" (p. 74) fit closely. Giroux (2011, p. 74) argues for a "transformative pedagogy" that is "relational and contextual, as well as self-reflective and theoretically rigorous." His framework of CP is contextually responsive to the domination of political hegemony in education, and he sees educators responding to the needs of the "diverse body of students, texts, and institutional formations" (ibid, p.75). At a university in Hong Kong, Lin (2004) introduced CP as a curriculum into teacher education by drawing on examples and perceptions of student-teachers from their immediate context. Students in the course were asked to look at the learning style of new immigrant students from Mainland China and compare their style with what could have been acceptable to the school and look for solutions to discrepancies in order for the learners to be successful. They were asked to do this without "labelling or judging" (p. 276) their students.

Elements of CP put the educator and the learner in a context, collaborating, enabling, facilitating, and discovering knowledge through dialogue. The concept of dialogic learning is not new; Freire (2000, p. 17) proposed this as an inclusive and emancipatory solution to the problems in the education system in Brazil in 1971. Teachers in their practice have adopted this learning as a "method" as opposed to a "process", which he has referred to as "overdose of experiential celebration that offers a reductionist view of identity." He warns of overindulging in the concept of dialogic learning because dialogue is not "an end in itself but a means to develop a better comprehension about the object of knowledge" (p. 18). In order to make this type of learning effective, teachers should engage in helping students relate their previous knowledge to the newly acquired knowledge because a dialogue without

knowledge of content that a learner may identify with will not constitute a dialogue and may get reduced to a one way pouring of knowledge rather than a two-way conversation where learners possess "epistemological curiosity about the object of knowledge" (p.19).

However, CP has had its share of criticism. For example, Widdowson (2003, p. 14) sternly disagrees with Pennycook's idea of Critical Applied Linguistics (CALx) and proposes that being the flagbearer of social justice and change is not just limited to a Critical Pedagogue; he rather refers to the label and its characteristics as a "polemical display" and imposition of "a way of thinking." Nevertheless, Kumaravadivelu emphasises on translating criticality to "admirable intentions into attainable goals" (2006, p. 76). Another criticism that CP receives is of "grand theorizing" (Pennycook, 2001, p. 130) where CP emphasizes more on grand theoretical and political perspectives than practical and pedagogical applications in classrooms. The dialogic nature of CP i.e. a student's voice is heard and is used to bring change, is trivial, and overall CP lacks reflexivity as it is more about pointing at others' (political systems, educational organizations, pedagogical approaches) short-comings than engaging in the same critical perspective critical pedagogues subject others to (Simon, 1992; Usher & Edwards, 1994, as cited in Pennycook, 2001).

Nonetheless, there have been successful projects at the school level in the US and ESL classrooms for immigrants in Canada (Toronto) where CP was adopted (Pennycook, 2001, p. 131). In the realm of CP, it is believed that teaching of English language cannot be viewed without the historical and social perspectives it has evolved from. Besides, it is not detached from the contextual realities it is carried out

in. In the broader sense, CP questions the presumptions and the authoritarian top-down approach of ELT and liberates (Akbari, 2008, p. 278) the practitioner to question the "narrow perspective where social context is only treated as who is talking to whom about what" and rather prompts to look at "the complexity of the social conditions students and teachers find themselves in."

3.3. Language teachers' perceptions

Teachers' perceptions have been explained under the notion of teacher cognition among other ideas such as beliefs and ideologies influenced by experiences and contextual surroundings. Borg (2003) identifies perceptions as teacher cognition, and in his review of 64 publications from 1970 to 2001 on this topic, he (p. 81) defines it as "unobservable cognitive dimension of teaching – what teachers know, believe, and think". Studies on teachers' cognition have evolved through history in that, initially, teachers' ideologies and their beliefs were at the centre of the research, and later the influence of contextual factors including the classroom, referred to as the "socio-psychological contexts" (Borg, 2006, p. 15) where the teaching occurred were said to be extremely important in how they influence teachers' thinking and consequently their teaching practice.

In other words, perceptions may be formed through received knowledge, which Moran (2001, p.12-13), with reference to Edmund Husserl, calls "passively pregiven, the existent world" where "conscious experience" is formed through traditional knowledge and living through "temporal flow" of life. He suggests that this formation should be kept in mind when perceptions of a human being are analysed. Adding to this, Borg (2003, p. 88) also establishes through previous research carried out in the

field that language teachers' previous experiences including experiences as a student "continue to be influential throughout their professional lives". Secondly, perceptions held by language teachers are influenced by their contextual experiences including classroom dynamics, teaching conditions, learners' individual learning styles, social environments, etc. (Borg, 2003).

Keeping the aforementioned portrayal with reference to literature in mind, it can be derived that teachers' perceptions influence in how they teach, which makes it an important area of continued research for L2 teacher education as well (e.g. Pajares, 1992; Crookes & Arkaki, 1999; Borg, 2006). This importance can be traced in the idea that teacher cognition is "dynamic" in that it is constantly "defined and redefined on the basis of educational and professional experiences throughout teachers' lives" (Borg, 2006, p. 35). Speaking of contextual impact, Crookes and Arkaki's (1999) study with ESL teachers teaching racially minoritized students found out that ELTs' think that among other factors such as education and training, they are influenced by their experiences and by the advice from their students. (More on ELTs' perceptions of culture and identity can be seen in 3.4.1. in this thesis.).

3.4. Critical issues in English Language Teaching (ELT)

Kumaravadivelu (2003), in a rather contemplative yet somewhat convincing tone, presents some of the most important critical issues in English Language Teaching (ELT) that have been in discussion and under research in the last forty to fifty years or so, in his introduction to "*A Postmethod perspective on English Language Teaching*". He highlights the issues of linguistic colonization, domination, and globalization and ELL's (English Language Learners') attempt to resist this

dominance imposed by English language pedagogy in English language classrooms. He calls for a "significant shift in policies and programs in methods governing ELT" (p. 540). Kumaravadivelu exposes the hegemony and power English language has over any other language in the world from scholastic, linguistic, cultural, and economic perspectives. He talks about "prototypical methods" (p. 540) that colonized the methods of teaching and assessing language in nations such as India, and, according to him, are still prevalent. His proposal for what he calls a "postmethod pedagogy" (p. 544) is a shift from colonized methods of teaching towards a more contextualized and culturally responsive pedagogy. There is a need to find an alternative to the existing method, "macrostrategies" (p. 545) or guiding principles, in an ESL (English as a Second Language) or EAL (English as an Additional Language) context. Some of the colonizing views that are still prevalent and that I would like to focus on in my research are discussed below, with a view from literature.

3.4.1. ELTs' perceptions of culture and identity

Culture is perceived in different ways, and how it is perceived in a society affects the policy making decisions at educational institutions, especially in plural societies where multicultural classrooms have become a norm. One perspective is looking at the culture as an "entity" or an "object" (Martin, 2012, p.2). In this view, culture is understood through sameness; what is same between the two cultures, the one that is '*mine*' and the one that is '*the other's*'. Ofori-Dankwa and Lane (2000) refer to this perception as a "similarity paradigm" where "common ground and similarities" are underscored. Burbules` (1997, pp. 98-99) considers this perspective an evasion tactic where because difference can pose challenges, homogeneity and sameness is

promoted. However, he criticizes that "the presumption of sameness or normalcy often just means an expectation of conformity with a dominant set of standards". Under this perception, there is the danger of, first overlooking distinctive features of a culture, and second the standard for similarities may be based on what the dominant group has decided (Martin, 2012). Nevertheless, there have been efforts to look at cultural differences in a different light. For example, Conle discourages her student-teachers in a Canadian teacher education program from "generalizing their perceptions" (Conle et al, 2000, p. 369) about culture.

Another perspective is making sense of culture through highlighting differences, which Martin (2012, p. 4) refers to as "binary terms". This understanding puts us at odds with the culture that is not *ours*. A probable explanation is that it is easy to place people and cultures in geographical positions, the "naturally discontinuous spaces" (Gupta & Ferguson, 1992, p. 6). One possible way of looking at differences in cultural identities positively is to see differences in relation to other cultures, and this can be an evolving process as the relational values keep changing over time (Morley & Robins, 2002). Developing a "relational" perspective does not indicate that sameness and differences in cultures can be or should be ignored; the point is that "differences" can be the starting point and not similarities (Martin, 2012). Martin further encourages dialogic and relational approaches to understand "difference within and between cultures" and make these differences the "basis to understand similarities" (p. 6).

Culture is learned and perceived and interpreted through "involving us personally as we relate to people and things around us" (Conle et al, 2000, p. 370). However, the interpretations we make are based on lived experienced and taught "prior personal

and cultural histories" (p. 371). For ELTs in a plural society like Canada, a culture different from their own is understood under the broader umbrella term of interculturalism and/or multiculturalism. The term multiculturalism was first introduced as an addition to the economic and immigration policies of Canada as the policy of multiculturalism in 1971 by the then Trudeau government (Abu-Laban& Stasiulis, 1992; Conle et al, 2000; Kumar, 2011) though the full legal status was given to the policy in 1988. The policy came in response to the retaliation against establishing Canada as a bilingual (English & French) and bicultural (Anglo-British & French) context. However, despite the fact that Canada tried to distinguish itself from the American melting-pot policy, multiculturalism in Canada ended up as "celebrate[ing] this diversity with emphasis on unrestrained expression of equality" (Kumar, 2011, p. 1). Martin's (2012, p. 5) "sameness-difference understood as aspects of diversity" model is presented along the same lines. She asserts that despite the fact that focussing on the nationalistic, "different but equal" (Kumar, 2011, p. 1) notion "creates a sense of connection, it also smoothes over differences in ways that ignore uniqueness"; she calls it "object-based perspective".

3.4.2. Cultural Identity and Critical Pedagogy (CP)

Hall (1990) illustrates cultural identity from two points of view: the first one, as we usually have come to understand, is grounded in the historical, cultural, and ancestral similarities. From this point of view, identity is explained with reference to a fixed frame of reference of oneness. The other point of view is more fluid and relative. It describes cultural identity with reference to the present such as "what we are", to the

past "what we have become" because of historical events, and to the future, "undergoing transformation" (p. 225) in relation to the context we, at this moment, position ourselves. Quite similarly, Martin (2012, p. 3) explains this relational understanding of culture and describes that "culture is not something that is static; rather it changes, evolves, and modifies itself as it is challenged by people from other cultural backgrounds (by difference)". If cultural identity is not seen as evolving, it may put a society at risk of being identified in categorizations and classifications. Kumaravadivelu (2008), through his personal experience of teaching in the US and in India, highlights that the learning behaviours that language teachers tend to associate with certain groups, for example, Asian students, are also found in the white American learners and learners in India as well. He calls this association stereotyping and explains in terms of "standardized, fixed and frozen, and often false images" of individuals based on sociocultural affiliations (p. 50).

Although over the period of last 30 years or so, TESOL has evolved a lot, it is still "not free from cultural stereotypes" (Kumaravadivelu, 2003, p. 709). Does this evaluation, for ELT practitioners, beg the question for the need to see beyond fixed knowledge that they may have about certain groups and try to understand individual classroom behaviours and learning styles based on individual circumstances? Griffiths and Allbut (2011, p. 16) talk about the "danger in the single image" and its unintended yet consequential role in constructing our "imagined geographies of people and places". They admit that the want for "needing to do something" may position the complainant in the same place as the enforcer and that is what should be avoided. However, they suggest that openness to accepting to question the

assumption and eventually doing something about it to bring about change is a good place to start.

Classroom pedagogies take shape with respect to the context they are being held in. For example, in an English as a Second or Additional Language situation, classroom pedagogies develop from "social, cultural, and political context of the settlement agency and the local community" (Morgan, B. 2004, p. 161). Students' identities constantly evolve from how they see themselves in relation through the exploratory journey of learning a language, and they "re-evaluate their commonalities and differences in light of how they interpret Canadian life" (162). According to Morgan, B. (2004, p. 162), it is very important that a teacher re-evaluates his/her pedagogy according to this evolution and "acknowledges and utilizes" the role that language learning process can play in the development of identity for a learner.

3.5. Construction of the ELT classroom as an intercultural space

According to Ho (2009, p. 63), intercultural competence in English language classrooms is developed with an aim to prepare learners to have "critical cultural awareness of their own culturally-shaped world view and behaviours" and communication skills in a culturally diverse environment making them "interculturally as well as linguistically competent". With the rapid internationalization of educational institutions, especially Higher Education Institutions (HEIs) such as universities, came the need to develop intercultural competencies among local and international students. Turner (2009, p. 242), with reference to a number of research works done with the focus on creating "intercultural learning spaces", mentions that there is a disconnect between "the aspirational value and the practical possibilities of fostering

cultural integration between students". These challenges permeate English language classrooms in adult education as well although the demographic makeup may most likely be different in different ELT contexts. One such context, for example, is ELT classrooms in English as L1 (see Definitions in this thesis) context, such as Canada, where students come from different parts of the world, and the teacher usually is the only one from the mainstream local, English speaking context. Another setting can be English as a Foreign Language (EFL), English as an L2, or foreign language context where leaners are expected to develop competence attitudinally, behaviourally, and cognitively (Ho, 2009), such as UAE with Arabic as L1.

English language learning has long been linked to the learner's cultural identity in terms of social (collective) and personality (individual) characteristics. According to Alsagoff (2012, p. 106), by the mid- 1990s, sociocultural theorist had successfully brought attention to language learning as "a social process that involves the identity of the learner." Kumaravadivelu (2012) highlights the evolution of identity of an individual through cultural, religious, ethnic, and racial aspects in different times over more than 50 years. He establishes that identity in ELT has taken a special place and that there is a need for epistemic break from the generalized knowledge of the content and the learner to a more individualized and contextualized discourse. For example, the focus of intercultural language learning is on the dynamism of culture where culture is not a fixed entity, but it evolves as the understanding and awareness develops. Ho (2009, p. 65) calls it "dynamic view of culture" although she talks about it with reference to EFL contexts where culture of the target language is being used as a tool to enable learners to become "intercultural speakers".

In the same way, ELT classrooms can become intercultural spaces despite the challenges ELTs may have to face and eventually overcome. The process of creating intercultural spaces should be three dimensional yet relational, involving elements such as successful communication with people from other cultures, understanding others and their cultures, and understanding yourself as a cultural being (Müller-Hartmann, 2000). Turner (2009, p. 243), through an action research conducted on his own students, came to a couple of very important conclusions: (a) in the 21st-century highly diverse classroom, there are more yet underestimated pedagogical challenges for teachers in terms of intercultural communication, (b) "within a highly diverse international learning context, the notion that any group of students is somehow "at home" is dubious", and (c) it may cognitively be possible to foster intercultural understanding, but the idea of successful "student integration" may still be unachievable.

Borrowing from Kumaravadivelu's (2012) idea of taking a break from different episteme, this research will propose an epistemic break from dependency on fixed cultural, national, linguistic, and ethnic knowledge and a pedagogical shift to see learners as evolving, unique, individualized, and contextualized beings involved in a learning experience where their own culture plays a vital and relational yet not a determining role.

3.5.1. Constructing the learner

Researchers have highlighted the issue that teachers see learners through their own cultural lens and justify their pedagogical decisions based on the knowledge of the

culture and of a group rather than acknowledging learners' individual learning behaviours in the immediate context (see Conle, et al, 2000 (teacher education) Stapleton, 2002 (ESL writers); Kumaravadivelu, 2003 (coloniality of English language), etc. According to Mantle-Bromley (1992), individual cultural aspects and language learning are inseparable. However, she identifies an issue, otherwise generally ignored in ELT classrooms, especially in an English as L1 context, that English Language Teachers have the "analogous problem" of having a somewhat clear understanding of the importance of teaching cultural aspects belonging to the immediate context, yet a less clear understanding of the aspects of the students' first cultures (Mantle-Bromley, 1992, p.117). Referring to the development of understanding in a language, in general, Alptekin (1993, pp 136-138) divides knowledge into three strands and explains their interrelationship. He defines culture as "socially acquired knowledge", foreign or second language knowledge as "cognitively acquired schematic knowledge", and knowledge of another culture as "systemic knowledge". However, he argues that "culture" that may have evolved through interaction with individuals in the immediate context and could be different based on contextual differences, affects "cognition" of "systemic", formal knowledge, which in turn affects "comprehension and interpretation of schematic input" (Alptekin, 1993, pp. 137-138).

There are, however, simplistic and superficial explanations of culture held by some educators. Martin argues that the national culture of an EAL student is objectified (2012) and is used to label (and thus stereotype) the learner; the complexity of the relationship between culture and language learning is thus ignored. From a critical point of view, Atkinson (1999, pp. 626-633) explains that in TESOL, culture is

understood from two possible points of view. Firstly, from a "received view" culture is understood in terms of geographical boundaries and national affiliations that are assumed to be determining EAL students' individual behaviour. Secondly, culture viewed from "the post-modernist-influenced" perspective challenges the "minimization of cultural differences" (Bennett, 2004, p. 66). As a result, it was proposed that how an individual is influenced by the context and by their own personality "subverts the idea of homogeneous cultures – individuals frequently act in ways that modify, resist, or ignore cultural norms" (Atkinson, 1999, p. 633). In other words, how culture is, consciously or unconsciously, put in the foreground in English language learning contexts might prove counterproductive, and there is a clear need to present culture in a much more relative way in ELT classrooms. Martin and Griffiths (2013) problematize in how culture is generally understood in intercultural situations. They outline three problematic conceptions of culture: (i) stereotyping based on presumed knowledge (e.g. through media, etc.), (ii) imposition of a westernized concept of modernization which positions traditional societies as backward, and (iii) an ahistorical framework of the cultural present where the West assumes cultural superiority as the natural order rather than something that they created. Martin's (2012) suggested relational model stresses to see the individual from two different aspects: (i) differences within: how an individual has differences within the group he/she belongs with (ii) differences between: how an individual has differences in relation to another culture. Nevertheless, all this happens without negating the fact that sameness and categorization both have a place in the complete understanding of the cultural identity; it is just that this view flows from inside out rather than stemming from external differences. Joy and Kolb (2009)

determine, through a scientific research, that cultural affiliations affect behaviours and learning styles; however, learning differences are not limited to just culture and that learning differences based on cultural background could be used to augment the learning process and not to categorize and problematize learners and their learning styles. Understanding students' learning behaviours, based on just culture, can hamper ELTs' self-reflection and the process of reflexivity where they may try to understand *why something is not working* in terms of students' cultural characteristics, based on pre-conceived notions, and not in terms of pedagogical decisions they themselves might be making.

Generally speaking, research carried out on intercultural education within the EFL, ESL, and EAP classrooms usually focuses on two aims: (i) teachers should have greater knowledge about incorporating schematic knowledge of the target-language culture and an understanding of the cultural characteristics of the leaners, (ii) learners should be more aware of the elements of target-language culture and their own cultural values as well. However, Itakura (2004, p. 39) feels that such efforts may result in "creating or reinforcing existing cultural typecasts" for learners "rather than developing more sensitive views". In other words, Itakura is cautioning of the reversed categorising, where this well-rounded knowledge of cultural values for both teachers and students can place them at odds with each other. This could also mean that being aware can only add to informational gain, which unfortunately does not guarantee acknowledging and being positively responsive to the other culture or using this information to adjust the instructional process in class.

In a same yet seemingly more practical way, Morgan (2009. pp.161-65) in his dialogic work with Ramanathan, proposes that ELT practitioners need to develop an awareness of the fact that policies and classroom pedagogy are interrelated, and that language cannot be taught "separate from its social context and uses." Morgan looks at his own experience as an ELT in Canada and critical ESL pedagogy and calls it "a notion of praxis" where theory and practice complement each other by seizing the moments of revelations through "cultural and institutional histories". Nevertheless, he calls the burden of proving the truth of classroom pedagogy "Western prerogative."

Theoretically speaking, there has been emphasis placed on the greater awareness for ELTs of their students' individual and cultural characteristics as learners. Guild (1994, p. 16) asserts that linking "cultural with learning styles is controversial" and calls it a mistake to group all who belong to a specific culture as one. She further suggests the need for educators to be continually assessed for their "assumptions, expectations, and biases" (p. 16), and maybe that is what is missing from our education systems: continuous assessment and evaluation of ELTs' "psycholinguistic knowledge of L2 learning" (Kumaravadivelu, 2008, p. 63).

Another facet of the complexity of cultural classification that is evident in L2 classrooms is based on ELTs' personal view of certain cultures being better or more positive than others. ELTs may behave or react more positively to cultures they are familiar with or have personally visited, and they feel these cultures are more in line with their own norm. According to Puwar (2004, p. 8), "the right to belong" is established over time, and "both spaces and bodies are imagined (politically, historically, and conceptually)" to have the right to belong or not. In this regard, Duff

and Uchida (1997, p. 454) point out the selective and biased "tribalizing" of learners' sociocultural identity based on "geographical metaphors" of borders and physical boundaries between countries for some yet not for others. Kumaravadivelu (2008, p. 51) attributes cultural categorizing to "little personal knowledge" and no "clear understanding or critical reflection." Besides, he (Kumaravadivelu, 2008) found that ELTs' cultural profiling of ELLs led to stereotyping. For example, Stapleton (2002) carried out a study to examine how ELTs teaching Japanese learners characterized them as "group-oriented, harmony-seeking, hierarchical, and non-critical thinking" (p. 250) and associated these with their behaviours as language learners. He, however, found out that societies all over the world are changing, and ELTs should be cautious using their presumptive characterising of learners from certain cultures. Another example is Flowerdew, L.'s article (1998) on group work; she introduces the topic saying that Arab learners are keen participants in classroom activities and a question posed to Chinese students may repeatedly "be met with a muffled reply and averted eyes" (p. 323). Nevertheless, she goes on to suggesting that to Chinese students, individual participation has a different meaning and that they respond better to "student-initiated collaborative learning strategies" (p. 325).

It is interesting to note that theories of learning styles put an individual's unique learning preferences to the fore while culture symbolizes collectiveness and "concerns similarities and not differences" (Nelson, 1995, p. 6). According to Nelson (1995, p. 8), "teachers can enhance their students' learning by adjusting their learning styles to match their students' learning styles". This adjustment, more probably, might prove to be useful and save teachers from negatively labelling learners solely or mainly on the basis of their cultural affiliation and positively

understand learners on the basis of their learning styles to identify and bridge the gap between teaching methodology, content, and learning. For example, within all this controversy, Abrams (2002) sees positivity in understanding cultural affiliations as differences and suggests that for an improved understanding of behaviours, differentiating or categorizing can prove helpful and that it should rather be seen as a tool to cultural awareness. Abrams (2002) further recommends that instead of just having a discussion about getting to know students under the broader sense of culture, we should use the knowledge gained through these discussions in "learning to what extent, under what conditions, and in what contexts, if at all, they [cultural labelling] might actually be a practical, if problematic, paradigm for describing a social group" (p. 142).

From the pedagogical aspect of classroom decisions, Sharifian (2009, pp. 242-244) presents "the notion of cultural conceptualization". He asserts that ELTs may need to understand the shared yet "heterogeneously distributed" cultural conceptualizations of their students that may be informing their understanding of the experiences of studying in a school or at a university in the West. However, intercultural knowledge for enhanced teaching practices is more than just being aware of each other's cultures. In fact, for teachers, it is also to get to know students' previous learning experiences, for instance, learning processes practiced in their previous contexts, teaching styles they may have been exposed to, and their conceptual understanding of the context they are currently part of. Nelson (1995) further brings our attention to a very common yet very significant observation: ESL/EFL classrooms teachers and students both come with preconceived notions and assumptions about each other's culture which can have serious implications for the learning process. However, she

recommends for ESL/EFL teachers to "learn about the pedagogy of the students' home cultures" (p. 17). This means that intercultural understanding, both at the level of learners and that of the ELTs, is needed. Alptekin (2002, p. 63) emphasizes on "appropriate pedagogies and instructional materials" to enable English language learners to be "successful bilinguals and intercultural individuals."

Li (2009, pp 81-110) particularly speaks of "identity and intelligibility" and asserts that a sense of accepted standardization that emerges from hegemony of the native speaker may culminate in "low-prestige" for learners and be associated with their identity and intelligibility. He proposes that "pluricentricity of norms" in ELT needs to be developed; he calls it an "uphill battle" (p. 110) for critical pedagogues, but a battle worth fighting for.

Following is an overview of literature outlining the two main areas this research is focussing on: academic integrity (plagiarism) and participation in classroom activities.

3.5.2. Culture and academic integrity

A common perception among teachers, in general, is that academic integrity, in terms of students' existing knowledge, is an alien, less known, or less familiar concept for English as L2 learners and that they usually do not understand the seriousness of the issue if and when plagiarism is committed (Hayes & Introna, 2005 b.; Abasi & Graves, 2008). It is also believed that this lack of understanding is a cultural and socio-behavioural characteristic among students possibly because of "differences in the value system (individual and social) as well as attitudes towards individualism versus collectivism and uncertainty avoidance across different cultures"

(McCabe, Feghali & Abdallah, 2008, p. 453). Nguyen (2010, p. 17-18) refers to classroom behaviours as "some course of actions that might often be considered acceptable in some cultures", and bluntly claims that "plagiarism is deemed appropriate in certain countries, whereas in English-speaking countries like Australia or England, it is an academic misconduct". However, Liu (2005), in his critical response to Colin Sowden's article on plagiarism and multilingual students, rejects the notion that culture should be held responsible for plagiarizing acts committed by Asian students. He defends his claim through personal and historical evidence in response to the allegation that it is thought to be just fine to copy and paste in Asian cultures. He further insists that plagiarism is not only committed by Chinese students, but American students (L1 English speakers) can and have also done the same. In other words, such an issue can be in practice anywhere in the world, and it has nothing, in particular, to do with culture. There might be a difference in rules and regulations and penalties in different contextual settings across the world, as Liu (2005) mentions, but it should not be pinned on culture. Kumaravadivelu (2008) criticizes how Asian students are treated as a culturally homogenized group, regardless of the sharp contrasts between the cultures of South East Asian countries such as India and Pakistan and other Asian countries. Finger pointing at culture and value systems and singling out culturally diverse students for plagiarism seem to be "one dimensional caricature" (ibid, p.61) without looking at or even trying to have an all-encompassing rationality. These "cultural expectations" (ibid) are broadly being applied to students in culturally plural classrooms.

Hayes and Introna (2005), in their study on plagiarism in the UK universities, very cautiously associate plagiarism with culture, but in order to be politically correct, call

plagiarism an act of copying and not plagiarism. They think that education systems in Asian countries are to be blamed for not preparing students to understand the concepts of academic honesty and integrity. However, they firmly believe that rather than spending funds and energy on detecting plagiarism, more attention should be given to making education of academic integrity a part of the curriculum. Where I am wary of their (Hayes & Introna, 2005) use of claims such as plagiarized or copied "form of writing is often encouraged and sometimes expected from students" (p. 69) in their home countries, I agree with the conclusion that international ELLs are subject to being "disproportionately identified and scrutinized, creating a stark contrast between them and those that plagiarize without using exact copies" (p. 70), the latter of whom may be English speaking students.

Chandrasoma, Thompson, and Pennycook (2004) look not just at plagiarism but beyond plagiarism and highlight the three key issues of this day and age around the subject: (a) the overwhelming investment by western Higher Education Institutions (HEIs) in software and programs to detect plagiarism rather than investing in looking at the root cause, (b) formidable definition of plagiarism through invoking negative connotations of morality and punishment rather than understanding the issue through the transgressive or non-transgressive nature of intertextuality, (c) and finally impaired and superfluous view of "transgressive intertextuality" (p.172) rather than identifying the "centrally concerned questions of language, identity, education, and knowledge" (p.172).

According to Giroux (2011, p. 6), critical educators are "public intellectuals" who have a deeper understanding of the relationship between "self-reflective" critical pedagogy

and social, political, and civic conditions in a society under which a certain form of knowledge is being produced. In terms of critical social and cultural awareness, Holliday (1996, p. 235) argues that although there might be tension between "greater social awareness and culture-free professionalism", teachers need to be self-reflective of the "social influences and implications" of their actions in the classrooms. Pennycook (1996, p. 201) looked at the issue of plagiarism in terms of "cultural differences", especially in "authorship" and "text and its ownership" as it is seen in the West compared with how it is perceived in other parts of the world. He suggests that the production of "a normative view on so-called standards" (p. 227) of plagiarism is embedded in imperialism, colonialism and the hegemony of English language as it is produced in the West. He (1996) vehemently criticizes the enigmatic approach most teachers have when assessing written work, which is seeking to incriminate the students for something that looks "too good to be true" or with a mistakes-are-good attitude and ignoring the relationship of the student-writer with the text and its authorship.

3.5.3. Culture and classroom participation

A common misconception around classroom participation activities such as group discussions, asking a question, giving an opinion, responding when prompted is that non-English speaking, international or, in Nguyen's (2010, p. 17) words, "overseas" students tend to avoid active participation. Flowerdew, J. and Miller (1995, pp. 356-366) attribute reluctance to participation in classroom activities to "social-psychological make up" of the cultures students belong to, "academic cultures", less

familiarity with the cultures under discussion (local culture), and the culture of the academic disciplines students are majoring in. However, Liu and Littlewood (1997) reject Flowerdew, J. and Miller's findings and assert that students have positive and welcoming attitude to speaking and discussion activities, more than watching videos or listening activities (the two other items they used in their research).

Morita (2004) identifies the gap in research in terms of classroom participation of L2 learners; however, she admits that students' participation in classrooms from somewhat passive (peripheral) to active participation is not an easy concept to understand. Besides, she explains that there are various other factors involved such as "struggles over access to resources, conflicts and negotiations between differing viewpoints arising from differing degrees of experience and expertise, and transformations of a given academic community's practices as well as of the participants' identities" (p. 577). In other words, in an L2 classroom, students' participation in written or oral activities or discussions is not related to culture or any type of group dynamics; it is rather, as Morita (2004, p. 583) mentions, influenced by "the local classroom context as well as [on] the individual student's personal history, values, and goals". On a similar note, Cheng (2000, p. 436) asserts that "passivity and reticence" of L2 learners is related more to "teaching methodologies and language proficiency level" than cultural traits. Norton (2001), a professor at the University of British Columbia in Canada, in her research of "nonparticipation" of adult ELLs (English Language Learners) in their classrooms, attributed learners' negative reaction and passivity to the language learning experience and to contextual situations where learners' identities were being questioned by the ELT. For example, learners were identified as "immigrants" (pp. 161-162) only, which might not be a

pleasant or acceptable reference to some, and they felt disrespected when one of the learners was told that her country of origin, Peru, "was not a major country under consideration" for a summary activity in the class.

Yoon (2008), in her research, positions some of the realities and factors behind students' participation. She proclaims that ELLs (English Language Learners) are positioned differently from the main stream students based on a number of factors, some of which are accent, proficiency of English language and where they are from, etc. However, looking at the root causes, she explains that the teachers mostly "focus on the students' linguistic needs only" and "the students' cultural and social needs" (p. 497) are ignored or rejected to be a contributory factor to their language learning.

3.6. Intercultural competence frameworks

In this section, I will present two intercultural competence frameworks that have inspired the exploratory process of this study. However, of these two models, Bennett 's (2004) Developmental Model of Intercultural Sensitivity (DMIS) provides conceptual foundations to the online survey questionnaire for this research.

Milton J. Bennett, (Bennett, J. & Bennett, M., 2001), executive director of the Intercultural Communication Institute Portland, Oregon, developed a model called Developmental Model of Intercultural Sensitivity (DMIS) for intercultural competence which was inspired by the "diversity needs of organizations" (p. 5) and large corporations. Bennett, first in the late 1980s, developed the model to understand how people, in general, and educators, in particular, understand culture in culturally plural

situations. This model has been used to measure the intercultural sensitivity in the last 40 years or so. Bennett, talks about an individual's orientation to cultural differences on a continuum spanned from "ethnocentricism" to "ethnorelativism" with reference to their own culture as "central to reality" (Bennett, 2004, p. 62). On this continuum, individuals are positioned on a "distinct experience...from ethnocentricism and ethnorelativism" (p.1). These experiences are based on an individual's personal beliefs, their own culture, and their own life. He refers to them as stages of developing cultural understanding. Although this provides a visual illustration of individual behaviour in a multicultural situation, it does not really assure that a person takes a fixed position for all aspects of cultural sensitivity or understanding on the continuum.

Deardorff's (2004) Intercultural Competence Framework/Model was first conceptualized through her doctoral research. In collaboration with a panel of intercultural experts and higher education administrators from the USA, she worked on how to define and measure the degree of intercultural competence of students in the context of internationalization. This research resulted in the development of an intercultural competence framework or model (Deardorff, 2006a). She illustrates this model in two ways: (i) According to the "pyramid model of intercultural competence" (Deardorff, 2006b, p. 255), the degree of intercultural competence is measured by an individual's desire to communicate (external outcomes) and develop ethnorelativity and adaptability (internal outcomes). (ii) According to the process model, (p. 257), intercultural competence is a continuous process, and in this process of developing the competency, "attitudes are indicated as the starting point". Deardorff (2006a) argues that if individuals are equipped with certain attitudes such as "respect (valuing

other cultures), openness (withholding judgment), curiosity & discovery (tolerating ambiguity)" (Deardorff, 2006b, p. 256) in their day to day intercultural or cross-cultural communication, it is quite possible that they are carrying out these communications appropriately and effectively. However, she believes that most individuals do so "minimally" and by adding the knowledge, awareness, and training, these interactions can be made more effective. "With the added flexibility, adaptability, and empathy, one can be even more effective and appropriate in intercultural interactions" (Deardorff, 2006, p. 2).

Both Deardorff's and Bennett 's models can be seen in relation to one another; Deardorff built on Bennett's work. She argued that he did not provide insight into the processes needed to move from ethnocentric to ethnorelative – therefore, her model focuses on processes rather than outcomes. Hence, Deardorff (2006, p. 1) in her model identifies the movement from ethnocentricism to ethnorelativism through knowledge that is founded upon attitudes of "respect, openness, curiosity and discovery." Bennet's (2004, p.11) model, however, "supposes that contact with cultural difference generates pressure for change in one's worldview". This pressure creates a cascading effect and at each stage on the continuum, individuals learn and adapt new orientations to cultural difference.

I have used Bennett's model (DMIS) because Deardorff did not challenge Bennett's categories per se but used these as the basis for her focus on processes of development from one stage to the next rather than linear development on a continuum. I, therefore, decided to go to the original work that underpins both

models. A further discussion on how my research uses, analyses, and challenges the model (DMIS) is presented in chapters 4 and 6.

3.7. Professional Development (PD) and culture

Almost two decades ago, Garcia (1995) stressed upon the need for training the teachers for diverse classrooms; the emphasis is on stepping away from the conventional formal training where teachers are evaluated based on technical skills of teaching, ignoring the fact that there may be unique set of skills needed to prepare a teacher for a diverse classroom, which he refers to as "disposition and affective domain of the teacher" (p. 171). Speaking of training to develop a cultural understanding for ELTs, Sowden (2007) believes that there are no clear guidelines on how ELTs should teach in a culturally heterogenous situation. Although he delineates that "concern for culture must predominate over concern for method, irrespective of what any official teaching syllabus might declare" (p. 306), he considers that an ELT should refer to her/his experiences, previous knowledge and awareness and be ready to learn from their interactions with students in addition to staying "informed by acquaintance with best current practice and research" (p. 310).

As for referring to personal experiences, teachers are accountable and need to be aware of and check the assumptions they implicitly hold that were formed through their lived experiences, their sense of who they are, and how they see difference in relation to their own culture (Blair, 2017). Culturally responsive pedagogy (CRP) provides tools for teachers to critically reflect on their own practice when teaching racially and socially marginalized students (ibid). A framework such as CRP should be included in pre-and in-service professional education of ELTs to help them

critically reflect on their practice in ELT classrooms and their place in a certain context based on their identity, rather than trying to apply what is thought to be standardized.

3.8. Summary

In this chapter, I have presented how literature has emphasized the importance of culture, cultural issues, and intercultural understanding in ELT. I have also discussed the need for an emphasis and shift in ELT pedagogy from a content and methodology based approach to a more contextualized and culturally focussed approach in today's ELT classrooms. In addition, I have discussed the place of the ELT learner and ELT teacher in the backdrop of the contemporary English language classroom. I presented the theoretical constructs of CP and teachers' perceptions, and then included my place in the research context and insight into the position I take in relation to Professional Development of ELTs with regard to developing cultural understanding towards their diverse learners. The next chapter presents a detailed description of research methodology and research methods I adopted for my research.

CHAPTER FOUR

RESEARCH METHODOLOGY AND RESEARCH METHODS

4. Introduction

A research study adds to the existing knowledge and helps construct new knowledge depending on the purposes of the research (Cumming et al, 1994), and the way it is carried out is interdependent on the methodological approaches along with the methods and instruments used to explore the answer to a research question so that it renders clarity to the whole process of research (Holloway & Todres, 2003). In this chapter, I will present the methodological foundations of my research that are informed by Critical Pedagogy (CP), the phenomenological paradigm, and my position as a critical pedagogue. I have presented my position and role in the research because as an ELT myself, I am "inextricably intertwined with the interaction" (Guba & Lincoln, 1994, p. 110) that I had with the participants throughout the research process and the relationship I have with them being a fellow ELT in Canada. As I identify myself as a critical pedagogue, the methodology and research methods I have adopted are demonstrative of the intention that this research is used "as a form of social and cultural criticism" (Kincheloe, McLaren & Steinberg, 2011, p.164) to bring awareness of existing practices in ELT classrooms. The research instruments and methodology I have used are to make sense of hegemony and domination of standardized practices in ELT as they affect the marginalised. I have chosen the research instruments to provide descriptive data that can be analysed

both thematically and critically with an intention to see how and if the social, political and racial domination have shaped ELTs, particularly white educators' perceptions about diversity and race as Pete (2017) believes happens.

In this chapter, I will explain the research instruments: online survey and face to face focus group discussions in addition to how they were administered during the two-stage process. Furthermore, the chapter will present information on how analysis of the data was conducted from a critical point of view. The chapter concludes with a discussion of issues regarding the validity of the data together with ethical considerations related to the methods and the data gathering process for this study.

4.1. Research Questions

The research questions introduced in Chapter 1 are reintroduced here.

RQ1. In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity?

RQ2. What are the English Language Teachers' views on including cultural understandings of academic integrity and classroom behaviour in professional development?

These research questions were explored through the analysis and interpretation of data gathered through the structured questionnaire disseminated by means of an online survey at Stage-1 and focus group discussions at Stage-2.

4.2. Research Methodology

As I have explained before in Chapter 3: Literature Review, my study is informed by Critical Pedagogy (CP), and it explores the relationship between culture and classroom behaviour in ELT classrooms from a critical pedagogical perspective. It is important to see in terms of methodological decisions, how the existing body of knowledge is related to my research methodology and to me as a researcher. Following is a description of CP, its location within a critical paradigm, its relation to phenomenology, and my personal position in framing the methodology and choosing research instruments for this research.

4.2.1 Phenomenological paradigm

Phenomenology, historically, was to deviate and step away from understanding knowledge through "externally imposed methods" and move towards "concrete, lived human experiences" (Moran, 2001, p.5). It presented a new view to see knowledge through experiences where the experiencer co-inhabits the reality and is engaged directly in the context (Moran, 2001). Basically, phenomenology illustrates experiential living within a context with two distinct features: (i) "immediate experience [that is] independent of and prior to any scientific or other interpretation" and (ii) "belong[ing] to specific sociohistorical groupings" (Hughes & Sharrock, 1997, p. 96). According to Hughes and Sharrock (1997), there is an intricate relationship between individuals within a context, the actions they take based on their perceptions and received knowledge, and the phenomena that are constructed as a result. For example, within a context, individuals, according to certain perceived knowledge and

without questioning the knowledge itself, keep performing the act of living "the world as practical rather than theoretical or philosophical creatures" (p. 97). If we take the role and place of culture in English Language Teaching as a phenomenon, question is whether, in the Canadian context, the knowledge is being constructed based on the received knowledge or the lived knowledge, which can challenge the former. To this end, the questionnaire is designed to explore ELTs' perceptions that may have formed through perceptions (received knowledge) and experiences (lived knowledge) (see more on perceptions and experiences in section 3.3). Pete (2017), in her chapter on radical Indigeneity in teacher education, has extensively talked about the fact that teachers' identities and perceptions are shaped by social and political issues of a society. Furthermore, data gathered through focus group discussions reveals more about perceptions and experiences of ELTs in the research. Analyses of the data establishes the need to foster actions to support practicing ELTs to be reflective, theoretical and philosophical beings rather than just practical beings.

Phenomenology has helped me to describe the phenomenon, which is perceptions of Canadian ELTs about cultural differences in their classrooms, clearly. Critical analysis as a critical pedagogue, on the other hand, has helped me to identify how the description of these perceptions, as identified by this study, are shaped by social and political norms of a given society. The findings and analysis of the research from the position of a critical pedagogue can lead to a course of action that addresses inequalities. However, the fact that setting up an emancipatory agenda in advance has been criticized cannot be ignored. For example, Gur-Ze'ev (1998, pp. 475-476) criticizes the grand "optimism or the possibility of emancipation" promoted through CP as devoid of any strong political or philosophical bases that can promote an

active counter education rather than an alternative, which could be just "empty negativism". Similarly, Osberg (2008) pointed out that CP's objective to "replace one ("bad") social agenda with a different ("good") one" (p. 152-53) can be problematic in that it does not address the issue of how education does not become a perpetuation of "pre-defined" normalization that has an end; it rather is an "unending process" where a "continual engagement in judgement (not arrival at an end point)" (p. 156) is at the heart of the process of education. Nevertheless, as a critical pedagogue, I look into the possibilities to develop pedagogical approaches in CPD that enable outcomes to emerge through dialogic processes and bring attention to creating a "political space in which critical judgments have to be made" (Osberg, 2008, p. 158).

4.2.2 Critical paradigm

A paradigm is a "set of" (Guba & Lincoln, 1996, p.107) or "system[s] of beliefs and practices" (Morgan, 2007, p. 49) that affects the aims, objectives, methodology, and the process of a research. The paradigm of my research is the representation of the world the participants live in and the relationships they may have with the realities and nature of how things work in a context, and this is the world I, as a researcher, inhabit, exploring relationships with realities and contexts. It also provides a platform to explore the nature of things the way a researcher sees and perceives, and according to Guba and Lincoln (1996), because a paradigm is a belief system, it is open to interpretation.

Using Guba and Lincoln's (1996) framework: ontology (the reality of the world the researcher and the participants live in), epistemology (the nature of relationship between the researcher and the phenomenon to be explored) and methodology (the

method by which the researcher explores the phenomenon), I set out how this led to the selection of critical paradigm. In their analyses, they have outlined three components of a paradigm. Ontologically, I believe, from my own lived experiences in the research context, that the way ELT is practiced in Canada is influenced by "social, political, cultural, economic, ethnic" (Guba & Lincoln, 1996, p. 110 & Troudi, 2014) and racial factors, and these practices have now become a standard "that perpetuate[s] privileged forms of communication, ways of being and acting, and more importantly, identities, knowledge production and knowledge consumption" (Pirbhai-Illich et al, 2011, pp. 29-30). Epistemologically, the investigation of my research, the participants, and I are interrelated in that I am an ELT practitioner in the Canadian context; however, being a scholar of colour and a visible minority, my responsibilities are greater to "uphold, contest, and transform discourses to build on more equitable and socially just educational practices" (Pirbhai-Illich et al, 2011, p. 29) and "to liberate and expose social injustice" (Hasse-Biber, 2010, p. 455). Thirdly, from methodological point of view, my research is critical in nature and uses dialogic approach (open ended questions in the survey and focus group discussions) to dig deeper into the existence of "historically mediated structures as immutable" (Guba & Lincoln, 1996, p. 110).

In his editorial to TESOL Quarterly issue dedicated to critical approaches to TESOL, Pennycook (1999) explains that three main layers of investigation are included in a TESOL study based on critical theory: (i) it is situated in a context where it not only draws attention to but develops connections between social issues of identity, race, etc. and their effects on pedagogy, (ii) it hopes to bring change to existing practices, and (iii) it is reflexive in a way that the researcher is able to check her biases. The

reader of this research is more likely to see a paradigm that challenges the assumptions of the knowledge of culture and its relationship in our ELT classrooms.

4.2.3 Critical Pedagogy (CP)

CP provides the core methodological perspective to my research; CP has already been explained in section 3.2 of this thesis. I use CP to study the context and ELTs who inhabit these contextual spaces in that they are facilitating and helping produce a particular form of knowledge. I am also using CP to see if the authority these educators have, and I am not excluding myself, can be brought to the fore and see if "teacher authority might be mobilized against dominant pedagogical practices" (Giroux 2011, p. 5) rather than establishing hegemony of the dominant ideologies. So, Giroux (2011) and Pennycook's (1999) critical theoretical framework I have mentioned in the prior sub-section and the aforementioned paradigmatic outline provide a nexus for my research project

As a research project based on CP, the aim of this research is to explore a phenomenon (understanding of cultural differences in ELT) and bring awareness and hence the awareness for a change to the social world it is set in (the Canadian context). There is an intricate relationship between the society, the teacher, and the education systems (Chandella & Troudi, 2013). Based on this, it can be said that teachers carry "stances" and beliefs to the classrooms, deliberately or involuntarily, and "these beliefs form the relationships between the teachers and the students and influence instructional methodology" (Chandella & Troudi, 2013, p. 47). Using this notion as the basis of methodological approach for my research, I aimed to uncover

perceptions of ELTs (English Language Teachers) teaching students from multicultural backgrounds in Canada about expected academic skills and behaviours in a Canadian ELT (English Language Teaching) classroom such as participation and academic integrity. These perspectives are analysed from a critical point of view so that an idea of what needs to be changed in the ever-growing diversified Canadian ELT context can be offered. A detailed overview of CP is presented in 3.2.

4.2.4 My position in the research methodology

In a nutshell, methodology can vary based on the stance a researcher takes, and the role of the researcher may vary according to the methods adopted. On the one hand, a researcher can stay or claim to stay objective in a quantitative study with a positivistic approach using instruments that are expected to produce similar results (generalizability) whenever used in similar conditions. On the other hand, a researcher can be subjective and be part of the study himself/herself taking an interpretive approach because human behaviours are socially contextualized and hence the data gathered. To understand a situation, Cohen, Manion, & Morrison (2002, p.138) suggest, "researchers need to understand the context because situations affect behaviour and perspectives and *vice versa*, and that realities are multiple, constructed and holistic". Furthermore, a researcher can assert to be "value-neutral", according to Greenbank (2003, p. 792), in a quantitative study with an objective approach although this neutrality may be challenging to achieve. He rather suggests that the research processes, may it be experiments or interviews, are carried out through a researcher's "value-laden perspectives". So, my role as a practicing ELT in the research context for the past nine years has developed my

understanding of the context and the participants and how ELLs from diverse cultural backgrounds are perceived in general. However, through this research process, I have constantly tried to be reflective of my personal values in relation to contextual and social behaviours in ELT classrooms in Canada. Nevertheless, just like Pete (2017, pp. 55-56) as much as I have struggled with the idea of "letting my personal priorities" thwart my objectivity as a researcher, my racial identity reminds me that "I [am just] doing my job."

According to Xu and Storr (2012, p. 3), a researcher's subjective position in the research context is likely to result in greater "depth and quality of the data generated". Russell and Kelly (2002) reiterate that a researcher is co-creating knowledge with the participants, and the relationship between the researcher and the participants start from the time when they get connected with each other even before the actual discussion or interview happens. They, however, propose that reflexivity, a process of developing a connection between the researcher and the participants in a reflective manner, at the initial stage of contact, will reveal more about participants and the knowledge that is being created. Furthermore, "reflexivity at this level invites us to turn our attention to all participants" (Russell & Kelly, 2002, para 6) involved in the process. In the same issue of *Forum: Qualitative Research,* dedicated to reflexivity and subjectivity, Sullivan (2002, "Introduction", para 1) defines reflexivity as an important characteristic of a qualitative research, in particular, and refers to it as a process for the "development of a shared vocabulary, the positive exploitation of our similar experiences, and recognition of any shared background of participation in a relevant culture or sub-culture". As a critical pedagogue, I position myself as a critical interpretivist; however, I do not see my research project colliding with the positivistic

approaches. My position as a critical interpretivist rather complements the positivistic approach, and my role emerges as a critical pedagogue who looks at an issue and analyses results gathered to understand a particular phenomenon without self-negating yet through constant reflexivity. In this regard, Jootun, McGhee, and Marland (2008, p. 45) conclude from one of their research projects that "an ongoing analysis of personal involvement helps to make the process open and transparent". For more on my role as a researcher and how I position myself in this project, see Chapter 1, 1.2.2 and 1.2.3 and Chapter 3, 3.1.

4.3. Context

The context is an important element in the design of a social science research. In an ELT situation, teachers may even adopt different approaches to teaching methodology depending on the context besides other factors such as their discipline and students' learning, etc. (Lindblom-Ylänne, Trigwell, Nevgi & Ashwin, 2006). Though Dey and Abowd (1999) were speaking of context for computing devices, they asserted that for humans, a better understanding of the context leads to a better understanding of an immediate situation, which leads to a better communication. I looked at the context of the research from three points of view, which are relational to each other: first, the macro context of this research project is Canada or the more localized context such as the province; second, the micro context is the organizational context and the language program ELTs are involved with; third, at the centre is the context of their values, beliefs, and their personal teaching experiences.

Values /beliefes/Teachi ng experiences

Organization & Language program

Canada/Provinc e
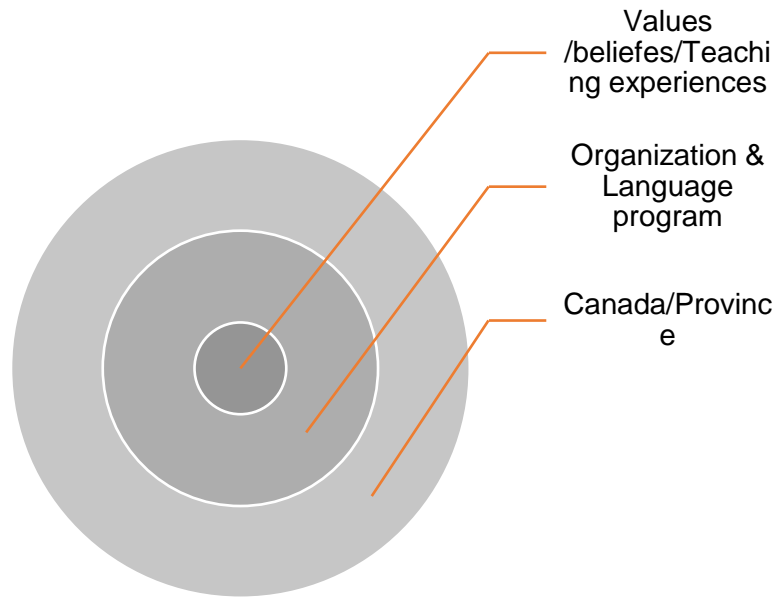
Figure 4.1. Contextual Illustration

This contextual illustration can be explained through Freeman and Johnson (1998) who give a reconceptualised, chronological overview of the evolution of teacher education from decontextualized to a more contextualized perspective. They say that the shift from educating teachers through a "decontextualized body of knowledge that denies the complexities of human interaction" (p. 399) started in the mid-70s. This was the time when teachers' lived experiences inside their classrooms began to be considered important. Later in the late 70's, teachers' complete thinking process and self-reflection about the process of their lessons emerged. By the mid-80s and early 90s, the process of teacher education became even complex and contextualized as teaching was viewed as a triangulated outcome of teachers' "prior experiences as students, their personal practical knowledge, and their values and beliefs" (Lortie, 1975; Clandinin & Connelly, 1988; Pajares, 1992, cited in Freeman and Johnson,1998, p. 400).

For a detailed description of the geographical, social, and English language teaching context of the research, please see Chapter 2: Contextual Background.

Although the focus of my exploratory research, which is critical in nature, is to bring forth the perspectives of ELTs in the Canadian context about their culturally diverse English Language Learners, it is paramount that I discuss how ELLs are generally positioned in the Canadian ELT context. Besides, perceptions about ELLs are evident through the data gathered.

In the bigger picture of this research, I see students in relation to my position as an ELT in the context and as a racialized being. My personal journey as an immigrant, as a visibly racial minority and as an ELT have been shaped by the contextual factors. I have seen and experienced the "politics of stranger making" and "how some and not others become strangers" (Ahmed, 2007, p. 2). This politics transcends in ELT classrooms where ELLs are experiencing the phenomenon of "becoming noticeable, of not passing through or passing by, of being stopped or being held up" (ibid, p.2) because they may not assume the norm the way it is expected of them. These learners need a voice to speak and to be spoken about. The vulnerability of being racially different and being hampered by linguistic deficiency demands social justice for these learners. Unfortunately, for this research, I have not included student voices; however, it is a step in the direction where I am hoping I can add these voices.

In order to find out if ELLs are positioned differently compared with white, main-stream students for certain behaviours, Pirbhai-Illich et al's (2011, p. 29) analysis of racism helps. They identify three types of positioning, namely "racialization",

"inferiorization", and racial privileging. ELTs, in general, are aware that these positions exist, and "many teachers are indeed socialized to recognize the oppressive effects of discrimination" (p. 29); however, they do not take ownership of how they occupy these positions themselves. For example, my own experience has shown how these three positions are taken by ELTs in the Canadian context. One position that is taken by ELTs commonly is that they don't see race in their classrooms, and they think race is not directly related to their classroom pedagogy (Pirbhai-Illich et al, 2011; Pete, 2017). In this position, ELTs might be denying any position to their learners. Another position is in relation to 'Othering' of learners where a line is drawn between the ELT (us) and the learner (them), dividing them into two completely unrelated beings (Burbules', 1999; Martin, 2012). A third position that I have experienced ELTs tend to take is of a contrast between empathy and hostility. From an empathetic position, ELTs see ELLs deficient of linguistic knowledge and criticality, and they see themselves as saviors. In contrast, the other position is of hostility.

The following sub-sections provide an overview of how the research design responds to the multi-layered research context discussed in Chapter 2: Contextual Background.

4.4. Research design: Overview

The design (Table 4.1, Figures 4.2 and 4.3) of the study is inspired by Creswell's (2003) conceptualization of Crotty's 1998 model. Crotty's framework (1998 as cited in Creswell, 2003) suggests that a research design should consider four elements: theoretical perspectives that inform the study, methodological philosophy such as CP

in the case of my study, relationship between methodology and methods that facilitate outcomes of a study, and research methods such as survey and focus group discussion. This study is aimed at exploring the extent to which English Language Teachers (ELTs) see an association between the much discussed and researched phenomena of academic integrity and classroom participation and diverse cultural background of ELLs. Data regarding perceptions is collected through an online survey and follow up focus group discussions.

Table 4.1 gives an overview of the design from three perspectives. In the first column, 'Knowledge Claims' demonstrate the gap that was identified in the existing ELT research, especially, in the Canadian context. This helps determine the purpose of the research. The second column, 'Strategies of Inquiry' outlines the methodological approach of the research design, and the third column shows the procedures of the research.

Knowledge Claims	Strategies of Inquiry	Methods of Data Collection and Analysis
Advocacy/Transformative Identification of existing gap	Critical Pedagogy (CP)	Quantitative, Qualitative Thematic/Critical
1. Theoretical & pedagogical, and not focused on English language teaching and its culture 2. Understanding difference as sameness (disposition of convenience) is adopted to solve classroom issues	1. Exploratory [ELTs' perceptions about culture and classroom behaviour] 2. Phenomenological [Understanding the phenomenon through participants' and the researcher's lived experiences]	1. Quantitative + Qualitative [Survey+ Focus Group] 2. Sequential (See Figure 4.3)
Need for 1. Professional Development 2. Teacher Education 3. Inclusion of relational cultural understanding		

Table 4.1: Research design rationale adapted from Creswell (2003)

Figures 4.2 and 4.3 show the design and the method of inquiry of the research.

Timing & Weight		Mixing	Theorizing
Sequential		Connecting	Explicit
QUANTITATIVE First ⟶	QUALITATIVE	⟶ Integrating ⟶	Critical Pedagogy (CP) Thematic/Critical
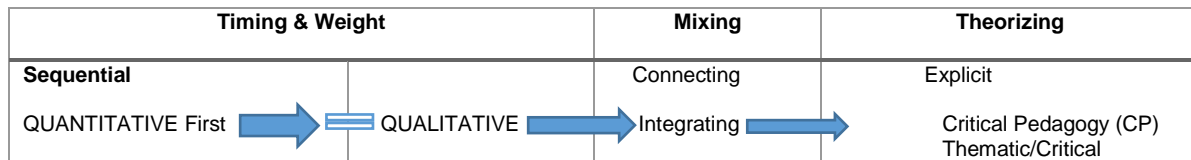
Figure 4.2: Aspects to be considered in planning the research design
Source: Adapted from Creswell (2009, p. 207, 209).

QUAN Data Collection ⇒ **QUAN Data Analysis** ⇒ **QUAL Data Collection** ⇒ **QUAL data Analysis** ⇒ **Interpretation of Entire Analysis**
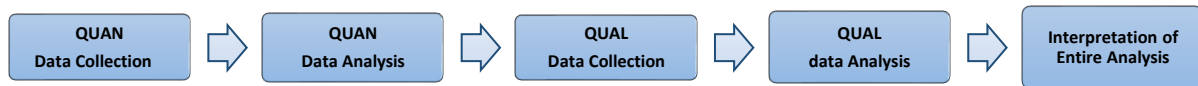
Figure 4.3: Sequential Exploratory Design

Figures 4.2 and 4.3 have been drawn to illustrate and map out the course of the research. Figure 4.2 shows the four aspects, namely timing, weight, mixing, and theorizing that dictate the overall plan of the research. However, unlike Creswell (2009), who looked at the four aspects separately, in my research, the 'Timing and Weight' factors work together. That is to say that the research procedure adopts a sequential approach, yet both the quantitative and the qualitative aspects are of equal significance, and this is symbolised by the equal (=) sign in Figure 4.2. The analysis of the quantitative data feeds into the qualitative data, from both the collection and the analysis aspects, and complements the analysis by integrating and connecting. The data was analysed based on the principles of CP which provided "a framework for topics of interest, methods for collecting data, and outcomes or changes anticipated by the study" (Creswell, 2003, p. 16). Critical thematic analysis was done mainly on the descriptive data (comments Q1 & 2-Part III of the survey questionnaire and focus group discussions) produced. The aim was to look at the language being produced including the "social language, the way of using the

language so as to enact a particular socially-situated identity" (Gee, 2012, Social Languages, para 1), which in this case were the identity as an ELT and the identity as a mainstream English-speaking Canadian. The discourse was also analysed critically to see where ELTs position themselves in terms of their students' cultural orientation and the issues this research was exploring, cultural diversity, classroom participation, academic integrity, and the relationship of these issues with culture. For example, the use of pronouns 'I' and 'We' (position of authority and validation) and 'they' ('Othering' of ELLs) was analysed in addition to specific adjectives demonstrating perceptions and "connections across sentences" (Gee, 2012, Social Languages, para 4). With regard to positions, Andreotti (2013, pp. 12-13) points out that teachers, knowingly or unknowingly, tend to use the "frame of references" they have developed through "social, cultural and historical contexts" to understand and engage with complex cultural differences, and this can be problematic. However, she suggests that teachers as well as students should be aware of different positions (ethnocentric, ethno-relative, etc.) and the contexts in which these positions are taken. Through analysing the data from a critical perspective, the research is trying to highlight these positions that are manifested through the discourse that is produced by the participating ELTs.

Creswell (2013) explains two models of sequential research procedures for a research that uses more than one method for data collection. The sequential explanatory procedure follows the sequence of collection of data first through quantitative method, then data analysis, followed by data collection through qualitative method and analysis, and then ends with the procedure at interpretation of the whole data. Secondly, the sequential exploratory procedure follows the reverse

sequence with qualitative data collection and analysis first. However, "the primary focus of this model is to initially explore a phenomenon" (p. 211). My research follows the sequential exploratory procedure; nevertheless, I had to adapt the model to achieve the purpose of this research. For example, the procedure I adopted was sequential exploratory yet with quantitative data (survey) collection and analysis of the data followed by collection of qualitative data (focus group), development of which was influenced by the analysis of the first stage, and its analysis and then connecting and integrating the two with CP as the explicit theorizing factor (Figures 4.2 & 4.3)

4.5. Data collection process

The actual data collection process (Research Plan: Appendix III) started after the survey questions were approved by the supervisors, and ethical approval was obtained from the Ethics Administration, Graduate School of Education, College of Social Science and International Studies at the University of Exeter on February 29, 2016 (Appendix IV). For stage II, the focus group discussion process was based on the analysis of the data gathered through the survey, and it started in the fall of 2016. Following is a brief overview of the data collection process.

4.5.1. Online survey

The online survey was launched on April 19, 2016 and the participants were given access to the questionnaire until June 15, 2016. After the survey was made accessible, a large number of responses, i.e. 125 responses, were received between April 20 & 25. After that, until the closing date of the online survey, the responses kept coming in small numbers with as low as one or no response per day.

4.5.2. Focus group discussions

The planning for the focus group discussion started in the summer in late May-June 2016 and re-commenced in the fall, September-October 2016. Most universities and schools are closed due to summer break during the months of July and August. Besides, a lot of people make travel plans during these two months. The summer time was used to create an interview schedule for data collection, contact potential participants, confirm their participation, and select venues for discussions. The discussions were to be informed by the data analysis of the online survey, so the questions were developed once the initial analysis from the survey questionnaire was completed. The discussions were held at different locations in Nova Scotia. Following is an illustration of the schedule of the focus group discussion process.

Schedule of the Focus Group Discussions, 2016						
Scheduling started	Planning started	Emails & Personal Contact	Confirmation of participation	Questions	Schedule of the discussions shared	Discussions Dates & Venues
May	June	June	June/July-Aug	August	Late August-early-September	September, 2016
						FG1: Venue-1: Friday, September 16
						FG2: Venue-2: Friday, September 23
						FG3: Venue-3: Friday, September 30

Table 4.2: Schedule Focus Group Discussions, 2016

After the completion of the focus group discussions, transcribing, recursive and iterative coding and the thematic analysis started. Further details on analysis are given in the following sections and later in Chapters 5 and 6 on Presentation of Research Findings and on Discussion and Analysis respectively.

4.6. Research methods

For my study, a combination of a questionnaire and focus group discussions was used. At Stage-I, the survey questionnaire was used to "achieve breadth and generalizability featuring a large sample" (Clough & Nutbrown, 2007, p. 160-161) of the proposed population of ELTs in the context. Besides, at this stage, the quantitative and qualitative data gathered proved to be a fruitful for "a broad coverage of the chosen topic" and sub topics such as classroom participation and academic integrity through the measurement of cultural consciousness.

As for Stage-II, for the "element of depth and specification", the focus was "on a small number of the participants to follow up in greater detail" (Clough & Nutbrown, 2007, p. 160-161). In other words, focus groups discussions were used to gain the deep, vertical, broad, and horizontal knowledge to answer the research questions and to explore the possibilities of introducing change through professional development. Brannen (2005) suggests that it is justified not to have just one method for one particular research project as different stages of the research process may demand different methodological preferences.

> For example, at the "Research design phase: survey provides extensive data and contextualizes interview study; survey provides samples for interview study." At the "Fieldwork phase: qualitative element add[s] to interview to provide holistic framework for understanding meanings and actions and to provide opportunity for narratives grounded in" the personal experiences of the participants.

Finally, at the "Analysis phase, quantitative data assists interpretation of qualitative data". (Brannen, 2005, p. 177).

As it has already been explained earlier in this chapter, the data was gathered at two different stages with two different time frames. Firstly, a survey questionnaire was used at Stage I to gather data through a software, LimeSurvey, between April and June 2016. Later in the fall of 2016, from September to early October, focus group discussions were held at Stage II. The purpose of the two stages is twofold. Firstly, the structure of the questions for focus group discussions was to be determined from the analysis of the data obtained through the survey questionnaire, and for this reason, the research design is sequential (Creswell, 2003) and not concurrent. Secondly, to explore the answer to RQ1 about perceptions of ELTs with regard to cultural orientations of their students, it was expected that the survey questionnaire "allows information to emerge" (Creswell, 2003, p. 17) from a wider population and then later through focus groups discussions, connections can be made between what is happening in general in Canada and how these findings can be used in the future to bring awareness to the need for change in teacher education and English language classroom practices. The connection between the findings from the survey questionnaire at the macro level and from the focus group discussions at the micro level did not necessarily have to be "corroborating" (Brannen, 2005, p. 176) each other. Research methods were rather to help develop a deeper understanding of the phenomenon (understanding cultural differences).

4.7. Stage-I: Structured survey questionnaire

At stage-1 of the study, a three-part structured survey questionnaire was used to gather information about ELTs' perceptions regarding the relationship of cultural orientations of the students and academic behaviours such as academic integrity and classroom participation. In addition, the survey gathered biographical data of participating ELTs, (see tables 5.1, 5.2, and 5.3, section 5.2) and responses to question 7 in Part I (Research Instruments: Appendix-I) were expected to demonstrate how ELTs define cultural diversity in their classrooms. Part II of the survey has 13 questions that gather data about ELTs' perceptions of cultural diversity in their classrooms, and this part uses a 5-point Likert scale.

This part was expected to take less time and help collect more data than individual interviews or focus group discussions. I had anticipated to have access to 70-80 ELTs within the proposed macro context. However, at this stage, I got a much higher response of about 115% of the number I had anticipated to participate and was able to gather more data than expected. In total, 145 ELTs took part in completing the online survey, of which 92 were complete responses for *all* questions on the survey questionnaire. 53 responses were incomplete or partially complete responses. Limesurvey allows to filter each question separately indicating 'Not completed' or 'Not displayed' for incomplete responses. So, I decided to use *all* completed responses for each question. For this reason, in the presentation of data, in chapter 5, number of complete responses might be different for each question as I have analysed each question separately, and number of incomplete responses is indicated with presentation and analysis of each question as well. Some of the contacts I made led

to snowball sampling; however, at this stage, I did not seem to need to snowball as the data coming through the online participation seemed to be enough for this stage.

Creswell (2009) proposes the idea of using a qualitative method for an under-researched phenomenon, which in this case could have been a suitable research methodology to start with. However, because the aim of this research, as well, was "identifying factors that influence an outcome…. or understanding the best predictors of outcome" (Creswell, 2003, pp 21-22), I decided to use quantitative method first, a survey with a structured questionnaire, to identify perceptions of ELTs about the relationship of cultural and learning behaviours and academic performance in English language classrooms. In addition, there are open-ended questions where participants could comment, which provided qualitative data as well. An analysis of these perception was later used to inform how focus group discussions were to be structured such as the development of the questions, as a part of the sequential design.

4.7.1. The conceptual framework of the questionnaire

The survey questionnaire is aimed at finding out perceptions of English language teachers about their English language students' in-class behaviour in terms of classroom participation and academic integrity. Items of the survey questionnaire are conceptually based on the model and framework put forward by Bennett's DMIS (Developmental Model of Intercultural Sensitivity). Milton J. Bennett, Executive Director of the Intercultural Development Research Institute, and the Director of the Intercultural Communication Institute in Portland, Oregon, USA, first in the late

1980s, developed a model to understand how people, in general, and educators, in particular, understand culture in culturally plural situations. This model is called Developmental Model of Intercultural Sensitivity (DMIS) and has been used to measure the intercultural sensitivity in the last 40 years or so along with other models. He talks about an individual's orientation to cultural differences on a continuum spanned from "ethnocentricism" to "ethnorelativism" with reference to their own culture as "central to reality" (Bennett, 2004, p. 62). The questionnaire used at the first stage of data gathering is loosely based on the six stages of experiences an individual may or may not go through to develop understanding and sensitivity to a culture other than their own culture. These six stages of "Denial", "Defense" and "Minimization" of ethnocentric experience and "Acceptance", "Adaptation" and in some cases "Integration" of the ethno-relative experience are discussed in detail in Chapter 5, Presentation and Analysis of Research Findings and Chapter 6, Discussion of Findings.

4.7.2. Participants in online survey

Onwuegbuzie and Collins (2007, p. 285) acknowledge that in a research using more than one method, there lies a challenge of sampling as traditionally it is thought that for quantitative and qualitative parts of the research, the researcher may need to have different types of sampling. However, they (p. 283) suggest that the sampling choice "should be based on the type of generalization of interest (i.e., statistical vs. analytic). In terms of generalizability, the aim of the research is to produce data analysis that can be applicable to the ELT contexts across Canada with similar characteristics as in the research. At stage I of the research, the sampling scheme is

based on two main criteria: (i) the scheme is "simple" where every ELT in the Canadian context teaching in a multicultural plural situation "has an equal and independent chance of being chosen for the study" (Onwuegbuzie & Collins, 2007, p. 286), and the (ii) scheme is "random/purposive" where ELT participants are chosen randomly from the available sample of population for the desired number. As per the ethical approval for the research, a desired number of 80-100 ELTs from across Canada was proposed.

As the survey was distributed through professional organizations such as TESL Nova Scotia, TESL Ontario, and TESL Canada, I was expecting to collect data from an extended population of the participants across Canada that fit the criteria. Following is an illustration and description of the sampling procedure used for the survey questionnaire.

Stage	Methodology	Method	Contextual Setting	Sampling Criteria	Time Period		Participants in the actual research
I	Exploratory based on CP Quantitative/Qualitative	Survey Questionnaire Online	Canada	English Language Teachers (ELTs) in Canada Currently-employed [probability]	**Piloting** March 20-April 15, 2016	**Actual Research** April 20-June 15, 2016	145 responses 92 complete responses

Table 4.3: Description of the research procedure

For example, about classroom dynamics and demographics of the classroom, participating ELTs were expected to be teaching adult ELLs in ESL (English as a Second Language), EAP (English for Academic Purposes), UBP (University Bridging Program), Language and Curriculum Studies, and Master of Education (TESL) programs at the Canadian schools, organizations, and universities. However, in some contextual situations, because of the enrolment scenarios, plurality in the ELT classrooms is limited to one or two cultures dominating the classrooms. Initially, in

order to get connected and later to stay connected with the participants, I used my web presence and connections. At first, I left a message to the fellow ELTs on my LinkedIn connections to expect an online survey. Later, on May 31, 2016, I posted a reminder call on LinkedIn to remind those who may have left the survey for another time to complete.

4.7.3. The structure of the questionnaire

The questionnaire (Research Instruments: Appendix I) has two parts. Part I of the questionnaire that follows a brief description of the study and a request for voluntary participation is aimed at gathering biographical information of the participants including their current professional and teaching affiliations, their linguistic background, their previous experience of teaching outside Canada, and the basis of their knowledge of the cultural understanding.

Part II gathers information about ELTs' perception of academic integrity and classroom behaviour of culturally diverse adult English language learners in their classrooms. Given the fact that Canada's higher education scenarios in universities and colleges and language education for adults are increasingly becoming "linguistically and culturally diverse", it is very important to know how "students participate in their new academic communities and acquire academic discourses in their second language (L2)" (Morita, 2004, p. 573). For this purpose, I think that it is also important to know how ELTs perceive students' academic behaviours in language classrooms as understanding their views can very well be interconnected with students' academic behaviour. As to the format of questions, there are 13

questions in Part II of the questionnaire that follow the Likert scale on five points of strongly agree, agree, undecided, disagree, and strongly disagree. The Likert scale has been used to measure attitudes since the 1930s, and primarily, this was the purpose of developing the scale, in the first place (Gliem & Gliem, 2003). A five-point scale was used keeping in mind that questions are aimed at exploring ELTS' perceptions and are expected to reveal ELTs' intercultural understanding based on Bennett 's (2004) Developmental Model of Intercultural Sensitivity (Figure 4.4).
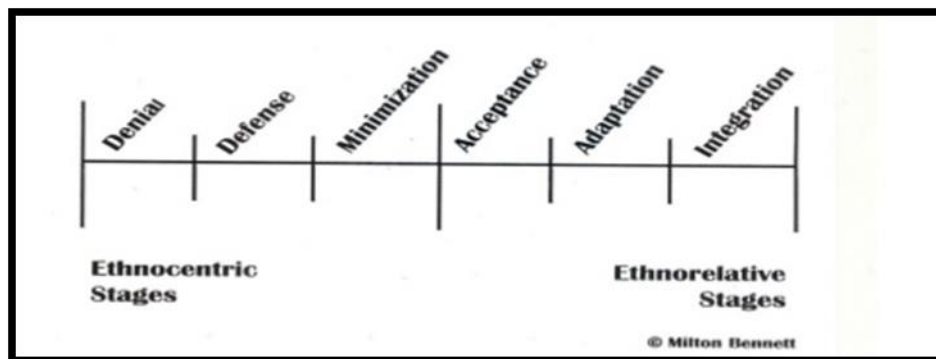
Figure 4.4: Stages of DMIS development (Bennett, 2004)

DMIS has been explained in sections 3.6 and 4.8.1. A theoretical cross-reference of questions with the concepts in the model can be seen towards the end of this section.

Allen and Seaman (2007, p. 64) deem including a five-point scale the most "important consideration" when making the scale. On the other hand, Garland (1991) defends his position of removing the neutral mid-point on the scale in a research carried out through a marketing survey. He insists that a five-point scale might render false data especially when respondents are expected to reveal information about their attitude to satisfaction of a phenomenon. He suggests that one solution to overcome this issue can be to remove the mid-point scale. However, removing a mid-

point scale might increase the risk for validity as the respondents may choose

responses that are thought to be politically correct or socially acceptable, especially

in the case of my study.

Questions Likert Scale Legend= Strongly Agree=1, Agree=2, Undecided=3, Disagree=4, Strongly Disagree=5 For each question 1= most EC/ER to 5=least EC/ER	Developmental Model of Intercultural Sensitivity (DMIS)
Q7. It is important for me to focus on developing my students' knowledge of the Canadian academic culture.	Denial [EC]
Q2. I am curious about how classroom behaviour differs depending on my students' cultural background. **Q5. I can easily adapt my behaviour to different cultural demographics in my classrooms.**	Adaptation [ER]
Q3. I get engaged in conversation about my students' cultural backgrounds and intercultural issues with students in the classroom. **Q4. It is important for me to know about my students' academic cultural contexts**	Acceptance [ER]
Q6. I sometimes talk to my students about what their view of the Canadian academic culture is.	Integration [ER]
Q9. In my classrooms, students from some cultures participate in classroom activities more actively than other cultures. **Q10. In my classrooms, there are students from some cultures who speak up more than students from certain other cultures.** **Q11. In my classrooms, students from certain cultures exhibit more willingness to participate in group activities than students from other cultures.** **Q12. In my experience as an ELT, non-English speaking students are less familiar with the issues of academic integrity as practiced in the Canadian academic context.**	Minimization [EC]
Q8. Cultural differences among my students are closely related to their academic behaviours in my classrooms. **Q1. Classroom behaviour differs depending on the cultures of my students.** **Q13. Depending on my students' cultures, their reaction differs when the issue of plagiarism is detected**	Defense [EC]

Table 4.4: Theoretical cross reference of survey questionnaire items in part II with the concepts in DMIS

EC=Ethnocentric; ER=Ethnorelative

There were open-ended questions as well, and the respondents were required to comment on or give opinion in response to the prompts. The question items in the questionnaire explore a range of perceptions of the participating ELTs about characteristics such as relationship between their students' personalities and their cultures, ELTs' curiosity about and respect for cultures their students come from, and ethnocentric or ethno-relative views of how these ELTs perceive their own culture in relation to their teaching contexts and their students' cultures. Table 4.4., on the following page, cross references 13 items in Part II of the survey questionnaire with the theoretical perspectives in DMIS.

4.7.3.1. Data gathering software tool

LimeSurvey was used as a tool to gather data at stage-1. LimeSurvey was available to me free of cost as a University of Exeter student. Furthermore, E-Learning and Communications Department at the College of Social Sciences and International Studies assisted me with setting up the survey for my research. According to Klieve et al (2010), because LimeSurvey is hosted by the institution, in this case University of Exeter, it provides more protection to the data, and the interface is more personalized and identifiable with the Exeter logo on the survey. Besides, Griffith University, Queensland, Australia found LimeSurvey to be a "reliable open source online survey application" (Klieve et al, 2010, p. 11) after they had been using other fee-based online applications for years which were hosted externally, resulting in risks and challenges regarding "retrieval of private data (potential compromise or system crashes) and long-term preservation requirements of survey data (not a secure archive)" (p. 10). Therefore, advantages of using LimeSurvey as an online

survey application are not just limited to traditional benefits such as accessibility to a large pool of participants, ease of use, and convenience for both the survey taker and the researcher. LimeSurvey also has other key features such as "the use of "token" and "cookie" protections (to help manage access and prevent data tampering) and the capacity to export data in common formats for further interpretation, using additional statistical tools such as SPSS" (p. 11). Online survey tool, no doubt, allows a fast, "easy and cost-effective way" (Buchanan & Hvizdak, 2009, p. 37) of collecting data; however, the purpose for this study to use LimeSurvey is not just "convenience and ease". It is also gaining access to a larger population of respondents because of the limitations of funds.

4.7.3.2. Piloting online survey questionnaire

Piloting is generally done with two aims in mind: testing any technical issues with the instrument, especially if it is administered online, and testing issues with items on the instrument. Piloting is a preparation for the actual study in terms of what would and would not (Chenail, 2011) work. After creating the survey using LimeSurvey, it was piloted. The piloting was done between March 20-April 15, 2016. During this time, the survey was sent to 8 participants, only one of whom was in Canada. Johanson and Brooks (2010, p. 395) suggest a smaller number for piloting stage for "simplicity, easy calculation, and the ability to test hypotheses". Six responses were received back, and useful feedback came along with the completed surveys. For example, the participants hinted on the ease of navigation. In this regard, one participant said in their email response: "The survey also worked well, and it was fairly easy to follow." Some participants pointed towards a technical glitch where a respondent was not restricted to choosing one response on the Likert scale, and they could rather choose

all or any number of responses. I fixed this issue as it was pointed out by more than one participant at the piloting stage. Yet another participant pointed towards the wording of Q 2- Part I "What is your linguistic (L1) background? ----------------- [Your first language and if you have developed a solid linguistic background in any other languages]. The text given within the brackets was added after the pilot as the pilot participant suggested to tease out more information about survey participants' linguistic background. Piloting was a process carried out to make sure that the instrument can be reviewed and reflected over in terms of any technical or design issues. I followed some of the steps Chenail (2011, p. 257) outlines. For example, the survey "was administered in the same way as the main study", and the participants were asked to "give feedback on any ambiguities" in the questionnaire.

Sampling scheme that was used to recruit voluntary participants at the pilot stage was what Onwuegbuzie and Collins (2007, p. 285) call "Critical Case". In a critical case sampling, participants or settings are chosen "based on specific characteristic(s) because their inclusion provides the researcher with compelling insight about a phenomenon of interest". Participants at the pilot stage were chosen based on their knowledge of and experience in ELT, with the research methodology, and with similar online instruments. I reached out to my fellow Ed.D. candidates at the University of Exeter. After the participants responded positively to my initial email request, the survey was sent out. I kept taking notes as a result of the feedback from the participants and made changes to the questionnaire accordingly. I changed the wording of a couple of questions that initially posed some ambiguity. For example, I discarded two questions as one of the participants pointed out to the fact that these questions can generate data that is opposite to each other and may not add any new

information. The data gathered at this stage is excluded from the main study. This process proved to be quite useful as I was able to make changes and review the questionnaire which helped me improve the quality of the instrument.

4.7.4. Analysis of the survey questionnaire data

The data obtained from the questionnaire was to be analysed to narrow down the areas that further needed to be explored. Quantitative analysis was completed using the LimeSurvey applications. Responses to questions 7 & 8 in Part I and questions 1 & 2 in Part III (Research Instruments: Appendix I) of the questionnaire were analysed thematically, from a critical perspective

According to Bernard (2012), "Analysis is the search for patterns and for ideas that help explain why those patterns are there in the first place" (p. 402). I have already explained in Chapter 3: Literature Review, the analyses of my research are informed by CP, and themes are identified from the data gathered at both stages for critical analysis. The analysis based on CP should see the issues through "critical consciousness", the highest level of consciousness, (Aliakbari & Faraji, 2011, p. 81) where not only the themes are identified, but an attempt is made to draw "connections between the problems and the social context in which these problems are embedded". To this end, data gathered through an online questionnaire was analysed by identifying patterns, ideas, and themes with relation to ELTs' perceptions about associating culture and classroom behaviours of ELLs in the Canadian ELT context. Questions 7 and 8 of Part I of the questionnaire explore information about

what ELTs perceive as cultural diversity in their classrooms and where they think their knowledge of cultural differences has come from.

Q10-22 (Likert scale MCQs) represented the core data to answer RQ1. For thematic analysis of this part of the questionnaire, categories were developed a priori, based on Bennett's (2004) DMIS (Developmental Model of Intercultural Sensitivity). Six categories of codes were used to analyse the data. The categories are *Denial, Adaptation, Acceptance, Integration, Minimization, and Defense* as suggested by DMIS (2004). For questions 1 and 2 of Part III, I identified themes driven by the data and used an integrated approach of analysis of categories and themes. Fereday and Muir-Cochrane (2006, p. 81) have an integrated approach of analysis in their research, and they have concluded that "a high degree of clarity" can be achieved through, what they call, a "hybrid approach". In addition, a hybrid process of analysis was adopted at this stage to help create questions for the focus group discussions in the fall, 2016, and later for the analysis of the data from both stages of data collection. Q23-24 (text, open-ended Qs) provided a further insight into the perceptions held by the ELTs and the data obtained from these questions was analysed using an integrated approach from a critical perspective.

4.8. Stage-II: Focus group discussions

At this stage, the data was gathered through focus group discussions. The data gathering process started after the data for Stage I had been collected and analysed. At this stage, a summary of the analysis of the findings was shared with the participating ELTs who were invited to participate in the research process at Stage II during the scheduled focus group discussions.

Focus group discussions were held in the fall of 2016 with ELTs employed within Nova Scotia (See 'Participants in focus groups' 4.9.2 & 'Sampling' 4.9.3.). These ELTs might have completed the survey as it was disseminated through TESL NS and TESL Canada and most ELTs in NS hold membership of both associations; however, it was not important to know if they had done so. Discussions were held at three different locations and organizational settings within NS at two local universities and a language school. The aim of the focus group discussions was to involve as much diverse participation based on variables such as linguistic background, institution, organizational culture, etc. as possible. However, as it turned out, all of them are main stream, white English as a first language speaking Canadians, except for one participant who is from England. One observation that I was able to make during recruitment was that not in many institutions in NS, internationally educated, racially minoritized ELTs are employed.

Through these face-to-face focus group discussions, I was expecting for the participants to express their perceptions, views, and opinions freely in settings they are familiar with and with people who are not strangers to them. In this regard, Morgan and Krueger (1993, p. 15) point out the advantage of having participants who are known to each other. Participants see that there are others present who "share many of their feelings and experiences", and this gives them confidence to talk about their views somewhat freely (Morgan & Krueger,1993, p. 15). I moderated all three focus group discussions; I am familiar with or known to most participants, and I am passionate about the topic under research. With regard to these characteristics, there is evidence in the literature on focus group discussions. For example, Morgan (1995) has suggested to use a moderator who is familiar to the group and may even have

similar traits although familiarity can jeopardize neutrality and data could be skewed (Ho, 2006). In addition, a moderator is expected to create a balance between the activeness and passivity of their participation (Ho, 2006; Edley & Litosseliti, 2010) while I, quite like Ho (2006), struggled and may have unconsciously steered the conversation in a certain direction. One positive outcome from being familiar, that I anticipate, is that familiarity with the characteristics of the participants and ease of "maintaining the continuous contact" (MacDougall & Fudge, 2001, pp. 118-119) can be useful for the follow up that is planned to be done once the study is completed.

4.8.1. Conceptual framework of focus group discussions

Edley and Litosseliti (2010, pp. 157-58) have introduced the focus group discussions or interviews as a useful data gathering tool in a qualitative research in social sciences. They have elaborated through the historical evidence how researchers have chosen to work with focus group interviews because the interviews provide an insight into the perceptions of the participants as they perceive in the real world, in a collective situation. They emphasize that interviews are "neutral devices, facilitating the assembly of so many facts"; however, they warn the researcher or the moderator to be neutral by designing clear questions devoid of "ambiguity and leading" nature. In addition, Krueger and Casey (2015, pp.2-3), through historical perspective, state that focus group interviews were more likely developed to mitigate the "directive" nature of one-on-one interviews. Besides, they describe focus group interviews as situations where selected participants, based on the commonly shared characteristics related to the topic area being researched, "share perceptions and point of view without being pressured or [coerced] to reach a consensus." However,

in her definition of focus group interviews, Barbour (2007, pp 2-3) emphasizes that there may already be an existing consensus among the participants; the research needs to be attentive to the "difference in views and emphasis of participants."

These definitions and views on focus group interviews intrigued my interest in the tool as a means to the end goal of introducing a change to the ELTs' understanding on cultural orientations and differences.

I based my focus group formation on Krueger and Casey's (2015, pp. 6-9) five characteristics in terms of (i) the number of participants (5-8 participants in one group), (ii) "homogeneity" of professional criteria (ELTs in Nova Scotia teaching English Language to adults in a culturally plural classroom) yet diversity in perceptions and ideas, (iii) openness and interaction among the participants in three different groups (for me to collect varied opinions and perceptions to compare and contrast), (iv) use of carefully crafted questions to understand "the feelings, comments, and thought process of participants as they discussed the issue", and finally (iv) usefulness of the tool in how the data will be used.

Phenomenologically, depending on the purpose, group interviews or focus groups can bring to the light "intersubjective meaning with depth and diversity" (Fontana & Frey, 2000, p. 651-52). Focus group sessions based on the data gathered through surveys can add to the value of "the major theoretical concepts of relevance" (Fuller, Edwards, Vorakitphokatorn & Sermsri, 1993, p. 97) that the researcher may have missed or may have found out about after the survey has been conducted. Therefore, in a sequentially designed research project like this one, focus groups can add knowledge to the process of exploration and inquiry.

Nevertheless, there are some challenges that a researcher may be faced with when using a group interview scenario. For example, participants may want to "appear knowledgeable and rational" (Myers & Newman, 2007, p. 5), or "intellectualize" (Krueger & Casey's, 2015, pp. 14-16) the discussion of the issue on the one hand, while on the other hand, they may not even shy away from fabricating responses or do not even respond to avoid "embarrassment or reflection of negativity on the individual." One possible solution to avoid these pitfalls could be using focus group interviews in combination with other methods. While alternatively, semi-structured interviews can offer "greater breadth of data" and freedom for the researcher to develop "a human-to-human relationship and the desire to understand rather than to explain".

There is also a need to do careful planning on part of the moderator or the researcher, for example, careful preparation, being aware of any biases towards participants, and setting a physical environment where the participants feel welcomed (Stewart & Shamdasani, 1990). The results can be more reliable because of the relationship that the researcher and the interviewee may develop. However, the interview or the discussion process can be complicated at the same time as despite the relationship between the researcher and the participants, there is a fear that if not carried out well, "contextual, societal, and interpersonal elements" (Fontana & Frey, 2000, pp. 649-54) can get overlooked and, hence, there is a need for piloting the focus group discussions (See Piloting of the FGs: section 4.9.3.).

4.8.2. Focus group sampling process

There is an emphasis on careful sampling for the focus group discussions (Litosseliti, 2003; Barbour, 2007; Krueger & Casey, 2015), and it is not easy to strike the balance. "Convenience sampling" (Barbour, 2007, p. 57) may prove to be an easy route to take, yet the researcher should take a "strategic approach" while sampling for focus group discussions. "Homogeneity" and common features based on "demographic characteristics" and "knowledge or familiarity with topic" may be in the researcher's mind; however, homogeneity should not be achieved at the cost of diversity of opinions and perspectives (Litosseliti, 2003, pp. 32-34). On a similar note, according to Krueger and Casey (2015, pp. 80-81), although "random sampling" may help remove bias in recruiting participants, the researcher should start with "purposeful sampling" to avoid any consequential errors in the data. They (ibid) suggest "a certain degree" to achieving all the parameters mentioned above rather than the absolute degree of a certain characteristic.

Sample participants for this survey were practicing ELTs in Nova Scotia within the Halifax Regional Municipality (HRM) English language schools and universities and another Nova Scotia university outside the HRM. Besides sharing this professional or demographic commonality, they constitute certain diversity as well, such as belonging to different institutions and organizations, teaching students from multiple cultures, teaching different programs ranging from community language (ESL) to English for Academic Purposes, and teaching different English language skills. I was hoping that this diversity converges at the focal point of teaching English language to

adults from different cultures and how ELTs understand the association between culture and in-class behaviours towards learning English language.

Participants were selected through "organizational recruiting", which Krueger and Casey (2015, p. 85) say can be cost effective and "more efficient". I kept in mind that I can effectively use the trust I had with the organizations and the community connections and acquaintance with the participants personally. More on my professional relationship with the participants in the focus group discussion is explained in sub-section 2.3. In terms of homogeneity, some purpose was determined before sampling; however, some randomization was involved as well, such as grouping participants according to affiliation to different organizations so that participants can share diverse points of view. Although differing points of view can help avoid pitfalls such as boredom, monotony, and one dimensionality of the discussion (Barbour, 2007) because of the issue of distance, the first group discussion had to be held at a university about 90 kilometres away from Halifax with all participants from the same university. The other side of the argument is that diverging perspectives may prove disruptive, but one positive outcome is "greater mutual understanding" (Barbour, 2007, p. 59) because the discussion can lead to clarifying perspectives, not only of the individual participants themselves, but of the researcher and other participants in the discussion. More information on the participants is mentioned in this chapter under the sub-section 4.9.2.

The selection process can very well be "limited by our budgets and schedules" (Krueger & Casey, 2015, p. 90). This is a self-funded doctorate research. The participants were all practicing ELTs with varying teaching schedules, which made

scheduling for the sessions challenging. Initially, I planned to have at least one Skype focus group, but it seemed to be practically impossible to have 5-8 ELTs on Skype at one time. There were technical limitations as well. So, I decided to conduct three focus group discussions (See Table 4.5: Description of the research procedure: Focus groups and Tables 5.5, 5.6, and 5.7).

4.8.3. Participants in focus groups

Focus groups have long been used in the community and health research projects. According to Morgan (1996, p. 133), in addition to the fact that in a lot of social settings where focus groups can be used as a methodological tool to collect data, they provide rich data through "listening to others", which can set the basis for a transformative action. Sampling at this stage was deliberate and purposive. According to MacDougall and Fudge (2001), purposive sampling is done with an expectation to get more in-depth and rich data. Following is an illustration of the sampling procedure used for the focus group discussions.

Stage	Methodology	Method	Contextual Setting	Sampling Criteria	Time Period			Participants in actual research
					Organizing groups	**Piloting**	**Session**	
II	Exploratory informed by CP, Qualitative	Focus Group Interviews	Nova Scotia	Currently-employed ELTs in the HRM [Non-probability/purposive]	August 2016	Sep. 2	Sep. 16, 23, & 30, 2016	3 focus groups 4-5 participants in each

Table 4.5: Description of the research procedure: Focus Groups

Participants were chosen purposively yet based on convenience because of the financial constraints of the research. I had planned to have 3-4 focus groups discussions and for each of these groups, 5-8 participants were expected to

participate. However, because of the structure of the questions of the focus group discussions (Research instruments: Appendix II), it was anticipated that 3 focus groups will suffice the need of the research. In this regard, "one justification is that the data becomes saturated after the first few sessions" (Morgan, 1996, p. 144). I did not have direct contact information of the participants, and the discussions were to be held at the workplace where these ELTs are employed. For these reasons, I emailed the managers of English language programs at the universities and language schools in NS (Appendix VI). I am acquainted with these managers as they are part of the organizing team of TESL NS, and I have met with them at several professional events. I requested the managers to pass on the information, such as the schedule and the possible questions to be discussed, to willing participants and help me recruit ELTs for the focus groups. Recruitment from Dalhousie University ESL programs was done through a personal group email. I teach at this university, so I sent out the email myself after taking consent from the Head Teacher of the program. In focus group discussion 1 that was held outside Halifax, the manager of the program volunteered to participate while in the other two discussions, managers did not participate.   The focus of participant recruitment was on ELTs with unique yet common professional characteristics that can contribute to the data with information needed for the research (Krueger & Casey, 2015). The sample was kept diverse in terms of organizational affiliations so that the objective to diversity in information can be achieved; however, all participants are ELTs employed within the HRM and in NS to teach English language to adults. Redmond and Curtis (2009, p. 4), with reference to Morgan (1997), recommend "homogeneity in background and not homogeneity in attitudes".

4.8.4. Piloting the focus group discussions

As a novice in the use of focus group discussions to collect data, I planned to pilot one focus group before the actual focus groups for the study could happen. In this regard, I reached out to a few colleagues who I knew would not be part of the actual focus group discussions and had informal sessions of discussion with them about my questioning structure, previously. Unfortunately, because of the difficulty in the availability of participants for a trial session, I could get only two colleagues confirmed. The pilot focus group was held on September 2, 2016. No data was collected during this focus group discussion. This discussion was mainly focused on getting feedback on the structure of questions, sampling, and length of the discussions. The questions were discussed one by one and the participants' feedback prompted me to revise a few questions to remove confusion and increase the level of clarity (Krueger & Casey, 2015). For example, they advised me to leave the discussion unstructured and let it take a natural course. Both of these participants hold Ph.Ds. in their field of study and have extensive experience of teaching and presenting their research on ELT.

4.8.5. Focus group sessions

For the focus group discussion sessions, there were a number of aspects that needed to be considered. First consideration was the group size. Different studies recommend different number of participants. According to Barbour (2007), there is no one magic number, to Redmond and Curtis (2009) and Morgan (1996), there should be more participants recruited for one session than needed as it saves having to

cancel or postpone a session, and to Krueger and Casey (2015, p. 82) "the ideal size of the focus group is between five and eight" provided that the participants have certain expertise on the topic being discussed, and they want to share their experiences. So, I kept the group size from 5 to 8 participants per group. Because of the size of the groups (FG1/5, FG 2/5, FG 3/4), sometimes, the discussion would require for me to either probe and elicit more information or move the discussion to the next question.

Focus group discussions were video recorded. The participants filled out the consent forms (Appendix VI) to participate and consented to video recording. The discussions were held at a time that was convenient for the participants. The sessions were lively and almost every participant took part in the discussions enthusiastically. I opened the discussion by introducing the topic and the procedure and then asked the first question; however, followed by this, the participants would add their opinion in response to the questions. In order to keep the time, I prompted either for more discussion on the same question or prompted another question. The discussion was divided into three sections: cultural diversity in ELT classrooms, pedagogical issues (classroom participation and academic integrity), and PD. The sessions rendered detailed information to explore answers to both research questions.

4.8.6. Analysis of the focus group data

Speaking of a qualitative study based on a phenomenological approach, Holloway and Todres (2003) argue that the analysis of the data should start with how in different contexts, participants have experienced a certain phenomenon first-hand as

opposed to "how much experiences are structurally prefigured by political, cultural and language contexts" (p. 351). For my study, focus group discussions were guided by the analysis of the survey questionnaire; however, as it was expected, new themes were identified in the data obtained from focus group discussions held at two higher education institutes and one language school in the Province with ELTs affiliated with these organizations. The scope of thematic discourse analysis offers the flexibility in terms of its application to different theoretical and epistemological points of view. According to Braun and Clarke (2006), epistemological perspective "minimally organises and describes your data set in (rich) detail" (2006, p. 6) expanding to the interpretation of different aspects of the research. As for the theoretical perspective, the study is informed by critical theory, and the content analysis was done thematically, from a critical standpoint.

Focus group discussions were videotaped; each discussion was approximately an hour long. After each discussion session, the recordings were carefully transcribed. I did the transcribing myself although it was not an easy decision to make. The extensive transcribing process provided me with an initial insight into the content that helped with the recursive and iterative processes to reflect and later to be able to analyse the content efficiently and with rigour. Braun and Clarke (2006, p. 6) refer to the process of analysis as ongoing and suggest that it should continue "throughout the analytic process". Along the similar lines, Tobin and Begley (2004, pp. 390-91) describe that a qualitative research is an ongoing process where "rigour" and "goodness" are the "overarching principle[s] of qualitative inquiry". Further detail on the analysis of the data gathered can be found in Chapter 5: Presentation of Research Findings and Chapter 6: Discussion and Analysis respectively.

4.9. Analysis and synthesis

Holliday (2007) claims that despite the fact that a researcher may have her/his "hunches, agendas, theories, pre-occupations, and biography" (p. 90), she/he should be willing to "submit [herself] to emerging patterns of data and be free to engage strategically and creatively with the complexities of realities that go beyond [her] initial design" (p. 93). One of the principles I wanted to base my analysis on was that no matter what my initial expectations and assumptions are, I should be able to go beyond that and identify new patterns and themes. For my research, the themes were expected to be identified with a critical pedagogic point of view. According to Akbari (2008), a critical pedagogue identifies the connection between the prevailing social systems of discrimination and marginalization and their permeability to classrooms. Analysis and integration of data present a connection between teachers' perceptions and their similarities and differences from each other's viewpoint.

In response to the two main research questions, survey questionnaire (Research Instruments: Appendix I) was expected to answer RQ1. Responses to three parts of the questionnaire were analysed in the following way:

Survey Questionnaire	
Part 1: Biographical Information	Statistical analysis (Q1-9) Thematic analysis
Part II: ELTs' Perceptions	Statistical analysis (Q1-13) Thematic Analysis (theory-driven)
Part III: Comments	Thematic Analysis (data-driven & theory-driven) (Q 1-2)

Table 4.6: Analysis outline for the survey questionnaire

Focus group discussions (x3), on the other hand, were expected to answer RQ2 besides revealing thematic data to explore responses to RQ1 in depth. A questionnaire (Research Instruments: Appendix II) was developed, based on the analysis of the data gathered from the online survey questionnaire. Following is an illustration of the process of analysis of the data gathered from the focus group discussions.

Focus Group Discussions
▪ Transcribing (recursive, iterative) ▪ Data driven coding of themes both vertically and horizontally ▪ Theory driven identification of themes ▪ Thematic Analysis based on CP

Table 4.7: Analysis process for focus group discussions

A further explanation of design and method of inquiry can be found in this chapter under the subheading 4.4. Research Design Overview.

4.10. Research quality

Generally speaking, quality of a research project can be enhanced if there is a clear presentation of the discussion of methodological decisions, limitations, (Seale, 1999) and the concepts of "validity, reliability, generalizability, and carefulness" (Stenbacka, 2001, p.551), where 'carefulness' refers to a "careful, systematic, conscious" research process and presentation of data.

4.10.1. Credibility

My professional and personal relationship with the participants and my role as a researcher were a risk to the credibility of my research. Nova Scotia is a small place and has an even smaller ELT community, and I am very well acquainted with the ELTs involved in the focus group discussions. I was wary of the influence I could have on the participants or on the degree of their participation, and, the risk that I could unconsciously pose by getting engaged in discussions either "leading" the conversation to what I would prefer to hear or what participants think I would like to hear from them or (Edley & Litosseliti, 2010). The pitfall was that this may result in "inhibiting the expression of opinion by others; and they may endorse one another's views, creating an imbalance of opinion in a group" (Stewart & Shamdasani, 1990. p. 97). In addition to this, I was wary of my own assumptions and biases as an ELT in Canada from a diverse background. However, my identity and positionality are important in highlighting the phenomenon of understanding cultural differences in ELT through this study. From the position of a critical pedagogue, my aim is to bring awareness to the essentialist and hegemonic practices in ELT to the foreground, and because of my positionality, at times, I had to prompt the discussion and elicit responses from the participants.

4.10.2. Reliability

The ideas of "replicability" and "repeatability" are included in defining the reliability of a research (Golafshani, 2003, p.598), and the perceptions of a researcher may influence reliability of a research. Besides, there are differences in the determination

of reliability for scientific and social science research. My research is contextualized in the Canadian ELT situation and it highlights the perceptions and experiences of the participants as they are living through the phenomenon of the influence of culture in ELT classrooms. I have extensively transcribed and conducted discourse analysis to identify themes in the hope that the findings will support a follow up study (see sample in Appendix IX). In addition, I have tried to analyse and present data in a way that my research offers reliability for most Canadian ELT contexts even if this research does not provide generalizability across different ELT contexts around the world, it can be applied in different contexts and can be used as a reference.

4.11. Ethical considerations: Overview

Christians (2000, pp. 133-138), with reference to Mills and Weber, explains ethics in a qualitative social research through "autonomy" of individuals, "neutrality" of ideas, "individual freedom" for the subject and the researcher, and "value-free" analysis of the findings where political and moral values of the researcher are separate from what is found and will ultimately be presented through a research. Malone (2003) warns of the risks involved in the short-sightedness of a researcher, especially in terms of informed consent. Christians (2000, p. 138-140) stands ethical considerations of a social research on four principles: "full and open informed consent", "exclusion of deliberate misrepresentation", "assurance of confidentiality and anonymity", and "assurance of the accuracy of data". Like Malone, Christians warns against the pitfalls of the codes of ethics, where deception is thought to be legitimate under the false pretence of "value to society" and anonymity, using pseudonyms for persons and places, does not guarantee complete confidentiality.

Despite all the risks involved, ethics is the corner stone of any research and should be looked into and followed to the best of knowledge and effort.

Denzin (2009, p. 143), in his criticism of the dichotomy between interpretive and positivistic research evidence, explains the framework of regulations and ethics. He criticizes how "the politics of evidence cannot be separated from the ethics of evidence" and "there is little attention given to the process by which evidence is turned into data" (Denzin, 2009, p. 146). He further establishes that the work of a qualitative research is thought to be less trustworthy than that of a quantitative research. He questions the biased approach and adds that a quantitative researcher can equally affect the evidence like a qualitative researcher. He further demands "a model of disciplined, rigorous, thoughtful, reflective inquiry" (p. 153) and concludes with a few ideas that interpretive empirical research values "methodological rules" (p. 154) that are "open to different interpretations" and the findings and results through an interpretive research are "performative and not commodities to be bought or sold". This research may be faced with a few scenarios of ethical considerations for the process of the research and interpretation.

In the proposed study, it was expected that some ethical risks may have to be considered because of certain characteristics of the research. For example, I am part of the context and hence, part of the participating population in the proposed research context as a colleague, as an acquaintance, and as a fellow ELT. I was aware that this might raise some questions around my personal relationship with some of the ELTs involved in the study. In order to overcome this issue, there were two points that I considered: "studying up or down" (Malone, 2003, pp 803), as far as

power relationship is concerned, and "knowledge of the nature of the research" (Malone, 2003, pp 804-805). My relationship with the participants is neither up (hierarchically higher in position) nor down (hierarchically lower); it is rather at the same level of hierarchy. It proved, to a greater extent, to be easier to communicate and share their perceptions with a fellow ELT. As practicing ELTs, these participants possess knowledge of the nature of the research itself and the nature of an exploratory qualitative research and this proved helpful in increasing reliability of the process. To a certain extent, I did have the confidence that I "accept the influence of [my] values, rather than falsely assuming that [I was] able to depersonalise [my] research" (Greenbank, 2003, p. 793). At the local TESL NS conference, held in May 2016, when I met with ELTs only a few of whom, who had taken the survey, gave me feedback on the nature and importance of the research topic and did not ask any detailed questions pertaining to the questionnaire itself. This felt like, in a more positive and reassuring manner, what Simon (2011, p.1) has described, "In a perfect quantitative study, participants act independently of the researcher as if he or she were not there".

It can also be hard to maintain anonymity once the research is presented in the written form as there can be clues that can disclose an ELT's identity. However, it was made sure that anonymity is maintained and no visible or identifiable clues such as affiliation to the organization etc. were left in the questionnaire or later in the written report. This was attained through careful use of language and extensive proofreading. In the reporting of the findings and analysis, the linguistic background of the participating ELT is identified and because of this, there is a slight possibility that they could be assumed as English speaking main stream Canadians. However,

there are more participants under similar personal criteria and besides, the second part of the question asks if they have developed solid linguistic background in any other languages. Hence, it is almost impossible to recognize one particular participant out of the large number of participants. Besides, the research question itself does not seek any performing criteria or in-class observations, which could limit any professional harm to the proposed participants.

In terms of different aspects of ethics in the study, it was made sure that the participants have seen and read the informed consent. It was also made sure that there was a full disclosure of the purpose of the study, maintenance of anonymity, and confidentiality. For the second stage of the study, the proposed participants are ELTs teaching in different institutions, and they were asked to let their participation known to the management they work for, if they deemed it necessary. One inevitable issue was the availability of a quiet professional setting for the focus group discussions for which I had to contact the management of the organization where the discussions took place. No managing individual was made part of the discussion even if they might have taken the survey as it was sent out to everybody on the professional associations' group emails. Participants were provided with tools such as contact information of the researcher, the research supervisor, etc. Individual ethical approval forms were used to keep a record of the participants' engagement in the study at the second stage. Participants were made aware of the schedule of the study and were invited to read the transcripts before the analysis, and later the report, if they would wish to do so (See Appendices VII& VIII).

Finally, another ethical issue under consideration is complete and thorough honesty in ELTs' responses, especially to the online survey questionnaire. For example, there can be "careless or inattentive" (Meade & Craig, 2012, p. 2) responses or "purposeful faking" (p. 1) where responses can be the result of the "content of the item" or they are simply not true. However, two measures could have reduced the element of untrue responses: (i) the participation in the survey was voluntary and respondents were free to opt out of the questionnaire even after they had started it, and (ii) the survey was presumably about something, the culture and its association with learning behaviours in culturally diverse ELT classrooms, ELTs were professionally interested in. For these factors, it was less likely that the responses were false (Meade & Craig, 2012). Though this may affect the validity of the research, "ways of knowing are always already partial, moral and political" as Denzin (2009, p. 154) asserts.

To overcome any challenges related to ethical considerations, Certificate of Ethical Approval (Appendix V) was obtained before the research process began. A copy of the consent form (Appendix VI) was added to the survey questionnaire, and before the discussions, participants were given consent forms to sign, and the purpose of the research and that of the focus group discussions was made clear to them. It was also explained that the information they shared would not be used for any purpose other than what the research had planned: collect data and analyse it to find out their views on the relationship between cultural orientations and classroom behaviours and on including cultural understanding of classroom behaviours in ELTs' professional development. Participants were also informed that the written report will be available upon request on University of Exeter library website and may also get published. Besides, I had already mentioned the expected participation opportunity

during the TESL NS Spring conference held on May 14, 2016. This helped me set the scene for the upcoming discussions scheduled in the fall.

The study aimed at getting information from these ELTs that can be used to feed into a needs assessment of a PD component in teacher education and in service professional development programs. The information that was gathered was reported completely and honestly.

4.11.1. Limitations

It is not uncommon to experience limitations in a research, yet it is paramount that the researcher identifies them, and the reader takes them into consideration. I have, in detail, explained limitations in different places within the thesis document, and I have also summarised the limitations in the concluding chapter. However, for this chapter, I intend to delineate methodological limitations only. Firstly, reliance on outside agents was a challenge. In order to reach out to the participants in the macro context (Canada), I had to rely on TESL Ontario and TESL Canada association representatives. Despite the fact that I had sent reminders, I was not sure if members across the country had received the message and were able to participate. Although the response was very encouraging, I was unable to determine if the responses had come from across Canada.

It was also a challenge to have the participants schedule for the focus group discussions because of their unavailability during the summer months because most schools were closed, and they had busy schedules during the fall semester at their institutions. In addition, because observations that were initially planned (see 9.4)

could not be conducted, there was the risk that teacher perceptions in a focus group discussion might be one-sided, based on their own professional experiences (Hughes & DuMont, 1993) about the phenomenon of cultural diversity in their classroom.

4.11. 2. The Insider: A challenge

I have explained my positionality and location in the study in other parts of this thesis document. In this section, however, I will illustrate how as a researcher, I am part of the design. I am an insider to the research context, and the setting of the research is familiar to me; I am rather part of it as I teach at one of the universities in Halifax. This relationship with the context and participants is an important aspect of the study. For example, according to Dwyer and Buckle (2009, p. 55), "personhood of the researcher, including her or his membership status in relation to those participating in the research, is an essential and ever-present aspect of the investigation". I am familiar with the fellow ELTs within Nova Scotia; I have met most of them on numerous occasions at professional and organizational gatherings, and I am socially close to some of them. There are advantages to this position, including yet not limited to, familiarity with the setting and the professional connections, at least in the HRM (Stage II), and rapport with the participants and economy in time consumption (Asselin, 2003).

Nevertheless, with greater power of advantages come greater challenges. These challenges may include bias, pre-conceived assumptions, jeopardized objectivity, interjection of personal experiences and beliefs, etc. (Asselin, 2003; Dwyer & Buckle,

2009). Within the design of the research, I strived to stay objective. For example, my colleagues at the university I teach had completed the survey, yet I avoided talking about it. Then, the online survey was submitted anonymously, so that I did not know the names or the organizational affiliations of the participants. For focus group discussions, I guided the question route, but tried not to participate directly in responding to the questions or even hint with body language or give any other clue which could have suggested my stance or opinion on the matters being discussed. Asselin (2003, p. 100) has suggested to change the assumptions of knowing to not knowing for a "fresh perspective with open eyes". The intentional strategy of staying detached from the procedural situations, especially, during focus group discussions, helped me minimize the issues I have mentioned in the beginning of this paragraph. Nevertheless, Rose (1985 cited in Dwyer & Buckle, 2009) claims that it is too ideal to think that a research can be completely impartial and suggests that a researcher needs to be aware of their personal biases to establish credibility.

4.12. Summary

This chapter is a demonstration of research methodology and methods used in addition to the design of the research process. I have explained the method along with the research instruments I used. I have also explained that the research was carried out in two phases where analysis of the data from one phase informed the procedure for the second phase. This chapter includes not only the ontological and phenomenological points of view I have adopted through the process, but it also gives rationale to the choice of research instruments. The theoretical framework of the research is informed by CP, and it makes it important that I place myself in the

fabric of my research, and that is why I have explained my position and my role in the research as an ELT in the Canadian context and as an ELT of colour from a different racial and cultural background.

The chapter ends with an overview of ethical considerations and a brief description of methodological limitations of the research.

CHAPTER FIVE

PRESENTATION OF RESEARCH FINDINGS AND ANALYSIS

5. Introduction

In this chapter, I am offering a detailed illustration of findings from the data gathered from the survey questionnaire and focus group discussions. The presentation of findings and analysis from a critical perspective from Stage I come from the survey given to ELTs across Canada, and the findings and analysis from Stage II come from focus group discussions conducted with ELTs in Nova Scotia. The data gathered at Stage I generates the response to RQ1: In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity? The analysis of responses in both the quantitative and the qualitative (comment questions in the questionnaire) parts of the data is presented as this helped generate and construct the focus group discussions questionnaire for Stage II (Research Instruments: Appendix II). Besides rendering more information to answer RQ1 in detail, the data gathered through focus group discussions generates response to RQ 2: What are the ELTs' views on including cultural understandings of academic integrity and classroom behaviour in professional development?

The macro research context of Canada, in general, and the micro context of Nova Scotia, in particular, are expected to provide information on the discourses that are

evident at societal level and within the English Language Teaching community in the culturally diverse English language learning environment. This information helped me, as a researcher, understand English Language Teachers' (ELTs) perceptions about other cultures with reference to their conditioned points of view that may have been shaped by their "social, cultural and historical contexts" (Andreotti, 2013, p. 12). Speaking of the importance of the social paradigm in a society, Tindall and Wellman (2001, p. 267) claim that "the social network paradigm provides theoretical and methodological tools for comprehending the nature of contemporary societies". They further assert that "values, attitudes and norms develop and are embedded within a structural context, and it is the interplay between structure and culture that explains behavioural outcomes" (p. 267). This interplay between organizational structures and Canadian culture is expected to show how ELTs can be influenced by it in often unconscious ways.

5.1. Presentation and types of data

The aim of this chapter is to "present the material in the way that best conveys the information from the study to the reader" (Leech, 2012, p. 878). To this end, findings are presented in the sequence of occurrence, survey responses followed by focus groups, through the themes that were identified from the data gathered at both stages. For the qualitative data (open-ended /comments questions in the survey questionnaire and the transcripts of the focus group discussions), as each key finding is presented, it is substantiated by reference to excerpts from the online survey data and the interview transcripts.

In the sections that follow, I will briefly present types of data I gathered, and types of analysis I have used in my research.

5.1.1. Quantitative data

At the first stage of my research, online survey questionnaire was used to gather both quantitative and qualitative data. The questionnaire (Research instruments: Appendix I) has three parts identified in Roman numerical. Quantitative data is presented using two types of scales. For question items 1-6 in Part I of the questionnaire, a nominal scale is used because no numeric significance needs to be established. However, for question items 1-13 in Part II, an ordinal scale is used on the 5-point Likert scale to measure agreement or disagreement. Ordinal data from this part is analysed in a descriptive manner. Findings from each part of the questionnaire are illustrated in tables representing data gathered from different parts of the survey i.e. Part I- Biographical Information; Part II- Relationship between students' cultural orientations and certain classroom behaviours; Part III- Comments. The total number of participants is indicated with an 'N'. Most statistical presentation such as the tables are credited to the LimeSurvey data generation application (socialsciences.exeter.ac.uk/limesurvey).

5.1.2. Qualitative data

Question items 7-8 in Part I and questions 1-2 in Part III of the online survey are qualitative comment questions. Responses from these sections are shown using alpha numeric codes, R1, R2, etc.; this is the response ID that LimeSurvey attaches

to each respondent in the order they have completed the survey. These question items were critically analysed and are presented thematically. The alpha numeric codes are placed within parentheses after a response extract is presented. Extracts are numbered as 1,2,3, etc. where there is more than one extract. Excerpt numbers are sequenced as they are presented under a particular theme identified in sub-section throughout the presentation of data.

Qualitative data gathered from focus group discussions are presented separately, and the sequence of the discussions is identified as FG1, FG2 and FG3. This identifying code is based on the chronological order in which the discussions occurred. Participants in the discussion are identified as P1, P2, etc. with an additional identification as FG2P1 (Participant 1, Focus Group 2) when and where necessary. Research questions are denoted as RQ1 & RQ2.

Themes that are identified within the data generated in Part II are the a priori themes based on Bennett's (2004, 2006) model of intercultural awareness and sensitivity. Developmental Model of Intercultural Sensitivity (DMIS) as outlined in Chapter 4. An additional layer of analysis was done from a critical point of view, the theoretical underpinnings of which (Critical Pedagogy) are presented in Chapter 3.

5.2. Stage 1: Online survey- Quantitative data

Following is the presentation of the findings of the quantitative data from the online survey questionnaire. LimeSurvey, the online tool that was used to create, disseminate, and collect data, filters responses in different ways: (i) complete responses (ii) incomplete responses (iii) no responses, and (iv) text responses that

the researcher can browse, read, copy, and transfer to a Word document identified by the response ID for each response, which is denoted as R1, R2, etc. for the reporting purposes in this thesis. All these different ways can be seen for each part of the questionnaire separately on the LimeSurvey interface. This feature of LimeSurvey helped me break down the data and analyse it numerically and thematically. One downside of LimeSurvey was that within each question item, complete responses cannot be separated from incomplete survey responses. For example, for the survey, there is a record of 145 respondents accessing the survey. The tables below (Table 5.1-5.5) illustrate the response rate and complete responses for each question. LimeSurvey displays incomplete responses as 'Not Displayed' for each item a participant chooses to leave out. To use the survey data to its full extent, I decided to filter complete responses for each question as data retrieved from each question is analysed separately. Additionally, the number of incomplete or 'no response' question is presented within the presentation and analysis.

5.2.1. Part I: Biographical information of the participants

The table below illustrates biographical information of the research participants who gave full responses, and it also shows the data gathered for question items 1-6.

Survey Questionnaire-Part I: -Biographical Information
Total no. of responses: N=145   Total no. of complete[3] responses: N=92 [Participants chose not to answer some questions on the survey.]

Q1. Affiliation with	English Language Teaching Experience

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[3] LimeSurvey referred to complete responses (N=92) as the ones where participants responded to ALL questions on the survey. However, the survey also shows complete number of responses for each question as they are shown in tables 5.1, 5.2, & 5.3 in different columns.

	Q3. No. of years in ELT in Canada *Total no. of responses N=109*	Q4. Outside Canada *Total no. of responses N=109*	Q5. Teaching destination outside Canada *Total no. of responses N=52*	Q6. No. of years outside Canada *Total no. of responses N=51*
organization *Total no. of responses N=142* See table 5.2 for detail				
Q2. Linguistic background *Total no. of responses N=109* *Number of Not completed or Not displayed responses N=36* (see table 5.3 for more detail) English French Italian Russian	*Number of Not completed or Not displayed responses N=36*	*Number of Not completed or Not displayed responses N=36*	*Number of Not completed or Not displayed responses N=93*	*Number of Not completed or Not displayed responses N=94*
	2-10 yrs. (N=62) 11-20 yrs. (N=36) 21-30 yrs. (N=10) 40 years (N=1)	N=52 (Yes) N=57 (No)		>1yrs.-5 years (N=35) 6-10 yrs. (N=7) 11-20 yrs. (N=5) 21-30 yrs. (N=4)
Q4: Teaching destinations outside Canada Most common destinations: South Korea, Japan, and China after a few popular countries in the Middle East (UAE, Saudi Arabia, Oman, Qatar, Syria)				

Table 5.1: Overall description of the sample with full responses (Q1-6)

The first section of the survey questionnaire (Research Instruments: Appendix-I) seeks biographical information of participating ELTs. Questions 1-6 on the questionnaire record information about type of organization or institution ELTs are associated with, their linguistic background, and their experience of teaching ELT in and outside Canada. According to Varghese, Morgan, Johnston, and Johnson (2005), a teacher's identity includes both visible attributes such as "race, gender, sexual orientation, etc." and invisible attributes such as experience and "her positionality in relation to her students, and to the broader context in which the teacher was situated" (p. 22). Effects of previous professional and personal experiences are vital to understanding English language teaching and learning. For

example, Vandrick (1999) reflects upon her upbringing as a missionary kid in India and her teaching ESL experience with a church in Canada and acknowledges that English speaking ELTs could be "influenced by colonial mode of thinking" (p. 71), and this may affect their teaching. Blair (2017) makes similar acknowledgements through her experience of teaching English language in Brazil.

5.2.1 (a). Affiliation with organization

Hughes (1990, p. 11) claims that "every research tool or procedure is inextricably embedded in commitments to particular versions of the world and to knowing that world". Participants in a research study hold importance based on the design of a particular research for the researcher to understand the worldview they have set to explore. Tindall and Wellman (2001, p. 269) assert that "structured social relationships are a more powerful source of sociological explanation than the personal attributes of system members" because individuals are immersed in the social structures they are part of. For this purpose, it is important to know what contextual situation participants are part of. This additional information may also help to identify the fact that a professional development model enhancing cultural understanding may have to be adapted to the needs of different contextual situations.

Data on biographical information obtained through the survey and focus group discussions is cross-referenced for the presentation of the data and analysis in relation to the excerpts used. Following is a description of the findings from the data gathered from Part I, Q1. In total, 145 ELTs participated in the survey, of which 142 ELTs responded to this part of the survey completely (Table 5.2).

Q1. What type of organization are you affiliated with? Choose all that apply to your current teaching situation.

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Total no. of responses N=142		
Answer	**Count**	**Percentage**
Non-Profit English Language School/Institution	39	26.90%
University ESL/EAP	37	25.52%
Other	37	25.52%
University Bridging Program	15	10.34%
Privately-run English Language School	12	8.28%
University Teacher Education	2	1.38%

Table 5.2: Description of the sample: Organizational affiliation

Of the 37 (25.52%) respondents who chose the option "Other", 12 respondents reported organizational affiliation with college EAP or ESL programs. In some parts of the country, 'College ESL/EAP' is an alternative term used for 'University ESL/EAP', which is an option on the questionnaire. The evidence that most respondents (University ESL/EAP=37+ Other (college ESL/EAP=12) were from academic settings helped validate the answers to the question related to the academic integrity in higher education as that is where generally most concern lies in terms of academic plagiarism. The second most obvious affiliation to organization for survey participants were ELTs with non-profit English language schools and institution (N=39).

5.2.1 (b). Linguistic background

Canada is pre-dominantly a bi-lingual country and political scenario implicitly pre-requisites bi-lingual fluency in both French and English languages. For example, in the recent Conservative Party of Canada's leadership elections, there were "linguistic winners and losers" based on their proficiency in French. Deepak Obhrai, a Tanzania-born Canadian politician, representing a riding in Calgary, was given an F,

an E, and an F by a panel of three French professors in Canadian universities (Zemonjik, 2017). According to Dagenais (2013, p. 290), "a conceptualization of language as a closed unit with fixed boundaries can be used to construct social categories" and could result in racism and linguistic discrimination. However, given the fact that Canada is a multi-lingual and multicultural context, linguistic background is being re-conceptualized, and questions are being raised with respect to strict French and English domination (Dagenais, 2013). Also, there is a "repositioning" of the concept of English language or bilingual proficiency, and within the English language teaching scenarios, ELTs from diverse backgrounds are either trying to or have already "reimagined themselves as members of the multilingual community" (Pavlenko, 2003, p. 261) of Canada. For example, ELTs in my research responded to question about linguistic background in some detail and used different types of lexical patterns to demonstrate the variety of linguistic background they come from or the languages they are interested in or have learnt over the years (see Table 5.3, column 3).

Q2: What is your linguistic (L1) background? *Note: Write your first language and if you have developed solid linguistic background in any other languages* Total no. of complete responses for this question: N=109		
L1	**Count**	**Discourse used to describe linguistic background**
English	N=79	L1/first/native/only (R 16, 35, 42, 71, 83, 109, 122, 136, 141)
		Mother tongue
		Canadian English American English English (North America) NEST L1 (R109) Primary: English, Secondary: French, Tertiary: Spanish, German

Table 5.3: Description of the sample: Linguistic background

 In addition, ELTs have also demonstrated their linguistic identity (Norton, 1997) in a way that it sheds more light on how they perceive themselves as someone who speaks a language or languages other than English and French, the two major languages spoken and privileged in the Canadian context. For example:

1. "I was born in Sicily. We **spoke** an Italian dialatic (typo 'dialect') **at home**. I studied **Italian and French** at university and am **currently learning Spanish**." (R19)
2. "**First** language -English; **Second** - German (intermediate proficiency) **Third** - Japanese (intermediate proficiency)" (R59)
3. "**Primary**: English; **Secondary** language: French; **Tertiary** languages: Spanish, German" (R137)
4. "English, but L1 was Taiwanese but have lost most of it" (R20)

Looking at the discourse in excerpt 1, we can see that the participant is comfortable with her/his linguistic identity with languages of European and Canadian background. In excerpts 2 and 3, participants demonstrate ownership (Norton, 1997) of different languages legitimizing their speakership although the use of the terms first/second or primary/secondary can also be interpreted in terms of how much importance is given to each language, positioning each language hierarchically. In excerpt 4, participant R20 has reported loss of a language while adopting linguistic identity of an English-speaking ELT.

5.2.1 (c). Experience as an ELT

Teaching experience as an ELT was elicited according to years of ELT experience within and outside Canada. 109 respondents completed this question. The number of years of experience as an ELT in Canada were analysed according to the following time periods: (i) 2-10 years, (ii) 11-20 years, (iii) 21-30 years, and 30+. Table 5.4

shows that out of the 109 complete responses for this question, 62 ELTs recorded their experience of teaching English language between "just a few months" (R19) to 10 years, 36 recorded the length of their ELT experience from 11-20 years, and 10 respondents noted their experience as an ELT at 21-30 years with only one respondent (R104) at 40 years of experience.

English Language Teaching Experience			
Q3. No. of years in ELT in Canada *Total no. of responses N=109* *Number of Not completed or Not displayed responses N=36*	Q4. Outside Canada *Total no. of responses N=109* *Number of Not completed or Not displayed responses N=36*	Q5. Teaching destination outside Canada *Total no. of responses N=52* *Number of Not completed or Not displayed responses N=93*	Q6. No. of years outside Canada *Total no. of responses N=51* *Number of Not completed or Not displayed responses N=94*
2-10 yrs. (N=62) 11-20 yrs. (N=36) 21-30 yrs. (N=10) 40 years (N=1)	N=52 (Yes) N=57 (No)		>1yrs.-5 years (N=35) 6-10 yrs. (N=7) 11-20 yrs. (N=5) 21-30 yrs. (N=4)
Q4: Teaching destinations outside Canada **Most common destinations: South Korea, Japan, and China after a few popular countries in the Middle East (UAE, Saudi Arabia, Oman, Qatar, Syria)**			

Table 5.4: English Language Teaching experience

52 respondents reported having taught outside Canada (Table 5.4). This data was analysed using the following subcategories: (i) less than 1 year-5 years, (ii) 6-10 years, and (iii) 11-20 years and (iv) 21-30 years. The results show that 35 respondents had taught English language in a teaching context outside Canada for less than a year to 5 years. The variation in time was as little as 6 weeks to five years. One respondent (R130) noted down their experience at 2x4 weeks. It can be assumed that they took two trips outside Canada to teach for 4 weeks each time.

Respondents who had taught outside of Canada were also asked to record the locations of these posts. As Table 5.4 shows, teaching destinations can be located almost all over the world with the most mentioned destinations as South Korea, Japan, and China after a few popular countries in the Middle East (UAE, Saudi Arabia, Oman, Qatar, Syria), Eastern Europe (Bulgaria, Lithuania, Albania, Estonia, Slovakia), including a few other destinations such as India, Pakistan, USA, UK, Thailand, Singapore, Venezuela, Russia, Ukraine, and Kazakhstan. The relationship between ELTs' length of experience in teaching English language and their perceptions about cultural orientation and its role in an ELT is expanded upon in section 5.3.2.

5.2.2. Part II. ELTs' perceptions: relationship between students' cultural orientations and certain classroom behaviours

Quantitative data gathered from Part II of the questionnaire was expected to provide answer to RQ1. There are 13 questions in this part, which are questions Q10-22 on the online questionnaire. 92 respondents completed this section of the survey. Through these questions, participating ELTs rated their perceptions about the connection between culture and classroom participation and academic integrity on a 5-point Likert scale of Strongly Agree (1), Agree (2), Undecided (3), Disagree (4), and Strongly Disagree (5). Data gathered from this part is analysed using the six categories from Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS, 2004). These categories, in alphabetical order, are: Acceptance, Adaptation, Defense, Denial, Minimization, and Integration. Further thematic identification of perceptions on the continuum of how ethno-relative or ethnocentric ELTs can be grouped as following: Acceptance, Adaptation, and Integration are on the ethno-

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relative (ER) side of the continuum and Defense, Denial, Minimization are on the ethnocentric (EC) side of the continuum.
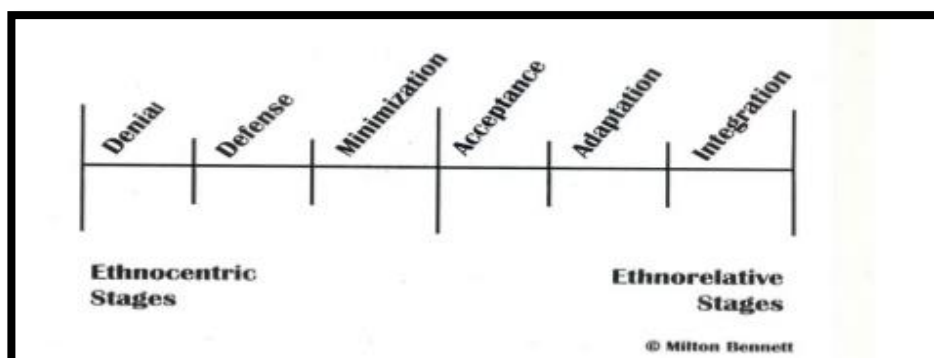
Figure 5.1: Stages of DMIS development (Bennett, 2004)

Following is a table (Table 5.5) illustrating descriptive analysis of the data gathered from these 13 questions. The table illustrates the responses that are most obvious in terms of options that the respondents have chosen. For each question, 1=most ethnocentric (EC) or ethno-relative (ER) related to a particular category, and 5=least ethnocentric (EC) or ethno-relative (ER) related to a particular category. Each question is also cross referenced with how the categories are identified in the data. A descriptive summary of the data follows this illustration under each identified category. This summary presents six identified categories based on Bennett's (2004) stages of development of understanding cultural differences. These categories are presented, as they are illustrated in Figure 5.1 given above. Survey questions (Part II) and DMIS categories were cross referenced at the analysis stage; questions were not designed based on categories. Inferential analysis of the evidence gathered from this part is presented in the following chapter.

Before I go into presenting data based on Bennett's (2004) model, it is important to note what Bennett has described as the development of intercultural understanding

and what my research found out. According to Bennett (2004, p. 75), when individuals encounter cultural differences, the reciprocal reaction is "change in the world view". However true this maybe as the DMIS is based on this premise, individuals in my research seem to show signs of being all over the continuum. Although my research did not directly ask about the progression in intercultural understanding, looking at the number of years ELTs have been associated with ELT and their perceptions make it clear that individuals keep exhibiting ethnocentric or ethno-relative behaviour despite the length of contact they may have with other culturally different individuals (Table 5.5).

RQ1: In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity?							
Survey Questionnaire- Part II: Relationship between students' cultural orientations and certain classroom behaviours							
Total number of complete responses: N=92 Legend= Strongly Agree (1), Agree (2), Undecided (3), Disagree (4), and Strongly Disagree (5)							
	Question statements	DMIS	(1)	(2)	(3)	(4)	(5)
1	Classroom behaviour differs depending on the cultures of my students.	Defense (EC)	25	58	5	4	0
2	I am curious about how classroom behaviour differs depending on my students' cultural background.	Adaptation (ER)	34	50	3	4	1
3	I get engaged in conversation about my students' cultural backgrounds and intercultural issues with them in the classroom.	Acceptance (ER)	50	37	2	2	1

4	It is important for me to know more about my students' academic cultural contexts.	Acceptance (ER)	46	42	2	1	1
5	I can easily adapt my behaviour to different cultural demographics in my classrooms.	Adaptation (ER)	27	44	18	3	0
6	I sometimes talk to my students about what their view of the Canadian academic culture is.	Integration (ER)	33	49	7	3	0
7	It is important for me to focus on developing my students' knowledge of the Canadian academic culture.	Denial (EC)	49	33	6	4	0
8	Cultural differences among my students are closely related to their academic behaviours in my classrooms.	Defense (EC)	8	40	25	17	2
9	In my classrooms, students from some cultures participate in classroom activities more actively than other cultures.	Minimization (EC)	35	41	2	13	1
10	In my classrooms, there are students from some cultures who speak up more than students from certain other cultures.	Minimization (EC)	41	40	3	7	1
11	In my classrooms, students from certain cultures exhibit more willingness to participate in group activities than students from other cultures.	Minimization (EC)	26	48	8	8	2
12	In my experience as an English Language Teacher (ELT), non-English speaking students are less familiar with the issues of academic integrity as practiced in the Canadian academic context.	Minimization (EC)	24	36	21	11	0
13	Depending on my students' cultures, their reaction differs when the issue of plagiarism is detected	Defense (EC)	24	37	20	10	1

Table 5.5: Presentation of the Analysis of Part II: Relationship between students' cultural orientations and certain classroom behaviours

5.2.2. (a). Denial/Acceptance

According to Bennett (2004), at the 'Denial' stage of developing intercultural sensitivity, the proponents see their culture as central and as a real point of reference perceiving the fact that "the patterns of beliefs, behaviours, and values that constitute [that] culture are experienced as unquestionably real or true" (p. 63). Denial was identified in response to Q7: It is important for me to focus on developing my students' knowledge of the Canadian academic culture.

For this part, there were 92 complete responses, and altogether majority of the respondents (N=49) think very strongly (1) about focussing on developing students' knowledge about Canadian academic culture while another 33 respondents think strongly (2) about the same. This means that (N=82/92), more than 89% of the respondents are in favour of developing Canadian academic culture for their students. Looking at these findings on the development continuum, this perception appears to be quite ethnocentric. However, conversely, if we look at the data gathered from Q 4 (It is important for me to know more about my students' academic cultural contexts), it is clear that an almost equal number of ELTs (N=46) and (N=42) perceive that it is important to get to know about students' academic contexts in their first cultures. This finding reveals the fact that DMIS orientations related to 'acceptance' can be conceptualized as more ethno-relative. This juxtaposed position of the cultural view can be justified in that individuals who demonstrate 'Acceptance' point of view formulate a "self-reflexive perspective" (Bennett, 2004, p. 69) and see both their culture and other cultures as different yet equally important.

5.2.2. (b). Defense

At the 'Defense' stage of DMIS, people see themselves with regard to external and clearly visible cultural differences, and they experience differences in more stark terms than someone who is at the 'Denial' stage. Martin (2012, p. 2, 4) refers to this as "object-based [binary] perspective" where certain characteristics are viewed as "property of 'Otherness'". For example, the data from questions 1 and 13 (See Table 5.5) show that English language learners' classroom behaviours are different based on their cultural affiliations. For example, N=25 strongly agree while N=58 agree that learners' classroom behaviour is closely related with their culture. For how students

react differently if found committing plagiarism, although ELTs' perception and cultural views can be deemed ethnocentric with N=24 who strongly agree and N=37 who agree, there are N=20 who are unsure of the fact that reaction to detection of plagiarism can be different based on cultural N=10 disagree. So, it seems as if the ELTs have a less ethnocentric view on determining a close relationship between culture and reaction to plagiarism detection; nevertheless, how students behave is viewed more ethnocentrically. One more explanation of this perception is what Bennett (2004, p. 65) calls "benign form" of 'Defense' and claims that it "may be expressed by "helping" non-dominant group members to succeed by bringing them into the assumedly superior dominant culture". However, if looked thorough a "a critical perspective, this is not benign, but is located within the power structure that is (as post colonialists argue) the result of colonialism and the development of a colonial / paternalistic mindset" (Fran Martin, meeting notes October 9, 2016). A brief explanation of this mindset is presented in the sub-section below.

5.2.2. (c). Minimization

Minimized view of cultural differences is demonstrated in responses to questions 9-12 (see Table 5.5). According to Bennett (2004), people with the view of "minimization of cultural differences" (p. 66) see generalizable applicability of the style and values of their culture as the perfect worldview. At this place on the continuum of sensitivity to cultural differences, individuals from the dominant culture tend to exhibit a somewhat myopic view and do not see their own behaviour as a "cultural pattern", they rather see it as the acceptable norm or the better way to behave. An interesting feature that Bennett draws our attention to is that people exhibiting this behaviour are usually generous and kind and show "curiosity about

different customs" (p. 67). On the other hand, people from the "non-dominant cultures" are on the receiving end and tend to integrate thinking that the values of the dominant culture are universal, easy to apply, and are fair and neutral. In response to questions 9-11 (see table 5.5), which explore perceptions about classroom behaviour such as participation, willingness to talk, and participation in group activities, ELTs' almost unanimously chose options 'strongly agree' or 'agree'. This shows that the ELTs see a strong connection between cultural affiliation and classroom behaviour. It also demonstrates that ELTs perceive that students from some cultures participate in classroom activities more than those from other cultures, and this is based on which culture they come from. This evidence is used to create questions 7 & 8 (Research instruments: Appendix II) for the focus group discussions and further interpreted in the following chapter.

As for question 12, which relates to students' knowledge about issues of academic integrity as they are practiced in the Canadian academic context, ELTs seem to be divided in their opinion. For example, 26.09 % (N=24) of the participants chose the option 'strongly agree', hence seem to be extremely ethnocentric; 39.13% (N=36) chose 'agree' which can also be translated into somewhat ethnocentric behaviour; however, an almost equal number of participants (N=21/22.83%) demonstrate indecisiveness. This evidence can be seen from two points of view: (a) non-English speaking students have little or no knowledge of academic integrity; (b) ELTs are not sure and hence, there is a gap of knowledgeability that may need to be bridged through appropriate training and professional development.

5.2.2. (d). Acceptance

Questions 3 and 4 (see Table 5.5) are related to ELTs' engagement with students about their cultural backgrounds and intercultural issues and wanting to know more about students' cultural contexts. More than half of the participants (N=50) who responded to question 3 demonstrated that they get engaged in discussions about their students' culture in their classrooms. The fact that a vast number of teachers use students as a source of information about their cultures (see 5.3.2. (a) in this chapter) justifies this evidence. Further interpretation of what ELTs seem to be perceiving as culture more in terms of external features (see 5.3.1 (a) in this chapter) is discussed in the following chapter. 'Acceptance' can be viewed from two different angles in terms of ethno-relativity on the developmental continuum. Firstly, people at this stage recognise difference and see their culture as one of the many cultures that exist. Secondly, people at this stage "are not necessarily experts in one or more cultures (although they might also be that); rather, they are adept at identifying how cultural differences, in general, operate in a wide range of human interactions" (Bennett, 2004, p. 69). In response to question 4, a strong majority (N=46/strongly agree) and (N=42/agree) of the participants strongly feel that it is paramount for ELTs to know about students' academic cultural contexts. Nevertheless, it is not clear how this information is gathered or used in ELT classrooms.

5.2.2. (e). Adaptation

Adaptation towards cultural differences is a positively exhibited ethno-relative behaviour. People at this stage demonstrate curiosity about other cultures in a way that it helps develop "empathy" and ability "to take perspective or shift frame of reference vis-à-vis other cultures" in both "affect and behaviour" (Bennett, 2004, p.

70). Questions 2 and 5 are both related to rating curiosity about other cultures and adapting behaviour according to a culture. In terms of curiosity, respondents predominantly (Q2. N=34/36.96% & N=50/54.35%) agree that they are curious to see if their students' classroom behaviour differs based on their cultural background. According to Deardorff (2006, p. 193), curiosity in another culture signifies readiness to acceptance beyond one's own culture and can be attributed as "fundamental to intercultural competence". As for the adaptation of behaviour according to different cultural demographics in their classrooms, ELTs score themselves quite high; 46. 83% (N=44) chose 'agree and 29.35% (N=27) chose 'strongly agree'. Almost 20% of the respondents (N=18) were not sure if they can adapt their behaviour according to the cultural orientations of their learners.

5.2.2. (f). Integration

An important feature or milestone on the development of cultural sensitivity is 'integration'. As Bennett (2004) illustrates, integration is a permeable stage where a person has developed the flexibility to move to accept and to adapt other cultures. It helps the non-dominant group develop their own identity in relation to the new culture they have chosen to be part of. Responses to question 6 explore the perception of giving students freedom to share their views on Canadian academic culture. The fact that participating ELTs rate themselves quite ethno-relative (N=49/agree) shows that it is important to let students be part of the Canadian academic culture through getting to know their point of view. This makes the process two-way and exploratory for students to discover and not just integrate. In addition, if integration is a transformative process where students first identify their previous academic culture and then find the relational and universal value in academic cultures, they make

"deliberate choices of constructive actions" rather than simply following the standardized specifics of a certain culture (Kim, 2009, p. 56).

5.2.2 (g). Summary

The data gathered from this part of the survey shows six categories based on DMIS. In addition, three overall themes have been identified in this data (Table 5.5): classroom behavior (Qs 1, 2, 8, 9,10, 11), general cultural background (Qs 3 and 5), and academic background (Qs 4, 6, 7, 12, 13). Looking at the data, it can be seen that regardless of ELTs' experience or cultural background of ELTs, there is no evidence of progression or development in intercultural communication. ELTs' intercultural understanding can rather be ethnocentric or ethnorelative at a given time as it is influenced by the context, audience, or immediate situation. Further analysis on this point is presented in section 6.3.

5.3. Stage 1: Online survey- Qualitative data

Following is the presentation of the findings from the qualitative data from the online survey questionnaire. Discourse markers are highlighted in **bold** or are <u>underlined</u> to show emphasis, in the analysis. Additional information about a particular respondent has also been added in the analysis to illustrate a clear picture. This information was available on the questionnaire through LimeSurvey by accessing each respondent's individual responses.

5.3.1. Part I: Cultural diversity in an ELT classroom

Part I-Q7: Please describe in what way the classes you are currently teaching are culturally diverse?

Kumaravadivalu (2008, pp. 10, 11) holds culture responsible for behaviour and denotes that in the personality development of a human being, culture may play "overarching and overbearing" yet formative role. This question gives an insight into what ELTs perceive as cultural diversity in their English language classrooms. This perception can further be seen in Part III-Qs 1 & 2 (see 5.3.3.1 & 5.3.3.2) and is discussed in chapter 6.

The qualitative data gathered from Q7 reveals two types of themes. Two themes were identified from textual analysis - culture understood through external features and culture understood through internal features, Critical analysis of the texts under each heading provided further insight into the discourses evident in the responses.

5.3.1. (a) External features

Firstly, in response to question 7 (see above the sub section, 5.3.1), respondents identified cultural diversity based on different external characteristics. For example, an overwhelming number of ELTs (N=52) mentioned countries their students come from demonstrating diversity, and yet a few other responses (N=21) based their explanation of diversity on either a whole continent or a part of the world students come from such as the Middle East, Africa, Asia, Eastern Europe, Latin America, and South-East Asia. For example, one respondent wrote:

> As part of my practicum, **I was required to develop a profile of my class**. In it, I detailed the **background** of the students, who were from a number of continents, including South America, Asia, Southeast Asia, Central America, Africa and Europe. (R19)

According to the biographical information given in the survey, R19 has been involved with ELT for only a few months, has no previous experience of teaching outside Canada, and identifies her/himself as an avid language learner with Italian heritage,

French education, and interest in learning Spanish. This excerpt gives us insight into how she/he responded to the task of developing a profile as it was required, and what she/he identified as being relevant to that profile: country of origin. This also shows that people categorize all the time, and it is important to know how humans make sense of the world since it becomes a problem if these categories are then used in an essentialist or prejudicial way. In this excerpt, students' background information is reduced to their geographical background and that is problematic.

Furthermore, there were a few (N=15) responses where religion and linguistic background were identified as markers for diversity. Some respondents (N=10) included the immigration categories their students belong to such as refugees, international students, permanent residents, and citizens symbolizing diversity.

5.3.1. (b). Internal features

Apart from the apparent "superficial, which can be easily observed or experienced" (Hall, 1976, p. 3) characteristics, more of culture is what lies beneath the cultural iceberg. Some of the respondents, though not a majority, appear to consider diversity beyond just the external physical features such as country of origin, first language, race, etc. and think that international students' academic or educational culture and values, their behaviour in learning and participating, their personal experiences as an individual, and their socio-economic status constitute cultural diversity.

(1) I have students from all over the world who come from diverse cultures, **educational background**. (R24)
(2) In **shared** values, expectations and behaviour. (R107)

In excerpt 1, the respondent talks about educational background in addition to geographical affiliation. The biographical data shows that R24 has a brief teaching experience in China and has been an ELT in Canada for 9 years. Having taught in China and acquiring knowledge of a different academic background could have influenced this participant's views. In excerpt 2, R107 sees diversity in shared values. The respondent has an expanded view of culture and occupies a relatively ethnorelative position in how she/he understands cultural differences. This respondent has identified her linguistic background as an Afro-Asiatic speaker of Tigrigna. She/he also has experience of teaching outside Canada.

(3) Students are from many countries; each has a unique **personal experience**. (R130)
(4) My classes have a number of students from different countries, as well as **socio-economic groups**. Even within cultural groups there are many minority cultures as well. (R145)

Similarly, in excerpts 3 and 4, participants refer to uniqueness and differences based on ELLs' personal experiences and their socio-economic situations. In this perception, the participants approach differences by appreciating complexity of "physical and living systems" (Osberg, 2008, p. 145) ELLs come from. These excerpts show that the participants are not equating culture with nationality or class, they, rather look beyond these external characteristics to understand cultural differences.

5.3.2. Knowledge of cultural awareness

Part I-Q8: As a practicing ELT in a multicultural classroom setting, where has your knowledge of cultural differences of your students come from?

An English language teacher's identity is constantly evolving based on influences from the social, professional, and personal contexts. Tsui (2007, p. 658) calls it "personal reconstruction of identities." In response to Q8, the last question in this part of the questionnaire, ELTs responded in multiple different ways. This question was, to me, an important gateway to the perceptions held by ELTs and to identify the basis of their views on the association between culture and classroom behaviour. Responses to this question provide an insight into what ELTs see as their source of knowledge of cultural differences. It is important to note here that 49 of the 92 respondents who answered completely do not have direct ELT experience outside Canada and were not exposed to a culture other than their own in a professional capacity. According to Paige and Goode (2009, p. 335), previously acquired intercultural experience, though generalizable, provides "intercultural communication skills". Two main themes explaining the source of information of cultural differences can be identified from responses to this question. These two areas are briefly presented below. These themes are further used as evidence for discussion of findings in Chapter 6: Discussion of Findings.

5.3.2. (a). Work experience & students

In my research, the most commonly occurring themes that were identified in response to question 8 Part I are work experience, current or previous students, and sometimes colleagues as sources of information about cultural differences. While coding for identifiable themes, the word "students" and other words with similar meanings such as learners, as a source of knowledge of cultural differences, were mostly mentioned (N=72). This theme is further elaborated in section 6.2.2.

5.3.2. (b). Education & personal interest

The second most common theme that was identified in this regard was education and personal interest in exploring and getting to know about culture and cultural diversity in ELT classrooms. The fact that ELTs perceive their education including formal degree programs, reading research, PD (Professional Development) opportunities, and their personal interest as sources to acquiring understanding of cultural differences may indicate that targeted education, ongoing professional development, and motivation to teach English language can be helpful markers for the ELTs' selection process. This finding can be looked at from two points of view. Firstly, it signifies that there is a greater need for teachers of culturally diverse learners to "increase familiarity and knowledge" (Sachs et al, 2017, p. 77) of their learners' cultures. Secondly, it also indicates that there is a problematic gap between how and what ELTs learn about cultural differences and how they practically use this knowledge (Pirbhai-Illich, 2013) in their classrooms. One respondent noted down, "The knowledge has come from **my own education** in the field…" (R29). R29 has been teaching ELT for 5 years and has not taught outside Canada. The way she/he describes "my own education" as the source of cultural diversity is quite centric in terms of the position they take. In response to question 7, this respondent signified language as a marker for diversity.

Another response read: "Education, study and **experience in the nature of cultural difference** (M.A. Applied Linguistics, among other qualifications)" (R161). R61 has experience of teaching outside Canada for 5 years in three different countries. Although it is not clear what is that the respondent means by 'nature of cultural differences'; she/he emphasizes on a combination of education and experience in

another culture as sources to acquiring knowledge of cultural differences. Nevertheless, in her/his criticism of interculturality and the ideas behind intercultural communication, Dervin and Hahl (2015) say that mere knowledge of a culture is problematic. They (ibid, p. 97) explain that intercultural communication can run the risk of perpetuation of power and hegemony, so it is important to understand culture as a "social construct and "reflect and work on interactional and contextual elements in intercultural communication".

In addition, phrases such as 'personal readings', 'PD opportunities', 'participation in TESL conferences', and 'research' have been constantly mentioned by the respondents as well. An interesting point that was identified is that some ELTs have referred to media, newspaper, and the Internet to follow the current events, and cinema (movies) as sources of knowledge and information about cultural differences. One respondent mentioned:

> (1) My knowledge of cultural differences comes from my own research (when I get a new student, **I** go home and **google** to read **up on the conflict in their region**, their culture, their religion, their language, etc.). (R91)

R91 in the above response mentioned "American English" as his/her linguistic background and has briefly taught in Japan in a teacher training setting. Another response on the similar lines read:

> (2) Reading of newspapers, non-fiction literature, current affairs publications, foreign-language cinema... (R74)

R74 has no experience of teaching outside Canada and hence seems to be self-sourcing for information on cultural diversity.

As for personal interest in getting to know more about cultures, respondents have noted down how they are personally involved in getting to know more. For example, part of one detailed response read, "**My personality** characteristics, which lead me to inquire into the nature of cultural difference" (R161). It seems that ELTs who have indicated personal interest in other cultures take pride in the fact that they do so which is evident in the use of strong adjectives and the projection of personality. One response read:

> (3) Talking with students as well as **a very studious personal** interest in global and cultural affairs. The vast majority of this knowledge has resulted from independent research and study away from the school or office. (R64)

5.3.3. Part III: Comments

In the last part of the questionnaire, participants were given two open-ended questions where they were asked to write down their comments in response to the questions asked (Research instruments: Appendix II). The total number of complete responses for this section is N=92 (Not completed or Not displayed=53). Each response ID is identified alphanumerically as R1, R2, etc. where direct extracts from responses have been used as evidence. This part presents the data and analysis using descriptive critical analysis of the themes identified.

5.3.3.1. Part III: Q1

The findings presented below are from Q1 in Part III of the survey questionnaire, which is: What in your opinion is the relationship between cultural orientations of your students and their participation in classroom activities?

Three main themes were identified from responses of this question. These results are further used as evidence in the following chapter. Participating ELTs represent cultural orientation and its relationship to their students' participation in classroom activities from two common perspectives.

5.3.3.1. (a). Influence of first culture

In their responses, ELTs have identified culture, holistically, based on geographic divisions in the world, collective cultural characteristics, and relationship to western or North American culture. The perception is that these factors predominantly influence classroom participation of ELLs. Students' cultural affiliations have been noted holistically in generalized groupings based on language and region, such as Arabic culture (N=3), Middle Eastern culture (N=3), Latin American or South American cultures (N=11), and Asian cultures (N=10). In addition, participants have used names of countries to signify the cultural belonging of a student. Binary division of cultures has also been identified such as productive cultures vs receptive cultures (R16), open societies vs suppressed societies (R55), active cultures vs passive culture (N=10 responses), oral and verbal cultures vs quiet cultures (R100 and at least 6 other responses used similar if not exact words), and speaking-negotiation based cultures vs text-based cultures (R139), and teacher-centred cultures (R91, R105, R153) vs the concept of student-centred culture as it is assumed in Canada, etc. In other words, they did not seem to have any problem with using categories and stereotyping.

Another perception that was identified is characteristics attributed to a particular culture. In this regard, gender roles and domination, sense of individuality, reservedness, voicing opinions, conservatism, authoritarianism, etc. are perceived to

be influencing ELLs' participation in different classroom activities. For example, one participant puts it this way:

(1) Students from [1]**emotionally open societies** such as South America are far more open than students from [2]**suppressed societies like Saudi Arabia** or India, especially **female students**. The [3]**greater the cultural openness, the greater (easier) the participation**. Those students from **suppressed backgrounds** constantly **hunt for the 'right' answer** (i.e.: the answer they expect the teacher will require.) (R55)

In this excerpt, the respondent has bundled a lot of characteristics stereotyping particular cultures where negative adjectives denote certain countries such as Saudi Arabia and India while positive perceptions are attributed to South American cultures. R55 has identified English in response to the question about linguistic background, has reported 10 years of ELT experience (7 of these 10 years is in the Middle East), is currently teaching on Skype from Toronto to Russia, Cyprus and Abu-Dhabi, and thinks that her knowledge of cultural differences has come from "classroom experience and living in the local community" (R55). This participant is clearly making "assumption of rightness" (Pete, 2017, p. 66) and is awarding the universally accepted human status to those who are "human enough" (Puwar, 2004, p. 13) based on their cultural background. See bold words and phrases above where numbers 1, 2 and 3 show a perception about the relationship between assumed openness with greater participation in classroom activities. It is also clear that this participants' "hegemonic narratives … [have] distort[ed] [their] interpretation of the world" (Pirbhai-Illich, 2013, p. 87).

Additionally, another perception that is evident is that openness, freedom and gender parity are attributes of the West, and openness in a certain culture symbolises westernization of that culture, and it is perceived positive. One participant noted:

(2) The **more Western their culture** is, **the more <u>they</u> participate** in classroom activities. (Europe, South America, Mexico and some parts of Africa). (R87)

This participant believes that active participation and voicing of opinions are phenomena central to North American cultures while foreign to some ELLs because of their cultural backgrounds. This perception confirms the "deficit perspective" (Pirbhai-Illich, 2013, p. 80) where learners' culture is responsible for classroom behaviour such as participation, and that this deficiency can be made up by western education system. This perception coincides with minimization of the cultural worldview (Bennett, 2004) where the host culture, and in this case, the Canadian culture, is thought to be perfect and a standard that ELLs should adopt and follow. One participant's response is:

(3) Group activities and participation in general seem to play **a lesser role in the cultural academic backgrounds of ESL students than in <u>Canada</u>**<u>, where participation, free thinking and co-operation with colleagues is more of the norm.</u> That's not to say that ESL students cannot learn the role of participating in classroom activities in their English language learning. <u>As they become more acclimatized to their new environments</u>, they become <u>more comfortable</u> with the academic requirements of their new culture. (R19)

Participant R19 is not only generalising and stereotyping academic backgrounds of all cultures ESL students come from, she/he is also 'Othering' these cultures in relation to the Canadian culture. According to Pirbhai-Illich (2013), these perceptions are sometimes perpetuated by the portrayal of certain cultures in the media and can result in stereotyping and "cultural racism" (p. 88). Another perception that this

participant holds is that Canadian classrooms represent a culture of freedom, free thinking, and co-operation, and she perceives that these characteristics "make a difference" (Andreotti, 2006, p. 41) for ESL students. This world view in education not only reproduce[s] power relations and violence similar to those in colonial times", it also promotes a new belief where education systems around the world need to be "civilised". (ibid, p. 41). According to the biographical information, R19 is a student teacher, has been teaching as part of her/his practicum for a few months, and in response to the question regarding the source of knowledge of cultural differences, she/he reported:

> "My parents were immigrants, and I was born in Sicily, although I came to Canada at a very young age. I can draw on this experience. Additionally, from my knowledge comes from my own observations, from keeping abreast of current events (my first profession is journalism) and from interacting with students themselves on a professional and personal-level". (R19)

In this excerpt, R19 claims to be aware of cultural differences through the mere fact that her/his parents were immigrants from Italy, and she/he is informed by the media of current events. McGarry (2008) in her teaching uses media portrayal of cultures and notes that her preservice teachers in Toronto fail to see "overt displays of racism" (P. 125) and that they are "uncritical" about the discourse that is used in media. Pirbhai-Illich (2013), in her work with pre-service teachers, points toward the gap between informing teachers of cultural difference and preparing them to challenge the existing norms. She also warns that if these "conceptions, biases, and stereotypical views of the other" (p. 80) are not challenged and transformed through professional development, these pre-service teachers will take them to their

classrooms and they will not be able to develop a relational understanding with students from other cultures.

The evidence also shows that ELTs perceive that ELLs experience change in their behaviour with prolonged and consistent contact. Kim (2001) calls this process cross-cultural adaptation. In this process, an individual may go through both negative and positive personal states of mind. She suggests that for "improved quality of life" (p. 21), individuals change some of their ways to adjust to the ones in their new culture. How change and adaptation to the new culture is equated with success is further presented in subsections and the following chapters.

5.3.3.1. (b). Influence of previous academic culture

The participants report that previous academic culture of ELLs has a strong relationship with how they participate in classroom activities. This research shows that some of the characteristics of the previous academic culture that can have an association with their academic behaviour in ELT classrooms in Canada are: degree of engagement, value of accuracy, and the role of hierarchical relationships with teachers.

Majority of respondents feel that ELLs in their previous classrooms were used to having an environment of teacher-centeredness where students are not usually allowed to ask questions or even speak up. They think that it may also be because reading and writing skills are emphasized more than listening and speaking skills, which may affect participation in discussions although language proficiency and confidence to participate can also be factors influencing participation. One participant puts it in this way:

(1) The degree to which **they have been <u>permitted</u> to speak** in class in their home culture, and the level of language skill. **In quite a number of cultures** students are <u>**not permitted**</u> to even ask questions in class, and so they are **not very confident** at first. (R18)

In the excerpt above, the use of words 'permitted' and 'not permitted' signify only one view of the situation i.e. suppression that results in the lack of confidence. R18, who has been an ELT for 9 years, and has taught in Indonesia and Lithuania for 4 years, is stereotyping a lot of cultures as authoritarian and dictatorial where students are not allowed to speak or even ask questions. Kaur (2012) has warned of stereotypes formed through lived experiences and demonstrated through teachers' perceptions as a continuation of the "social and historical inequities" (p. 487). The underlying assumption is indicates Canadian exceptionalism where contrary to the rest of the world, in a Canadian ELT classroom ELLs are <u>allowed</u> to speak up and share opinion and this gives them enhanced confidence.

In addition, the value that is placed in being accurate when asked to participate can affect students' willingness to participation. Participants in the research also think that how the role and position of a teacher are perceived in some cultures may affect motivation to engage in classroom activities. The teacher is perceived as the source of knowledge, and hence, to some students, discussions with classmates who they think are their equals and do not possess expert knowledge, may not be as useful. One respondent notes:

(2) While this is anecdotal, and a generalization, it does seem that students from certain cultural contexts are more accustomed to and comfortable with a teacher-centred classroom environment. Students from, for example, China, Japan, Korea and Vietnam display more resistance to group work and classroom activities that involve learner-focussed activities. (R105)

Quite similar to what some ELTs perceive as the standard cultural values (see 6.4.4

(c) described as 'minimization', some think that North American or western academic

culture is the standard and students' classroom behaviour depends on what type of

academic culture they have come from. Here is one example:

> (3) The **more Western** their **culture** is, the **more they participate** in classroom activities. (Europe, South America, Mexico and some parts of Africa). (R87)

5.3.3.1. (c). Influence of individual differences

Some ELTs seem to think that the first culture or the previous academic culture

influences classroom behaviour for a short while in the beginning and students

evolve during the course of their language studies. For example, one respondent

reported:

> (1) In my opinion, **the classroom environment in Canadian schools is more dynamic and participatory than** in an EFL teaching environment. Once students get adjusted in the language classrooms **here and they** are encouraged to be more active and collaborative in the class, **they start taking part in activities more than before**. **However,** a clear resistance can be seen among students from **different cultures,** more at the initial stages, when they are asked to more around and make new pairs and groups. **This resistance is clearly different among students from different cultures. However, gradually,** they start valuing this participation as an asset to the language learning process. (R138)

In this detailed response by R138, the perception of how Canadian classroom brings

positive changes to an ELL is evident. R138, an ELT of Pakistani origin who has

taught in the Middle East as well, is 'Othering' students from different cultures with

Canadian classroom as a standard. In this position, the participant assumes a norm

of a white European by creating a divide between what is Canadian and what is

'different' (Non-Canadian). She/he is also pointing towards a perceived deficiency

among ELLs that can be gradually overcome, and new ways of 'dynamism' and

'participation' can be adopted. The respondent has an "object-based perspective" where she/he perceives certain aspects of language and culture "as objects to be acquired", and this perception is problematic as it affects the relationship between an individual's identity in terms of language and culture (Martin & Pirbhai-Illich, 2016, p. 360).

Some respondents feel that culture does not play a significant role in an ELT classroom. According to one participant:

> (2) The **intercultural differences** are **trivial** compared to the **individual differences**. (R21)

R21, a college (EAP) ELT, has taught English language for 13 years and has also taught in Japan for 10 years. According to this participant:

> "**The students come from** a wide range of countries. **I come from** a different country from all of them. The **materials we study** include writers and speakers from America, Canada, Israel, Sweden, and India".

This respondent signifies 'diversity' in terms of belonging to a country, 'Othering' ELLs by taking a geographical position of belonging to a different country, and that is how she/he understands cultural differences. Nevertheless, the respondent seems to be using curriculum material as a tool to expanding ELLs' knowledge base through the works of scholars from different backgrounds. It would be interesting to know if the respondent is using the curriculum in a relational way to open up opportunities of possibilities and "practice of freedom" of choices (Osberg, 2008, p. 158) for her/his students.

In this regard, another response reads like this:

(3) Culture doesn't usually predetermine or predict **their** classroom behaviour. **Broad generalizations** can be made, but a student's **personality**, **intelligence** and **goals** are more significant clues to the amount and kind of participation. (R83)

In this excerpt (3), the respondent is minimizing the cultural differences and sees the student as less of a cultural being and more of an individual with personality characteristics devoid of cultural significance playing a more substantial role. However, in this position, the respondent seems to be simplifying the complexities of culture that play an important role in the formation of a personality. In this regard, Conle et al (2000, p. 371) believe that "our interpretations" of others are made from "vantage points" we feel comfortable at.

ELTs also think that as the time goes by students tend to exhibit a modified behaviour in terms of classroom participation and involvement. One explanation that can be deduced from Bennett's (2004) model of intercultural sensitivity is that ethno-relative stages of intercultural communication start to show through ELLs classroom behaviour. Some participants allude to the need of creating a classroom environment of acceptance, openness, and inclusion. One participant (R85) even talks about the pitfall of making a direct association between culture and classroom behaviour and notes that it is "best to keep an open mind, and ask questions, rather than pigeon hole, and make assumptions or perpetuate stereotypes."

5.3.3.2. Part III: Q 2 The relationship between culture and academic integrity

These findings are from Q2 Part III of the survey questionnaire. The question was: What in your opinion is the relationship between cultural orientations of your students and academic integrity (plagiarism)? The number of completed responses is N=92 out of the 145 responses that were received. This is an open-ended question and the

participants were invited to write their comments in response to the question posed.

Two main thematic perspectives are identified in the responses to this question. One

perspective that dominated ELTs' perception was the way cultures other than North

American or Canadian academic culture see academic integrity or plagiarism.

Another theme that can be identified across the board is lack of understanding or no

prior knowledge about conventions of academic integrity in writing among ELLs. I will

present findings related to these two themes below. I will also present some analysis.

With the extracts from the comments, alphanumeric identification codes R1, R2, etc.

are used to denote the number of response as the Lime Survey has recorded them. I

have also highlighted and underlined sentence parts and words to show the

significance for analysis purposes. I have used the acronym AI for academic integrity

in the following subsections.

5.3.3.2. (a). Non-English cultures see AI differently

There are some perceptions about academic conventions of non-English speaking

cultures about academic integrity (plagiarism). Firstly, participating ELTs believe that

plagiarism or direct copying from an outside source is not seen negatively in some

cultures; it is rather seen as honouring (R18) or giving respect (N=6 responses) to

the author of the source. Students do not want to paraphrase because they believe

that they will not be able to do justice to the original text. Some of the comments in

this regard are as following:

(1) "**Borrowing**" may be the **highest form of respect in some cultures**, so plagiarism as we call it, may not necessarily be viewed negatively. (R6)
(2) **In some cultures (Asian, Arabic)**, using the exact words from an authority on a subject is <u>preferable</u> to using one's own words. Some cultures may view <u>paraphrasing as almost insulting to the</u>

authority or expert of a field. "Plagiarism" would be more positively regarded in these cultures. (R41)

From the above two excerpts, in excerpt 1, the word 'borrowing' highlighted within the quotation marks implies, what is called, 'plagiarism' in the Canadian academic culture and is assumed to be a form of respect in some cultures. In excerpt 2, similarly, the word 'paraphrasing' which is an acceptable technique to integrate outside sources in the Canadian academic culture is assumed to be 'insulting' to the original author in some cultures, in general and is manifested in their academic culture.

According to a few ELTs, some students feel that if they did not use words of an expert, their writing might not be up to the standard. Another perception held by ELTs is that in some academic cultures, it is a norm to use others' words without acknowledging as students need to hand in a well-written paper to get higher grades based on the content and not based on originality; it is rather a means to be successful. One respondent has noted:

(3) **In third world countries**, 'helping' one another is a survival technique. In **N.A.** which **favours individualism**, it's called 'cheating'. **In societies** where **success is paramount** 'borrowing' or 'stealing' others words/work is normal. (R55)

R55, in the above excerpt, is setting the boundaries between N.A. (North America) and other countries, which the respondent thinks are 'third-world countries'. Their comment can be explained through the model Martin (2012, p. 4) has cautioned against in ways to understand similarities and differences. According to this model, "the properties of the dominant group are used as the standard against which to judge others", and the properties of the 'other' group "are seen to fall short", which in this case is borrowing as compared to cheating and stealing. R55 has 10 years of

teaching experience outside Canada in Oman (Muscat & Ibra) U.A.E. (Dubai & Abu Dhabi) and Cyprus.

Evidence from this part of the questionnaire is further used to create questions for focus group discussions and will also be discussed in the following chapter.

5.3.3.2. (b). Lack of prior knowledge of AI

ELTs' perceptions about another influencing factor where students' first culture may come into play is lack of prior knowledge, appropriate training and understanding among students, and that it has no direct connection between culture and committing plagiarism. One participant thinks that it may also be because of the age of the students i.e. the time they have already spent in the academic culture in their home countries:

> **I** find most **adult** newcomers, regardless of cultural orientation, **lack a clear and sophisticated understanding of plagiarism**, especially as it is defined in Canadian colleges and universities. (R74)

An interesting observation that one ELT (R91) made in their classroom is that students from some cultures like to "help" each other and they think one person knowing the answer demonstrates that "all in the group have the answer". R91 feels positively about this and believes that there is something to learn from the "communal society view".

Most ELTs holding this point of view believe that with appropriate training and with time, students start acknowledging conventions of academic integrity whether it is taking "help" from a classmate or "copying" text from the Internet or an outside source. One ELT (R128) suggests that unless students are "explicitly instructed" on the concept of academic integrity, they may not understand the difference between

acknowledging an outside source or directly borrowing or the ramifications they may have to suffer in their academic programs. This reflection on part of ELTs demonstrates that there is a value to clearly explaining the expectations and institutional policies when it comes to learning about plagiarism. From a study carried out with international students at a large Canadian university, it was found that explicit training and use of strategies to help students develop as successful writers can help "mitigate the effects" of plagiarism (Abbasi & Graves, 2008, p. 230).

Within the responses pertaining to the themes that were identified in the complete section 5.2.2., apparently, there is a dichotomy of ideas. On the one hand, ELTs perceive that there is a clear relationship between their students' cultural orientations and their classroom behaviour such as participation in classroom activities and academic integrity. On the other hand, ELTs attribute classroom behaviours to individual personality traits, which are constantly evolving to adjust to the new social and academic culture. This idea, however, is not reflected in all responses. The worth-mentioning aspect is that understanding and development of intercultural competence are needed both on the ELTs' and the ELLs' part. For example, Deardorff (2006, pp1-6), in her 'Theory reflections: Intercultural Competence Framework/Model', stresses that "appropriate, effective, and successful intercultural interactions" are central to international education.

5.4. Stage 2: Focus group discussions

The data gathered through three focus discussions was first to be used to explore the perceptions of the participating ELTs about the relationship of the cultural orientations and academic behaviour (RQ1) and later to explore their interest in

developing a training component for ELTs in the Canadian context (RQ2). In addition,

the qualitative data gathered from focus group discussions helped explore RQ 2.

Interview questions (Research instruments: Appendix II) were developed based on

the analysis of the data gathered through the survey questionnaire.

5.4.1. Focus group discussions

Following tables, 5.6., 5.7, and 5.8 illustrate the description of the process of focus
group discussions.

Dates & Venues	Number of participants	Duration of the discussion	Question route		
FG1: Friday, September 16	5 [4 females, 1 male] ELTs at a university EAP program teaching culturally diverse international students in a bridging program (Pre-university)	40 minutes	Part I Cultural diversity	Part II Academic integrity & classroom participation	Part III PD development in cultural sensitivity

Table 5.6: Description Focus Group 1

Dates & Venues	Number of participants	Duration of the discussion	Question route		
FG2: Friday, September 23	5 [3 females, 2 males] ELTs at a local non-profit language school for immigrants to Canada teaching English in and for the workplace, community language skills to lower	56 minutes	Part I Cultural diversity	Part II Academic integrity & classroom participation	Part III PD development in cultural sensitivity

	language proficiency culturally diverse international immigrants				

Table 5.7: Description Focus Group 2

Dates & Venues	Number of participants	Duration of the discussion	Question route		
FG3: Friday, September 30	4* [all females] * 1 participant (FG3P4) joined late and had to leave early due to personal commitments ELTs at a university EAP program teaching culturally diverse international students in a transition program (Pre-university)	40 minutes	Part I Cultural diversity	Part II Academic integrity & classroom participation	Part III PD development in cultural sensitivity

Table 5.8: Description Focus Group 3

The data gathered through three focus group discussions is presented below. It is presented holistically and each heading and subheading under a research question corresponds to a theme that was identified. Participants are denoted with alphanumeric codes where FG followed by a number 1, 2, or 3 stands for the number of the focus group discussion (see Tables 5.6, 5.7 & 5.8). Codes P1, P2, etc. represent the participant in a specific FG; these codes were assigned in the order they spoke.

All focus group discussions were transcribed followed by a careful reading, thematic coding, and recoding of the themes related to the research questions. Further process of critical analysis was carried out based on the work of Dr Fatima Pirbhai-Illich and Dr. Fran Martin (personal communication, October 7, 2016). For example, each transcribed text was read and re-read, annotated, and color-coded horizontally, three times, to identify themes. Discourse was analysed critically. Through the data, I

looked at the discourse demonstrating ownership of language and the 'good culture' such as 'in Canada', 'here', etc. I, carefully, looked at the discourses depicting perceptions such as the use of adjectives to describe a certain group or a student, the use of adverbs such as 'basically', 'mostly', and 'always', etc. to emphasize. I also looked at the use of 'I' for positionality and 'if' or 'but' for indecisiveness of perceptions.

The above-mentioned critical analysis is presented in the sections and sub-sections that follow this part, and it is also presented in the following chapter. Excerpts are numbered 1, 2, 3 only for the analysis purpose where there is more than one excerpt together. Discourse markers are also highlighted in **bold** or are <u>underlined </u>to show emphasis.

Later, I went through all text vertically to look for themes across the transcribed texts. From the recursive and extensive reading of the transcripts of these three focus group discussions, 4 most commonly occurring themes were identified. More on how participants position themselves and how social, historical, academic, and cultural contexts influence (F. Pirbhai-Illich & F. Martin, October 7, 2016) participants' responses is presented in Chapter 6: Discussion of Findings.

RQ1: In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity?

5.4.1. (a). Views on cultural diversity

Perceptions of ELTs in Canada on cultural diversity are at the heart of my research. To respond to RQ1 and RQ2, it was important to find out how ELTs see cultural

diversity in their English language classrooms. According to Andreotti's (2013, p. 13) travelling metaphor of "caravan", the ethnocentric beings of teachers "understand the other through their [our] own knowledge, and they [we] already know what the other is". This view of understanding occurred most commonly about explaining the phenomenon of cultural diversity in terms of external features such as geographical and linguistic features of culture. The term 'background' appeared on many occasions to refer to ELLs' cultural affiliations (6 out of 14 participants used the term in their comments denoting students' culture):

(1) It **basically** means **every variety of cultural nationalities** and language backgrounds or cultural <u>backgrounds</u>. (FG1P1)
(2) **I**'d **classify** it as our **clients** coming from various <u>backgrounds.</u> They have different experiences, different <u>language backgrounds</u> and that's going to affect how they approach culture. (FG2P1)
(3) **I** mean **I** taught for a long time in the private sector where there were a lot of Asians and then a lot of Arabic <u>background </u>and <u>then certainly stereotypes that **goes around** with that.</u> (FG2P3)

In excerpts 1, 2 and 3 above, the speakers explain cultural diversity in terms of their own experiences and the world-view they have formed, as a result. In excerpt 1, diversity appears to be an object just like a shelved commodity. The term '**every variety**' can be explained in terms of "object-based perspective" (Martin, 2012, p. 2) where the speaker sees difference and diversity as items that are dissimilar. In excerpt 2, diversity is a 'classification' and learners are 'clients' just like in an economic exchange. In excerpt 3, although there is a classification, the speaker is distancing themselves from it. See the underlined part in excerpt 3, where there is no clear 'doer/subject' of the action of stereotyping.

Nevertheless, compared to what we can see in excerpts 1, 2, and 3, there was an expression of a somewhat broader sense of cultural diversity including learners'

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diverse abilities and experiences in addition to class, family, and personal culture. In line with this, according to P2 in FG3:

> (4) So, cultural diversity is **a form of variety of cultures**, <u>right</u>? And <u>it could</u> be class cultures, country cultures, personal styles, right? I would say <u>it's abilities as well</u>, <u>you know</u>. (FG3P2)

In the above comment, the speaker is trying to include characteristics other than geographic features. Use of language fillers such as 'right?', 'you know' and avoidance to give a definitive response by using 'could be' are noticeable as well.

On a somewhat different note, when asked about what cultural diversity means to them, P3 in FG3 reported that ELTs in Canada are used to seeing diversity while students may not necessarily be familiar with this phenomenon:

> (5) I feel like in any country, there are a lot of different cultures. **Well, Canada is a multi-cultural country,** so **we** get to see a lot of different cultures, but then a lot of students that we have from **other** cultures…that can bring some <u>confusion</u> and <u>difficulties</u> in classrooms. (FG3P3)

In this example above, the ELT appears to be equating diversity with culture, race, nationality, ethnicity, etc., but at the same time, the participant is taking the position of being culturally more informed in the multicultural Canada while learners are less informed, confused, and consequently problematic.

5.4.1. (b). Assumptions and classifications based on culture

As I read each text horizontally, it became clear that there was a confusion among the participants, who on the one hand, classified and assumed certain behavioural characteristics about certain cultures, on the one hand, while on the other hand, they seemed to be making an effort to stay away from it. For example, in response to a further probing on stereotypes, some participants said:

(1) I think that there is --- **we** probably shouldn't do that, **but** there **certainly is** background that comes from that. And there are always going to be exceptions **but** …. (FG2P3)

In excerpt 1 above, it is obvious that the participant wants to take a certain position (we shouldn't do that: *classifying*) on classification based on culture; however, they are not sure if this is where they position themselves. For example, the use of the conjunction 'but' and the adverb 'certainly' demonstrate the position the ELT takes based on assumptions and sometimes experiences.

(2) …and I saw it occurring right in front of me, that Saudi students can **manipulate** the way through the program that other students can't, and that was because of the funding diversity. (FG2P2)

While in excerpt 2, the position is somewhat clearer in terms of one particular culture. For example, Saudi Students are positioned as being 'manipulative' based on financial guarantee they offer to English language schools. They are thought to be using the financial guarantee (government funding directly paid to schools where Saudi students are enrolled) as a power tool over ELTs or the institution while other students, according to this excerpt, may not have that privilege.

(3) So, **because they don't have a family-oriented society**, that is stereotype, right, generally, that their friends are everything. Their friends are their family. So, they kind of need to help. (FG3P2)

Finally, in excerpt 3, the participating ELT is classifying and stereotyping *all* Chinese students as 'not being family-oriented' but as helping their friends in classwork as a sign of familial loyalty. However, at the same time, the ELT is acknowledging that she/he (the responding ELT) might be stereotyping. This acknowledgement is somewhat self-reflexive (Dervin and Hahl ,2015).

Despite the push and pull forces acting between the ethnocentric and ethno-relative selves of ELTs, it is evident that ELTs are, to some extent, aware of critical boundaries between the two selves. For example, on the matter of academic integrity and classroom participation, as much as the participating ELTs have presumptions, they think that these behaviours change over time. In addition, some ELTs acknowledge that a lot of ELLs have never been exposed to classroom settings like the ones in Canada, and academic expectations exceed ELLs' capabilities. Commonly, it seems clear that more attention is paid to course objectives and policies than trying to understand learners. For example, ELTs have certain expectations of students in terms of participation in class. In some cases, however, ELTs showed understanding of students' behaviour in classrooms (see excerpt 4 below).

> (4) I mentioned the example that some students are **less** ----- you know, yeah, that's **verbal**. **I think they are nervous**. You know, they are **scared** to be told that something is wrong. (FG2P4)

In excerpt 4, the participant shows some understanding of students' behaviour and refers to their shyness and nervousness as reasons behind not being able to participate.

> (5) You know, so **I give** the expectation and say, *this is what you are going to encounter here, so this is what we are trying to do together.* And **I find that that** does help in some other conflicts. But, **I've had to take** students aside and say, that's acceptable **where you are from**, but **you have** to have some respect that this is a completely **new scenario for where these students are from**, so slow down and give them a chance. (FG1P2)

Yet in other cases, ELTs expressed the idea of setting expectations from a position of authority (see excerpt 5). According to Vandrick (1999), perception of "superiority

of West to East, of English to other (especially non-European) languages" (p. 63)
manifests a colonized, "preaching the better"-way to live attitude in English language
teaching. In excerpt 5, the participant, who is a self-identified white monolingual
(English) female who has not taught outside Canada, and when asked if ELTs with
international experience are equipped with cultural awareness more than those who
do not have one, said, "I mean my dad was an immigrant. I do have sensitivity to
different cultures. Cultural challenges even". The participant in this excerpt is
assuming that the expectations are only to be met by the learners, she is also
assuming that in a cultural conflict between or among students, they need to be
taught the concept of respect. She is ignoring the fact that 'respect' could hold
different meanings in different cultures, and she is also assuming that the way the
value of respect is practiced in Canada needs to be taught to students from other
cultures (see the part of the comment 'new scenario for where these students are
from', FG1P2). Pete (2017) thinks that the idea that educators can teach culture to
students from other cultures is preposterous and teachers need to shift their attention
to cultural responsiveness without thinking that they are the ones who can 'offer'
students values. Vandrick (1999) has criticised and self-reflected on this position of
"the generous but condescending Lady Bountiful dispensing her [my] valued linguistic
and cultural favours to the uncivilized (Non-Western)" (p. 65).

It is also perceived that there is a disconnect between teaching skills and testing
certain skills (see excerpt 6 below).

> (6) Exactly, that's what we were talking about. We were like we kind of
> talked about the **importance of paraphrasing, but we haven't**
> **gotten to that point quite yet**, about the strategies of
> paraphrasing. So, you know, they were like, ok, if take off 50% of
> the mark and they are already only making like 70%, it does like

35% of their mark or may be 50% if they are lucky, right. **So, we are gonna fail them all because we haven't taught them paraphrasing yet**. (FG3P2)

In excerpt 6, the ELT is talking about using paraphrasing strategies in a reading comprehension test where 50% of the mark for a given question is deducted if the student copies directly from the text. Because this expectation is set to be met by students in a test given in the third week of a 12-week program, this ELT believes that students are sometimes penalized for not having the skills they may not have been taught as yet. Evaluation of the proficiency of students of different cultures, race, and colour has been used to fail and ultimately marginalise "those who are perceived as Other" (Martin & Pirbhai-Illich, 2016, p.356). The ELT in this excerpt is raising concerns over institutional policies around exams and is taking responsibility saying, 'we are gonna fail them". This reflexivity can be a good starting point for including students' voices in developing evaluation strategies that are socially just and culturally responsive.

In response to the need for cultural understanding and cultural sensitivity, one participant talks about her teaching experience in the Middle East and her current practice in Canada and says:

> (7) **But,** I think here, **I think you have to balance it a bit because we are in Canada**, and I think that needs to be some sort of --- **I mean again cultural sensitivity is very important. But** there needs to be some sort of, I suppose, **awareness or may be adaptation**. I mean I – I look at it more actually in terms of **the work that they are doing**. (FG3P4)

Participant 4 in FG3 is a self-identified Irish-Catholic, white, English speaking, female ELT from England and has taught for a number of years in the Middle East before

coming to Canada where she followed the dress-code of wearing an 'abaya', a log flowy dress. She talked about the experience of her mother not wanting her to have an Irish accent, so that she is not stereotyped by the English community she grew up in. In this response, it is clearly indicated that she is separating culture from language learning. These perceptions are "apolitical approaches" (Troudi, 2017, p.1) to ELT where the focus is more on "improving language learners' proficiency" than on looking into the lived experiences of the learners and disengaging ELT practice from colonized approaches (Pete, 2017). In response to what was said in excerpt 7, a discussion started. For example, P2, articulated this:

> (8) That's why an understanding of different cultures is good because we know what we need to do, right? (FG3P2)

After P2 defended him/herself for the above remark (excerpt 7) saying that she "transitions" students into "You know this is **what we do in Canada**". This comment led into a further discussion on how important it is for ELLs to change and transform according to assumed Canadian academic culture aligned with the assumed Canadian social values perceiving that this is what ELLs are here for. Transformation or change in this conversation was more about transitioning students into the mould of western education. This perception manifests "a discourse of modernisation" (Andreotti, 2006, p.44) where colonized approaches are overlooked resulting in "sanctioned ignorance". I would confess here that if I hold myself accountable both critically and ethically (Giroux, 2011) and reflect upon that moment when this conversation happened, I did not question or probe into the notion of '*you are here and you need to be transitioned*'. However, reflecting back, I can say that this is a "story of arrival" (Ahmed, 2012, p. 3) for me to the point where I understand that as a

researcher of colour, it is important for me to know who I ally with (Pirbhai-Illich, 2013) and as a critical educator how I "resist all calls to depoliticize pedagogy" (Giroux, 2011, p. 76).

RQ 2: What are the ELTs' views on including cultural understanding of academic integrity and classroom behaviour in professional development?

5.4.1. (c). Knowledge of cultural understanding & classroom pedagogy

Unanimously, in all three discussions, ELTs voiced that knowledge of cultural understanding is important to develop empathy for students, opportunities to relate and develop a rapport, and, specifically, support to make effective pedagogical decisions.

> (1) I think it's really helpful because you know adult education is supposed to be like **everybody feel comfortable** like it's a **safe space** and sometimes <u>having background of what you might be walking into</u> in a classroom would be <u>helpful to facilitate that space for them.</u> (FG2P5)
>
> (2) In addition to that in terms of pedagogy and planning…. **I** think you are right. At a higher level, too, not necessarily in terms of lesson planning, the content and topics that we touch upon. (FG2P1)

However, again, there is more ambiguity than clarity on how developing cultural understanding is related to ELT practice. The speaker includes an example of how being culturally sensitive an ELT can adapt content and/ or teaching topics. However, the speaker concludes the point by saying,

> (3) Again yeah, being aware of where people have come from is important, **but** <u>again it can cause **bias**</u>. (FG2P1)

Although participants think positively of understanding of culture, they correlate it with having conversations about geographic affiliations or how female ELTs should or should not dress up.

(4) It helps build empathy, things such as "oh **where are you from**", "I am from Iran". "Oh, where in Iran?" "I am from Sheraz". "Oh, you are from Sheraz, oh!! Here it's a beautiful day. Ohhh! Really!! **builds relationships and builds really, quickly**. Lot quicker than I think, if you are, not mentioning anything, **not personal but something that is relatable**. (FG2P2)

In excerpt 4, the ELT perceives that talking about where ELLs are from helps start a relationship with students and not knowing about current geographical issues can make ELTs look ignorant. P2 supported this notion of awareness with an anecdote of how an ELT was completely ignorant of what is happening in Syria, which, in their opinion, was complete ignorance.

(5) Definitely. Like there're certain. I just know that they would find it weird or whatever and if I did it [wear sleeveless top], it had to be really hot, right, before I did that. And you know, at home I am always wearing tank top, you know what I mean – it's my normal dress. So, **I think it helps to have cultural understanding because you don't want to turn anybody off just because you're wearing a sleeveless top.** (FG3P2)

In excerpt 5 above, P2 in FG3 equates being respectful to dressing up in a certain way to having cultural understanding.

5.4.1. (d). Views on Professional Development

Exploration of response for research question 2 also came from the transcribed data obtained from Part III of the focus group discussions. In this part, participants were asked to give their views on PD. Four questions were asked in this section. (See Research Instruments: Appendix II). In response to these questions, following commonly occurring patterns were identified.

i. PD and its importance

Unanimously, in all three focus group discussions, participating ELTs think that professional development is important, and that if not all, in many cases, it proves to be useful. However, when asked to define PD, the most common example given was attending conferences. In some cases, in-house professional development sessions and a visiting scholar's lecture, and taking courses were also referred to as PD opportunities. ELTs also believe that PD opportunities bring positive changes to help make curriculum decisions for the program or the institution and individual professional development. This is how three participants expressed their views on the positive effect of PD:

(1) Absolutely!! We actually have even **changed curriculum**, **expectations**, how we carry out certain **assessments**, based on what we have learned at <u>different conferences</u>……. (FG1P3)
(2) **Technology** --- <u>Going to some of the conferences</u> that introduce things like quizlet, foci, and can't even think some of the other websites, immediately we start like oh, let's do this. (FG1P2)
(3) I took the online literacy course ……..(*a person's name deleted here*) in Community Language, years ago. It completely **opened my eyes** to that whole other ----- It was just amazing. It was an **amazing experience**. I haven't had the opportunity to use that training very much but a little bit with some of my EWP (English in the Workplace) clients. --- taking the course. (FG2P4)

However, most ELTs see PD as an opportunity to help them with pedagogical decisions such as course content, syllabus adjustment, assessments, etc. More on this aspect is explained in Chapter 6: Discussions of Findings.

ii. Framework of PD

When asked to give suggestions on what type of PD framework ELTs would prefer to be implemented, some ideas emerged based on ELTs opinions. For example, the content should be relevant to different classroom practices and different contexts;

there should be a variety in the content; content should be negotiated, and participation should be optional and not mandatory. These factors can be translated into a number of ways such as ELTs want PD to be focussed more on classroom pedagogy (excerpt 1 below). They want to be included in the process of what is presented at a PD session, they do not want to compromise "class time" for a PD session (excerpt 2 below), and they think number of participants in such a PD framework on developing cultural understanding can affect the success (excerpt 3 below). Following excerpts demonstrate participating ELTs' opinion about framework of PD.

(1) Yeah, I have to be pretty careful **when I choose** which workshops to attend to <u>at a conference</u> because a lot of them are geared to ESL, as opposed to EAP, so I mean there is something I don't know, I might say I shouldn't have come to this one, not learning something, I mean you always learn something or not relevant to something that I come back and say "Oh, ha, we should **change the curriculum** or wow. (FG1P2)

(2) It can be kind of **invigorating** and **rejuvenating** if you are doing the same thing in ----- <u>but sadly</u>, from time to time, it can be <u>a waste of time</u>. I mean I have cancelled classes because we had a PD session scheduled and I had to attend that PD session and now there are gonna be a few here, <u>really!!</u> <u>I have done that a million times</u> or it's not relevant to what I am currently teaching. That's why my students are not getting their class on that day. <u>Why?</u> (FG2P1)

(3) I'd see some <u>case scenarios</u>, like write up these number of case situations, getting *small groups to discuss* as how they'd react in a certain situation. (FG3P2)

(4) Then it would really might be **challenging to have all these personalities kind of learning about something awareness and sensitivities**. I think it might be important to be a good starting point, you know. (FG3P1)

iii. PD and intercultural understanding component

According to Pirbhai-Illich, Austin, Paugh & Fariño (2011), when teacher's multicultural education is limited, they may not develop a deeper understanding of

how to deal with critical issue of race with students form diverse backgrounds. As it is clear from the findings given above that when spoken of PD, the first thing that comes to ELTs' minds is classroom practice, especially the one that focuses on the content. I had to probe into this topic and ask about their experience or training with PD geared towards cultural understanding and cultural sensitivity. In this regard, ELTs do not seem to have a considerable experience. Some of what they have had, either happened two to three years ago, or has not have even happened in their practice as ELTs. In one case, when it happened, despite the fact that it was sensitive and critical in nature, ELTs felt uncomfortable and somewhat exposed. ELTs in this case related PD based on critical issues in cultural sensitivity and understanding with topics involving critical incidents in ELLs' lives. They thought that PD opportunities based on critical pedagogy turn into emotionally charged discussions on race, gender, political suppression, and despite the fact that these sessions are useful, they are mostly one-sided, and the voices of ELTs are not heard as they should be. Nevertheless, there is a sense of awareness of the importance of including a component on developing intercultural understanding:

(1) We have done a fair bit of it [PD based on critical intercultural understanding] --- especially the earlier sessions **I quite enjoyed and learned a lot from it**. As you go through a lot of those, you---------- but there is always good. (FG2P1)

(2) Awareness **has to be brought** to somebody, and then, they still have to practice and still to see, but if there is no awareness ahead of time and it never touched on ahead of time, and you jump into the classroom, I think it… you would be in a worse situation. (FG1P2)

However, one participant thinks that a PD framework with a training component for developing intercultural understanding may be useful but not for everybody after all:

(3) I think awareness is the biggest thing. I don't know if you can teach intercultural awareness or competence per se, but I think you can, like you know, **you can set up an environment** where people that want to learn or want to be more sensitive or where may be able to. It depends how open they are to that perhaps. (FG3P1)

In this excerpt (3), the participant expresses their views on the possibility if ELTs can be trained with regard to intercultural understanding. They rather think that workplaces can offer environments where only those who wish to learn can do so. I think what they meant was an optional PD.

An interesting comment another participant made was about translating their teaching experience into having less need of a PD component and taking up more of a trainer's role:

(4) I find it lately --- because **I** have been teaching here for a long time and **I used to go on conferences in the private school** -------I think I learned so much from that what was happening and yeah --- and now, I am not saying this to pat us on the back or such, **I feel** sometimes that we kind of already doing that ---- **I am finding hard** to this opportunity, **I guess, to learn from others**, and **I am kind of more settling in to** the role of, as much as pain it is all the time, **to present and share with others**, the kind of work **we are** doing. (FG2P4)

To summarize this part, ELTs are across the continuum of the development of cultural sensitivity as it is presented in Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS). Keeping the understanding of the topic of cultural diversity, Canadian ELTs seem to have perceptions, which, when discussed face-to-face, are clad with politically correct language (see more on this in 7.3.2) sometimes, and other times, bluntly presented as '*as it is done here'*.

5.5. Summary of themes and categories

Following is an illustrated summary of the themes identified in the data, both from the survey questionnaire and the focus group discussions.

Research Instruments	A priori Categories						
Survey Questionnaire	**Theory** ➡	Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS)					
	Topic ➡	Relationship between students' cultural orientation and classroom behaviour					
	Categories ➡	*Denial*	*Defense*	*Minimization*	*Acceptance*	*Adaptation*	*Integration*

Table 5.9: A priori themes from survey questionnaire

Research Instruments	Topics	Themes		
Survey Questionnaire	Cultural diversity in ELT classroom	*External features*		
		Internal features		
	Knowledge of cultural awareness	*Work experience and students*		
		Education and personal interest		
	Cultural diversity and classroom participation	*Influence of first culture*		
		Influence of previous academic culture		
		Influence of individual differences		
	Cultural diversity and AI	*Non-English cultures see AI differently*		
		Lack of prior knowledge of AI		
Focus Group Discussions	**Themes**			
	Views on cultural diversity			
	Assumptions and classifications based on culture			
	Knowledge of cultural understanding and classroom pedagogy			
	Views on Professional Development ➝	i. PD and its importance	ii. Framework of PD	iii. PD and intercultural understanding component

Table 5.10: Themes and categories from survey questionnaire and FGs

5.6. Summary

In this detailed chapter, I have presented and analysed the data gathered at two different stages of the research in order to explore the answer to the questions of this research. I have analysed perceptions ELTs in Canada have about cultural diversity and its relationship to ELLs' classroom behaviour and effects of these perceptions on ELTs' classroom decisions. Based on Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS), six categories: Acceptance, Adaptation, Defense, Denial, Minimization, and Integration have also been presented. In addition, I have presented data driven themes related to ELTs' perceptions on cultural diversity and the issues under research: classroom participation and academic integrity. I have also presented the data and its analysis about how ELTs perceive a PD framework on helping them develop cultural understanding. There are some suggestions for the

PD framework that emerged from focus group discussions. In the following chapter, I will discuss the findings in relation to literature and the Canadian context. I will also present the new information that has emerged from this research in addition to suggesting new areas for the future research.

CHAPTER SIX

DISCUSSION OF FINDINGS

6. Introduction

In this chapter, I will discuss the key findings of my research in terms of how the findings from both stages of this study answer the research questions (See section 1.4). I will demonstrate the two key findings of the study. Firstly, I will discuss the nature of ELTs' perceptions about culture and academic behavior of culturally diverse ELLs who are racially and ethnically different from ELTs who come from a different ontology and epistemology. Secondly, I will present the discussion of the nature of professional development as ELTs might constitute, which is predominantly based on Eurocentric, westernized and racialized perspectives. Whilst ELTs do perceive the need for professional development focused on cultural understanding, the PD framework they perceive is quite Eurocentric, westernized and racialized, and these perceptions are grounded in the type of experiences they have had as ELTs. Finally, a discussion on important issues and questions that were identified from this research in relation to the understanding of cultural differences and the impact it can have in culturally plural classrooms through Professional Development (PD) will be presented.

6.1. A summary of key findings

Following is a summary of the key findings of the research.

6.1.1. ELTs' perceptions about relationship between culture and learning behaviours of adult ELLs

The first key finding is that the way ELTs perceive a relationship between culture and the learning behaviors of their ELLs is based in the Canadian exceptionalism where behaviours such as participation and academic integrity are best explained through Canadian education system and its norms. It is also related to the idea that sets the standards for what counts as education and pedagogy in the westernized and racialized view of education and classroom pedagogy, which might suit some students who either come from or are comfortable with European backgrounds and might not suit others who come from alternative backgrounds. This key finding relates to the survey questionnaire and RQ1.Based on theoretical perspectives of DMIS, (see chapter 5, 5.2.2 a-f), the findings demonstrate that ELTs in the Canadian context make an association between culture and learning behaviours of their students in English language classrooms. However, when analysed according to the developmental stages of intercultural understanding, as Bennett (2004) refers to them, the location of their perceptions is not as clear and defined as Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS) presents (See chapter 3 & 6). For example, it was not possible to place an individual ELTs' responses to the survey questionnaire within any one category or stage. Rather, their experiences and dispositions (borrowing the term from Andreotti, 2013) are diverse, and can be placed in different stages depending on audience (students, peer ELTs,

conference participants), general context (at the micro level in NS or at the macro level in Canada), and immediate context (classroom, organization ELTs are employed at). So, it was not possible to determine that there is a predominant disposition on the continuum from ethnocentric to ethno-relative orientations or vice a versa that ELTs might demonstrate.

In this regard, unlike Bennett (2004), who uses a developmental stages model for intercultural experiences, Andreotti (2013) offers a metaphorical approach to these experiences based on four categories (home, caravan, tent, backpack) and shows how people's dispositions towards otherness from these perspectives can be seen "as different positions, all of which might be appropriate in particular contexts" (p. 13). Although Bennett and Andreotti both use categories, they differ in that Bennett's categories are discrete and developmental, whereas Andreotti's are based on a non-essential and non-developmental model. Findings of this study show that ELTs in Canada see a relationship between culture and learning behaviours of ELLs informed by their own experiences of diversity; however, using the "conceptual tools of dispositions" (Andreotti, 2013, p. 13) framework, it can be seen that ELTs' dispositions towards cultural difference vary between home (defending borders), caravan (projecting own world as everyone else's world) and tent (understanding the other within own framework). In the context of thinking about the relationship between culture and learning behaviours of ELLs of visible difference who are generally from non-European countries, ELTs responses predominantly justify "white norms and privileges", creating unequal and biased explanations on the basis of race (Pirbhai-Illich et al, 2011, p. 29). For example, some ELTs talked about their personal experiences of having been raised by immigrant parents in a multi or bilingual

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situation or having interest in learning additional languages. One might expect, therefore, that Canadian ELTs who are largely bilingual or multilingual would have more empathy with ELLs. However, over-riding this is the European focus of 'other' languages spoken by ELLs, which comes with colonial structures and mindsets. In other words, a racial bias is evident.

6.1.2. Learning behaviours of adult ELLs and a PD framework

The second key finding relates to the focus group discussions and RQ2. Findings from focus group discussions show that even though ELTs draw a relationship between culture and academic integrity and classroom participation, they are divided on the opinion of whether a certain behaviour occurs as a result of the individual traits a learner may have or as a result of the collective culture that the learner belongs to. Following from this, ELTs almost unanimously believe that there should be a PD framework focusing on cultural issues, but they want this framework to be tailored to their classroom needs, which brings the focus back to pedagogy, rather than understanding the learner as a cultural being and rather than understanding their own Eurocentric perceptions. This part of the findings is related to exploring responses for RQ2 in terms English Language Teachers' views on including cultural understandings of academic integrity and classroom behaviour in professional development.

Each of these major findings is now discussed thematically and from a critical point of view.

6.2. Association between culture and classroom behaviour

ELTs in Canada are predominantly white, Caucasian, have European backgrounds, and have fundamental differences to their ELLs in terms of their ontology and epistemology. The key findings of this study indicate that ELTs base their perceptions about culture and ELLs' classroom behaviour on the idea of Canadian exceptionalism of diversity, which is related to Eurocentric perceptions of what counts as ideal education and pedagogy. Findings of this study indicate that ELTs in Canada see a clear connection between their students' culture and their behaviour in ELT classrooms. Findings also indicate that ELTs expect ELLs to develop tools that can help them adjust, engage, and meet academic expectations that ELTs perceive are important to be a successful language learner. Some ELTs in the study believe that expectations should be set in the beginning (R31). In their view, it helps students learn about the new culture they have adopted. These expectations seem to be coming from the position of authority and power English speaking teachers may enjoy in their classrooms – that is they are teaching English in an L1 context where English is the first language. For example, in the survey questionnaire, one of the participants (R31) responded to the question: "What in your opinion is the relationship between cultural orientations of your students and their participation in classroom activities?"

> (1) Students need to be informed of **the expectations the teacher has of them**, but <u>also of they have of their ESL teacher</u>. **Ground rules need to be established** at the outset, since the very first day of the course. Students also need to get familiar with the Canadian culture. This is very important. **Lack of such knowledge can affect the teacher student relationship** and even their own learning process. (R31)

Similarly, in FG3, in response to ELTs' expectations in terms of classroom participation, participant, P1 said:

> (2) **I t**hink **I** expect from my clients what my professors probably expected from me when **I** was at the university. **I** was a young adult at that time and we teach adults. In **my** mind, **I** was doing literacy, **they** should have some sort of understanding what classroom is, how they are meant to behave, and I know there are cultural differences here **but all in my mind, at least generally, have been in classrooms sometime**. (FG3P1)

In excerpt 1, the respondent seems to be thinking that it is an obligatory step that students know what they should or should not do and that their success is contingent upon learning about the standardized Canadian academic culture. Participant R31 has been teaching ELT for three years in Canada and has reported Albanian as her/his first language. She/he is currently working in a volunteer position with senior ELLs at a community center. Analyzing the discourse critically, it is clear that this ELT thinks it is not important for her/him to know about students' culture as it can affect the student-teacher relationship or the learning process. Use of phrases such as 'need to' and 'ground rules' is quite ethnocentric and demonstrates an authoritative position in relation to ELLs. This also confirms the criticism of undemocratic practices in so-called democratic societies where individuals are desensitized to "domination" and power and position themselves in a way that they do not see absence of "equality and interdependence" as a problem (Steinberg & Kincheloe, 2010, p. 140; Kincheloe, McLaren, & Steinberg, 2011). In excerpt 2, the participant, a white, English speaking male sees himself as a role model, right at the center of the learning process and believes that he and an adult immigrant learner had the same opportunities, and so by default, there should be same or almost the same expectations.

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However, some ELTs believe that these expectations should be built up slowly, and some understand that expectations in Academic programs may be stringent for what learners are capable of. Nevertheless, the participant believes that these expectations should be tough as this is what they are preparing students for. In this excerpt, the focus is slightly shifted to the learner's academic objectives.

> (3) It's [academic integrity expectations] pretty tough, too. **I mean**, some of our expectations are pretty high, as they should be because, again, **we** are giving **them the taste of** what's to come. (FG1P2)

I see the above findings through two lenses. Firstly, through Critical Pedagogy (CP), which I have already explained in Chapter 3 (see 3.2) in terms of its role in education, especially language education in politically hegemonic societies. Canada celebrated its 150th anniversary of Confederation, and it was officially promoted as Canada-150 in 2017, and as a Canadian immigrant for 10 years and a critical researcher, I identify myself with those who are discriminated and 'Othered' and those who are raising voice to challenge the political hegemony in Canada. According to a CBC radio show (Finnerty, 2017), social justice activist and freelance writer Doreen Nicoll refused to celebrate the anniversary as she still sees the discrimination in the division of funds for Indigenous people. Roberta Jamieson, president and CEO of Indspire — an Indigenous-led registered charity that invests in education, although optimistic for future, fears the perpetuation of political assertion on the Indigenous people in Canada. According to Jonathan Lear (2015 as cited in Pirbhai-Illich et al, 2016), political ideologies that are shared between the government and the citizens shape institutional and individual identities. These ideologies of power and domination transcend educational institutions and create political spaces in schools and

universities (Kincheloe, McLaren & Steinberg, 2011); for example, which type of refugees get more help, who is a desired immigrant, and which institution should announce reconciliation on its campus that was built on an indigenous land. CP challenges politically held assumptions and emphasizes on the need for the educator and the students to work collaboratively (ibid). However, the power and domination that come with being a teacher and as the giver of the knowledge and the evaluator of students' work cannot be ignored, and "to deny the role of authority the teacher occupies is insincere at best, dishonest at worst" (Kincheloe, McLaren & Steinberg, 2011, p. 165). Giroux (2007, pp. 1-4), in his introduction to democracy, education, and the politics of CP, delineates teacher authority beyond an ideological point of view and asserts that teacher authority and how knowledge and academic concepts are presented are closely related to the worldview a teacher holds. He further criticizes the pedagogical position of a teacher with regard to students' participation and voice as, for example, in the case of this study, ELTs perceive it should be practiced in ELT classrooms. ELTs usually come from a position of authority and experience where classroom participation and academic integrity are seen in a particular light, and ELTs think they know best about what constitute acceptable classroom behaviours, such as successful participation. ELTs in this situation are basing their position on assimilation model into the Canadian way of being an academic.

Secondly, I see the above data through Gruenewald's (2003) proposition, that CP can be combined with a pedagogy in practice in a particular context. Keeping in mind that what ELTs in a Canadian context are trying to preserve and implement as expectations (see excerpts above), "requires the kind of deep critical reflection and

dialogue that form the foundation of critical pedagogy" looking for a "nexus between environment, culture, and education" (ibid, p. 10). According to Giroux (2011, p. 76), responsibility of a teacher is to foster critical and reflective thinking in terms of "moral civic agency" and not to try to shape their students' thinking according to a specific standard.

6.2.1. ELTs' experiences and their perceptions

Findings indicate that ELTs make and justify associations between culture and ELLs' classroom behavior based on the information they draw from their experiences, both professional and personal. They then apply these perceptions as an academic warrant from a more racialized and essentialist point of view when trying to understand cultural differences. I frame these perceptions and consequential positions from three positioning systems, which are intercultural competence positioning system, global positioning system, and personal positioning system.

The professional identity of teachers, in general, and in this case, English Language Teachers' identity, goes through a process of formation. The process includes experiences: professional, academic, personal, and social. Tsui (2007), through her research with a Chinese EFL teacher, concludes the process of identity formation in terms of different facets of professional experiences. She (p.678) describes that the identity of a teacher is "relational as well as experiential, reificative as well as participative, and individual as well as social". All these elements, apparently, are embedded in the contextual and professional experiences where ELTs identify themselves with a community and the inter-relationship that develops as a result. I have already presented that ELTs' knowledge of cultural understanding stems from

their firsthand personal and professional experiences. Findings indicate that ELTs frequently refer to their personal experiences and upbringing as helping them in multicultural classrooms. This aspect can be seen from the dimensions of identity Tsui (2007) has proposed where ELTs constantly see themselves on a spectrum of the development of their identity, and they constantly mediate between personal, contextual, and professional experiences.

In order to develop cultural sensitivity and understanding, an individual may adopt different pathways to learn about diversity and differences, which Bennett, J. (2009, pp. 125-131) has referred to as an "intercultural competence positioning system". She has drawn a parallel with the Global Positioning System (GPS), a geographical system for locating where one is in the world. Individuals using an "intercultural competence positioning system" use their curiosity and motivation to look for "cultural maps" of information from different sources. She (2009) also believes that "intercultural positioning would allow us to compare our own perspective with those with whom we are interacting to determine the distance from our pattern of thinking and theirs, the map gap" (p. 131). Similarly, Andreotti (2013, p. 13) believes that her "travelling dispositions" of caravan, tent, and backpack (see also Andreotti et al, 2012) open up "possibilities for recognition of and engagement with complexity, plurality, uncertainty, contingency and inequality". This notion is in line with the findings of the research where ELTs talk about students as a constant source of information in relation to their own assumptions and perceptions about a specific culture. For example, about making cultural assumptions of students, one participant said:

"And as **they** come as the representative of their country we have usually in our classes, **as they… their societies change and evolve**, some of our assumptions… if I walk in to the class on Monday, I'd say because of the way their cultures are developing, **my assumptions get wiped off** the map and **I'd say I was wrong**. I'd like to hide it out and take that assumption away" (FG1P5).

However, participant 5 (white, Nova Scotian, male) struggles with his position and further says:

"But, some of them become, **I'd be honest** annoyances and sort of set phrases that certain language learned in English, or I don't know if they translated them from the first languages, and then they appear again and again in the work they are doing. But, you try not to use it as a bias **but it's very difficult**". (FG1P5)

In this position, he is trying to understand and acknowledge the cultural differences; however, he is conflicted on how to take a firm position in this situation. Nevertheless, he seems to be essentializing himself and falls back on the traditional, tried and tested, status quo position that is easier to understand, and that is what he thinks is an honest position to take from the frame of reference of an ELT. Sometimes, ELTs' perceptions seem to be verified, other times they are checked by the way students behave differently. This perception has also been identified as one of the gaps in ELT. Andreotti, as explained in Chapter 4 (Table 4.1 & section 4.4), shows how teachers unconsciously use their socio-cultural, historical "frame of references" as the norm from which to make judgements about students' cultural and academic behaviours. Construction of knowledge about the 'Other' through such a personal positioning system can pose challenges such as trying to understand culture from a position of authority or falling back to the known patterns of understanding and making decisions based on that position in order to develop cultural understanding (see section 6.3 for more discussion on this).

Question 5 and 6 in Part I of the survey ask participants to describe their ELT experience outside Canada. Most ELTs in the sample have varied experience overseas. References to how ELTs' travel and work experience influence their understanding of different cultures have already been made in the analysis of survey questionnaire in Chapter 5 (5.3). I now discuss the idea that ELTs' sojourns outside Canada, be it as tourists or as ELTs, play a role in their perceptions.

Economic globalization in the latter half of the 20th century opened doors to professionals to work in contexts other than their own context. According to Altbach and Knight (2007, p. 291), western workforces benefited from "international academic mobility" that occurred because of the perception that (i) western education systems are "well-developed", and (ii) they have the ownership of "most knowledge, knowledge products, and IT infrastructure". These changes played an important role in shaping the professional experience of an ELT who got the license to teach in a much diverse teaching context around the world. Canadians have been enjoying the privilege of carrying a passport that allows them to travel freely and seek work opportunities outside Canada. According to an article published in Global News, Canadians can travel to 173 countries visa free (Logan, 2015). These opportunities of being able to encounter different cultures, to some researchers, may more likely result in enhanced understanding of diverse cultures. Cushner (2007, p. 27) refers to student teachers as "future problem-solvers" and claims that they need to develop the skill of "improved intercultural interaction—the ability to communicate and collaborate effectively with people whose attitudes, values, knowledge and skills may be significantly different from their own". Although the development of deeper intercultural communication depends on the motivation of the individual, travelling to

and working and living in another context even for leisure have contributed to greater intercultural understanding. For example, Garson (2005, p.326) says that her teaching experience in Cairo, Egypt, though lasted for only nine months, "helped divest [her]self of a great deal of personal baggage and opened the door to many discoveries." Although some ELTs agree with this notion, others disagree and present a different picture:

> It depends on the individual. Just because someone spent a year working in Korea like, they might have had no sensitivity – I think it brings you - like filling up your suitcase with all kinds of different things. I think, it definitely helps but you can't assume. (FG3P2)

This finding is consistent with Raymond and Hall (2008, p. 533)'s argument "that it cannot be assumed that by merely facilitating contact with the 'other', [this] will lead to long-term international understanding and respect."

Following section presents a discussion about ELTs' perception of culture in general and the ways in which these perceptions underpin the understanding of what it means to be an ELT in Canada and to work with ELLs and their cultural differences.

6.3. ELTs' construction of culture

ELTs construct culture from political, historical and social points of view, and it is reflective in what is going on in ELT in Canada at the moment. In 1971, after the Prime Minister of Canada, Pierre Elliott Trudeau introduced the multicultural policy in response to Anglo-conformism (English/British hegemony) or bilingualism or biculturalism (French & English), Canada, to a greater extent, became successful in distinguishing itself from the American "assimilating" style to a more co-existing style (Karim, 2002, p. 444). However, Karim (2002) talks about, through evidence

published in leading Canadian newspapers, the resistance that this shift received where renowned journalists equated "immigrants who retained aspects of their native cultures" (p. 444) to being not enough of a Canadian or a threat to Canadian nationalism. Nonetheless, this resistance softened as the debate grew stronger from both sides by the early nineties. This political shift and social debate have contributed to the development of perceptions about cultural understanding among Canadians and in case of this research, in ELTs. In this regard, some participating ELTs have mentioned the role of media such as the Internet, movies, etc. in understanding culture of a particular place. Although media may provide "social constructions produced for particular purposes in specific social contexts" (Griffiths & Allbut, 2011, p. 17), ELTs perceive that they learn about another culture through media as well. For example, R 61 mentioned media and R145 mentioned "films from other countries" in response to the question: 'As a practicing ELT in a multicultural classroom setting, where has your knowledge of cultural differences of your students come from?' Griffiths and Allbut (2011) emphasize the importance of understanding social images portrayed by the numerous media sources available to us and identify how as teachers "our own perceptions impact on what we might do in our classrooms" (p. 17).

Following is a discussion on participating ELTs' perceptions about culture and identity and the relationship of culture and students' classroom behaviour in culturally plural ELT classrooms.

6.3.1. Culture and identity

In order to respond to RQ1(see Introduction chapter 1, 1.4), it was important to elicit participating LTs' perceptions of culture and identity. Through the findings, I identified ELTs' perceptions about culture and identity from two different yet related points of view: (i) ELTs own culture and identity; (ii) ELLs' culture and identity. These perceptions can be seen in relation to Bennett's (2004) DMIS model that is explained earlier in the literature review in chapter 3, especially on minimization, denial, and defense stages on the development of cultural understanding continuum. Most ELTs see the Canadian culture, socially and academically, as central in relation to the social and academic cultures of their students, and classroom pedagogy, as a result, is reflective of the same construction, and because of the way in which they perceive culture, ELTs are denying ELLs of these aspects of identity that they themselves perceive important for their identity. The results of this study (see section 5.3.1 (a)) imply that the Canadian culture is looked at quite positively from internal features of values, behaviours, freedom of expressions, openness, acceptance, and diversity. On the other hand, ELLs' first cultures are depicted in terms of external features such as nationality, geographical divisions, and gender, etc. Nonetheless, some internal features, such as discrimination (based on gender), low or western-like levels of independence to express opinion, are also evident in ELTs' perception of other cultures that are perceived as non-Canadian or 'other'.

Even though geographical distribution makes it visually easier to understand different places in the world, Gupta and Ferguson (1992) think that this 'ethnographic mapping" (p. 7) is problematic in that it creates a fixed, isolated, and in some cases,

binary division of cultures as this can affect how ELTs see ELLs' classroom behavior in light of this perception.

6.3.2 Culture and classroom behaviours

Once it is understood how ELTs' define culture and identity, it becomes easier to explore in what ways they see a connection between cultural orientations of their students and their classroom behaviours in ELT classrooms, positioning ELLs against the norms of Canadian academic culture. For this research, RQ1 can be divided into two parts: culture and classroom participation and culture and academic integrity.

As found through the results of this research, Canadian ELT classrooms are, in general, seen as interactive, participatory, and dynamic while ELTs see academic cultures of classrooms their ELLs have come from devoid of these characteristics. As a result, students are 'Othered' in a position where they seem to be non-participatory. However, most ELTs claim that they see a difference in their students' participation in classroom activities with time, which is perceived an improvement. A couple of responses explain perception about participation like this: [Italics have been added for emphasis.]

> (1) In my opinion, the classroom environment in Canadian schools is ***more dynamic and participatory than in an EFL teaching environment.*** Once **students** get adjusted in the language classrooms here and they **are encouraged to be more active and collaborative** in the class, they start taking part in activities **more than before.** However, *a clear resistance can be seen among students from different cultures,* more at the initial stages, when they are asked to move around and make new pairs and groups. This resistance is clearly different among students from different cultures. However, gradually, they start valuing this participation as an asset to the language learning process. (R138)

(2) ***Students from certain cultures*** have different expectations about classroom behaviour and participation, based on their experiences in their home countries. However, in time and with explanation and encouragement, they are very capable and willing to participate ***in ways that will fulfill the expectations of the North American academic context.*** (R71)

It might be, to some extent, true that not all international students or immigrants in English language teaching classrooms are familiar with the concept of classroom participation and of its pedagogic importance; nevertheless, there are ways to perceive it differently. For example, Morita (2004) acknowledges the notion that ELLs enhance their competency by gradually increasing participation in an academic community they belong to. She suggests that ELTs should see individual learners' participation differently and distinctively and find out that if the resources available to the learners are encouraging or limiting for a particular learner. She presents a dynamic view of ELLs participation as follows:

> It is likely to involve struggles over access to resources, conflicts and negotiations between differing viewpoints arising from differing degrees of experience and expertise, and transformations of a given academic community's practices as well as of the participants' identities. (Morita, 2004, p. 576)

Another element that is important is to reflect upon the idea why ELTs think it is important for learners to participate in interactive activities. As much as ELTs think participatory activities engage students in developing competency in English language and critical thinking, it might not be true (Walker & Warhurst, 2000). Through their research at a university in the UK, Walker and Warhurst (2000) came

to the conclusion that as much as teachers perceive that students develop their critical thinking through classroom participation activities that are expected to engage them in discussions, not all teaching ways adopted in classrooms can be without their shortcomings. They suggest that teachers need to develop a "critical view on their own practice" (p.46).

Secondly, for academic integrity and plagiarism, ELTs commonly believe that these academic behaviours are central to the west, and the version of academic integrity and plagiarism, which is western, Canadian and Eurocentric in nature, and is known to them because of their own academic culture and background, should be taught to and adopted by ELLs. The results indicate that ELTs see a relationship between culture in general and previous academic culture as influencing factors in determining how students react to and how much they know about academic integrity and the issues of plagiarism. Nevertheless, there is some evidence in the research findings that indicate that plagiarism is not directly associated with culture. According to one participant:

> **I suspect** that academic cheating is becoming established in many other countries, including those in <u>northern and Western Europe as well as the USA and Canada</u>. It is a very unfortunate trend. (R53)

These findings are in line with what some of the previous research presents, some of which (Sowden, 2005; Hayes & Introna, 2005; Nguyen, 2010) I have presented in the literature view, chapter 3. I have also presented some research that responds to these fixed perceptions and demands to see beyond the direct association (Liu, 2005; Kumaravadivelu, 2008; Chandrasoma, Thompson, & Pennycook, 2004).

My research indicates that ELTs see the issue of plagiarism from two points of view that contribute to the issue of academic integrity: social values in a particular culture and previous academic culture that may have centered on diminishing the value of academic integrity. This perception, in my opinion, presents a one-dimensional view of the problem. The results do not point towards evidence about ELTs perception about the role the host academic culture, in this case, the Canadian academic culture, can play in the occurrences of plagiarism. For example, Gu and Brooks (2008), in their research on Chinese international students at a university in the UK found out that students do not quite grasp the "meaning of originality" (p. 343) in how it is understood in the West and the purpose behind using different sources. They (ibid) also found out that students get confused about how their written work is marked for inappropriate use of references and not for the organization of ideas.

The findings of my research also indicate that some ELTs attribute acceptance of copying or borrowing for plagiarism to their ELLs' cultures of competitiveness and corruption. According to this perception, ELTs think that plagiarism is a Canadian construct, and Canadian culture is non-corrupt and non-competitive, and the way ELTs frame ELLs' behaviour of borrowing or copying through a Canadian construction of plagiarism lens, other cultures are corrupt and competitive. There are others who still label this behavior as plagiarism or cheating; however, they frame it differently; for example, they attribute issues of plagiarism and cheating to other values in some cultures, such as respect for a higher authority or an intellectual and altruism, the act of helping others. Nevertheless, according to this perception, to ELTs, in the Canadian context, there is no other acceptable alternative construction of what counts as plagiarism. Pennycook (1996, p. 213) goes as far as challenging

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the whole notion of authorship of a text and questions the vehement "moral outrage that is expressed and the zeal with which transgressors are pursued". He details the historical, political, literary, and intellectual evolution of authorship from mimicking the revered texts to using techniques such as paraphrasing, etc. to reproduce and suggest that there is a "certain ingenuousness to the accusations made by teachers" (p. 212). He insists that teachers' views on how plagiarism is related to a specific culture come from "cultural derogation and derisiveness" (pp. 219-220), which most responses from the ELTs' in my research indicate. Pennycook is critical of how plagiarism is approached, and he argues for a reconsideration of the binary view of what students do not know and what they should know. He proposes for the process of detecting plagiarism to be less threatening and more reflexive of how our students are constructing meaning in their writing and how they can very well be going under transformation. Unlike the relationship between culture and participation where ELTs talk about evolution and transformation in students' academic behaviour, there is less evidence of the view that ELTs see transformation in students' writing practices.

6.4. Continuous Professional Development (CPD) in ELT

Freeman and Johnson (1998) call the knowledge of how to teach, a "sociocultural process", which is manifested in *how* language teachers teach and not just in what they teach. As outlined in 6.1.2 above, the key finding from focus groups was that ELTs are strongly in favor of a cultural dimension in their ongoing professional development, but what they envisage this PD might be is based on the Eurocentric, westernized construction of education in the Canadian context. Keeping this in mind,

following is a critical discussion of the findings in relation to RQ2: ELTs' views on including cultural understanding in PD activities.

6.4.1. The nature and purpose of ELT PD in Canada

From my personal experience as an ELT in Canada for the past almost nine years, the observations I have made, and the findings from this study indicate that PD is an important component of the yearly calendar of language schools. ELTs are encouraged to attend and present at local, province-wide, national, and sometimes international conferences. Forms of PD include in-house PD days where training sessions may be run by someone from the teaching or managerial team or by, for example, an external expert in the field. Most of these sessions focus on principles of classroom pedagogy and teaching methodology i.e. courses that focus on how to teach ELLs are likely to attract higher levels of attendance among ELTs than other type of courses. Freeman and Johnson (1998, p. 398) call these episodes of in-service teacher education a series of "interventions" that help teachers develop their professional and pedagogical knowledge; however, they argue that "teacher education has been much done but relatively little studied in the field" (ibid).

In their study, Freeman and Johnson (1998) called for a "reconceptualization of the knowledge-base" of teaching, and argued for a more contextualized teacher education, which is set "against the backdrop of teachers' professional lives, within the settings where they work, and within the circumstances of that work" (p. 405). However, contextual factors, such as the increasingly diverse nature of English language classrooms, are still outweighed by the PD focused on pedagogy. A possible explanation for this comes from Pirbhai-Illich et al (2011) in a study carried

out at the University of Massachusetts; they point out that the majority of ELTs are white, main stream Caucasian, and are resisted to being educated about teaching "students from diverse backgrounds" in ways that ask them to participate in "critical multiculturalism" (p. 28) because they do not want to be confronted with their "innocent racism" (ibid).

6.4.2. Incorporating culture into ELT PD in Canada

ELTs in this study expressed an interest in PD opportunities focusing on cultural diversity, and they think that it can be useful. However, they were less clear about what type of culturally responsive training for in-service ELTs should be offered. According to Gay (2010), teachers teaching multicultural students are faced with contradictory notions between their self (identity) and pedagogy (institutional responsibilities) related to diversity in their classrooms, and this begs for enhanced professional support for them. ELTs in my research identify these contradictions between the self and classroom pedagogy and when prompted suggested PD models where ELTs are given a choice to participate in a particular course or a session, where only a small number of participants attend, and where content is closely connected with their classroom pedagogical issues. The findings from focus groups show that ELTs hold an ethnocentric position on cultural diversity- 'you are here in Canada' is their common justification for teaching Eurocentric academic norms such as those found in course syllabi and program standards for assessment. Martin and Pirbhai-Illich (2016, p. 12) propose "a relational pedagogy", which enables ELTs to understand differences in a new light, beyond their assumptions and itemization of describing cultural understanding in terms of external features (see more on relational pedagogy in 6.4.3 and chapter 7).

6.4.3. Vision of PD through this research

Based on the findings and the discussion of these findings in relation to the literature, I envision a reimagined PD framework for ELT in the Canadian context. In this emerging framework of PD, ELTs do not see themselves as a "bridge" (FG3P3) or an agent of "transition" (FG3P4) as it was mentioned in focus group discussions. In this framework, ELTs rather develop cultural understanding by developing a "relational logic" (Martin & Griffiths, 2013, p. 6) in the ELT context rather than just focusing on intercultural communication. In this critical pedagogy of relation, ELTs base their practice on the notion that individuals, and in this case ELLs, possess "multiple identities [that] are constantly changing, being made and remade, with each encounter with difference" (Martin & Griffiths, 2013, p. 6). Martin and Pirbhai-Illich (2016) criticize the practice of reducing interculturalism in education to intercultural communication (p. 7-11) and propose a "relational way of thinking" with a focus on the student, the teacher, and the contextual space through identifiable differences and sameness beyond external features. Consequently, that is how ELLs could be better understood and perceived. Hence, the focus of this proposed PD framework is on the learners and their aims and objectives with an ELT who has a multidimensional perspective (Mann, 2005; Martin & Scoffham, 2013). This study proposes professional development that is based on critical pedagogy of relation and offers opportunities of dialogue, reflection, and interaction to understand differences from a relational point of view. This point of view enables an ELT to acknowledge her/his "conditioning by her/his "social, cultural and historical contexts" (Andreotti, 2013, p. 12) and to identify the same in her/his students, and this PD opportunity is offered on a continuous basis in the context of diversifying classrooms.

6.6. Summary

In this chapter, I have presented the discussion on key findings of the research as they relate to exploring responses to the research questions from a critical perspective. I have also presented the discussion on how ELTs perceived association between culture and ELLS' classroom behaviour, how ELTs demonstrate cultural understanding, and what vision of training on cultural understanding in ELTs professional development this study offers. The findings are related to the literature as it is presented in Chapter 3: Literature Review and as current literature relates to the findings of this research.

In the final chapter, I will discuss the contributions of this study and present some recommendations for CPD and further research regarding the ELT practice in the Canadian context.

CHAPTER SEVEN

CONCLUSION

7. Introduction

This final chapter presents carefully thought out discussion and conclusion to three key aspects. Firstly, I will present contributions my study makes to the existing research in the field of ELT in Canada from a critical pedagogical point of view, and the limitations of my study. Secondly, I will reframe the key findings as I see them from a critical pedagogical point of view and discuss their significance in terms of their role to help raise awareness among ELTs about the importance of culture in ELT pedagogy and ELTs' in-service Professional Development focused on issues around understanding cultural differences in their classrooms. In reframing the key findings, I will present my response as I have come to understand the current situation with respect to ELT and ELTs' perceptions in culturally diverse classrooms in Canada. The three sub-headings, 7.2.1 to 7.2.3, I have used in this regard are indicative of my positioning about my research. Following this, I will present how the findings reflect ELTs' perceptions and their pedagogical decisions about ELLs' classroom behaviour.

It is important for me to state here that the analysis and the conclusion of key findings as I present them are impacted by my position and experiences as a racialized non-white "being made into a stranger, and the one who is recognized out of place" (Ahmed, 2012, p.2).

Towards the end of the chapter, after presenting the limitations of my study, I would also endeavor to explain the potential impact of my study in the Canadian ELT

context. I will recommend some ideas that I have identified for future action in the field of ELT and CPD and place of culture in these areas from a critical point of view. Finally, I will conclude the chapter with my personal reflections on my research journey that did not quite culminate on this thesis; my research journey and my voice through my research rather took a new turn – a new beginning to how I am going to take the responsibility as "the subject that is not detached but affected or addressed by other people and events involving them, and therefore not indifferent but responsible" (Gur-Ze'ev, Masschelein, & Blake, 2001, p. 94).

7.1. Contributions and limitations of the study

As it is already mentioned in the introduction of this thesis, this study aims to contribute to the ELT research in general, and, particularly, in Canada, highlighting the importance of intercultural understanding in English language teaching education and CPD. The distinct contribution that this study makes, which sets it apart from other researches in the field, is that it includes viewpoints from all over Canada including from Nova Scotia. In addition, rather than focusing on one institution, this study gathers data from different contexts including, universities, adult education institutes, and non-profit language schools. However, these contributions have a paradoxical relationship with the limitations of the study, and each contribution as it is followed by a limitation is a reflective look into future implications in Canadian ELT. Previously in chapter 4, I have presented some ethical considerations in terms of research methodology and methods, and I have also introduced the notion of inevitability of limitation of a research study. There are some limitations that can be anticipated, and there are some that are identified over the course of the actual

research. In this chapter, the limitations I am going to present in the following sub-sections are the ones I identified and came face to face with during the research process.

7.1.1. Addressing the gap in research and CPD

This study has identified the gap that stems from the fact that research in CPD and CPD for ELT in Canada emphasize more on classroom pedagogy and less on cultural aspects of pedagogy, and when it has been done so, it has not been done so from a critical pedagogical point of view. In order to address this gap, this study offers a relational pedagogical CDP based in CP; however, it is important to note that this professional development framework does not offer a replacement model, nor does it present itself as the "most relevant, legitimate, and superior alternative to hegemonic education and the knowledge this represents in the center" (Gur-Ze'ev, 1998, p. 480). It rather points toward existing practices, puts the spotlight on what is happening in ELT classrooms, and critiques current discourse around inter-culturalism, so all stakeholders, such as teachers, institutions, and learners can have a place in the dialogue.

Much of the earlier research done in the Canadian ELT context is focused on teaching methodologies and individual language skills development using the imagined Canadian academic culture, as it is perceived by ELTs in Canada, as the standardized model. This study forms the basis for future studies focused on intercultural learning and understanding in the Canadian ELT context. It focuses on the gap that has been identified above in order to highlight the need for a

professional discussion with ELTs in Canada-a discussion that addresses the type of CPD that could be developed to address the critical intercultural aspects of ELTs' work with culturally diverse ELLs.

However, the paradox that this study is faced with is the limitation in terms of the absence of the perspective from ELLs about intercultural understanding during the course of the research. In order to develop a comprehensive CPD component in teacher education, looking only at the perceptions of the teachers may not be completely sufficient, and there is a need to look at the perceptions of racially and ethnically minoritized ELLs as well. There is a growing popularity of studying in English speaking countries, and adult English language learners have different motivations to study English language (see 2.4.1) in English as an L1 contexts. Several studies have investigated the perceptions of ELLs: Japanese ELLs in the USA think they have to possess highly engaged "behavioural repertoires" (Yashima, Zenuk-Nishide & Shimizu, 2004, p. 121); ELLs in Japan thought ELTs held misperceptions about why they did not speak up in class; a large-scale study in four UK universities reported that international students found it hard to cope with a new academic culture (Gu, Schweisfurth & Day, 2010). Although my study can be read alongside these studies, the exclusion of learners' perspectives is a limitation and a possible future avenue to research.

So, as I have presented, in the beginning of the thesis, my intention to raise a voice for the voiceless, this study does not offer a space for ELLs, which could have enabled a dialogic space although I have brought attention to it throughout the thesis.

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However, this study is the first step in bringing attention to co-creating the knowledge of each other in an intercultural situation (Martin & Pirbhai-Illich, 2016).

7.1.2. Analysing data critically and its contribution in the context

The further contribution of this study lies in the fact that a critical approach to the analysis of the data brings the perceptions of ELTs to light, revealing underlying factors for these perceptions including individual, cultural and institutional (see sections 6.1-6.3) influences. The analysis of the findings is expected to propose a space where ELTs can have a "dialogue and come to a better understanding of both 'self' and 'other' through relating to others and their differences" (Martin & Griffiths, 2013, p. 6). Another key contribution made is the rich data that was gathered from across Canada. The data offers a body of knowledge to Canadian ELTs from culturally and linguistically diverse backgrounds. They can relate to the data as it reflects their thoughts and helps them question their own practice as an ELT in the Canadian context. The phenomenological approach of gathering and presenting data offers an understanding of the phenomenon of culture and its role in ELT classrooms through participants' and the researcher's lived experiences.

However, the contextual focus of the study posed limitations as well. The research was conducted using two different research instruments and two different contexts, and the level of participation at both stages was worth noting; ELTs from across Canada participated with 145 responses within the first couple of weeks of the start of the research. The survey was disseminated to ELTs in Canada through TESL Ontario and TESL Canada, and there is no way of knowing where most responses

came from. One way to eliminate this limitation could have been that instead of giving name of the organization, survey could have asked to give information about the area, maybe a postal code. However, at the micro level, in Nova Scotia, when it came to focus group discussions, I had to face another road block in terms of willingness to cooperate or participate from a couple of managerial personnel. In one case, repeated email messages (Appendices VII & VIII) and phone calls were not responded, and not enough support was offered even if the response came back. In another case, although I had made the request for participation, and it was accepted at a local conference, no phone calls or emails were returned. This was one of the reasons, I had to cut down on the number of focus group discussions from 4 to 3. Although I am unsure why this happened, one possible reason can be of timing and availability that would fit my research schedule. Another possibility, on the other hand, could be that ELTs in general were not comfortable taking part in a focus group where their opinions could have been open to scrutiny. For example, according to Hollander (2004), one of the disadvantages of focus group discussions is that participants may not feel comfortable talking about "personal feelings and experiences" (p. 614). Additionally, Kurt Lewin's theory of "channels and gatekeeping" (Kurt Lewin cited in Shoemaker, Eichholz, Kim & Wrigley, 2001) that has been applied to mass communication widely, can be applied here as well. According to this theory, the gatekeeper, an individual or factors, decides the movement of ideas and keeps the decision making to themselves based on different factors such as worthiness, importance, and interest.

Nevertheless, the participants came to the focus group knowing they were expected to "contribute to a meaningful discussion and interact with each other" (Morgan 1997

cited in Redmond & Curtis, 2009), and the discussion provided an in-depth insight into the experiences and perceptions of the participating ELTs.

7.1.3. Significance of the study and political correctness

One main contribution that I personally believe this study has made is the participation, especially at the online survey stage, as the participants were recruited from all over Canada. It demonstrates that some ELTs are open to talk about their experiences as educators, travelers, learners, and as Canadians. Although the focus group discussions were held with a smaller number of participants, participation in the discussions generated useful data in that it echoed ELTs' experiences in and outside the classroom in an open and intellectually self-reflective way. However, these reflections demonstrate lived experiences of ELTs, and mere reflectivity is not enough, rather a reflective being needs to transcend "from beyond the apparently self-evident", and this transcendence can "enables us, by creating openness, to overcome 'mere life'" (Gur-Ze'ev et al, 2001, p. 96). The data gathered is rich in nature and is expected to allow more discussions on the topic. It is expected that through this research, a community of experience can be identified to take the recommendations (see sub-section 7.3) and the agenda of this research further into a PD framework that challenges the existing practices and asks for "a moral responsibility towards "the other", and therefore also for a non-violent response to the otherness of the Other as a potential partner in critical dialogue" (Gur-Ze'ev et al, 2001, p. 103).

The study provided a safe space for the participants to express their thoughts; however, despite the interest in sharing perceptions that reflects through the data, political correctness as it is widely practiced in Canada posed challenges. According to the Oxford online dictionary (Accessed on November 11, 2016), political correctness is defined as "the avoidance of forms of expression or action that are perceived to exclude, marginalize, or insult groups of people who are socially disadvantaged or discriminated against". The term, abbreviated as PC, has become an essential part of everyday language, specifically in North America (Lalonde, Doan, & Patterson, 2000). Canadians generally take pride in political correctness and relate it to 'Canadian values'. In my research, one thing that may have been a hampering factor is 'political correctness'. Applying the Oxford dictionary definition, there seemed to be an avoidance of talking about culture, cultural diversity, and the issues related to it such as race. Long pauses in responses, use of language fillers such as "I mean", "I think", "You know", "right" where the speaker is wanting to position themselves on one side of the argument, but they fear that they could be judged for the fact that the decision they make is PC or not. Lalonde, Doan, and Patterson's (2000) study on PC in a Canadian university indicates that the individuals who identify themselves among the privileged group of the society favor PC more than the marginalized group of the society. Another interpretation that I have drawn from this behaviour is that generally, in the Canadian culture, although there is an awareness about the issues of diversity and race, these topics are usually avoided. Speaking of avoidance about the concepts of race and racism, Pirbhai-Illich et al (2011, p. 29) state that race and racism become "invisible" and "irrelevant" because those who are racially privileged think these concepts do not belong in classrooms. However,

consequently, dominant groups of culture, especially white ELTs in the Canadian context, could end up avoiding the responsibility that Gur- Ze'ev et al (2001) point towards, which is the responsibility of the ethical self that challenges the status quo and sees beyond visible differences in the 'other'.

Nevertheless, my personal position as an ELT belonging to a diversified, "potentially threatened social group" (Lalonde, Doan, & Patterson, 2000, p. 325) may have played a role in doubting the politically correct stance of the participants.

7.2. Reframing the key findings

As a researcher who is also a part of the research and the phenomenon under research, I feel that I can, from my own perspective, reflect upon the findings and reframe them as they speak to me and base them on my experiences that I would like to weave through these key findings. Therefore, in the following sub-sections, I have reframed the main findings from my research in terms of three main areas based on the fact that most ELTs are either English as the first language speakers, or they identify themselves as culturally, ethnically, and racially different from the main stream "white, monolingual" (Pirbhai-Illich, 2013, p. 79) teachers yet related to Canadian main stream culture, Canadian academic culture, and they are teaching English language to a culturally diverse population of ELLs in Canada. These three sub-section present ELTs' current practice in their English language classrooms. The first sub-section highlights the ideological position of being a Canadian ELT, the second sub-section frames ELTs' ideas of how Canadian exceptionalism fits in the positions they take, and the third sub-section points out how this Canadian exceptionalism finds it way in their classrooms.

7.2.1. Canadian exceptionalism

Canadians, generally, are heavily invested in Canadian exceptionalism and it arguably prevents them from being critical of how this might 'Other' alternative ways of being and doing. Kingwell (2017), in a recent article published in Globe and Mail, heavily criticizes the idea of Canadian exceptionalism and asks Canadians to confront the issue by raising questions and not by being just politically correct. One key finding from my study is the perception that both Canadian academic standards and Canadian cultural values hold a pivotal position in ELT in Canada. A common perception held by ELTs in this research is that most ELLs desire to learn English language to be a part of the fabric of the Canadian academic and social culture, and the English language is a means to acquiring Canadian cultural knowledge. A common perception held by ELTs in my study is that Canadian academic culture offers openness, collaboration, independence, and freedom of expression. They also perceive that ELLs, most of whom come from areas outside Europe, have not had a previous experience in an educational environment like that of Canada.

Therefore, based on assumptions about these cultures students come from, ELTs take the task of preparing students for Canadian academic contexts and Canadian life, such as universities and employment, in the literal sense and denote enhanced language proficiency and cultural transformation or conformism as success. Nevertheless, most ELTs demonstrate an understanding of respect for other cultures, but unfortunately, in most cases, it is just an understanding, and the phenomenon of non-Canadian cultures is perceived as irrelevant to the ELT classrooms. So, there is a paradoxical gap between what ELTs want to understand in terms of cultural

understanding or have the knowledge of and how this knowledge could be used in ELT classrooms where there is an effort to acculturating ELLs to Canadian ways of education, reducing all other cultures to surface level of understanding through external features.

These perceptions manifest ELTs' dispositions in relation to ELLs, Canadian education, and non-Canadian education. This disposition that ELTs take stems from an "object-based" (Martin & Pirbhai-Illich, 2016, p. 260) view that separates them from their students in that they perceive both English language and Canadian culture as "objects to be acquired" in a so-called multicultural situation. I am referring to this situation as 'so-called' because multiculturalism as it is promoted in political hegemonic societies apparently "emphasizes commonality and natural equality across racial, cultural, gender and gender differences for everyone" (Zhao, 2008, p. 56) erasing individual identities. On the other hand, political and social-historical discourse in these situations is reflective of "ideological domination and exclusion" (ibid, p. 55), and in case of Canada, Canadian exceptionalism. At the institutional level, there is some evidence of recognition to include intercultural and cultural understanding, and hence, policies are proposed or are put in place. However, the oversight on part of institutions is that these policy initiatives are usually just a 'checking-the-box' act, exist as mere policy documents, and seem to be devoid of necessary action of change. Ahmed (2007 & 2012, p. 11) challenges and criticizes policies as "substitution for action"; she rather asks for policies that perform and perform with a critical ideology. Multiculturalism and understanding cultural differences, as they are promoted at the institutional level, seem to have been almost non-performative, non-critical policy items. Disregard for previous academic

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background of culturally and racially diverse students, cultural and racial bias according to geographical distributions, and centralization of Canadian academic culture are normal, acceptable standards. This is more of a Canadian exceptionalism policy devoid of critical ideology rather than the policy of acceptance and inclusion as it is referred to at the institutional level.

7.2.2. Cultural Global Positioning System (CGPS)

The Canadian exceptionalism that I have briefly described in the previous section is the compass north in the Canadian ELT context, and there is a spatial and ideological relationship between this point and ELT classroom pedagogy. CGPS, an acronym inspired by Andreotti, Biesta, & Ahenakew's report on 'Global Mindedness Dispositions Instrument' (2012), is what ELTs in my study seem to be using to position themselves where students from other cultures are understood as "others" and as "them". Even though CGPS helps ELTs understand who they are as cultural beings themselves, it sometimes overshadows their professional being. Based on this positioning, ELTs think that in ELT classrooms, men and women from certain cultures behave in a way ELTs perceive could be problematic, and hence classroom pedagogy is affected. For example, pedagogically speaking, ELTs use this CGPS in the classrooms to direct classroom discussions in a certain way with students from specific cultures. CGPS enables ELTs to see students as cultural beings although through the lenses of their own experiences and "dispositions" (Andreotti, Biesta, & Ahenakew, 2012). They (2012, p. 2) suggest that "global mindedness" which entails being "aware of one's own prejudices" among other characteristics, should aim for "the enlargement of the repertoire of dispositions" (p. 9) at the level of how individuals

encounter difference and its complexities and at the level of understanding contextual differences.

Similarly, speaking of English speaking faculty working overseas, Bodycott and Walker (2000, p.81) argue that although English speaking teachers may believe that it is students' responsibility to "adapt to their [our] teaching", teachers need to start the process of "development of intercultural understanding and related teaching practices" and create a mutually cohesive cultural environment. In this environment, Bodycott and Walker (2000, p. 81) suggest, inter-cultural understanding starts with the "teacher's attitudes and the scaffolds created to support student learning."

In response to the issues of the CGPS and dispositions I have presented above, a possible way forward to address the problems is that relational logic is introduced and implemented as the disposition of 'Othering' and "object-based ways of being and knowing" (Martin & Pirbhai-Illich, 2016, p.356) can very likely be instrumental in prolongation of hegemonic behaviour in ELT classrooms. Through a relational perspective, ELTs will be able to get to know their students from the contributing factors of culture, economy, environment, politics, etc. (ibid). Relational thinking can help eliminate the danger of marginalization and 'Othering'. In this thinking, ELTs will understand students and cultural differences by looking "beyond superficial, visible differences (where culture is equated with race and ethnicity, for example, skin colour, first language) to differences that are not so evident (where culture is understood in the broadest sense to include religion, community, language, gender and so on)" (p. 361). This depth of relation offers a reflective and dialogic space for interaction and understanding of the 'other' in a different light. Gur-Ze've et al (2001,

p. 95) envision "reflectivity" in what they call "counter-education" which offers a dialogic space to raise questions against the normalized version of education, and applying this notion to the Canadian ELT context, an ELT can "enter into a process where reflection becomes more contextualised, although as a process of negation rather than confirmation of the present realm of self-evidence" (p. 95) of the concepts of culture, race, and differences in a culturally diverse context.

7.2.3. Knowledge or disconnect

Keeping the information that I have shared in the above sub-sections in mind, one more over-arching finding that I am going to reframe is the evidence of the disconnect between the knowledge ELTs possess with regard to understanding cultural differences and the way in which they practice. Based on my study, ELTs in Canada today are more aware and informed about culture and cultural issues because of the current global situation, international enrolment in ELT classrooms, and ELTs' international teaching experience. Nevertheless, there seems to be a clear disconnect between the notions of knowing about the importance of cultural sensitivity and applying this awareness in classrooms to understanding cultural differences. Findings indicate that ELTs are aware of the diversity, both linguistic and racial, in their classrooms as they perceive it from both external and internal characteristics. They try to align themselves with ELLs' experiences through their own backgrounds although most of which are European. They also refer to their personal and social experiences to find more information about their culturally diverse ELLs. Furthermore, they are interested in getting to know more about cultural differences, or at least they show interest in PD activities that deal with classroom pedagogy for culturally diverse ELLs (see section 5.3 for these findings). However, all

this knowledge is left outside the classroom and is viewed as an external piece of information, and this information does not make its way into their classrooms. Zhao, with reference to Kubota (2004 cited in Zhao, 2008) warns against "superficial appreciation of the diversity of cultural identities" and suggests that the surface knowledge of diversity "will not dismantle but perpetuate racial and linguistic hierarchies" (p. 56). There is a need for critical awareness of cultural differences. Gur-Ze've et al (2001) demand a critically aware and responsible being who is not only aware of the historical and social influences on the understanding of the 'other', but also challenges, questions, and even takes responsibility to refuse to be part of reproduction of "normalizing" (p. 93) of education.

7.3. Recommendations for future research actions in ELT in Canada

Even though Canada's ELT scenario is diverse, and it is becoming even more diverse as the current international situation is changing, there is more emphasis on and interest in research and training focused on classroom pedagogy. As a result of this research project, I recommend some actions that can be taken in future in PD in ELT in general and in ELT in the Canadian context, in particular. This study proposes a deracialized space for pedagogy in ELT, and in order to deracialize ELT, two important recognitions have to be made: on the one hand, acknowledging that racism in ELT exists, and on the other hand, understanding that the foundation on which it is built is object-based way of looking at the world. These views determine in how ELTs view culture when they are, in what they perceive as, a multicultural situation, and it affects in how they get to know the relationship between the self and the other.

7.3.1. Focus of the proposed CPD

This study proposes that developing cultural understanding through an intercultural process makes it possible for a Canadian ELT to acknowledge the existence of an alternative outside the scope of Canadian exceptionalism. Hence, the main focus of the CPD proposed by this study is to develop knowledge in relation *with* the 'other' rather than knowledge *about* the other. The reason behind this is that the knowledge *about* the 'other' will always be read and understood through an individual's own lens. Pirbhai-Illich (2013, p. 79) has identified a gap in pre-service teacher education, in Canada, to "deal with racism, oppression, and bias". Based on my study, there seems to be a significant gap in terms of development of intercultural understanding and learning in ELT in Canada in terms of CPD for English language teachers. Existing concepts of diversity, equity, and inclusiveness are focused on learning about and responding to cultures as an idea to be studied and researched. As for racism in ELT that may result in exercising specific behaviour with students from specific cultures, does not seem to be part of the teacher education discourse. My personal experience in ELT echoes with what Ahmed (2012, p.146-47) denotes that "racism is heard as an accusation" and as a threat and "something bad" that can jeopardize the reputation of an organization. As per these concepts, Canadian academic and social cultural values are seemingly assumed to be a standard to be adopted. Based on my research, I recommend that a PD framework should be developed that focuses on "cross-cultural interaction and dialogue" (Martin & Scoffham, 2013, p. 4). In this framework, the focus is on much more than developing cultural awareness; it rather focuses on developing relational understanding of

cultural complexities and difference based on similarities and differences between cultures by drawing connections.

7.3.2. Approaches to developing the CPD

In this brief section, another recommendation that I make is development of CPD based on critical relational pedagogy in different Canadian ELT contexts and spaces. However, before going ahead to propose a CPD in these contexts, there is a need to create deracialized ELT spaces where ELLs feel comfortable and welcome in the entirety of a being a cultural individual. One possible context is higher and adult education scenario in ELT in Canada with a further research carried out with a focus on university programs. My research was more focused on ELTs who work with adult English language learners, in general; however, another area of research that I see can benefit from further CPD is the public education sector and the teaching of English as an Additional (EAL) or Second (ESL) Language. There is lack of research carried out in this area with young EAL learners and the ELTs in the public education system of K-12 in Nova Scotia. The above-mentioned ideas of CPD based in learning and understanding culture and difference and their complexities also offer a focus on further research in the area of culture and CPD.

7.4. Personal reflections

As I am writing personal reflections on the journey and experiences of this research, I cannot help but think of the term of "space invaders" (Ahmed, 2012, p. 13) Sara Ahmed borrowed from Nirmal Puwar, and now I am borrowing it with the same emotion as if I am occupying the space that was not reserved for me. Based on Ahmed's (2012) personal experience, process of feeling 'othered' involves three

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steps: Firstly, the feeling of being a "stranger" where a visibly racialized individual can be labeled as an alien, someone who does not belong, in a place she/he think is home. Secondly, in this process of "stranger making", one may not be identified as who they think they are, but it "could be anyone" (ibid, p. 2) the identifier thinks she/he could be. For example, I am a Pakistani by origin but have been referred as an Indian and have been greeted with a 'Namaste' without getting to know that I am a Muslim by religion. Thirdly, in this process of stranger making, 'the stranger' comes to know "how some more than others will be at home in institutions that assume certain bodies as their norm" (p. 3).

Another position that I feel I took quite similar to Ahmed (2012, p. 12) is that of "both an insider and an outsider to the world I describe" in my research. As an ELT myself, I feel, I am expected to take a position of any ELT, based on the professional affiliation, but as a racially, culturally, and linguistically diverse practitioner, I see from and bring in the perspective of the 'other' to this research.

My doctorate started as an exploration of evidence to demonstrate my research interest in the field of ELT in Canada, and it culminated also as a discovery of who I am as an ELT and as a researcher in the Canadian context. It is challenging being a racially minoritized Canadian whose first language is not English or French, and "racialized, minoritized, marginalized, and visible [ELTs] of colour" (Pirbhai-Illich, 2013, p. 85) are faced with the challenge of being pedagogically and socially successful in ELT classroom where ELLs may come with certain expectations of themselves and of their teachers. However, firstly, my personal journey of education, continuous professional development, and being conscious of cultural

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responsiveness and secondly, the doctorate and the research opened new avenues of possibilities and opportunities of understanding the context. As I set on the journey of gathering data, analyzing data, and identifying themes within the data gathered, I discovered how I can relate my practice to who I am and who I am teaching. I also discovered relational connections with the positions I took as an ELT and identified other ELTs and ELLs in relation to that position. The research has definitely left me more informed of my position as an ELT in the Canadian context. I understand that ELLs are cultural beings and that the positionality an ELT takes influences the pedagogical decisions in an ELT classroom. There is a need to identify the individuality of an English language learner, and that it is not only students whose culture of understanding evolves, but it is and should also be ELTs whose culture morphs making it a continuously growing phenomenon when it comes in contact with the cultural beings of their students. I concur with the proposition that there is a need to:

> Promote relational pedagogy for global learning in which educators listen, relate to and learn from multiple perspectives. This enables us to foster our own self-awareness and open-mindedness about the difference before working with students to foster theirs. (Martin, 2012)

I would like to finish my thesis with the following quote:

> Understanding culture in this relational sense, as existing in the interaction between people, shows that culture is not something that is static; rather it changes, evolves and modifies itself as it is challenged by people from other cultural backgrounds (by difference). (Martin, 2012)

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APPENDICES

Research Instruments: Appendix-I

Questionnaire administered online via LimeSurvey.

Thank you for agreeing to take part in this survey. The survey has three parts and it should take about 15-20 minutes of your time. Most questions are multiple choice questions. Your responses are voluntary and will not be identified by individual names and will be analysed as a group. If you have any questions or concerns, please do not hesitate to contact me at shazianawaz@ dal.ca or sn283@exeter.ac.uk

Shazia Nawaz Awan

Doctoral candidate at the University of Exeter

This survey is for my doctoral research in TESOL (Teaching English to the Speakers of Other Languages). The purpose of this research is to explore and understand perceptions of English Language Teachers (ELTs) about the relationship between cultural orientations of their students in a culturally diverse classroom and students' classroom behaviour such as academic integrity and participation in classroom activities. As a follow-up, the study also aims at finding out what the views of ELTs in Canada are about including cultural understandings of academic integrity and classroom behaviour in Professional Development (PD). Your feedback as an ELT in the Canadian context is very important to this research. Please click 'Next' to continue with the survey.

There are 24 questions in this survey.

Consent

A copy of the consent form and information sheet can be found attached.

- *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 withdraw at any stage.*
- *I have the right to refuse permission for the publication of any information identifying my personal information.*
- *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 anonymized form.*
- *All information I give will be treated as confidential.*
- *The researcher will make every effort to preserve my anonymity.*

Directions: The following questions (Q1-8) are regarding collecting basic information. Please respond to each of the following questions to the best of your knowledge.

Part I-Biographical Information

1. What type of organization are you affiliated with? Choose all that apply to your current teaching situation.
   o *University ESL/EAP*
   o *University Bridging Program*
   o *Privately-run English Language School*
   o *Non-Profit English Language School/Institution*
   o *University Teacher Education*
   o *Other: --------------------------*

2. What is your linguistic (L1) background? **--------------------------** *[Your first language and if you have developed a solid linguistic background in any other languages]*

3. How long have you been involved with ELT (English Language Teaching) in Canada? **-----------** *[You can add years and/or months]*

4. Have you taught ELT outside Canada? *Yes/No [If no, proceed to 7]*

5. Where have you taught ELT outside Canada? *--- [Please write three most recent destinations outside Canada where you have taught for more than one year.]*

6. How long have you taught ELT outside Canada? **--------------------------------**

7. Please describe in what way the classes you are currently teaching are culturally diverse?

8. As a practicing ELT in a multicultural classroom, where has your knowledge of cultural differences of your students come from?

Part II- Relationship between students' cultural orientations and certain classroom behaviours

Of the following statements, please select the one that most closely reflects your opinion and your current and previous experience as an ELT in Canada.

1. Classroom behaviour differs depending on the cultures of my students.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

2. I am curious about how classroom behaviour differs depending on my students' cultural background.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*

3. I get engaged in conversation about my students' cultural backgrounds and intercultural issues with them in the classroom.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

4. It is important for me to know more about my students' academic cultural contexts.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

5. I can easily adapt my behaviour to different cultural demographics in my classrooms.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

6. I sometimes talk to my students about what their view of the Canadian academic culture is.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

7. It is important for me to focus on developing my students' knowledge of the Canadian academic culture.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

8. Cultural differences among my students are closely related to their academic behaviours in my classrooms.
   o *Strongly Agree*
   o *Agree*
   o *Undecided*
   o *Disagree*
   o *Strongly Disagree*

9. In my classrooms, students from some cultures participate in classroom activities more actively than other cultures.
   o *Strongly Agree*
   o *Agree*

- o *Undecided*
- o *Disagree*
- o *Strongly Disagree*

10. In my classrooms, there are students from some cultures who speak up more than students from certain other cultures.

- o *Strongly Agree*
- o *Agree*
- o *Undecided*
- o *Disagree*
- o *Strongly Disagree*

11. In my classrooms, students from certain cultures exhibit more willingness to participate in group activities than students from other cultures?
- o *Strongly Agree*
- o *Agree*
- o *Undecided*
- o *Disagree*
- o *Strongly Disagree*

12. In my experience as an ELT, non-English speaking students are less familiar with the issues of academic integrity as practiced in the Canadian academic context.
- o *Strongly Agree*
- o *Agree*
- o *Undecided*
- o *Disagree*
- o *Strongly Disagree*

13. Depending on my students' cultures, their reaction differs when the issue of plagiarism is detected.
- o *Strongly Agree*
- o *Agree*
- o *Undecided*
- o *Disagree*
- o *Strongly Disagree*

Part III- Please add your comments to the following two questions. Maximum length for your comments is 500-1000 characters.

1. What in your opinion is the relationship between cultural orientations of your students and their participation in classroom activities?
2. What in your opinion is the relationship between cultural orientations of your students and academic integrity (plagiarism)?

Research Instruments: Appendix-II

Focus Group Interview Questionnaire

Thank you for taking the time to meet with me today. Our interview should last for about an hour. Please feel free to ask for any clarifications if the need arises.

I will ask the questions to open up the discussion and then please feel free to contribute to the discussion. The questions I have compiled here are based on the analysis of the results of the first stage of the study. (Do you have any questions so far?)

Let's just have a round of introduction. Please state your name and what you are teaching.

Thank you!!

1. **Cultural diversity.** What does it mean to you and how is it relevant to your practice as ELTs?
   [According to my research, most English Language teachers (ELTs) think external features such as region, race, gender, religion, determine diversity]
2. Some ELTs associate specific cultures with certain classroom behaviours. What are your views on this?) **Prompt:** how might this vary with context? How might this be affected by a specific ELT course?
3. Knowledge of cultural difference and cultural understanding. How important is it in a multicultural ELT classroom?
4. Intercultural issues in English Language Teaching (ELT) classrooms: What do you understand by this and how do you think they could influence an ELT classroom?
5. Do ELTs with international experience come with more knowledge of cultural sensitivity?

Let's talk about some **pedagogical issues:**

6. What are your views on classroom participation of ELT students?
7. How much do you think classroom participation is related to students' first culture?
8. ELTs mostly know that a student is not participating. What reasons do you usually attribute to non-participation? Does this vary according to student? How?
9. How do you see academic integrity in your ELT classrooms? How important do you think academic integrity is? How do you think this issue could be related to cultural orientations of ELT learners?

[According to my research, ELTs see a strong connection between cultural affiliation and classroom behaviour.
For example, 26.09 % (N=24) of the participants chose the option 'strongly agree' and seem to be extremely ethnocentric, 39.13% (N=36) chose 'agree' which can also be translated into somewhat ethnocentric behaviour; however, an almost equal number of participants (N=21/22.83%) demonstrate indecisiveness.]

Let's talk about **Professional Development (PD)**

10. How do you think PD opportunities influence English language teaching practice?
11. Do you think we can have a general PD framework for cultural sensitivity from critical perspective "for across Canada?
    Prompt: Critical pedagogical perspective is a perspective which attempts to help students question and challenge speculated "domination," and to undermine the beliefs and practices that are alleged to dominate. It is reflective and is based on engaged pedagogy.
12. Did you have an intercultural communication or intercultural sensitivity component in your teacher training or education?
    Prompt: Do you think it prepared you for the classrooms you are teaching?
13. Do you think there is a need for developing an intercultural communication component from a critical perspective in PD and/or teacher education?
    Prompt: What do you think it should look like?

Research Plan: Appendix III

The proposed research project was expected to complete within a period of two years. After the submission of the proposal in the last week of March 2015 and the approval of the research proposal in June, 2015, I started the thesis writing phase and the process of research. Below is an overview of the research plan and the timeline of the research process.

- o ***June-August, 2015: Continue reading about research***
  I used this period to get to know more about the research area and develop the theoretical framework from the research proposal
- o ***September, 2015: Meeting the supervisory team***
  I met Dr. Fran Martin and Dr. Gabriela Meier, my first and second supervisors through Skype and regular email correspondence was maintained. This was an important period in the evolution of the research, from a proposal into a well-planned data collection process.
- o ***January-March, 2016: Ethical approvals, settings, informed consent, piloting***
  I got the Ethical approval from the UoE after an extensive process of both my supervisors going through the ethics approval forms and application first. Followed by approval, I started contacting intended participants via individual and organizational email, LinkedIn, and personal meetings. I included the informed consent forms with the online survey which was circulated through LimeSurvey. In this 10-12-week period, I piloted the survey and got very useful feedback from the participants who were ELTs from outside Canada.
- o ***April-June, 2016: Dissemination of the survey***
  As for the actual data collection from the survey, I was expecting to reach out to 80-100 ELTs from different parts in Canada through their professional associations affiliation. The survey was made accessible to participants from April 15-June 15. I posted a general thank you note on LinkedIn in the first week of June to the participants. This was a self-funded doctoral level thesis, and the participation is voluntary.
- o ***July-December,2016:***
  This 6-month period was mainly used to analyse the data gathered at the first stage, pilot, and gather data for the second stage, and analyse data for the second stage. Participants were contacted and interview timings and venues were discussed and agreed upon. The procedure was continuously cycled and recycled until all three focus groups interviews were conducted. Transcribing was done simultaneously to analyse and interpret data in a report. This period was also used to get feedback and edit and reedit the thesis.
- o **Jan -March, 2017: first submission/presentation**
  I completed the writing process, and submitted the first draft for feedback from the second supervisor. Final presentation and defence is expected in the summer of 2017.

Application for ethical approval: Appendix IV

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.

Shazia Nawaz

Double click this box to confirm certification ☐

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

TITLE OF YOUR PROJECT

English Language Teachers' perceptions of academic integrity and classroom behaviour of culturally diverse adult English learners in Canada: a critical perspective

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.

The study is based in critical issues in English Language Teaching (ELT) through the lens of Critical Pedagogy (CP). The main focus of this research is to explore the extent of intercultural understanding and perceptions of the English Language Teachers towards students in their culturally heterogeneous plural ELT classrooms in terms of certain specific classroom and academic behaviours in the Canadian context. In order to explore this phenomenon, the thesis aims at discovering the perceptions of ELT teachers about plagiarism and classroom participation and exploring what might be the possible reasons and factors behind a certain perception. The thesis also demonstrates what ELTs think can be possible solutions to the issue of understanding students based on their cultural backgrounds and previous education experience and collaboratively develop a Professional Development (PD) training component for the ELTs in the Canadian context. It is likely that the findings will gain some traction among the ELT community in Canada and will contribute to the importance of intercultural understanding component in teacher education. Grounded in Critical Pedagogy (CP), this research project has a twofold aim. Firstly, it intends to explore the perceptions of English Language (ELT) teachers about relationship between cultural orientations and cultural differences of their students with certain academic

behaviours such as academic integrity and participation in classroom activities in an ELT classroom in the Canadian context and find out what their views are of including cultural understandings of academic integrity and classroom behaviour in professional development. Secondly, as a follow-on project from this study, in collaboration with the participating ELTs, I plan to develop a professional development and training component for the ELTs in the Canadian context for an enhanced cultural understanding of the culturally heterogeneous plural ELT classrooms. Following are the research questions I am looking to explore through this research.
1. In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity?
2. What are the English Language Teachers' views of including cultural understandings of academic integrity and classroom behaviour in professional development?

INTERNATIONAL RESEARCH

This research will take place in Canada. I am part of the immediate context of research. I am an English language teacher at a University, which is part of the HRM (Halifax Regional Municipality). I am conducting the research here in Canada because I am a PT Ed.D. TESOL student and I am based in the context. As for the given details of the ethical practices followed in Canada, I have not applied and I am not planning to apply to a research committee. The research will be done with the ELT staff at different institutions and a formal consent will be taken from the managerial staff and the ELTs themselves asking for their voluntary participation for this self-funded project. Unless there are any psychological or physical harms expected from the student population, I am not required to apply to a research ethics committee. Besides, there is no student population involved in the study.

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

Data Collection:
Data collection is comprised of two stages.
1. Quantitative data through a survey (Conducted through SurveyMonkey)
2. Qualitative data through Focus Group Discussions (x3-4)
   Focus group discussions will be held within the HRM with a possible attendance of 3-5 participants at one point.
Forms the data will take and analysis:
1. **At stage-1**, data will be gathered through SurveyMonkey. Participants will be contacted through different ways (See 'The Voluntary Nature of Participation on p. 4). It is expected a considerable amount of data will be gathered at this stage, and it is anticipated that the survey can reach about 80-100 participants.
2. To compile the result of the statistical data gathered on SurveyMonkey, SPSS will be used. The statistical data gathered at this stage will be analysed based on Milton J. Bennett's (revised in 2014, p. 1) Developmental Model of Intercultural Sensitivity (DMIS), which "outlines a "continuum" of increasing cultural awareness" (p. 1)
   Ref: Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS): Retrieved from apps.carleton.edu/curricular/ocs/paris/assets/WDMIS.pdf [Accessed on January 11, 2016]
3. Analysed data will be shared with the participants of the focus group discussions at **stage-**

2.

4. Focus group discussions will be audio/video recorded. Discussions will be transcribed.
5. The analysis of the transcribed data will be done through Critical Discourse Analysis.
6. Analysis of this stage of data collection can be presented at a TESL conference within Canada and or at an ELT conference outside Canada.
7. Focus group discussions will be held with selected and willing participants in the HRM. (due to unavailability of funding and immediately available context)
8. Detailed report will be produced for the final thesis.
9. The end aim into the future is to engage the ELTs in the development of a Professional Development (PD) component for the ELTs in the HRM.

Not Applicable:
- discussion of sensitive topics (e.g. sexual activity, drug use)?
- pain or more than mild discomfort
- psychological stress or anxiety or harm or negative consequences beyond the risks encountered in normal life
- prolonged or repetitive testing?

PARTICIPANTS

The intended participants are ELTs (English Language Teachers) in the local (HRM) context and the wider Canadian context. Although the exact number cannot be anticipated as at the first stage of data gathering, I am aiming to reach out to 80-100 Participants. Quantitative surveys (SurveyMonkey) will be sent out to all the possible ELT situations I will have access to through networking and professional relationships. No financial inducement will be offered; participation is completely voluntary.

Stage-1: 80-100 participants
Stage-2: 20-25 participants

Following points are NOT Applicable
- children and/or young people involved
- one-to-one or other unsupervised research.
- any special needs that the participants are expected to have; including communication difficulties, learning difficulties, learning disabilities or other reasons to be considered vulnerable.

THE VOLUNTARY NATURE OF PARTICIPATION

Participants will be recruited through
- email
- TESL professional organizations (TESL Canada, TESL Ontario, TESL Nova Scotia)
- Personal contacts
- Online through LinkedIn
- Professional events (Conferences)

Written consent will be obtained. Consent will cover: a) confidentiality; b) anonymity; c) information about the project; and d) the right to withdraw at any time without disadvantage to the participant. (Example of my personalised Consent Form+ Information Sheet Appendix-I is submitted with this proposal.)

Following are Not Applicable

- Children, special needs children, school children
- Vulnerable adults
- Any participants in a dependent relationship to me
- Or any other vulnerable or dependent participants or participants under custody
- Any deceptive means of recruitment or gathering data

SPECIAL ARRANGEMENTS

Not Applicable

THE INFORMED NATURE OF PARTICIPATION

Participants will be informed of the nature of the project through an information sheet. There will be a message included in the email and online correspondence. An example of the Consent Form+ Information Sheet Appendix-I

ASSESSMENT OF POSSIBLE HARM

No risk or harm of any sort is anticipated.

DATA PROTECTION AND STORAGE

At all times confidentiality and anonymity of the data will be maintained. Following steps will be taken in this regard.

1. a separate list of names and addresses linked to raw data by a numerical key (participant 1, participant 2) will be maintained
2. Data will be stored on my pass-word protected personal computer which is accessed ONLY by me
3. Transcripts and notes will be kept for an indefinite period as I intend to use this project to feed into my future research projects
4. Audio/video recordings will be kept for 3-5 years. Participants will be made aware of this and they will be informed once the tapes and recordings destroyed
5. No data, audio/video or personal identifiable data will be published or shared outside the research team (the researcher, the supervisory team, and the mentor) in any way (e.g. in publications, conferences, training materials). However, parts of written report and data will be published, presented or used for developing training materials.
6. Organizations will be identified by their functional names, e.g. language school for adult immigrants, university EAP program, private language school, etc.
7. Information with regard to storage, disclosure, publishing, and retention of material will be shared with the participants and participating organisations (Language schools and universities)
8. The Data protection and privacy notice are on the consent form and the information sheet.

DECLARATION OF INTERESTS

Declaration of Interests statement will be included in the consent form.
Following is Not Applicable:

- Any commercial motive for research
- Any influence because of a personal professional position
- Any funding from an outside source

USER ENGAGEMENT AND FEEDBACK

1. Results of the first step of data gathering (surveys) will be discussed with the participants of the focus group discussions. 2. Second Step- Focus group discussions. Analysis of focus group discussions can be shared with participants as well and they can be invited to make any further comment or observation before the write up. This will depend on the availability and the willingness of the participants. 3. A link to the final thesis will be sent to the participants, which will be available from the Exeter website.

INFORMATION SHEET

Consent Form+ Information Sheet Appendix-I

CONSENT FORM

Consent Form+ Information Sheet Appendix-I

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 supervisor's 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.

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

Certificate of ethics approval: Appendix V

GRADUATE SCHOOL OF EDUCATION

St Luke's Campus
Heavitree Road
Exeter UK EX1 2LU

http://socialsciences.exeter.ac.uk/education/

CERTIFICATE OF ETHICAL APPROVAL

Title of Project: English Language Teachers' perceptions of academic integrity and classroom behaviour of culturally diverse adult English learners in Canada: a critical perspective

Researcher(s) name: Shazia Nawaz

Supervisor(s): Fran Martin
Gabriela Meier

This project has been approved for the period

From: 15.03.2016
To: 06.03.2017

Ethics Committee approval reference:

D/15/16/27

Signature: Date: 17/02/2016
(Dr Philip Durrant, Chair, Graduate School of Education Ethics Committee)

Consent form: Appendix VI

INFORMATION SHEET AND CONSENT FORM FOR RESEARCH

Title of Research Project

English Language Teachers' perceptions of academic integrity and classroom behaviour of culturally diverse adult English learners in Canada: a critical perspective

Details of Project

Hello, my name is Shazia Nawaz. I am currently teaching as an EAP instructor at Dalhousie University, Halifax, NS, and I am a doctorate candidate at the University of Exeter in the UK. Please read a brief synopsis of the project below. This research project has a twofold aim. Firstly, it intends to explore the perceptions of English Language (ELT) teachers about relationship between cultural orientations and cultural differences of their students with certain academic behaviours such as academic integrity and participation in classroom activities in an ELT classroom in the Canadian context. Secondly, using the data gathered from the research, in collaboration with the participating ELTs, a professional development and training component will be developed for the ELTs in the Canadian context for an enhanced cultural understanding of the culturally heterogeneous plural ELT classrooms.

Contact Details

For further information about the research /interview data, please contact:

Name: *Shazia Nawaz Awan*
Postal address: *Dalhousie University, College of Continuing Education*
1459 LeMarchant Street, Suite 2201, (2nd Floor), PO Box 15000, Halifax, NS B3H 4R2
Telephone: *Cell: +1 902 789 3042 (work): 902 494 2526*
Email: *shazianawaz@dal.ca, sn283@exeter.ac.uk, shazia.nawaz@gmail.com,*

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact:

1. *Dr Fran Martin, Senior Lecturer in Education, Graduate School of Education, University of Exeter, St Luke's Campus, Exeter EX1 2LU, UK, 0044 (0) 1392 724770*
   Fran.Martin@exeter.ac.uk
2. *Dr Gabriela Meier, Lecturer in Language Education, Graduate School of Education, University of Exeter, St Luke's Campus, Exeter EX1 2LU, UK, 0044 (0)1392 724865*
   G.S.Meier@exeter.ac.uk

Confidentiality

Quantitative data collected through SurveyMonkey and qualitative data gathered through focus group recordings (audio/video) and transcripts will be held in confidence. They will not be used other than for the purposes of Academic journal publications, conference presentations and future development of training material (your name will be added to the training material as a contributor if you wish so) and third parties will not be allowed access to them (except as may be required by the law). However, if you request, you will be supplied with a copy of the data generated (please give your email below so that I am able to contact you at a later date). Your data will be held in accordance with the Data Protection Act.

Data Protection Notice (Privacy Notice), (Declaration of interest)

"The information you provide will be used for research purposes and your personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Your personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form."

UNIVERSITY OF EXETER

INFORMATION SHEET AND CONSENT
FORM FOR RESEARCH

Anonymity

Both qualitative and quantitative data will be held and used on an anonymous basis, with no mention of your name, but we will refer to the focus group number of which you will become a member.

Consent

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 withdraw at any stage;
- I have the right to refuse permission for the publication of any information identifying my personal information;
- 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 anonymized form;
- All information I give will be treated as confidential;
- The researcher will make every effort to preserve my anonymity.

....
(Signature of participant)

....
(Date)

....
(Printed name of participant)

....
(Email address of participant if they have requested to view a copy of the interview transcript.)

Shazia Nawaz Awan

....
(Signature of researcher)

....
(Printed name of researcher)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher. Your contact details are kept separately from your interview data.

Email to managerial staff: Appendix-VII

Dear …………,

I hope this finds you well. I spoke with you about my doctoral research and possible participation in a focus group discussion by ELTs at the (*name of the institution*) I am expecting to conduct one of the four focus group discussions at the (*name of the institution*) and I'll need your help for that. Here are a few details for organizing this discussion.

- o Expected Day: *(Day and date)*
- o Expected Time: At your convenience: Morning/Afternoon
- o Expected duration of the discussion: 60 minutes
- o Expected venue: A small meeting room/space at the (*name of the institution*). (I would need your help in this regard as I am not familiar with room bookings or even if I am eligible to book)
- o Technical equipment: I'll use a voice recorder or a video recorder
- o Expected number of participants: 5-8
- o Participants: ELTs (English Language Teachers) who are teaching a culturally diverse English language class

- I will share the question route with the willing participants before the focus group discussions occur. Just to give you an idea, the discussion is based on the analysis from the data gathered at the first stage of the research through an online survey. The survey was aimed at exploring a response to RQ1

  RQ1: *In what ways do ELT teachers, in a culturally plural classroom, make associations between culture and learning behaviours such as participation in classroom activities and academic integrity?*

- Based on the responses from the survey, an analysis of which will be shared with the participants, the aim of this stage is to explore a response to RQ2

  RQ2: *What are the English Language Teachers' views of including cultural understandings of academic integrity and classroom behaviour in professional development?*

- You can send me the contact information of the willing participants and I can send them information they may need or answers to any questions they may have. Alternatively, find attached an email message (Appendix VIII) I have drafted, and you can pass this along.

  Please let me know if it would be possible. Your help is greatly appreciated.

  Kind regards,

Email to prospective participants: Appendix-VIII

Dear English Language Instructors,

I am reaching out with a request for a possible contribution to my doctoral research regarding participation in classroom activities and academic integrity of culturally diverse students in your classrooms. The purpose of my doctoral research is to explore *the shared experiences and perceptions of ELTs* across Canada.

This is regarding the second stage of my doctoral research. At this stage, I am using *focus group discussions* as the data gathering tool. The focus group discussions will be held in NS. You are being contacted as you are part of the ELT community in NS, and it is expected that you are currently teaching a culturally diverse English language classroom.

The discussion is expected to last for 60 minutes and 5-8 ELTs are expected to participate in the discussion. I will be recording (video or audio, whatever mode will be convenient for you). The discussion will happen at a venue which is either your workplace or not far from the workplace.

 I will share the question route with the willing participants before the focus group discussions occur.

Please let me know if you will be willing to participate in this research process. Your input is not only valuable to my research, but it is also valuable to the English Language Teaching context in NS.

Please feel free to contact me should you have any questions.

Thank you,

Signature Block
Contact Information